



**NATIONAL OPEN UNIVERSITY OF NIGERIA**

**SCHOOL OF ARTS AND SOCIAL SCIENCES**

**COURSE CODE: ISL072**

**COURSE TITLE: AL-IBĀDAT (*THE DEVOTIONAL WORSHIPS*)**





**Course Code/Title :** **ISL072 AL-IBĀDAT (*THE DEVOTIONAL*  
*WORSHIPS*)**

**Course Developer/  
Writer:** **Luqman Lekan Adedeji**  
**Faculty of Arts and Social Sciences Education,**  
**University of Lagos,**  
**Akoka.**

**and**

**Prof. A. F. Ahmed,**  
**School of Arts and Social Sciences,**  
**National Open University of Nigeria,**  
**Victoria Island - Lagos**

**Course Editor/  
Programme Leader** **Prof. A. F. Ahmed**  
**School of Arts and Social Sciences**  
**National Open University of Nigeria**  
**Victoria Island - Lagos**

**National Open University of Nigeria**

Headquarters

14/16 Ahmadu Bello Way

Victoria Island

Lagos.

Abuja Annex

245 Samuel Adesujo Ademulegun Street,

Central Business District

Opposite Arewa Suites

E-mail: [centralinfo@nou.edu.ng](mailto:centralinfo@nou.edu.ng)

URL : [www.nou.edu.ng](http://www.nou.edu.ng)

National Open University of Nigeria 2007

First Printed 2007

ISBN: 978-058-016-6

All Rights Reserved

Printed by Alleluyah Printing Press, Ibadan. 080690043379 or 08060646550

For

National Open University of Nigeria

## Table of content

Title Page

Publishers Address

Table of Contents

Introduction

What you will learn in this course

Course Aims

Course Objectives

Working through this Course

Course Materials

Study Units

Set Textbooks

Assignment File

Presentation Schedule

Assessment

Tutor Marked Assignments

Final examination and grading

Course Marking Scheme

Course Overview 10-11

How to get most from this course 11-12

Reading section 12-13

Tutors and tutorials 14

Summary 15

## **INTRODUCTION**

ISL 072: *Al-‘Ibādāt*: The Devotional Worship is a one semester 2 credit unit course available to all students in the Diploma in Arabic and Islamic Studies programme. The course is also suitable for anybody who is interested in studying the basic issues in the Islamic devotional worships which are the *Ṣalāt* (prayer), *zakāt* (poor rate), *Ṣawm* (fasting), *Hajj* (pilgrimage), among others. There are no compulsory pre-requisites for this course.

This course guide tells you briefly what the course is all about, what you are expected to know in each unit, what course materials you will be using and how you can work your way through these materials. It also emphasizes the need for tutor marked assignments. Detailed information on tutor marked assignments is found in the separate file, which will be sent to you later. There are periodic tutorial classes that are linked to the course.

## **WHAT YOU WILL LEARN IN THIS COURSE**

The overall aim of ISL 072: *Al- ‘Ibādāt* is to introduce you to the basic issues in the four devotional worships. It takes a general survey of different acts of the worships and examines the significance of each, with emphasis on their spiritual, moral and social benefits. You will also be able to appreciate the devotional worships and practice them accordingly.

## **COURSE AIMS**

The aim of the course can be summarized as follows: This course aims at helping the students of Islamic Studies to acquire knowledge on the concept of worship, the various types of worship and the description of each as well as the gains inherent in each of them.

## **COURSE OBJECTIVES**

To achieve the aims set above there are set overall objectives. In addition, each unit also has specific objectives. The unit objectives are always included at the beginning of the units. You should read them before you start working through the unit. You may want to refer to them during your study of the module and unit to check on your progress.

You should always look at the module and unit objectives after completing each section. In this way definitely, you can be sure that you have done what is required of you by the module and unit. Stated below are the wider objectives of this course as a whole. Definitely by meeting these objectives, you should therefore know that you have achieved the aims of the course as a whole. On your successful completion of the course, you should be able to know the concept of worship: types of worship, description of each type and the significance of each.

On successful completion of the course, you should be able to:

- Expatiate upon the concept of worship from the general and Islamic viewpoints;
- classify Islamic worship;
- state the principles guiding worships in Islam;
- describe how acts of worship are performed;
- quote relevant verses from the *Qur'an* and *hadith* on worship;
- trace the origin of each worship; and
- expatiate upon the significance of each worship.

## Working through this course

To complete this course, you are required to read the study units, read recommended books and read other materials. Each unit contains self assessment exercises, and at points in the course you are required to submit assignments for assessment purposes. At the end of this course is a final examination. Below you will find listed all the components of the course you have to do.

## COURSE MATERIALS

Major components of the Course Materials are:

1. Course Guide
2. Study Units
3. Textbooks
4. Assignments File
5. Presentation Schedule

In addition, you must obtain your copy of the Course material. You may contact your tutor if you have problems in obtaining the text materials.

## STUDY UNITS

There are twenty one study units in the course broken into 4 modules. They are as follows:

### **Module 1** The Concept of *Ibādah* and *Ṣalāt*

Unit 1: The concept of *Ibādah*(worship in Islam)

- 2: *Ṣalāt*: Definition and Pre-requisite for its Validity.
- 3: Significance, Description of a *Rak-‘ah* and Differences between *Ṣalāt* and *Du‘ā’*
- 4: The Daily, *Jumu‘ah* and Two *Eid Prayers*
- 5: *Jamā‘ah*, *Qaṣr*, *Marīd Janāzah* and *Sujūd Sahw*.
- 6: *Tarāwīh*, *Tahajjud*, *Istikhārah*, *Istisqā*, *Kusūf* and *Khusūf*



**Module 2: *Zakāt***

- Unit 1: Significance of *Zakāt*
- Unit 2: Conditions for *Zakāt*
- Unit 3: Items on which *Zakāt* is payable
- Unit 4: Collection and Distribution of *Zakāt*
- Unit 5: Moral, Social, Economic and Spiritual Significance of *zakāt*

**Module 3: *Ṣawm* (Fasting in Islam)**

- Unit 1: Significance and Kinds of Fasting in Islam
- Unit 2: Fasting in Other Religions and How it is Observed in Islam
- Unit 3: Ramadan Fast (part 1)
- Unit 4: Ramadan Fast (part 2)
- Unit 5: Moral, Social, Health and Spiritual Significance of Fasting

**Module 4: *Hajj* (Pilgrimage in Islam)**

- Unit 1: *Hajj* and the Conditions Governing its Obligation
- Unit 2: How to Perform the Rites of *Hajj*
- Unit 3: Prohibitions in the State of *Ihrām* and their Sanctions
- unit 4 : ‘Umrah (the lesser *Hajj*) and *Ziyārah* to Madinah
- Unit 5: Significance of *Hajj* Rites

Each unit contains a number of self tests, in general terms. These self test questions on the materials you have just covered or require to cover are to be of help to you and it is also meant to help you to evaluate your progress and to reinforce your understanding of the materials. Alongside with your tutor marked assignments, these exercises will assist you in achieving stated learning objectives of the individual units and of the course.

**Set Textbooks**

Ali, A.Y. (1977). *The Holy Quran, English Translation and Commentary*, U.S.A.: American Trust Publication.

‘Abdalātī, Hamūdah (1978). *Islam in Focus*, Kuwait: Salimiyya.

Hamīdullah, M (1981). *Introduction to Islam*, Lagos: Islamic Publication Bureau

Abdu `r-Raūf, Muhammad (1982) *Islam, Faith and Devotion*. Nigeria: Islamic Publications Bureau, p.102.

