

CHAPTER 8

MUSLIM SCHOLARS

IBN SINA

Biography of Ibn Sina

The following is the biography of Ibn Sina:

- His full name is Abu Ali Al-Husein bin Abdullah Ibn Sina. Ibn Sina is often known by his Latin name of *Avicenna*. Majority of the Muslim scholars at the time referred to him as *Al-Sheikhul-Rais*.
- He was born in 980 A.D in Afshanah near Bukhara in Central Asia during the Sultan Nuh Ibn Mansur.
- Ibn Sina's father was the governor of a village in one of Nuh ibn Mansur's empire.
- He was educated by his father, whose home was a meeting place for the learned in the area.
- Ibn Sina was an intelligent and remarkable child, with a sharp memory and by the age of ten, he had memorized the Qur'an and many Arabic poems.
- He began to study medicine at the age of thirteen and had mastered the subject by the age of sixteen.
- He then began treating patients. At the age of seventeen, he treated Nuh bin Mansoor, from a serious kidney problem. The Sultan then asked him to say any gift he would have wished to be given. Ibn Sina chose to make use of the Royal Library which was well equipped with the best collection of reference materials.
- After his father died, Ibn Sina began wandering round different towns of Khurasan.
- He worked as a physician and administrator by day and offered philosophical and scientific discussions to students in the evenings.
- After this period of wandering, ibn Sina went to Hamadan in west-central Iran where he settled for a while becoming a court physician.
- After conflicting with those in authority, he travelled to Isfahan where he spent the last years of his life in comparative peace.

- He suffered from a severe colic and died in June 1037 C.E (Friday in Ramadhan 427 A.H) at the age of 57 years and buried in Hamadan

Educational background

Ibn Sina studied various branches of knowledge from different tutors. He studied Mathematics, Logic, Engineering and Astronomy from a great scholar called Annatily Abu Abdullah.

Ibn Sina got inclined to Philosophy and started reading the Philosophies of the Greek. Key among them was Aristotle's book, 'Beyond nature'. He used the commentary written by Al-Farabi to explain the Philosophical ideas in this book.

Ibn Sina studied medicine and became a very successful and popular medical practitioner. He was one of the most famous and influential scientists in the history of medicine.

He served as a jurist in Gurganj, was in Khwarazm, then a teacher in Gurgan and next as an administrator in Rayy.

Ibn Sina went to Hamadan in west-central Iran where he became a court physician.

In the year 1022 C.E he travelled to Isfahan where he completed his major works begun at Hamadan and also wrote many other works on philosophy, medicine and the Arabic language

The last years of Ibn Sina's life were spent in the service of Abu Ja'far 'Ala Addaula, whom he accompanied as a physician and adviser.

Literary works made by Ibn Sina

Ibn Sina wrote about 450 works on various subjects. Out of all these, about 240 books have survived; 150 on philosophy while 40 are devoted to medicine. Apart from medicine and philosophy, the two disciplines he contributed most, he also wrote on geology, psychology, astronomy, mathematics, and logic. Among his most famous works include the following:

1. *Mi'yar al-'aql*—defines simple machines and combinations of them which involve rollers, levers, windlasses, pulleys, and many others.
2. *Kitab al-Shifa'* (The Book of Healing).
3. *Qanun Fi al-Tibb* (The Canon of Medicine.)
4. The book of sum and substance.
5. Encyclopaedia of philosophical sciences

6. *Arjuz fi-tibb* (It is a series of an Arabic poem)
7. *Al-Mabdaa wal-Maad* (The beginning and the Return)
8. Articles on the pulse.

Contributions of Ibn Sina Contributions to Medicine

The following are contributions made by Ibn Sina to Medicine:

- a) He wrote several articles on Medicine. His most famous book is Qanun Fi-Tibb (the Canon of Medicine) which became the most celebrated book in medicine, presents a summary of all the medical knowledge of his time
- b) He was a Medical practitioner and teacher at Asfahan.
- c) He advised other doctors who consulted him on various matters in the field of Medicine.
- d) He prescribed over 800 drugs to cure different diseases including Meningitis.
- e) He was a psychologist and explained the close interaction between Psychology and health.
- f) He recognized the nature of most of the contagious diseases such as tuberculosis and discovered that some were transmitted by water and soil.
- g) He studied the human anatomy, gynaecology and child health and made great contributions on the subjects.
- h) His books and articles on Medicine were used as reference materials in the European Universities during the 12th century.
- i) He wrote a complete section about kidney calculi in his book. Totally, 65 herbal, 8 animal, and 4 mineral medicines are mentioned in his book as beneficial drugs for dissolving, expelling, and preventing kidney calculi.
- j) Ibn-Sina introduced very advanced drug designing based on drug delivery, targeting the organ, deposition in the site of action, pain control, wound healing, clearance after action, and supporting the organ.
- k) First detailed description of skin problems, perversions and nervous ailments
- l) First known treatment of cancer. Discovery of cancer as a tumor.
- m) Discovery of the causes of bleeding and hemorrhage
- n) First descriptions of bacterial and viral organisms

- o) Description of working of heart as a valve
- p) First diagrams of the cranial sutures
- q) Discovered that madness is a disorder of reason with its origin in the middle part of the brain.
- r) Introduction of quarantine for contagious diseases
- s) First description of the surgical procedure of intubation
- t) Discovered the cerebellar vermis and the caudate nucleus (Neuroanatomy)

Features of Ibn Sina's Qanun Fi-Tibb (The canon of Medicine)

The following are the characteristics of the canon of Medicine:

- The book is compiled by a Persian physician-philosopher called Ibn Sina (Avicenna)
- The Canon of Medicine is an immense encyclopaedia of medicine.
- The book is the most celebrated book in medicine at the time which presents a summary of all the medical knowledge.
- Ibn Sina used a systematic approach, formal perfection and its intrinsic value in his writing.
- The book contains a complete section about kidney calculi. That is, the book prescribes 65 herbal, 8 animal, and 4 mineral drugs for dissolving, expelling, and preventing kidney calculi.

Contributions of Ibn Sina to philosophy

The following are contributions made by Ibn Sina to philosophy:

1. He wrote over one hundred different books on Philosophy. For example; Al-Shifaa (the Philosophical encyclopaedia).
2. He explained different religious concepts in light to reason.
3. He advocated for logic to be taught as an introduction to all other fields of study like Science and Philosophy.
4. He discussed reason and reality, claiming that God is pure intellect and that knowledge consists of the mind grasping the intelligible.
5. He defined the human beings mind as a perfection of the body.
6. He defined Metaphysics under the following sub sections: knowledge and its origin, experimentation, matter and cause and cause and its effects.

Contributions of Ibn Sina to Science

The following are the contributions made by Ibn Sina to Science:

1. He made a detailed study on phenomena like force, motion, light, heat and vacuum.
2. He researched and approved the theory that objects are seen by rays coming from them towards the eyes.
3. He observed that if light from a luminous source is objected by some sort of particles, then its speed becomes finite.
4. He wrote a treatise (article) on minerals which is still used to date in geology.
5. He asserted that scientific differences in Chemistry cannot be changed by artificial means.
6. He invented an instrument for observing the coordinates of a star. The instrument had two legs pivoted at one end; the lower leg rotated about a horizontal protractor, thus showing the azimuth, while the upper leg marked with a scale and having observing sights, was raised in the plane vertical to the lower leg to give the star's altitude.
7. He made astronomical observations. He made several correct deductions from his observations. For example, he observed Venus as a spot against the surface of the Sun and correctly deduced that Venus must be closer to the Earth than the Sun.
8. He propounded an interconnection between time and motion, and also made investigations on specific gravity and used an air thermometer.

Contributions of Ibn Sina to the development of Islam

The following are the contributions made by Imam Ibn Sina to the development to Islam:

- a) Ibn sina authored many books such as the Book of Healing, the Canon of Medicine and among others which were of great development to the Islamic Education.
- b) In his book the canon of Medicine, he observed that tuberculosis of the lungs is contagious and that soil and water are media of spreading diseases.
- c) While attached to Isfahan he made important discovery in the field of Astronomy, he deduced that Venus is closer to the earth than the sun.
- d) He also served the Muslim Ummah as prime Minister in Hamadan.

