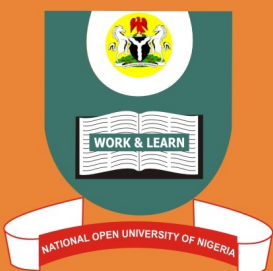


ISL 005

IMAN AND SALAT



NATIONAL OPEN UNIVERSITY OF NIGERIA

**COURSE
GUIDE**

ISL 005

ĪMĀN AND ṢALĀT

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Introduction

ISL005: *Īmān* and *Ṣalāt* is two-unit course available in the first semester of the certificate in Arabic and Islamic Studies programme. The course is designed in order to let you appreciate the Islamic concepts concerning Allah, the Angels, the Prophets, the Revealed Books, the Last Day and Destiny. The course is also to serve as foundation course to acts of worship in Islam and it will assist you in performing the Islamic ritual prayers in your daily life.

What You Will Learn In This Course

The general aim of this course is to explain the meaning of the concept of faith in Islam and to examine the significance of Islamic belief system concerning Allah, Angels, prophets, Revealed Books, Last Day and Destiny. The course will also examine the meaning of *Ṣalāt*, ritual prayer in Islam, its kinds as well as its significance. The major differences between *Ṣalāt* and *Duʿāʾ* will also be highlighted.

Course Aims

There are fourteen study units in the course and each unit has its objectives. You should read the objectives of each unit and bear them in mind as you go through the unit. In addition to the objectives of each unit, the overall aims of this course include:

- i. Teaching you the concept of faith in Islam
- ii. Familiarising you with the articles of faith in Islam and the significance of each of the articles
- iii. Examining the concept of worship in general and *Ṣalāt* in particular
- iv. to expatiate on significance of al-wudu' as a prerequisite for any valid *Ṣalāt*
- v. and also to expatiate on different kinds of *Ṣalāts* – ritual prayer
- vi. to describe how a *Rakʿah* is performed
- vii. to let you know the difference between *Ṣalāt* and *Duʿāh*

Course Objectives

Based on the general aims of the course, some objectives for the course as a whole are set out. These are the things you should be able to do by the time you complete the course. If you are able to meet the objectives, you would have achieved the aims of the course. Therefore, on your successful completion of this course, you should be able to:

- a. Describe what constitute faith in Islam
- b. Justify the significance of each of the articles of faith
- c. Explain the Islamic concept of worship.
- d. Understand *Ṣalāt* as an Islamic devotional worship, its significance, prerequisites and different kinds.
- e. Demonstrate how to observe the *Ṣalāt*- prayer

Working through this Course

The Course consists of fourteen Study Units. You are required to read all the study Units and recommended materials. You will also need to relate what you will learn in them to your daily experience. The self assessment exercises are to assist you in understanding the concepts being presented. At the end of each Unit, you will be required to submit written assignments for assessment purposes. At the end of the Course you will be required to write a final examination.

Course Materials

Major components of the course materials are:

1. Course Guide
2. Study units
3. Textbooks
4. Assignments file
5. Presentation schedule

Study Units

The breakdown of the fourteen units is as follows:-

Module 1

- | | |
|--------|----------------------------------------------------------------------------------|
| Unit 1 | Definition and concepts of <i>Īmān</i> (Faith in Islam) |
| Unit 2 | <i>Kalimatu `sh-shahādah</i> (Testimony of faith in Islam) and its significance. |
| Unit 3 | Belief in the Oneness of Allah and its significance. |

Module 2

- | | |
|--------|--------------------------------------------------------|
| Unit 1 | Belief in Angels and its significance. |
| Unit 2 | Belief in the Holy Books and its significance. |
| Unit 3 | Belief in the Apostles of God and its significance. |
| Unit 4 | Belief in the Last Day and its significance. |
| Unit 5 | Belief in <i>Qadar</i> (Destiny) and its significance. |

Module 3

- Unit 1 The concept of *Ibādah*(worship) in Islam
- Unit 2 Ṣalāt: Definition and Pre-requisite for its Validity.
- Unit 3 Significance, Description of a *Rak-‘ah* and Differences between Ṣalāt and *Duāā’*

Module 4

- Unit 1 The Daily, Friday and Two *Eid Ṣalāhs*
- Unit 2 *Jamā‘ah, Qasr, Marīd, Janāzah.*
- Unit 3 *Tarāwīh, Tahajjud, Istikhārah, Istisqā, Kusūf* and *Khusūf*
- Unit 4 Division of Acts of Ṣalāt into Categories and *the Sujūd Sahw*

References and Other Resources

Every unit contains a list of references and further reading. Try to get as many possible of those textbooks and materials listed. The textbooks and materials are meant to deepen your knowledge of the course.

Assignment File

In this file, you will find all the details of the work you must submit to your tutor for marking. The marks you obtain from these assignments will count towards the final mark you obtain for this course. Further information on assignments will be found in the Assignment file itself and later in this course guide in the section on assessment.

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 required to submit all your assignments by the due date. You should guard against falling behind in your work.

Assessment

Your assessment will be based on tutor – marked assignments (TMAs) and a final examination which you will write at the end of the course.

Tutor Marked Assignments (TMA)

Every unit contains at least one or two assignments. You are advised to work through all the assignments and submit them for assessment. Your

tutor will assess the assignments and select four which will constitute the 30% of your final grade. The tutor – marked assignments may be presented to you in a separate file. Just know that for every unit there are some tutor – marked assignments for you. It is important you do them and submit for assessment.

Final Examination and Grading

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

Course Marking Scheme

This table shows how the actual course marking is broken down.

Assignment	Marks
Assignments	Four assignments, best three marks of the four count at 30% of course marks
Final Examination	70% of overall course marks
Total	100% of course marks

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 suits you best. Think of it as reading the lecture instead of listening to the lecturer. In the same way a lecturer might give you some reading to do, the study units tell you when to read, and which are your text materials or 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 an introduction to 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 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. Important information, e. g. details of your tutorials, and the date of the first day of the semester is available from the study centre. You need to gather all the information into one place, such as your diary or a wall calendar. Whatever method you choose to use, you should decide on and write your own date’s schedule of work for each unit.
3. Once you have created your own schedule, do everything to stay faithful to it. The major reason that students fail is that they get behind with their course work. If you get into difficulties with your schedule, please, let your tutor know before it is too late for help.
4. Turn to unit 1, and read the introduction and the objectives for the unit.
5. Assemble the study materials. You will need your set books and the unit you are studying at any point in time.
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 dates (about 4 weeks before due dates); keep in mind that you will learn a lot by doing the assignment carefully. They have been designed to help you meet the objectives of the course and, therefore, will help you pass the examination. Submit all assignments not later than the 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 materials 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 on schedule.
11. When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment 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).

Tutors and Tutorials

The dates, times and locations of these will be made available to you, together with the name, telephone number and the address of your tutor. Each assignment will be marked by your tutor. Pay close attention to the comments your tutor might make on your assignments as these will help in your progress. Make sure that 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 your fellow students. It is also an opportunity to get the help of your tutor and discuss any difficulties encountered on your reading.

Summary

This course introduces you to the concept of faith (*imān*) in Islam as it concerns Allah, Angels, Prophets, revealed Books, lastly Day and destiny. The course also contains the description of a complete *Rak'ah* congregational prayer and the major distinction between *ṣalāt* and *Du'ā*.

We wish you success with the course and hope that you will find it both interesting and useful.

MAIN COURSE

Course Code	ISL005
Course Title	<i>Īmān and Ṣalāt</i>
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MODULE 1

Unit 1	Definition and concepts of <i>Īmān</i> (Faith in Islam)
Unit 2	<i>Kalimatu `sh-shahādah</i> (Testimony of faith in Islam) and its significance.
Unit 3	Belief in the Oneness of Allah and its significance.

UNIT 1 DEFINITION AND CONCEPT OF *IMĀN* (FAITH IN ISLAM)

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 Definition of *Īmān*
 - 3.2 The Concept of *Īmān*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

As you might have already known Islam as a way of life consists of faith and deeds. It is for this reason that in many passages of the Glorious *Qur'ān*, you find these twin components of the religion, faith and deeds, repeatedly mentioned side by side. This means that, in the sight of Allah, faith without good deeds is useless. Similarly, good deeds cannot come and cannot be valid without right faith, because faith is the basis of good deeds. In this unit therefore, you will learn about the definition and concept of *Īmān* (Faith)

2.0 OBJECTIVES

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

- Define the word *Īmān*
- Describe the concept of *Īmān*.
- Explain the relationship between *Īmān* and deeds.
- Appreciate the importance of *Īmān* in Islam.

3.0 MAIN CONTENT

3.1 Definition

In his Dictionary of Modern Arabic Language, David Cowan gives the meaning of *Īmān*, among others, as faith, belief etc. etc. As an Islamic terminology opinions differ; some say it means inner conviction expressed willingly in words while the dictates of the belief are put into practices. Another school of thought sees *Īmān* as faith in the heart only, expressed willingly in words; excluding practice; while in another point of view it is enough to express *Īmān* in words even if one does not bear it in his heart. However, the soundest of all the opinions concerning the definition of *Īmān*, is the first which sees it as having inner conviction of the Islamic articles of faith uttered willingly from the mouth and the dictates of the beliefs put into practice as contained in the Introduction above.

But, meanwhile let us go back to the definition and explanation of the word *Īmān* as expressed earlier. Try to reflect over the word if it is already borrowed in your own language like in the Yoruba and Hausa and it will be clear to you what *Īmān* stands for.

SELF ASSESSMENT EXERCISE

- i. Define the word *Imān*.
- ii. 'Faith and good deeds', are they separable? Explain.

3.2 Concept Of Faith In Islam

The concept of faith in Islam revolves around the unconditional acceptance of the oneness of Allah and belief in the other articles of faith. This is contained in many passages of the *Qur'ān*. An example is Q.2:285 which reads:

أَمَّنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

Meaning: The Messenger (of God) has faith in what is revealed to him from his Lord. So also are the Believers. They all believe in God, His Angels, His Scriptures, and the Apostles. We do not discriminate among any of His Apostles. And they say: We listen and we obey. We beg for Your forgiveness. Our Lord; and unto You is the Return (on Resurrection).

The Prophet Muhammad (ﷺ) further explained the concept of *Imān* when Angel Jibrīl asked him the question "What is *Imān*"; and to which

He answered: ‘that you believe in God, His Angels, His Scriptures, His Messengers, the Last Day and the predestination of good and evil.’

Meanwhile, the Islamic concept of *Imān* is based on two principles. These are:

- a. The theoretical aspect which involves inner convictions and verbal expressions only.
- b. The practical aspect which demands application in the daily life of a Muslim.

These two components usually referred to as *Imān* and *Aʿmāl* (faith and deeds) are inseparable. Once you have faith in Allah, you must exemplify the faith with obedience to all His commandments and prohibitions. The Glorious *Qurʾān* reiterates the expression such as “those who believe and do good works” in several verses to emphasize the point and as a pointer to the fact that both faith and good deeds are inseparable in Islam.

In Islam, unlike other religions, every believer must believe in Allah as expressed in the *Kalimah* and the articles of faith, and must establish regular prayers, give regular charity, fast in the month of *Ramadhān* and perform the pilgrimage to the Holy Land if he has the means. The *Imān* of a Muslim would be considered null and void if it is not accompanied with “good deeds” and no good deeds of a person will be accepted and rewarded by Allah if he does not believe in Allah as in the *Kalimah* and the articles of faith. Indeed, the Prophet of Islam Muhammad (ﷺ) was reported of saying:- “the difference between the believer and the unbeliever is regular observance of *Ṣalāt* (the canonical prayer).”

Secondly, anybody who willingly declares this belief is expected to carry out certain obligations because faith without good deeds is useless.

In short, *Imān* which is to belief in Allah, His Angels, His Holy Books, His Messengers, Resurrection and Predestination, is one of the five pillars on which the structure of Islam raised. The other four pillars are:

- i. To observe the five daily prayers.
- ii. To give out *zakāt*.
- iii. To fast the month of *Ramadhān*.
- iv. To perform *Hajj* for one who has the means.

SELF ASSESSMENT EXERCISE

- i. What are the pillars of Islam?
- ii. Examine the concept of faith and good deeds in Islam?

4.0 CONCLUSION

Īmān as an important aspect of the pillars of Islam has been examined. The concept of *Imān* is that branch of the religion through which we attain the knowledge and fear of Allah. Faith is a question of the heart and inner conviction. Faith or *Īmān* in Islam includes the belief in the oneness of Allah as expressed in the *Kalimah* and the articles of faith as well as observance of the religious ordinances such as *Ṣalāt*, good deeds and the like. Finally, you should agree that faith and good works are inseparable in Islam and that the manifestations of faith in a believer is in his obedience to Allah in what He commands and what He prohibits as well as in the way he conducts his affairs.

5.0 SUMMARY

This unit defines *Īmān* and discusses the concept of faith in Islam. *Īmān* means to be convinced of the Islamic articles of faith in heart, to express it willingly in words and to put the dictates of the beliefs into practice. It is the pivot around which the belief system in Islam revolves. Its six articles are: to establish the oneness of Allah, believe in the Angels, the Holy Books, the Prophets, the Last Day and predestination of good and evil. These articles are one of the five pillars of Islam; the other four pillars being:

- v. Observance the five daily prayers.
- vi. Obligatory and non-obligatory Alms-giving (*zakāt and ṣadaqāt.*)
- vii. Fasting the month of *Ramaḍān*.
- viii. Performance of *Hajj* for one who has the means.

A *Mūmin* (fem. *Mūminah*) must translate his or her *Īmān* into actions by carrying out the commandments of Allah as much as possible and avoiding all His prohibitions.

6.0 TUTOR-MARKED ASSIGNMENTS

Explain the concept of Faith in Islam. How are they connected with other pillars of Islam?

7.0 REFERENCES/FURTHER READINGS

- Abdul, M.O.A. (1983), *Islam as a Religion (Faith and Duties) Studies in Islam Series;Book 1*. Lagos, Islamic Publication Bureau.
- Ali, A.Y. (1977), *The Holy Qur'ān, English Translation and Commentary*, American Trust Publication, (U.S.A.)
- M. O. A. Abdul(1973) *The Forty Selected Traditions of al-Nawawī*, Translation and Commentry; Lagos, Islamic Publication Bureau.

UNIT 2 *KALIMATU `SH-SHAHĀDAH* (TESTIMONY OF FAITH IN ISLAM) AND IT'S SIGNIFICANT

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 The *Kalimatu sh-Shahādah* and Its Meaning
 - 3.2 The Significance of the *Kalimah*.
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous unit you were able to learn the definition of *Īmān* as well as the concept of faith in Islam. In this unit, you will learn about the *Kalimatu `sh-Shahādah* (Word of Testimony to Faith in God in Islam)

The *Kalimatu sh-Shahādah*, Testimony of faith according to Lemu (1988) is the key creedal formula of Islam. The declaration of this formula with personal conviction is the qualification for entering the religion. The *Kalimah* epitomizes the essence of Islamic concept of Allah. It is for this reason therefore that the study of the *Kalimah* is very important.

2.0 OBJECTIVES

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

- understand the concept of the *Kalimah*.
- express the *Kalimah* clearly.
- write the Arabic text and translation of the *Kalimah*.
- explain the significance of the *kalimah*.

3.0 MAIN CONTENT

3.1 The *Kalimah* and its Meaning

The best known expression of Divine Unity is that which is rendered in this way *Lā ilāha illa Allāh*. The real meaning of this expression is that there is nothing which deserves to be worshipped except Allah. In its basic form, the *kalimatu sh-shahādah* reads as follows:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Lā ilāha illa Allah Muhammad Rasulullah

You will readily agree that this statement looks very simple. It is however pregnant with meaning. It consists of two parts and we shall examine them.

The first part states *Lā ilāh illa Allah*. You will notice that the Testimony begins with a negation “*Lā ilāha illa Allah*” there is no god but Allah. It is a denial that anything other than Allah is worthy of worship. This statement makes it clear that pure monotheism is to belief in God and His oneness. This involves the rejection of belief in any other deity besides the Supreme Being, Allah. The statement disposes all the pagan associations and superstitions. The statement also removes all the errors of the past which might have crept into people’s beliefs about God. The teaching of the unity of Allah is summed up in one of the shortest chapters of the Glorious *Qur’ān*, the chapter of unity which reads;

قُلْ هُوَ اللَّهُ أَحَدٌ ، اللَّهُ الصَّمَدُ ، لَمْ يَلِدْ وَلَمْ يُولَدْ ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ .

“Say, he Allah is One. Allah the Eternal, Absolute; He begetteth not nor was He begotten; And there is none unto Him.” (Q. 112:1-4)

The second part of the testimony is a positive statement, “Muhammad is the Messenger of Allah”. The testimony is sometimes given in a slightly longer form as this:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*Ash-hadu anlā ilāha illa Allah wahdahu lā sharika lahu,
wa ash-hadu anna Muhammadan ‘abduhu warasuluhu*

It means “I testify that there is no god except Allah and I testify that Muhammad is His Servant and Messenger.”

The second part defines both the status and role of the Prophet (ﷺ) Muhammad. Like all human beings, he is a servant of Allah. He is neither a divine nor a semi-divine being. He is however, the bearer of a divine message, the *Qur’ān*, and he is charged with conveying and exemplifying that final message of Allah:

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا .

“All praises be to Allah Who hath sent to His servant, the book, and hath allowed therein no crookedness”. (Q. 18:1)

SELF ASSESSMENT EXERCISE

Give the literal meaning of the *Kalimat a`sh-Shahādah*.

How does *Sūratu `l- Ikhlāṣ* describe the unity of Allah?

3.2 The Significance Of The *Kalimah*

The significance of the *Kalimah* is as follows:-

- i. It is by this declaration that a person enters into the fold of Islam.
- ii. Denying this *Kalimah* makes a person an unbeliever.
- iii. The sincere belief in the *Kalimah* is a condition for acceptability of the deeds of a man by Allah.
- iv. The denial of the *Kalimah* renders all the good works of a person null and void.
- v. To be faithful and compliant with the *Kalimah* is a guarantee for the salvation of man and a security and protection from eternal doom.

SELF ASSESSMENT EXERCISE

Enumerate the significance of belief in *Kalimat al-Shahādah*.

4.0 CONCLUSION

Kalimat al-shahādah is the testimony of faith in Islam. The *Kalimāh* is made up of two parts and has very important meaning and implications. It is the phrase that when pronounced willingly and intentionally with the aim of accepting its meanings and implications, takes one out of the depths of darkness of unbelief, superstition and associating something else with Allah alone. The *kalimah* is the key to *Īmān* of every Muslim and it is the central Principle of Islam upon which all other aspects and teachings of Islam are based. Indeed, the *Kalimah* governs all actions and utterances.

5.0 SUMMARY

In this unit, you have studied the meaning of the *Kalimatu sh-Shahādah* in Islam. The *Kalimah* is a declaration of faith in Islam, which is a confession in the oneness of Allah combined with the belief in Muhammad as a Messenger of Allah. The confession includes the following:

- i. A confession in unity of Allah.
- ii. A commitment to the worship of Allah alone.
- iii. A confession in the Messengership of Muhammad (S.A.W.) as bearer of message of Allah.

Belief in this *Kalimatu sh-Shahādah* is quite significant in Islam because it is the key to the religious ideologies and practices of every Muslim.

6.0 TUTOR-MARKED ASSIGNMENT

1. How would you explain the significance of the *kalimah* to a non-Muslim who wishes to embrace Islam?
2. Write the text and translation of *Sūratu 'l-Ikhlāṣ* and explain how the *Sūrah* describes the unity of Allah.

7.0 REFERENCES/FURTHER READINGS

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UNIT 3 BELIEF IN THE ONENESS OF ALLAH AND ITS SIGNIFICANCE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 The Oneness of Allah (*at-Tawhīd*) and Its Meaning
 - 3.2 The Significance of the belief in Oneness of Allah.
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous unit, you learnt about the *Kalimat ash-Shahādah* and its implications. In this unit, you will learn about the oneness of Allah which is the pivot around which the belief system of Islam revolves. Belief in oneness of Allah which is usually termed *at-Tawhīd* is a most fundamental and important teaching of the *Qur'ān* and *Sunnah*, hence the significance of this topic.