- Ali, M.A. (1986). *The Religion of Islam*, New Delhi: Taj Company.
- Ali, Muhammad (1986), *The Religion of Islam*. Delhi: Taj Company.
- ‘Ayād , Qādī (1982), *Foundations of Islam*, England: World Organisation of Islam *Da‘wah*
- Sābiq, Sayyid (1983), *Fiqh al-Sunnah*, vol.1. Beirut: Dār al- Fikr, 4<sup>th</sup> edition.
- Ahmed, A. F. and M. K. Kareem, (2008), *Ṣalāt and Ṣawm*; Zaria, .. Press
- Lemu, Aishah (2008); *New Islamic Studies for Junior Secondary Schools*. Nigeria: Islamic Education Trust
- Omofoyewa, K.A. (2007) National Open University of Nigeria Course Material ISL 134: *Hajj* (Pilgrimage in Islam) Nigeria.
- Adedeji, L.L. (2004). *Islam: An Introductory Text*. Lagos: NASFAT.
- Ali, M. M. (n.d.). *The Religion of Islam*. New Delhi: S. Chand.
- Balogun, (1996). *Zakāt: A Welfare Institution for Muslims*. *ZACAIS Journal*. 2, (1) :130.
- Lemu, S. A. (1998). *A Book of Fasting*. Mina: Islamic Education Trust.
- Mawdudi, S. A. (2004). *Let us be Muslims*. Great Britain: The Islamic Foundation

### **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**

There are two aspects to the assessment of the course. First are the Tutor Marked Assignments; second, there is a written examination. In tackling the assignments, you are expected to apply information and knowledge acquired during this course.

The assignments must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the Assignment file. The work you submit to your tutor for assessment will count for 30% of your total course mark. At the end of the course, you will need to sit for a final three hour examination. This will also count for 70% of your total course mark.

## **TUTOR MARKED ASSIGNMENTS**

There are fourteen tutor marked assignments in this course. You need to submit the fourteen assignments. The best four (i.e the highest four of the fourteen marks) will be counted. The total marks for the best four (4) assignments will be 30% of your total course mark.

Assignment questions for the units in this course are contained in the assignment file. You should be able to complete your assignments from the information and materials contained in your set textbooks, reading and study units. However, you are advised to use other references to broaden your viewpoint and provide a deeper understanding of the subject.

When you have completed each assignment, send it, together with TMA (tutor marked assignment) form to your tutor. Make sure that each assignment reaches your tutor on or before the deadline given in the Assignment file. If, however, you cannot complete your work on time, contact your tutor before the assignment is done to discuss the possibility of an extension.

## **FINAL EXAMINATION AND GRADING**

The final examination of ISL 072 will be of three hours duration and have a value of 70% of the total course grade. The examination will consist of questions which reflect the type of self testing, practice exercises and tutor marked exercises you have come across. All areas of the course will be assessed.

You are advised to revise the entire course after studying the last unit before you sit for the examination. You will find it useful to review your tutor marked assignments and the comments of your tutor on them before the final examination.

## **Course Marking Scheme**

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

Assessment	Marks
Assignment 1-4	Four assignments, best three marks of the four count at 30%
Final Examination	70% of overall course marks
Total	100% of course marks

## **Course Overview**

This table brings together the units, the number of weeks you should take to complete them and the assignments that follow them.

Unit	Title of work	Week's activity	Assessment (end of unit)
<b>Module 1</b> The Concept of <i>Ibādah</i> and <i>Ṣalāt</i>			
Units 1& 2	Concept of <i>Ibādah</i> & <i>Ṣalāt</i>	Week 1	Assignment 1&2
Units 3	Significance, Description of a <i>Rak-‘ah</i> and Differences between <i>Ṣalāt</i> and <i>Du‘ā’</i>	Week 2	Assignment 3
Units 4	The Daily, <i>Jumu‘ah</i> and Two <i>Eid Prayers</i>	Week 3	Assignment 4
Unit 5	<i>Jamā‘ah</i> , <i>Qaṣr</i> , <i>Marīd Janāzah</i> and <i>Sujūd Sahw</i>	Week 4	Assignment 5
Unit 6	<i>Tarāwīh</i> , <i>Tahajjud</i> , <i>Istikhārah</i> , <i>Istisqā</i> , <i>Kusūf</i> and <i>Khusūf</i>	Week 5	Assignment 6
<b>Module 2 : Zakāt</b>			
Unit 1	Significance of <i>Zakāt</i>	Week 6	Assignment
Units 2& 3	Conditions and Items on which <i>Zakāt</i> is payable	Week 7	Assignment 2&3
Units 4 & 5	Collection, Distribution and Significance of <i>Zakāt</i>	Week 8	Assignment 4&5
<b>Module 3: Ṣawm</b> (Fasting in Islam)			
Unit 1	Significance and Kinds of Fasting in Islam	Week 9	Assignment 1
Unit 2	Fasting in Other Religions and in Islam	Week 10	Assignment 2
Unit 3,4&5	Ramadan Fast and Significance		Assignment 3,4&5
<b>Module 4: Ḥajj</b> (Pilgrimage in Islam)			
Unit 1	<i>Ḥajj</i> and the Conditions Governing its Obligation	Week 11	Assignment 1
Unit 2&3	How to Perform <i>Ḥajj</i> Rites, Prohibitions of	Week 12	Assignment 2&3

	<i>Ihrām</i> and Sanctions		
Units 4&5	Umrah, <i>Ziyārah</i> and Significance of Hajj Rites	Week 13	Assignment 4 & 5
	Revision	14	Assignment 15
16	Examination	15	Assignment 16

## HOW TO GET THE MOST FROM THIS COURSE

In distance learning, the study units replace the university lecturer. This is one of the great advantages of distance learning; you can read and work through specially designed study materials at your own pace, and at a time and place that suit you best. Think of it as reading the lecture instead of listening to a lecturer. In the same way that a lecturer might set you some reading to do, the study units tell you when to read your set books or other material. Just as a lecturer might give you an in class exercises, your study units provide exercises for you to do at appropriate points.

Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next 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. You should use these objectives to guide your study. When you have finished the units you must go back and check whether you have achieved the objectives. If you make a habit of doing this you will significantly improve your chances of passing the course.

The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from a

### Reading section

Remember that your facilitator's job is to help you. When you need help, don't hesitate to call and ask your facilitator to provide it.

1. Read this course guide thoroughly.
2. Organize a study schedule. Refer to the 'Course overview' for more details. Note the time you are expected to spend on each unit and how the assignments relate to the units. Whatever method you choose to use, you should decide on and write in your method you chose to use, you should decide on and write in your own dates for working on each unit.
3. Once you have created your own study schedule, do everything you can to stick 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 facilitator 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. Information about what you need for a unit is given in the "Objectives" at the beginning of each unit. You will almost always need both the study unit you are working on and one of your set books on your desk at the same time.
6. Work through the unit. The content of the unit itself has been arranged to provide a sequence for you to follow. As you work through the unit you will be instructed to read sections from your set books or other articles. Use the unit to guide your reading.
7. Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study material or consult your facilitator.
8. When you are confident that you have achieved a unit's objectives, you can then 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.
9. 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 is returned, pay particular attention to your tutor's comments, both on the tutor marked assignment form and also on what is written on the assignment. Consult your tutor as soon as possible if you have any questions or problems.

10. 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 this course guide).

## **TUTORS AND TUTORIALS**

There are 8 hours of tutorials provided in support of this course. You will be notified of the dates, times and location of these tutorials, together with the name and phone number of your facilitator, as soon as you are allocated a tutorial group.

Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties you might encounter and provide assignments to your tutor well before the due date (at least two working days are required). They will be marked by your facilitator and returned to you as soon as possible.

Do not hesitate to contact your facilitator by telephone, e-mail, or discussion if you need help. The following might be circumstances in which you would find help necessary.

Contact your tutor if:



- You do not understand any part of the study units or the assigned readings.
- You have difficulty with the self tests or exercises,
- You have a question or problem with an assignment, with your tutor's comments on an assignment or with the grading of an assignment.

You should try your best to attend the tutorials. This is the only chance to have face to face contact with your tutor and to ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain the maximum benefit from course tutorials, prepare a question list before attending them. You will learn a lot from participating in discussions actively.

## SUMMARY

ISL 072 intends to introduce you to the basic issues in the Devotional Worship. Upon completing this course, you will be able to answer questions such as:

- What are the differences between the concept of worship in Islam and other religions?
- Identify the principles of worship.
- What are the classifications of worship?
- Describe how ablution is performed.
- What is a *raka'a* ?
- What are the items that *zakat* can be paid on?
- What are the obligatory duties of *hajj*?
- What are the benefits of worship?

