

# THE USE OF INSTRUCTIONAL MATERIALS FOR EFFECTIVE LEARNING OF ISLAMIC STUDIES

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The importance of Instructional Materials in any teaching/learning process can not be over emphasized. This is for the fact that such materials enhance, facilitate and make teaching/learning easy, lively and concrete. The aim of this paper therefore, is to look in to the significance of Instructional materials in the effective teaching/learning of Islamic Studies in Nigerian Schools. It also attempts to shed more light on the way teaching/learning of Islamic Studies should be made to benefit from the modern technological advancement at all levels of educational institutions. It also investigates the Islamic point of view on instructional materials in the teaching/Learning process. The methodology employed in this study was derived from books, journals, archives, newspapers, reports, internet, the Holy Qur'an and *Abadith*. The paper revealed that teaching/learning with instructional aids is not a new phenomenon in Islam, it has been traced to the Prophet of Islam who used Instructional materials at several occasions in the process of imparting knowledge to his followers. It also discovered that, Instructional technology or instructional media is introduced in to Nigerian Educational system with a view of promoting effective teaching/learning. It recommended that, Islamic Studies teachers need to select or improvise suitable Instructional materials or aids to facilitate teaching/learning and motivate their students. It finally offers some suggestions on how to make good use of Instructional materials for a better teaching/learning of Islamic Studies in Nigerian School

## The Concept of Instructional Materials

Instructional Materials as the name suggests, are materials of visual, audio and audio - visual category that helps to make concepts abstracts and ideas concrete in the teaching/learning process<sup>1</sup>. They are also materials which the teacher uses in supplementing his teachings<sup>2</sup>. Instructional

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<sup>34</sup> Salman Bin Abdul Rahman *Islam and Human Rights*, Hadi Publications, Lahore, 2011, Pp.128

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<sup>38</sup> Ibid , pp. 89

<sup>39</sup> Anis Ahmad. *Human rights: an Islamic perspective*. Journal of Policy perspectives, IPs, Islamabad, V. 3, No. 1, P. 6

<sup>40</sup> <http://www.islamland.com/Media/Books/HumanRightsinIslam.pdf/27/7/12>

<sup>41</sup> CDHR: The Cairo Declaration of human Rights is an Islamic Human Rights Charter which was declared by The Organization of Islamic Countries (OIC) at Cairo on 1990.

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<sup>10</sup> Black's Law Dictionary, 1920, Pp. 1189.

<sup>11</sup>The new encyclopedia Britannica ,Op. Cit, V. 6, pp. 282

<sup>12</sup> <http://plato.stanford.edu/entries/rights-human/28/7/12>

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<sup>14</sup> Kerrah, Hassan, Dr. *Introduction to the Islamic law*, Janiah Qahirah, Egypt, 1954, PP. 365

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<sup>16</sup>[http://www.hec.gov.pk/InsideHEC/Divisions/AECA/Documents/581\\_Human\\_rights/27/7/12](http://www.hec.gov.pk/InsideHEC/Divisions/AECA/Documents/581_Human_rights/27/7/12)

<sup>17</sup> Al-Quran 17:70

<sup>18</sup> Al-Quran 95:4

<sup>19</sup> Kamali, M Hashim , *Freedom of Expression in Islam* ,Berita publishing, Kuala Lumpur,1994, pp.12

<sup>20</sup> Bukharee, Imam Muhammad bin Ismail, *Sahee Bukharee*, Shaiks asraf sons, lahore, 2004

<sup>21</sup> Maududi, Sayed , Abu al Ala , *Human Rights in Islam*, The Islamic Foundation London,1980, pp.31

<sup>22</sup> Magna Carta: It is an important and basic document in west for contemporary Human Rights and first time was declared in 1205 in England against the King.

<sup>23</sup> Henry Marsh, *Documents of liberty*, MW Books , England ,1971. Pp.51

<sup>24</sup> [www.mubashirnazir.org/human /rights in Islam and west/25/7/12](http://www.mubashirnazir.org/human_rights_in_Islam_and_west/25/7/12)

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<sup>26</sup> Qadri,Tahir, *Human Rights in Islam*, Op. Cit. ,PP.33

<sup>27</sup> Kamali, Muhammad Hashim , *The Dignity of Man*, The Islamic Texts Society, Cambridge, UK, 2002, Pp.9

<sup>28</sup> Khan, Shafique Ali , Dr. , *Freedom of Thought and Islam*. Royal Book company, Karachi, 1989, PP. 35

<sup>29</sup> Ahmad Bin Hanbal , Imam, *Musnad Imam Ahmad*, Hadith No. 411, Shaikh Ashraf Publishers, Lahore, 2004

Islam presented the complete concept of human rights at such a time when humanity almost forgotten the teachings of the prophets of Allah and there were no found any concept of human rights in the society. At that time, Islam granted the fundamental rights to the people in the shape of the Last Sermon of the Prophet (Sallallahu *Alaihe Waalibe Wasallam*).