2.0 OBJECTIVES

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

- Explain the concept of *Tawhīd*.
- Show the significance of the concept of divine unity.

3.0 MAIN CONTENT

3.1 The Oneness of Allah (*Tawhīd*)

You have learnt the *Kalimatu 'sh-shahādah* in Unit Two. The *Kalimah* epitomizes the essence of Islamic concept of Allah as you are already aware. The concept of *Tawhīd*, oneness of Allah is meant to enable you understand that Allah does exist and He is One. He has no partner who shares His dominion with Him. The concept of *Tawhīd* also ensures that all acts of worship should be dedicated to none except Allah.

The belief in oneness of Allah implies that you should believe in Allah alone, worship Him alone and that nothing should be done for the sake of or to please anybody except for the sake of Allah and to please Allah.

All acts of worship, all sacrifices and your living and dying should all be for the sake of Allah alone. The *Qur'ān* says:-

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ .

“Say! Truly, my prayer an my sacrifices, my life and death, are (all) for Allah, the Cherisher of the worlds. No partner hath He. This I am commanded and I am the first of those who bow to His will.” (Q. 6:162 – 163)

The belief in Allah is best represented according to (Abdul:1973) in the following formula:

“God is one and has no partners; He is singular without any like Him. He is separate having no equal. He is ancient having no first. He is everlasting having no end. He is ever-existing having no termination. He is perpetual and constant with neither interregnum nor termination. He is perfect having no deficiency. He is the first and the last”.

The concept of oneness of Allah is best summarized in the *Sūratu 'l-Ikhlāṣ* quoted above.

It is hereby represented by way of emphasis; it reads:

قُلْ هُوَ اللَّهُ أَحَدٌ ، اللَّهُ الصَّمَدُ ، لَمْ يَلِدْ وَلَمْ يُولَدْ ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ .

“Say, He is Allah, the One * Allah, the Eternal Absolute* He begets not nor is He begotten* And there is none like unto Him*” (Q. 112:1-4)
Also, a beautiful concept of the *Tawhīd* is presented in the *Qur'ān* as follows:-

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

“Allah, there is no god but He, The Living, the Self-subsisting and Supporter of all. No slumber can seize Him or sleep. His are all things in the heavens and the earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them nor shall they encompass aught of His knowledge except as He willeth. His throne doth extend over the heavens and the earth and He feeleth no fatigue in guarding and preserving them, for He is the Most High, the Supreme (in glory).” (Q. 2:225)

The teaching of *Tawhīd* as presented by the Prophet (ﷺ) is in perfect agreement with the teachings of all Prophets of Allah that preceded him. The central theme of the creed in other religions such as Judaism and Christianity is also oneness of Allah. However due to human interference, the concept is reduced to narrow and parochial ideas.

SELF ASSESSMENT EXERCISE

- i. Briefly explain the chapter which teaches the oneness of Allah.
- ii. Recall the verse of the Glorious *Qur'ān* which summarises the concept of *Tawhīd*.

3.2 The Significance of Oneness of Allah

Allah is One, there is no other deity besides Him. All things, all animals, all birds and all men are His creatures; therefore none of them should be worshipped as god. Allah alone deserves to be worshipped. The belief in the oneness of Allah is known in Islam as *a't-Tawhīd*. It is the cornerstone of Islam.

The belief in the oneness of Allah demands the subservience of man to Allah alone. It shows you that you have only one Master, and that is Allah alone. He alone creates and sustains the entire creation. He gives and takes life and on the Last Day all will return to Him to render accounts of their deeds in this life.

Belief in the plurality of god, i. e. associating partners with Allah is termed *shirk*; and is the opposite of *Tawhīd*. The association of partners with Allah may be in respect of the essence of Allah or of His attributes or may be with His works or with respect to obedience which is due to Him alone. This action amounts to disbelief (*shirk*). *Shirk* is the gravest of all sins from the point of view of Islam; it is so grave that Allah will not forgive it. The *Qur'ān* says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

“Allah forgiveth not that partners should be set up with Him, but He forgiveth anything else to whom He pleaseth. To set up partners with Allah is to devise a sin most heinous indeed. (Q. 4:48)

Belief in oneness of Allah is the only path to salvation. Muādh b. Jabal reported that Allah's Messenger (S) said to him that the key to paradise lies in testifying that there is no god but Allah. Also, Uthmān b. Affar reported Allah's Messenger (S) as saying whosoever dies knowing that there is no god but Allah will enter paradise. (*Ṣaḥīḥ Muslim*)

SELF ASSESSMENT EXERCISE

- i. Explain the significance of belief in oneness of Allah in Islam.
- ii. Give any three religious advantages of the belief in the oneness of Allah.
- iii. What is *Shirk* in Islam?

4.0 CONCLUSION

The concept of *Tawhīd*, belief in oneness of Allah in His essence *dhātihi*, in His attributes *ṣifātihi* and in His works (*af-‘ālihi*) is the cornerstone of Islam. Because of its importance one-third of the *Qur’ān* discusses *Tawhīd*, while the other two-thirds are chiefly on *ibādāt* and *mu‘āmalāt* (devotional worships and rules governing social interaction). All the Prophets of Allah taught the oneness of Allah to different generations at one time or the other.

The benefits of belief in oneness of Allah include: living with peace of mind; steadfastness in the face of challenges and vicissitude of life and salvation in the Hereafter.

The opposite of *at-Tawhīd* is *shirk*, that is associating partners with Allah. All forms of polytheism including the doctrine of Trinity in Christianity are totally condemned in Islam.

5.0 SUMMARY

Belief in the oneness of Allah is a most fundamental tenet in Islam. The contents of the *Qur’ān* and *Hadīth* abound with statements emphasizing the belief. *At-Tawhīd*, is the term for the belief which is the bedrock of Islam and it implies that: ‘Only Allah deserves to be worshipped. He has no partner in his dominion.’ He is the Creator of the worlds and everything therein. He has no sons nor daughter and was not begotten by anybody. To worship others with Him or to worship Him through other medium is *shirk*. In Islam, the oneness of Allah in His divinity, His Attributes and His works are axiomatic and basic principles. Therefore, as a result of your belief in *Tawhīd* all your acts of prayers and sacrifices must be directed to Allah alone.

6.0 TUTOR MARKED ASSIGNMENTS

1. Define and explain the concept of *at-Tawhīd* in Islam. Then distinguish it from *Shirk*.
2. Briefly assess the significance of belief in oneness of Allah in Islam.

7.0 REFERENCES/FURTHER READINGS

Abdul, M.O.A. (1983), *Islam as a Religion (Faith and Duties), Studies Series in Islam, Book I*, Lagos; Islamic Publication Bureau.

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MODULE 2

Unit 1	Belief in Angels and its significance
Unit 2	Belief in the Holy Books and its significance
Unit 3	Belief in the Apostles of God and its significance
Unit 4	Belief in the Last Day and its significance
Unit 5	Belief in <i>Qadar</i> (Destiny) and its significance

UNIT 1 BELIEF IN THE ANGELS AND ITS SIGNIFICANCE

CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Contents
3.1	The Angels and Their Nature
3.2	Names and Functions of the Angels.
3.3	The Scribes
3.4	Jinn and Satan
4.0	Conclusion
5.0	Summary
6.0	Tutor Marked Assignment
7.0	References/Further Readings

1.0 INTRODUCTION

Another Article of Faith in Islam is the belief in the existence of the Angels. They are created from the light for special purposes by Allah, the Most High. They are special servants of Allah who have nature peculiar to them and which makes them unique and different from other creatures. These are some of the reasons why as you learnt about the belief in the oneness of Allah and its significance in unit 3, you will learn about the belief in the Angels and its significance in this unit and you will agree with me that the discussion about the Angels is worthwhile.

2.0 OBJECTIVES

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

- Discuss the belief in the Angels as an article of faith in Islam
- List Angels of Allah and mention their functions
- Explain the significance of belief in the existence of the Scribes among the Angels.
- Distinguish clearly between Angels, Satan and Jinni.

3.0 MAIN CONTENT

3.1 The Angels and Their Nature

A Muslim believes that there are Angels. These Angels are special creatures of Allah. They worship Allah day and night and carry out His commandments. The Angels are many, and their number is known to Allah alone. They are dedicated to the service of Allah alone. They have no will-power to disobey Allah like human beings. Therefore, they differ from human beings who can break the laws of Allah and can disobey His commands. This is so because Allah has given human beings the power of free will. Men can employ this power to be righteous or to be devilish. The Angels have not this power, so, they are sinless.

The Angels are daily engaged in celebrating the praises of Allah. The *Qur'ān* says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

“Behold, thy Lord said to the Angels; I will create a vicegerent on earth.”

They said: Wilt thou place therein one who will make mischief therein and shed blood whilst we do celebrate Thy praises and glorify Thy Holy (name) ? He said: “I know what ye know not” (Q. 2:30)

The Angels have no desire and appetite and they live only to celebrate the praises of Allah and carry out His commandments. In relation to the obedience of Angels to Allah and executing Allah’s commandments the *Qur'ān* says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“O ye who believe! Save yourselves and your families from a fire whose fuel is men and stones, over which are (appointed) Angels stern (and) severe, who flinch not (from executing) the commands they receive from Allah, but do (precisely) what they are commanded. (Q. 66:6)

Unlike human beings, the Angels can appear in different forms and shapes as Allah wills. The *Qur'ān* and *Hadith* are full of instances whereby Angels appeared to Prophet Ibrahim and Prophet Muhammad in human shape.

The *Qur'ān* also describes them as Messengers with wings. The *Qur'ān* says:-

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى
{وَتِلْكَ وَرُبَاعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} **فاطر/1**

“Praise be to Allah, the Originator of the heavens and the earth, who made the Angels Messengers with wings two, or three or four (pairs) He adds to creation as He pleases for Allah has power over all things” Q. 35:1

From the verse above, you can see that the Angels are described as having either two, three or four pairs of wings and even more. They are mighty creatures and not like little babies or like butterflies hovering over flowers as some artists portray them.

The significance of belief in the Angels as creatures of Allah is primarily intended in Islam to purify the concept of *Tawhīd* and free man from the disease of *shirk*, polytheism. The Angels are special creatures that can not be seen with naked eyes. A belief in their existence as servant of Allah is required for a Muslim. They should not however be confused with Allah the (unseen God).

Some people believe in the Angels either as gods, or sons and daughters of God or as intermediaries between them and Allah. They worshipped their images and make their acts of sacrifices directed to them. This is unbelief *shirk* and is condemned in Islam.

Therefore, belief in Angels as one of the articles of faith in Islam should be devoid of confusion and delusion.

SELF ASSESSMENT EXERCISE

- i. Assess the nature of Angels.
- ii. Mention and explain two verses of the Glorious *Qur'ān* that speak about Angels.

3.2 Names and Functions of the Angels.

There are many Angels appointed by Allah to carry out different duties in the heavens and on earth. Some of the Angels and their functions that are mentioned in the *Qur'ān* and *Hadīth* are as follows:-

- i. Jibrīl is the greatest and the most famous of the Angels and his duty is to carry Allah's messages to the Prophets.

- ii. Mikā'il is said to be in charge of cloud and rain supply which gives life to mankind, animals and plants on earth. He is also believed to be in charge of *rizq* (sustenance and means of livelihood).
- iii. Isrāfīl is in charge of the trumpet which he would blow on the Last Day when every creature shall rise from the grave to appear before Allah to give an account of what he did while alive.
- iv. Azrā'il is in charge of the souls of all living creatures. He takes away the soul from the body when the time becomes due for the soul to get out of the body and when this happens, the person involved is said to be dead.
- v. Raqīb and Atīd - Both are the recorders of the deeds of mankind either good or bad.
- vi. Munkar and Nakīr- Both are the Angels in charge of examining the dead in the grave.
- vii. Ridwān – is the guard of paradise.
- viii. Those in charge of hell are described as giants with Mālik as their leader.

The Angels live in heavens while some of them live on earth. The *Qur'ān*, *Hadīth* and the consensus of scholars supported their existence. It is compulsory to believe generally in all of them and particularly in Jibrīl, Mikā'il and those who are recognized by the virtue of their characteristics, such as those carrying the '*Arsh* (Allah's Throne) and those surrounding them, those who are recording and keeping the deeds of men. The most honoured Angels among the dwellers of heavens are the upholders of '*Arsh* (divine throne) and those who are surrounding them. They are illuminations of the *Arsh*.

SELF ASSESSMENT EXERCISE

Give the names and functions of some Angels recognized in Islam.

3.3. The Scribes (Recording Angels)

It is compulsory to believe that there are Scribes among the Angels. They are Angels recording all what emanates from mankind in words or deeds. They do not leave or depart him any time and anywhere. The Scribes of good deeds are always by the right side. They have control over the Scribes of evil deeds who are on the left side. *Raqīb* and '*Atīd* are their names respectively. Allah says:

إِذْ يَتَلَفَّى الْمُتَلَفِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ قَعِيدٌ . مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ .

‘Two Angels meet on the right and left sides sitting. All words that come out of him (man) are recorded by *Raqīb* and ‘*Atīd*.’ (Q.50: 17-18).

وَأَنَّ عَلَيْكُمْ لِحَافِظِينَ كِرَامًا كَاتِبِينَ يَعْلَمُونَ مَا تَفْعَلُونَ

‘Actually on you, there are watchers, respected recorders, who know what you are doing.’ (Q.82:10-12)

The existence of picture and dog does not stop their presence in any place. The Angels who cannot be found where there are dogs and pictures are Angels of blessing and mercy. Angels *Raqīb* and ‘*Atīd* are always with every adult who has attained age of puberty. They would stand by his grave after his death, seeking forgiveness for him, if he was faithful and invoking curse on him if he was infidel-*Kāfir*.

Some say what this really implies is that nothing escapes the knowledge of God. We say Allah knows best about these things. We must believe them. A denial of them will amount to infidelity (*kufr*).

Further more the significance of this belief is that if a servant knows this he will feel ashamed when he wants to commit evil and leave it. In other words knowing that Scribes are keeping record of his activities and are witnesses over his acts will encourage him to do good and check him from committing evil.

SELF ASSESSMENT EXERCISE

Who were the Scribes and what is the significance of belief in their functions.

Jinn and Satan

Who are the Jinni? Was Satan an Angel?

The *Qur’ān* describes the Jinn as a body created from fire. And according to some theologians they are flexible and capable of assuming different shapes and performing invisible actions. There are among them Muslims and *Kufār*. On the other hand, Satan is a body from fire. Its duty is to drag people into problem and lead them astray. Another opinion says: Jinni and Satan are the same. They are body made of fire having intelligence and can change to good and ugly shapes. They are like mankind in the act of eating, drinking, reproducing and talking. There are among them righteous and devilish sinners. Pointer to these facts are the *Qur’ānic* passages:

“As for the Jinni We created them initially from smoke of fire.” (Q.55:15)

“Say it is revealed on to me that a group among the Jinn listen to the *Qur’ān*, They said: We have listened to a wonderful *Qur’ān*, which guides to the straight path. We believe in it and we will not associate anything with our Lord for ever.” (Q.72:1-2)

The Prophet (S) praised them when he said: “the Jinni are better than you people, whenever I recited to them “which of the favour of your Lord will you belie?” They would say “We do not belie any of your favours. To you is the Praise.

As their existence has been authenticated by the above *Qur’ānic* statements and those of the Prophet and the consensus of the Scholars, absolute belief in them becomes necessary and whoever denies it is a *Kāfir*.

Further on Satan Allah says: When we told the Angels to prostrate for Adam, they all prostrated except *shaytān*, he refused, was obstinate, and He is among the disbelievers. And He says: ‘He is among the Jinns and disobeys the commandment of his lord.’

This disobedience shows that though *shaytān* was among the Angels, he is not Angel.

The story about Hārūt and Mārūt who were said to be both Angels needs to be clarified. It was said they descended to teach people magic and they were tempted with a woman. This story was fabricated; it has no base (in Islam) due to the fact that the nature of angels did not allow them to commit any sin.

The truth about the story is that magicians were many at that period. They were doing strange things naturally with their act of magic and were claiming them to be prophecy from Allah. Then Allah sent down two Angels as a blessing for His worshipers in order to teach people magic so that they could be able to differentiate between magic and divine miracle. “And they did not teach anyone magic until after they have said verily we are temptations do not be an unbeliever in God. It is important to uphold this *Qur’ānic* version and leave or reject any other things besides this.

4.0 CONCLUSION

A Muslim believes that there are Angels who are servants of Allah. They worship Allah and carry out His commandments. They have not

the power and the ability to disobey God. They therefore differ from man who can break the laws of Allah and can disobey violate His commandments.

The Angels created by Allah are very many. Man has no knowledge about them except what was revealed by Allah in the Glorious *Qur'ān*. The exact roles and functions of the Angels are known to Allah alone. However, the functions of some of them are explicitly mentioned in the *Qur'ān* e.g. Jibril, and the Scribes.

Therefore, the functions of Angels include, celebrating the praises of Allah and glorifying Him, assisting the believers against their enemies, keeping records of human actions and others.

Belief in the Angels in Islam is very important. However, a Muslim must keep away from the mistake of taking Angels as intermediary between him and God.

5.0 SUMMARY

Angels are special creatures of Allah. The exact form and nature of Angels are not known. But the Glorious *Qur'ān* described them as having two, three, four or more wings. They can appear in different shapes as willed by Allah. Their exact number and dwelling is also known to Allah alone.

The Angels are different from human beings in that they have no appetite or desire and can not disobey Allah. They are permanently in the service of Allah.

Therefore, belief in the Angels of Allah as taught in the articles of faith is required in Islam. However, the Angels must not be taken to part of the divinity and essence of Allah, the most High.

6.0 TUTOR MARKED ASSIGNMENTS

1. List ten Angels of Allah and mentioned their functions.
2. Differentiate between human beings and the Angels and explain the significance of belief in Angels in Islam.

7.0 REFERENCE/FURTHER READINGS

Abdul, M.O.A. (1983) , *Islam as a Religion (Faith and Duties) Studies in Islam Series ,Book I*, Lagos; Islamic Publication Bureau.

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UNIT 2 BELIEF IN THE HOLY BOOKS AND ITS SIGNIFICANCE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 The Article of Faith
 - 3.2 The Existing Holy Books
 - 3.3 Significance of the Belief
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the last previous units, you learnt about belief in God and the Angels. We also examined the importance of those beliefs. In this unit, you will learn about all the Revealed Books in which you are expected to have faith as part of the articles of faith in Islam. These books contain the messages of Allah at the different times but from almost the same environment. A discussion of the significance of this article of faith will also not left behind. Therefore the study of this unit becomes worthwhile.

2.0 OBJECTIVES

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

- Know all that is required of a Muslim to believe in the Revealed Books as an article of faith in Islam.
- Digest the significance of belief in the Revealed Books.

3.0 MAIN CONTENT

3.1 The Article of Faith

As you will come across in the next unit, many Prophets were sent by Allah as Messengers to mankind with divine revelations that are expected to guide man to the path of Allah. These messages are meant to lead mankind to the right belief in and worship of Allah. To believe in the Prophets and books of guidance given to them is a fundamental aspect of the belief system of Islam. One of the passages of the Holy *Qur'ān* that contain this message is Q.2: 286

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

“The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith, each one (of them) believeth in Allah, His Angels, His books, and His Messengers. We make no distinction (they say) between one another of His messengers. And they say: We hear, and we obey (we seek) Thy forgiveness our Lord, and to thee is the end of all journeys” (Q 2:285)

“I have only created Jinns and men, that they may serve me” (Q. 51:56) was the statement of purpose for which man was created. In order that man may live up to the expectation, Allah, throughout the ages and from time to time, sent Prophets and Messengers to mankind with Scriptures, to guide them to the right path, the path of *al-Tawhid* and worship of Allah alone.

By nature, man is forgetful and very inquisitive and sometimes arrogant. The Prophets of Allah, therefore, needed evidence and proofs to their peoples. The Books were revealed by Allah to serve as a reminder to man and as evidence from Allah to the Prophets that they were truly sent by Allah with messages.

