



**NATIONAL OPEN UNIVERSITY OF NIGERIA**

**SCHOOL OF ART AND SOCIAL SCIENCES**

**COURSE CODE: ISL 432**

**COURSE TITLE: ISLAMIC SOCIAL SYSTEM**

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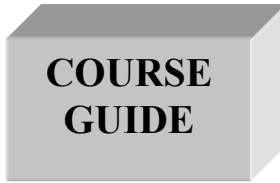
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National Open University of Nigeria

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**Course Code / Title    ISL432: Islamic Social System**

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## INTRODUCTION

You are welcome to ISL432: Islamic Social System which is a two-credit unit course for part four students of the B. A. Degree, Islamic Studies programme of the National Open University of Nigeria. The material has been developed to acquaint you with sociological implication of the fundamental pillars of Islam; the Muslim homes, sharing of responsibilities between family members and manner of socialization among Muslims with relevant references from *Qur'ān* and *Hadīth*.

### Aims and Objectives

The Course consists of fourteen (14) units, and each unit has its objectives. You should read the objectives of each unit and be conscious of them all along your study of the course. In addition to the objectives of each unit, the overall aims of the course include:

- (i) To introduce to you the social impact of the fundamental pillars of Islam.
- (ii) To acquaint you with Islamic marriage as a social institution.
- (iii) To familiarize you with the building of Muslim Homes as well as responsibilities of husband and wife.
- (iv) To relate child upbringing and child custody systems in Islam to you.
- (v) To impart manner of socialization in Islam to you.

### (vi) Objectives of the Course

Based on the general aims of the course as a whole, some objectives are set out. These are the essential things you should be able to do at your completion of the course. You should be able to:

- (i) Assess of the impacts of Islamic beliefs on individuals and the society.
- (ii) Analyze of the impacts of *Ṣalāh* on individuals and the society.
- (iii) Enumerate benefits of *Zakāh* to the donors, beneficiaries and the society.
- (iv) Examine the impacts of *Ṣawm* on individuals and the society.
- (v) Evaluate the effects of *Hajj* and 'Umrah on the Muslims and the society.
- (vi) Examine the effects of marriage as a social institution in Islam.
- (vii) Assess the impacts of the responsibilities of husband and wife in Islam.
- (viii) Examine the socio-religious significance of child upbringing and custody in Islam.
- (ix) Analyze the impacts of Islamic modes of greetings and salutations.
- (x) Discuss the Islamic mode of dressing and its impacts on individuals and the society.
- (xi) Examine the manner of socialization in Islam and its effects.

- (xii) Evaluate the impacts of Islamic attitude towards education on individuals and the society.
- (xiii) Examine the impacts of naming ceremony and funeral services in Islam.

### **Working through this Course**

The major components of the course are:

1. This Course Guide
2. The Study Units
3. References and other resources, including the ones listed under each unit.
4. Assignments
5. Presentation Schedule

### **The Study Units**

#### **Module 1: Sociological Significance of the Fundamental Principles of Islam**

Unit 1: Islamic Beliefs and their Social Significance

Unit 2: Observance of the *Ṣalāts* and its Social Significance

Unit 3: *Zakāh* and its Social Values

Unit 4: *Ṣawm* and its Social Significance

Unit 5: Sociology of *Hajj* and *‘Umrah*

#### **Module 2: Islamic Marriage, Muslim Home, Muslims’ Mode of Greetings**

Unit 1: Marriage as a social institution

Unit 2: Responsibilities in the Family

Unit 3: Children Upbringing and Custody in Islam

#### **Module 3 Manner of Socialization Among the Muslims**

Unit 1: Manners of Socialization *Among* Muslims

Unit 2: Mode of Naming and Funeral celebration in Islam

Unit 3: Muslim’s Mode of Greetings

Unit 4: Muslim’s Mode of Dressing

Unit 5: Unit 4: Celebration of Eids: *Fitr*, *Adhā* and *Mawlid*

### **References and other Resources**

Certain books have been recommended to deepen your understanding of the course. You are hereby provided with a list containing some of them. Try to acquire as many as possible of those material.

1. Abdul, M. O. A. (1972). *The Prophets of Islam; His Life, Sayings and Deeds*, Lagos: Islamic Publications Bureau (IPB).
2. Ahmad, H. S. (2002). *Matrimonial Education in Islam*, New Delhi.
3. Al-Asqalani, M. (1996). *Bulūgh Al-Marām*, Riyadh: Dar-Us-Salam Publications.
4. Al-Ghazali, H. M. (n.d). *The Outlined Copy of Ihyā' 'Ulūm Ad-Dīn (Reviving the Sciences of Religion)*, Egypt.
5. Ali, A. Y. (1973). *Holy Qur'ān: Text, Translation and Commentary*, London.
6. Ayoob, H. (2007). *Social Manners in Islam*, Cairo: Daru s-Salām.
7. Doi, A. R. I. (1990). *Shari'ah: The Islamic Law*, London: TA-HA Publishers.
8. El-Jazīrī, A. J. (2012). *The Approach of the Muslim: A Book of Outlining Doctrines, Ethics, Morals, Worships and Behaviors*, Beirut; 3<sup>rd</sup> Edition.
9. Hammudah, A. (1970). *Islam in Focus*. Kuwait: I. I. F. S. O.
10. Maudoodi, M. A. (n.d.). *The Laws of Marriage and Divorce in Islam*, Islamic Book Publishers.
11. Mawdudi, A. (2006). *Towards Understanding of Islam*, Lahore: I. I. F. S. O.
12. Mawdudi, S.A. (1982). *Let Us Be Muslims*, United Kingdom: The Islamic Foundation.
13. Qutb, S. (1977). *Islam: The Religion of the Future*. Beirut:
14. Sharif, M. M. (ed) (1966). *A History of Muslim Philosophy*, Pakistan, Vol. 2,.
15. Tobpas, O. A. (2011). *Islamic Spirit and Form*, Istanbul; Erkan Publications.

### **The Self Assessment Exercises**

Though your answers to these **Self Assessment Exercises** questions do not add a credit to your overall grade in the course, it is advisable that you attempt all of them yourself as it serves as a demonstration of the level of understanding you are achieving as you go through the content.

### **Tutor Marked Assignments**

You will be provided with 4 online TMAs each of which will consist of twenty Multiple Choice Questions (MCQ). At least, three of the four TMAs must be answered before arrangements are concluded for the written examinations. The three in which you perform best shall be selected to constitute 30% of your final grade.

### **Final Examination and Grading**

At the end of this course, you will write a final examination, which shall constitute 70% of your grade. In the examination, you will be required to answer three out of at least five questions.

## Course Marking Scheme

This table shows how the actual Course marked allocation is broken down

Assignment	Marks
Assignments (best three assignments out of four marked)	= 30%
Final Examination	= 70%
<b>Total</b>	<b>= 100%</b>

## Presentation Schedule

The Presentation Schedule included in your course materials gives you the important dates for the completion of tutor-marked assignments and attending tutorials. Remember, you are requested to submit all your assignments by the due date. You should guard against falling behind in your work. You will be informed of the date for your final examination.

## Course Overview and Presentation of Schedule (Module 1)

Unit	Title of Work	Weeks Activity	Assignments
<b>Module1: Sociological Significance of the Fundamental Principles of Islam</b>			
Unit 1	Islamic Beliefs and their Social Significance	Week 1	
Unit 2	Observance of the <i>Ṣalāts</i> and its Social Significance	Week 2	
Unit 3	<i>Zakāh</i> and its Social Values	Week 3	Assignment 1
Unit 4	<i>Ṣawm</i> and its Social Significance	Week 4	
Unit 5	Sociology of <i>Hajj</i> and <i>‘Umrah</i>	Week 5	Assignment 2
<b>Module 2: Islamic Marriage, Muslim Home, Muslims’ Mode of Greetings. etc</b>			
Unit 1	Marriage as a Social Institution	Week 6	Assignment 3
Unit 2	Responsibilities in the Family	Week 7	
Unit 3	Children Upbringing and Custody in Islam	Week 8	Assignment 4
<b>Module 3 Manners of Socialization Among Muslims</b>			
Unit 1	Manners of Socialization Among Muslims	Week 9	
Unit 2	Mode of Naming and Funeral celebration in Islam	Week 10	
Unit 3	The Muslim’s Mode of Greetings	Week 11	
Unit 4	Muslim’s Mode of Dressing	Week 12	
Unit 5	Celebration of Eids: <i>Fitra</i> , <i>Adhā</i> and <i>Mawlid</i>	Week 13	
	Revision	Week 14	
	Examination	Week 15	



## **How to get the Most from This Course**

In distance learning, the study units replace the University lecture. This is one of the great advantages of distance learning. You can read and work through specially designed study materials at your own pace, and at a time and place, that suit you best. Think of it as reading the lecture instead of listening to the lecture. In the same way, a lecture might give you some reading to do; the study units tell you where to read, and which your text materials are set books. You are provided exercises to do at appropriate points, just as a lecturer might give you an in-class exercise. Each of the study units follows a common format. The first item is introduction to the subject matters on the units, and how a particular unit is integrated with the other units and the course as a whole. Next to this is a set of learning objectives. These objectives let you know what you should be able to do by the time you have completed the unit. These learning objectives are meant to guide your study. The moment a unit is finished, you must go back and check whether you have achieved the objectives. If this is made a habit, then you will significantly improve your chances of passing the course. The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from a Reading section. The following is a practical strategy for working through the course. If you run into any trouble, telephone your tutor. Remember that your tutor's job is to help you. When you need assistance, do not hesitate to call and ask your tutor to provide it.

1. Read this Course Guide thoroughly, it is your first assignment.
2. Organize a study schedule. Design a 'Course Overview' to guide you through the Course. Note the time you are expected to spend on each unit and how the assignments relate to the units. Whatever method you choose to use, you should decide on and write in your own dates and schedule of work for each unit.
3. Once you have created your own study schedule, do everything to stay faithful to it. The major reason that students fail is that they get behind with their coursework. If you run into difficulties with your schedule, please let your tutor know before it is too late to help.
4. Turn to unit 1, and read the introduction and the objectives for the unit.
5. Assemble the study materials. You will need your set books and the unit and the unit you are studying at any point in time.
6. Work through the unit. As you work through the unit, you will know what sources to consult for further information.

7. Keep in touch with your Study Centre. Up-to-date course information will be continuously available there.
8. Well before the relevant due date (about 4 weeks before due dates), keep in mind that you will learn a lot by doing the assignments carefully. They have been designed to help you meet the objectives of the course and, therefore, will help you pass the examination. Submit all assignments not later than the due date.
9. Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study material or consult your tutor.
10. When you are confident that you have achieved a unit's objectives, you can start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself busy on schedule.
11. When you have submitted assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the Tutor/Marked Assignment form and also the written comments on the ordinary assignments.
12. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in the Course Guide).

### **Facilitators/Tutors and Tutorials**

The dates, times and location of these tutorials will be made available to you, together with the name, telephone number and address of your tutor. Your tutor will mark each assignment. Pay close attention to the comments your tutor might make on your assignments as these will help in your progress. Make sure those assignments reach your tutor on or before the due date. Your tutorials are important. Therefore, try not to skip any. It is an opportunity to meet your tutor and fellow students. It is also an opportunity to get the help of your tutor and discuss any difficulties encountered on your reading.

Much as I cannot promise you too-easy ride on this course, I equally do not envisage much difficulty as long as you play the roles assigned to you in the whole exercise.

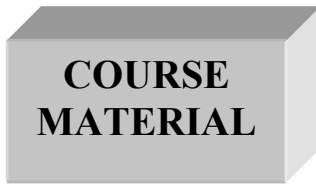
## **Conclusion**

As an inference from the foregoing Guide, to develop an active interest in the Course is a prerequisite for its successful completion. Assess yourself through the Self-Assessment Exercises (SAEs). You will equally be assessed for grading purposes through the Tutor-Marked Assignments (TMAs). Thus, to do well in the course, you must get yourself organized and try to conform to presentation schedule.

## **Summary**

In this Course Guide, you have been provided with a general overview of **ISL 432: The Islamic Social System** in which students pursuing University Degree programme must earn three credit units. The Course Aims and Objectives and what learners will gain through the Course materials and its study units are stated clearly at the onset. You have also been provided with a list of textbooks and references for your further reading.

I wish you success in the course and hope that you will find it both interesting and useful.



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## **MODULE 1: SOCIOLOGICAL SIGNIFICANCE OF THE FUNDAMENTAL PRINCIPLES OF ISLAM**

### **UNIT 1: SOCIOLOGICAL SIGNIFICANCE OF ISLAMIC BELIEFS CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
  - 3.1 Belief in Allah
  - 3.2 Belief in the Angels of Allah
  - 3.3 Belief in the Revealed Books
  - 3.4 Belief in the Messengers of Allah
  - 3.5 Belief in the Last Day
  - 3.6 Belief in Divine Regulation
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

#### **1.0 INTRODUCTION**

The term belief in Islam is *Imān*; it connotes faith, conviction or doctrine; The Articles of Beliefs in Islam are six namely: belief in Allah, the Angels of Allah, Revealed Books, Messengers of Allah, the Last Day and the Divine regulation of things. On the other hands, faith (*Imān*) is the first and foremost of the five fundamental principles of Islam. Thus, this Unit focuses on the sociological impacts of having faith in the first of the fundamental principles.

#### **2.0 OBJECTIVES**

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

- Analyze the sociology of belief in Allah and His Angels.
- Expound the social significance of faith in the Revealed Books and Messengers of Allah.
- Discuss the implication of having faith in Resurrection and its impact in the society.
- Expatiate upon the consequences of belief in Divine Regulation in all affairs of Muslim.

### 3.0 MAIN CONTENTS

#### 3.1 Belief in Allah (*Imān Billah*)

The bedrock of monotheism in Islam is enshrined in its “Words of Testimony” which is “*Lā ilāha ila Allah, Muhammadun Rasūlullah*”. It simply means that there is no “god” or “deity” except Allah; Muhammad is the Messenger of Allah. The generic term for Islamic monotheism is *Tawhīd*; its opposite is polytheism (*Shirk*). Polytheism is association of any partner with God, either in faith, or in worship or both.

One of the cardinal teachings of Islam is that before embarking on anything, the Muslim must utter the formula: *Bismillahir-Rahmānir-Rahīm* (In the name of Allah, the Most Generous, the Most Merciful). The significance of this is that the servant of Allah humbly and submissively seeks the guidance, permission and assistance of the Almighty Allah, Whose mercy is required in order to achieve the desired.

In the day-to-day affairs of the Muslim, when he wants to embark on a, business, perform a spiritual duty, or in his social relations, he invokes the name of Allah. Whenever he overcomes any problem or attains a particular goal, he expresses deep appreciation and gratitude to Allah, Who has favoured him and showed mercy on him. This is manifested in the expression of *Al-hamdulillah Rabbil-‘Ālamīn* (Glory and gratitude to Allah, the Lord of the worlds).

When the Muslim wakes up in the morning, gives birth to a child, arrives safely in a place, achieves success in an endeavour, business, political or any undertaking, he does not arrogate it to himself, but to the favours and mercy of Allah.

When he receives some favour or good things from someone, he thanks him and thanks the Almighty Allah. He does not direct the appreciation to a semi or man-made-deity; otherwise, it would tantamount to polytheism, the most heinous crime and unforgiveable sin in the sight of Allah.

The Muslim is fully cognizant that Allah is the Master of the Day of Reckoning (*Māliki Yawmid-Dīn*). He believes that whatever anybody does, whether good or bad, it will eventually be judged and rewarded

accordingly by the Almighty, Master of the Day of Judgement. Thus, he strives to the utmost to be righteous in all human relationships.

A socio-religious belief of a Muslim is that, the purpose of creation is to worship Allah. This teaching is contained in a quintessence form in verse five of the Opening Chapter of the Glorious Qur'ān which teaches humankind to realize, appreciate and promise that Allah is the Only One to be worshipped and depend upon at all times and in all situations. He is aware that love for anybody, friends, family or associates, should neither be an excuse for anyone to abandon or neglect the utmost duty of worshipping Allah. In the Surah. The Muslim is persistently seeking Allah's guidance in his undertakings during all his *Ṣalāhs*.

Furthermore, he finds it essential to appreciation divine favours that make human relations possible and benefitting. These include making human beings to succeed and inherit one another, removing plagues and other evils in the land, sending down the rain, alternating the sun and the moon, enabling human beings to recognize their ways to different places and back home, doing things in common, rescuing people from precipitous end and educating them on proper social relations, otherwise there would be serious commotion and some difficulty of existing together as a family, group, society or nation (Qur'ān 27: 62- 65; Qur'ān 3: 103; Qur'ān 8: 63).

#### SELF-ASSESSMENT EXERCISE

- Assess the socio-religious impact of belief in Allah with respect to the relationship between the Muslims and Allah and His creatures.

### **3.2 Belief in the Angels (*Malā'ikah*) of Allah**

Muslims believe in the existence of Angels; that they are created by Allah from light, and that human beings are created from the earth or dust, while the spirits (*Al-Jinn*) are created from fire. The Angels cannot be seen because they are immaterial beings with spiritual functions and powers. They can change in form or shape. It is however sinful and incorrect to say that they are males, females, wives or children of Allah as fallaciously alleged by the ignorant non-Muslims. They do not eat, drink, marry, sleep or have freedom or personal desires but they possess all

spiritual virtues and do not commit any of the human vices. Faith in the Angels does not permit anyone to worship any of them or think that they can perform any of the duties of Allah.

Muslims believe Angels are creation of Allah who always obey, praise, worship and serve Him and who existed before the creation of Adam and Hawā'u. He They believe Angels guide and protect the believers and the righteous ones while Satan and bad spirits mislead and prompt people to commit sins and immoralities. A basic teaching of Islam is that Angels have some connection with the physical world of human beings from womb till death, resurrection, spiritual progress in Paradise or punishment in Hell Fire. They will be allowed by Allah to intercede on behalf of the Muslims on the Day of Judgement.

Other Islamic beliefs about Angels are that Arc-Angel Jibrīl (Gabriel), is the *Rūhul-Qudus* (the Holy Spirit), the over-all leader of Angels. He is in charge of revelation to Prophets of Allah. *Mīkāil* (Michael) is in charge of rains for the sustenance of all living things while *Israfīl* has the duty of blowing the Trumpet to commence transition to eternal life and to resurrect all human beings and spirits for the inevitable last Day of Judgement. Hence, a Muslim constantly prepares for the inevitable death with true belief and righteousness in all affairs. He has it in his mind that '*Azarāil* is the Angel of death; he tries to act righteously in all affairs.

The belief that *Munkar* is the recorder of all the good deeds while *Nakīr* is the recorder of all wrong deeds of human beings and *Jinn* and that Ridwān is in charge of Paradise while Angel Malik is in charge of Hell Fire, inspires the believer to do those things that would pave the way for him to attain salvation from the punishment of Hell-Fire. The belief that *Sāiq* and *Shahīd* are the guardians and companions of the dead in the grave, either punishing or bringing glad tidings to the inmates ginger the believer to always strive to accumulate good deeds and avoid wrong deeds in order to attain paradise and be saved from Hell Fire.

#### SELF-ASSESSMENT EXCERSICE

- Explain the nature, extent and impacts of belief in the Angels of Allah.



### **3.3 Belief in the Revealed Books**

The Muslim believes that the Glorious Qur'ān is the final and the uncorrupted of all the revealed Books. He translated the belief in the holy books into action by shunning what they prohibit and doing what they recommend. He also believes in and follows the authentic Apostolic Traditions of the Prophet which is complimentary to the Glorious Qur'ān. He attests to it that Allah makes the Quran a healing for spiritual, mental and social diseases such as hypocrisy, wickedness, ignorance and doubt (Qur'ān 6: 155; 16: 89).

Moreover, the Muslim believes that Allah has sent down the Books upon His Messengers to His Messengers in order to guide people aright. Allah clarifies the purpose of sending Messengers to mankind stating that:

Mankind was one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And none differed over it (i.e. over the Scripture) except those who were given it – after clear proof came to them – out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they differed, by His permission. And Allah guides whom he wills to the right path (Qur'ān 2: 213).

Indeed We have sent Messengers with clear proofs, and revealed with them the Scripture and the Balance (Justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power) in matters of war), as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allah is All-Strong, All-Mighty (Qur'ān 57: 25).

From the above, it becomes clear that belief in these fundamental teachings of Islam inspires the Muslims to do what is right and avoid what is wrong in different aspects of life. He believes in all Messengers of Allah without discrimination and accords all of them their due respects.

He acknowledges that they are given the same Divine message – to believe in One God, to establish what is good and eradicate what is wrong and that they should neither be deified nor disrespected. He has unstained faith in the uncorrupted messages of all Messengers of Allah without denying part and believing in the other in demonstration of that all of them were Messengers of Allah.

#### SELF-ASSESSMENT EXERCISE

- Analyze the impacts of belief in the Revealed Books.

#### 3.4 Belief in the Messengers of Allah

Belief in *Anbiyā'* (sing. *Nabiyy*) and the *Rusūl* (ing. *Rasul*) is the fourth fundamental doctrine in Islam. A *Nabiyy* is a Prophet of Allah i.e. a person who receives a message from Allah. When a Prophet is commissioned to deliver the message to the people, he becomes a Messenger of Allah (*Rasul*). Both terms Prophet (*Nabiyy*) and Messenger (*Rasūl*) are used interchangeably in respect of the one divinely commissioned.