In Western perspective of Human Rights, the people of England got their fundamental human rights for the very first time in the year 1215 AD under a charter of demands between landlords and the king, called as Magna Carta .Indecently this came six centuries after the Last Sermon of the Prophet (Sallallahu *Alaihe Waalibe Wasallam*).

The journey of development and improvement of humanity is caring on in a very fast way. But the status of Human Rights is going to fall with passage of time also very fast. If we want true performance of human rights for peaceful and humble society then we may obey the divine rules of the Almighty Allah and the Holy Prophet (Sallallahu *Alaihe Waalibe Wasallam*) in every sphere of life.

### REFERENCES & NOTES

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<sup>1</sup> Western perspective: The West is not considered as a piece of land. It is a dominant thought and civilization which was developed in the context of Judaism, Christianity, Roman laws, Greek philosophy, Secularism and Modern Sciences. Recently, it has become a big antagonist of Islam from past 300 years.

<sup>2</sup> Henry Marsh, Documents of liberty, MW Books , England ,1971, Pp.51

<sup>3</sup>Sills, David L., *International encyclopedia of social sciences*, The MacMillan Company, New York, 1972, V. 5, PP. 540

<sup>4</sup> The new encyclopedia Britannica, Chicago, 15<sup>th</sup> edition , 2005, V. 6, pp. 137

<sup>5</sup> Sanjaoba, N. , Professor, international Human rights, Mannas publisher, New Delhi, India, 2005, PP. 1

<sup>6</sup> Hassan .Abdul Hakeem, Dr., *Hurryat –ul- Ammah*, Dar-ul-Fikr al-Arabi, Beirut, 1954, PP. 176

these rights because these Rights have no relevant to Duties. But the Islamic Rights are relevant to Duties. It means if you have some rights than you have also some Duties. If you violate these Duties then you have not any right to Rights. It means Islamic concept of Human rights has belonged to Duties and Rights for a peaceful society. This thing keep in mind Islam gives lot of Human rights but most of them are unknown for us.

According to Dr. Abdullah bin Abdul Muhsin *Al-Turki*:

In fact, due to the ignorance about these human rights and lack of proper knowledge about them, the reputation of Islam and the Islamic ruling and governing is distorted in the eyes of the rest of the world.<sup>45</sup>

According to the Islamic teachings and Muslim scholars point of view the Last sermon of the Prophet (*Sallallahu Alaihe Wasallam*) is a complete code of human rights for ever.

As Dr. Sultan Khan said in his book:

After these facts, we can say that the Last sermon of the prophet (*Sallallahu Alaihe Wasallam*) is a comprehensive and complete charter of human rights. In this charter provides equality to all human kind. Every kind of discrimination is eliminated.<sup>46</sup>

#### **Conclusion:**

According to the sufficient reasons, the Islamic human rights are deeper more universal, more guaranteed and more secured then the UDHR human rights, because these rights have no any moral or strong guarantee. These Rights are immutable and cancelable by the nations and governments. Every scholar and Nation has its own interpretation of these human rights.

Furthermore, if we keenly observe the UDHR's Human Rights are the re-voice of those rights which Islam has provided fourteen hundred years ago. It means the UNO Rights are not new but these are revision of those which Islam has already provided in the shape of the Last Sermon of the Holy Prophet (*Sallallahu Alaihe Waalibe Wasallam*).

the implementation of these Human Rights at their deceleration day. But the UDHR's Rights have not these securities and guarantees, because the sources of Islamic and Western human rights are different.

As we read in the Cairo Declaration of Human Rights (CDHR<sup>41</sup>) of OIC:

The Islamic Shari'ah is the only source of reference for the explanation or clarification of any of the articles of this Declaration.<sup>42</sup>

**According to Balancing and clash point of view:**

The more significant characteristic of Islamic human rights is that it is not contradict to other rights due to its limits and boundaries. It means from Islamic perspective, there is no contradiction on freedom with other fundamental human rights because every issue has its specific limits and place.