- e) In his book Al-Shifaa he advocated for logic to be taught as an introduction to all other fields of study and he explained different branches of philosophy in the light of Islam.
- f) As physician he treated many people and discovered the causes and treatments of chronic diseases such as meningitis, mental diseases and others.

Ibn sina's views on theology

The following are the views of Ibn Sina on theology:

1. Ibn Sina was a Suffi who believed in Mystic life.
2. He affirmed that Allah (SWT) is the ultimate source of knowledge.
3. Man has no free will and is controlled by the will of Qadar.
4. He held a strong belief that all the qualities of the head and the heart can be developed by the help of Allah
5. He felt that Allah (SWT's) attributes include beauty, perfection and goodness.
6. He believed that every human being possesses will power, self-consciousness and man can distinguish between the good and the evil.
7. He asserted that a Prophet is not only a person who receives messages from Allah (SWT) but also attains a certain degree of knowledge so as to civilize and culture the people.

Death of Ibn Sina

During the reign of Prince Shams Ad-Dawlah, Ibn Sina was twice appointed as vizier (Minister). However, Politics was not easy at that time and Ibn Sina was forced into hiding for a while by his political opponents.

Ibn Sina decided to write to Abu Ja'far, who was in charge of Isfahan, offering his services. When the new Amir of Hamadan, heard of this, he started looking for Ibn Sina from his hiding place. He was captured and locked up in a fortress.

After being released, Ibn Sina decided to leave Hamadan in 1022 CE upon the death of the Buyid prince whom he was serving. He travelled to Isfahan. Here he entered the court of the local prince and spent the last years of his life in comparative peace.

During military campaigns ibn Sina was expected to accompany his patron and many of his works were composed on such campaigns. It was on one such military campaign that he took ill with a severe colic and, despite attempting to apply his medical skills to himself he died in June 1037 CE.

IBN KHALDUN

Birth and Early Life of Ibn Khaldun

His full name is Abu Zaid Abdulrahman bin Muhammad Ibn Khaldun. He was born on 27th May, 1332 CE in Tunis, Tunisia. His ancestors were Arabs from Hadhramawt, now southeastern Yemen whose lineage ends at the great sahabah Wail ibn Hajar (R.A).

They settled in Spain at the beginning of Muslim rule in the eighth century. After the fall of Seville (one of the cities in Spain), the family migrated to Tunisia.

Under the Tunisian Hafsid dynasty, some of his family members held high political positions. Both his grandfather and great grandfather were men of literacy, talents and took active role in politics. However, they later withdrew from political life and joined a mystical order.

He had a sister who died at a young age. His brother, Yahya was a historian who wrote a book on the Abdalwadid dynasty.

At the age of 17, Ibn Khaldun lost his parents after the plague that struck Tunis in 1349 CE. He was forced to leave studies because he had to assist his family start new life in Morocco after the outbreak of the great plague in Europe and North Africa.

He learnt histories of many places. This helped him formulate his ideas on social and historical philosophy. He used to offer lectures in mosques and other public centers on various theories.

Ibn Khaldun died on 26th Ramadhan in 808 A.H (6th March 1406) at the age of seventy-four.

Educational background of Ibn Khaldun

When Ibn Khaldun was young, he was taught the Holy Quran, Hadith and Fiqh by his father Abu Abdullah ibn Muhammed. His family's high status in the society enabled Ibn Khaldun to study from the best teachers. This motivated him to study the Islamic traditional education and other fields.

He joined a local school in Tunisia where he learnt Arabic language and other sciences from learned scholars. He received a classical Islamic Education, studying the Qur'an which he

memorized by heart. He also proceeded to study Arabic Linguistics, Hadith, Islamic Sharia (laws) and fiqh of Maliki school of Thought. He also studied Mathematics, Logic and Philosophy from Al-Abili.

After the plague and death of his parents, 1349 C.E, he changed his way of life as he began to look for work in the government rather than seeking education.

Ibn Khaldun travelled widely and had adverse knowledge on the history of many places. This helped him formulate his ideas on social and historical philosophy. He used to offer lectures in mosques and other public centers on various theories. These included theories of the society, theories relating to education, economics and taxation.