You will agree with me that many Prophets were sent, so were many books revealed. As you will learn in the next unit, that twenty-five Prophets were mentioned in the *Qur’ān*, so also four books were directly mentioned in the *Qur’ān*. In fact, the number of these books is said to be 104, but four of these are said to be more important than the others. These four directly mentioned in the *Qur’Ēn* are:

- i. *al-Tawrah* (the Torah or the Pentateuch) which was given to Musa.
- ii. *al-Zabur* (the psalms) given to Dāwud.
- iii. *al-Injīl* (the Gospel) given to ‘Isā.
- iv. *al- Qur’ān* given to Muhammad (S.A.W.)

3.2 The Extant Revealed Books

Suhuf Ibrahim

This is the book believed to be sent through the Prophet Ibrahim (Abraham). The book is mentioned together with the book of Moses in the Holy *Qur’ān* as follows:

Has he not been informed of what is in the Scriptures of Moses,
And of Abraham who fulfilled the Divine commandments! – Q.
53:37-38

Certainly, this indeed, is what is taught in the former Scriptures –
The Scriptures of Abraham and Moses. Q. 87:19-20

Thus the existence of *Suhuf Ibrahim* is recognized by the Holy *Qur'ān*. It is doubtful whether a copy of this book exists today. The Old Testament recognizes that Abraham was a Prophet (Gen. XX, 7) and there is a book in Greek which has been translated by Mr. G. H. Box called "The Testament of Abraham" and published by the Society for the promotion of Christian Knowledge in London in 1927. It seems to be a Greek translation of an original Hebrew text. The Greek text probably goes back to the 9th or 10th century only. It was popular among the Christians. Perhaps the Jewish Midrash also refers to a Testament of Abraham.

The Torah

The Torah is mentioned by its special name in the Holy *Qur'ān* as a book sent to the Jews through Prophet Musa (Moses). "Surely, We sent down the Torah wherein was guidance and light. By it did the Prophets, who were obedient to Us, judged for the Jews, as did Men of God and those learned in the Law; because they were required to preserve the Book of Allah, and because they were guardians over it. Therefore fear not men but fear Me; and barter not My Signs for a paltry price. And whose judges not by that which Allah has sent down, these it is who are the disbelievers." Q.5:45 Thus, the Torah was the very words of God revealed to the Prophet Moses.

The present Old Testament is not the Torah. It is the work of numerous scribes whose identity is lost behind the veil of anonymity. The Commandments of God or those ascribed to Him are quoted by some human agency by beginning, "thus sayeth the Lord:". It is a prophet, scribe or disciple who is recording in the scriptures what God had revealed to him or to someone else under some particular circumstances. And thereafter, interpolations crept into them as in the story of Lot.

Zabur (The Psalms)

(Psalms) is the book of God revealed to the Prophet Dāwud (David). This book consists of songs and music. Thus the Psalms was a Book intended to be sung for the worshipping of God and the celebration of God's praise. Several passages in the Holy *Qur'ān* mention *Zabur*. And Q.4:163 gives a hint about other messages:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَأِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُودَ زَبُورًا

“We have sent the inspiration, as we sent it to Noah and the messengers. After him:

We sent inspiration to Abraham, Ismail, Isaac, Jacob and the Tribes of Jesus, Job, Jonah, Aaron and Solomon, and to David we gave Psalms” (Q 4:163)

And so also:

Thy Lord knows best those that are in the heavens and the earth. And we exalted some of the Prophets over the others and to David We gave a Book. Q.17. 56

***Injīl* (Gospel or Book of Jesus)**

“Then we caused Our Messengers to follow in their foot-steps; and We caused Jesus, son of Mary, to follow them, and we gave him the Gospel. And we put compassion and mercy in the hearts of those who followed him. And monasticism they invented – We did not prescribe it for them – for the seeking of Allah’s pleasure; but they observed it not as it should be observed. Yet We gave those of them, who believed, their due reward, but many of them are rebellious” Q.57:28.

Injīl is the Gospels which were revealed to Jesus. It was called Gospels because it contained not only “good news” for those who accepted Jesus but prophecies about the advent of the greatest prophet (the Holy Prophet Muhammad (peace be on him).

These Gospels revealed to Jesus does not refer to the present four Gospels contained in the New Testament which were written long after the so-called crucifixion and which merely give account of his life and teachings, but, not the actual revelation received by Jesus.

The Christian writers admit that the earliest of the gospels were written even forty (40) years after Jesus and are clearly ascribed to particular disciples and others. Few will claim that these Gospels are in their entirety the work of God because they deal with the activities, sayings and injunctions of the divinely inspired individual.

SELF ASSESSMENT EXERCISE

Mention the four Revealed Books mentioned in the Glorious *Qur’ān*.

3.2 The Significance Of Belief In The Revealed Books

Although only four Revealed Books are mentioned directly in the Glorious *Qur'ān*, it does not mean that they were the only ones revealed by Allah. All Prophets received inspirations and got proofs and evidences of their positions and missions from Allah. The Revealed Books mentioned in the Glorious *Qur'ān* and those not mentioned are all from Allah and are of divine standard. The significance of those mentioned in the Glorious *Qur'ān* are only examples and references to the Muslims that the mission of Prophet Muhammad (S.A.W.) was not the first in the series of revelation. It is a duty of a Muslim that he should believe in all the books revealed by Allah. You must believe that all the Revealed Books are true messages from Allah through His Prophets.

The significance of the belief in the Revealed Books is to attest to the fact that these messages are from Allah to their people. Also, to believe that the Glorious *Qur'ān* is the last of such messages and it came through the seal of the Prophet, Muhammad (S.A.W.). The Glorious *Qur'ān*, by implication is therefore, the divinely perfected message. It is eternal and universal and of all the four books mentioned, only the *Qur'ān* remains in the original language of its revelations. All others suffered human corruption and interpolations.

SELF ASSESSMENT EXERCISE

List the four Revealed Books and identify the Prophets to whom they were given

4.0 CONCLUSION

Belief in the Revealed Books is one of the articles of faith in Islam. The Revealed Books contain the messages of the Prophets of Allah sent by God to humanity at different times.

The belief in the Revealed Books is an essential aspect of *Īmān* and it is a requisite for confirmation of one as a faithful Muslim. To disbelieve in the Revealed Books is tantamount to disbelieve in the Prophets of Allah.

The number of these books is said to be 104, but four are said to be more important than the others. It is so because some of the books had suffered from human corruption and interpolations. Therefore, only accounts given by the people after demise of those Prophets can be found in such books in our present time.

By implication, the Revealed Books are meant to guide man to the right path, the path of *Tawhīd*, believing in the oneness of Allah.

5.0 SUMMARY

In this unit, you have learnt that Allah, the Most High sent many Prophets with divine messages to mankind. The purpose of the messages is to lead mankind to the right belief and guidance to Allah.

The books specifically mentioned in the glorious *Qur'ān* are four, viz. the *Zaburah*, the *Tawrah*, the *Injil* and the *Qur'ān*. However, references are made to other books in form of messages to prophets from Allah to their people.

Every Muslim is required to believe in these books as revealed by Allah. The *Qur'ān* is eternal, universal and preserved in the original language of its revelation. The *Qur'ān* itself carries the proof that it is the original word of Allah and it has not corrupted and will never be. The *Qur'ān* categorically claims that Allah has undertaken to preserve it.

6.0 TUTOR MARKED ASSIGNMENT

1. Mention the names of the Revealed Books in chronological order.
2. List the four Revealed Books along with the Prophets to whom they were revealed.
3. Explain the significance of belief in the Revealed Books.

7.0 REFERENCES/FURTHER READINGS

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UNIT 3 BELIEF IN THE APOSTLES OF GOD AND ITS SIGNIFICANCE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 Essentials of Belief in Prophets
 - 3.2 Muslim's Belief in Respect of Jesus
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

In this unit, you will learn about the fourth article of the Islamic creed which is faith in the Apostles whom Allah out of his mercy sent to humanity at different times in human existence. Their mission was among others to teach humanity about faith and worship, how to live this life, how to interact with each other, how to behave with friends, enemies, parents and children, and how to give each man his right and dues and for many other reasons. You will therefore agree with me that the study of belief in the Prophets becomes worthwhile.

2.0 OBJECTIVES

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

- Discuss the significance of belief in the Prophets of Allah
- Identify some of the Prophets and give the equivalent of their Christian names.
- Expatriate on the *Qur'ānic* teachings on the life, mission and death of Prophet Isa (AS)

3.0 MAIN CONTENT

3.1 Essentials of Belief in the Prophets

A Muslim must believe that the Merciful Creator sent in diverse ages certain Prophets to reclaim mankind from infidelity and superstition to the faith in One God, His worship and obedience to his laws. They were also sent to be of exemplary character for their people to emulate. They were also to give good tidings to the believers and warnings to the infidels.

The number of the Apostles of Allah is given as 313 in all the Islamic theological works. It is necessary to know them. Some theologians even suggest learning the names by heart. If a Muslim is asked about anyone of these men, he must confess his belief that he was an Apostle of God and constantly ask for divine benediction for them whenever the name of any of them is mentioned by saying '*Alayhi ṣ-Ṣalāt wa ṣ-Salām* or *Ṣalā Allahu 'alayhi wasallam*' in respect of the Prophet Muhammad. Four of them were regarded as '*Ulu ṭ-Ṭ-ʿAzam*. They were Ibrahim, (Abraham), Musa (Moses), Isa (Jesus) and Muhammad (AS). The following are the names of the twenty-five of the Prophets distinctly mentioned in the Glorious *Qur'ān* and their Biblical equivalent.

Adam (Adam): It is claimed that he lived for between 950 and 1000 years.

Nūh (Noah 3900 -2900 B.C.), lived for over 950 years approximately.

Hud (Heber 2500 – 2200 B.C.), lived for approx. 150 years.

Sālih (Methuselah 2000-1900 B.C.), approx. 500 years

Lūt (Lot 1861-1686 B.C.), lived for approx. 175 years.

Idrīs (Enoch n. d.), lived for approx. 83 years.

Ibrāhīm (Abraham 1861-1686 B.C.), lived for approx. 175 years.

Ismā'īl (Ishmael 1781-1638 B.C.), lived for approx. between 120 and 123 years.

Ishāq (Isaac 1761-1581 B.C.), lived for approx. between 178 and 180 years.

Yūsūf (Joseph 1610-1500 B.C.), lived for approx. 110 years.

Ya'qūb (Jacob 1800-1653 B.C.), lived for approx. 147 years.

Shu'ayb (Jethro n.d.), Father-in-law of Moses

Mūsā (Moses 1436-1316 B.C.), lived for approx. 120 years.

Hārūn (Aaron 1439-1317 B.C.), lived for approx. 120 years.

Dāwūd (David 1043-973 B.C.), lived for approx. 70 years.

Sulaymān (Solomon 985-932 B.C.), lived for approx. 53 years.

Yūnus (Jonah approx. 8th Cent. B.C.),

Ayyūb (Job approx. between 16th and 15th Century B.C.), lived for approx. 92 years.

Dhulkiḥl (Isaiah approx. between 16th and 15th Century B.C.), for about 75 years.

Ilyās (Elijah approx. 9th Century B.C.),

Alyasā' (Elisha approx. 9th Century B.C.),

Zakariyā (Zacharias 100-20 B.C.), lived for approx. 120 years.

Yahyā (John the Baptist 1-30 B.C.), lived for approx. 30 years.

ʿIsā (Jesus lived for 33 yrs), Muhammad. (571-632 C. E.)

This information about the time the Prophets lived and their age is based on Jewish-Christian reports. An Hadith narrated by Tirmidhi and described as authentic says there is no problem benefiting from reports

that originated from them. (See Islamic Admonition Almanac n.d.)

Moslems must also believe that the Apostles of God were truthful and faithful; they delivered in full God's messages given to them to their respective people.

A Muslim must further believe that all apostles of God were, by their prophetic characteristics free from (1) telling lies, (2) committing unlawful deeds (3) stupidity, laziness or cowardice (4) concealing any part of the message they were ordered to deliver.

It is also to be believed that the Apostles of God were human beings not God to be worshipped and subject to the same human wants such as eating, drinking, sleeping, marrying, etc. as the rest of mankind, they were also liable to ordinary but not disgusting maladies etc.

As found in the stories of the Prophets in the *Qur'ān*, each of the Prophets was opposed and ill-treated by those people of his own nation who had wealth and power, those groups of people who did not like to change their evil ways and who did not like to give up injustices and cruelties to the poor people.

Indeed, the Prophets of Allah were abused, beaten, killed or forced to go on exile by their people. However, these Prophets of Allah went on doing their works and suffered everything patiently until they succeeded in getting a large number of followers around them.

You will agree with me that since these Prophets were born in different times and among different communities they did not adopt the same methods; and although their people had different customs, habits, languages and manners, the Prophets had one thing in common to all of them. Their message to the people was that they should worship only one God, obey His commandments and keep away from evil ways.

SELF ASSESSMENT EXERCISE

- i. List ten Prophets of Allah mentioned in the *Qur'ān* and Bible with their age and date of activities.
- ii. Differentiate between mankind and the Prophets.

3.2 Muslim's Belief in Respect of Jesus

Since the nature, as well as the story, of Jesus Christ was matters of dispute between Christians and Moslems, a summary of the Moslems' belief in respect of Jesus from the *Qur'ānic* perspective and the interpretations provided by the Prophet is hereby given.

Moslems hold, that Jesus Christ was the blessed Apostle of God who was sent to reclaim the people of Israel. He was a spirit from God; and God's Messenger and His servant; illustrious in this world and in the next.

He was miraculously born of the Virgin Mary. The Jews having spoken ill of Mary and charged her with unchastely conduct, Jesus Christ, speaking in the cradle, vindicated his mother's honour.

Jesus performed miracles by God's power; giving life to a clay figure of a bird, healing the blind, curing the leper, making the dead to rise and speak for a while, and causing a table of food to be brought down from Heaven.

He was sent by God, to confirm the law of Moses and to preach the Gospel to the people of Israel. He proclaimed his mission by many manifest signs, being confirmed by the Holy Spirit. He foretold the advent of another apostle to succeed him, named Periclete or Ahmed.

The Jews intended to crucify Jesus, but God saved him from the plot, took him up to Heaven. It is the constant doctrine of the Moslems that Jesus was saved from death by crucifixion. "This stand of the Holy *Qur'ān* is supported by several writers and several groups long before the time of the Prophet Muhammad. The Basilidans, in the very beginning of Christianity, denied, that Christ himself suffered, but that Simon the Cyrenean was crucified in his place. The Cerinthians, before them, and the Corporatians next (to name no more of those who affirmed Jesus to have been a mere man) did believe the same thing; that it was not himself, but one of his followers very like him, that was crucified. Photius tells us, that he read a book entitled 'The Journey of The Apostles,' relating the acts of Peter, John, Andrew, Thomas and Paul; and among other things contained therein, this was one, that Christ was not crucified, but another in his stead and that therefore, he laughed at his crucifiers, or those who thought they had crucified him." 1 (See G. Sale's Translation of the Koran, chap. III, p. 38 (F. \fame & Co, London)

The Muslims are also taught, that after Jesus had left this terrestrial world, his disciples disputed among themselves concerning his nature, some calling him god and others the son of God. They believed that he will come back again to the world, will slay anti-Christ, and will reign as a just king for many years, marry and have children and die.

The following are a variety of translated *Qur'ān* passages bearing on the Birth, Mission, and Refutation of Jesus Divinity.

Birth of Jesus

- (a) "And make mention in the 'Word', of Mary when she retired from her family eastward, and drew a veil upon her to conceal herself from them; and We sent our spirit (Gabriel) to her, and he appeared to her in the form of a perfect man. She said: 'I fly for refuge from thee to the Most Merciful. If thou fearest Him'. He said: 'I am the Messenger of thy Lord that I may bestow on thee a purified son.'" She Said: "How shall I have a son when man hath never touched me, and I was never unchaste? He said: 'So shall it be. Thy Lord hath said, it is a simple thing with Him, and that He will make him a sign to mankind, and a mercy from Him: This is a thing already decreed.' Wherefore she conceived him; and she retired aside with him (in her womb) to a distant place, and the throes came upon her near the trunk of a palm-tree (She said) 'Would to God, I had died before this, and had become as one lost in oblivion. And he who was below her (namely the newly born babe) came to her, saying, , Be not grieved. Thy Lord hath provided for thee a rivulet at thy feet; and do thou shake the trunk of the palm-tree towards thee: it will drop fresh ripe dates to eat. Therefore, eat and drink and cheer thyself; and shouldst thou see any human being, say: Verily, I have vowed a fast to the Most Merciful, wherefore I will by no means speak to a human being this day. So she came with the babe to her people. And they said to her, 0 Mary thou hast committed a grave thing. 0 sister of Aaron 1, thy father was not a bad man, nor was thy mother unchaste; and she made a sign towards him (the infant). They said" 'how shall we speak to him who is an infant in the cradle? He said' Verily, I am the servant of God: He hath given me the Book (Gospel), and He hath appointed me a prophet. And He hath made me blessed, whosoever I may be and hath commanded me, to pray to him and to give alms. As long as I live; and hath made me dutiful towards my mother; and He hath not made me cruel or wicked. The peace of God was on me the day I was born, and it will be on me the day I shall die and the day I shall be raised again to life.' This was Jesus, the son of Mary, the word of truth,

concerning whom they dispute.

- (b) "Verily the case of Jesus with God is the same as that of Adam. He created him (Adam) out of the dust, and then said to him' Be', and he was. This is the truth form thy Lord; be not therefore, one of those who dispute." (Q.19:16-34)

The Mission of Jesus

- (a) We formerly sent our Apostles with evident signs and miracles, and We sent down with them the Scriptures, and the balance, that men might observe justice." "And We caused Jesus, the son of Mary to succeed them, and We gave him the Gospel: and We put in the hearts of those who followed him, compassion and mercy: but as to the monastic life, they invented it themselves: We did not prescribe it to them; they did it out of design to please God, yet this they did not properly observe. And [We](#) gave to such of them as believed, their reward: but many of them were evil doers." Q.57:27)
- (b) We also caused Jesus, the son of Mary to follow the footsteps of the Prophets, to confirm the Law which was sent down before him; and We gave him the Gospel, containing guidance and light, and confirming the preceding word and a direction and admonition unto those \who fear God: so that they who have received the Gospel might judge, according to what Go hath revealed therein. And those who will not judge, according to what God hath revealed, they are certainly the transgressors.
- (c) Some of the apostles We have endowed more than others. Those, to whom God hath spoken, He hath raised to the loftiest position. And to Jesus, the son of Mary, We gave manifest signs, and We strengthened him with the Holy Spirit. And if God had pleased, they who come after them, would not have wrangled, after the clear signs had reached them. But into dispute they fell: some of them believed, and some were infidels: yet, if God had pleased, they would not have wrangled: but God doth what He will."

- (d) "And Jesus, the son of Mary, said: "O children of Israel. Verily I am God's Apostle to you who came to confirm the law which was given before, me, and to announce an Apostle who shall come after me whose name shall be Ahmed. But when he (Ahmed) presented himself with clear signs of his mission, they said: 'This is manifest sorcery.' (Q.61:6)

Jesus said to them: ' I come to attest the law which was revealed before me, and to allow you part of that which had been forbidden you; and I come to you with a sign from your Lord; therefore, fear God and obey me; verily, God is my Lord and your Lord; therefore, worship Him; this is the right way."

Jesus not Crucified

"The Jews were cursed for their unbelief and for their having spoken a grievous calumny against Mary and for their saying: "Verily we have slain Christ Jesus, the son of Mary, the Apostle of God"; yet they slew him not, and crucified him not, but it was made to be like that to them, and verily, they who disputed about him, were in doubt, concerning this matter: they had no sure knowledge thereof, but followed only an uncertain opinion.! They (the Jews) did not really kill him; but God took him up to Himself and God is Mighty and Wise." (Q.4:156-158)

Jesus and the Divinity

- (a) "He (Jesus) is no other than a servant of God whom We favoured, and set forth as an instance (of divine power) to the children of Israel; and if We pleased, verily, We could have even produced angels from yourselves to succeed you on earth."
- (b) "And when Jesus came with manifest signs, he said: "Now I am come to you with wisdom, and to explain to you part of those things, about which you disagree; therefore fear God, and obey me. Verily God is my Lord and your Lord; therefore worship ye Him: this is the right path. But the different parties fell into disputes among themselves, but woe to those who thus transgressed

because of the punishment of a grievous day."