According to a research article:

The Islamic human rights are not given by an emperor or reformer; these are given by the Creator of all mankind, Almighty Allah, so we see a kind of balance in Rights and Duties.<sup>43</sup>

According to the Dr. Mohammad Hamad khoder:

Rights are not an end themselves; they are simply a means to fulfill the duties of life.<sup>44</sup>

In Western perspective, there is found a kind of clash in rights and freedom due to unlimited concept of freedom and rights. There are many controversies between freedoms other fundamental human rights in western theory of rights and freedom. For example; freedom of speech and freedom of religion, freedom of criticism and dignity of man, freedom of information and state security, media and right of privacy etc.

**According to the bindings and limitations point of view:**

The back draw of the UDHR's Rights is they have no any boundaries and parameters with Duties. So we find a kind of indiscipline in

Dr. Abdul Qadir Khan strongly recommended that:

In contrary to this the sermon of the prophet (Sallallaho Alaihe Waalihe Wasallam) not only sets forth the detail of the fundamental human rights, it also provides a mechanism to make implementation possible. All Islamic states are duty bound to implement these rights and all the Muslims are individually answerable to Allah in respect to them.<sup>38</sup>

*According to Dr. Anis Ahmad:*

The fact is that the UN has failed to effect a realization of human rights in its own member states underscores the need for a critical study of human rights in the West, focused on the problems in their implementation, as well as the very philosophy and concept on which they are based.<sup>39</sup>

**According to the depth and universality point of view:**

The other most significant characteristic of the Last Sermon's Rights is depth and universality. We find more depth and Universality in the Human rights of the Last Sermon of the Holy Prophet (Sallallaho Alaihe Waalihe Wasallam). We see the language and Text of the Sermon is general not Specific. Other important issue is the source of Islamic Rights is The Revelation but the Source of UDHR is Human mentality.

*According to an Islamic Scholar Abu Salman Deya ud-Deen Eberle:*

These rules and principles were set forth by Allah's Messenger (r) some fourteen hundred years ago in the best form and manner and will remain relevant forever."<sup>40</sup>

Consequently, after this discussion it can easily be observed that the Islamic Rights are deeper and more universal from the UDHR.

**According to the Security and Guaranty point of view:**

Another important thing is the Islamic Rights are more secured and guaranteed than UDHR because these Rights are given by Almighty Allah and announced by the Holy prophet (Sallallaho Alaihe Wasallam). Allah and his Prophet is the Guaranteer of these Rights. It means these Rights are provided constitutionally and ethically. The Prophet SAW was announced



According to another Islamic Scholar:

Islam legislated for the principle of human rights fourteen centuries ago. Its legislation was thorough and profound. Islam gives all assurance and protection to human rights on the basis of stipulation of Islamic Sharia'h.<sup>35</sup>

According to the Islamic scholar's point of view, the UDHR do not present a new thing. All of UDHR provisions are already available in Islam with detail. Infact it is a revival of Islamic teachings in the perspective of human rights.

According to a renowned Islamic scholar Sultan Hussein Tabandeh:

Most of the its [UDHR] provisions were already inherent in Islam, and were proclaimed by Islam's lawgivers and preceptors. The Universal Declaration of Human Rights has not promulgated anything that was new nor inaugurated" since "every clause of it already existed in a better and more perfect form in Islam".<sup>36</sup>

In this way the Human Rights of the Last Sermon are more ancient than the UDHR by 1309 years. Even Some Scholars say the Last Sermon of the Holy Prophet is the First Universal Charter of Human Rights in the World. So we can say these rights are not new but these are the renaissance of the Islamic Rights.

According to the practical and enforcement point of view:

Another important feature of the Islamic human rights is that these are practical and has ability to enforcement then western human rights.

According to a scholar of social sciences:

The UNO Declaration of Human Rights (UDHR) is a simply statement of beautifully worded human aspirations and wishes; it is not supported by moral, legal or executed authority to make it observance imperative. 'The UNO has no power to enforce it'<sup>37</sup>

In Islamic perspective, these rights are morally, legally and executively are practicable and enforceable by Islamic state.

12. Right of social Identity
13. Right to receive the Debt
14. Right of Ownership
15. Woman's Rights
16. Husband's Rights
17. Constitutional Rights
18. Rights of State
19. Right of law observance
20. Rights of Justice
21. Right of awareness
22. Divines Rights (Rights of Allah, Book and the Prophet  
(*Sallallaho Alaibe Wasallam*)).