Islam requires a Muslim to believe in all Prophets and Messengers of Allah without any discrimination. As long as the teachings contained in those books do not contradict or falsify any of the teachings of Allah or has not been tampered with, the Muslim obey them. Although Allah has raised the status of His Prophets and Messengers higher than ordinary people the believer does not regard any of them as semi-gods or co-equals. He is unhappy that discrimination between the Prophets among their followers has brought a lot of disaffection, misunderstanding and conflicts among the adherents of their respective followers. In the proper socio-religious point of view, he does not see religion as a disuniting mechanism; rather, he views it as a uniting phenomenon in all its ramifications. Allah declares that

Say: We believe in Allah and the revelation given to us, and to *Ibrāhīm* (Abraham), *Ismā'īl* (Ishmael), *Ishāq* (Isaac), *Ya'qūb* (Jacob), and the Tribes, and that given to Musa (Moses) and 'Iysā (Jesus) and that given to all Prophets from their Lord. We do not differentiate

between one another among them, and we submit to Allah in Islām (Qur’ān 2: 136).

We can conclude from this Islamic article of faith that the Messengers of Allah were sent with Divine message and lived exemplary life and that every one of them preached monotheism, morality, justice, and peaceful co-existence of mankind. It is to be acknowledged that they are all virtuous in all aspects of life and that it is sacrilegious to disbelieve in them or say anything bad against any of the Prophets. He sees them as members of the same divine family of the righteous creatures of Allah, who all enjoin what is right and forbid what is wrong. He believes that they delivered the divine messages without seeking remuneration, praise or rewards from human beings.

#### SELF-ASSESSMENT EXERCISE

- Suggest how discrimination and conflicts can be avoided between the adherents of various Messengers of God.

### **3.5 Belief in the Last Day (*Yawmul-Ākhir*)**

Belief in the Last Day (*Yawmul-Ākhir* or *Yawmul-Qiyāmah*) the Day of Resurrection, the Day of Reckoning (*Yawmul-Hisāb*) or the Day of Requital (*Yawmud-Dīn*), is the fifth Fundamental doctrine of Islam. The Muslim acknowledges that death is not the end of life; it only opens the door to another life which is eternal. He is constantly aware that the Last Day means death of individuals, period in the grave, resurrection, judgment and reward with either paradise or Hell Fire. He is not oblivious that it is Allah Who causes human being to die, be buried and resurrect (*Sūratu ‘Abasa*, Qur’ān 80: 21-22). A portion of the Book of Guidance presents the Last Day vividly, Allah warns that

Nay! When the earth is pounded to powder! And your Lord has come and the Angels rank upon rank! And Hell is brought that Day (face to face), on that Day, human being will remember (all his past deeds); but how will the remembrance profit him? He will lament, Oh! I wish I had sent ahead (some good) for my future life! So on that Day, his punishment will be severe as none has been inflicted so much! And his binding

(with heavy chains) will be (so painful) as none other has been so much! The righteous soul will be told, Oh! The reassured soul! Return to your Lord well pleased with yourself and pleasing (to Allah)! And enter among My Righteous servants! And enter My paradise! (Qur'ān 89: 21-30).

Furthermore the Holy Book of Islam teaches that the faithful and righteous servants of Allah will abide in paradise where they will enjoy forever, while the disbelievers and sinners will be clamped into eternal Hell fire where they will suffer mortification and punishment. Thus, the primary objective of believing in the Last Day is to guide the faithful to the path of consciousness of Allah and compliance with injunctions of Islam. Believe in the Last Day necessitate compliance with social values and righteousness and avoidance of crime, evil and other disvalues.

#### SELF-ASSESSMENT EXERCISE

- Assess the socio-religious impacts of belief in the Last Day on the Muslims in the society.

#### **3.6 Belief in the Divine Regulation of all Affairs (*Al-Qadar*)**

Belief in the Divine Will or Divine regulation of human affairs is one of the key-doctrines of Islam. In the socio-religious standpoint, it impacts on the Believer that human beings are limited by various circumstances and realities of life, including the custom, laws and regulations of the religion, society and government. He believes that in those things that are natural, there is little or nothing anybody can do. However, he is of the opinion that Allah gives abundant opportunities to individuals to choose between belief or disbelief, righteousness or evil, paradise or hell. When he succeeds in achieving a particular goal or averting a difficulty, a danger or a calamity, he thanks and praises Allah. If he fails, it does not diminish his faith or his doing what is virtuous. He accepts the outcome as the will of Allah and without becoming an apostate, or a half-hearted Muslim. He supplicates to Allah, with faith, utmost humility, veneration and hope. He does not succumb to the erroneous belief that things will continue to go on smoothly without adversities or that achievement can be made without sustained efforts in the right direction. He opines that that kind of belief is

not only counter-productive but also anti-progress and un-Islamic. Allah has assured that ease will eventually come after hardship. He supplicates for the forgiveness, guidance and mercy of Allah. He does not succumb to fatalism, which amounts to disbelief that can prompt him to commit sins and land himself in unwarranted and unpleasant sociological, psychological, physical, economic, spiritual and religious consequences.

Whoever submits his whole self to Allah and is a doer of good, has grasped the most trustworthy hand-hold. And the outcome of all matters rests with Allah (*Sūratu Lukmān*, Qur'ān 31: 22).

From the foregoing, it could be deduced that it is important to have strong faith in Allah, to be patient, fore-bearing in doing what is good and steadfast in avoiding what is evil. Faith in Divine regulation strengthens and improves faith in Allah, infuses the believer with happiness, acceptance of whatever happens to him, without ill-feeling, causing physical or psychological problems or injury to self or others.

#### SELF-ASSESSMENT EXERCISE

- Analyze the impacts of Islamic doctrine of *Al-Qadar*.

#### 4.0 CONCLUSION

A careful study of this unit from the socio-religious perspective reveals the scope and impacts of belief in Allah; the nature, extent and significance of belief in the Angels of Allah as well as the Revealed Books. It also sheds light on the impacts of belief in the Messengers of Allah, the Last Day as well as belief in the Divine regulation of all affairs.

#### 5.0 SUMMARY

1. *Tawhīd* (the Islamic monotheism) is the foremost and first pillar of Islam. It invariably impacts on individuals and the society.
2. The level of faith of individuals in God determines the kind of his relationship with other Creatures and society.
3. Belief in existence of Angels of Allah inspires righteousness in the faithful and encourages conformity with commandments of Allah and Sunnah in all aspects of human social endeavours.

4. The enlightened Muslim believes in and acts in accordance with the teachings of Allah that are contained in the Revealed Books and this impacts his social relations.
5. The Messengers of Allah brought the same message of monotheism and righteousness in all affairs.
6. Belief in the Last Day constantly reminds the Muslims of the inevitability of death, resurrection, accountability and eternal punishment for disbelievers and paradise for the faithful and righteous ones.
7. Belief in Divine Regulation of affairs instills avoidance of fatalism, concerted efforts to achieve success and absolute submission to the will of Allah in the social and other human relations.
8. Whoever worships a Prophet, Angel, spirit, idol, hero, deity or any living or non-living thing has committed the unforgiveable sin of polytheism.

## **6.0 TUTOR MARKED ASSIGNMENT**

- Analyze the socio-religious impacts of the six articles of faith.

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## UNIT 2: OBSERVANCE OF THE *ṢALĀTS* AND ITS SOCIAL BENEFITS

### CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
  - 3.1 Socio-Hygienic Importance of Purification
  - 3.2 Socio-Religious Effects of Announcement and Call for *Ṣalāh*
  - 3.3 Socio-Religious Impact of *Ṣalāh*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

### 1.0 INTRODUCTION

In this unit, the socio-hygienic impacts of purification on the Muslims, the environment and the society will be examined. The socio-religious impacts of *Adhān* and *Iqāmah* in summoning the faithful to perform the purpose of their creation will be assessed. This will be followed by the evaluation of the significance of *Ṣalāh* in the socio-religious life of the individual Muslims, the congregation and the society as a whole. Finally, the roles of supplication in solving multifarious problems and promotion of closeness to Allah will be discussed.

### 2.0 OBJECTIVES

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

- Examine the socio-hygienic impacts of ritual purification in Islam
- Assess the socio-religious significance of *Adhān* and *Iqāmah*.
- Analyze the socio-religious impacts of *Ṣalāh*.
- Explicate the socio-religious values of supplication.

### 3.0 MAIN CONTENTS

#### 3.1 Socio-Hygienic Importance of Purification

In the characteristics of Islam as a comprehensive code of conduct and a perfect way of life, it makes purification and cleanliness (*Tahārah*) one of its cardinal teachings. Islam pays great attention to the purification of designated places of worship, body, environment, clothes and materials of purification and cleanliness (*Tahārah*). It is noteworthy that impurities

include white discharge after passing urine (*Wady*), sperm (*Maniyy*, thick, sticky and white discharge as a result of a desire for sexual affair or preliminaries, blood of prohibited animals such as dog and pig.

Cleanliness from major and minor, as well as inner and physical impurities is essential preconditions for the performance of ritual devotions. Allah is pure and will never accept what is impure and cleanliness is next to Godliness, half of faith and key to *Ṣalāh*. A basic injunction on purification is emphasized by Allah Who commands that

O you who believe! When you prepare for *Ṣalāh* (Devotional Worship in Islam), wash your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles (*Wudū'*). If you are in a state of ceremonial impurity or sexual impurity (*Junub*), bath your whole body (*Ghusl*); but if you are ill, or on a journey, or one of you comes from offices of the nature, or you have been in contact with women, and you do not find water, then take for yourselves clean sand or the earth, and rub your faces and hands (*Tayammum*). Allah does not wish to place you in a difficulty, but only to make you clean, and to complete His favour to you, so that you might be grateful (Qur'ān, 5: 7).

In compliance with the Islamic injunctions on purification, the Muslim uses pure and clean water for all forms of purification and cleanliness. He uses water, soap and disinfectants to avoid contamination or spread of disease after attending to the call of nature or when a container is contaminated by saliva of dog. Furthermore, as a pre-cautionary measure against rabies and canine plague of dog and diseases of the pig, which is very dangerous to human health, he pours away the content of the container and washes it thoroughly with clean sand or disinfectant and water.

He expresses gratitude to Allah for relieving him of impurities and promoting his healthy-living by saying: Glory be to Allah Who has purged me of impurities and forgiven me (*Al-Hamdu lillahi 'l-Ladhī adhhaba 'anni 'l-adhā wa 'ā'fānī*). He follows the Prophet's instruction



that the Muslims should avoid excreting, urinating or pouring anything that can contaminate private or public water as measure against disease spreading and guard against environmental hazard on the land.

Via ablution, the Muslim washes the two hands that are usually employed in committing sins; the face (eyes) which are used for looking at forbidden things and the feet which carry people to the places where sins and immoralities are committed. He purifies the tongue which is the instrument for many sins such as lies, backbiting, bad statements. In effect, the Muslim ensures that he keeps hygienic, healthy, pure and pleasant atmosphere in the Divine presence and in the society.

### **SELF-ASSESSMENT**

- Analyze the socio-hygienic values of cleanliness in Islam.

### **3.2 Socio-Religious Effects of Call for *Ṣalāh* (*Adhān*) and Announcement of its Readiness (*Iqāmah*)**

The Call to *Ṣalāh* or public announcement of the time for a fundamental worship of the Creator is known universally as (*Al-Adhān*). It is the declaration of certain prescribed formula or words to signal, inform or remind the faithful to get prepared for the observance of the fundamental duty of Islām, the very purpose of creation. It is the pre-requisite act of worship before the *Ṣalāh*.

Traditionally, it is the person who makes *Adhān* that makes the *Iqāmah* (Call for the Commencement of *Ṣalāh*) that acts as the Imam in the former's absence. Among the pre-requisites of *Al-Adhān* and *Iqāmah* are that the Caller (*Muadhhdhin*) must be a practicing Muslim male, possessor of good, loud and clear voice, in the state of purity, sane, responsible and righteous person. He should master their correct formulae, cognizant of the correct period of each of the daily *Ṣalāh*; properly dressed and make it in a clear and systematic manner. Notwithstanding, it could be made through electrical gadgets such as loud-speaker, Radio, television-set have been produced, the Muslims can make use of them if they have the means, to invite the faithful to carry out their fundamental duty of Ibādah.

The Call to *Ṣalāh* impacts on the Muslim who hastens to *Ṣalāh*, the direct path to success and salvation. He abandons all worldly affairs when he hears the *Adhān*

and *Iqāmah* in order to join the congregation of others undertaking journey to salvation, the surest and most constant means of communicating directly with Allah. He appreciates the basic fact that the Call to *Ṣalāh* and proclamation of the Commencement of *Ṣalāh* daily as the most effective, authoritative and meaningful universal means of inviting the Muslims to divine devotional worship, the surest means by which Satan can be driven away and saddened.

On the other hand, the Muslim has internal happiness that he is fulfilling the purpose of his creation, which will entitle him to eternal happiness by means of this unparallel system of inviting adherents to places of worship. He then finds himself obligated to obey Allah Who possesses overwhelming power over all things. It runs through his veins and bone marrows that Allah is the Only Provider, Forgiver of sins, Giver of salvation and Worthy of directing all supplications and worship.

The pronouncement “Muhammad is the Messenger of Allah” serves as a clarion call and a clear reminder to the Muslims that Muhammad is the Messenger of Allah who is a mortal human being like us. The *Adhān*, and *Iqāmah* constitute a challenge to every individual and generality of the Muslims to put their faith to practice particularly at the appointed times. He responds to this open Divine invitation to join the rank of the practicing Muslims.

### **SELF-ASSESSMENT EXERCISE**

- Explain the socio-religious significance of *Adhān*, and *Iqāmah*.

### **3.3 Socio-Religious Importance of *Ṣalāh***

*Ṣalāh* is the second pillar of Islām and the most fundamental mode of worship, the distinguishing feature between a Muslim and a non-Muslim, as well as a practicing and non-practicing Muslim. It is given the major attention in the Glorious Qur’ān and classification of the zealous observers of *Ṣalāh* as the successful who will receive salvation and inherit Paradise. It is the means to attaining moral and spiritual greatness, unification of the Muslims and attaining purification of the body, soul and heart.

Muslims face the *Qiblah* in the *Adhān*, *Iqāmah* and *Ṣalāh*. This serves as a unifying socio-religious force universally. Allah has declared that those who keep up *Ṣalāh*, and spend out of their possessions are on the right course from their Lord and those who will gain salvation (Qur’ān 2: 2- 5).

The first practical fundamental duty in Islam is *Ṣalāh* which was introduced within three months of the advent of Islam in Makkah. Since then, it has become the commonest feature of Islam in the world. It is said in the same language and formulae, with the same intention of worshipping the Creator directly without any intermediary. Its distinction is in its invitation to focus on the presence of the Supreme Being, Who is pictured mentally as All-Present God Who keeps watching on the devotees. In practical and religious terms, all the various postures and expressions in *Ṣalāh* are very rich in meaning and are genuine demonstration of complete submission to the Almighty Allah.

In the socio-religious perspective, *Ṣalāh* is the most constant, significant and practical mode of worship made a compulsory duty on every Muslim who has attained the age of maturity (*Bulug*) and has a sound mind. It consists of making certain statements, recitation of Qur'ānic passages and doing certain things in orderly manner. It becomes an institutionalized form of worship during the nocturnal journey and ascension of the Prophet on Rajab 27, 619 AD, about three years before *Hijrah*. There are numerous verses in the Glorious Qur'ān which command the Muslims to observe *Ṣalāh* regularly and diligently (Qur'ān 2: 238; Qur'ān 4: 103).

The Muslim is constantly cognizant that the Messenger of Allah steadily reminded him of the significance of *Ṣalāh*, and in the same token, warned him of the unpleasant consequences of neglecting it. He is apprehensive that Allah and His Prophet have severely condemned the neglect of *Ṣalāh* as a characteristic of the infidels who will be denied the blessings of Allah on the day of reckoning. The Prophet likens the person who observes *Ṣalāh* regularly to a person who washes his dirt in a river five times a day (Bukhari and Muslim). He also asserted that the first thing about which a person will be asked on the Day of Judgement will be *Ṣalāh* (Abu Dawud and At Tirmidhi). In this respect, the Prophet enjoins that

Whoever will offer the *Ṣalāh* properly and regularly, it will be for him on the Last Day a source of light, a proof of his faith and a means to salvation. On the other hand, whoever will not offer it carefully and regularly it will be for him neither a source of light, nor proof of faith, nor a means of salvation, and the end of such a person will be with Qarūn, Pharaoh, Hamān and Ubayy Ibn Khalaf.

The devotee in his *Ṣalāh* utters some meaningful sacred formula in various postures. He sees *Ṣalāh* as a safeguard against indecency and evil; a veritable platform for expression of gratitude and appreciation of blessings and favours of Allah. He sees the observation of *Ṣalāh* as a manifestation of true Islamic spirits of brotherhood, mutual respect, equality and voluntary total submission to Allah. He observes it as the system of being alive to the purpose of creation of human beings, which is the worship of Allah. Therefore, he is fearful that failure to give adequate attention to *Ṣalāh* is act of ingratitude to Allah and disbelief (*Kufr*) to Allah. Hence he places his face, which is the most honourable and eye-catching part of the body, on the floor several times daily in voluntary worship to its Creator. The socio-religious significance of *Ṣalāh* is further established during congregational worship when the high and the low, the white and the coloured, the Asian and the African, the ruler and the subject, all stands side by side.

#### **Self-Assessment Exercise**

- Assess the socio-religious values of *Ṣalāh*.

#### **4.0 CONCLUSION**

1. Purification (*Tahārah*) is the major pre-requisite of *Ṣalāh*; it is half of and promoter of good hygienic living in the society.
2. The introduction of Call to *Ṣalāh* (*Al-Adhān* and announcement of its readiness (*Iqāmah*) is historical, unique and a universal mechanism for summoning the faithful to the worship of the Creator.
3. *Ṣalāh* serves the purpose of creation which is the worship of the Almighty Allah with sincere submission, glorification, reverence and devotion by the devotees in the Muslim society.
4. *Ṣalāh* depicts universal brotherhood and equality of mankind before God.
5. *Ṣalāh* is a means of identifying Muslims from non-Muslims.
6. *Ṣalāh* drives away from indecency, forbidden character and other socio-moral evils.

#### **5.0 SUMMARY**

This unit highlights the socio-hygienic impacts of purification on the Muslims, the environment and the society. It depicts the socio-religious impacts of *Adhān* and *Iqāmah* in summoning the faithful to perform *Salat*, the most important aspect of *Ibadat* which is the purpose of creation of man in Islam. This is followed by the evaluation of the significance of *Ṣalāh* in the socio-religious life of the individual Muslims, the congregation and the society as a whole.

## 6.0 TUTOR-MARKED ASSIGNMENT

- Analyze the socio-hygienic impacts of purification in Islam.
- Evaluate the socio-religious impacts of *Adhān and Ṣalāh*.
- Discuss the social significance of *Ṣalāh*.

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## UNIT 3: *ZAKĀH* AND ITS SOCIAL VALUES

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
  - 3.1 Socio-Economic Impacts of *Zakāh*.
  - 3.2 Impacts of *Zakāh*-Materials and their Beneficiaries
  - 3.3 Socio-Religious Effects of *Zakāh*.
  - 3.4 Socio-Spiritual Values of *Zakāh*.
  - 3.5 Socio-Political Significance of *Zakāh*.
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

### 1.0 INTRODUCTION

Originally, the term “*Zakāh*” means to cleanse. In Islamic terminology, the word *Zakāh* means Compulsory Charity, an act of worship, a means by which Muslims purify their wealth and seek its growth spiritually. It is a fixed proportion collected from the surplus earnings of the Muslims for socio-economic development of the poor, the needy, and the propagation of Islam, the Islamic State and Muslim organisation or institution. It is paid on the net balance once in a year by a Muslim male or female who fulfills the laid down rules. It is also referred to as *Sadaqah* in the Glorious Qur’ān. It has specific materials from which it is collected and encourages its proper collection, distribution and utilization. A discussion of this Islamic fiscal devotion is the focus of this Unit.

### 2.0 OBJECTIVES

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

- Socio-religious importance of *Zakāh*-Materials
- Socio-economic values of *Zakāh*.
- Socio-spiritual importance of *Zakāh*.
- Socio-political significance of *Zakāh*.

## 1.0 MAIN CONTENTS

### 3.1 Socio-Religious Effects of *Zakāh*-Materials.

It is noteworthy that *Zakāh* is mentioned in the Glorious Qur'ān in most cases together with *Ṣalāh*. Its proper payment or collection, distribution and utilization constitute an important religious duty upon the Muslims. Allah commands:

And keep up *Ṣalāh* and pay the Compulsory Charity (*Zakāh*.) and offer to Allah a goodly gift. And whatever good you send on before hand for yourselves, you will find it with Allah. This is the best and greatest in reward... (Qur'ān 73: 20).

Allah has directed that the following categories are the beneficiaries of *Zakāh*.

Beneficiaries of Compulsory Charity are the poor, the needy, those employed to administer it (the fund), for those hearts are inclined to Islam; for those in bondage, for those in debt, in the cause of Allah and for the wayfarer. This is an obligation from Allah. Allah is full of knowledge and wisdom (Qur'ān 9: 60).