- (c) "The Jews say: "Ezra is the son of God: and the Christians say, Christ is the son of God. This is their saying with their mouths, following the example of those who misbelieved before them. May God resist them. How are they infatuated! They take their priests and their monks for their Lord, besides God, and (take) Christ, the son of Mary, (for their; lord besides God), although they are commanded to worship one Deity only: There is no Deity), but He (the true God); far be those from Him whom they associate (with God)."

Trinity Condemned

- (a) "They are surely infidels who say, 'Verily, God is Christ the son of Mary; since Christ said, O ye children of Israel, worship God, my Lord and your Lord; whoever, shall associate aught with Him, God shall forbid him paradise, and his habitation shall be hell fire; and the ungodly shall have none to help them.

They are certainly infidels who say, God is the third of three, for there is no Deity, but God alone. And if they do not desist from what they, say, a painful torment shall surely be inflicted upon those who misbelieved among them. Will they not turn unto God, and ask His pardon? Since God is Gracious and Merciful. Christ, the son of Mary, is no more than apostle: Other apostles preceded him, and his mother was a true believer: they both used to eat food (as all other creatures of God). Behold, how we declare unto them the signs (of God's unity); and then behold, how they turn aside (from the right path). Say (O Mohammed, unto them) will ye worship, besides God that which can cause you neither harm nor profit? God heareth (every thing) and seest (every thing). Say, O ye who have received the Scriptures, exceed not the just bounds in your religion, by speaking beside the truth, neither follow the desires of people who have heretofore erred, and who have seduced many, and have gone astray from the right path,"

- (b) "O ye who have received the Scriptures, exceed not the just bounds in your religion, neither say of God otherwise than the truth. Verily Christ, the son of Mary, was the apostle, and His Word which He conveyed to Mary, and a Spirit coming from Him. Believe, therefore, in God and His apostles, and say not: 'There are three Deities'. Desist: it will be better for you. God is the only Deity. Far be it from Him, that He should have a son; unto Him belongeth whatever is in heaven and on earth; and God is the best Protector. Christ doth not proudly disdain to be a servant to God" (Q.5:72-77)
- (c) "And when God shall say ' (namely unto Jesus on the Day of Judgment), O Jesus son of Mary, hast thou said unto the people: "Take me and my mother for two deities, beside God? He shall answer, Glory be to Thee, it is not for me, to say that which I ought not in truth; if I had said it, Thou wouldst surely have known it: Thou knowest what is in me but I know not what is in Thee; for Thou art the knower of all secrets I have not spoken to them otherwise, than thou didst command me. I said to them: Worship God, my Lord and your Lord; and I was a witness against them as long as I stayed amongst them; but when Thou caused me to die. Thou hast been the Watcher over them, as thou art the Watcher over all things. If thou punish them, they ' are surely Thy servants, and if thou forgive them, thou art the Almighty and the All-wise." (Q. 5:116-118)

4.0 CONCLUSION

Belief in the Prophets of Allah is one of the articles of faith in Islam. Allah sent messengers to different nations of the world. They were sent with the message that Allah exists and deserves to be worshipped. However, some of these Prophets of Allah were abused, killed and driven out by their communities.

The Prophets of Allah were human beings and very many, however, twenty-five of them are mentioned in the Glorious *Qur'ān*. The significance is to see them as role models to teach human beings how to live a happy life.

5.0 SUMMARY

In this unit, you have dealt with belief in the Prophets of Allah and its significance. Belief in the Prophets of Allah is one of the articles of faith in Islam which teaches a Muslim to believe in the messages of Allah delivered by the Prophets. The Prophets were sent to different nations with the message that their followers should follow Allah's commandments and refrain from His prohibitions. The number of Apostles of Allah is said to be 313, but 25 of them are mentioned in the *Qur'ān*, only four of them were given books.

6.0 TUTOR-MARKED ASSIGNMENTS

1. Write notes on four Prophets of Allah mentioned in the *Qur'ān* and the Books revealed to them.
2. Briefly explain the significance of belief in the Prophets in Islam.

7.0 REFERENCES/FURTHER READINGS

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UNIT 4 BELIEF IN THE LAST DAY AND ITS SIGNIFICANCE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 The Concept
 - 3.2 The Significance
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

The only point on which men of different opinions agree is that death is inevitable. As a matter of general observation all animate and inanimate objects seems to be heading towards their end. For a long period Man had been ignorant of what happens after death and suffered complex perplexity on the issue for lack of necessary information. Very few however do care to know in practical terms what is going to happen after death, what would be the situation in the grave and whether there is going to be resurrection to account and receive judgment for their actions and inactions.

Then Allah sent His Messengers particularly Prophet Muhammad the Last of them with the Holy Books dealing with these important matters in some details.

In the previous units, you have learnt about four out of the six articles of the Islamic creed; try to recollect them. In this unit, we shall discuss belief in the Last Day and its significance.

2.0 OBJECTIVES

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

- explain the needs for a belief in the Last Day
- relate what is going to happen on the Last Day
- assess the importance of belief in the day.

3.0 MAIN CONTENT

3.1 The Concept

As recorded in the Tradition of the Prophet Muhammad, when a man is put into the grave he shall encounter two angels who have so fearful a form, that he will be greatly frightened. They shall cause the dead man, by divine power to sit upright, and examine him concerning his faith in God and the mission of the Prophet Mohammed. If he answers rightly, he will rest in peace, until the resurrection. If not, he will remain suffering till that day. It is also to be believed, that some of the dead who were sinners during their life, when they are in their sepulchre, will taste some torment in form of pressure on their bodies. Only the righteous are saved from the torment of the grave. All will undergo the questioning no matter the cause of death or form of burial, whether the bodies are burnt or devoured by beasts or birds, or in other ways consumed without burial. This is not impossible for God. He is the all-powerful who created man from dust, and dust from nothing. He is able to restore life to the dead so that he may understand any question put to him. Both body and soul will be raised on Resurrection.

Meanwhile, the time of Resurrection is a profound secret to all. God alone has its knowledge. However, the Prophet has foretold some signs of its approach. These signs are: 1. The decay of faith among men; 2. The advancing of the meanest persons to positions of dignity; 3. Towards the end of the world, men shall be much given to sensuality; 4. There will be tumults and seditions; 5. War; 6. Great distress in the world, so that a man, when he passes by another's grave, shall "wish to God, he were in his place" 7. An extraordinary beast which shall be able, by God's power, to speak to men will appear. This sign of the approach of the resurrection is mentioned in the 84th chapter of the Koran. 8. The buildings of Yathrib (Medina) shall reach Mecca i. e. towns will be expanding rapidly.

These are the lesser signs, the greater signs being:

1. The Sun rising in the west.
2. The advent of Antichrist or the false Christ by whom people shall be tempted. He will do many apparent wonders and perform false miracles, sufficient to make people mistake him for the true Christ and, consequently they shall perish through their mistake.
3. The descent of Jesus on earth. He shall kill Antichrist, and there shall be under him great security and abundant prosperity in the world.
4. The appearance of Gog and Magog. These barbarians will come to Jerusalem and, there, greatly distress Jesus and his

- companions, till at the request of Jesus, God will destroy them.
5. The advent of Al Mahdi. The Prophet said: "The world should not have an end, till one of his family should govern the Arabians, whose name should be the same as his own name and whose father's name should be also the same as his own father's name; and who should fill the world with the righteousness."

These are some of the greater signs which, according to the prophecies of the Apostle of God, are to precede the Day of Resurrection; but the exact time of it is a perfect secret to all, but God.

The immediate sign of the coming of the Resurrection will be the blowing of the trumpet three times:

At the first blast, all creatures in heaven and earth shall be struck with terror, except those whom God shall please to exempt from it. The earth will be shaken, all buildings and mountains leveled. Women breast feeding babies shall abandon the care of their infants.

At second blast, all creatures in heaven and earth shall die, or be annihilated, except those whom God shall please to exempt from that common fate. The last to die will be the Angel of death. Forty years of rain will follow, when the third blast is sounded, and all dead bodies shall be raised for judgment. The resurrection will be general and extend to all creatures, Angels, Jinni, men and animals.

Mankind shall then be assembled for reckoning. The ungodly and the wicked will appear, on that day, with certain distinguishing marks fixed on them. These will come under ten headings namely (a) the backbiters, (b) they who have been greedy of filthy money, and who have enriched themselves by public oppression (c) the usurers (d) unjust judges (e) they who exult in their own works (f) the learned men or preachers whose actions contradicted their saying (g) those who have injured their neighbours (h) those who level false accusation on innocent people (i) they who have indulged their passions and appetites (j) the proud and the arrogant people.

Mankind shall all be assembled together. They will not be immediately brought to judgment. They have to wait for that purpose a long time. During this period of waiting, the resuscitated shall suffer greatly, both the just and unjust; but the sufferings of the former shall be light in comparison. Men shall resort to their respective Prophets for intercession that they may be redeemed from that painful situation, and be called upon for trial. Eventually the Prophet Mohammed shall accept the role of intercession, after it has been declined by Adam, Noah, Abraham and Jesus, who shall beg deliverance only for their own souls.

Belief in the Prophet's intercession is enjoined upon Moslems, as part of the fifth article of faith.

On this occasion, the books, wherein the actions of every person have been recorded by their guardian Angels, will be distributed to their respective owners. God will command the various Apostles, to bear witness against those, to whom they have been respectively sent. Then every person will be examined concerning his actions in this life

The next event to take place after the resurrection is over is the ordeal of the resurrection balance, wherein all men's actions shall be weighted and Sentence will be given. After the trial is over, those who are to be admitted into Paradise, as well as those destined to Hell shall have to pass to their respective abodes, over a Bridge, sharper than the sword and thinner than the hair, laid over the midst of hell. The Bridge is called *aş-Şirāṭ*. Those going to Paradise shall cross with ease and swiftness, while the infidels and the wicked shall miss their footing and fall into the hell fire. Belief in this Bridge is essential, to complete the article of creed of the Day of Resurrection.

The Prophet said: "The most favoured of God will be he who shall see the face (the glory) of his Lord, night and morning, an enjoyment which will surpass all pleasures. The reward *of* virtue will not be confined to an exact measure *of* man's good works; it will be in multiples. But the recompense *of* evil will be strictly proportioned to what a man has done." They who do right, shall receive a most excellent reward, and a superabundant addition; neither darkness nor shame shall cover their faces: these shall be the inhabitants *of* Paradise; they shall continue therein forever. But they who commit evil, shall receive the reward *of* evil, equal thereunto, and they shall be covered with shame, as though their faces were veiled with pieces *of* nights *of* profound darkness." The foregoing is all that is incumbent upon a true Moslem to believe concerning the Day *of* Resurrection.

SELF ASSESSMENT EXERCISE

Give an account of the Islamic concept of Resurrection.

3.2 Significance of the Creed

Belief in the Last Day is an integral part of the belief system in Islam. It is to believe in resurrection, life after death and that this world is not the end in itself but a means to an end. It is to believe in the day when all shall be raised back to life to render account of their stewardship in this world.

The Last Day is known by many names in the *Qur'ān*. Each of the names signifies an important features of the Day. The various names are:

1. *Al-Yawm al-Ākhir* (the Last Day)
2. *Yawm al-Hashr* (the Day of Resurrection for Gathering)
3. *Yawm al-Jam-ʿi* (the Day of Assembly)
4. *Yawm al-Taḥābun* (Day of Mutual loss and gain)
5. *Yawm Tublā s-Sarā'ir*, (the Day that all things secret will be tested)
6. *Yawm al-Qiyāmah* (the Day of Standing up for Judgment)

The belief in the Last Day is to remind people of the fact that this present life is not permanent, but temporary. “All that is on earth will perish. But the face of thy Lord will abide (forever) full of majesty, Bounty and Honour.” (Q 55:26-27)

And that Allah has imposed certain duties and obligations and, has also prohibited certain things. If man obeys all these, he will be rewarded and if he does not, he incurs punishment from Allah. In other words, we must be conscious every moment. that we shall one day give an account of whatever we do to our creator and fellow beings.

Indeed, this belief indeed signifies that you should be aware that nothing is absent from the records of Allah be it small or great and therefore, it is on the Last Day that all the deeds will be presented and the reward for each deed will be in accordance with the actions of man on the earth.

If his good deed is more than the evil deeds, he will be extremely happy to receive his reward and his abode will be paradise. But if the evil deeds outweigh the good ones, he will receive his records with the left hand and his abode shall be hell fire.

The belief in the Last Day is an article of faith closely connected to the belief in God and His power. The faith of a Muslim shall be null and void if he disbelieves or doubts its reality or practicability. As you believe that Allah exists He created mankind into existence from nothingness and can bring him back to life after death.

Also belief in the life to come is to strengthen the Muslim's belief and to remind you that Allah is the “Master of the Day of Judgement” and that to Him shall all affairs be returned for final determination.

Indeed, the belief in the Last Day signifies that the world is not created for nothing, neither are we human beings created without purpose. It

serves as restraint from satanic impulses that mislead human beings to unbelief and intransigence.

Belief in the Last Day reminds you of your mission in this world and makes you work with the fear of Allah. It guides you in all your actions towards attaining success in this world and hereafter.

SELF ASSESSMENT EXERCISE

Discuss the significance of belief in the Last Day.

4.0 CONCLUSION

The belief in the Last Day, as a principle of *Īmān* revolves around the following:

- i. The life of this world is temporary, and all what it contains shall perish.
- ii. That all human beings, Jinni and others who had lived in this world from the period of Adam to the last generation will be brought back to life to render account of their stewardship.
- iii. That all actions of man, good or evil shall be rewarded or punished after being presented before Allah for judgement.
- iv. That those who believe and do good works will enter and inherit paradise, while those who reject faith and do evil shall be punished in the hell fire.

Belief in the Day of Judgement is the final relieving answer to many complicated problems of our world. There are people who commit sins, belie God and indulge in immoral activities, yet they seem to be “superficially” successful in business and prosperous in life. And there are virtuous and God-conscious people yet they seem to be getting less rewards for their sincere efforts and more suffering in this world. This is puzzling and incompatible with the Justice of God. There must be some way to reward goodness and arrest evil. If this is not done here on earth – and we know that it is not done regularly or immediately – it has to be done some day, and that is the Day of Judgement.

5.0 SUMMARY

Belief in the Last Day is one of the articles of faith. This belief forms the central theme of the teaching of all the Prophets of Allah. It has several names each of which indicates its significance. This includes the belief that there will be an Assembly in the Hereafter. After the assembly there will be reward and punishment. Also, there is eternity of life and the truth about the garden of paradise and the fire of hell.

The belief in the Last Day is very important because it enables you as a Muslim to shape and live your life in accordance with the commandments of Allah. And in anticipation of reward and punishment in the Last Day you will be very careful of your actions and subject yourself to continuous process of self-evaluation.

6.0 TUTOR-MARKED ASSIGNMENT

1. Explain briefly what Muslims believe regarding the Last Day.
2. List five other names by which the Last Day is known and explain each of them briefly.
3. Discuss the significance of belief in the Last Day briefly.

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UNIT 5 BELIEF IN *QADAR* (DESTINY) AND ITS SIGNIFICANCE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 The Concept of *Qadar* and Its Basis
 - 3.2 Questions Arising from the Belief
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the foregoing units, you have learnt about five of the fundamental Articles of Faith in Islam viz. belief in God, the Angels, the Holy Books, the Prophets and the Last Day. The sixth, is belief in *Qadar* i. e. predestination and is also an integral part of the belief system of Islam. For this reason the study of belief in Destiny becomes worthwhile.

2.0 OBJECTIVES

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

- understand the concept of *Qadar*
- understand its basis from the Islamic scriptures.
- answer the questions that are usually raised concerning the belief
- give a clear view of the orthodox Islam on the concept.

3.0 MAIN CONTENT

3.1 The Concept of *Qadar* and its Basis

Belief in *Qadar* (Predestination) is the sixth pillar of Islamic faith. It means whatever has, or shall come to pass whether good or evil, proceeds entirely from the divine Will, and has been irrevocably created after a fixed decree. You will find basis for this interpretation from many passages of the Holy Qur'ān. The following are few examples.

"All things have been created after a fixed decree" (Q.4:49)

"No one can die, except by God's purpose according to the book that fixeth the term of life." (Q.3:139)

"The Lord hath created and balanced all things, and hath fixed

their destinies and guided them." (Q.35: 2)

"Say: By no means would anything befall us, but what God hath predestined for us." (Q.9: 51).

The *Hadīth* or the (sayings of the Prophet Muhammad (ﷺ)) also contains teachings on God's predetermination: - Few of these are as follows:

"... and God said to Adam: ' I have created this family for Paradise and their actions will be like unto those of the people of paradise and God said to him:

"I have created this family for hell and their actions will be like unto those of the people of hell." Hearing the above teaching of the Prophet, a man said to him:

"Of what use will deeds of any kind be? The Prophet said: "When God createth His servant for Paradise, his action will be deserving of it, until he dies, when he will enter therein; and when God createth one for the fire, his actions will be like those of the people of hell, 'till he dies, when he will enter therein"

The Prophet of God also said to his companions:

"There is no one amongst you whose place is not predestined by God, whether in hell or. in paradise." the companions said, 'O Prophet of God, since God hath pre-appointed our places, may we confide in this belief, and abandon our religious and moral duties? He said: "No, because the righteous will do good works (and be obedient to God), and the wicked will do bad works": after which the Prophet recited the following verses of the Koran: To him who giveth alms, and feareth God, and believes in the excellent creed, to him we will make easy the Easy path (Islam). But to him who is miserly, and is worldly, and does not believe in the excellent creed, to him we will make easy the Difficult path (of Unbelief)"

This is another saying reported from the Prophet:

"God hath predestined five things to his servants; their duration of life, their actions, their dwelling places, their travels and their sustenance. One of the Companions said to the Prophet: "O Prophet of God, inform me in respect of the medicines which I swallow, and the shields which I make use of for protection, whether they can resist any of the

decrees of God? The Prophet answered: "These also are by the decree of God."

The doctrine of predestination may therefore be summarised in the following terms:

A Moslem should believe in his heart, and confess in words that the most exalted God hath decreed all things; so that nothing can happen in the world, whether good or evil, obedience or disobedience, sickness or health, fortune or wretchedness, wealth or poverty, or life or death, which is not contained in the written tablet of the decrees of God.

But God hath also decreed, good works, obedience, and faith. He ordains and wills them to be under His decree, His salutary direction, His good pleasure and command.

On the other hand, God ordained and pre-determined evil, disobedience and infidelity; yet without His salutary direction, pleasure and command; but only by way of temptation and trial.

Whosoever shall say, that God hath no indignation against evil and unbelief, he is certainly an infidel.

The Islamic doctrine of predestination may be reduced to two distinct beliefs:

- (a) That God has determined the destiny of man, not only according to the foreknown character of those whose fate is so determined, but also according to God's own will. This is the Islamic tenet.

Any possible notion to the contrary can be emphatically declared to be blasphemy.

- (b) That man is directly responsible for his own actions, so long as he is master of his free choice.

As man is certainly sensible, that he is morally a free agent, he is accountable for all actions affected by his volitional power.

SELF ASSESSMENT EXERCISE

What are the basis of the belief in *Qadar*?

3.2 Questions Arising from the Belief

The Prophet of God once came out of his house, when the Companions were debating on fate, and he was angry, and became red in the face. And he ordered: I conjure you not to argue on those points." Yet five

questions are usually raised regarding the doctrine of predestination.

- (a) If the destiny of man is determined by divine purpose, how can we explain man's free-will.
- (b) If man has been predestined in all his actions what then is the meaning of individual accountability in this world and hereafter?
- (c) If what is to be, must be, with the irrevocable Decree of God, what is the use of sending Prophets and revealed books, divine commands and prohibitions; rewards and punishments; promises and threats etc. etc.
- (d) If the acts of the tyrants, polytheists, adulterers, robbers etc. etc. are predetermined by God, it follows that to tyrannise, to ascribe plurality to God, or to rob is to render obedience to Him.
- (e) If infidelity and sin are decreed by God it follows that God is in favour of sin and infidelity, but to speak thus of God is blasphemy.