#### **Comparison of Human Rights in UDHR and the Last Sermon:**

Islam is a Religion of Rights and Duties and saves the Rights of all the communities collectively and individually. The last Sermon of the Holy Prophet (*Sallallaho Alaibe Waalibe Wasallam*) is a most significant document in human history in human Rights perspective. The UDHR is also considered as the top of Human rights in the human history. In this point I shall try to compare the Human rights in the light of UDIHR and the Last Sermon of the Holy Prophet (*Sallallaho Alaibe Waalibe Wasallam*).

#### **According to the commencement and ancient point of view:**

This is keeping in mind, Islam provides the Human rights hundreds years ago and the Last Sermon was delivered in 10 AH/632 AD.

As a famous Islamic Scholar Dr. Selman bin Abdul Rehman said:

The history of Human Rights in the West is new, as we know the first document of western history is Magna Carta in 1215. The Uninvited Nation Deceleration of Human Rights was presented in 1948.<sup>31</sup>

In fact , it was the declaration of Finality of *Hazrat* Muhammad's (*Sallallahu Alaihe Waalihe Wasallam*) Prophet hood, the religion was being perfected by this Final Message from The Creator to his creatures for all times to come.

**Important Human Rights in the Last Sermon of the prophet:**

The last Sermon of the Holy Prophet (*Sallallahu Alaihe Waalihe Wasallam*) is a most important document in human history in the perspective of human Rights. It has very much important in Muslim as well as Non-Muslim Perspective because the text and language of the Sermon is general not Specific. It was delivered in the end of the prophet hood of the Holy Prophet Muhammad (*Sallallahu Alaihe Waalihe Wasallam*).

As Moulana Safi-Ur-Rahman said in his Book:

It was delivered in 632 AD / 10 AH at the Last Hajj of the Holy Prophet (*Sallallahu Alaihe Waalihe Wasallam*).<sup>32</sup>

The Important Human Rights of the Last Sermon are given below: These rights are derived from the famous book of the *Seerah* of the Prophet (*Sallallahu Alaihe Waalihe Wasallam*) *Rahmatul-lil-Alameen*<sup>33</sup> written by a famous author Qazi M Selman Mansur Puri.

1. Equality of Human rights
2. Obedience of Rights
3. Right of life
4. Eradication of Ethnicism
5. Right of Property
6. Right of Society Members
7. Rights of Slaves and Servants
8. Eradication of Lawlessness
9. Economic rights
10. Right of inheritance
11. Newborns Right of ancestral sanctity

## Human rights in the Last sermon of the Holy prophet:

**Background:** The farewell Pilgrimage of the Holy Prophet may rightly be called the concluding point in his Prophetic career. It was the sixty-third year of the Prophet's life which coincided with the close of the 10th of *Hijra* that he decided to perform Hajj, which in history, goes by the name of *Khutba-e-Hajjatul-Wada*. The Prophet's mission, had, by this time, been completed to all intents and purposes.

According to renowned Islamic scholar Khalid *Aalvi*:

The prophet (Sallalloho Alaihe Waalihe Wasallam) now wanted to give final instructions to his followers because the end of his life was near, towards the end of the 10<sup>th</sup> Hijrah.<sup>31</sup>

To a people steeped in ignorance, he gave light and inspired them with belief in Allah, the sole Creator, Master and Sustainer of the Universe. To a disunited mass, engaged in perpetual warfare, he gave unity of thought and action. He had revealed the love of God and His will to mankind and had given it a visible expression by founding a society on the basis of righteousness, piety and God-consciousness, the like of which is not to be found in the whole history of mankind. In short, *Hazrat Muhammad (Sallalloho Alaihe Waalihe Wasallam)* had delivered to human race the final Truth with all its necessary implications.

The sermon of the Holy Prophet is remarkable not only for its eloquence, but also for the sublime message for the whole of the human race. It was a declaration of Human Rights and moral values, a charter of Women Rights. The world has not been able to lay down better principles of ethics and morality than those enunciated in it.

Every word of it breathes a spirit of magnanimity and aims at establishing righteousness and fair dealing among men on a workable basis. It establishes brotherhood among Muslims irrespective of the divergence of their geographical, racial and colour backgrounds and provides an outline of a social order, perfectly free from oppression and injustice.