It is noteworthy that before *Zakāh* is due, the wealth of the benefactor must reach a certain proportion (*nisab*), remain in his hands a whole year. The *Zakāh* dues vary according to the kind of wealth in one's possession. However, the general rule is that the benefactor should pay 2½ % or 1 over 40 percent of his wealth as a Compulsory Charity. In order to effect the payment of *Zakāh*, the Muslim jurists categorize *Zakāh* resources into five. These are one: cash in hand or at the bank: gold, silver, ornaments of gold and silver. 2. Agricultural produce 3. domestic animals: cows and buffaloes, goats and sheep, camels. 4. mineral resources and treasure trove. 5. Articles of merchandize. The essence of *Zakāh* from these materials is that the less-to-do (the beneficiaries) among the Muslims are given the opportunity to empower themselves. The Quranic passage bearing commandment for paying *Zakāh*. Admonishes:

O you who believe! Spend of the good things which you have earned, and from which We bring forth from the earth and do not aim at giving out what is bad while you would not take it yourselves unless you connive at it. And be conscious that Allah is Self-Sufficient, Praiseworthy (Qur'ān 2: 267).

Proper collection and distribution of wealth is a guarantee to harvesting multiple and everlasting rewards from Allah in the Hereafter. In a community where rearing and selling of animals are their business, there is the possibility of the beneficiaries to get as many domestic animals as possible and thereby becoming shepherds or sellers of animals. In the urban areas, there is the possibility of the majority of the benefactors of *Zakāh* giving out money. The beneficiaries from *Zakāh*-money get some relief for the amelioration of their deplorable conditions or empowering them so that they can become self-dependent. This unique redistribution of wealth and empowerment mechanism is capable of raising the socio-economic status of some indigent and unemployed members of the society.

*Zakāh* is the inalienable right of the categories of its Qur'anic-beneficiaries. Its benefactors is God-conscious when calculating the dues. He is to give out the best product, not the one he would not be happy with, if he were to be a beneficiary. He sees *Zakāh* as a compulsory religious duty which he must perform in fulfillment of one of the fundamental duties in Islam. He does not see payment of Zakat as a means of exploiting him or reduce his wealth. Rather, he is hopeful that he will be compensated by Allah in multiples. He feels the spiritual joy of seeing his wealth being spent in the cause of Allah and benefitted by individuals and the society. Failure or refusal to pay *Zakāh* promptly from pure *Zakāh*-material(s) is seen as a serious socio-religious offence that attracts serious punishment from an Islamic State or Muslim State as well as from His Creator, Allah.

#### SELF-ASSESSMENT EXERCISE

- Analyze the socio-religious importance of *Zakāh*-materials to the givers and its beneficiaries.



### 3.2 Socio-Economic Values of *Zakāh*.

Throughout the human history, human beings have never been on on the same economic level. The rich always constitute negligible percentage. Some are in the middle level while the majority are in the lowest rung of the ladder. In order to cater for the less privileged in the society, Islam ordains the giving out of *Zakāh*-materials for some categories of people at specified time. He perceives *Zakāh* as the rightful property of the poor in his hands; therefore he must give it out faithfully in order to reduce their economic hardship and its attendant problems in the society. He is not ungrateful to Allah, not a worshiper of wealth. He thus not deny the prospective recipients their rightful shares from his property. He is an active collaborator in the promotion of the uniqueness of the Islamic spirit of free-distribution of wealth to effectively reduce the hardships and wants of the masses, thereby making life more meaningful to them.

Acting in accordance with the divine injunction the Benefactor transfers *Zakāh* to the beneficiaries the poor, genuine debtors, victims of accidents, flood, starvation, old age, war and theft victim. In a period of disaster, draught or war, *Zakāt* benefactors transfer for the relief and amelioration of people that fall in the categories of the beneficiaries of *Zakāh*.

The benefactor is conscious of the fact that when *Zakāh* is faithfully and properly given out, distributed and utilized, it is capable of making significant socio-economic impact on individuals and the society. The contributor feels highly elated and submissive to Allah for making him a responsible and considerate person who has contributed to the well-being of the less-privileged-Muslims in the society. His action explains the unique Islamic philosophy that it does not go against private enterprise or private ownership of wealth by Muslim males or females, young or old - yet, it does not permit selfishness, fraud, idleness, fatalism or exploitative capitalism. Through the scheme of *Zakāh* he becomes a participant in finding solution to the problem of wealth-distribution. He does not look down on the poor or needy; rather, he is sympathetic to their plight.

Moreover, there are some people suffering in silence, but will never beg in line with the injunction of Allah:

(Charity is) for those in need, who are restricted from travel in the cause of Allah and cannot move about in the land, seeking (for trade or work). The ignorant man thinks them to be rich on account of their abstaining from begging. You shall not know them by their mark – they do not beg people importunately. And whatever good thing you spend, surely Allah knows it very well (Qur’ān 2: 273).

### **Self-Assessment Exercise**

- Assess the impact of *Zakāh* on the society.

### **3.3 Socio-Spiritual Values of *Zakāh*.**

*Zakāh* is a purifier of the heart and property of the donor from all forms of impurity, sin, greed and selfishness. In return, it purifies the heart of the recipient from envy, hatred rancor and uneasiness. In effect, *Zakāh* arouses goodwill and well-wishes in the heart of the beneficiary for the giver. Payment of Zakat by the giver is in response to the Divine appeal to man’s conscience to remember that everything belongs to Allah and that he is only a mortal caretaker of his wealth and property. He sees its payment as an open treasure to spiritual development and abundant blessings of Allah. The Prophet admonishes the Muslims on *Zakāh* and said it certainly purifies their property. He also enjoined kindness to relatives and acceptance of the rights of the poor, the neighbours and the beggars.

Take Charity (*Sadaqah*) from their wealth so that you (Muhammad) might purify and sanctify them, and supplicate on their behalf. Certainly, your supplications are a source of security for them. And Allah is One, Who is the Most Hearing and Most Seeing (Qur’ān 9: 103).

Be steadfast in *Ṣalāh* and Compulsory Charity. And whatever good you send forth for your souls, you will find it with Allah. Certainly, Allah is always aware of all what you do (Qur’ān 2: 110).

From the foregoing, it is pertinent to note that *Zakāh* is a socio-economic institution deeply rooted in humanitarian services. It strengthens harmonious living, discourages hoarding of wealth and guides the distribution of excessive wealth among the poor and for the overall development of the society.

### **Self-Assessment Exercise**

Identify the socio-spiritual values of *Zakāh*.

## **4.0 CONCLUSION**

1. Compulsory Charity (*Zakāh*) in Islam is a veritable means of alleviating the deplorable conditions of the less privileged, raising their socio-economic status and promoting peace in the society.
2. It is the third fundamental duty in Islam, a unique mechanism for wealth distribution, capacity building and human empowerment.
3. It has significant economic, religious, social and spiritual significance.
4. It has specific and general rules and regulations for the betterment of the givers, receivers and the society.
5. Anybody who is qualified but refused to pay it is a gross sinner, an ingrate, an enemy of the less-privileged.

## **5.0 SUMMARY**

A careful study of this unit reviews the definition and concept of *Zakāh*, its materials, its givers and Qur'anic-categories of beneficiaries. The mode of payment of *Zakāh* as well as its impacts on the donors, the beneficiaries and the society are also elaborate upon in the unit.

## **6.0 TUTOR-MARKED ASSIGNMENT**

- Analyze the impacts of *Zakāh* on the givers, beneficiaries and the society.

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## **UNIT 4: ŞAWM AND ITS SOCIAL SIGNIFICANCE**

### **CONTENTS**

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- 2.0 Objectives
- 3.0 Main Contents
  - 3.1 Socio-religious Significance of Fasting in Islam
  - 3.2 Spiritual significance of Fasting in Islam
  - 3.3 Socio-Economic Impacts of Fasting in Islam
  - 3.4 Health benefit of Fasting in Islam.
  - 3.5 Socio-Moral Importance of Fasting in Islam
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

### **1.0 INTRODUCTION**

The word “Şawm” means absolute abstinence from something. As a religious terminology Şawm or *Siyām* signifies fasting or abstinence from food, drink and sexual intercourse and any other acts that can vitiate fasting from dawn until sunset. In Islam, fasting is not only an abiding institution that has survived since its advent in 622 AD, it is made the fourth pillar of Islam which every practicing Muslim male and female must observe. In Unit 3, *Zakāh* and its social impacts were studied. In this unit, the socio-religious and the spiritual significance of fasting (Şawm or *Siyām*) its health socio-moral benefits will be focused.

### **2.0 Objectives**

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

- Discuss the spiritual significance of fasting in Islam.
- Analyze the social importance of fasting in Islam.
- Appraise the socio-moral significance of fasting in Islam.

### **3.0 MAIN OBJECTIVES**

### 3.1 Socio-Religious Impacts of Fasting In Islam

Fasting (*Ṣawm*) is a highly developed religious institution in Islam starting from the life-time of the Prophet, his companions and the generations of the Muslims till date.

Since fasting in Islam is not to impose unnecessary hardship, certain categories of people are exempted from fasting, either temporarily or permanently. Those who are exempted temporarily are required to make a note of the number of days of fasting they have missed and retribute same before the beginning of the next Ramadān fasting. On the other hand, those who are permanently free from fasting are not obliged to pay the missed-fasting back. Those who are temporarily exempted from fasting are menstruating women (*Haydah*); women whose blood-flow after childbirth (*Nifās*) has not stopped; nursing mother; travelers in severe hardship and temporarily sick person. Those who are permanently exempted are those who have permanent sickness, such as cancer, serious ulcer, diabetes; the aged and feeble that cannot eat enough to sustain them throughout the period of fasting. Others are the insane, the disabled who cannot eat or drink without the assistance of others. However, there are exceptional cases when fasting is not incumbent due to the prevailing circumstances. Included in this category are prisoners, slaves and workers under tyrant bosses, the pregnant and nursing mothers throughout the years, which make it difficult for them to fast.

Bearing in mind that fasting begins from dawn or *Fajr* and ends at the sunset daily, a practicing Muslim does not do anything that can vitiate his fasting such as eating, drinking, taking drugs and smoking, throughout the days of the month of Ramadān. He intentionally avoids snuffing, inhaling drug, over-rinsing of the mouth in ablution, causing vomit, sexual relationship, loss of sense, obscenity and apostasy (*Riddah*) because they render fasting null and void.

The Glorious Qur'ān and Apostolic Traditions have specified the conditions that necessitate Ramadān fasting and make it acceptable to Allah and attract rewards. These include making intention (*Niyyah*) to fast, reaching the age of maturity (*Balāghah*) and having the ability to undergo the exercise.

The female Muslim purifies herself from menstruation, child birth blood and other unclean things (*Tahārah*), to be eligible to fast. Fasting is undertaken between dawn and sunset throughout the month of Ramadān (*Waqt*). These rules are inferred from the Quranic passage:

O you who believe! Fasting is prescribed for you as it was prescribed for those before you that you may cultivate the habit of self-restraint. (Fasting is) for a number of days, but if any of you is ill, or in a journey, then the same number (should be made up) from other days. And as for those who can fast with difficulty (e. g. an elderly person), the ransom is feeding of an indigent person (for each day). Whoever does good voluntarily, it is better for him. And it is better for you to fast, if only you know. The month of Ramadān in which the Qur'ān was revealed, it is guidance and the criterion (between what is right and what is wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadān). And whoever is ill or on a journey, should make up the same number (of days which one did not observe fasts). Allah intends ease for you; he does not intend hardship for you. He wants you to complete the period and to glorify Allah for that (to) which He has guided you; and perhaps you will be grateful (Qur'ān 2: 183-185).

### **SELF-ASSESSMENT EXERCISE**

- Assess the importance of fasting in Islam.

### **3.2 Spiritual Significance of Fasting**

During fasting the Muslims abstain from all kinds of food and drink completely as a practical demonstration of submission to Allah and spiritual exercise.

As a socio-spiritual exercise, fasting in Islam, imbibes the Muslims with the Islamic spirits such as love of God , seeking nearness to Him, avoidance of sins and immoralities. A Muslim observing fasts refrains from vain talk, quarrels, fighting, carnal pleasure and other actions that

are reprehensive, for devotion to the divine-will. Apart from Ramadan fasts which are obligatory, there are voluntary fasting which has become a part of the righteous Muslim's way of life. Although, majority of the Muslims do not go beyond the month of obligatory fasting, some keep extra fasts now and then particularly for the sake of winning Allah's special favours and to ward off their problems.

Fasting is one of the most important socio-spiritual duties in Islam. The Prophet warns that whoever breaks one day fasting in the month of Ramadān without a genuine reason, should he fast for the rest of his life, it will not be enough to retribute it. Interestingly, it could be noticed that those who had hitherto neglected *Ṣalāh* and other religious undertakings are usually found worshipping Allah enthusiastically in various mosques across the world throughout the month of fasting.

Invariably, the Muslims who fast according to the rules feel that they are in the presence of Allah. Their supplications, charitable deeds, seeking Allah's forgiveness and mercy, recitation and reading of the Glorious Qur'ān are undertaken in larger numbers and with greater vigor throughout the fasting periods. Muslims globally choose the month of Ramadān as the best time for tuning a good life. They engage in night vigil spiritual activities in groups and individually.

A very large number of the Muslims wake up voluntarily many hours before dawn for individual *Ṣalāh*, supplications, remembrance of Allah, recitation of the Glorious Qur'ān in every Muslim home with greater spiritual exercises than in ordinary days.

### **SELF-ASSESSMENT EXERCISE**

- Examine the socio-spiritual effects of fasting in Islam.

### **3.3 Socio-Economic Impacts of Fasting**

Naturally, the quantity of food and drinks, their consumption, their preparation as well as money on their procurement are reduced significantly during fasting particularly in the month of Ramadān. What is profited or saved could be diligently ploughed back into some lawful and benefitting purposes. Obviously, the well-to-do can afford to eat and drink whatever he wants as much quantity, quality and time as possible, daily.

Whereas he is not permitted do so throughout the days of the whole month of Ramadān. If the period which spends on preparation, eating and drinking in the month of Ramadān can be calculated and compared with that of ordinary days, one will be greatly surprised at the number of hours that are gained unconsciously when observing fasting.

Characteristically, Muslims throughout the month of Ramadān are more charitable and enthusiastic to assist the poor, the needy and the less privileged than in the ordinary days. In effect, the month of Ramadān is a month of great economic boom and relief to the less-to-do in the society. The economic planners, politicians, the rich and business people among the Muslims can learn from the experience of hunger and thirst during the fasting days that the poor and the needy are really suffering. Therefore, their conscience should ginger them not only to give immediate relief to those who are suffering, they should empower them financially, technologically and materially so that they can stand on their own and contribute their own quota to the over-all development of the society.

### **SELF-ASSESSMENT EXERCISE**

Analyze the socio-economic values of fasting in Islam.

### **3.4 Health benefits of Fasting in Islam**

Apart from the fact that fasting is for the purification of the soul and body, it also has a lot of benefits for healthful living and physical well being. The person who fasts will concentrate on devotion to Allah and think less of the myriads of problems in the society. The psychological problems of the society are reduced in the minds of Muslims who are fasting. If a fasting person is fully conscious of Allah and respect the regulations of Ramadān fast, it should remove from him the deadly disease of excessive love for wealth, foods, drinks, and social disvalues. In practice, anybody who cannot endure the hardships of hunger and thirst, who is too much accustomed to comforts of life, can easily break down in the face of a crises or disaster. It is also noteworthy that eating and drinking are at regular intervals throughout the month of Ramadān. This gives ample opportunity to the digestive system to have rest and to work with redoubled energy later. Therefore, fasting promotes healthy living,



reinvigorates the body system and assists a person to strive to the utmost to achieve noble objectives.

### **SELF-ASSESSMENT EXERCISE**

- Identify the health benefits of fasting in Islam.

### **3.5 Socio-Moral Significance of Fasting**

A curious observer will not fail to perceive the uniqueness and effectiveness of Ramadān fasting in instilling moral discipline. This is manifested in the socialization, self-discipline and moral development usually brought about by fasting. The Apostolic Tradition reported by Abu Hurayrah, says that

Every act of the son of Adam is for him, except fasting. It is (exclusively) meant for Me and I (Alone) will reward for it. Fasting is a shield. When anyone of you is fasting on a day, he should neither indulge in obscene language, nor raise his voice, or if anyone reviles him or tries to quarrel with him, he should say: I am a person fasting. By him, in Whose hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah on the Day of Judgement than the fragrance of musk. The one who fasts has two occasions (of joy). First, when he breaks the fast, he is glad with breaking (of the fast), and last, when he meets his Lord, he is glad with his fast.

Muslims avoid certain legitimate things including permissible foods, drinks and sexual relations with his wife in the ordinary days because they are forbidden during the month of Ramadān. He also keep away from the obscene things either in the month of Ramadān or in ordinary days including doing or listening to immoral things, abusive language, adultery and fornication, intoxicants, fighting, picking up quarrels, backbiting, vain talks. This is out of the conviction that any of the legitimate and obscene things during the day spoils fasting.

The socio-moral impacts of this transformation are tremendous. If a person can voluntarily avoid the legitimate things despite the desires for them and shun the obscene things in the face of intimidating temptations

because of Allah, he is expected to imbibe strong self-discipline and God-consciousness throughout his life. The interest in seeking the pleasure of Allah and avoiding eternal punishment should not be limited to the month of Ramadān. If the self-control and consciousness of Allah exhibited during Ramadān is made an abiding guiding principle of life by all Muslims, the life would have become a better place to live. Moreover such a person would have become a paragon of Islamic virtues.

Muslims gather during the month of Ramadān more than ordinary days for religious, social, spiritual and educational purposes. The Islamic socialization processes are manifested. During the Ramadān fast, every Muslim is brought to the same level. The artificial differences are buried and the true Muslim Brotherhood fills the atmosphere. Tolerance, unity of purpose and ethical transformation are witnessed in the domestic, public, mundane and daily life of the Muslims. Sympathy is generated for the indigents; arrogance triggered off as a result of wealth, position and power is subdued throughout the “long month of fasting”. There is no religion or culture in the world, both in the past or present that can put into practice such an over-whelming religious, political, social, educational, moral and spiritual revolution.

#### SELF-ASSESSMENT EXERCISE

- Appraise the socio-moral effects of fasting in Islam.

#### 4.0 CONCLUSION

1. Fasting is the fourth fundamental duty in Islam.
2. It has its unique social, religious, spiritual, medical, educational, economic and moral significance.
3. The manner of fasting is guided and established by the teachings of the Glorious *Qur’ān* and Apostolic Traditions.

#### 5.0 SUMMARY

The socio-religious and the spiritual significance of fasting (*Ṣawm* or *Siyām*) , its health and socio-moral benefits are the focus in this Unit.

#### 6.0 TUTOR-MARKED ASSIGNMENT

Highlight the socio-religious significance of *Ṣawm*.

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## **UNIT 5: SOCIOLOGY OF *HAJJ* AND '*UMRAH***

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
  - 3.1 Historical Background of *Hajj* and '*Umrah*
  - 3.2 Socio-Religious Significance of *Hajj* and '*Umrah*
  - 3.3 Socio-Cultural Significance of *Hajj* and '*Umrah*
  - 3.4 Socio-Spiritual Effects of *Hajj* and '*Umrah*
  - 3.5 Socio-Economic Impacts of *Hajj* and '*Umrah*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor marked Assignment
- 7.0 References and Further Reading

### **1.0 INTRODUCTION**

In the last unit, the social significance of *Ṣawm* was explored in all its ramifications. In the technical language of Islam, “*Hajj*” means repairing to the House of Allah (*Ka‘bah*) in Makkah, and by extension, it means visitation to holy places in Makkah and Madinah for the purpose of worshipping Allah. Greater Pilgrimage in Islam is known as (*Hajj*), while the Lesser Pilgrimage is called ('*Umrah*). The former (*Hajj*) is compulsory on all matured Muslims, male and female, who have the means to perform it, at least once in life time, as an institution and as the last pillar of Islam. The latter ('*Umrah*) is voluntary and can be performed any time of the year, as many times as possible.

### **3.0 MAIN CONTENTS**

#### **3.1 Socio-Historical Values of *Hajj* and '*Umrah***

Pilgrimage (*Hajj*) was made an institution, as the fifth and the last pillar in Islam, during the second year of the flight of Prophet Muhammad from Makkah to Madinah (*Hijrah*), before the Battle of Badr. Both *Hajj* and '*Umrah* portray the true spirit of the universality of Islamic injunctions regarding the practice of religion. Although, the institution of pilgrimage is found in all world religions, the sites for their pilgrimage are scattered at different localities, in one or more countries. In contra - distinction to all of them, one can find a particular holy place in Makkah, where Muslims from all over the world gather annually and spend about ten days entirely dedicated to the worship of Allah, the Creator of all things.