You will agree with me that the passages of the *Qur'ān* and Hadith given above have indirectly answered some of the questions. Let us summarise it as follows:

Since man has no foreknowledge whatsoever of his own destiny the faith in destiny should not constitute hindrance to his adherence to rules and laws of things. If he knew, for instance, from the beginning, that he was doomed to perdition he might, very naturally, make no effort to resist his destiny and make no attempt at progress. Or if he sees that he was predestined to salvation, he might make no effort to deserve it.

Again and again, in the Holy *Qur'ān* man's freewill and his undisputed right to make a choice between good and evil are recognized. ' Say, the Truth is from your Lord, whosoever may wish may believe; and ,whosoever may wish may disbelieve", says the Holy *Qur'ān*. "Verily, we have shown to man the right path; he may be grateful or ungrateful, meaning there is no compulsion, on the part of God, felt by man to bear upon him to adopt this course or that. This means, that Almighty God has chosen to let each man be conscious that he is a free agent in all his actions and inactions.

The necessity of direct guidance and laws from God is to make up for the weaknesses of reason and to enlighten man on how to regulate his relations with his God and with his fellow-men.

Further, since it is believed that God is the Creator of man it should also be believed that He is the absolute Disposer of his affairs. Since man cannot rightly claim to be independently the originator of his own actions he has nothing more to do with the eternal decrees of God than to have perfect faith in them.

SELF ASSESSMENT EXERCISE

What are the questions that can be raised concerning belief in *Qadar*? Provide answer for them.

4.0 CONCLUSION

A true Muslim must have perfect faith in predestination. He must always remember that what happens, good or bad has been predetermined and decreed by God; and that the inevitable must come to pass, in spite of human efforts to the contrary. Therefore he is bound to submit himself cheerfully to God during all trials. The Holy *Qur'ān* says: "And We will most certainly try you with fear and hunger, and loss of property and life and blessings; (therefore, O Prophet) give good tidings to the patient who, when misfortune befalls them, say: Verily, we belong to God and to Him we shall verily return. Those (the patient) are they, on whom blessings and mercy from their Lord (will descend), and those are the followers of the right course. And with full faith in predestination a true believer will submit to God when confronted with hardships and trials. And during misfortune, a true believer will not neglect his duties towards

God. With the utterance of his noted formula, "To God, we belong and to Him shall we return," he goes on with his duties uninterrupted. On the other hand, if good fortune and prosperity be his luck, he is not to forget his duties towards his Maker and Provider. He is warned by God in His revelation to the Prophet, *not* to make the blessings of God a reason for violation of the commandments of God and trampling upon the rights of fellow mankind. And thus changing them into a curse for himself.

5.0 SUMMARY

Qadar or *Taqdir* is the law or divine ordinance or decree which is working throughout the creation. It is in this sense that the word is used in *Qur'ān*, chapter 87:1-1. Other meanings of the word are Destiny or Pre-destination. The Glorious *Qur'ān* supports this statement in many places.

Belief in Destiny implies that all good and evil that takes place in world or will take place in future is from Allah and in His knowledge. His

knowledge is all-comprehensive and nothing of good or evil is outside it. It is belief in Islam that not a particle does move anywhere in the universe but its movement is within Allah's knowledge and in accordance with His will.

Belief in the Destiny means no power can deprive or withhold from a creature of Allah anything which has been pre-ordained for it by Allah. Also none can provide a creature with anything of which Allah has deprived it. Allah is the Maker of destinies, good or otherwise, and all one's future actions, good or bad are within the knowledge of Allah.

6.0 TUTOR MARKED ASSIGNMENTS

1. Discuss the Islamic teachings concerning *Qadar*.
2. Examine the arguments that are usually raised concerning belief in *al-Qadar*.

7.0 REFERENCES/FURTHER READINGS

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MODULE 3

Unit 1	The concept of <i>Ibādah</i> (worship) in Islam
Unit 2	<i>Ṣalāt</i> : Definition and Pre-requisite for its Validity.
Unit 3	Significance, Description of a <i>Rak-‘ah</i> and Differences between <i>Ṣalāt</i> and <i>Duā‘ā</i> ’

UNIT 1 THE CONCEPT OF *IBĀDAH* (WORSHIP IN ISLAM)

CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Contents
3.1	Definition and Concept of <i>Ibādah</i>
3.2	Scope of <i>Ibādah</i> .
4.0	Conclusion
5.0	Summary
6.0	Tutor Marked Assignment
7.0	References/Further Readings

1.0 INTRODUCTION

Islam in its broadest context can be divided into two major parts; faith and devotional duties. You will find these two parts emphasized side by side through out the passages of the Holy Quran which indicates that one without the other is of less value.

As you have learnt in the foregoing units, the first part consists of truths we are incapable of knowing on our own as you have learnt in the belief in God, His Angels, His Books, His Messengers, the Resurrection and Predestination.

In the second part are the four practical worships viz: *Ṣalāt* (Prayer), *Zakāt* (Charity), *Ṣawm* (Fasting) and *Hajj* (Pilgrimage to Mecca). In it also are included practical instructions regarding human life and conduct; the dos and don'ts which are further split up into sub-divisions like morality, social conduct, rights and duties etc, etc.

In this unit, we shall examine the concept of worship in Islam while in the subsequent units of this Module we shall study *Ṣalāt* (the Canonical Prayer), the requisites for its validity, its various kinds and what the whole rituals signify shall not be left out.

2.0 OBJECTIVES

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

- explain the relationship between faith and worship in Islam
- define the term *Ibādah* and assess the concept.
- Discuss the various aspect of *Ibādah*.

***Ibādah*: The Islamic Term for Worship and its significance**

Ibādah is the Islamic term for worship. It is an Arabic word for whose dictionary meaning is to worship, to adore, to venerate among other meanings. Every high degree of submissiveness, humility, adoration or veneration etc is thus *Ibādah* whether it is to God, animate or inanimate objects, celestial bodies, human beings, selfish desires or any thing other than God. Apart from this dictionary meaning of the word, the Holy *Qur'ān* is also replete with the use of the word in this sense. The concordance of *Qur'ānic* vocabularies lists many of such usage. From the same root comes also the derivative-noun '*Abd*' meaning, slave, worshipper etc.

In Islam however, *Ibādah* means worship or adoration deserved from mankind only by the Creator and Grantor of the best of favours such as life, understanding hearing and seeing. Also in a tradition related by Abu Hurairah the Prophet Muhammad (S) is reported as saying 'let no one say to a servant '*abdī*'; rather, say *fatāya*; my young boy. This is to avoid using a diction which gives the impression that they adore him. Eligibility of adoration belongs only to the Lord of mankind; masters and servants alike.

Hence, Allah *ta'ālā* has said I have created the *Jinn* and mankind only to worship Me . . . And to every people we sent a prophet to convey to them that they ought to worship Allah and avoid Taghut. Your Lord has decreed that you shall worship none but Him and show kindness to your parents. Worship Allah and do not associate aught with Him. etc.

Scope of *Ibādah*

The *Ibādah* for which Allah created man is such that is wholly for man's own good and the fulfilment of man's own spiritual destiny. We have been commanded to it by God so that we may thereby strengthen our awareness of Him and make ourselves worthy of His special grace.

Our *Ibādah* should be such that should reflect in our daily conduct, such that should determine our attitudes towards life and help us to attain moral and spiritual perfection. If it fails to urge us to safeguard the rights

of others, especially the weak and the poor it is of no value to the worshiper. *Qur'ān* 107: 1-7 says:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ * فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ * وَلَا يَدْعُ عَلَى طَعَامِ
الْمَسْكِينِ * فَوَيْلٌ لِلْمُصَلِّينَ * الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ * الَّذِينَ هُمْ يُرَاوُونَ
* وَيَمْنَعُونَ الْمَاعُونَ *

Have you seen him who belies religion? That is the one who drives away the orphan with harshness and does not urge the feeding of the poor. Woe be onto the worshippers who are unmindful of their prayers. Who do good only to show off and refrain from acts of kindness.

Thus, if we remove from the road a stone, a thorn or a banana peel with the thought in our mind that the next man may not be injured through them; it is service to man. If we look upon the needy sympathetically, rescue him from his misery and suffering, feed and clothes him, it constitutes an act of worship and piety. An English rendition of *Hadīth* 25 of the Forty Selected Traditions of al-Nawawī goes as follows:

From Abu Dharr who reported that some people from among the Companions of the Apostle of God said to the Prophet: O Apostle of God, the rich people take off all the rewards. They say prayers just as we do; they fast just as we do; but they can give in charity out of the super abundance of their wealth (and so surpass us in storing up merits that will bring rewards). He said: Has not God appointed for you what you should give in charitable alms? Truly in every tasbeeh is a charity worship in every *takbīr* is a charity-worship; in every *tahmīd* is a charity worship; in every *tahlīl* is a charity worship; in every enjoining of righteousness is a charity-worship; in every forbidding of what is wrong is a charity worship even when one of you makes love to his wife that is a charity-worship. They said: Oh Apostle of God! how is it that when one of us satisfies his desires (with his wife) there will be for him in that a reward. He answered: had he made it in a forbidden thing would he not have committed a sin? So when he puts it in the lawful things there is a reward for it also: Muslim relates this.

And in *Hadīth*: 26 of the same collection

An act of charity-worship is done each day that the sun rises, if you straighten out (some trouble) between two persons. If you help (lift) a man in his beast, mounting him thereon or lifting up his baggage on it is a charity and in a good word is charity – worship, and in every step you take to

prayer is a charity worship and whenever you remove something harmful from the path, that is a charity worship.

Both Bukhārī and Muslim relate this.

Hence *Ibādah* in general includes all actions which are performed with the aim of gaining pleasure of God and earning nearness unto Him, be it devotional, economic, commercial, political, social or any other acts carried out exclusively to pay reverent service to Allah.

By virtue of man's quality of mind, body and behaviour, compared with other animate and inanimate objects in the creation, it is worthy of him to stay permanently in a state of divine worship and glorification to God. The special favours bestow upon him by God and the exquisite rewards set aside for him would seem to require that he did not spend a moment of his life in anything except divine worship and glorification like the angels. (see *Qur'ān* 21:19 – 20).

But since man has to serve as the vicegerent of God on earth and fulfil that crucial role, in the entire design of the creation he has not been bound to constant worship and glorification. Nor has he been constrained to keep himself permanently engaged in *qiyām*, *ruku'*, *sujud* or other forms of worship as the case is with planets, trees, mountains, birds and animals!

In view of this, there was need for mankind some acts of worship that will be in keeping with the distinctiveness of his personality with his position and function in the world and with the duties and obligations entrusted to him as the vice-gerent of God on earth. These acts of devotional worships are *Ṣalāt*, (canonical prayer), *zakāt* (charity), *Ṣiyām* (fasting) and *Hajj* (pilgrimage).

SELF ASSESSMENT EXERCISE

Give an explanation of the term *Ibādah* which will include all its various branches.

4.0 CONCLUSION

In Islam, worship is a fundamental aspect of life. Worship is the very object of man's creation. It is only by working in accordance with Allah's will that man can realize what is best to him. Since Allah is the source of all goodness and power, He stands beyond all needs of human service. It is therefore for man's own benefit that he should place himself under divine protection by worshipping Allah, the divine being.

The term *Ibādah* in Islam does not mean praying five times daily, nor observing the other three devotional worships only. According to several verses of the glorious *Qur'ān* and passages of *ahādith*, *Ibādah* means observance of all that Allah prescribes as vital duties that will benefit the nation, the family, the neighbours, the less fortunate people and humanity at large. The twin duties of faith and righteous deeds are mentioned in several verse of the Glorious *Qur'ān* again and again as the means of attaining eternal bliss. The *Qur'ān* says: “For those who believe and work righteous deeds, there will be Gardens of Bliss.” (Q 31:8)

5.0 SUMMARY

In Islam, the concept of worship is the fundamental aspect not only of religious life but of life itself. In summary, it could be stated as follows:

- i. *Ibādah*, worship means not only the prayer of the five pillars of Islam, but Allah’s consciousness and good deeds.
- ii. *Ibādah* includes all lawful acts done, and unlawful acts avoided, in the spirit of obedience to Allah. Therefore, even earning one’s livelihood can become an act of worship.
- iii. *Ibādah* includes all acts of charity done to seek Allah’s pleasure.
- iv. The pillars of Islam, Allah’s consciousness, and good deeds are all aspects of worship, and for those who try to practice these to the best of their ability, Allah has promised the reward of paradise
- v. Prayer is a part of *Ibādah*, and it is the first step towards the spiritual perfection of man.

6.0 TUTOR MARKED ASSIGNMENT

1. Define *Ibādah* and discuss its various components.
2. The five pillars of Islam are not end by themselves but a means to an end. Explain briefly.

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UNIT 2 ṢALĀT: DEFINITION AND PRE-REQUISITE FOR VALIDITY

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 Definition of *Ṣalāt*
 - 3.2 Pre-Requisite for Validity
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous unit, you were able to know that man has been created purposely for the worship of God. You were also able to understand the concept of worship in Islam. Regular observance of observance of *Ṣalāt*, Alms-giving, Fasting, Hajj were all identified as major acts of devotional worships in Islam. It was also emphasized that among other things, *Ibādah* in general includes all actions which are performed with the aim of gaining pleasure of God and earning nearness to Him, be it social, commercial, political or even some meritorious acts such as recitation of formulae of testimony, glorification and other activities that may be intended to be acts of worship. In this unit, you will be able to learn the meaning of *Ṣalāt*, its significance, and the prerequisites for its validity. You will agree with me that a deep study of this topic is worthwhile considering the fact that *Ṣalāt* is an indispensable aspect of the Muslims' daily life.

2.0 OBJECTIVES

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

- define *Ṣalāt*
- understand the significance of *Ṣalāt*.
- and identify the pre-requisite for its validity

3.0 MAIN CONTENT

3.0 *Definition of Ṣalāt (Ritual Prayer In Islam).*

The Dictionary meaning of *Ṣalāt* is prayer and supplication while the technical (*Fiqh*) definition of the term is “the act of devotion which

begins with the *Takbīratu 'l- Ihrām* (the first uttering of *Allahu Akbar* and terminates with *Taslīm*. i.e. the uttering of *As-Salām 'alaykum*.

The *Ṣalāt* devotional worship is the second pillar of Islam after *Imān* in whose mode all the possible positions which are necessary for developing the right attitude of reverence have been combined. This ritual includes, standing, bowing, prostration and sitting postures and all these positions are sufficient to inspire the heart of a worshipper with feelings of humility before the Divine Being, Allah.

The *Qurān* uses the term for canonical prayer which stands for “attending to, praying or seeking nearness to Allah”. The Glorious Book also taught the essentials of the devotional worship. It says:

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا
بَدَأَكُمْ تَعُودُونَ

“Say: my Lord hath commanded justice, and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall ye return”. (Q 7:29)

And elsewhere, it reads:

كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ

“Nay, heed him. But bow down in adoration and bring thyself the closer (to God)”. (Q 96:19)

And the Prophet (S.A.W.) has demonstrated practically how it has to be observed and performed and gave the directive:

صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي

Meaning: Observe your *Ṣalāt* the way you see me observe mine.

The question you should ask yourself now is how would one attend to Allah, seek nearness to Him and invoke Him. There is one and only one correct answer to this question and that is by following the way taught by the prophet (S.A.W.) of Allah, which alone is the right and authentic way. The Holy prophet (S.A.W.) has not only taught the essentials of the prayer, its recitals, times and *rakāh* and its full procedures, but also practically demonstrated all this during his life.

SELF ASSESSMENT EXERCISE

Give the various definitions of Ṣalāt.

3.2 Pre-Requisite for Validity

There are three pre-requisites to be met before Ṣalāt can be performed. It is when they have been fulfilled before one can stand before God for Ṣalāt. These three conditions are:

- i. *At-Tahārah wa 'l-wuḍū'u* (*cleanliness and ablution*): This include cleanliness of the body, the garments and the place where the Ṣalāt is to be performed.
- ii. *Satru 'l- 'awrah* (concealing of private part). In the case of a man it is desirable that he be covered at least from the navel to the knees at the sides, the front, and the rear. A woman's body should be totally covered except for her hands and face.
- iii. *Tawajjuhu 'l-qiblah* facing direction of Ka 'bah in Mecca.

At-Tahārah, Wudū' and Ghuslu

“O ye who believe, when you prepare for prayer, wash your faces and your hands to the elbows; rub your heads and your feet to the ankles.’ Q.5:7

This *āyah* is the basis for the compulsory act of performing ablution without which Ṣalāt will not be valid. On the other hand the Prophet had given practical illustrations of how it should be performed. Our assumption is that how to perform ablution is well known to you. The important points we would note therefore would be on the Islamic attitude to cleanliness in general.

Islam demands complete cleanliness from people all the time. It established the basis of Ṣalāt prayer on purifying the heart from the unseemliness of doubt, polytheism, hypocrisy, deviation, hatred, rancor and envy. (b). Cleaning the body and purifying it from filth, dirt, and defilement.

“God loves those who turn to Him constantly and He loves those who keep themselves pure and clean.” Q.2:22. The Prophet said: ‘Cleanliness is half of faith’ and ‘The key to prayer is cleanliness. Another report narrated from him says “Cleanliness is part of faith.”

Water which may be used should be the natural water of rain, rivers, the sea, springs, wells or bore holes. Its taste, colour and smell must be normal and should any of these three characteristics be abnormal then

the water, according to rule of Islamic, Law is defiled and may not be drunk nor used. Nor may it be used for purification, as will shrink from it in disgust and be unable to swallow it. The view of Islamic in this respect is supported and confirmed by modern medicine and common sense.

He who would perform *Ṣalāt* must perform it wearing clean cloths. In addition, the place in which the prayer is to be performed should be as clean as his body. Should there be dirt on any of these things he must remove it with water, cleaning it and removing the stain. Filths which should be removed include urine, excrement, semen, saliva of dogs and pigs and bloods.

A woman must remove all traces of her menstrual period when it ends and perform ritual birth called *ghuslu 'l-hayḍah*. She must also perform the ritual birth after childbirth called (*ghuslu 'n-nifās*). She is exempted from performance of *Ṣalāt* during her menstrual period. She can only be reciting portions of the *Qur'ān* she learnt by heart as well; she may not be carrying the Holy Scripture. Neither should she enter the mosque with menstrual or childbirth blood. She is also exempted from taking part in Ramadan fast. Similarly a woman in childbirth does not perform the prayer even though the time of post natal blood letting lasts forty days. It is valid for her to assemble at 'Arafah during pilgrimage, but circumambulating the Ka'bah should be postponed.

A man may not have sexual intercourse with his wife during her menstrual period or following childbirth as this is harmful to them both. The most modern views concerning hygiene are those which have always been held by Islam.

They ask thee concerning women's course; say: "they are a hurt and pollution so keep away from women during their courses, and do not approach them until they are clean. But when they have purified themselves ye may approach them, in any manner, time or place ordained for you by God. For God loves who keep themselves pure and clean." (Q.2:222).

SELF ASSESSMENT EXERCISE

Mention some pre-requisite of *Ṣalāt*. Elaborate on *at-Tahārah*.

4.0 CONCLUSION

Ṣalāt is the act of devotion which begins with the *Takbīratu 'l-Ihrām* terminates with *Taslīm*. It is the second important pillar of Islam. It is

the very object of man's creation. *Ṣalāt* is part of *Ibadah*, worship. It is the first step towards the spiritual perfection of man.

The pre-requisite for the validity of *Ṣalāt* are which should be observed by a Muslim includes ritual cleanliness, concealment of nudity and facing the direction of Kaabah. *Ṣalāt* is to be performed in a particular form and at stated time. *Ṣalāt* is a moral and spiritual discipline which should lead us to cultivate righteous habits and selfless service to humanity.

5.0 SUMMARY

After *Imān*, come *salāt*, prayer as the best and the foremost important physical and spiritual worship in Islam. *Salāt*, prayer is very important and obligatory to a Muslim. It is something binding on every Muslim, provided one is sane, adult, clean and in his proper senses.