Of course, the questions you will be able to answer are not limited to the above list. The Devotional Worship is an exciting study. We wish you success with the course and hope that you will find it both interesting and useful.



**Course Editor/  
Programme Leader    Prof. A. F. Ahmed**  
**School of Arts and Social Sciences**  
**National Open University of Nigeria**  
**Victoria Island - Lagos**

**National Open University of Nigeria**

**Headquarters**

**14/16 Ahmadu Bello Way**

**Victoria Island**

**Lagos**

**Abuja Annex**

**245 Samuel Adesujo Ademulegun Street**

**Central Arewa Suites**

**Abuja**

**e-mail: [centralinfo@nou.edu.ng](mailto:centralinfo@nou.edu.ng)**

**URL: [www.nou.edu.ng](http://www.nou.edu.ng)**

**National Open University of Nigeria**

**First Printed**

**ISBN:**

**All Rights Reserved**

**Printed by.....**

**For**

**National Open University of Nigeria**

## TABLE OF CONTENTS

Title Page  
Publishers Address  
Table of Contents

### Module 1

- Unit 1: The concept of *Ibādah*(worship in Islam)  
2: *Ṣalāt*: Definition and Pre-requisite for its Validity.  
3: Significance, Description of a *Rak-‘ah* and Differences between *Ṣalāt* and *Du‘ā’*  
4: The Daily, *Jumu‘ah* and Two *Eid Prayers*  
5: *Jamā‘ah*, *Qaṣr*, *Marīd Janāzah* and *Sujūd Sahw*.  
6: *Tarāwīh*, *Tahajjud*, *Istikhārah*, *Istisqā*, *Kusūf* and *Khusūf*

### Module 2: *Zakāt*

- Unit 1: Significance of *Zakāt*  
Unit 2: Conditions for *Zakāt*  
Unit 3: Items on which *Zakāt* is payable  
Unit 4: Collection and Distribution of *Zakāt*  
Unit 5: Moral, Social, Economic and Spiritual Significance of *zakāt*

### Module 3: *Ṣawm* (Fasting in Islam)

- Unit 1: Significance and Kinds of Fasting in Islam  
Unit 2: Fasting in Other Religions and How it is Observed in Islam  
Unit 3: Ramadan Fast (part 1)  
Unit 4: Ramadan Fast (part 2)  
Unit 5: Moral, Social, Health and Spiritual Significance of Fasting

### Module 4: *Hajj* (Pilgrimage in Islam)

- Unit 1: *Hajj* and the Conditions Governing its Obligation  
Unit 2: How to Perform the Rites of *Hajj*  
Unit 3: Prohibitions in the State of *Ihrām* and their Sanctions  
unit 4 : ‘Umrah (the lesser *Hajj*) and *Ziyārah* to Madinah  
Unit 5: Significance of *Hajj* Rites

## MODULE 1:

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 *Du‘ā’*

Unit 4: The Daily, *Jumu‘ah* and Two *Eid Prayers*

Unit 5: *Jamā‘ah*, *Qaṣr*, *Marīd Janāzah* and *Sujūd Sahw*.

Unit 6. *Tarāwīh*, *Tahajjud*, *Istikhārah*, *Istisqā*, *Kusūf* and *Khusūf*

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

### CONTENTS

- 1.0: Introduction
- 2.0: Objectives
- 3.0: Main Content
  - 3.1: Definition and Concept of *Ibādah*
  - 3.2: Scope of *Ibādah*.
- 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 throughout the passages of the Holy *Qurān* which indicates that one without the other is of less value.

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*.

### 3.0 MAIN CONTENT

#### 3.1 Definition And Concept of *Ibādah*

*Ibādah* is the Islamic term for worship. It is an Arabic word for whose dictionary meaning is: to worship, to adore and to venerate among other meanings. Submissiveness, adoration or veneration etc is thus *Ibādah* whether 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, servant 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 Hurayrah, 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 *Tāghūt*. Your Lord has decreed that you shall worship none but Him and show kindness to your parents. Worship Allah and do not associate any other thing or being with Him. etc.

#### 3.2 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 reflects 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 بِالدِّينِ \* فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ \* وَلَمْ يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ \* فَوَيْلٌ لِلْمُصَلِّينَ \* الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ \* الَّذِينَ هُمْ يُرَاوُونَ \* وَيَمْنَعُونَ الْمَاعُونَ \*

##### Meaning

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 things would he not have committed a sin? So when he puts it in the lawful things there is a reward for it also.

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.

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*, *rukū'*, *sujūd* 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 only praying five times daily, nor observing the other three devotional worships. 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:

*Ibādah* (worship) means not only the prayer of the five pillars of Islam, but Allah's consciousness and good deeds.

*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.

*Ibādah* includes all acts of charity done to seek Allah's pleasure.

The pillars of Islam, Allah's consciousness, and good deeds are all aspects of worship, and for those who try to practise these to the best of their ability, Allah has promised the reward of paradise

Prayer is a part of *Ibādah*, and it is the first step towards the spiritual perfection of man.

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

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

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

Ali, A.Y. (1977). *The Holy Quran, English Translation and Commentary*, U.S.A.: American Trust Publication.

‘Abdalātī, Hamūdah (1978). *Islam in Focus*, Kuwait: Salimiyya.

Hamīdullah, M (1981). *Introduction to Islam*, Lagos: Islamic Publication Bureau

Ali, M.A. (1986). *The Religion of Islam*, New Delhi: Taj Company.

## UNIT 2 : *ṢALĀT*: DEFINITION AND PRE-REQUISITE FOR VALIDITY.

### CONTENTS

- 1.0: Introduction
- 2.0: Objectives
- 3.0: Main Content
  - 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 *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 worth-while 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

#### 3.1 *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:

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

Further more Prophet Muhammad (S) has demonstrated practically how it has to be observed and performed and gave the directive: صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

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 Messenger of Allah, which alone is the right and authentic way. The Messenger of Allah has not only taught the essentials of the prayer, its recitals, times and *rak-‘āhs* 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:

*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.

*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.

*Tawajjuhu ‘l-qiblah* facing direction of Ka ‘bah in Mecca.

*At-Tahārah, Wudū’ and Ghushlu*

“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 the rule of Islamic Law is defiled and may not be drunk nor used. Nor may it be used for purification. 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 clothes. 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 bath called *ghuslu `l-haydah*. She must also perform the ritual bath 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* 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* comes *Ṣalāt* prayer as the best and the foremost important physical and spiritual worship in Islam. *Ṣalāt* prayer is very important and obligatory to a Muslim. It is something binding on every Muslim, provided one is sane, adult, clean and in one's 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

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

## 7.0 REFERENCE/FURTHER READINGS

Nadwi, S. Abu 'l-Hasan Ali (1972). *The Four Pillars of Islam*, eng. tr. M. Asif Kidwai. Lucknow: Islamic Research and Publications.

Doi, A. Rahman I. (1972). *The Cardinal Principle of Islam*, Lagos: Islamic Publication Bureau.

Hamidullah, M. (1981). *Introduction to Islam*, Lagos: Islamic Publication Bureau

## 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 Content
  - 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 you 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

- relate the significance of *Ṣalāt*.
- perform and describe a unit of *Ṣalāt* called *rak'ah*
- mention the prescribed number of *rak'ah* in each obligatory prayer.
- distinguish between *Ṣalāt* 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 *Ṣalāt* 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 theses 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-<sup>c</sup>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 they 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 adulthood is exempted from it. Unlike the other obligatory mode of worship, *Zakāt*, *Ṣawm* and *Hajj* which are subject to various conditions, the *Ṣalāt* should not be neglected even on the battle field.



Salat 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 suffering from grievous mistake.

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 one’s humbleness and total surrender in devotion to someone whose help one 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 says, 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.

*Ṣalāt* 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 partakes 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**

1. Discuss three points that show the importance of *Ṣalāt*.
2. Examine the significance of *Ṣalāt*.

### **3. 2 Definition and Description of a *Rak-<sup>c</sup>ah***

The word *rak-<sup>c</sup>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-<sup>c</sup>ah* grouped into twos or multiples of two. There is a sitting down and the recitation of *attahiyyah* at the end of every second *raka<sup>c</sup>h*. Therefore, a complete *rak<sup>c</sup>ah* is as follows:

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.