Pilgrims from all countries, nations, races and ages of the world assemble annually in Makkah and Madinah in millions, for the sole purpose of performing hajj devotional duty. This is another grand display of universality and uniqueness of Islam. The Glorious Qur'ān describes it as an ancient institution, starting from time immemorial when the first House of God was built in Makkah. It also refers to it as the ancient House (*Baytul-‘Atiq* (Qur'ān 22:29 and 33) and Makkah as Bakkah (Qur'ān 3: 96). Prophet Ibrahim (Abraham) raised it from the ruins, which he discovered under Divine guidance, and about which he was commissioned by God to rebuild with the help of his son Isma'il (Ishmael). It is the same place where he had left his wife Hagar and infant son Ishmael, again under Divine instruction. However, work on the House of God awaited attention until Ishmael grew to an age where he could be of some help. Hence, both of them worked together to rebuild the house and resurrect the institution of pilgrimage. Allah brings the sanctity and socio-historical origin and values of pilgrimage in Islam to the fore declaring

Remember Abraham supplicated: O my Lord! Make this City (the abode of) peace and security; and keep myself and my sons away from worshipping idols. O my Lord! Indeed, they have led astray many among humankind. So, whoever follows me is one of my followers, but whoever disobeys me, indeed, You are the most Forgiving, Most Merciful. O Our Lord! I have made some of my offspring to dwell in an uncultivated valley by Your sacred House, (the *Ka'bah* at Makkah) in order, O my Lord, that they may establish regular prayer (*Iqāmatus-Ṣalāh*). So fill the hearts of some of them with love towards them, and feed them with variety of fruits so that they may give thanks (Qur'ān 14: 35-37).

From the foregoing, it is obvious that pilgrimage (*Hajj*) in Islam complies with ancient universal religious duty instituted by Allah in and around His first House of worship on the earth. Hence, the act of devotion to Allah in its sacred precinct is made an institution and the fifth pillar in Islam. Patriarch Ibrahim is not only the universally acknowledged “father of

faith”, he had performed pilgrimage at Ka‘bah and supplicated that a multitude of people in the world should be thirsty of worshipping Allah in its precinct. Allah and Prophets Ibrahim and Muhammad are emphatic that Ka‘bah is certainly the ancient House of Allah, at which all true believers should worship Allah. Although, Ka‘bah, and indeed, Makkah, was a desolate place in the life-time of Prophet Ibrahim, his supplication to Allah and His longing that pure annual pilgrimage should be performed in it has become a daily event in the lifetime of Prophet Muhammad.

Moreover, it is the directive of Allah to all the Muslims throughout the world to always turn their faces towards the direction of *Ka‘bah* in all their acts of worshipping Him, including pilgrimage. Allah orders that

We see the turning of your face (for guidance) to the heavens: now shall We turn you to a *Qiblah* that shall please you. Turn your face in the direction of the Sacred Mosque. Wherever you (the Muslims in the world) are, turn your faces in that direction (Al-Qur’ān 2:144).

### **Self-Assessment Exercise**

- Assess the historical origin of *Hajj* and ‘*Umrah*

### **3.2 Socio-Religious Significance of *Hajj* and ‘*Umrah***

The visit to the holy land fosters unity among the Muslims in their worship of the One True God; wherever they may be in the world, they are commanded to face only one direction (towards the *Ka‘bah* in Makkah). Apart from this, in order to locate the direction of Ka‘bah, which is at the Centre of the World, the Muslims drew the map of the world, with the south facing upwards and north downwards. In history, the Muslims were the first to draw the map of the world, because of their ardent desire to facilitate for the Muslims everywhere in the world to face the correct direction of the House of Allah located in Makkah.

It is a pre-requisite that anyone who intends to perform pilgrimage in Islam must be a free adult, male or female practicing Muslim, strong enough to carry out the exercise, possessing enough legitimate means to undertake the journey. Nevertheless, the minor or slave is not prevented

from performing pilgrimage, the former has to perform it again when he becomes matured and the latter when he becomes free.

Every pilgrim must utter an intention to perform one of the three types of pilgrimage before entering the state of consecration. These are one, the performance of pilgrimage alone (*Ifrād*), and the person who performs it is called *Mufrid*; two, the combination of *Hajj* and '*Umrah*, and the one who performs it is called *Qārin* and three, is the performance of '*Umrah*, going out of it, and later perform *Hajj* at its time. Such a pilgrim is called *Mutamattu*'.

Shortly before reaching the fixed station or place for the beginning of the formal procedures of *Hajj* (*Manāsikal-Hajj*) or assembly at the station (*Miqāh*), the pilgrim shaves or cuts his hairs; trims his nails; washes his body; performs ablution; scents himself and puts on the *Ihrām* garb. These religious undertakings are expected to reflect in the hygienic living and self-discipline which are germane to pure undertaking of religious duties.

It is certain that pilgrimage (*Hajj*) in Islam is not a mere invention of Prophet Muhammad or his follower; it is the duty imposed by Allah on all worshippers of God. Hence, the insinuation that the Muslims do worship the *Ka'bah* is fallacious and malicious. Indeed, in line with the monotheistic doctrine of Islam, they do worship only the Lord of the House (Qur'ān 106: 3-4). Moreover, its period and mode of performance are specified in Islam. Allah points out that

And complete the Greater Pilgrimage (*Hajj*) and Lesser Pilgrimage ('*Umrah*) in the service of Allah. But if you are prevented (from completing it), send an offering for sacrifice; such as you may find. And do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment on his scalp, (necessitating shaving, (he should) in compensation, either fast, feed the poor or offer sacrifice. And when you are in peaceful conditions again, if anyone wishes to combine the Lesser Pilgrimage ('*Umrah*), on to the Greater

Pilgrimage (*Hajj*,) he must make an offering which he can afford. If he cannot afford it, he should fast three days during the Greater Pilgrimage and seven days on his return; these are ten days altogether. This is for those whose household is not in (the precinct of the Sacred Mosque). And be always God-conscious, and bear in mind that Allah is severe in punishment. The months of Greater Pilgrimage (*Hajj*) are well known. Whoever determines to perform pilgrimage in it, there should be no immodest speech, nor abusing, nor altercation in the pilgrimage. And whatever good you do, Allah knows it. And make adequate provisions for yourselves (for the journey); the best provision is God-consciousness (*Taqwā*). Be conscious of Me, O you the wise people! (Qur'ān 2: 196-197).

#### **Self-Assessment Exercise**

- Analyze the socio-religious significance of *Hajj* and *‘Umrah*

### **3.3 Socio-Cultural Values of *Hajj* and *‘Umrah***

Pilgrimage in Islam is the greatest annual religious, social and spiritual gathering on the earth. During the pilgrimage, all pilgrims make the same intention, mode of worship and goal. Whether rich or poor, old or young, male or female, black or white, king or subject, they all stand equal before Allah. Apart from the females who are allowed to wear their ordinary clothes, preferably white, each of the male pilgrims from different parts of the world will be in two seamless white robes, devoting themselves to the worship of the Creator, chanting in unison words of Testimony submission and supplication in fervent desire to move closer to Allah.

#### **Self-Assessment Exercise**

- Appraise the socio-cultural values of *Hajj* and *‘Umrah*

### **3.3 Socio-Spiritual Impacts of *Hajj* and *‘Umrah***

In order to get closer to Allah spiritually, on arrival at Makkah, the first duty the pilgrim performs is the circumambulation of the *Ka‘bah*, known as *Tawaful-Qudum*. This seven circuits of arrival is started from the Black



stone (*Hajarat-Aswad*) and keeping the *Ka'bah* at the left hand side. On its completion, the pilgrim drinks from the water of *Zamzam* and proceeds to the Black Stone to perform seven quick movements from the mount of *Şafā* to *Marwah* (*Sa'y*). He faces the *Ka'bah* and raises up the two hands in thanksgiving and supplication. On the 8<sup>th</sup> day of *Dhul-Hijjah*, he makes adequate provision of water, food, money and other basic needs that would last them until the end of the rites of pilgrimage.

While remaining in the state of *Ihrām*, the pilgrim leaves Makkah to the valley of *Mina* in the outskirts of Makkah where he offers shortened *Zuhr* and '*Asr* as prayers as well as full Maghrib and shortened '*Ishāi*' *Salāt*. Thereafter, he observes *Şalahs-Subh* before leaving for the Plain of '*Arafah* on the 9<sup>th</sup> day of *Dhul-Hijjah* after sunrise. At '*Arafah*, he shortens *Zuhr* and '*Asr Salāhs*, preceded by "Call to Prayer" (*Adhān*,) and the "Formula for Readiness for Prayer" (*Iqāmah*). He spends the whole period of '*Arafah* in the worship of Allah, while facing the *Qiblah*, in supplication, praising of Allah and seeking His forgiveness, mercy, guidance and protection. He reads the Glorious Qur'ān, makes up his mind to abandon sins and immoralities, and strives in the way of Allah and avoids the devil. Thereafter, the pilgrim leaves '*Arafah* to *Muzdalifah* to observe *Maghrib* and *Şalātul-'Ishai*' in congregation, in combined and shortened form. He observes *Şalātus-Subh* there, followed by supplications and remembrance of Allah. Before the sunrise, he moves to *Mina* on the 10<sup>th</sup> of *Dhul-Hijjah*, the Day of Sacrifice of animals (*Yawmun-Nahr*). This is in commemoration of the historical sacrifice and total submission of Prophet Ibrahim, his wife Hajar and their son, Isma'il which elevated them to the apex spiritual pedestal. He throws seven stones on the effigy of Satan, shaves the head, sacrifices animal, circumambulates the *Ka'bah*, makes seven quick movements between the hills of *Safā* and *Marwah*, and partially leaves the state of *Ihrām*.

The rites of Lesser Pilgrimage (*'Umrah*) are similar to the Greater Pilgrimage (*Hajj*). The pilgrim commences it by assuming the state of consecration (*Ihrām*) before or at the designated station, uttering the words of *Talbiyah*;, circumambulates the *Ka'bah* seven times, walks briskly between the hills of *Safā* and *Marwah* (*Sa'y*) seven times. He shaves his hair; seeks the forgiveness, mercy and all other good things from Allah. Notably, the only peculiar rites of *Hajj* (that are not carried

out in case of *‘Umrah*) are the standing at *‘Arafah*, stopping-over at *Mina* and *Muzdalifah* and offering of sacrificial animal.

He stays away from sexual relation and its preliminaries, hunting an animal or shedding of blood, marriage, abuse, fighting, provocative attitudes or statements, causing injury to others, exposing one’s nakedness and other forbidden things to the pilgrims. He visits Madinah and important places such as the burial ground of the Muslims (*Jannatul-Bāqi*’, *Quba* mosque and seven mosques. This is in obedience to the Prophet who is reported to have asserted that observation of *Ṣalāh* in his mosque at Madinah attracts 1000 greater rewards than in any other mosque except the Holy mosque at Makkah, which has 100,000 rewards than any other mosque.

#### SELF-ASSESSMENT EXERCISE

- Examine the socio-spiritual impacts of *Hajj* and *‘Umrah*.

#### 4.0 Conclusion

A careful study of this unit reveals the meaning, concept status and significance of fasting. It also analyzes the socio- historical, religious, cultural, spiritual and economic impacts of *Hajj* and *‘Umrah*.

#### 5.0 Summary

1. Pilgrimage in Islam has immeasurable social, historical, economic, religious, political, educational and cultural values.
2. The mode of pilgrimage in Islam has its historical origin and injunctions in the Glorious Qur’ān, Apostolic traditions and works of Muslim scholars.

#### 6.0 TUTOR-MARKED ASSIGNMENT

- Analyze the Socio-Historical Values of *Hajj* and *‘Umrah*
- Socio-Religious Significance of *Hajj* and *‘Umrah*
- Socio-Cultural Impacts of *Hajj* and *‘Umrah*
- Socio-Spiritual Importance of *Hajj* and *‘Umrah*
- Socio-Economic Impacts of *Hajj* and *‘Umrah*

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## **MODULE 2: THE SOCIOLOGY OF ISLAMIC MARRIAGE AND MUSLIM HOME**

### **UNIT 1: MARRIAGE AS A SOCIAL INSTITUTION**

#### **CONTENT**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
  - 3.1 Socio-religious significance of marriage in Islam.
  - 3.2 Socio-legal impacts of marriage in Islam
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor –Marked Assignment
- 7.0 References/Future Readings

#### **1.0 Introduction**

Islam attaches great importance to legal, religious and life-long marriage. In this unit, you will discover that in order to institutionalize legal marriage, Islam prescribes the essentials of marriage that must be fulfilled and states the categories of females that are prohibited from marriage in order not to render the marriage invalid and illegal. It also safeguards the interests of the couple, the children and the society by spelling out the reciprocal rights and duties of the husband and the wife in their matrimonial home as well as in the society.

#### **2.0 Objectives**

At the end of this unit, you shall be exposed to:

- Socio-religious significance of marriage in Islam.
- Socio-legal impacts of marriage in Islam.

#### **3.0 MAIN CONTENTS**

##### **3.0 Introduction**

There are some terms relating to marriage in Islam which should be clarified from the onset. The word “*Zawj*” is used in the Glorious *Qur’ān*

to mean a pair or a mate. These include, husband (*Zawj*), wife (*Zawjah*). The term “*Tazawwaja*” is to marry. In Islam, marriage is a life-long legal union or a social contract between a man and a woman to live together as husband and wife. In Islam, marriage is also a solemn covenant or a mutual life-time agreement (*Mithāq*) between a couple and which must be undertaken with all seriousness it deserves. It is also a legal ceremony for the formalization of a union between a male and a female as husband and wife. It demands that men and women should love one another, provide company and comfort to each other, procreate and live in peace and tranquility. Moreover, it is a means to emotional and physical gratification, a form of worship and obedience to the injunction of Allah and His Messenger.

### **3.1 Socio- Religious Significance of Marriage in Islam**

The socio-religious significance of marriage-life in Islam cannot be under-estimated. Instead of bathing in sins and immoralities, Islam advocates marriage with attached essential conditions, duties and responsibilities in order to make it a life-time socio-religious contract. Proper marriage-life in Islam is aptly described when Quran declares and prescribes in Chapter 2 verse 187 that the females (*Nisā'*) should be treated as the essential comforters, companions and friends. An in-depth study of this Qur'ānic verse reveals that Allah prescribes that husband and wife should constantly and mutually share their moments, days, years, joys and sorrows, successes and failures, dreams and fears.

Marriage as obligatory (*Wājib*), on the Muslims who have attained the age of maturity and are capable of marrying. If a person, male or female refuses to marry, such a person is not abiding with the Islamic social injunction. A Muslim does not dishonor or delay marriage, especially when he has attained the age of marriage and has the means to marry. He sees it as counter-Islam to dislike children or conceive the wrong idea that marriage will seriously affect one's religious obligation. Islam encourages marriage because it shields one from wrongful actions and upholds the family unit. When a Muslim marries, he/she has fulfilled half of religion; therefore he/she fills the remaining half with God-consciousness (*Taqwa*).

It is believed that Allah will reward any genuine feeling and other things he does to seek His pleasure, including the food he puts in the mouths of his wife. The Muslim-couple wakes up at night to observe Night-*Ṣalāh* (*Ṣalātut-Tahajjud*) and supplications together. The spouse who rises up first to wake the partner up for the spiritual undertakings has done very commendable thing. The husband loves and cares for his wife and extends the good-will to parents, family and friends of the wife as well as his own. Moreover, in the socio-religious perspective, the Muslim detests celibacy because it is prohibited by Allah as it is against the law of nature. Marriage is part of Islamic tradition; which should be upheld by all eligible Muslims.

The Muslim-couple keeps one another's secret and give the best advice and support all the time. When any of the team-mate is sick, the other takes the best care; protects the other and makes sure that they are passionately united in accordance with Islamic teachings (Qur'an 16: 72). Marriage relationship is the most marvelous of all human relations. Allah declares that

And among His signs is this, that He created for you mates from among yourselves that you may dwell in tranquility with them and He has put love and mercy between your hearts: Verily in that are signs for those who reflect (Qur'ān 30: 21).

Reflecting on the above discussions and Islamic quotations the couple is expected to keep the tree of marital love alive and growing; makes the soil pure, sustains, waters and nurtures it through genuine interest in each other and satisfactory sexual relationship. The husband tries his best to be good to his wife by words and by deeds. These include talking to her, smiling to her, seeking her advice, making her happy, spending useful and reasonable time with her. The husband strives to emulate Prophet Muhammad, who is the best example and the wife does her best to model her life after Khadijah, who is the best exemplar to all Muslim wives.

### **Self-Assessment Exercise**

- Evaluate the socio-religious significance of marriage in Islam.

### **3.2 Socio-Legal Requirement of Marriage in Islam**

Through marriage relation, families which are considered the fundamental units of the society are established. Through it, legitimate children are procreated, the society is sustained and one of the basic teachings of Islam is carried out conscientiously.

Islam stipulates seeing each other physically by the future husband and wife at a tolerable distance. This is meant to afford both of them the opportunity to see and appreciate certain qualities that can attract each of them to another, and distinguish the future partner from others. Since marriage is supposed to be a long life legal, social and religious contract, if there is any defect or anything that can be nauseating in any of the future partner, seeing each other will provide the needed opportunities to make a free choice of rejection or acceptance. Free and genuine consent of each of them to marry a particular person is required before any other essentials.

It is unreasonable and un-Islamic for two people to be forced together and be expected to relate and be intimated as husband and wife when they do not know much about each other. Hence, the suitors are permitted to look at each other with a critical eye and not a spiteful one. This ruling does not contradict the Qur'ānic injunction, which says that believing men and women should lower their gaze. However, the couple are not permitted to be alone in a closed room or to go out together alone, before marriage solemnization. The Prophet has warned that when a man and a woman are together alone, there is a third presence (*Satan*). In essence, Islam does not permit physical relationship of the opposite sex before marriage because the romantic notions that are very prominent among young people often prove to be unrealistic and harmful to those involved. Therefore, Islam encourages focus of attention on Islamic qualities, compatibility of the couple and critical evaluation than solely physical attraction.

Islam places premium attention on the Islamic home. Hence it makes Islam of the couple a paramount importance in solidifying marriage contract. Although, Islam permits a Muslim male to marry a female from the People of the Book, this is predicated on the essentiality that such a female must believe in and worship One God, not being polytheistic and not antagonistic to Islam or the Muslims. However, in the presence of other

qualifying, marriageable females, the choice of Muslim female is not negotiable because of the interest of Islam and real Muslim home they are expected to build. The choice of a partner by a Muslim virgin girl is subject to the approval of the father or guardian under Maliki School. This is to safeguard her welfare and interests. The Prophet said that either the widow or the divorced woman should not be married until she has consented and the virgin shall not be married until her consent is obtained. Moreover, the Prophet did revoke the marriage of a girl who complained to him that her father had married her to a man against her wishes. Approval of marriage by the parents or guardians of the female (*Bi-izni ahlihinna*), is indispensable for the validity of marriage contract.

Proposal and acceptance of marriage (*Qubūl wal-Ijābah*) by the male or female is essential. However, arranged marriage by choice of future spouse by either the parents or the experienced and good people, as long as the spouses agreed, is permissible. Bridal gift (*Mahr* or *Sadūqāt*) by the groom directly to the bride as mutually agreed upon by both of them is essential. The bridal gift can be of any chosen item or service by the bride. Islam does not specify a particular item or limitation to the bridal gift. The whole issue depends solely on the free choice of the bride. This may be prompt or deferred, depending on the agreement between the parties. A marriage is not valid without bridal gift. It does not have to be money or gold. It can be non-material like teaching her how to read the Glorious Qur'ān. However, payment of the bride's gift by her parent or payment of the future husband to marry the daughter is not permissible in Islam, and it degrades the woman.

The marriage contract should be made public and not in secrecy, which can lead to suspicion and troubles within the society. Allah and His Prophet recommend two qualified witnesses (*Shāhidayn adlayni*) as a fundamental requirement for the legitimacy of marriage contract. The Glorious Qur'ān requires upright Muslim witnesses, either two Muslim males or one Muslim male and two Muslim females for the validity of the marriage. The measure is to safeguard the marriage relationship. Islam recommends that marriage contract should be solidly built on God-consciousness or piety (*Taqwa*). This is to ensure that the sanctity and seriousness which marriage demands, as well as the duties and rights of the couples are protected and promoted. There should be marriage sermon



that is focused on educating the couples on their responsibilities as husband and wife, as parents, as Muslims and as members of the society. Marriage feast that are Islamic-compliant to entertain the guests according to the purse of the husband is required.

Islam does not leave the matter of marriage to the whims and caprices of individuals, couples or society. It stipulates two prohibited degrees of marriage so that it does not turn animalistic or immoral. These are the permanently prohibited degree and the temporarily prohibited degree. The permanently prohibited degree is the category of women that are forbidden for marriage in all circumstances. Those ones that are temporarily forbidden are those females that are forbidden for marriage because of certain prevailing conditions. However, when the specific restricting clause is over, one can marry such a person. The Almighty Allah has mentioned the prohibited degrees of marriage in certain portions of the Glorious Qur'ān. In order to direct the faithful aright Allah states that

And do not marry those women whom your fathers married, except what has already happened (of such a relation) in the past. Lo! It is lewdness and abomination; and an evil way. Forbidden to you are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brothers' daughters, your sisters' daughters, your foster mothers, your foster sisters, your mothers' in-law, your step daughters who are under your protection, (born) of your women unto whom you have gone in. However, if you have not gone into them, then there is no sin on you (to marry their daughters). (it is forbidden to marry) the wives of your sons who (spring) from your own loins. And (it is forbidden to you) that you have (marry) two sisters together, except what had already happened (of that nature) in the past. Lo! Allah is Ever-Forgiving, Most Merciful (Qur'ān 4: 22-23).