Indeed, the observance of the prayer is a natural consequence of your affirmation of faith and you should know that one is incomplete and imperfect without the other. An ideal prayer is that which is observed consciously with full regard for all its inward and outward requirements.

6.0 TUTOR MARKED ASSIGNMENT

1. Discuss the Islamic concept of worship with particular reference to *Ṣalāt* prayer.
2. Identify two verses of the Glorious *Qur'ān* which discuss *Ṣalāt*.
3. Explain the importance of *Ṣalāt* prayer in Islam.

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UNIT 3 SIGNIFICANCE, DESCRIPTION OF A *RAK'AH* AND DIFFERENCES BETWEEN *ṢALĀT* AND *DU'Ā'*

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 Significance of *Ṣalāt*
 - 3.2 Definition and Description of a *rak'ah*
 - 3.3 Differences Between *Ṣalāt* and *Du'ā'*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In unit 2 above you learnt the definition, and prerequisites for the validity of *Ṣalāt*. We were also able to establish that the *Ṣalāt* mode of worship involves purity of body, soul and place. It also involves standing bowing and prostration. You will agree with me that at this point, you need to know what the mode of worship signifies. Similarly as we might have been aware, every prayer consists of a number of *rak'ah* and each prayer has its own prescribed number of two, three or four *rak'ah*. Therefore, it is worthwhile to understand what makes up a *rak'ah* in a prayer.

You may also remember that the word prayer is included in the literal meaning of *Ṣalāt* while another word for prayer or supplication in the Islamic usage is *Du'ā'*. What then is the difference between *Ṣalāt* and *Du'ā'*? The answer to this question will be provided for you in this unit.

2.0 OBJECTIVES

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

- understand the significance of *Ṣalāt*.
- perform and describe a unit of Salat called *rak'ah*
- mention the prescribed number of *rak'ah* in each obligatory prayer.
- distinguish between salat and *du'ā'*

3.0 MAIN CONTENT

3.1 Significance of Ṣalāt

Ṣalāt is the first and most important duty in Islam after one has borne witness to Divine Oneness and the Apostleship of the Holy Prophet.

In the *Mirāj*, the nocturnal journey of the Prophet, in which he was taken through the seven heavens to the presence of God, fifty daily prayers were prescribed for the believers. This was done to remind man that he was created purposely to worship God and that the number of daily services originally ordained for him was fifty; and that God out of His mercy reduced the fifty to five and made the five equivalent of fifty.

The time-schedule of salat is indicated in the *Qur'ān*:

Establish worship at the going down of the sun until the dark of the night and also at dawn. Prayer at dawn is the time of immediate nearness. Q. 17:78 (With the down of the sun – *Zuhr*, *Asr* and *Maghrib*-prayers are meant,). With 'until the dark of the night' *Ishā'* is meant; and with 'at dawn' *Subh*-payer is meant.

Another verse of the *Qur'ān* reads:

Celebrate the praise of thy Lord before the rising of the sun and before the going down thereof. And glorify him some hours of the night, and at the two ends of the day, that thou may find acceptance. (Q. 20: 130)

The spiritual significance of these hours and the heavenly blessings which descend in them are known only to Allah and His Apostle.

The five daily prayers, with their fixed hours and *rak'ahs*, are the spiritual food prescribed for mankind by his Creator who is not only the Healer of the Soul but also their Maker and to whose Will he must submit.

The Ṣalāt ought to be offered at the hours and in the form, measure and manner laid down by God.

It has however been suggested that one of the reasons for the marking out of these hours is that the polytheists used to worship their false deities like the sun, the stars, the stones and the fire, at that very time. Hence, the same hours were fixed for the worship of One True God.

Ṣalāt is the pillar of faith, the means to salvation and the line of demarcation between a Muslim and an Apostate. The *Qur'ān* says: And establish worship and be not of those who ascribe partners (unto Him).

Q. 30 – 31. ‘But if they (the unbelievers) repent and establish worship and pay the poor due then leave their way free Q. 9:5. But if they repent and establish worship and pay the poor-due than they are your brethren in religion. Q.9:11.

It is also related in many Prophetic Traditions that the Prophet said: Between a man and apostasy there is only the giving up of *Ṣalāt*. Another one says: What separates believers from apostasy is simply the *Ṣalāt*.

Ṣalāt is enjoined upon every one: whether he is free or in bondage rich or poor, healthy or sick, and on a journey or sojourn at home. No man or woman who has attained the age of majority is exempted from it. Unlike the other obligatory mode of worship, *Zakat*, *Sawm* and *Hajj* which are subject to various conditions, the *Ṣalāt* should not be neglected even on the battle field.

It is an obligation about which even a Divine Messenger or a Saint cannot afford to be negligent for a moment till death. “And worship thy Lord till the inevitable cometh unto thee” is a commandment of God unto the Prophet Muhammad in Q. 15: 99. If anyone imagines that after attaining the goal of God realization as a result of spiritual exercises or that due to his being engaged in the service of Islam in any other way or because of his lofty achievements and high position *Ṣalāt* no longer remained compulsory for him and he can dispense with it, he is labouring under a grievous delusion.

Verily, prayer prevents human beings from all shameful deeds and forbidden things and the remembrance of Allah is the most distinguished virtue (for mankind) Q. 29:45.

Ṣalāt stands for expression of ones humbleness and total surrender in devotion to someone whose help he would seek in times of need, i. e. God, the Merciful. A believer can never be at ease without it. The Prophet words: ‘the coolness of my eyes is in *Ṣalāt*’ convey this meaning vividly. He also used to say during the time for prayer. O Bilāl! Give the call to *Ṣalāt* and bring comfort to my heart’.

Ṣalāt is the link through which the devotee establishes close communion with his Creator. In it he hopes to find remedy for his ills. God say, in the *Qur’ān*: O ye who believe! Seek help in steadfastness and *Ṣalāt*! Allah is with the steadfast Q. 2: 153. Whenever the Prophet was worried he used to turn to *Ṣalāt* for help.

Salat is an act in which the physical, mental and spiritual aspects of man partake. The body, partakes, in it through the acts of standing erect

kneeling and prostrating. The tongue partakes in it through recitation, the mind partake in it through reflection and the heart through fear and hope.

See Q. 22: 27, Q.23:10, Q. 32:16, Q.13:13. Thus *Ṣalāt* combines the forms of worship of all creatures.

SELF ASSESSMENT EXERCISE

- i. Discuss three points that show the importance of *Ṣalāt*.
- ii. Examine the significance of *Ṣalāt*.

3.2 Definition and Description of a *Rak-ah*

The word *rak-ah* means genuflection. Literarily it means an act of bowing down before Allah but technically it means a complete unit of act of devotion in *Ṣalāt*, which includes standing, bowing down, prostrating and sitting down.

Every *Ṣalāt* prayer consists of a certain number of *rak-ah* grouped into twos or multiples of two. There is a sitting down and the recitation of *attahiyyah* at the end of every second *rak-ah*. Therefore, a complete *rak-ah* is as follows:

- a. You will be expected to stand up with both hands raised to the level of the ears with the face towards the *Qiblah* with the words, *Allāhu Akbar*, meaning God is the Greatest.
- b. The standing position is maintained until *Ṣurah al-fātiḥah* and any other chapter, verse or verses of the Glorious *Qur'ān* are recited.
- c. Again the words *Allāhu Akbar* will be pronounced while you bend your head down with the palms resting on your knees. This is known as *Ruku'* position. In this position
- d. You are expected to say "*subhāna rabiyy-al-azim wa bihamdihi*" meaning "Glory and praise be to my Great Lord."
- e. The standing position is resumed again with the words "*sami'a Allāhu liman ḥamidahu, rabbanā wa laka 'l-ḥamdu*", meaning "Allah listens to him who praises Him. Oh our Lord, Yours is praise".
- f. Next you move to the prostration position with the toes of both feet, both knees, both hands and the forehead touching the ground. This position is called the *sajdah*, "prostration". While in this position, you will offer a prayer by saying: "*subhāna rabbiya 'l-a'lā faghfirli*", meaning "Glory be to You my Lord, the Most High forgive me".

- g. You will sit down placing your both hands on your thighs, and repeat the *sajdah* the second time. Thus, you have come to the end of a complete *rak'ah*.

Each prayer has its own prescribed number of two, three or four *rak'ah* which are as follows:

- a. The **Fajr**, (*Subh*) prayer. It has two compulsory *raka'h* and two *raka'h* of *Sunnah* to be observed before the compulsory *rak'ah*
- b. **Zuhr**, early noon prayer. It has four obligatory *rak'ah* and two supererogatory *nafil* before and after.
- c. **Asr**, late afternoon prayer consists of four obligatory *rak'ah* and two or four supererogatory *nafil* before it.
- d. **Maghrib**, evening prayer, is of three obligatory *rak'ah* and two supererogatory *nafil* after.
- e. **Isha**, Night prayer consists of four obligatory *raka'h* two or four voluntary *rak'ah* before and three *raka'h* of *shaf-i* and *witr* after.

The *Rak'ahs* which are necessary for each of the *Ṣalāt* to observe have been fixed. The Prophet and after him, the blessed companions observed these hours throughout their lives and in all circumstances. There has been such a great deal of continuity, regularity and uniformity about the *Ṣalāt* that it is impossible to find a parallel among any other community. The Muslim Ummah have preserved it zealously and passed it on dutifully from one generation to another without a single days break.

SELF ASSESSMENT EXERCISE

Define and describe the word *rak'ah*

3.3 Differences between *Ṣalāt* and *Du'ā'*

After *Īmān* (faith) comes *Ṣalāt*, (prayer), as an important physical and spiritual worship in Islam. Literally, both *Ṣalāt* and *Du'ā'* mean prayer, supplication and put a request by the inferior entity to the Superior, invariably by man to God. As a technical term, however, while *Ṣalāt* applies to the canonical or devotional worship, *Du'ā'* implies "supplication" which is an act of asking for something in a humble form from Allah. There are other major differences between the two, i.e. *Ṣalāt* and *Du'ā'*.

In the first instance, *Ṣalāt* prayer has been made obligatory for particular categories of people and it is an obligatory duty which has to be carried out by all adults; having Islam and belief in the oneness of Allah as an essential condition. Unlike, *hajj* and *zakat* that are obligatory for rich

Muslims only and fasting which is a prescription only in the month of Ramaḍān, the performance of *Ṣalāt* is compulsory, on the rich and the poor, healthy or sick, resident at home or on a journey. Whereas, *Du‘ā’* supplication is voluntary without any conditionality for whoever choose to offer it.

Moreover, *Ṣalāt*, the Islamic ritual prayer, has specific times and is expected to be performed at appointed times. Each of the five daily prayers has its period of observations which have been treated earlier. On the other hand, *Du‘ā’* supplication has no specific time and can be offered at any time.

The ritual prayer of Islam, *Ṣalāt*, cannot be offered except after the fulfillment of certain prerequisites, namely; ritual purity, cleanliness of body, soul, and place and wearing of ritually clean garment. It is also conditional that the direction of Ka ‘bah must be faced. All the above requirements are not needed when it has to do with *Du‘ā’* supplication. The cleanliness of the body, the garments, the place and covering the body may not be necessary.

For *Ṣalāt*, there is the mode of worship and procedures. You will be expected to observe the following:

- a. Pronouncing the *takbīr*, that is *Allah Akbar*
- b. Recitation of *Sūratu ‘l-Fātiḥah* and any other *Sūrah* or verse
- c. Assuming bowing posture. (*Rukū’*)
- d. Standing from *Rukū’* position
- e. Observing the *sajdah*, prostration
- f. Sitting for the second prostration
- g. Observing the second *sajdah*
- h. Recitation of *Tashahhud*

However, with *Du‘ā’*, supplication, there is neither specific procedures nor any mode.

There is also a great departure between *Ṣalāt* and *Du‘ā’* with regards to the language. Nationally, you would have preferred unfolding your heart before your maker by praying in the language in which you can readily express your feeling. However, with *Ṣalāt* the Islamic ritual prayer, the language which you will be expected to use in observing it is Arabic, the language of the Glorious *Qur‘ān*. Whereas with supplication, *dua*, you are free to express yourself in those languages convenient for you. Both *Ṣalāt* and *Du‘ā’* can be observed in congregation or individually. However the *Qur‘ān* and *Hadīth* laid great emphasis on the observance of *Ṣalāt* in congregation as will be discussed later.

SELF ASSESSMENT EXERCISE

Explain the concept of *Ṣalāt* and *Du‘ā’* in Islam.

4.0 CONCLUSION

Ṣalāt, the Islamic ritual prayer, is the second important pillar of Islam after *Īmān*. It is an obligatory duty for every Muslim, male or female rich or poor. On the other hand *Du‘ā’*, supplication is a voluntary duty for every body, Muslims or non-Muslims.

A *rak‘ah* is a section or unit of the prayer which may be *fard*, obligatory, *Sunnah*, non-obligatory or special prayer. Each prayer has its own prescribed number of *rak‘ahs* it could be two, three, four or multiple of two *rak‘ah*. A *rak‘ah* consists of an act of standing up, bowing down, prostrating and sitting from prostration. In each of the positions there are special supplications that you are expected to offer. Quite many differences exist between *Ṣalāt* and *Du‘ā’*. These are in the areas of mode of worship and procedures, times of worship, the pre-requisites, such as cleanliness of the body, garment, place of worship and performance of *wudu* ablution or *Gushlu*, ritual bath. Also *Ṣalāt* can only be observed in Arabic language while you can offer your *Du‘ā’* in any language of your choice.

5.0 SUMMARY

This unit examined the importance Islam attaches to the *Ṣalāt* ritual prayer. It highlights the five daily ritual prayers which are compulsory and must be observed by all adult Muslim and their routines and procedures. Apart from this, a brief account of specific prerequisites for observation of the rituals of the devotional worships is also discussed in the unit.

On the other hand, the unit gives the literal and technical meaning of a *Rak‘ah*, describes it fully and provides the number of *rak‘ahs* that constitute each *Ṣalāt*. *Du‘ā’* is a supplication, an invocation and humble request to Almighty Allah. *Du‘ā’* is a voluntary duty which has no specific time, nor specific routines and procedure. The unit concludes with a discussion of the differences between *Ṣalāt* ritual prayer and *Du‘ā’* supplication.

6.0 TUTOR MARKED ASSIGNMENTS

1. Define *Ṣalāt* and *Du‘ā’* and show the differences between them.

2. Describe a complete *rak'ah* of Ṣalāt and mention the number in each of the five daily prayers.
3. Identify some verses of the Glorious *Qur'ān* which support the prescribed times of prayer in Islam.

7.0 REFERENCES/FURTHER-READING

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MODULE 4

Unit 1	The Daily, Friday and Two <i>Eid Ṣalāhs</i>
Unit 2	<i>Jamā‘ah, Qasr, Marīd, Janāzah.</i>
Unit 3	<i>Tarāwīh, Tahajjud, Istikhārah, Istisqā, Kusūf and Khusūf</i>
Unit 4	Division of Acts of Ṣalāt into Categories and <i>the Sujūd Sahw</i>

UNIT 1 THE DAILY, JUMU‘AH AND TWO EID PRAYERS

CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Contents
3.1	The Five Daily Prayers
3.2	The <i>Jumu‘ah</i> Prayer
3.3	The Two Eid Prayers
4.0	Conclusion
5.0	Summary
6.0	Tutor Marked Assignment
7.0	References/Further Readings

1.0 INTRODUCTION

In Module 3, we examined the concept and scope of worship (*Ibādah*), defined Ṣalāt and discussed prerequisites for its validity. We identified the significance of the canonical worship and described what constitute a *rak‘ah*. The differences between Ṣalāt and *Du‘ā’* were also highlighted. In this module other important components of the all important pillar of Islam which is second only to Faith will be introduced to you. Specifically, you will begin with five daily obligatory prayers and some ceremonial prayers; the daily, *Jumu‘ah*, and *Eid Salahs*.

2.0 OBJECTIVES

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

- Discuss issues relating to the five daily prayers
- Explain other occasional or ceremonial prayers in Islam
- Explain when they are observed and how to observe them.

3.0 MAIN CONTENT

3.1 The Five Daily Prayers

The obligatory prayers are the five daily prayers observed at prescribed times. Q.20:130 reads:

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا
وَمِنْ أَنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ*

Meaning:

“Therefore, be patient with what they say, and celebrate (constantly) the praises of thy Lord, before the rising of the sun, and before its setting, celebrate them for part of hours of the night, and at the sides of the day: that thou may be pleased”

فَإِذَا قُضِيَتْ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ
فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

The Holy Book speaks further in Chapter 4 Verse 103:

“when ye pass (congregation)prayers, celebrate God’s praises, standing, sitting or lying down on your sides; but when ye are free from danger, set up regular prayers, for such prayers are enjoined on believers at stated times.”

These verses of the Glorious *Qur’ān* set out the various periods and procedures that the obligatory prayers are to be observed. The following can be deduced from the divine portions:

- (a) *Subh*: This is the Morning Prayer; it is observed after dawn and before sunrise. It is also known as *Fajr* prayer in Q.17:78. which reads:

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

“Establish regular prayers at the sun’s decline till the darkness of the night; and the *Fajr*/morning reading of the *Qur’ān* (in prayer) for the reading of the *Qur’ān* in the *fajr* (prayer carry their testimony.”

- (b) *Zuhr*: This is the early noon prayer. This prayer and the first mentioned earlier are referred to in the above quoted verse.

- (c) ‘Asr: - This is the evening prayer; it is performed when the sun is about midway on its course to setting.
- (d) Maghrid: This is the sunset prayer, it is observed immediately the sun sets.
- (e) ‘Isha: - This is the early night prayer, it is observed when the glow in the West disappears. The ‘*Ishā*’ prayer is mentioned like the *Ṣubh* prayer in the Glorious *Qur’ān*.

“O ye who believe! Let those whom your right hands possess and (children) among you, who have not come of age, ask your permission (before they come to your presence) on three occasions, before morning, prayer, then while ye doff your clothes for the noonday heat; and after the late night prayer these are your three times of undress; outside those times it is not wrong for you or for them to move about attending to each other. Thus, does God make clear the signs to you, for God is full of knowledge and wisdom” (Q 24: 58)

After or before these five daily obligatory prayers, there are certain numbers of *Sunnah* or supererogatory prayers called *nāfilahs* which accompany each of the obligatory prayers.

The diagram below gives an analysis of the times of *Shaf ‘i* and *Witr*, *Duhā* etc. etc.

TIMES OF THE OBLIGATORY SALAT AND NUMBER OF RAK'AHs_

S/No	Name of Prayer	Prescribed period (approximately)	<i>Fard</i>	Number of <i>Rak'ahs</i> <i>Sunnah</i>	<i>Nawāfil</i> <i>l</i>	Note
1	<i>Ṣalāt Subh</i> Morning Prayer.	From dawn till sunrise	2, Loud <i>Qirā'at</i>	2, Before <i>Fard</i>		No <i>Nawāfil</i> or any <i>sajdah</i> should be performed after <i>Fard</i> of <i>subh</i> prayer till sunrises.
2	<i>Ṣalāt Zuhr</i> The Noon Prayer.	From early afternoon when the sun begins to decline (about 1.30 p.m.) till next prayer.	4, Silent <i>Qirā'at</i>	2 or 4 <i>Sunnah</i> before <i>Fard</i> and 2 <i>Sunnah</i> after <i>Fard</i> .	2	
3	<i>Ṣalāt al-'Aṣr</i> The late Afternoon.	Late Afternoon (about 3.30p.m.) till almost sunset	4, Silent <i>Qirā'at</i>	2 or 4 <i>Sunnah</i> before <i>Fard</i> .		No <i>Nawāfil</i> or any <i>sajdah</i> should be performed after <i>Fard</i> of <i>'Aṣr</i> till the <i>Maghrib</i> prayer time.
4	<i>Ṣalāt al-Maghrib</i> The sun-set prayer.	Immediately after sunset	3, Loud <i>Qirā'at</i> in the first two <i>rak'ahs</i> & silent <i>Qirā'at</i> in the third <i>Rak-'ah</i>	2, After <i>fard</i>	2	
5	<i>Ṣalāt Isha.</i> The Night Prayer	From about 7.30 p.m. when the red glow in the west has disappeared till midnight.	4, Loud <i>qirā'at</i> in the first two <i>rak-'ahs</i> & silent <i>qirā'at</i> in the last two <i>Rak-'ahs</i>	2 or 4 <i>Sunnah</i> before the <i>fard</i>		2 <i>rak'ahs</i> plus 1 <i>rak'ah</i> of <i>witr</i>

***Jumu'at* (Friday Prayer)**

The Friday prayer is obligatory for every Muslim, except the slave, the women, the child and the sick. The obligatory nature of Friday prayer is supported by the *Qur'ān*, *Sunnah* and consensus of the Muslim. It occupies an important place among the distinctive features of Islam. Q. 62:9 says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ
وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

“O believers! When you hear the call to the Friday prayer, hasten to the remembrance of Allah and leave your trading, this is better for you only if you know it” (Q 62:9)

The other prayers can be offered in congregation and if missed can be offered singly later, but not so for Friday prayer. It is conditioned upon congregation of at least twelve worshippers. and, if missed, cannot be offered later; *Zuhr* is to be performed in place of it.