The Career of Ibn Khaldun

Ibn Khaldun's career began at a very young age serving in a variety of administrative posts. At the age of 20, he was given a position at the court of Tunis. He later became the secretary to the sultan of Morocco. In the late 1350s, he was imprisoned for two years on suspicion of participating in a rebellion. After being released and promoted by a new ruler, he again disagreed with the ruler and he decided to move to Granada. Ibn Khaldun then served as a Minister under the Muslim ruler of Granada, Sultan Abdul Ann. He became a very close friend of his Prime Minister, Ibn al-Khatib, who was a renowned writer. Irrespective of his position as a minister, he kept on increasing his knowledge through contact with learned scholars in Fez and visiting libraries during his free time. In 1376 CE he left politics and started writing his historical works including, '*Kitab-al-ibar*', Book of moral lessons.

In 1375, Ibn Khaldun sought refuge from the wild political sphere with the tribe of Awlad 'Arif. They locked him and his family in a castle in Algeria for four years. During this time, he wrote the Muqaddimah (A comprehensive book on the introduction to the history of the Arabs and Berbers and discussion on historical method and the development of philosophy of history.) He fell ill and had to go back to Tunis, where he continued writing his book until he fell out with the ruler of Tunis. In 1384 CE, he went to Egypt to spend the rest of his life in Cairo. He was offered a position as a lecturer in Al-Azhar University. He lectured Hadith and the Fiqh of Malik School of thought.

When the Sultan of Egypt, Al- Malik Alzahir learnt about him and the vast knowledge he had, he appointed him as a Chief Kadhi in 1386 CE.

The literary works of Ibn Khaldun

The following are the books and publications authored by Ibn Khaldun:

1. Al Muqaddima (The introduction)
2. *Lubābu l-Muhassal*, a commentary on the Islamic theology of Fakhr al-Din al-Razi.
3. *Kitābu l-‘ibār* -the Book of moral lessons.
4. The theory of social conflict.
5. *Tahrir al Ahkam fi Tadbeer ahl al Islam*-which is concerned with questions of political legitimacy in Islamic societies

His book, Al Muqaddima (The introduction)

This is a comprehensive book summarizing Ibn Khaldun’s ideas about every field of knowledge during his life time. It gives a deep coverage of the following areas:

- Human society, its kind and Geographical distribution.
- Nomadic society, tribes and savage people.
- States, the spiritual and temporal powers, and political ranks.
- Sedentary societies, cities and provinces.
- Crafts, means of livelihood and economic activity.
- Learning and the ways in which it is acquired.

Ibn Khaldun’s Views and Contributions to Education

Ibn Khaldun was an educationist who gave views and made several contributions to education. Among them include the following:

1. He believed that the Quran is the basis of Islam and forms the main source of Islamic Knowledge. Muslims should therefore study and understand its message.
2. Education should focus on developing strong religious beliefs and a firm foundation for good morals.

3. The teacher should acquire knowledge and sufficient training in order to master the art of teaching.
4. It is important for the teacher to know the psychology of his pupils and their capabilities.
5. Teaching at the early stages should be done in the learner's mother tongue.
6. He is of the opinion that education of the young ones should be based on generalisation of knowledge until they reach a certain age when they can specialise.
7. Educational concepts should be not only memorised but also understood.
8. Before the lesson, the teacher should research on the areas he or she is going to teach and make necessary preparations.
9. He recommended Muslims to seek secular education in areas like Logic, Philosophy, Physics, Mathematics, Geography, History, Literature and Art.
10. He advocates for showing mercy towards the children and warns against overloading them with work beyond their capacity.
11. The education program should be such that students are engaged in interactive sessions like debates and arguments in a more scientific approach.
12. He held the view that seeking knowledge should be a continuous process.
13. He lays great importance on moral education and recommended that the best way of imparting morals is to set best living examples for the children to follow.

Ibn Khaldun's views on writing History

Ibn Khaldun made several contributions on History. As a historian he suggested the following views on History:

1. A Historian should judge events on the basis of data. Ibn Khaldun considers History as a science where data should be collected and analyzed before a conclusion is reached.
2. There should be equity while writing history. They should not be biased use favouritism.
3. The Historians should properly verify information and should not misinterpret its fact to favour those in power.
4. Historical events given should match with the nature of civilization of a given place and also time.