Do not marry idolatress, until they believe (in Allah); a believing slave girl is surely better than an idolatress, though you may admire her. Do not marry idolaters, until they believe; surely, a believing slave is better than an idolater is, though you may admire him. The unbelievers invite you to the Fire but Allah invites to paradise and forgiveness by His grace. He makes His sign clear to humankind, that they may remember (Qur'ān 2:221).

From, the foregoing, the permanently and part of the temporarily forbidden females can be figured out. The permanently forbidden females in marriage are the mother, stepmother, grand-mothers from the father and mother's sides, sisters; including uterine, full or consanguine sisters, father's sisters; including the grand-father's sisters, mother's sisters; including the grand-mother's sisters, brother's daughters, foster mother, foster mothers' sisters, foster sisters, sisters' daughters, and wives' mothers, wife of the son and step daughters. The temporarily forbidden include marriage of two sisters at the same time. However, if the wife dies, the prohibition is removed. He can take her sister in marriage. Marriage of more than four wives at the same period is prohibited. However, the impediment is removed if one of the wives dies or is divorced. It is forbidden to marry a married woman. However, if she is divorced or become a widow because of the death of her husband, she can be married. It is not permissible to marry a female during her waiting period (*'Iddah*), but after the completion of her waiting period, she can be married. The Muslim is forbidden from marrying a pagan male or female until he/she embraces Islam, sincerely. The Muslim female is forbidden from marrying a non-Muslim, either from the People of the Book, an idol worshipper or an atheist. It is noteworthy that the prohibited degrees are of consanguinity (relationship by blood), affinity (relationship by marriage), milk fosterage and religion. Prohibition of marriage with a blood relative such as one's sister, mother, daughter of one's sister or brother, guides against incest, immorality and unnecessary enmity like that of Cain and Abel over marriage. It also gives room for establishing good relationship with other families and opportunities to the future partners to choose whom the heart desires within Islamic framework.

Other forms of marriage that are forbidden in Islam are Temporary Marriage (*Mut'ah*) and Exchange of Wives and Daughters in Marriage (*Shighar*). Since in the Islamic concept, marriage is a long-life socio-religious and legal contract, it abhors and forbids both forms of marriage. Temporary Marriage (*Mut'ah*) is contracted for a specific period for a fixed remuneration for the purpose of enjoyment and tension relief. Mainly travelers, soldiers and traders who do not want to engage in the normal marriage sees *Mut'ah* as a way out of the long life responsibilities of marriage. It is conceptualized as a form of prostitution since it does not fulfill all the essentials of marriage.

### **Self-Assessment Exercise**

- Assess the socio-legal impacts of marriage in Islam.

## **4.0 CONCLUSION**

An in-depth study of this unit reveals that Islam encourages lawful marriage and prohibits celibacy, maltreatment of women and children as well as illegal sexual relations. It states the essentials of marriage and makes it understandable that family is the nucleus of the society; the success or failure of the society or nation depends largely on how it plays its roles. Moreover, it analyses the socio-religious significance and socio-legal impacts of marriage in Islam.

## **5.0 SUMMARY**

1. Allah and His Prophet give great encourage to lawful marriage and point out its advantages to the husband, wife and the society.
2. The essentials and prohibited degrees of marriage are clearly stated in order to ensure lawful marriage and promote the health of the society.
3. Marriage life in Islam is the ideal and reflection of the wish of the Creator, which attracts abundant Divine blessings.

### **6.0 Tutor-Marked Assignment**

- Analyze the socio-religious significance of marriage in Islam.
- Assess the socio-legal Requirement of marriage in Islam.

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## **UNIT 2: CHILDREN UPBRINGING AND CUSTODY**

### **1.0 Introduction**

### **2.0 Objectives**

### **3.0 Main Contents**

#### **3.1 Mother's Basic Right to Child Custody**

#### **3.2 Responsibility of the father in Child Custody**

#### **3.3 When the Right of Child Custody Can be Taken Away from the Mother**

#### **3.4 Child Custody in the Absence of the Mother**

### **4.0 Conclusion**

### **5.0 Summary**

### **6.0 Tutor-Marked Assignment**

### **7.0 References/Further Readings**

## **1.0 INTRODUCTION**

The guardianship of children (*ḥadānah*) is the joint fundamental socio-religious duties of the father and the mother. Consequent to their marriage and engagement in sexual affairs, they have accepted to carry out the duties of parenthood at all circumstance. However, Muslim jurists prescribe entitlement to custody of a male child to the mother until seven years of age and that of the female until her age of puberty. Moreover, it is the duty of the father to provide all the financial needs for the upbringing and custody of the child. A discussion of these aspects of family matters is the focus of this unit.

## **2.0 Objectives**

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

- Analyze mother's basic right to child custody.
- Explain the responsibilities of the father in child custody.
- Relate when right of child custody becomes transferrable.
- State those who are eligible to child custody in the absence of the mother.

### 3.0 MAIN CONTENTS

#### 3.1 Mother's Basic Right to Child Custody

According to the Muslim jurists, the mother has the right of custody of a male child until the child is capable of taking care of his own basic bodily functions and needs, such as eating, dressing and cleaning himself. She is also entitled to the custody of a female child until she reaches the age of puberty (*bulūgh*). The right to custody of children is given to females probably because, naturally they are more compassionate and they know better how to raise small children, and they are more tolerant in dealing with the difficulties involved. When a woman complained to the Messenger of Allah that her husband was planning to take her child away from her, he responded that she had more right to the custody of the child as long as she did not marry another man (*Sunan Abu Dawud*).

However, the mother can forfeit the right of child custody for some reasons. These include apostasy (*Riddah*), open indulgence in sins such as adultery or dissolution of marriage. Others are failure to give adequate attention to the child, or demand of cut-throat payment for the upbringing of the child.

In all circumstances if the father dies, his executor becomes the legal guardian of the under-age children and he is obliged to monitor his children under the custody of their mother.

- Lodge them (the divorced women) where you dwell, according to your means; and do not harm them in order to straighten them (that they be free to leave your house). And if they are pregnant, then spend on them until they lay down their burden. Then, if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other women may give suck (the child) on behalf of the father (Qur'ān 65: 6).

#### Self-Assessment Exercise

- Explain the right of the mothers to the custody of their children.

### **3.2 Responsibilities of the Father in the Child Custody**

In the socio-religious perspective of Islam, irrespective of who has the rights of child custody, either the father or the mother, the other party has visitation rights according to mutual understanding and consent.

In Islam waiting period (*'Iddah*) serves as a partial extension of the matrimonial link. The father provides financial support for the mother and the child, even though the child is under the custody of the mother or under his roof. These include food, educational requirements, housing, clothing and medical care.

One of the observable ugly situations is that often, the party that has the rights of custody uses the child as a weapon to punish the other party by depriving him or her of visitation rights. This is not only totally against the tenet of Islam; it is also a grave sin and tremendous harm to the child. In the case of a disabled child (male or female), the father is permanently responsible. When the mother has the rights of custody but does not have a shelter to stay in with the child, the father provides shelter for both. It should also be remembered that after the transfer of child custody from the mother to the father, the boy remains in the custody of the father until puberty. When he becomes matured and wise, he is free to choose with whom to live, or to live on his own.

#### **Self-Assessment Exercise**

- Evaluate the socio-religious duty of the father towards child custody

### **3.3 Child Custody in the Absence of the Mother**

According to some Muslim jurists, if the mother dies or the *Shari'ah* disqualifies her, the custody of children becomes the responsibility of the categories of certain people in the order of priority. These include mother's mother, father's mother, mother's grandmother, father's grandmother, full sister, uterine sister, daughter of full sister, and daughter of full sister, daughter of uterine sister, full maternal aunt and full paternal aunt. However, after all the possibilities of the custody of the child by the listed females have been exhausted, the males have the right of custody in the following sequence and order: father, paternal grandfather, full

brother, paternal brother and maternal brother. The major reason for this decision by some Muslims jurists is that, in the early years, the mother and the other female relatives are more suitable for raising the young child (regardless of sex) with greater affection, compassion, consideration, and maternal care.

The female child, after reaching the age of understanding is in need of being inculcated with female traits, which she receives by living with her mother. After reaching puberty, she is in need of protection, which the father offers. However, in case of parents' dispute about the custody of the child, the view of the majority of the Muslim jurists is that the child should be given a choice if both of them can fulfill the conditions for sponsorship and residence. Bearing these views in mind, Islam also sets out guidelines about what is in the best interests of a child who is too young to understand or express his or her own interests. These include the parents in the same religion as the child, the parents of good moral character and a child under the age of discretion to be raised by the mother if possible.

### **Self Assessment Exercise**

- Discuss those who are eligible to custody of child in the absence of the mother.

## **4.0 CONCLUSION**

Islam gives adequate attention to all aspects of life including the principles and rights of child custody by the father and the mother. It also states the conditions when certain people can become eligible to child custody with the view of safeguarding the interests of the child.

## **5.0 SUMMARY**

1. Muslim scholars have mapped out three stages of childhood with the accompanying responsibilities of the parents.
2. The performance of the basic duties by the mother and the father on child custody would have some basic impacts on the society.



3. There are conditions whereby the child custody can be taken away from the mother and given to certain people that are eligible in order to safeguard the interests of the child.

## 6.0 TUTOR-MARKED ASSIGNMENT

- Discuss the role of parents in the development and custody of children and its social impact.

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## **UNIT 3: THE RESPONSIBILITIES IN THE FAMILY**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
  - 3.1 The responsibilities of the husband
  - 3.2 The responsibilities of the Wife
  - 3.3 | Impacts of the Joint Duties of Islamic Couple on the society.
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings.

### **1.0 INTRODUCTION**

In units one and two of this Module an overview of principles and philosophies governing marriage in Islam were discussed; so also were the essentials and prohibited degrees of marriage. Children upbringing and custody were also dealt with. In this unit, the socio-religious, impacts of the duties and rights of the husband and wife will be analyzed.

### **3.0 OBJECTIVES**

At the end of this Unit you would be able to

- Relate the responsibilities of the husband in a Muslim home
- Expound the responsibilities of the wife.
- Discuss the impacts of the Joint Duties of Islamic Couple on the society.

### **3.0 MAIN CONTENTS**

#### **3.1 The Responsibilities of the Husband**

Islam stipulates the responsibilities of the husband, which are reciprocally the rights of the wife. Naturally, man is stronger than the female. She is created delicate and weaker than the male. Socially, in a situation whereby

two people or more are to live or do certain things together, there is the need for a recognized leader, otherwise chaos will be the outcome. There should be the head in any social relationship and other human settings. The husband is thus the well suited for headship between the two.

When the contract of marriage is being entered into, the suitor pays the bridal gift (*Mahr* or *Sadugah*) directly to the wife; he exhibits sincerity and God-consciousness in all his relationships with the female he wants to marry. When marriage solemnization has taken place, he treats the wife with kindness, patience and honour. He provides her with good accommodation, feeding, clothing, general care and domestic needs. He gives her special maintenance during pregnancy, breastfeeding and sickness including medical care. He tries to satisfy her with sexual intercourse as demanded by the wife and fulfills the promises made with the wife. He does not deny her the right to inheritance from his property, in case he dies before her. He does not fail to protect, guide and be her custodian at all times. Allah commands that

Men are the protectors and maintainers of women because Allah has given the one more than the other, and because they support them from their means (Qur'ān 4: 34).

O you who believe! You are forbidden to inherit women against their wish. Nor should you treat them with harshness, that you may take part of the dower you have given them, except where they have been guilty of open lewdness. On the contrary, live with them on a footing of kindness and equity, if you take a dislike to them it may be that you dislike a thing and Allah brings about through it a great deal of good (Qur'ān 4: 19).

In relation to this, a Muslim is not oblivious of the great lessons that Allah has taught in form of supplications such as :

Our Lord, grant us wives and offspring who will be  
coolness (joy) of our eyes and guide us to

be models for the righteous (Qur'ān 25: 74).

### **Self-Assessment Exercise**

- Examine the socio-religious impact of the responsibilities of the Muslim-husband.

### **3.2 Socio-Religious Impacts of the Responsibilities of the Wife**

The Muslim wife has her socio-religious duties which are the rights of her husband. These include preparation of the desired food at the right time for the husband, children and their dependents. She gives due respect and care to the husband, his parents, family-members, friends and associates. Apart from trying to give sexual satisfaction to the husband she safeguards herself from illegitimate relations with anyone. She keeps her domestic responsibilities by keeping the house, property and environment of the husband and the family clean and tidy. She protects the husband, children and property of the household. She offers useful admonition and guidance to the husband with humility and respect. She makes it her socio-religious duty to keep the husband and the household happy and united and contributes to the success and happiness of the marriage. Moreover, in line with the socio-religious teachings of Islam; she makes herself trustworthy, attractive to her husband and not doing anything which may lead to marital problems. Above all, she makes God-consciousness her guiding principle in all affairs.

### **Self-Assessment Exercise**

- Outline the socio-religious duties of the Muslim wives.

### **3.3 Impacts of the Joint Duties of Islamic Couple on the society.**

Islam emphasizes that the ruler is a guardian and is responsible for his subjects. The man is a guardian in his family and responsible for his charges; a woman is a guardian of her husband's house and responsible for her charges; and the servant is a guardian of his master's property and is responsible for his charge. A man is a guardian of his father's property and responsible for his charges; so every Muslim is a guardian and responsible for his charges (Bukhari).

Both the father and the mother have the joint responsibility of bringing up their children properly. Moreover, it is the responsibility of the couple to take proper care of their parents, dependents, relatives and visitors as much as possible.

In order to achieve this very important objective, Islam imposes certain obligations on the husband and wife or father and mother, which form the nucleus of the society. Islam makes it the basic duty of the Muslim couple to live in peace, unity, harmony, mutual love and respect. One of the blessings of marriage is the procreation of good Muslim children. Adequate and Islamic-compliant foods and drinks, clothes, medical care, protection and guidance of the children are basic duties of the couple. The responsibilities demand great sacrifice, commitment, dedication and united efforts of the couple in particular and the society in general. The Muslim jurists are of the strong opinion that proper upbringing or custody of children in line with the teachings of Islam is the only panacea to the myriads of problems that confront the family and the society. Hence, responsible Muslim couples mutually and jointly lay solid Islamic foundation for their children with the provision of high quality and proper education, socialization in the Islamic way. Practicing of Islamic teachings and duties from the character formation stages is germane for the children, parents, Islam and the society. An informed Muslim couple teaches and molds the children from childhood to adulthood in accordance with Islamic injunctions in their social, religious, spiritual, economic, cultural, political and educational life. Both of them are conscious of the fact that Allah is monitoring them on how they lay best examples for them in various aspects of life.

#### **Self-Assessment Exercise**

- Examine the impacts of the joint duties of the couple in Islam.

#### **4.0 CONCLUSION**

1. Allah and His Prophet have imposed certain individual and joint responsibilities on the couple.
2. The family which the couple builds is the foundation of the society.
3. The strength of the society depends principally on the extent of the positive roles played by the couple. Likewise, the weakness of any given society depends largely on the neglect of the basic roles of the parents.

## 5.0 SUMMARY

This unit submits that the husband has his ordained responsibilities towards his wife and the wife has her ordained responsibilities to her husband. The responsibilities of the husband are the rights of the wife and the responsibilities of the wife are the rights of the husband. In addition, both of them have certain joint responsibilities towards their children, parents, relatives, neighbours and dependants and visitors.

## 6.0 TUTOR-MARKED ASSIGNMENT

- Explain the socio-religious significance of Islamic teachings on the responsibilities of the husband
- Expound the socio-religious significance of Islam on the responsibilities of the Muslim Wife.
- Examine the socio-religious significance of Islamic teachings on the joint responsibilities of the couple.

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## **MODULE 3: MANNERS OF SOCIALIZATION AMONG MUSLIMS**

### **UNIT 1: MANNERS OF SOCIALIZATION AMONG MUSLIMS**

#### **CONTENTS**

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

#### **1.0 INTRODUCTION**

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

#### **2.0 OBJECTIVES**

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

- Identify the evils of backbiting, gossiping and suspicion in the society and how to avoid them.
- Expatiate upon the importance of the spirit of forgiveness and tolerance.
- Analyze the significance of the Islamic spirit of unity in the society.
- Appraise the significance of the Islamic teachings in respect of treatment of females

### 3.0 MAIN CONTENTS

#### 3.1 Socio-Religious Impacts of Backbiting, Gossiping and Suspicion

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

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

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

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

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



record for him His discontentment (with him) until the day that he encounters Him (Bukhari and Muslim).

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

### **Self-Assessment Exercise**

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

### **3.1 Islamic perspectives on the Spirit of Forgiveness and Tolerance in Islam**

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

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

And when you see those who engage in false conversations about Our verses by mocking at them, then turn away from them until they engage in a different topic or speech. But if the Devil causes you to forget,

then after remembering, do not sit in the company of those people who are the wrong-doers (Qur'ān 3: 68).

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

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

#### **Self-Assessment Exercise**

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

### **3.3 Islam and the Universality of Mankind.**

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

O humankind! Give reverence your Guardian-Lord  
Who created you from a single person created of like  
nature his mate and from them twain scattered (like  
seeds) countless men and women. Give reverence to

Allah through Whom you demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you. (Qur'ān 4:1)

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

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

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

### **Self-Assessment Exercise**

Discuss the significance of Islamic tenet of the universality of mankind

### **3.4 Socio-Moral Impacts of Goodness to Parents**

Family is the nucleus of the society. Islam imposes great responsibilities on the parents to make sure that they give good names to their children; provide excellent moral education, Islamic-compliant food, drinks, clothing, good human relation and sincere worship of the Creator.

Reciprocally, as a process of socialization, Islam teaches the children to assist and give due respect to their parents, make them happy, as well as establish good and constant relationship with them. Allah instructs them that

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

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

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

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

### Self-Assessment Exercise

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

### 3.5 Islam and Treatment of Females

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

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

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

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

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

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

The mothers shall give suck to their offspring for two whole years if the father desires to complete the term. However, he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly because of her child or father because of his child. An heir shall be chargeable in the same way if they both decide on weaning by mutual consent and after due consultation there is no blame on them. If you decide on a foster-mother for your offspring there is no blame on you provided you pay (the mother) what you offered on equitable terms. But fear Allah and know that Allah sees well what you do (Qur'ān 2: 233).

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

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

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

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

### **Self-Examination Exercise**

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

#### **4.0 CONCLUSION**

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

#### **5.0 SUMMARY**

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

#### **6.0 TUTOR-MARKED ASSIGNMENT**

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

#### **7.0 REFERENCES/FURTHER READINGS**

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## Unit 2: Mode of Naming and Funeral Services in Islam

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#### 4.0 Conclusion

#### 5.0 Summary

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#### 7.0 References/Further Readings

### 1.0 Introduction

In this unit, you will be informed about the Islamic naming ceremonies, and the duties of parents and society towards proper upbringing of children. The Muslim's funeral rituals will also be imparted to you along with manner of expressing condolences, mourning and visitation to the graves.

### 2.0 OBJECTIVES

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

- Analyze the mode of naming newly born babies in Islam.
- Discuss funeral services among the Muslims in compliance with the requirement of Shariah.
- Describe the Muslim's manner of expressing condolences (*Muwasah*) and observance of mourning (*Hidād*).
- Relate the Muslim's practice of visiting graves (*Ziyāratul-Qubūr*).



## 5.0 MAIN CONTENTS

### 3.1 The Islamic Culture of Naming and its Ceremony (*'Aqiqah*)

With the advent of Islam and its acceptance, it has been found laudable to give Muslim names to children in compliance with Islamic injunctions. Naming ceremony thus become a popular practice and a cultural identity of the Muslims, generations after generations.. Various words of gratitude to Allah and appreciation of His blessing of child, in different forms and languages are usually expressed by the blessed couple and well-wishers. The universal Islamic formula of expressing gratitude to Allah is “*Alhamdulillah*” (Praise be to Allah). This is in contrast to the un-Islamic or pagan-mode of expressing joy attributing God-blessing with a baby to a deity or spiritual power. In one of the Apostolic Traditions, it is reported that

Narrated Asma' bint Abu Bakr: I conceived `Abdullah bn Az-Zubayr at Makkah and went out (of Makkah) while I was about to give birth. I came to Madinah and encamped at Quba', and gave birth at Quba'. Then I brought the child to Allah's Apostle and placed it (on his lap). He asked for a date, chewed it, and put his saliva in the mouth of the child. So the first thing to enter its stomach was the saliva of Allah's Apostle. Then he did its *tahnīk* with a date, and invoked Allah to bless him. It was the first child born in the Islamic era, therefore they (Muslims) were very happy, for it had been said to them that the Jews had bewitched them, and so they would not produce any offspring (Bukhari 7. 379.1).

Thus, making the child taste food is permissible. This is to express the idea that Islam's emphasis on spiritualities is not at the expense of enjoying material things.

On the father's first sighting of his new born baby, Muslims are in the habit of making the Call to *Ṣalāh* (*Al-Adhān*,) audibly in the right ear of the baby; and the Announcement of the Commencement of *Ṣalāh* (*Al-Iqāmah*) audibly in the left ear. The essence of the *Adhān*, and *Iqāmah* is to enable the child hear the words of Allah first in his/her life and to

remind him/her that the purpose of creation is to worship Only Allah and do good (Qur'an 51: 56; 16: 90).