The standing position is maintained until *Ṣurah al-fātihah* and any other chapter, verse or verses of the glorious *Qur'ān* are recited. Again the words *Allahu 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, you are expected to say “*subhāna rabiyy-al-azim wa bihamdihi*” meaning “Glory and praise be to my Great Lord.” The standing position is resumed again with the words “*sami'a Allāhu liman hamidahu, rabbanā wa laka 'l-hamdu*”, meaning “Allah listens to him who praises Him. Oh our Lord, Yours is praise”.

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 faghfirlī*”, meaning “Glory be to You my Lord, the Most High forgive me”.

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:

The *Fajr*, (*Subh*) prayer. It has two compulsory *rak'ah* and two *rak'ah* of *Sunnah* to be observed before the compulsory *rak'ah*

*Zuhr*, early noon prayer. It has four obligatory *rak'ah* and two supererogatory *nafl* before and after.

*‘Asr*, late afternoon prayer consists of four obligatory *rak'ah* and two or four supererogatory *nafl* before it.

*Maghrib*, evening prayer, is of three obligatory *rak'ah* and two supererogatory *nafl* after.

*‘Isha'*, Night prayer consists of four obligatory *rak'ah* two or four voluntary *rak'ah* before and three *rak'ah* 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 orthodox 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 day's 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 making 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 Ramaḍan, the performance of *Ṣalāt* is compulsory, on the rich and the poor, healthy or sick, resident at home or on a journey. On the other hand, *Du‘ā’* (supplication) is voluntary without any conditionality for whoever chooses 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 fulfilment 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:

Pronouncing the *takbīr*, that is *Allah Akbar*

Recitation of *Sūratu ‘l-Fātiḥah* and any other *Sūrah* or verse

Assuming bowing posture. (*Rukū’*)

Standing from *Rukū’* position

Observing the *sajdah*, prostration

Sitting for the second prostration

Observing the second *sajdah*

Recitation of *Tashahhud*

As for *Du‘ā’*, there is neither specific procedures nor any mode.

There is also a great departure between *Ṣalāt* and *Du‘ā’* with regards to the language. Naturally, 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, *Duā'*, you are free to express yourself in those languages convenient for you.

Both *Ṣalāt* and *Duā'* can be observed in congregation or individually. However the *Qur'ān* and *Hadīth* lay great emphasis on the observance of *Ṣalāt* in congregation as will be discussed later.

### Self Assessment Exercise

Expatiate on the differences between *Ṣalāt* and *Duā'* 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 *Duā'*, 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 *Duā'*. These are in the areas of mode of worship and procedures, times of worship, the prerequisites, 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 *Duā'* in any language of your choice.

## 5.0 SUMMARY

This unit examines 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 the observation of the rituals of the devotional worship is also discussed in the unit.

In addition,, 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*. *Duā'* is a supplication, an invocation and humble making of request to Almighty Allah. *Duā'* is a voluntary duty which has no specific time, nor specific routine and procedure. The unit concludes with a discussion of the differences between *Ṣalāt* ritual prayer and *Duā'* supplication.

## 6.0. TUTOR - MARKED ASSIGNMENTS

- Define *Ṣalāt* and *Duā'* and show the differences between them.
- Describe a complete *rak'ah* of *Ṣalāt* and mention the number in each of the five daily prayers.

Identify some verses of the glorious *Qur'ān* which support the prescribed times of prayer in Islam.

## **7.0 REFERENCE/FURTHER READINGS**

Nadwi, S. Abu `l-Hasan Ali (1972). *The Four Pillars of Islam*, eng. tr. M. Asif Kidwai. Lucknow: Islamic Research and Publications.

Doi, A. Rahman I. (1972). *The Cardinal Principle of Islam*, Lagos: Islamic Publication Bureau.

Hamīdullah, M. (1981). *Introduction to Islam*, Lagos: Islamic Publication Bureau

Ali, A.Y. (1977); *The Holy Quran, English Translation and Commentary*, U.S.A.; American Trust Publication.

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

## UNIT 4: THE DAILY, *JUMU'AH* AND TWO *EID* PRAYERS

### CONTENTS

- 1.0: Introduction
- 2.0: Objectives
- 3.0: Main Content
  - 3.1: The Five Daily Prayers
  - 3.2: The *Jumu'ah* 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 OBJECTIVE

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.

The Holy Book speaks further in Chapter 4 Verse 103:

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

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) 'Aṣr': - 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) 'Ishā' : - 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*, *Ḍuhā* etc. etc.

# TIMES OF THE OBLIGATORY ṢALĀTS AND THEIR NUMBER OF RAK‘AHS

S/No	Name of Prayer	Prescribed period (approximately)	<i>Fard</i>	Number of <i>Rak’ahs</i> <i>Sunnah</i>	Notes
1	<i>Ṣalāt Ṣubh</i>  Morning prayer.	From dawn till sunrise	2, Loud Reading ( <i>Qirā’ah</i> )	2, Before <i>Fard</i>	No <i>Nawāfil</i> or any <i>saj-dah</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> .	
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>	
5	<i>Ṣalāt ‘Ishā.</i>  The Night	From about 7.30 p.m. when the red	4, Loud <i>qirā’at</i> in the first	2 or 4 <i>Sunnah</i>	2 <i>rak’ahs</i> plus 1 <i>rak’ah</i> of



	Prayer	glow in the west has disappeared till midnight.	two rak- 'ahs & silent <i>qirā'at</i> in the last two Rak- 'ahs	before the <i>farḍ</i>	<i>witr</i>
--	--------	---	--	---------------------------	-------------

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

The Friday prayer is obligatory for every Muslim, except the slaves, the women, the children 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 إِنْ 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.

### 3.3 The Two *Eid Ṣalāts* (*Eidu `l-Fiṭr* and *Eidu `l-Adhā* Prayers )

#### A. *Eidu `l-Fiṭr* Prayer

The Muslims celebrate *Eidu `l-Fiṭr* 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 (ﷺ) 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-‘ahs* 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-Fitr*. 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 quiet 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 Exercises

- Mention the five daily prayers in Islam and explain their significance.
- Discuss the *Jumu'at* prayer briefly.
- 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 *rātibī* 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**

- 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.
- 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**

Doi, A. Rahman I.(1972). *The Cardinal Principle of Islam*, Lagos: Islamic Publication Bureau.

Ali, A.Y. (1977). *The Holy Quran, English Translation and Commentary*, U.S.A.: American Trust Publication.

‘Abdalātī, Hamūdah (1978). *Islam in Focus*, Kuwait: Salimiyya.

Hamīdullah, M. (1981). *Introduction to Islam*, Lagos: Islamic Publication Bureau

## **UNIT 5: JAMĀ ‘AH, QAṢR, MARĪḌ AND JANĀZAH PRAYERS.**

### **CONTENTS**

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1:	<i>Jamā‘ah</i> (Congregation) Prayer and its Significance
3.2:	<i>Qaṣru ‘ṣ-Ṣalāt</i> (shortening of <i>ṣalāt</i> on a Journey)
3.3:	Prayer of the Sick ( <i>Marīḍ</i> )
3.4:	<i>Ṣalātu ‘l-Janāzah</i> (Funeral Prayer).
3.5:	The Grave
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-Marīḍ*, 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

- observe prayer in congregation and understand its significance
- describe prayer of the traveller and the sick and describe how they are observed.
- describe how to observe the *Janāzah* prayer.
- say when and 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 الرَّاكِعِينَ

And be steadfast in prayer; practice regular charity, and bow

down your heads with those who bow down in worship. (Q 2:43)

Even in battlefield, there is instruction about observing the prayer collectively. 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 others 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 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 avail members having a 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 worshippers getting conscious of their membership of a universal brotherhood.

### Self Assessment Exercise

- Explain 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 sunset. The traveller is allowed to continue to shorten the prayer till he returns as long as he does not settle down any where. He should resume saying his prayers in full wherever he settles down for more than three 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 *‘Ishā*’ prayer, and performing both of them together at a later time. This is called *jam‘u takhīr* (Deferred Joining). The joining could also be done in advance; called *jam‘u taqdīm* (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 Tab<sup>ʿ</sup>k expedition. However, separate *Iqāmah* will be made for each of the combined prayers.