An essential part of this Friday prayer is that there should be a *khutbah* (sermon) to be delivered at the commencement of the Service. It is also prescribed that one who wants to attend Friday prayer should be clean and take Friday prayer supererogatory ritual bath, have his hair and nails cut and put on decent available cloth. It is also recommendatory to use perfume and attend the Mosque early in the afternoon.

2.3 The Two *Eid* Prayers (*Eidu `l-Fitr* Prayer and *Eidu `l-Adhā*)

A. *Eidu `l-Fitr* Prayer

The Muslims celebrate *Eidu `l-Fitr* on the first day of the lunar month of Shawwal to mark the completion of annual Ramadan fast. The *Eidu `l-Adhā* is celebrated on the 10th of the lunar month of Dhul-Hajj to offer sacrifice to God as did Prophets Ibrahim and Muhammad (PBUH) in obedience to the Commandment of Almighty God.

The following eleven things have been prescribed to the faithful Muslims to be done in preparation for the two Services.

- (i) To rise early enough in the morning of the *Eid* Days
- (ii) To brush the teeth
- (iii) To have bath for the *Eid* after the Fajr prayer
- (iv) To put up the best available dress
- (v) To use perfume
- (vi) To arrange for one's personal adornment.

- (vii) To give out *Zakāt al- Fiṭr* before departure for the *Eidu 'l-Fiṭr* prayer.
- (viii) To eat some sweet things before going for the *Eidu 'l-Fiṭr* prayer.
- (ix) To reach the prayer ground as early as possible.
- (x) To go through one way and return by the other.
- (xi) To be full of meditation by pronouncing the *takbīr* on the way in a low voice

In addition, it is recommendatory for adults to fast till the end of *Eid-al-Adhā* prayer on that day and to be pronouncing the *Tasbīhāt* and *Takbīrāt* after fourteen congregational prayers thereafter.

The two *Eid* prayers consist of two *Rak-'ah* and are observed in the opening ground and in congregation. They are observed in Mosques in places where the weather is sometimes hostile.

The time for the *Eid* prayers starts when the sun has risen and brightened up sufficiently and lasts till it begins to decline. As far as possible, the prayer should be delayed, the *Eid-al-Adhā* prayer should be offered a little earlier than the *Eidu 'l-Fiṭr* prayer.

The two *Eids* are emphatic *Sunnah* observed by every Muslim upon whom *Jumu'at* prayer is obligatory. Pilgrims are not suppose to observe *Ṣalāt Eidu 'l-Adhā* because their assembly at Arafat stands in its place; but some do go to the Sacred Mosque in Makkah to observe it.

Two *Rak'ahs* are necessary (*wājib*) to be performed for both the *Eids* like all other voluntary prayers. After the first *takbīrs*, the *Imām* pronounces other six one after the other and the congregation follows him simultaneously. The *Imām* recites loudly the *Sūrat al-Fātiḥah* and another *Sūrah* and then follows the *Rukū'u* and *Sujūd*. This completes the first *Rak-'ah*. Then the *Imām* and the congregation rise up for the second *Rak-'ah*. The *Imām* then says five *takbīrs* followed by the congregation. Then the *Suratu 'l-Fātiḥah* and another *Sūrah* are recited preferably *Sūratu sh-Shams* and thus the second *rak-'ah* is also completed as in other prayers.

After the completion of the *Eid* prayers, the *Imām* delivers a sermon (*Khutbah*) in which he admonishes the congregation concerning the principles of *Zakātu 'l-Fiṭr* and thanks Allah on the completion of Ramadan fasts and preaches about other essential matters if it is the *Eidu 'l-Fiṭr*. If it is *Eid-al-Adhā* he likewise teaches them the principles of sacrifice and the spirit behind it.

The *Khutbah* is delivered in two parts - though not very necessarily the *Imām* taking a little rest by sitting in the middle of the sermon while silent short supplications are made by the audience. He may deal with

any subject relating to the welfare of the community in the *Khutbah* during which absolute quite should prevail.

There are some very orthodox and conservative people who insist that the *Khutbah* should be delivered in Arabic language only. Some even go to the extreme of using a stereotyped sermon delivered in monotone without any modulation and variation. This is because the *Imām* is ignorant of the art of elocution and even the Arabic language. Therefore the congregation suffers from a parrot-like sermon delivered monotonously. The *Khutbah* need not necessarily be in Arabic language because it is quite a different thing from the actual prayer in which of course Arabic must be maintained.

A *Khutbah* is an admonition to the people, an exhortation to awaken them to their sense of duty and to their responsibility. It is meant to throw light on all questions of life. Therefore it should be given in the language of the people to whom it is addressed or should at least be translated in their language.

SELF ASSESSMENT EXERCISE

- i. Mention the five daily prayers in Islam and explain their significance.
- ii. Discuss the *Jumu'at* prayer briefly.
- iii. Describe when the two festival prayers of *Eidu 'l-Fitr* and *Eidu 'l-Adhā* are performed.

4.0 CONCLUSION

There are five daily prayers which are obligatory for every free, adult and sane Muslim to observe they are the Ṣubḥ, Zuhr, 'Aṣr, Maghrib and 'Ishā'. The prayers have their appointed times and prescribed procedures and should be observed punctually and regularly.

The *Jumu'ah* prayer is a weekly Friday prayer that is obligatory as supported by the *Qur'ān*, the *Sunnah* and the consensus of the Muslims. The prayer is expected to be conducted in a Central Mosque, not a Rātibi mosque.

Eidu 'l-Fitr and *Eidu 'l-Adhā* prayers are also two important prayers observed by Muslims during the festivals of annual Ramadan fast and the feast of immolation respectively.

All are important Muslim prayers that are usually observed in congregation the benefits of which are both spiritual and social.

5.0 SUMMARY

This unit acquaints you with the Five Daily Prayers, the Friday Prayer and the Two Eid Prayers. It

discusses how, why, when and where they are observed. It also identifies their significance and

what form should *Khutbah* take and what should constitute its content.

6.0 TUTOR MARKED ASSIGNMENTS

1. Examine the basis of the five daily canonical prayers in Islam. Give their times and the number of supererogatory *rak'ats* that are usually observed before each of them.
2. Discuss the two *Eid* prayers in full. State what should constitute the form and content of their *Khutbahs*, among other things.

7.0 REFERENCES/FURTHER READINGS

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UNIT 2 JAMĀ ‘AH, QAṢR, MARĪD AND JANĀZAH PRAYERS

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 Jamā‘ah, Qaṣr, Marīd and Janāzah Prayers.
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous unit, you learnt about the Daily, Friday and Two *Eid* Prayers. In this unit you will learn about *Ṣalātu ‘l-Jamā‘ah*, *Ṣalātu ‘l-Qaṣr*, *Ṣalātu ‘l-Marīd*, and *Ṣalātu ‘l-Janāzah*. This means how to pray in congregation, shortening of prayer while on a journey, prayer of the sick and funeral service. You will agree with me that these are important matters the knowledge of which is indispensable for the Muslim whose duty is to observe the Islamic canonical prayers. This lesson thus becomes important.

2.0 OBJECTIVES

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

- understand prayer in congregation and its significance
- prayer of the traveller and the sick and describe how they are observed.
- understand the *Janāzah* prayer and how to observe it.
- explain how the prostration of error is performed.

3.0 MAIN CONTENT

3.1. Prayer in Congregation and Its Significance

Both the *Qur‘ān* and *Hadīth* lay special emphasis on observing prayers in congregation.

The *Qur‘ān* says: وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاٰكِعِينَ

“And be steadfast in prayer; practice regular charity, and bow down your heads with those who bow down in worship” (Q 2:43)

Even, there is instruction about observing the prayer collectively in the battlefield. When it is time for prayer during actual fighting, a group of the Muslim soldiers are to go and offer the prayer in congregation under the leadership of an Imam while some stand on guard. Then the group rotates.

“When ye pass (congregational) prayer, celebrate God’s praises, standing, and sitting down or lying down on your sides, but when ye are free from danger, set up regular prayers are enjoined on believers at stated times”. (Q 4:103)

On the other hand, the *Hadīths* related to the Prophet Muhammad extols prayer in congregation: “congregational prayer is twenty seven times more meritorious than observing prayer as an individual.” One who lives near the mosque should say his prayers in the mosque; and for every step you take when you are going to say your prayer in the mosque is a reward.

Thus in Islam, the Muslim body, both men and women, gather together at the appointed times to praise and glorify Allah and address their petitions to Him particularly for the five daily prayers, the *Jumu‘at* and the two *Eid* prayers. The place where this is done is known as *Masjid*, a mosque. It is therefore worthwhile to study the observance of prayer in congregation.

The place where the congregational prayer is expected to be performed is known as *masjid*, mosque. In the mosque the Muslims stand shoulder to shoulder in a row or in several rows as the case may be and one person chosen from among them as leader and is known as *Imām*. The *Imām* stands in front and leads the prayer. However, if there are women in the congregation, as it ought to be, they will form a row or several rows at the back of the rows of men.

It should be noted that the distance between the *Imām* and the first row should generally be four feet in order to make the prostration easy. The smallest number of people that can form a congregational prayer is two people.

If it happens that you enter late and you find out that the *Imām* has started, the best thing is to join the congregation where you met them. You should not just wait until when the congregation have finished before you say your own prayer.

The next thing you should do is that when the *Imām* finishes you should rise up and make for those *Rak'ah* you missed. For example, if you missed one *Rak'ah* when the *Imām* pronounces the *taslim*, you will rise up and observe the one *Rak'ah* and recite extra *Tashahhud* before your *taslim*.

However, if the number of *Rak'ah* you missed is three, you will rise up to make the second *Rak'ah* and recite the *Tashahhud* and you will then follow it with another two *Rak'ah* and make another *Tashahhud*, before final *salāmah*. It is essential to know that a *Rak'ah* has been missed the moment the *Imām* has risen from *ruku' u*.

You will agree with me that prayer in congregation will afford opportunity of members having sense of belonging to a Muslim family, both the rich and the poor, the high ranking and the low ranking standing shoulder to shoulder without any separation and worshipper getting conscious of their membership of a universal brotherhood.

SELF ASSESSMENT EXERCISE

Explain what is a congregational prayer and its significance

Mention two benefits of a congregational prayer.

3.2 Qaṣru ṣ-Ṣalāt (Shortening of Ṣalāt while on a Journey)

The *Qur'ān* says: “When you go on a journey, there is no harm if you shorten *Ṣalāt* (Q 4:101)

Thus the rule governing *Ṣalāt* grants concession to a traveller to shorten his prayer while on a journey. This shortening of the prayers is allowed only in those fard prayers where one normally has to offer four *Rak'ahs*; that is *Zuhr*, *‘Aṣr* and *‘Ishāi* prayers. In the *Ṣubhi* and *Maghrib* prayers no shortening is allowed. One has to offer the two and three *Rak'ahs* respectively.

There are differences of opinion with regards to the length of the journey. According to a school of thought, the distance varies between 9 and 48 miles while a school is of the opinion that the distance must be about 36 miles away from the traveller's place of habitation. However, the journey could be considered as one in which a person could walk normally and travel for three days from morning till the sunsets. The traveller is allowed to continue to shorten the prayer till he returns home for a period of 15 days.

Joining Prayers Together

A traveller may perform the noon prayer (zuhr) and the afternoon ('asr) prayers together at the same time. This can be done, for instance, either by delaying the noon prayer until the time comes for the afternoon prayer or the Sunset Prayer until the time comes for Isha' prayer, and performing both of them together at a latter time. This is called Jam'u Takhir (Deferred Joining). The Joining could also be done in advance; called *Jam'u Taqdim* (Joining in Advance) Both types are permitted when there is need for them. The only prayers which may be joined are the noon and afternoon or the sunset and the evening prayers. Joining the Morning and the Noon prayers for example, or the Sunset and the Afternoon prayers is not allowed. The Joining is so ordained to relieve the people and is based on the action of the Prophet at the time of Tabuk expedition. However, separate Iqamah will be made for each of the combined prayers.

SELF ASSESSMENT EXERCISE

What do you understand by *Qaşru ṣ-Ṣalāt*?

3.3 Prayer of the Sick (*Marīd*)

In Islam, regardless of the severity and seriousness of an ailment the daily prayers have to be observed at the prescribed times. If a sick person is unable to perform all the acts of the prayer, he is allowed to perform that which he can and perform others symbolically.

If a person is unable to stand up for the prayer, either due to excessive weakness, feeling of dizziness, instability or inability to perform *rukū'u* and *sujūd* properly, he is allowed to offer his prayer while sitting. If he is to observe the prayer sitting, he should sit in the prescribed way – the *Qa'dah*. However, he may sit in any way he likes if that too is not possible.

However, if a patient is too weak to perform a prayer even by symbolic signs he may abandon it and offer it later on recovery as a missed prayer. In the situation where the weakness persists and he misses five consecutive prayers, he stands exempted and need not offer them at all later.

SELF ASSESSMENT EXERCISE

Discuss the prayer of the sick.

3.4 Funeral prayer (*Janāzah*)

When a Muslim dies, the body is properly washed with soap or some disinfectant. In washing the dead body, the parts which are washed in the *wudū'* are taken first, then the whole body is washed. It is then shrouded in one, five or more sheets of cloth. Then the body is placed on a bier, if necessary in a coffin and carried on the shoulders as a mark of respect to its last resting place.

The *Janāzah* service may be held anywhere, in a mosque, or in an open space or even in graveyard if sufficient space is available. All those who may want to take part in the service must perform ablution. The bier is placed in the front of the *Imām* who stands in front of its breast facing the *Qiblah*. The other people stand behind the *Imām* in straight rows, three or more but of an odd number. The intention is to offer the funeral prayer of four *takbīrs* as follows:-

- (i) The *Imām*, saying the first *takbīr* raises the hands to the ears and places it in the positions as in prayer, and the followers do the same after him. The glorification of Almighty Allah is offered.
- (ii) The *Imām* pronounces the second *takbīr* without raising the hands to the ears and invokes the Blessings of Allah upon the prophet (SAW) known as *Ṣalāt 'alā 'n-Nabiyy*.
- (iii) At the third *takbīr*, the *Imām* offers a prayer for the forgiveness of the deceased
- (iv) After the fourth *takbīr* the *taslīm* is pronounced loudly by the *Imām* and that terminates the prayer.

It should be mentioned that *Janāzah* prayer has neither *Adhān* nor *Iqāmah*. As soon as the prayer is over, the corpse should be taken to the graveyard for burial.

The grave

The grave is dug in such a way that the body may be laid to rest in it facing the direction of Ka'bah. (*Qiblah*). The grave is generally four feet wide, six deep. During the process of filling of the grave with sand, it is usual for some to recite portions from the *Qur'ān*, e.g. *Sūratu Yāsin* after this people say individual prayers for the soul of the deceased and then disperse. On hearing the death of a fellow mankind a Muslim consoles himself by saying *Innā lillāhi wa innā ilaihi rāji 'un*. It is recorded in the *Imām* Bukhārī's Sound Collection of *Hadīth*, (Vol. 23:4), that the Holy Prophet held a funeral service in absentia, when he received news of the death of Negus, King of Abyssinia. From this, it is inferred that funeral service may be held in the case of a dead person

where the body is not present. Funeral service may also be held over a still-born child but has the form developed, based on an *Hadīth*, reported by (Abu Dāwud).

SELF ASSESSMENT EXERCISE

Write notes on (i) *Janāzah* prayer (ii) the grave and how the corpse is laid in it.

4.0 CONCLUSION

Salāt (prayer) particularly, the obligatory one has to be performed in congregation as much as possible, even at the battle field. This is preferably done in the Mosque. It has immense spiritual and social benefit. The Mosque and the organization of the congregational prayer are a means of keeping the Islamic spirit active and alive and to create and sustain the feeling of Muslim brotherhood. The offering of prayer in congregation is twenty seven times more meritorious than offering it as individuals.

When a journey of about seventy kilometers is undertaken, it is allowed to shorten the prayers that consist of up to four *Rak'ah*. This concession has been granted by Allah and became the *Sunnah* of the Prophet Muhammad. However, a traveler who does not want to take advantage of this concession is not committing any sin.

We must endeavour to perform the canonical prayers taken the different postures when we are hale and hearty. But in times of sickness or some sort of incapacitation we may observe *Salāts* standing, sitting, lying on our back or just using symbols of any kind.

The *Ṣalāt Janāzah* must be said on the corpse of a deceased Muslim before burial. It consists of four *takbirs* after each of which *Ṣalāt 'alā 'n-Nabiyy, al-Fātiḥah*, supplication for the deceased and *taslim* are offered respectively before the deceased is buried in the grave.

5.0 SUMMARY

In this unit you are able to learn the Scriptural basis and rules and procedure of observing canonical prayer in congregation. The practice of *Qaṣru ṣ-Ṣalāt* (Shortening of obligatory four *rak'ah* prayers while undertaken a journey. You were also reminded that our *Ṣalāt* must be properly observed standing, bowing, prostrating and focusing prostration point as much as possible. But in case of sickness, what should be done was also explained. *Ṣalāt Janāzah* – Funeral service was the last treated in the unit. It only remains for us to add that this latter

Ṣalāt is *farḍ kifāyah*, i. e. communally obligatory. A group of Muslim in the community must rise up for the occasion. If not they all become sinners.

6.0 TUTOR MARKED ASSIGNMENTS

1. Discuss observing *Ṣalāt* in congregation. Show its spiritual and social importance.
2. Explain the prayer of a traveller briefly.
3. Examine the obligatory duty of the Muslims in a community regarding the corpse of their deceased member.

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UNIT 3 ***TARĀWĪH, TAHAJJUD, ISTIKHĀRAH, ISTISQĀ, KUSŪF AND KHUSŪF***

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 *Tarāwīh, Tahajjud, Istikhārah*
 - 3.2 *Istisqā, Kusūf And Khusūf*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In Unit 2 you were able to learn something about *Ṣalāt* in congregation, the concession of Shortening of *Ṣalāt* while on a journey, how to perform *Ṣalāt* when one is sick and the *Ṣalāt Janāzah*. In this unit you will learn something about *Tarāwīh, Tahajjud, Istikhārah*. You will agree with me that these are names you are well familiar with. Three other kinds of occasional *Ṣalāts* that will be imparted to you are the *Istisqā, Kusūf and Khusūf* prayers; They are all *nawāfil* which are occasional, voluntary and special performed at prescribed times and having some conditions and regulations attached to them.

2.0 OBJECTIVES

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

- Mention six voluntary *nawāfil*.
- Explain when and how some of the special prayers are performed
- Relate their significance of the prayers.

3.0 MAIN CONTENT

3.1 *Tarāwīh*

Tarāwīh prayer consists of eight or ten *rak'ahs* to be observed after *Ishā'* prayer in the month of Ramadan and before the *shaf'i* and *witr*. Many Companions of Prophet Muhammad (S) were reported to have observed ten *raka'ahs*.

The nomenclature *Tarāwīh* derives from the practice whereby devotees take time to rest after the fourth *rak'ah* because of long standing for recitation from the *Qur'ān* by the *Imām*.