On the eighth day, the hair of the child is shaved to the head-skin, while the hair is weighed and proportional or reasonable amount of money is given away as a Charity on behalf of the baby. The essence of this is to remove the hair from birth/womb for hygienic and spiritual reasons. It is thought that the hair can contaminate the cloth or food from the eighth day of birth and this will serve as pre-cautionary measure.

Two rams are slaughtered if the child is a male (by those who can afford) or one ram, if the child is a female. In the presence of the Officiating Ministers and people present, relevant sermon is expected to be delivered in order to remind or teach the parents, relatives and audience in general the importance of the special gift (new baby), their responsibilities towards the child from first day of birth till as long as possible. Moreover, the cooked meat and other permissible foods and drinks are served the guests from far and near in order to entertain them in this joyous occasion.

Meanwhile, parents do choose an appealing one among the various categories of Muslim names for their child. It could be among the Beautiful Names of Allah or that of the Prophet. This is in line with the admonition of the Prophet that the best among Muslim names is the one pre-fixed to one of the Ninety-Nine Beautiful Names of Allah or the one pre-fixed to that of the Prophet. Among such names pre-fixed to that of Allah are 'Abdullah (the Servant of Allah), 'Abdur-Rahman (the Servant of the Most Gracious) or 'Abdul-'Aziz (the Servant of the Most Exalted in Mighty). Examples of the names of the Prophet or pre-fixed to that of the Prophet are Muhammad Taha, Muhammad Yasin, Muhammad Mustapha. Allah teaches that

The most beautiful names belong to Allah, so call on Him by them; but shun people who use profanity in His names for what they do, they will soon be requited (Qur'an 7: 180).

There are numerous Muslim names which are in the category of the names given to the Prophets of God, e.g. Ibrahim, Musa, 'Iysa, Yusuf etc.

Another category is the pre-Islamic names to which the Prophet did not object, e.g. ‘Umar, Hamzah, ‘Abbas, Khadijah, ‘Aishah etc. Notwithstanding, Muslims still bear other names to which the Prophet did not raise objection. Moreover Muslims do bear certain glorified names most of which came into existence during the ‘Abbasid Caliphate, the Moorish regime in Spain, the Muslim Moghul Empire in India and the Turkish Caliphate. These include Kamalud-Din (the Perfection of Religion), Sirajud-Din (the Star of Religion), and ‘Imadud-Din (the Pillar of Religion) Others reflect week-day or month of birth, number in the family etc, all of which are given in Arabic but regarded as Islamic names. The traditional practice of naming children after a “deity” or personality IS gradually giving way to Islamic name. In essence, the Islamic culture of naming ceremony has become institutionalized among the Muslims globally.

#### **Self-Assessment Exercise**

- Evaluate the impacts of Islam on Muslims’ culture of naming and its ceremony.

### **3.2 Socio-Religious Impacts of Islam on Preparation for Death (*Mawt*)**

Muslims are constantly conscious that death is inevitable. It will come to anyone at any point in time and anywhere. This can be noticed in the preparation for death by seeking Allah’s forgiveness, conscious effort to avoid sin, giving out charity, payment of debts and promises as well as remembrance of Allah in words and deeds.

The Prophet has recommended that at the launch of every *Ṣalāh*, every Muslim should conceive a mental picture Allah. Therefore, repentance, *Ṣalāh*, humbleness, self-restraint, patience, charity, fear of Allah’s punishment, and hope of His Mercy are expressions of the remembrance of death.

Everyone shall taste death. Only on the day of resurrection shall you be paid your wages in full. And whoever is removed away from the fire and admitted to paradise, this person is indeed successful. The life of this world is only the enjoyment of deception (Qur’ān 3:185).

Remember the destroyer of pleasures - death, for not a day passes upon the grave except it says: I am the house of remoteness; I am the house of loneliness; I am the house of soil; I am the house of worms (At-Tirmidhi).

Among other things, this Prophetic admonition encourages the Muslims to pay all his debts, fulfill all his good promises and to repay all his missed fasting, *Zakāh*, *Salāh*, proposed pilgrimage, if any, before death puts an end to his existence on the surface of the earth.

Whoever had oppressed his brother in his reputation or wealth let him remedy that before the Day of Judgment comes. Because no *Dirham* or *Dinar* will be accepted then; if he has good deeds, they will be taken from him and given to his brother; and if he does not have good deeds, he will be burdened with his brother's sin (Al-Bukhari and others).

When there is the fear that a Muslim is about to die, there is the need for his/her family members and most pious friends to be informed and they are duty bound to be present. They come close to the dying person in order to direct his/her thoughts to Allah encourage him/her very tenderly to repent. They ask him about the debts he/she owes or obliges to pay to others. They remind him/her of his good deeds so that he/she may be hopeful of Allah's mercy and favours. Most importantly, they constantly prompt him/her to utter the Words of Testimony (*Kalimatush-Shahādah*). The Prophet has encouraged that the dying Muslim should be prompted to utter *Lailahailla Allah*, and that whoever says it as his/her last speech, will enter paradise, regardless of what happens prior to that (Related by Muslim and others).

### **Self-Assessment Exercise**

- Describe Muslims' method of preparation for death.

### **3.3 Washing (*Ghuslu*) and Shrouding (*Al-Kafn*) of a Muslim Corpse**

Immediately after a Muslim breaths his last others around hastens with burial as a socio-hygienic and religious duty. The corpse is not taken to

another land without any genuine reason in order to guard against unnecessary delay that can lead to the decaying or rotting of the corpse. This measure is meant to safeguard the interest of the society and that of the dead from health-hazards, unpleasant odours and counter-reactions of the people around.

Adequate number of Muslims, two, three or more is recommended for the proper washing of a Muslim corpse in preparation for the Last Journey. Those who are to carry out the exercises are expected to possess some outstanding qualities. These include piety, integrity, adequate knowledge about how to perform the ritual washing concealing any unpleasant things seen from the corpse based on the Prophet's saying

He who washes a Muslim and conceals what he sees (bad smell, appearance, etc.) Allah grants him forgiveness forty times. And he who digs for him (a grave) and buries him would be granted a reward similar to providing for him a dwelling until the Day of Resurrection. And he who shrouds him, Allah will clothe him on the Day of Resurrection from the silk garments of Paradise *Jannah* (Al-Bayhaqi and others).

The funeral process of washing (*Ghusl*) the Muslim corpse begins with the covering of its nakedness (*'Awrah*) by spreading on it completely, a large sheet of cloth before the removal of the cloth on the corpse's body. Lukewarm water is used for the washing. The body is raised up gently to give room for the washing of its private parts (*Istinjā'*) and pressing the abdomen gently to allow any waste to be released from the body. Two pieces of cloth or gloves will be put on the hands for washing the private parts and untying braids and plaits, if available.

The actual washing begins with the performance of ablution (*Wudu'*) for the corpse; its body is positioned on the left side to ensure that water reaches the intended places; then washing of the left side takes place while the body is positioned on its right side. This is followed by washing again with water mixed with grounded lotus leaves, disinfectants or soap. The washing is performed three times, five, seven times or more, in odd numbers. On the final washing, camphor, or perfume can be mixed with the water and the body should be dried with clean towel.

The Prophet recommends that a person who performed the hygienic duty of washing the corpse should perform ritual bath (*Ghusl*), thereafter, and anyone who carried it should perform ablution (*Wudu'*) thereafter. Only males wash the deceased male and only females wash the deceased female; the husband washes his deceased wife and the wife her deceased husband. The corpse of a person who has been crushed by a falling wall, burned or has drowned is washed except there is the fear that washing may cause the body to fall to pieces. Then water is poured over it without touching. If there is the fear that water may cause the body to disintegrate, it should not be washed, instead, dry ablution (*Tayammum*) is performed if it would not adversely affect the body of the corpse. Dry ablution can be performed on the deceased if there is not enough water for the *Ghusl*. Ablution can be performed on those parts that can be washed and dry ablution on those parts that cannot be washed, especially when the body is disfigured due to an accident.

The shrouding (*kafn*), is performed after the washing. White cloth is used to cover the whole body of the deceased. Three pieces of sheets are used for males and females. However, five or seven wrappers are used to cover the corpse. Some perfume is filtered on the shroud. The open cloth at the head and feet is tied with a piece of cloth (from the same shroud) in such a way that one can differentiate the head from the legs.

### **Self-Assessment Exercise**

- What are the Islamic injunctions on washing and shrouding of Muslim corpse?

### **3.4 Offering Funeral *Ṣalāh* (*Ṣalātul- Janāzah*) and Burial of the Corpse (*Dafn*).**

The funeral *Ṣalāh* (*Janāzah*) and burial (*Dafn*) are compulsory on the Muslims that are available (*Fardu Kifāyah*), while the rest Muslims would be absolved of its responsibility. The Funeral *Ṣalāh* is a means of intercession, seeking the forgiveness and mercy of Allah for the deceased. Should all of them fail to do it, then all are guilty of sin of dereliction of an obligatory socio-religious duty. Although the Prophet was reported to have stood up in respect for a non-Muslim corpse being carried to burial ground in Madinah, *Janāzah* can only be performed on a Muslim.

Although Muslims are not permitted to attend the funeral of a non-believer, this notwithstanding, it is permissible to visit a sick person who is not a Muslim. The show of concern can incline his heart to embrace Islam. Allah commands that

You should never offer (funeral *Ṣalāh*) for any of them (hypocrites and pagans) who dies; nor stand at his grave. Certainly, they disbelieved in Allah and His Messenger, and died while they were rebellious (*Fāsiqun*), disobedient to Allah and His Messenger (Qur'ān 9: 84).

Muslims are however obliged to bury their deceased non-Muslim relatives if there is no one to do the burial. The unburied deceased will cause environmental hazard and great discomfort to the people in such vicinity. It is also not permissible for the Muslims to supplicate for the deceased non-Muslim, whether it is a parent, friend or a relative (Qur'ān 9: 113).

According to Islamic injunction, the corpse is placed in front of the Imam, who stands at the head of a man and the middle of a woman, and if there are a number of dead, men, women and children, the men should be placed closest to the Imam, then boys, then women, then girls. The woman's middle should be in line with the man's head, so that the Imam will be standing in the correct position in relation to all of them. The martyr receives expiation for everything (so he has no need of intercession), apart from debt; debt is not waived because of martyrdom, and rather, it remains owed by the deceased.

Funeral *Ṣalāh* in Islam begins when the Imam utters the first *Takbir* (*Allahu Akbar*), then he seeks refuge with Allah from the accursed Satan, and recites *Bismillahir-Rahmanir-Rahim*, *Suratul-Fatihah* and a short *Surah* or some verses of the Glorious Qur'ān, silently. Then he utters *Allahu Akbar* and asks Allah's blessings upon the Prophet as one does at the end of *Ṣalāh*. Then he will say the third *Allahu Akbar* and make supplication for the forgiveness and blessings of Allah for the deceased. The impact of this is that Muslims feel obliged to make supplications for the diseased Muslim, which must be made silently. A formula reads thus

O Allah, forgive our living and our dead, those who are present among us and those who are absent, our young and our old, our males and our females. O Allah, whomever You keep alive, keep him alive in Islam, and whoever You cause to die, cause him to die with faith. O Allah, forgive him and have mercy on him, keep him safe and sound and forgive him, honour the place where he settles and make his entrance wide. Wash him with water and snow and hail, and cleanse him of sin as a white garment is cleansed of dirt. O Allah, give him a house better than his house and a family better than his family. O Allah, admit him into Paradise and protect him from the torment of the grave and the torment of Hell-fire. Make his grave spacious and fill it with light. O Allah, do not deprive us of the reward and do not cause us to go astray after this.

Then the Imam will utter the fourth *Allahu Akbar* and pause for a little while, and say: *As-Salāmu ‘alaykum warahmatullah*. It should be noted that there is no *Adhān*, *Iqāmah*, *Ruku‘* or *Sujud* in the Funeral *Ṣalāh*.

The remains of the deceased is buried in a deep grave that would neither allow odour to come out of it nor a scavenger to enter into it, the effect of which safeguards the society from environmental hazard and protection of human dignity. The body is made to face the direction of the *Ka’bah* (*Qiblah*) with the left hand side on the ground. Water is sprinkled on the grave so that the soil will settle and the dust will be prevented from harming people who stand at the grave to supplicate for the deceased. The Messenger of Allah forbids the Muslims from plastering the graves with gypsum; sitting on them or to building anything over them. However, it is permissible to bury the dead at night if it had suffered a prolonged illness, when the distance to the place of burial, during a state of danger or emergency.

### **Self-Assessment Exercise**

- Describe the washing, shrouding and burial of Muslim corpse.



## 1.2 Condolences (*Muwasah*), Mourning (*Hidād*) and Visiting Muslim Graves (*Ziyāratul-Qubur*).

Islamic injunctions warn the visitors to be cautious not to utter any statement that could aggravate the grief of the bereaved, bearing in mind that such a situation can be lot of anybody, anytime. Only the words of sympathy and exhortation that can strengthen the faith should be made. The Prophet was reported to have been in the habit of saying that

To Allah belongs that which He has taken and that which He gives, and with Him everything has an appointed end, so be patient and seek reward (Narrated by al-Bukhari, *al-Janā'iz*, 1204).

Mourning of the death (*Hidād*) of a beloved one comes naturally. However, wailing, striking of chests, hands and feet, tearing of cloths, knocking the head against objects and the like are prohibited in Islam. The period of mourning of the widow is four months and ten days from the day of her husband's death. She should live very simple life and must not contract marriage during this period. She is not permitted to leave the house of her deceased husband except it becomes unavoidable, such as going to the market to buy food items or other stuff, if she cannot find others to do these things for her and visiting the hospital due to illness. Similarly, she may vacate the house for another house if the former one is destroyed or in danger. Finally, if she does not find anyone who she knows close to her and she fears for her safety, she may move out due to that need. Great rewards from Allah are promised to those who exercise patience, forbearance and restraint during the period of grief and thereafter. Moreover, the tradition (*Sunnah*) of the Prophet encourages the relatives and neighbours of the deceased to make food enough for the bereaved family.

Visitation to the graves enables the visitor to benefit from remembering death and the dead ones and serves as reminder that it is also the ultimate end of the visitor. The visitor utters the Islamic salutation to the departed soul saying *As-Salām 'alaykum antumu s-Sābuqū wa nahnu lāhiqun* and seeks Allah's forgiveness and blessings for them.

Visitation to the graves of the departed souls of the Muslims was started and encouraged by the Prophet Muhammad. His companions and generations of the Muslims, especially the pilgrims during the Lesser and Greater pilgrimages, found it a worthy socio-religious and spiritual undertaking. Supplications for the repose of the souls of their departed souls are part of the Muslim culture world-wide. The Quran says :

And those who come after them would supplicate: Our Lord! Forgive us and our Brothers (and sisters) who has precedence of us in faith, and do not leave spite in our hearts towards those who believe. Our Lord! Surely, You are the Most Kind, the Most Merciful (Qur'an 59: 10).

My Lord! Forgive me and my parents and whoever enters my house in faith, and all believing men and believing women. And do not increase the wrong-doers in anything except perdition (Qur'an 71: 28).

From the above, it should be noticed that the departed souls have started to reap the rewards of their belief and deeds, while the living also has his opportunity that can be profitably utilized in preparing daily, as much as possible, for the unavoidable next world. The Muslims are encouraged to offer supplications to Allah for His forgiveness and blessings to all the deceased Muslims, males and females, known and unknown, parents and relatives. Obviously, the visitation to the graves and supplication for the departed souls of the Muslims, give a clear impression that there exists some socio-religious and psycho-spiritual connection between the living and non-living Muslims.

#### **Self-Assessment Exercise**

- Analyze the mode of expressing condolences, mourning and visiting graves among the Muslims.

#### **4.0 CONCLUSION**

1. Naming ceremony is a socio-religious culture among the Muslims world-wide.
2. Life on earth is transient in nature and death is inevitable. The wise will devote all his/her resources for attaining the purpose of creation before death.

3. Washing of Muslim corpse; it's shrouding, funeral *Ṣalāh* and burial are Islamic social, religious and hygienic requirements among large percentage of human society, particularly the Muslim ones.
4. Expression of condolences, mourning and visitation to graves are some social, religious, spiritual, psychological and hygienic demands of Muslim societies.

## 5.0 SUMMARY

This unit reveals that naming ceremony is a universal and popular socio-religious institution and culture in Islam; that preparation for death, washing of Muslim corpse, it's shrouding, funeral *Ṣalāh* and burial have social, religious, spiritual and hygienic impacts on the Muslims and the society; and that expression of condolences, mourning and visitation to the graves of departed souls are also Muslims social, religious, spiritual, psychological and hygienic practices that have impacts on the Muslims and the society.

## TUTOR-MARKED ASSIGNMENT

- Describe the mode of washing, shrouding, Funeral *Ṣalāh* and burial of a Muslim corpse.
- Analyze the Muslim mode of expressing condolences, mourning and visitation to the graves of the Muslims.
- When and how are the Muslim rituals of washing, shrouding and offering Funeral *Ṣalāh* on Muslim corpse performed?

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## **UNIT 4: MUSLIMS' MODE OF GREETINGS (*TASLĪMĀT*)**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
  - 3.1 Upshots of the Etiquettes of Greetings in Islam
  - 3.2 Socio-Religious Consequences of Greetings among Muslims
  - 3.3 Socio-Cultural Impacts of the Rules of Greeting Non-Muslims
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

### **1.0 INTRODUCTION**

In this unit, we shall interact on the value of greetings in Islam, the recommended forms of greetings among the Muslims and between the Muslims and the non-Muslims co-existing in the same society..

### **2.0 OBJECTIVES**

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

- Evaluate the upshots of the etiquettes of greetings in Islam.
- Assess the socio-religious consequences of greetings among the Muslims.
- Examine the socio-cultural impacts of the rules of greeting non-Muslims.

### **3.0 MAIN CONTENTS**

#### **3.1 Upshots of the Etiquettes of Greetings in Islam.**

Islam, as a universal divine religion, does not leave any aspect of life without giving proper direction and legislation. As usual with the religion, in order to guide the Muslims aright in their cultural way of life, the Muslims are taught by the Almighty Allah and His Prophet how to greet each other. In this socio-cultural realm, the Muslims are enjoined to adopt certain manner of greeting other Muslims as a necessary unifying-

mechanism of their hearts and strengthening Islamic bonds between them. For example the Muslims are enjoined by Allah that

When a (courteous) greeting is offered, meet it with a greeting more courteous or (at least) of equal courtesy. Allah takes careful account of all things (Qur'ān 4:86).

From the above Qur'ānic quotation, we could see that the mode of greetings in Islam is a demonstration of its unique quality of establishing and promoting peaceful co-existence. Normally, this Islamic socialization process creates in the minds of those who greet each other, a sense of mutual love, good will, sense of belonging and absence of intrigues. It is also a distinguishing mark of the Muslims anywhere in the world. In a report credited to Imams Abu-Dawud and Tirmidhi, a Muslim visited the Prophet and greeted him saying: “*As-Salamu 'Alaykum*”, the Prophet responded with better greeting, asked him to sit down and promised him that he will have thirty rewards from Allah. It is noteworthy that this unique mode of greeting has some underlying philosophy. It impresses in the minds of both parties that they are interchanging supplication to Allah to grant them peace, tranquility, good health and salvation. It also demonstrates that none of them nurses any evil against another, for it would tantamount to hypocrisy to conceal malice and utter benevolent words for a fellow Muslim. In an occasion of the presence of many Muslims, it could amount to disruption or making a nuisance of oneself to start to greet all the Muslims around, one after another. In a kind of demonstration of the beauty of Islam, the Prophet has recommended that one Islamic greeting is enough for a group and it is enough for a member of the group to respond to it (Imams Abu Dawud and Malik).

The general rule is that the visitor or the one who comes later should greet the Muslims that are present; the one who is riding should greet the one who is walking; the one who is walking should greet the one who is sitting; the smaller group should greet the bigger group and the young should greet the older. This measure is capable of saving the Muslim *Ummah* the problem of egoism that “You should be the first to greet me”. Otherwise, the atmosphere of superiority syndrome and inferiority complex is capable of setting a party of the Muslim against another. When meeting another Muslim, shaking of hands is highly recommended along

with a great smile because it increases love and respect among the Muslims. The culture of shaking hands was recommended by the Prophet and it was a popular practice among the companions at the time of the Prophet Muhammad. Therefore, Islamic greetings accompanied with shaking of hands, is done enthusiastically by the Muslims. The Prophet has enlightened that if the Muslims meet and shake hands with each other, they will be forgiven before their departure (Abu Dawud and Tirmidhi). Tirmidhi reported further that whenever the Prophet met a man, he will shake hands with him and the Prophet would not pull away his hand until the man pulled his hand away first (Anas Ibn Malik).

Furthermore, the Islamic etiquette or general rule of greetings can be found in the Glorious Qur'ān, the Apostolic Traditions and works of Islamic scholars. For example, Allah commands that

O you who believe! Do not enter houses other than your own houses, until you have asked permission and saluted their inmates. This is better for you that you may be mindful (of the rule of social relationship). If you do not find anyone in the house, do not enter into it until express permission has been to you. If you are asked to go back, you should go back. This is better for both of you. Allah knows well all that you do. However, there is no sin on you if you enter uninhabited houses (public houses) where you have your necessities. Allah knows what you do openly and what you do secretly (Qur'ān 24: 27-29).