### Self Assessment Exercise

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

### 3.3 Prayer of the Sick (*Marīḍ*)

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 the 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 (ﷺ) 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 traveller who does not want to take advantage of this concession is not committing any sin.

We must endeavour to perform the canonical prayers taking the different postures when we are hail 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-Fātihah*, 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, rules and procedure of observing canonical prayer in congregation and the practice of *Qaṣru ‘s- Ṣalāt*, i.e. 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 has also been explained. *Ṣalāt Janāzah* – Funeral service was the last treated in the unit. It only remains for us to add that this latter *Ṣalāt* is *fard kifāyah*, i. e. communally obligatory. A group of Muslim in the

community must rise up for the occasion. If not, all members of the community become sinners.

## **6.0 TUTOR - MARKED ASSIGNMENTS**

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

## **7.0 REFERENCES AND FURTHER READING**

Lemu, B.A. (1993). *Islamic Studies for Senior Secondary Schools Book I*, Lagos: Islamic Publication Bureau.

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

Ali, M.A. (1986). *The Religion of Islam*, New Delhi: Taj Company.

Ahmed, Nisar (1980). *The Fundamental Teaching of Qurān and Hadith*, New Delhi: *Kitābu 'l-Bahrain*. New Delhi;

## **UNIT 6: TARĀWĪH, TAHAJJUD, ISTIKHĀRAH, ISTISQĀ, KUSŪF AND KHUSŪF**

### **CONTENTS**

1.0: Introduction

2.0: Objectives
3.0: Main Content
3.1: <i>Tarāwīh, Tahajjud, Istikhārah</i>
3. 2: <i>Istisqā, Kusūf And Khusūf</i>
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 *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 explained to you are the *Istisqā, Kusūf* and *Khusūf* prayers; They are all *nawāfil* which are occasional, voluntary and specially 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. *tahajjad*), 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 swelled up due to long stretches of standing. An Hadīth related by Mughīrah 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 a very 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.

As 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:

اَللّٰهُمَّ اِنِّىْ اَسْتَخِيْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ . وَاَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ . فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَتَعْلَمُ وَلَا اَعْلَمُ . وَاَنْتَ عَلَّامُ الْغُيُوْبِ . اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ (وَيُسَمَّى الْاَمْرَ الَّذِى هُمْ يَفْعَلُوْهُ) خَيْرٌ لِّىْ فِىْ دِيْنِىْ وَمَعَاشِىْ وَعَاقِبَةِ اَمْرِىْ ، (اَوْ قَالَ عَجَلْ اَمْرِىْ وَاَجِلْهُ فَسَاقِدْهُ لِىْ ، وَيَسِّرْهُ لِىْ ، ثُمَّ بَارِكْ لِىْ فِيْهِ ، وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ (وَيُسَمَّى الْاَمْرَ اَيْضًا) شَرٌّ لِّىْ فِىْ دِيْنِىْ وَمَعَاشِىْ وَعَاقِبَةِ اَمْرِىْ ، (اَوْ قَالَ عَجَلْ اَمْرِىْ وَاَجِلْهُ فَاصْرِفْهُ عَنِّىْ وَاصْرِفْنِىْ عَنْهُ ، وَاَقْدِرْ لِىِ الْخَيْرَ حَيْثُ كَانَ ثُمَّ اَرْضِنِىْ 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. (Bukhāri)

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 practised by the Prophet (S). It is observed in the open at the outskirts 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-Khusūf wa‘l-Kusūf* (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

- Reflect again over the trio of *Istisqā*, *Khusūf* and *Kusūf* prayers and show their significance.
- 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 (ﷺ) 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. TUTOR MARKED ASSIGNMENT**

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

## **7.0. REFERENCE/FURTHER READING:**

Nadwi, S. Abu `l-Hasan Ali (1972). *The Four Pillars of Islam*, Eng. tr. M. Asif Kidwai, Lucknow: Islamic Research and Publications.

Doi, A. Rahmān I.(1972). *The Cardinal Principle of Islam*, Lagos: Islamic Publication Bureau.

Hamidullah, M. (1981). *Introduction to Islam*, Lagos: Islamic Publication Bureau

## **UNIT 7: DIVISIONS OF ṢALĀT ACTIVITIES**

Contents

1.0: Introduction



2.0: Objectives

3.0: Main Content

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 *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. Recitation of a *sūrah* or a 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* to the left hand side if there is a person praying there.
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 *rabbānā 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- A'lā* in the *sujūd* (prostrations).
10. Saying of *āmīn* after the recitation of the *Sūratu 'l-Fātihah* silently when the *Sūratu 'l- fātihah* is recited silently; loudly if the *fātihah* 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 School.
- 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 *Ṣalāt*

The *Mubṭilāt* of *Ṣalāts* (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 air on 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 *sahw* prostration is done after completing *tashahhud* in the final sitting position. One turns 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 *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

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

## 7.0. REFERENCES/FURTHER READINGS

Doi, A. Rahman I.(1972). *The Cardinal Principle of Islam*, Lagos: Islamic Publication Bureau.

Hamīdullah, M. (1981). *Introduction to Islam*, Lagos: Islamic Publication Bureau

Aṣ-Ṣawwāf, Mujāhid Muhammad (1977). *The Muslim Book of Prayer*, Mecca: Saudi Arabia.

## MODULE 2: ZAKĀT

Unit 1: Significance of *Zakāt*

Unit 2: Conditions for *Zakāt*

Unit 3: Items on which *Zakāt* is payable

Unit 4: Collection and Distribution of *Zakāt*

Unit 5: Moral, Social, Economic and Spiritual Significance of *Zakāt*

## **UNIT 1: SIGNIFICANCE OF ZAKĀT**

### **CONTENTS**

1.0	Introduction
2.0	Objectives
3.0	Main Contents
3.1	Significance of <i>Zakāt</i>
3.2	The <i>Qur'ān</i> and <i>Hadīth</i> on <i>Zakāt</i>
3.3	Distinctions between <i>Zakāt</i> and <i>Sadaqah</i>
3.4	<i>Zakātul Fitri</i>
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignments
7.0	References/Further Readings

### **1.0 INTRODUCTION**

Islam is built upon five fundamental pillars – *Īmān* (Faith), *Ṣalāt* (an obligatory devotional activity observed five times daily) *Zakāt* (annual compulsory charity), *Ṣawm* (Fasting, particularly in the month of Ramadan) and *Hajj* (pilgrimage to Makkah). The importance of *Zakāt* is underscored by its being one of these fundamental pillars of Islam. In this unit, we shall consider the significance of *Zakāt* from the perspectives of the *Qur'ān* and the *Hadīth*. We shall also do a comparison between *Zakāt* and *Ṣadaqah* which is closely related to it. Another charitable institution, *Zakātu `l-Fitr* will also be examined.

### **2.0 OBJECTIVES**

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

- a. Define *Zakāt*
- b. Quote references from the *Qur'ān* and the *Hadīth* on *Zakāt*
- c. State differences between *Zakāt* and *Ṣadaqah*.
- d. State similarities between *Zakāt* and *Ṣadaqah*
- e. Highlight similarities between *Zakāt* and *Zakātu `l-Fitr*
- f. State differences between *Zakāt* and *Zakātu `l-Fitr*

### **3.0 MAIN CONTENT**

#### **3.1 Definition of *Zakāt***

*Zakāt* is the third pillar of Islam introduced in the second year of the *Hijrah* (Prophet Muhammad's migration from Makkah to Madinah).

It is the annual compulsory alms-giving which is collected from the wealthy in the cause of Allah such as giving the poor and the needy. It is also a means of wealth purification and growth for the rich.

A broader understanding of the term *Zakāt* would be grasped when one considers the word from its literal and technical perspectives. Literally, *Zakāt* may mean growth or purification depending on the context of use. By growth, it implies that the wealth of the giver of *Zakāt* will surely increase and multiply just like crops do given the required or necessary conditions. Not only this, the wealth will also be purified. This idea is stated in the *Qur'ān* chapter 9, verse 103, where Allah says, 'take alms from their wealth so that you may cleanse them thereby and cause them to grow in purity'.