In a report agreed upon by both Imāms Bukhārī and Muslim, ‘Āishah, the Prophet’s beloved wife, is quoted as saying: the Messenger of God did not exceed eleven *rak’ahs* (in this night devotional service) during or outside Ramadan. She mentioned thirteen in another report.

However the number of the *rak’ats* was increased and the length of standing for recitation was reduced during the caliphate of ‘Umar ibn Khattāb who noticed fatigue in the people. It is thus permissible to say twenty perfect *rak’ahs*. The devotional exercise legally has the *Sunnah* status, i.e. its observer, male or female, earns reward while a defaulter is deprived.

Whether observed twenty or ten or eight *rak’ahs* excluding the *shaf’i* and *witr*, a *juz’u*, i. e. one over thirty portions of the *Qur’ān*, used to be recited every night as is the practice in the Holy Kab’ah in Makkah and the Prophet’s Mosque in Madina nowadays. The Imām should take the congregation into consideration, observe proper recitation and not prolong unnecessarily. This prayer should be performed two *rak’ahs* at a time like any other *sunnah* or *nafl* prayers.

SELF ASSESSMENT EXERCISE

Discuss the origin, development and significance of *Tarāwīh*..

3.2 *Tahajjud*

Literally, the word *Tahajjud* means, “to break the sleep and get up.” The *Qur’ān* has recommended it again and again to the Believers and the manner in which it speaks of those who offer it denotes that it is no less important than *fard* prayers. In Q.lxxiii 1-9, the Prophet was commanded:

“O thou wrapped in thy garment! Keep vigil the night long (in prayer), save a little – a Half thereof, or abate a little thereof or add a little thereto – and recite the *Qur’ān* in measure, for soon we shall send down to thee a weighty Message. Truly the rising by night is most potent for governing (the soul), and most suitable for framing the word (of Prayer and Praise). Lo! Thou hast by day a chain of business. So remember the name of thy Lord and devote thyself with a complete devotion – Lord of the East and the West; there is no God save Him; so chose thou Him alone for thy defender. (Q,73:1-9)

And some part of the night awake for it (i.e. *tahajjud*), a largess for thee. It may be that thy Lord will raise thee to a praised estate.” (Q.17:79)

The Prophet (S) observed *Tahajjud* regularly during his lifetime. Indeed he was fond of it to the extent that his feet swell up due to long stretches of standing. An Hadith related by Mughirah ibn Shu‘bah says “ It was said to him, ‘Allah has forgiven all your sins of the past as well as the future. (Why then, should you exert yourself so excessively in prayer?). The Prophet replied, “Should I not be a grateful bondman”? Similarly Aishah relates that: ‘the *Tahajjud* of the Prophet consisted of eight *rak‘ats*. He used to say four beautifully long four, and another fairly long four. He would then terminate it with three *rak‘ahs* of *witr*.”

The *Sīrah*, the Traditions and the Islamic history abound with reports of how vigilant and how perseverant the Prophet and the Companions were in the observance of *Tahajjud*. And God extols their quality: “The faithful servants of the Beneficent are they who walk upon the earth modestly ... And who spend the night before their Lord, prostrating and standing.” And through the ages *Tahajjud* constituted the regular practice of all virtuous and Godly men, theologians, Jihadists, Reformers etc.etc.

It’s a matter of fact, the *Tahajjud* prayer is a sure and effective means of self-purification and developing qualities of steadfastness and fortitude in the way of Allah. It is usually characterized by long recitations; although recitation according to individual ability will also serve the purpose.

The word *Tahajjud* according to the *Qur’ān* quoted above implies that one should rise for it after sleeping for a part of the night, i.e. 3.00 a. m. latest; while the minimum of two *rak‘ahs* and maximum of eight are to be performed.

SELF ASSESSMENT EXERCISE

Discuss *Tahajjud* and explain its significance.

3.3 *Istikhārah* Prayer

Literally, the word *Istikhārah* means, “to desire good and seek well being”. When a person is faced with a dilemma and cannot decide between alternatives regarding an important affair of life, he is requested to observe two *rak‘ahs* of *nafl* .

After the observance, he will glorify the name of Allah, invoke blessing on the Prophet (S) and recite the *Istikhārah* supplication as taught by the Prophet (S) for divine help and guidance which goes as follows:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ . وَأَسْأَلُكَ مِنْ
فَضْلِكَ الْعَظِيمِ .
فَبِإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ. وَتَعْلَمُ وَلَا أَعْلَمُ . وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ
إِنْ كُنْتَ
تَعْلَمُ أَنَّ هَذَا الْأَمْرَ (وَيُسَمَّى الْأَمْرَ الَّذِي هَمَّ بِفِعْلِهِ) خَيْرٌ لِي فِي
دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي ، (أَوْ قَالَ- عَاجِل أَمْرِي وَآجِلُهُ -
فَاقْدِرْهُ لِي ، وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ
وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ (وَيُسَمَّى الْأَمْرَ الْأَمْرَ أَيْضًا) شَرٌّ لِي
فِي دِينِي وَمَعَاشِي
وَعَاقِبَةِ أُمْرِي ، (أَوْ قَالَ- عَاجِل أَمْرِي وَآجِلُهُ - فَاصْرِفْهُ عَنِّي
وَاصْرِفْنِي عَنْهُ ، وَاقْدِرْ لِي
الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ.

Meaning:

‘O Allah, verily I seek the good from You by Your knowledge, and I seek the decree from You by Your Power and I ask of you, Your tremendous bounty. Because You decree and I do not, and You know and I do not know; and You are the total Knower of the unseen.

‘O Allah, if You know this affair [and he would name it] is good for me, in my religion and my livelihood and the final outcome of my affairs [or he (S) said: In my immediate affairs and long term ones] then decree it for me, and bless me in it, and if you know this affairs [and he would name it], is evil for me in my religion and livelihood and in the final outcome of my affairs, [or he (S) said: In my immediate affairs and my long term ones], then divert it away from me, and divert me away from it, and decree for me the good wherever it may be, then make me content with that.” (Bukhārī)

At the end he should go to sleep with the face turned towards the direction of Ka‘bah (*Qiblah*).

This prayer could be repeated seven times. Some scholars were of the view that if one dreams of something white or green, one should take it for a beneficial thing and adopt it and if one sees something black or red, one should regard it as harmful and avoid it.

The *Ṣalāt* and *Du‘ā’* should be done by the person himself just as he takes medicine for himself, with the certainty that his Lord, Whom he consulted for the right choice, will direct him to what is best for him. And the sign that the thing is good is that Allah will make the means of its attainment easy for him. So beware of seeking guidance in your affairs by methods outside the *Sunnah* such as seeking dream interpretation or unapproved spiritual succour from impostors who pose as holy men. For instance such Men when checking the compatibility of prospective spouses resort to numerology or other methods which have no basis in the religion of Islam.

SELF ASSESSMENT EXERCISE

What is *Istikhārah* and how should it be done?

3.4 *Istisqā’* (Prayer Service for Rain)

Istisqā’ is a special prayer observed by the Muslims when there is a prolonged drought. It is otherwise known as service for rain and practiced by the Prophet (S). It is observed in the open at the out sketch of the town. It consists of two *rak‘ahs* to be performed in congregation. The recitation in the prayer is done in loud voice as in the *Jumu‘ah* prayer. After the observance of the prayer the Congregation makes a request for rain; and while returning from the prayer, members are requested to turn over their dresses.

3.5 *Ṣalawātu ‘l-Khusuf wa‘l-Kusuf* (Eclipses of the Moon and the Sun Prayers)

The eclipses of the moon and the sun are two unusual natural phenomena. For this reason Islam recommends performance of special prayers for the two phenomena. Through these Prayers and the recitation from the Qur‘ān, and through confiding in God, comes peace of mind to the devotees. It is *Sunnah* to perform two *rak‘ahs* of prayer each on the occasion of the solar and lunar eclipses.

At a solar eclipse especially the prayer should be offered in congregation. There is no need for *Ādhān* or *Iqāmah*. In the observation of the prayer, the *Imām* may recite a long *Sūrah* such as *al-Baqarah* and *Āli-Imrān* audibly like that of *Jumu‘ah* service, and observe long *ruku‘u* and *sajdah*.

After the observance of the prayer, the *Imām* leads the congregation in humble supplications to Allah while the followers respond with *ta‘mīn* (saying of amen.) The supplication could continue until the eclipse is over. At the lunar eclipse, the prayer may be offered individually.

Similarly, it is permissible to offer a *nafl* prayer of two *rak'ahs* when there is a calamity or fear or affliction such as wind storm, rain storm, earthquake striking or lighting or incidence of epidemics like plague, or fear of an enemy or chaos or general destruction.

The prayer is known as *Ṣalātu 'l- khawf* and could be observed individually.

Meanwhile, on the occasion of the eclipse of the moon or the sun – or by extension, any sort of human or natural calamity- for which people may start insinuating the cause of a strange event, the Prophet urged his Community to give alms, to remember God, to seek forgiveness, during the events which are but signs of God. A genuine tradition relates that the prophet said:

“ The sun and the moon are two of Almighty God’s signs which are not eclipsed for the death of anyone, nor for his being alive”.

SELF ASSESSMENT EXERCISES

- i. Reflect again over the trio of *Istisqā*, *Khusūf* and *Kusūf* prayers and show their significance.
- ii. Explain in brief how any of the prayers is performed.

4.0 CONCLUSION

In Islam, there are a few special voluntary prayers, which the Holy Prophet (Ṣ) observed at special occasions and commended them to his followers. The Prophet (S) prescribed them as a means of seeking nearness to Allah or spiritual high rank. Such prayers are the *Tarāwih* and *Tahajjud*. They are sometimes called *Qiyāmu 'l-Layl*. There are some other *Sunnah* prayers recommended for warding off calamity, fear and affliction. They have all been treated in the foregoing paragraphs.

5.0 SUMMARY

The voluntary ritual prayers treated in this unit are *Tarāwih* and *Tahajjud*, *Istisqā*, *Khusūf* and *Kusūf* . The time, how and purpose of performing them were highlighted. Some of them are a means of seeking spiritual high rank and nearness to Allah while others are performed to console the faithful and ward off calamity, fear and affliction.

6.0 TUTOR MARKED ASSIGNMENT

1. Discuss the origin, development and significance of *Tarāwīh* or *Tahajjud*.
2. Explain how the trio of *Istisqā*, *Khusūf* and *Kusūf* prayers are performed and show their significance.

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UNIT 4 DIVISIONS OF ṢALĀT ACTIVITIES

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 The *Farā'id* of Ṣalāt
 - 3.2 The *Sunnan* of the Ṣalāt
 - 3.3 The *Mustahabbāt* of Ṣalāt
 - 3.4 The *Mubtilāt* of Ṣalāt
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

The activities of Ṣalāts are usually divided into:

1. *Farā'id*; i.e. obligatory acts that must be performed or corrected if error occurs in them; otherwise the Ṣalāt is not valid;
2. *Sunnan*; i.e. Traditional practices coming down to us from the Prophet's time.
3. *Mustahabbāt*; i. e. Desirable actions or worthy practices which, if observed, will be rewarded and their omission will not be punished. But they are worthy practices and it is better to observe them.
4. The *Mubtilāt*; i.e. Vitiations or acts which render a prayer void.

A proper knowledge of these divisions is desirable; hence, the importance of this Unit.

2.0 OBJECTIVES

At the end of this lesson you should be able to

- Identify the *Farā'id* of Ṣalāt and learn them for practical purposes
- Recognize the *Sunnan* of Ṣalāt and learn them for practical purposes
- Mention the *Mustahabbāt* of Ṣalāt and observe them.
- Know those things that render Ṣalāt void and keep away from them.

3.0 MAIN CONTENT

3.1 The *Farā'id* of Ṣalāt.

These are the obligatory observances (*farā'id*) of the prayer the omission of which will render the prayer invalid. They are fifteen:

1. The intention (*niyyah*) of the prayer.
2. The first *takbīr* (saying of *Allahu Akbar*).
3. Standing upright for it.
4. The recitation of the *Sūrah al-Fātiḥah*.
5. Standing upright while reciting the *Sūrah al-Fātiḥah*.
6. The *rukū' u* (bending posture)
7. Remaining for a short while in that posture.
8. Rising up from that posture (from *rukū' u*)
9. The two Prostrations (*sujūd*)
10. Raising from the posture of the *sujūd*.
11. Sitting a while in between the two prostrations.
12. Sitting for a while second time after rising from the second prostration until the *salām*.
13. The *taslīm*: i.e. saying of *As-salām 'alaykum wa rahmatullah*.
14. Quietness for a while (*at-Ṭumānīnah*).
15. Performing various postures of prayers one after the other.

SELF ASSESSMENT EXERCISE

Enumerate the 15 obligatory acts of Ṣalāt.

3.2 The *Sunnan* of the Ṣalāt

These are traditional practices coming down to us from the Prophet's time. They are also fifteen as follows:

1. The *Iqāmah* or (standing posture).
2. The recitation of a *sūrah* or a few verses after the *Sūrat al-Fātiḥah* in the first and second *rak'ahs*.
3. Standing upright for it (i.e. for recitation).
4. Reciting the *Sūrat al-Fātiḥah* and the other *sūrah* or verses loudly, whenever it is to be said loudly, silently whenever it is to be said silently.
5. Saying all the other *takbīrs* with the exception of the first or main *Takbīratu 'l-Ihrām*.
6. Saying of *sami' Allahu liman hamidahu* after the *Imām* or saying it by one's self if the person is offering prayers alone.
7. A prolonged sitting, up to the *salām*, after rising from the second prostration.
8. Returning the *salām* (*As-salām 'alaykum wa rahmatullah*) after the *Imām* by all the congregation.

9. Saying the *salām* by turning to the left if there is any other person praying on the left hand side.
10. The recitation of the *tashahhud*. (also called *tahiyyah*)
11. Saying praises on the Holy Prophet after the second *tashahhud*.
12. The first sitting between the two *sujud* (prostrations)
13. Recitation for the *Imām* or a single person.
14. Saying the *salām* aloud for the last time.
15. Silence to be observed by those following the *Imām*.

SELF ASSESSMENT EXERCISE

How many are the *Sunnan* of Ṣalāt? Mention them.

3.3 The *Mustahabbāt* of Ṣalāt.

The *Mustahabbāt* actions are those worthy practices which, if observed, will be rewarded and their omission will not be punished as stated above. But they are worthy practices and it is better to observe them. The *Mustahabbāt* of the prayers are twenty-six.

1. Silent recitation (*Qirā'at*) by those following the *Imām* when *Imām* himself is reciting silently.
2. Raising of the two hands (for *takbīr*) at the time of the first *takbīr* (*Allāhu Akbar*)
3. Long recitation of *Āyahs* (verses) or the *Sūrah* of the *Qur'ān* for the Morning (*Subh*) and Noon (*Zuhr*) prayers.
4. Recitation of short *Āyahs* (verses) or *Sūrah* of the *Qur'ān* for Late-Afternoon (*Asr*) and Sunset (*Maghrib*) prayers.
5. The medium size (i.e. not too long and not too short) *Āyahs* or *Sūrah* of the *Qur'ān* to be recited for Night (*Ishā'*) prayers.
6. Shortening of the recitation of the *Qur'ān* in the second *rak'ah* as compared to the first *rak'ah*.
7. Observing the first *julūs* (sitting posture) between two prostrations (*sujūd*).
8. Saying *rabbanā wa laka 'l-hamd* by the person following the *Imām* or even while saying prayers by one's self.
9. Saying of the *subhāna rabbī al-'azīm* in the *rukū'* (bending posture) and *subhāna rabbī al-'āl* in the *sujūd* (prostrations).
10. Saying of *āmīn* after the recitation of the *Sūratu 'l-Fātiḥah* silently when the *Sūratu 'l-fātiḥah* is recited silently; loudly if the *fātiḥah* is recited loudly.
11. Recitation of the *qunūt* silently for the Morning prayer (*subh*) before the *rukū'*
12. The *qunūt* to be recited begins with *Allahumma innā nasta'inuka....* to the end.
13. Placing of both the hands on the knees in the *rukū'*

14. Placing of both the hands by the side of the ears in the *sujūd* (prostration).
15. Sitting down (j *julūs*) by placing the left side of the leg on the floor.
16. In the *julūs* (sitting posture) the right leg should be placed on the left leg (as a result of no 15) and the ankles should touch the ground.
17. The devotees should wear clothes.
18. The devotee should keep his hands down while praying according to the Maliki Jurisprudence.
19. Keeping hands in front of knees while in Prostration.
20. Keeping the hands down for a moment while raising the knees from the prostration.
21. Closing the right palm during the recitation of the *tashahhud* in the *julūs* (sitting posture)
22. Raising the fore finger while reciting the *tashahhud*.
23. Moving the finger sideways (while reciting the *tashahhud*).
24. Saying the *salām* turning the face to the right.
25. Saying of the *du‘ā* after the second *tashahhud*.

SELF ASSESSMENT EXERCISE

Mention twelve things that are meritorious acts in *Ṣalāt*

3.4 The *Mubṭilāt* of Prayers

The *Mubṭilāt* of prayers are those acts which will render a prayer void as earlier mentioned.. They are as follows:

1. Everything that spoils the ablution spoils the prayer.
2. Eating and drinking while offering prayers.
3. Speaking during the prayers.
4. Laughing during the prayers.
5. Appearing naked while offering the prayers.
6. Making any noise while offering the prayers.
7. Blowing the praying ground with the mouth.
8. Increasing a *rak‘ah* or a prostration intentionally during the prayer.
9. Finding dirty things (*najāsah*) on the body, cloth or the place where devotee performs his prayer.
10. Vomiting intentionally even though it may be very little.
11. Too frequent movements of body intentionally or by mistake.

SELF ASSESSMENT EXERCISE

Enumerate the actions that render *Ṣalāt* void.

4.0 CONCLUSION

Full concentration is a desirable part of Ṣalāt to avoid omission of an aspect of the devotion or commission of error. Focusing on the point of prostration from the beginning of the prayer to its end may help achieve this goal. But in case error of omission or addition occurs, the exercise is not to be cancelled but corrected by observing *sujūd sahw* – prostration of forgetfulness.

Literally, *sahw* means “to forget or to be heedless”. In Ṣalāt - prayer, it means error of omission or commission which takes place due to forgetfulness or absent mindedness.

The prostration is done *sahw* prostration is done after completing *tashahhud* in the final sitting position. One turns his face only to the right with salutation. Then the *takbīr* is uttered, two *sajdahs* are performed one after the other. After the second *sajdah* one has to repeat *tashahhud* and terminate the prayer in the usual way.

If the *Imām* has made a mistake during the course of Ṣalāt he, along with the congregation will perform *sujūd sahw*.

According to some schools *sujūd sahw* is of two kinds: *qablī* and *ba’dī*. The *qablī* is the prostration of error done before the *taslīm* to atone for error of omission while the *ba’dī* is performed after the *taslīm* to atone for error of addition.

5.0 SUMMARY

The Muslim Jurists (*Fuqahā’*) have divided the activities required in the observance of Ṣalāt into four categories, viz:

1. *Farā’id*; i.e. Obligatory acts that must be performed.
2. *Sunnan*; i.e. the Prophet’s practices which are highly meritorious and should be emulated.
3. *Mustahabbāt*; i. e. worthy practices which, if observed, will be rewarded and their omission will not be punished.
4. *The Mubtilāt*; Vitiations of prayers are those acts which will render a prayer void.

In case a mistake of addition or omission of any act in any of the the *farā’id* and *sunnan* categories, the consensus of Scholars is that the Ṣalāt should not be annulled but corrected either with *qablī* or *ba’dī* prostration as the case may be.

6.0 TUTOR MARKED ASSIGNMENT

1. The activities of *Ṣalāts* are divided into four categories. Mention two of them and enumerate their activities.
2. What do you understand by prostration of forgetfulness? Illustrate your answer with example.

7.0 REFERENCES/FURTHER READINGS

- A. Rahman I. Doi (1972); *The Cardinal Principle of Islam*, Lagos, Islamic Publication Bureau.
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- Mujahid Muhammad Al-Sawwaf (1977); *The Muslim Book of Prayer*, Mecca, Saudi Arabia.