In addition to the above identified Islamic socio-cultural phenomenon of the Islamic modes of greeting, the visitor to another person's residence or place of work seeks express permission from the inmates or people in charge before entering the place. He greets the people or person(s) therein and listens patiently to their response, whether friendly or unfriendly. If he is not permitted to enter or there is no positive response to his demand for entering, Islamic ethics dictates to him that he should turn back, honourably. It could be that the inmate is not ready to receive him for the reason best known to him. The rule safeguards the interests of both of them in some ways. There could be danger in the house or the office, a

crime might have been committed and the security agents might be inside or around the place. In carrying out their official duty, unwittingly or knowingly, they can round up all the people found in the premises or office for interrogation and possible trial.

It is noteworthy that in this context, public place can be categorized into two. A public place can be a Town Hall, sporting arena, community bore hole or river. Usually, such public places belong to the masses; and there could be people of different callings or statuses in the arena. It might practically result to a mere waste of time, foolishness or embarrassing situation to seek permission to enter such a public place. It could also be regarded as an irritant or a disturbance as a result of greeting individuals or groups found therein. However, in public places such as schools, private and public offices or institutions, companies or shops, there is the need to obtain express permission and greet the inmates or the people in charge before entering. Acting in accordance with this Islamic socialization is a practical demonstration of its nature as a universal religion of peace and civilization.

Invariably, the first Muslim to greet would utter the formula *As-Salām ‘Alaykum*, meaning: Peace of Allah abide with you. The respondent, either one or more, will reply in a better form, saying: *Wa‘alaykums-Salām warahmatullahi wabarakātuh*, meaning: Peace, mercy and abundant blessings of Allah on you, too. Muslim scholars are unanimous that starting with *Salām* is highly recommended in Islam, while responding with better greeting is obligatory. In the same vein, the Prophet further encourages the Muslims to strengthen their socio-religious relationship and gain paradise with the exchange of Islamic greeting. Imam Muslim reported that the Prophet teaches that

I swear by the one whose hand my soul is in that you will not enter paradise until you believe. And you cannot be a true believer, until you love one another. May I tell you something, that if you practice it you will love another, spread the (*Salām*) Islamic greeting among you.

According to an Apostolic Tradition, the Islamic mode of greeting is traceable to Prophet Adam and the Angels. The Prophet was reported to have said that

When Allah created Adam He told him to go and say *As-Salām Alaykum* to a group of Angels and listen to their reply. It is your greeting and the greeting of your descendants. Adam went and said: *As-Salām ‘Alaykum*, they said: *As-Salāmu ‘Alaykum warahmatullah* (Bukhari and Muslim).

This Apostolic Tradition teaches that spreading and reciprocating Islamic mode of greeting among the Muslims is the right step towards Paradise. In essence, promotion of the etiquette of Islamic greeting nurtures wholesome relationship which leads to promotion of mutual love between the hearts of the Muslims and blossoming of faith in Allah, which leads to salvation.

### **Self-Assessment Exercise**

- Analyze the Muslims’ etiquettes of greetings and salutation.

### **3.2 Impacts of Socio-Religious Greetings among the Muslims**

Apart from the general and unique *Taslīm* greeting already discussed, there are various ways of interchanging greetings among the Muslims, in some particular events or occasions. These include the following:

During the month of *Ramadān*, the first to greet will say: *Ramadān Karim* (*I wish you Blessed Ramadān*) and the person(s) greeted will respond in the same mode: *Ramadān Karim* or (*Allahu Akram*) Allah is the Most Blessed. When bidding a beloved one farewell, the well wisher would say: *Fi amānillah* (I seek Allah’s protection for you, to and fro), and the traveler or the departing person would reply: *Ma’s-Salāmah, illal-Liqā’* (With peace (we are departing), we shall meet again (by the grace of Allah)). When a person arrives from a journey, enters a public place like bank, the first to greet will say: *Marhaban bikum* or *Ahlan wasahlan Wamarhaban* (You are Welcome). The person who is greeted will say: *Shukran, Shukran* (Thank you, Thank you). In the morning, the first to greet would say: *Sabahul-Khayr* (Good Morning). The reply is *Sabahun-*



*Nūr* (Delighted or Fine Morning). In the afternoon, the first to greet would say: *Nahārukums-Sa'id* (Good Afternoon), the respondent would say: *Nahārukums-Sa'id* (Good Afternoon). In the evening, the first to greet would say: *Masa'ukums-Sa'id*, the respondent would say: *Masa'ukums-Sa'id* (Good Evening), the respondent would say: *Masa'ukums-Sa'id* (Good Evening). During the Muslim Festivals, the first to greet would say: 'Idun Mubārak (Wishing you Blessed Festival), the respondent would say: 'Idun Mubārak (Wishing you Blessed Festival (too).

On departing for the Greater Pilgrimage (*Hajj*), the one who greets the intending pilgrim(s) would say: *Hajjun mabrūrun 'wadhanbun maghfurun, taqabballahallahu minkum* (May (Allah) make the pilgrimage a sanctified religious duty, lead to forgiveness of sin. May Allah accept it from you). The intending pilgrim(s) would say: *Wa'adaku'llahu bi-ziyāratih* (May Allah make it possible for you also to perform it). The Muslim who sneezes would say: *Al-Hamdulillah* (Thanks and praise be to Allah), the Muslims around would say: *Yarhamukallah* (May Allah bless you). The reply of the one who sneezes would be: *Ghafarallahu 'alayna walakum*. May Allah forgive us and you. When escorting the deceased to the grave, the sympathizers would say: *Al-Baqau' lillah* (Everlasting life belongs only to Allah). Relatives of the deceased would respond by saying: *Shukranlillahi, was'adayka, waghafaralaka dhanbak* (Gratitude to Allah, good fortune to you, may Allah forgive your sin). When a person achieves something such as success in an examination, birth of a baby, purchase of a thing: *Mabrūk 'alayk* (Congratulations), the respondent would say: *Shukran, jazakallahu khayran* (Thanks! May Allah reward you abundantly).

In the socio-religious perspective, when the Muslims exchange greetings, they have the hope of reaping thirty rewards from Allah. In effect, it cements mutual relationship between them because exchange of greetings connotes that there is goodwill between the two parties.

### **Self-Assessment Exercise**

- Enumerate greeting expressions among the Muslims.

### 3.3 socio-cultural Impacts of the Rules of Greeting Non-Muslims

Having discussed the modes and etiquettes of greetings in Islam, it is crucial to direct attention to the rules of greeting non-Muslims who are also members of the society. As it has been noted that when a person offers a greeting to the Muslim, he should reply in a more courteous manner. Supposing such a person is not a Muslim, how does he respond? Some of the Muslim scholars are of the opinion that the Muslims are duty bound to answer in the same form, whether he/she is a Muslim or not. This is in consideration of the Qur'ānic verse already quoted that a more courteous greeting should be reciprocated by the Muslims as a sign of his/her socialization and portrayal of Islamic beauty. It could be in the form of *Salām*, Happy Day, Good Morning, Welcome, How are you?

Some Muslim scholars such as Ibn Abbas and Muhammad Ibn Bashir are of the opinion that when a Muslim is greeted by a Muslim, it is the duty of the Muslim to greet him back with a better greeting, and if he is greeted by other than a Muslim, he should greet back just like what was said to him. Jabir b. Abdullah reported that some people from amongst the Jews said to the Messenger of Allah: *As-Samu-‘Alaykum*, meaning: death on to you (Muhammad) and the Prophet answered: *Wa ‘Alaykum*. (AND YOU TOO). ‘Ayshah was enraged and asked the Prophet whether he had not heard what they had said. He replied that he heard and the curse he invoked upon them would receive response from Allah, but the curse that they invoked upon the Muslims would not be responded (Abu Dawud).

From the foregoing, it could be discovered that the People of the Book used to mischievously twist their tongue in a swift manner to curse the Prophet and the Muslims. Instead of saying the proper words of salutation they would say “Death to you all” (*As-Samu ‘Alaykum*). When pronounced quickly, it sounds very near to the original words of *As-Salāmu ‘Alaykum*. In order to avert and counter this devilish trick, the Muslims were directed to say: *Wa ‘alaykum* (To you too). Nevertheless, the Muslims were asked to reply with the words: *As-Salāmu ‘Alaykum*, the best of supplications, greetings and wishes, if non-Muslims say the same.

In essence, Muslim greetings promote good social relations and mutual respect, unity understanding and progress in the society. Instead of resorting to violence when a non-Muslim or an aggressive Muslim greets maliciously or in a non-compliant with Islamic spirit, the Muslims should respond in the same mode.

#### **Self-Assessment Exercise**

- Assess the impacts of the socio-religious rules of greeting non-Muslims.

#### **4.0 CONCLUSION**

1. The socio-cultural, universality, richness and socialization of the etiquettes of Islamic greetings manifest its supra-uniqueness.
2. As a perfect way of life and comprehensive code of conduct, the Muslims adopt certain modes of greetings for varieties of situations and social relations as its tradition in order to promote mutual respect, love and harmony.
3. The pre-cautionary measure in safeguarding the interests of the Muslims against the evil machinations of certain non-Muslims is worthy of critical assessment and espousal.

#### **5.0 SUMMARY**

This Unit spells out the etiquettes of greetings established by Islam universally. It spells out the general rules of greetings among the Muslims on one hand and the non-Muslims on the other hand. It manifests the uniqueness of the socio-cultural, goodwill and socialization framework enshrined in the Islamic mode of greetings. It sheds light on the recognition which Islam accords to the importance of living in peace and harmony among the Muslims and with other members of the society.

#### **7.0 TUTOR-MARKED ASSIGNMENT**

- Explain the socio-religious consequences of greetings among the Muslims
- Assess the socio-cultural significance of the rules of greeting non-Muslims.
- Examine the socio-religious impacts of the etiquettes of Islamic greetings.
- Assess the significance of the rules of Islamic mode of greetings.
- Examine the relationship of non-Muslims with the Muslims in respect of greetings.

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## **UNIT 4: MUSLIMS' MODE OF DRESSINGS**

### **1.0 Introduction**

### **2.0 Objectives**

### **3.0 Main Contents**

#### **3.1 Socio-Cultural Significance of Dressing (*Libs*) in Islam**

#### **3.2 Socio-Spiritual Impacts of Islamic Injunctions on Nakedness**

#### **3.3 Socio-Religious Values of Women's Dressing in Islam**

### **4.0 Conclusion**

### **5.0 Summary**

### **6.0 Tutor-Marked Assignment**

### **7.0 References/Further Readings**

## **1.0 INTRODUCTION**

In the last unit, the impacts of the rules of Islam on greetings have been analyzed. In this unit, the socio-religious, spiritual and cultural impacts of Islam on Muslim dress code will be examined. A set of requirements for Islamic-compliant mode of dressing will be presented from the Glorious *Qur'ān*, Apostolic Traditions and works of some Muslim scholars. The significance of proper dressing, the attitude of Islam against nakedness and stipulations on women's dressing will be highlighted.

## **2.0 OBJECTIVES**

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

- Discuss the socio-cultural importance of Islamic mode of dressing (*Libs*).
- Analyze the socio-spiritual impacts of Islamic injunctions on nakedness.
- Expound the socio-religious values of women's dressing in Islam.

## **3.0 MAIN OBJECTIVES**

### **3.1 Socio-Cultural Significance of the Muslims Mode of Dressing (*Libs*)**

The question of dressing (*Libs*) and adornment (*zīnah*) is given a priority attention in Islam in its effort to create awareness in the mind of the Muslims that proper dressing is meant to cover human nakedness and shame and to provide befitting adornment, which is meant for the embellishment of the mind and body. Dressing in Islam is a differentiating factor between the properly cultured and uncultured

Muslims. Hence, Islam stresses that piety (*Taqwa*) should be the underlying philosophy behind dressing and adornment. Allah enlightens that

O Children of Adam! We have indeed sent down to you clothing to cover your shame, and (clothing) for beauty; and clothing that guards against evil – that is best. This is one of the messages of Allah that they may be mindful. O Children of Adam! Do not allow Satan to seduce you, as he expelled your parents from the Garden, pulling off from them their clothing that he might show them their shame. He surely sees you as well as his host from where you cannot see them. Surely, we have made the devils to be the friends of those who do not believe (Qur’ān 7: 26-27).

It should be derived from the above Qur’anic injunction and similar ones both in the Glorious Qur’ān and Apostolic Traditions that the philosophy for clothing and adornment should be for protection of one’s dignity as a decent human being. The Islamic tenets on dressing should also be seen as important way of shielding oneself from the attacks of the devil and devilish people. Decent clothing should also be seen as a way of social identity and differentiation among those that naturally do not feel ashamed of appearing naked in the public or in the clothing which does not cover their private parts. From the Islamic sociological perspective, appearing naked, semi-naked or in the cloth that exposes certain sensitive parts of human beings or transparent is tantamount to degrading oneself to that of the animals level.

### **Self-Assessment Exercise**

- Discuss the socio-cultural significance of clothing from the Islamic perspective.

### **3.2 The Islamic Injunctions against Nudity (*‘Awrah*) and its Social Significance**

According to the Glorious Qur’ān and Apostolic Traditions, there are six criteria for observing proper and decent clothing and adornment in Islam. One, the nakedness of a male is the area between the navel and the knees. On the other hand, the whole part of the female is nakedness except her

face and the hands up to the wrists. Some Islamic scholars insist that the face and the hands are part of nakedness; hence, they opined that all parts of the woman body should be covered (*Hijāb*). Yet, another group of Muslim scholars insist that the remaining five criteria are the same for men and women.

Two, the clothes should be loose and should not reveal the figure.

Three, the clothes should not bear a likeness to that of the unbelievers i.e. they should not wear clothes that have identities or symbols of the unbelievers or the morally bankrupt people. Four, the clothes should not be transparent. Five, they should not be so glamorous as to magnetize the opposite sex. Six, the clothes should not resemble that of the opposite sex.

From the socio-religious perspective, some Muslim scholars are of the opinion that clothing (*Libs*), which they view as veil or cover (*Hijāb*) includes the moral conduct, behaviour, state of mind and intention of the individual in line with the teachings of Islam. Hence, a Muslim fulfils the criteria of *Hijāb* of the clothes as an observation of *Hijāb* in a limited sense. The socio-religious teachings of Islam impact on the Muslim woman when her *Hijāb* of the clothes is accompanied by that of the eyes, her heart, her reflection and her intention. It also affects the way she walks, talks, behaves and relates with people.

Islam is a universal, pragmatic, natural and sensible religion. Therefore, it does not impose any unnecessary hardship on any individual, race, sex or nation. It takes into proper consideration, the peculiar geographical and climatic conditions of different countries and climes. As long as the cloth is made of clean, made of non-prohibited material, and covers and protects the body as required by Islam, there is no fast and hard rule on it. Therefore, Islam permits different regions and races in the world to use their traditional clothes and does not impose total cover of the females. The major characteristics of Islamic dressing is observed by the female Muslim who does not expose sensitive parts of her body; she does not use too expensive material; she is not arrogant. Speaking on the type of clothing for the Muslims, ‘Aishah, the wife of the Prophet reported that

Asmau’, daughter of Abu Bakr came to the Messenger of Allah while there were thin clothes on her. He approached her and said: O Asmau’! When a

girl reaches the menstrual time, it is not proper that anything on her should remain exposed except that and this. He hinted at her face and palms (Abu Dawud).

An in-depth study of the above Prophetic Tradition reveals that Islam forbids wearing any cloth that exposes any part of the body of a matured female but recommends the exposure of the face and the hands up to the wrists. It does not go to the extreme view of recommending total cover of the matured Muslim female such veil which is otherwise called *Hijāb*. The major reason of recommending the covering of the female body except the face and the hands up to the wrists by Allah is to safeguard her from molestation to cover her shame and to appear decent and worthy of respect. It should be noted that Asma' had just reached the age of maturity (*Balāghah*) that time the Prophet was advising her on the proper dressing. That is the age of greater temptation, yet the Prophet did not ask her to stay at home nor cover the whole part of her body. The wives of the Prophet are specifically commanded by Allah to stay indoors in order not to expose themselves to the public because they were special women, the mothers of the Muslims and the wives of the Messenger of Allah. Allah has stated that

O wives of Prophet! You are not like any other women. If you would be God-conscious, be not soft in speech, in order not to attract those in whose heart is a disease (of hypocrisy or evil desire of adultery); but speak in an honourable manner. And stay put in your houses, and do not display yourselves in the manner of the period of ignorance (*Jahiliyyah*). Keep up prayer (*Ṣalāh*), pay the Compulsory Charity (*Zakāh*.) and obey Allah and His Messenger. Allah only desires to remove evil deeds and un-cleanliness (*Rijs*) from you O members of the household of the Prophet, and to purify you with a thorough purification (Qur'ān 33: 32-33).

It is noteworthy from the above Qur'ānic quotation that Allah desired to protect the wives of the Prophet from molestation by evil-minded people



especially among men, and to safeguard their integrity as the honourable wives of the Prophet and mothers of all the Muslims. The emphasis is on their staying indoors, which is the greatest pre-cautionary measure against unwarranted assaults on their personality and by relation to that of the Prophet. The wives of the Prophet are the best examples for the Muslims; hence, no room should be given to anything that can tarnish their highly respected image. Their major duties were to take care of the Prophet, his family and visitors, teach the Muslims, especially the females, their religion and provide all necessary supports to the Prophet and Islam.

Moreover, they were commanded to uphold the tenets of Islam most seriously. This could not be rightly interpreted to mean imposition of veil on the Muslim wives. Allah gives specific injunction on proper dressing of the females, thus

O Prophet! Tell your wives and daughters, and the believing women that they should let down their outer garments (*Jalbāb*) over their persons (when abroad); that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful (Qur'ān 33: 59).

In consonance with the admonition of the Prophet to Asma'u, daughter of Abu Bakr, she started to cover her body properly except the face and the wrists in order to protect her chastity. The above Qur'ānic verses shed further light on the dressing of the Muslim females. Allah enjoins them that when necessity makes them to appear in the public, they should dress properly. This includes drawing their outer garments on their bosoms and breasts because of their natural tendency to draw attention of people and restraining themselves from promiscuous intermingling with and staring at the face of the opposite sex. Others are speaking soft words and displaying of their beauties that could suggest invitation or inclination to the opposite sex, except to their husbands. In essence, clothing in Islam is for beautification, covering of the shameful part of the body and protection from molestation. This does not warrant outright imposition of veil on the Muslim females.

### Self-Assessment Exercise

- State the criteria for proper dressing in Islam.
- Examine the implication of the term “*Jilbāb*” in the Qur’ānic usage.

### 3.3 Socio-Cultural Impacts of the Qur’anic Terms “*Hijāb*” and “*Khimār*” in the Glorious Qur’ān

The proper perception of the usage and background of the term “*Hijāb*” is expounded by Allah Himself in eight different perspectives in the Glorious *Qur’ān*. Allah reveals that

O you who believe! Do not enter the house of the Prophet except permission is given to you for a meal, without waiting for the cooking to finish. However, enter only when you are invited; and disperse immediately after taking food without seeking to remain for talk. Surely, this gives trouble to the Prophet and he is shy of (dismissing) you. Nevertheless, Allah is not shy of the truth. And when you ask his wives for something, ask from behind the veil (*Hijāb*). This is purer for your hearts. And it does not befit you to trouble the Prophet, of Allah nor marry his wives after him... (Qur’ān 33: 53).

The specific sanctions against the visitors of the Prophet, who were in the habit of calling his wives under necessity, from behind the veil (*Hijāb*), especially those who might be in need of certain things, such as salt, water and additional food from the wives of the Prophet, was a preventive measure against any outsider from entering into their private apartment and becoming familiarized with them.

It is noteworthy that the term “*Hijāb*” is used in relation to the wives of the Prophet when Allah ordered that those who would ask anything from them should do so behind the veil, the wall or curtain (Qur’ān 33: 53), as already quoted above. In the same vein, in the Glorious Qur’ān 19: 17, it refers to the seclusion of the virgin Maryam from her family and members of the public in order to devote herself totally to the service of God. In the

Glorious Qur'ān 7: 46, it refers to the punishment of the inmates behind the wall of Hell fire. In the Glorious Qur'ān 38: 32, it refers to the cover of the night that creates a veil of darkness as well as the lamentation and sincere repentance of Prophet Sulayman who occupied himself with the inspection of the new war horses until the time for *Ṣalāh* at the sunset has lapsed. In the Glorious Qur'ān 17: 45, *Hijāb* connotes a hidden spiritual barrier (protection), provided by Allah between a Muslim who reads or recites the Glorious Qur'ān and those who do not believe in the Hereafter, as well as the evil doers. In the Glorious Qur'ān 41: 5, it connotes the veil of disbelief that covers the ears of the disbelievers, thereby creating a veil or a wall between them and the Prophet so that they could not understand the divine message. In the Glorious Qur'ān 83: 15, it is in reference to the veiling of the inmates of Hell Fire from seeing Allah and in the Glorious Qur'ān 42: 31, *Hijāb* refers to the divine revelation to the Prophets from behind the veil.