Technically, however, the term *Zakāt* refers to that compulsory duty of a Muslim by which he gives out specified proportion of his wealth, once in a year according to specified terms and conditions. These terms and conditions will be discussed in units 2 and 3 of this course.

#### Self Assessment Exercise 3.1

Explain the literal and technical meaning of *Zakāt*.

### 3.2 The *Qur'ān* and *Hadīth* on *Zakāt*

The *Qur'ān* contains Allah's injunctions to man with regards to all aspects of his life, while the *Hadīth* is the record of how these injunctions were put to actual practice or explained by the Prophet, Muhammad (s.a.w.) through whom the divine injunctions were brought to humanity. Both are therefore, considered as the basic or primary sources of Islam. *Zakāt*, therefore, being one of the fundamental principles or pillars of Islam, has its basis from both.

In the *Qur'ān*, references abound with regards to the injunctions of Allah pertaining to *Zakāt*; and as a way of emphasizing its importance, *Zakāt* is usually preceded by injunction on *Ṣalāt*. Some of them are as follows:

“Observe the *Ṣalāt* and give *Zakāt*...” (Q. 2: 110)

“And be steadfast in *Ṣalāt* - prayer and give *Zakāt*...” (Q.2 : 43)

“Those who believe and do righteous deeds and establish *Ṣalāt* and give *Zakāt*...” (Q.2 : 277)

“... and those who establish *Ṣalāt* and give *Zakāt*...” (Q. 4: 162)

In the same manner, the Prophet, Muhammad (ﷺ) also used to stress the importance of *Zakāt*. There are several of his Traditions in which *Zakāt* is mentioned. These are some of them:

In the *Hadīth* no. 2 of the popular forty collection of an-Nawawī, *Zakāt* was mentioned along with other pillars of Islam in the Prophet’s response to one of angel Jibril’s questions about Islam.

In another Tradition, Abu Hurayrah was reported to have narrated that a Bedouin once came to the Prophet asking to be guided on what to do in order to enter paradise. His response was, “Worship Allah and do not associate partners with Him; observe *Ṣalāt*; give *Zakāt* ; perform *Hajj* and fast in Ramadan.

According to Ibn Abbas, when Mu’adh bn Jabal was appointed as a missionary to Yemen by the Prophet, among other things, he was asked to let them know that Allah has enjoined compulsory *Ṣadaqah* in their wealth, which should be collected from the rich amongst them and be distributed to their poor ones...”.

It is also on record that one of the causes of *hurūbu riddah* (war against apostasy) fought by Abu Bakr, the first of the *Khulafāh a`r-Rashidūn* (Rightly Guided Caliphs) was the refusal of some people to pay the *Zakāt*. This event shows the important position of *Zakāt* in Islam, even after the death of the Prophet.

### Self Assessment Exercise 3.2

1. Give references from the *Qur’ān* on *Zakāt*.
2. Quote references from the *Hadīth* on *Zakāt*

### 3.3 Distinctions Between *Zakāt* and *Ṣadaqah*

Another term that is commonly used in the *Qur’ān* that is closely associated with *Zakāt* and often used interchangeably with it is



*Ṣadaqah*. (e.g. *Qur'ān* chapter 9 verses 60 and 103). However, in technical terms and application, *Ṣadaqah* has come to be recognized as being different from *Zakāt*. While *Ṣadaqah* is considered as voluntary (*mustahab*) charity, *Zakāt* is considered as compulsory (*fard*) charity.

In order to clearly appreciate and better understand the position of *Zakāt* in Islam, it is necessary therefore, to highlight some distinctions between it and *Ṣadaqah*. Below are some of these distinctions:

- a. *Zakāt* is compulsory (*Fard* or *Wājib*) while *Ṣadaqah* is not. The implication of this is that non-payment of *Zakāt* attracts sanctions to the defaulter but nobody can be punished for not giving *Ṣadaqah*. And by implication, the reward for *Zakāt* is greater than that of *Sadaqah*.
- b. Items on which *Zakāt* is paid are specified (minerals, grains, livestock and money) but *Ṣadaqah* may be given from any item at the owner's disposal.
- c. There is a fixed rate for *Zakāt* (e.g. 2.5 % for currency) but this is not the case with *Ṣadaqah*. The owner can decide to give as much or as little as he wishes.
- d. *Zakāt* is paid annually but *Sadaqah* can be given as often as it is convenient for the owner.
- e. *Zakāt* is paid only on tangible materials while *Ṣadaqah* may be intangible and non-material. According to a tradition of the Prophet, Muhammad (s.a.w.) *Ṣadaqah* could be a smile or removal of harmful objects from the road or even verbal glorification of Allah.
- f. To pay the *Zakāt*, some conditions have to be met, such as *niṣāb* (minimum amount of wealth on which *Zakāt* can be paid) ; the wealth on which *Zakāt* is to be paid must have been in possession for a whole year particularly in the case of currency; e.t.c. giving of *Ṣadaqah* does not require such conditions.

- g. The beneficiaries or recipients of *Zakāt* are clearly stated in the *Qur'ān* (Q.9: 60). This implies that the owner of the wealth (benefactor) is restricted as to who should or could benefit from what he is giving. However, in the case of *Ṣadaqah*, there is no such restriction. The owner is free to give whoever he pleases or wishes.

### Self Assessment Exercise 3.3

1. State differences between *Zakāt* and *Ṣadaqah*.
2. In what ways is *Zakāt* similar with *Ṣadaqah* ?

### 3.4 *Zakātul Fitr*

Another kind of charity in Islam is the *Zakātu `l-Fitr*. It is the charity that is given at the end the Ramadan fast. It is due from the 28<sup>th</sup> day of Ramadan until the *ʿĪd* prayer is observed on the 1<sup>st</sup> day of the Islamic month of Shawwāl which is the *ʿĪd al-fitr* Day, the festival which marks the end of the Ramadan fast.

*Zakātul Fitr* is given from staple food items especially grains at the rate of a *saʿ* (four *ʿMudus*; a *ʿMudd* is two-palm full of an average man.) on behalf of every member of a family and others under his care in the same house hold irrespective of age, sex or status, by the family head. This is to be given out before the observance of the *ʿĪd* prayer.

Ibn Abbās related that, the Prophet makes the charity of *ḥiṭr* compulsory as a purification for the fasting one from indecency and obscenity; and food for the needy; whoever gives it before the prayer of *ʿĪd al-fitr*) it is an acceptable charity, he who gives it thereafter has only given an ordinary charity. (Abu Dawud)

*Zakātu `l-Fitr* has many similarities with *Zakāt* which is one of the pillars of Islam. In order therefore, to establish a distinction between the two, the term ***Zakāt*** ordinarily applies to the compulsory charity duty. Some of these similarities are as follows.

1. Just like the obligatory *Zakāt*, one of its purposes is to purify the fast observed as mentioned in the tradition of the Prophet quoted above.

2. It is also meant to provide the less privileged with food for the feast.
3. *Zakātu `l- fītr* is given out of specified item. (i.e. food)
4. It is given annually (at the end of Ramadan) like the obligatory *Zakāt*.
5. The rate of *Zakātu `l- Fitr* is also fixed. It is a *ṣā'*. A *Ṣā'* is four 'Muddus'; a 'Muddu' is two-palm full of an average man.

#### Self Assessment Exercise 3.4

1. Highlight the similarities and dissimilarities between the obligatory *Zakāt* and the *Zakātu 1- Fitr*

## 4.0 CONCLUSION

*Zakāt* , the annual compulsory charity is one of the pillars of Islam as established by the *Qur'ān* and the Hadīth which are the basic sources of the religion . *Ṣadaqah* is another word that is closely associated with *Zakāt*. Although, they both refer to charity, *Zakāt* is compulsory while *Ṣadaqah* is voluntary. Another institution of charity in Islam is the *Zakātu `l-Fitr* which is the giving of staple food to the needy at the end of the Ramadan fast.