5. The work of History is to record the life of human beings.
6. The Historians should judge the events using natural logic.
7. The natural environment shapes the characters of individuals and helps to determine the cause of history.
8. He advocates that since events are governed by laws of nature and sociology the natural environment should be put into account when writing history.

Ibn Khaldun's contribution in Politics

The following are the contributions made by Ibn Khaldun to politics:

1. His vast knowledge and competence made him get appointed in various capacities as a Minister, Secretary of state, Political advisor to rulers in various countries in North Africa and Middle East.
2. He had Diplomatic skills which he used in strengthen relations between Egypt and her western neighbours.
3. He emphasised the importance of religion in unity of a state.
4. His political ideas in his book, Muqaddima guided leaders on political challenges.
5. He advocated for unity and togetherness of the citizens in order for the nation to prosper especially economically and politically.
6. He gave details on the factors which lead to the rise and fall of states in North Africa and offered solutions.

Achievements of Ibn Khaldun

The following are the contribution made by Ibn Khaldun to Islam:

1. He authored several books in different fields. Among them are Kitab-ul- Ibar (book of moral lessons) and Al Muqaddima (The introduction).
2. He served as a lecturer in the famous Al- Azhar University where he taught Hadith and explained his ideas on writing.
3. He was the first scholar to discover the science of sociology (human community). Therefore, he is regarded as the one of the founders of such Islamic sociology.

4. He wrote comprehensively on the history of Barbers.
5. Ibn Khaldun formulated the theory on the rise and fall of states. According to him, all states pass through five stages: period of establishment; monopoly of power; luxury and leisure; period of satisfaction; decline and fall.
6. He formulated a scientific approach towards the understanding of history where he insisted that true historians should support his explanation with some empirical evidence.
7. He advocated for the integration of secular education like logic, philosophy, mathematics, physics, literature and art in the learning Centres.

Contributions of Muslim Scholars to the Development Science

The most important scientists of Islamic civilization were known as *hakim*. These scientists played a big role in the transmission of the science knowledge to the people. The following are the contributions of Muslim Scholars to the development of Science:

1. Al-Mamun established an astronomical observatory. He discovered an object used in measuring the length of a terrestrial degree. This object was to determine the size of the earth and its circumference on the assumption that the earth was round. Among those who took part in this operation were the sons of Musa ibn Shakir and al-Khawarizmi.
2. Abu Ishaq ibn Jundub devised rules for observing distant objects and he invented a telescopic instrument in accordance with those rules. It is from this initial telescope that other scientists perfected it to the modern electric telescope.
3. Abu Bakr Muhammad ibn Zakariyya Al-Razi was a physician who wrote extensively on medicine. He wrote *Al-Hayi*, the first encyclopaedia of all medical science up to that time.
4. Ibn Sina wrote a book titled *Al-Qanun fi't- Tib (Canon of Medicine)* which contained prescriptions for various diseases.
5. Abul Qasim Az-Zohrawi was the chief Arabic writer on surgery and surgical instruments. His most important surviving work is referred to as *Al-Tasrif (Medical Knowledge)*.
6. Abu Bakar Zakariya Al-Razi researched on the remedy for small pox and wrote the first medical book on smallpox called, *Al-Judri wal-Hasba (A Treatise on Smallpox and Measles)*.

7. Abdullah ibn Baytar was the best-known botanist and pharmacist of Spain and the Muslim world. He wrote three books on medicine entitled: *Al-Mughni fi al Aswiyah al-Mufradah* (The Ultimate on material medica), *Al-Jami`fi al-Adwiya al-Mufradah* (a collection of simple remedies from the animal, vegetable and mineral worlds) and *Mizan al-Tabib* (The Physician's Balance)
8. Jabir bin Hayyan wrote two thousand books on different sciences. He recognized and stated the importance of experimentation. He described scientific processes like sublimation, reduction and distillation. He also discovered many substances including sulphuric and nitric acid.
9. Ibn Ishaq Al-Kindi was a philosopher and a scientist who worked on cryptography (the Art of writing in codes) for the caliphate, and even wrote a piece on the subject of time, space and relative movement.
10. Hunayn ibn Ishaq was a physician (ophthalmologist) and a writer on medicine. His translations interpreted, corrected and extended the works of the ancient Greek such as '*Ten Treatises on the Eye on the human eye*' which was influential in the West until the 17th century.
11. Abbas ibn Firnis used stones to develop a clear glass used for making drinking vessels, and lenses used for magnification to improve vision.
12. Al-Khwarizmi was a Persian mathematician, geographer and astronomer. He wrote many books that played significant roles in Arithmetic. He adopted the Indian numbering system, (0-9) later known as Arabic numerals. He developed *algorithm* and *Algebra*.
13. Al-Battani was an astronomer who accurately determined the length of the solar year and provided descriptions of a quadrant instrument i.e. an instrument for measuring angles up to 90 degrees.
14. Ibn Rushd known as Averroes in the west is the greatest Aristotelian Philosopher. He is the author of 16 medical works. Among the most famous work, '*Kitab Al-Kulyat fi Tibb*' dealing with general rules of medicine.
15. Al-Farabi contributed to the field of philosophy and Medicine.
16. Yaqut came up with the first geographical dictionary.