In a related situation, the term *Khimār* (head-cover) is found in the Glorious Qur'ān 24: 31. In the pre-Islamic era, females used to appear in the public with their breasts partly uncovered in order to attract the attention of males. In order to protect the integrity of women, cover their shame, nakedness and ornaments and to safeguard them from attack or rape, Muslim women cover their breasts, chests and bosoms totally by drawing their head covers on those parts. Allah commands that

And instruct the believing women that they should lower their gaze and restrain their sexual passions and they should not display their ornament except what appears thereof. And that they should draw their head-coverings over their bosoms. And they should not display their ornament except to their husbands or their fathers... (Glorious Qur'ān 24: 31).

Based on the above discourse, some Muslim scholars set the requirements of Islamic modesty in dress in line with the spirit of the Glorious Qur'ān. If veiling (*Hijāb*) of the face and the hands were compulsory, the female pilgrims would have been compelled to put it on when performing the rites of *Hajj* and *Umrah* where thousands of males and females from different parts of the world will be in close contact, days and nights.

In effect, moderate Muslim females view the word “*Hijāb*” as the cloth which must cover the entire body, only the hands and face may remain visible; the material must not be so thin that one can see through it; the clothing must hang loose so that the shape of the body is not apparent. Included are that the female clothing must not resemble the man's clothing; the design of the clothing must not resemble the clothing of the non-believing women; the design must not consist of bold designs which attract attention and that the clothing should not be worn for the sole purpose of gaining reputation or increasing one's status in society. They do not be fashion-crazy by wearing clothes that allure, intimidate and harass the opposite sex thereby breeding immorality, illegality and sin in the society, as well as gaining celebrity honour.

It is instructive to note that the rules of social conduct stated here, in relation to the Prophet are meant for all believers in God, in all ages and parts of the universe. A line of social demarcation and respect for privacy and personal integrity is drawn in this verse of the Glorious Qur’ān. The line is the *Hijāb*, which exists truly at one’s home, and hardly in any public place. In all other verses where the term “*Hijāb*” is used in the Glorious Qur’ān, it does not refer to total covering or veiling of the female or male in the public. Hence, majority of the Muslim scholars are averse to the use of veil (*Hijāb*) by females because they do not see a genuine source or reason for the practice in the Glorious Qur’ān or Apostolic Tradition. Nevertheless, Islam emphasizes that it is the religion of peace; it does not place any burden on anyone beyond his capacity and it does not deprive anyone of his/her freedom.

Abu Hurayrah narrated that he heard from the Prophet who warns: Religion (Islam) is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near perfection and receive the good tidings that you will be rewarded; and gain strength by offering the *Salāt* in the mornings, afternoons and during the last hour of the night (Sahih Al-Bukhari).

From the foregoing, it could be concluded that Islam does not impose veil of the face and hand on the Muslim women, nor does it seek to deprive anyone of God's given freedom. It only regulates the dressing of Muslim females in order to identify them from shameless and unethical non-Muslim women and to safeguard their interests as well as the natural and divine honours which Allah has given them. This leads the Muslim scholars to set certain conditions for women dressing.

#### **Self-Examination Exercise**

- Analyze the socio-cultural impacts of the usages of the terms “*Hijāb*” “*Jalbāb*” and “*Khumr*”.

#### **4.0 CONCLUSION**

A careful study of this unit reveals that the mode of dressing in Islam is dictated by the teachings of the Glorious Qur'ān, the Apostolic Traditions and the views of eminent Muslim scholars. The level of piety, education and socialization in the Islamic way play major roles in compliance with the Islamic mode of dressing. The interpretation of the terms “*Jilbāb*” “*Hijāb*” and “*Khumr*” by various interest groups among the Muslims reflect their respective applications to women and schools of thought. It does not mean that those who do not order their wives to cover their faces in the public are sinners or less devoted to the principles and practices of Islam, for God-consciousness is the heart.

#### **5.0 SUMMARY**

The Islamic mode of dressing is dictated by the Glorious Qur'ān and *Sunnah* of the Prophet. As a universal and comprehensive code of life, Islam takes into proper cognizance the various environmental conditions and traditions of its adherents as long as they do not run contrary to Islamic law. As a mark of its adequate Fundamental Human Rights and peace in the world, it does not impose unnecessary hardship on anyone. Although Islam does not permit shameless appearance, nakedness or semi-nakedness, it recommends veiling of all parts of women's body except the face and the palms as a means of protection.

#### **6.0 TUTOR-MARKED ASSIGNMENT**

- Analyze socio-cultural religious Impacts of the Qur'anic terms “*Jilbāb*”, *Hijāb* and *Khimār* .

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## UNIT 5: CELEBRATION OF EIDS: *FITR, ADHĀ AND MAWLID*

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### 1.0 INTRODUCTION

In this Unit, you will learn about the celebration of '*Eidu 'l-fitr* , '*Eidu 'l-Adhā* and *Mawlid a'n-Nabiyy* which involves respectively, the observation of special prayers at the end of the Muslim fasting of Ramadan, on the 10<sup>th</sup> of lunar month of *Dhul – Hijah* to commemorate the sacrifice to Allah by Prophet Ibrahim (A.S) in obedience to the commandment of Allah and a controversial celebration in Islam observed in many countries of the world on the 12<sup>th</sup> day of the lunar month of *Rabi' al – Awwal* as public holiday.

### 2.0 OBJECTIVES

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

- explain the celebration of '*Eidu 'l-fitr*
- describe the celebration of '*Eidu 'l-Adhā*
- define the term *Mawlid a'n-Nabiyy*
- discuss the controversy concerning the celebration of *Mawlid a'n-Nabiyy*
- enumerate the significance of its celebration.

### 2.0 MAIN CONTENTS

#### 3.1 Preparation and Observation of *Eidu 'l-Fitr*

Muslims celebrate '*Eidu 'l-Fitr* on the first day of the lunar month of *Shawwal* to mark the completion of annual Ramadan fast. The preparation for the celebration of the Eid is similar to that of the preparation for the Friday service: One must take a bath, put on one's best clothes use scent and also do everything possible, to appear neat and tidy. For the gathering for the 'Eid an open space is preferable due to number of people that will

participate in the observance of the prayer and a mosque might not be able to accommodate the number. In actual sense it is the gathering of Muslim living in the environment.

Among the preparation for the celebration are the following:-

1. To rise early enough in the morning of the day.
2. To arrange for one's personal adornment.
3. To give out the **Zakat al-fitr** before departure to the place where the '**Idl** will be celebrated if possible.
4. It is also desirable that some sweet things be taken before going for the prayer.
5. To reach the praying ground early enough before the commencement of the prayer.

Further, it is expected that the Muslim observing this prayer go through one way and return by another way. When going to the praying ground, he is expected to be in full meditation by pronouncing the **Takbīr** on the way in a low voice. The time for the prayer is any time after sunrise before noon. There is no need for **Adhān** nor **Iqāmah** as in the other prayers. The congregation would be arranged in lines.

The **Eid** service consists of two Rak-‘ahs as a matter of necessity (**Wājib**) to be performed like all other occasional prayers. After the first **Takbir** the Imam pronounces other six one after the other and the congregation follows him simultaneously. The Imam recites loudly the **Surat al-fatihah** and another **Surah**. He will go to **Ruku’u** and **Sujud**. This completes the first **Raka’ah**. Then the Imam and the congregation rise up for the second **Raka’ah**. The Imam then says five **Takbir** followed by the congregation. He recites **Suratu-l-Fatihah** and another **Surah**, preferably **Suratu sh-shams** and with this the second **Rak’ah** is completed with the **Ruku’** and **Sujud**.

After the completion of the prayer, the Imam delivers a sermon in which he admonishes the congregation concerning the principle of **Zakatu-Fitr** and shows gratitude to Allah on the completion of Ramadan fasts. He also discusses the contemporary issues going on in the society. The **khutbah** is delivered in two parts though not necessarily for the Imam taking a little rest in the middle of the sermon while the congregation observes a silent short supplication.

A **Khutbah** is an admonition to the people, an exhortation to awaken the Muslim to their sense of duty and their responsibility. Therefore it is given in the language of the people to whom in it is addressed or should be translated in their language if not delivered in their language. There are some orthodox and conservative people who believed that the **Khutbah** should be delivered in Arabic language only.

Furthermore, women are enjoined to participate in the observation of the Eid prayer, young girls and even those that have their menses on.

According to the Glorious Qur'an the days for the fasting in the month of Ramadan is either 29 or 30 days

“The prescribed fasting is for a fixed number of day”(Q 2:184)

The significance of this is that the day is a celebration day for all Muslims in all the nooks and crannies of the world. It is a universal celebration day for all Muslim, young or old, men or women.



The ‘Eid day is always declared as a public holiday in most of the Muslim countries in order to allow the Muslims to felicitate with one another. It is a day when Muslims in their various environments exchange pleasantries and visits. Some Muslim organization such as Ansar-ud-deen, Nawair-ud-deen, NASFAT etc organize a get-together luncheon, **bazaar** and parties for the Muslims.

Importantly, it is expected that the head of family of every Muslim to offer **Zakatul-lfitr** on behalf of every members of the household. The essence of this offering is to allow the needy and the have – nots in the society to enjoy the goodies of the celebration. The items that are used for **Zakatu-l-fitr** include wheat, barley or any other stable food of the community or its equivalent in money per head for every member of the family including a new born baby. The **Zakatu-l-Fitr** is expected to be made before the service is held and it is obligatory (**Fard**). However, in some other schools of thought it can be offered after the service up to the third day of the ‘Eid. Therefore, **Eid l-Fitr** is an occasion where the spirit of brotherhood is demonstrated.

### SELF ASSESSMENT EXERCISE

1. Describe the ways and manner of celebration of *Eidu’ l – Fitr*
2. Highlight some of the benefits in celebration of *Eidu’ l – Fitr*

### 3.2 The ‘Eidu ‘l-Adhā Festival

The second great festival universally accepted in Islam is ‘Eidu ‘l-Adhā. The celebration has a religious sanction as that of ‘Eidu ‘l – Fitr. The Qur’an says:

“So pray to thy Lord and offer sacrifice” (Q 108:2)

The Muslims celebrate ‘Eidu ‘l-Adhā on the 10<sup>th</sup> of the lunar month of **Dhul – Hijja**. As the name **adhā** connotes, it means sacrifice, It is a festival connected with the duty of sacrifice as exemplified by Prophet Ibrahim (A.S) . The preparation for the ‘Eidu ‘l-Adhā has some similarities with that of ‘Eidu ‘l-Fitr with a very little difference. Therefore, the following things have been prescribed to the faithful Muslims:

- i To rise early enough in the morning of the ‘Eid.
- ii To have a ritual bath for the ‘Eid after **Fajr** Prayer.
- iii To put up the best available dress.
- iv To use perfume
- v To arrange for one’s personal adornment
- vi To reach the prayer ground as early as possible.
- vii To go through one way while going to the prayer ground and return through the other way.

The major distinction between the preparation of ‘Eidu ‘l-Fitr and that of ‘Eidu ‘l-Adhā are that, it is recommended that the adult should keep fast till the end of the service that while going to the service it is recommended that Muslims should be reciting the **tasbihat** and **takbirat** on the way to and fro the prayer ground.

The service for the celebration of ‘Eidu ‘l-Adhā as that of the ‘Eidu ‘l-fitr is observed in congregation preferably at an open space except for a circumstance beyond one’s control that a mosque could be used. It is of two **Raka’ah** without **Adhan** and **Iqamah**. There is a

number of **Takbirs** in addition to those that are meant to indicate the changes of position. In the first **Raka'ah** the number of **Takbir** is seven and five in the second before the recital of the **Fatihah** and other **Surah** in both **raka'ahs**. The **Takbir** is expected to be uttered aloud by the Imam, one after another, while he raises both hands to the ears, Those who stand behind him should do same in lower voice.

The other major distinction in the performance of '**Eidu 'l-Adhā**' and '**Eidu 'l-Fitr**' has to do with the sacrifice. Every Muslim who can afford to offer sacrifice should do so. Animals such as goat, sheep, cow and camel can be used for the sacrifice. Goat or sheep could be used by an individual household, while cow and camel could be offered by a group of seven people.

The offer of sacrifice should be done after the completion of the prayer on the day of the '**Eidu 'l-Adhā**' during two or three days after, the days are known as, **ayyam at-Tashriq** among pilgrims. The sacrificial animal is expected to be divided into three parts according to the teaching of the Prophet (SAW), the first one third for personal consumption of the household, the second one third, for the poor and the last one third for the neighbours. However, it should be noted that there is no hard and fast rules concerning its distribution.

'**Eidu 'l-Adhā**' as one of the great festivals in Islam has some significance. The major significance of this religions sanction enjoined by Allah is obedience to his commandment. The Qur'an Says.

“So pray to thy Lord and sacrifice” (Q 108:2)

Ibrahim (AS) who was a Prophet of God remained for a long time without an issue and while praying to Allah he promised of sacrificing the son to Allah if given. After he got the son, he was reminded of his promise. In fulfillment of this promise he took the son, Ismail out of the town for sacrifice. When he was about to sacrifice the son, Allah ordered Angel Jibril to take a big ram as substitute for the son consequently, the sacrifice of animal in commemoration of this occasions becomes an important celebration in Islam.

Part of the significance of the celebration is the coming together of all Muslims from all walks of life rich, poor, old and young and by this a good relationship and brotherhood are exhibited; The celebration opined Ali (1973: 363) is intended to make Muslim hearts throughout the world, beat in unison with the hearts of the unparalleled assemblage at Makkah.

The sacrificial animals and the shedding of blood is not the major objective of this celebration but the underlying principle is the fear and absolute submission to Allah. The Qur'an exemplifies this as follows:-

“Not their flesh nor their blood, reaches Allah, but it is your righteousness that reaches him” (Q 22: 37)

Also, as that of '**Eidu 'l-fitr**' brings about all the Muslims, even the women in seclusion and those having their menses are allowed to attend the ceremony.

### **Self Assessment Exercise**

1. Mention some of the ways of celebrating '**Eidu 'l-Adhā**'.
2. Enumerate the significance of the celebration of '**Idl al-adha**'.

### 3.3. What is Mawlid?

Cowan (1976:1097) defines the word **Mawlid** as to bear a child, give birth. The original Arabic definition of the word **Mawlid** is a place of birth or a time of birth. **Al-Mawlid an-nabawi** once referred to the place or time of the birth of the Prophet (SAW). This is only definition known to Muslims from the time of the Prophet (SAW) until the seventh century after **Hijrah**, opined **Umm Muhammed**(19994:4) However, it should be observed that after the time, the term took on another meaning. From that time, it means the gathering of people in the mosques or homes for the purpose of listening to specific recitations of the story of the Prophet's (SAW) birth. In fact, today in many countries, the day of the birth of Muhammed (SAW) 12<sup>th</sup> day of the lunar, month of **Rabi' al – Awwal** is celebrated as a public holiday.

Notwithstanding, the controversy, Muslims from all walks of life gathered together on this auspicious day to celebrate the occasion. In actual sense there is no specific passage of the *Qur'an* that supports the celebration. However, it was reported that the Prophet (SAW) always observed fasting on Mondays when he was asked the reason for the fasting, he replied “Monday was the day I was born” The Prophet never instructed anybody to observe any fast on Monday in celebration of his birthday.

#### **The Celebration and the Controversy Concerning ‘Idl Al – Mawlid**

The controversy surrounding Celebration of **Mawlid** emanates on the position of the Prophet (SAW) on the issue. As earlier mentioned there is no any account of the companions which suggests that the Prophet (SAW) celebrated any of such a thing. However, the protagonists of the celebration are of the view that although the practice is not part of the Sunnah which has come down to us from the Prophet (SAW) himself, they see no harm in observing the occasion as long as it is free from *shirk*.

Further, they are of the opinion that the celebration should be strictly religious that is it should involve only things that are permissible (**Halal**). According to them, the permissible things include the righteous acts of supplications such as invoking Allah's blessings upon the Prophet (SAW) repeating words of **Dhikr** and reciting verses of the *Qur'an*.

On the other hand, the antagonists of the celebration are of the opinion that in the recent times, the **Mawlid** ceremony is often not exempted from some specific forms of **shirk** in various degree, such as, the excessive praise of the Prophet (SAW) where certain divine characteristics are attributed to him or even seeking favour from Allah through his position of dignity or similar expression which infringe upon the exclusive right of Allah. Part of the observation condemned by the antagonists is the act of rising from one's seat at the mentioning of Prophet's (SAW) name. In some parts of the world the supporters of the celebration have gone to the extreme by including supplication directed to the Prophet (SAW) himself or even dedicating sacrificial animals to him. Also the **Mawlid** is no longer confined to the day or the month of the Prophet's (SAW) birth but it is celebrated throughout the year.

The antagonists of the celebration of **Mawlid** argued that a study of the writing of the early scholars, including the founders of the well – known school of thoughts were

adamant and consistent in opposition to all forms of innovation in religion and also condemned all various deviations which crept into the understanding of certain aspects of worship in Islam.

The celebration of *Mawlid* was first introduced according to Umm Muhammad (1994 : 8) by the King Al – Muthaffar in the region of Mawsil in the year 625A.H where he gave a prize of one thousand gold dinars for a composition prepared for the occasion. Therefore it could be concluded that *Mawlid* celebration spread rapidly among the Muslim community because of lack of proper understanding of the religion and blind imitation of others.

### Significance of the Celebration

Since, the celebration is an expression of faith, love, a means of keeping the memory of the Prophet (SAW) alive. It is also a way of expounding his virtues, an assertion of devotion and honor to him. It could be assessed as an occasion of bringing joy to the Muslim's hearts, in as much as it does not contain anything that can be termed as *shirk*. On the other hand, considering the ways and manners in which the occasion is celebrated nowadays, particularly in Nigeria among the *Tariqah* scholars who have made it mandatory among their members. The event go to an extent of exploiting money from members by distributing printed envelopes, collecting donations from high and low and printing of T-Shirts. In fact, the occasion is always a merry making events with the provision of menu, refreshments and unlawful intermingling of opposite sex, sometimes with songs and dance. It could be seen as avenue of feeding the poor.

However, this could be faulted as feeding the poor, hospitality and *sadaqah* are not limited to specific occasion but are encouraged at all the times. The point that the celebration is a means of increasing the love and reverence of the Prophet (SAW) could be negated by the Qur'anic injunction which enjoined the Muslims to always invoke blessing upon the Prophet (SAW). It reads:

“Allah and His angels send blessing on the Prophet of you who believe! You should also invoke blessings on him (Q 33:56)

### SELF ASSESSMENT EXERCISE

1. What is 'Eidu 'l – *Mawlid* and of what significance is it in Islam?
2. Examine the controversy surrounding the celebration of *Eidu 'l-Mawlid*.

### 4.0 CONCLUSION

The '*Idl al-Fitr* is a Muslims' celebration observed after annual Ramadan fast. It is celebrated as a great day of happiness in which Muslims all over the world assemble to give gratitude to Allah for successful completion of 29 or 30 days of fasting. The preparation for it involves both physical and spiritual cleanliness.

Beside the obligatory charity of *Zakatul al-fitr* the celebration in one way or another fosters good relationship and brotherhood among the Muslims young or old, male or female.

The '*Idl al- adha*, a second great celebrations in Islam is the feast of sacrifice that is celebrated on the 10<sup>th</sup> of the lunar month of *Dhul – Hijja*. During this celebration, eligible Muslims offer ram, he-goat or cow or camel as sacrifice.

The sacrifice of animals that goes with the celebration of *Eidu 'l-Adā* is also a major departure from *Eidu 'l-Fitr*.

The celebration of **Mawlid Nabawi** has become become part and parcel of Islam in many Islamic locations despite the controversies surrounding it among the scholars. Some scholars declared it as *bid'ah*.

There is no evidence in the *Qur'ān* or the *Sunnah* concerning the celebration of the birthday except that which was quoted that the Prophet (SAW) said "Monday was the day I was born."

That it is an event that promotes good relationship and brotherhood among the Muslims.

That the joyful occasion gives ample opportunity to feed the poor and be hospitable to members.

During celebration of *Mawlid*, unlawful mixture of male and females, songs accompanied with musical instruments and sometimes consumption of alcohol and narcotics in some quarters are observed and condemned.

## 5.0 SUMMARY

This unit expounds the observance of three universal Muslim festivals namely '*Eidu 'l-Fitr*, '*Eidu 'l-Adhā* and **Mawlid**. It elucidate the preparation and procedure for observing them and highlights their socio-religious significance. It presents the three festivals as not only occasions to remember Allah but also a moment of remembering the poorer member of the community. It describes them as celebrations connected with righteousness, submission to Allah, and with patience under painful circumstances.

Finally, it observes that notwithstanding the controversy surrounding *Mawlid* festival, its celebration has become an integral part of Islamic events in some Africa, Asia and other parts of Muslim world. However, because of its interwoven characteristics with some unlawful affairs it remarks that several scholars have condemned the celebration as an innovation (*bid'ah*).

## 6.0 TUTOR MARKED ASSIGNMENT

1. Suggest some of the social benefits of the celebration of '*Eidu 'l – Fitr*.
2. Discuss the social significance of '*Eidu 'l-Fitr*.
3. Highlight the social significance of '*Eidu 'l-Adhā* celebration
4. Describe the procedures for observing '*Eidu 'l-Adhā*.
5. Discuss the term *al-Mawlid an-nabawi*.
6. "The celebration of *Idl al-mawlid* in Islam is *bid'ah*" Examine this statement.

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