## 5.0 SUMMARY

In this unit, *Zakāt* has been defined as the annual compulsory alms-giving. It is one of the fundamental pillars of Islam according to the *Qur'ān* and the Hadīth. We also considered *Ṣadaqah* which is closely related to *Zakāt* but different from it. Some distinctions between the two were highlighted. Finally we looked at *Zakātu `l-Fitr*, another charitable act in Islam that is observed at the end of the Ramadan fast.

1. Expatiate upon the significance of *Zakāt*. Quote references from *Qur'ān* and the *Ḥadīth* to support your points.

4. State five differences between *Zakāt* and *Ṣadaqah*.

5. Give four similarities between *Zakātu 'l-Fitr* and obligatory *Zakāt*.

7.0

## REFERENCES/FURTHER READINGS

Abdu-Rauf Muhammad (1982), *Islam, Faith and Devotion*, Nigeria: Islamic Publications Bureau.

Adeniyi, Z.O. (2009), *A`z-Zakāt*, (A Course Material Developed for the National Open University of Nigeria).

Sābiq, Sayyid (1983); *Fiqhu 's-Sunnah*, vol.1. Beirut: Dār al-Fikr.

Kidwai, Mohammed Asif (1979), *What Islam Is*. Lucknow: Academy of Islamic Research and Publications.

Mawdudi, S.A.A. (1985), *Let Us Be Muslims*. Leicester: The Islamic Foundation, pp.207-208

## UNIT 2                      **CONDITIONS FOR *ZAKĀT***

### **CONTENTS**

1.0	Introduction
2.0	Objectives
3.0	Main Contents
3.1	General Conditions
3.1.1	Islam
3.1.2	Maturity or Adulthood
3.1.3	Freedom from being a slave
3.1.4	Sanity
3.2	Specific Conditions
3.2.1	Ownership
3.2.2	<i>Niṣāb</i> : (minimum amount of wealth on which <i>Zakāt</i> may be paid.)
3.2.3	<i>Hawl</i> : (time frame)
3.2.4	Freedom from debt
4.0	Conclusion
4.0	Summary
6.0	Tutor-Marked Assignments
7.0	References/Further Readings

### 1.0                      **INTRODUCTION**

In our discussion in unit 1, *Zakāt* is considered as a compulsory duty just like other fundamental pillars of Islam like *Ṣalāt*, *Ṣawm* and *Hajj*. This implies that it is an obligatory duty on every Muslim. However, as usual in Islam, Allah does not place an unbearable burden on His servants (Q.2: 285). Before *Zakāt* is considered to be due on one's property or wealth, certain conditions must be met. We shall discuss these conditions in this unit.

### 2.0                      **OBJECTIVES**

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

1. State the general conditions for *Zakāt*.
2. State the specific conditions for *Zakāt*
2. Explain the general conditions for *Zakāt*

3. Explain the specific conditions for *Zakāt*  
3.0 Main Content

3.1 **General Conditions for *Zakāt***

Generally, in Islam, religious obligations become compulsory only on individuals with the following qualities:

- a. **Islam:** it is a requirement that anyone who wants to carry out any Islamic religious obligation or devotional activity to be a Muslim. i.e. a believer in the teachings and practice of the religion of Islam. If a non-Muslim should observe any of the Islamic injunction, such will not be valid. Therefore, *Zakāt* may be paid only by a Muslim.
- b. **Maturity or Adulthood:** religious duties are not binding or compulsory for minors in Islam although, they should be encouraged to do them. For instance the Prophet in one of his traditions was reported to have instructed parents to request their children to observe the *Ṣalāt* at the age of seven but they should be sanctioned at the age of ten, if they fail to observe the religious obligation. So *Zakāt* is not binding on minors but they could be encouraged to give others or share with them from their belongings.
- c. **Freedom from being a slave:** since slaves are people under bondage and as such are not free to do whatever they like, except with the permission of their masters, they are exempted from many religious duties in Islam. As a result of this, a slave is exempted from the obligation of *Zakāt*.
- d. **Sanity:** in Islam, acts of worship or devotion must be carried out deliberately, consciously and intentionally. The Prophet was reported to have said in Ḥadīth No. 1 of An-nawawi's collection that actions shall be judged and rewarded according to the intention behind them. It therefore, implies that persons not in their right senses or frame of mind are not required to pay the *Zakāt* nor carry out any other religious obligation for that matter in Islam.

Self Assessment Exercise

List and explain the general conditions required for obligations in Islam.

### 3.2 Specific Conditions for *Zakāt*

For *Zakāt* to be valid there are some specific conditions that should be met. These conditions are discussed below:

3.2.1 **Ownership:** the person paying *Zakāt* must be the true owner of the property from which it is to be paid. He should have total and complete authority over the wealth.

3.2.2 ***Niṣāb*:** (minimum amount of wealth on which *Zakāt* may be paid.) this is the fixed amount of wealth an individual could have before he pays the *Zakāt*. If one has less than this amount, he is not obliged to pay the *Zakāt*. E.g. the nisab for gold currency at the time of the Prophet was 20 dinar while that of silver currency was 200 dirham. This will be discussed in more details in unit 3.

3.2.3 ***Hawl* :**( time frame) another condition for the validity of *Zakāt* is that the wealth from which it is to be paid should have been in possession of the owner for a whole year. This condition is specifically required in the case *Zakāt* on money.

3.2.4 **Freedom from Debt:** an individual paying *Zakāt* must as a matter of course be free from any financial obligation as at the time of payment. Debts and any other financial obligation must have been settled before paying *Zakāt*.

#### Self Assessment Exercise

State the specific conditions governing the obligation of *Zakāt*.

### 4.0 CONCLUSION

*Zakāt*, the annual compulsory charity in Islam has been enjoined on all Muslims. However, Ownership of *Niṣāb*, *Hulūl al- Hawl* and Freedom from debt are the conditions that should be met before this obligatory duty becomes binding on an individual he must have met the necessary conditions. If these conditions are not met, then the obligation of *Zakāt* cannot hold.

### 5.0 SUMMARY

In this unit we have discussed the general as well as specific conditions that should be met before the obligation of *Zakāt* becomes binding on a Muslim.

They are, being a Muslim, an adult, sane and not in bondage of slavery as generally required for other religious duties in Islam; and specifically for the validity of *Zakāt*, we have rightful ownership, *niṣāb*, *hawl* and being free from debt.

## **6.0 TUTOR MARKED ASSIGNMENTS**

1. State the general conditions for *Zakāt*.
2. State the specific conditions for *Zakāt*
3. Explain the general conditions for *Zakāt*
4. Explain the specific conditions for *Zakāt*

## **7.0 REFERENCES/FURTHER READINGS**

## **7.0 REFERENCES/FURTHER READINGS**

Abdu-Rauf Muhammad (1982), *Islam, Faith and Devotion*, Nigeria: Islāmic Publications Bureau.

Adeniyi, Z.O. (2009), *A`z-Zakāt*, (A Course Material Developed for the National Open University of Nigeia.

Sābiq, Sayyid (1983); *Fiqhu `s-Sunnah*, vol.1. Beirut: Dār al-Fikr.

Kidwai, Mohammed Asif (1979), *What Islam Is*. Lucknow: Academy of Islāmic Research and Publications.



## UNIT 3: THE *NIṢĀB* AND THE ITEMS ON WHICH *ZAKĀT* IS PAYABLE

### CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Contents
3.1	Items on which <i>Zakāt</i> is paid.
3.2	<i>Nisāb</i> For Items On Which <i>Zakāt</i> Is Paid And Rate
3.3	Items on Which <i>Zakāt</i> is not to be Paid
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignments
7.0	References/Further Readings

#### 1.0 INTRODUCTION

As mentioned earlier, the payment of *Zakāt* is governed by certain conditions. One of them is that items on which *Zakāt* is paid are specified. In the same vein, there are fixed rates as well as minimum amount of such wealth one could have before *Zakāt* is considered due on it. i.e. *nīṣāb*. In this unit we look at these items and the *nīṣāb* for each of them as well as their rates.