17. Ibn Haytham was known mainly for his achievements in astronomy and principles of optics. For example, in his book *Kitabul-Manazir* he suggested that the mathematics of reflection and refraction should be consistent with the anatomy of the eye.

The following is a table showing the contributions of Muslims to Science

Field	Name of scholar	contributions
Medicine	Abu Bakr Muhammed ibn Zakariyya Al-Razi	He wrote extensively on medicine. He wrote <i>Al-Hayi</i> , the first encyclopaedia of all medical science up to that time.
	Abul Qasim Az-zohrawi	He wrote on surgery and surgical instruments. His most important surviving work is referred to as <i>Al-Tasrif</i> (Medical Knowledge).
	Abu Bakar Zakariya Al-razi	He researched on the remedy for small pox and wrote the first medical book on smallpox called, <i>Al-Judri wal-Hasba</i>
	Abdullah ibn Baytar	He wrote three books on medicine entitled: <i>Al-Mughni fi al Aswiyah al-Mufradah</i> (The Ultimate on material medica), <i>Al-Jami fi al-Adwiya al-Mufradah</i> (a collection of simple remedies from the animal, vegetable and mineral worlds) and <i>Mizan al-Tabib</i> (The Physician's Balance)
	Ibn Sina	He wrote a book titled <i>Al-Qanun fi't- Tib</i> (<i>Canon of Medicine</i>) which contained prescriptions for various diseases.
	Hunayn ibn Ishaq	His translations interpreted, corrected and extended the works of the ancient Greek such as ' <i>Ten Treatises on the Eye on the human eye</i> '
	Al-Farabi	He contributed to the field of philosophy and Medicine.
Astronomy	Al-Maamun	He established an astronomical observatory. He discovered an object used in measuring the length of a terrestrial degree.
	Abu Ishaq ibn Jundub	He devised rules for observing distant objects and he invented a telescopic instrument in accordance with those rules.
	Al-Battani	He accurately determined the length of the solar year and provided descriptions of a quadrant instrument i.e. an instrument for measuring angles up to 90 degrees.

	Ibn Ishaq Al-Kindi	He wrote a piece on the subject of time, space and relative movement.
Cryptography	Ibn Ishaq Al-Kindi	He designed the art of writing in codes.
Chemistry	Jabir ibn Hayyan	He described scientific processes like sublimation, reduction and distillation. He also discovered many substances including sulphuric and nitric acid.
Ceramics	Abbas ibn Firnis	He used stones to develop a clear glass used for making drinking vessels.
Optics	Abbas ibn Firnis	He invented lenses used for magnification to improve vision.
Geography	Yaqut	He came up with the first geographical dictionary.

The contributions of Muslims to politics in Kenya since Independence

The following are the roles played by Muslims in the political development of Kenya since Independence

- a) Muslims have been involved in trade union activities where they have fought for the rights of workers and for better terms and conditions of services.
- b) Muslims supported the fight for land from the colonial settlers.
- c) Muslims are active in championing for political and human rights reforms through the establishment of civil organizations such as Muslims for Human Rights (MUHURI)
- d) Muslims have actively supported the freedom fighters that rose against the colonial rule.
- e) Joined the rest of the Kenya in fighting for the rights, self-determination and the dignity of the African people.
- f) Joined the rest of the Kenyans in fighting for and demanding independence from the British.
- g) Made great contributions to the national politics in registration and policy formulation as Members of parliament, ministers and assistant Ministers.
- h) Contribution to local politics as Councilors and Mayors, Chairpersons of local and Municipal Councils.
- i) Muslims have made great Contribution in the making of the current Kenyan Promulgated Constitution by giving their views, voting in the referendum and expressing their opinion as pertinent constitutional matters through Media.

- j) Have presented their concerns and stand on issues affecting the lives of Kenya such as good governance, corruption, human rights, health, education, poverty eradication etc.
- k) Muslims participate in general elections to elect the President, Members of parliament and Councilors.
- l) Muslims have presented themselves as candidates for various elective post such as president, governor, senator among others. The most recent one being that Mwalimu Dida who vied as presidential candidate and emerged 4th overall in 2013 elections, and Hassan Joho as Mombasa Governor.
- m) The government has also appointed various Muslims to head Key positions in the country, for example, Najib Balala as a cabinet secretary of Tourism, Isaac Hassan as IEBC Chairman, Amina Muhammed as cabinet Secretary of Education.

Challenges Kenyan Muslims Face in Education

The following are the challenges that Kenyan Muslims face in Education:

- i. Inadequate schools sponsored by Muslims or owned by them.
- ii. Shortage of Muslim teachers and not enough trained and qualified teachers.
- iii. School and other institutions of learning lack adequate facilities.
- iv. Lack of tertiary institutions in the country where Muslims can continue with higher education.
- v. Schools situated in remote areas are far apart and inaccessible; children have to walk long distances to and from school. This affects their performance and attendance.
- vi. Poverty prevents many parents from sending their children to school as they cannot afford the fees and other levies.
- vii. Lack of awareness by some parents on the value of educating their children especially girl child.
- viii. Ineffective leadership which does not promote and encourage education among Muslims.
- ix. Political interferences and controversies in running schools.
- x. Muslims children also attend Madrassa and Duksi along alongside formal education so they tend to be overworked and overburdened.

- xi. Marginalization of the regions predominantly occupied by Muslims in all areas of development including education.
- xii. Indifference and apathy by Muslims towards education as a result of marginalization.
- xiii. Lack of funds to build school and other educational facilities.
- xiv. Lack of infrastructure in the areas occupied by Muslims makes it impossible to attract teacher's education sponsor to them.

Challenges Faced by Muslims in Kenya in the Nineteenth Century

The following are challenges Faced by Muslims in Kenya in the Nineteenth Century:

- i. The Muslim presence remained mainly along the coastal strip and on the Indian Ocean islands as they could not venture into the mainland for fear of hostile people and other unknown factors.
- ii. During the nineteenth century European nations e.g. British, French, Germans and the Dutch started showing interest on the coastal of East Africa and this posed a threat to the Muslim possessions along the Kenya coast.
- iii. During the nineteenth century European Christian missionaries started their evangelization of the Kenyan people spearheaded by the CMS, UMFC and the Holy Ghost Fathers. The Christian missionary activities posed a threat to the spread of Islam.
- iv. The Europeans regarded Muslims with suspicion and mistrust as they only saw them in terms of slavery and slave trade a fact that made determined to check further Muslim influence among the Kenyan people.
- v. There was disunity among Muslims rulers. They would not encounter/ countercheck the external interference as a united front.
- vi. The weakening of the Ottoman Empire affected what was happening in the Muslim world including the coast of Kenya.
- vii. The signing of treaties between the European powers (especially Britain) and the Muslim rulers undermined the Muslim power and trade.
- viii. The inability of Muslims to take Islam to the interior of Kenya accorded the Christian missionaries the Opportunity to take Christianity to the interior without hindrances.

- ix. The scramble for Africa leading to the Berlin Conference and partition of Africa brought Kenya under the British rule. That meant Muslims lost their political economic and social control of their possessions.
- x. Colonization by the British meant that the Muslims lost their independence which they had enjoyed for centuries (with the exception of the period of the Portuguese occupation).
- xi. With colonization and building of the Uganda railway, came the influx of European Christian missionaries into Kenya who started evangelization at a great speed undermining the spread of Islam.