#### 2.0 OBJECTIVES

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

- i. List the items on which *Zakāt* is paid
- ii. State the *nīṣāb* for each item on which *Zakāt* is paid
- iii. Mention the rate at which *Zakāt* is paid on each of the items
- iv. List items on which *Zakāt* is not paid

#### 3.0 MAIN CONTENT

##### 3.1 Items On Which *Zakāt* Is Paid.

*Zakāt* is paid on the following items:

- i. gold and silver
- ii. currency notes or money
- iii. minerals
- iv. farm produce
- v. live stock such as camel, cattle, goat and sheep
- vi. fruits such as dried dates, raisin and olives

- vii. commodities for trade (merchandise)
- viii. *Rikāz*: This refers to relics or treasures of ancient times that is excavated.

### 3.2 The *Niṣāb* For Items On Which *Zakāt* is Paid And Rate

#### 3.2.1 *Gold, Silver And Money*

The *nīṣāb* for gold, silver and money depends on the current value of gold which changes from time to time. In the days of the Prophet (s.a.w.) the *nīṣāb* for gold was 20 Dinars, that of silver was 200 Dirham and the nisab for money was the value of 200 Dirhams. It is therefore, necessary to know the current value of gold and silver before *Zakāt* is paid on them.

The rate at which *Zakāt* is paid on gold, silver and currency money) is 2.5 % or one fortieth of the total value.

#### 3.2.2 *Farm Produce (Grains)*

The *nīṣāb* for grains and other farm produce is 40 sai or 1,200 Mudu`n-Nabiyy (what can be contained by the hands of average size held together)

The rate is one tenth but if the produce was grown with artificial irrigation then it is one twentieth.

It should be noted that *Zakāt* is due on farm produce at the time of its harvest which could be more than once in a year.

#### 3.2.3 *Livestock*

*Zakāt* on livestock is due once in a year just like gold, silver and money but unlike farm produce.

The *nīṣāb* for camel is 5 while that of cattle is 30 and 40 in the case of goat or sheep. The rate is shown in the table below.

Table 1: rate of *Zakāt* on Camel

Number of Camels	<i>Zakāt</i> Rate
5-9	1 sheep
10-14	2 sheep
15-19	3 sheep
20-24	4 Sheep
25-35	Female camel between 1 and 2 year old
36-45	Female camel between 2 and year old
46-60	Female camel between 3 and 4 year old
61-75	Female camel between 4 and five year old
76-90	2 female camels between 2 and 3 year old
91-120	2 female camels between 3 and 4 year old
***The rate after this for every 40 camels is a 2-year female camel; and	

for each 50 camels 1 three-year female camel
--

Table 2: rate of *Zakāt* on Cow

Number of cows, etc	<i>Zakāt</i> Rate
30 -39	1 one year-old cow
40-59	1 two-year-old cow
60-69	2 one-year old cow
70-79	1 one-year old and 1 two-year old
80-89	2 two-year-old
90-99	3 one-year-old
***For every 30 thereafter is 1 one-year-old or 1 two-year-old for every 40	

**Table 3: rate of *Zakāt* on Sheep**

Number of Sheep	<i>Zakāt</i> Rate
40-120	1 goat
121-200	2 goats
201-300	3 goats
301-400	4 goats
401-500	5 goats
After which it will be a goat for every 100	

### 3.2.4 *Merchandise Articles*

The *nīṣāb* for items of trade such as cloth, books, machinery, and e.t.c. is that of silver which is 200 Dirhams and the rate is also 2.5 %. *Zakāt* is paid on items of merchandise annually.

### 3.2.5 *Minerals and Excavated Treasures*

There is no nisab for minerals and *rikāz* but the rate is 5% of whatever is extracted from the ground.

### 3.2.6 *Items on Which Zakāt Is Not Paid*

- Gold, silver and money not up to the *nīṣāb*. This includes jewelries of ladies not meant for sale.
- Personal effects such as clothing and household items.
- Perishable fruits and vegetables.

### **Self Assessment Exercise**

List the items on which *Zakāt* is paid and state the *nīṣāb* for each item.

## CONCLUSION

*Zakāt* is paid only on the items specified as highlighted in this unit. It is also a requirement that the items reach the specified minimum (*nīṣāb*) before *Zakāt* becomes payable on them. A fixed rate is also attached to each category of items on which *Zakāt* is paid.

### 5.0

#### SUMMARY

In this unit we have discussed the items on which *Zakāt* is paid such as, minerals, gold, silver, money, farm produce, livestock and merchandise. The nisab and rate for each of them were mentioned. Finally, we listed items on which *Zakāt* is not paid.

### 6.0

#### TUTOR-MARKED ASSIGNMENTS

Mention the rate at which *Zakāt* is paid on each items that attracts *Zakāt*; Then list items on which *Zakāt* is not paid.

### 7.0

#### REFERENCES/FURTHER READINGS

Abdu-Rauf Muhammad (1982), *Islam, Faith and Devotion*, Nigeria: Islāmic Publications Bureau.

Adeniyi, Z.O. (2009), *A`z-Zakāt*, (A Course Material Developed for the National Open University of Nigeia.

Sābiq, Sayyid (1983); *Fiqhu `s-Sunnah*, vol.1. Beirut: Dār al-Fikr.

Kidwai, Mohammed Asif (1979), *What Islam Is*. Lucknow: Academy of Islāmic Research and Publications.

## UNIT 4

## COLLECTION AND DISTRIBUTION OF *ZAKĀT*

### CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Contents
	3.1. Collection and Distribution Of <i>Zakāt</i>
	3.2. Beneficiaries of <i>Zakāt</i>
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignments
7.0	References/Further Readings

### 1.0 INTRODUCTION

In the previous units, we have discussed the meaning of *Zakāt* and the various conditions that govern its payment. We also looked at the items on which *Zakāt* is paid as well as the rates at which it is paid. Here, we shall discuss the way *Zakāt* is collected and distributed.

### 2.0 OBJECTIVES

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

- i. Explain how the *Zakāt* is to be collected and distributed.
- ii. State the responsibilities of the administrators of the *Zakāt* fund.
- iii. List the beneficiaries of *Zakāt* according to the *Qur'ān*.
- iv. Quote the relevant portion of the *Qur'ān* in respect of *Zakāt* beneficiaries.
- v. Explain the role of the Muslim community towards the realization of the objectives of *Zakāt*.

### 3.0 MAIN CONTENT

#### 3.1 *Collection and Distribution of Zakāt*

*Zakāt* is a socio-economic institution put in place by Islam to promote the welfare of the less privileged in the *Ummah* (Muslim community). It is therefore, the duty of the Islamic government to administer the *Zakāt* fund. This responsibility includes the identification of individuals eligible to pay, calculation of how much to be paid, collection of the payment and distribution to the various beneficiaries

of the fund. This was the practice in the early days of Islam. The actualization of this pillar of Islam is one of the various challenges of Muslims living under non-Islamic governments.

*Zakāt* should be centrally collected and distributed by designated officials of the Islamic government. Where this arrangement is not in place, the Muslim community should take up the challenge of *Zakāt* administration. A situation where individuals are left to do it personally may not yield the best desired result.

### SELF ASSESSMENT EXERCISE 3.1

1. Explain how the *Zakāt* is to be collected and distributed.
2. State the responsibilities of the administrators of the *Zakāt* fund.

### 3.2 *Beneficiaries of Zakāt*

One significant thing about *Zakāt* is the fact that Allah has categorically specified its beneficiaries and the purposes for which it can be used for one of them. However, a close examination of the list of these beneficiaries reveals its comprehensiveness in terms of coverage. All categories of people that may require assistance are included.

The beneficiaries are stated in the *Qur'ān* chapter 9, verse 60.

The alms are only for the poor, the needy, those who collect them, those whose hearts are to be reconciled, to free the captives and the debtors, for the cause of God, and for the travelers; a duty imposed by God. God is All-Knowing, All-Wise.

Eight categories of beneficiaries are mentioned in this verse and they are as follows:

*Al-fuqarā* (pl. of *Al-faqīr*): the poor, here connotes a state of destitution i.e one who lacks any material possession and means of livelihood. His situation may be due to disability and as such unable to earn a living. (Ali, M.M. 1986)

*Al-Masākīn* (sing. *miskīn*), the needy. Unlike the poor (*al-faqīr*) who does not have at all, this only does not have enough resources to cater for basic needs. If given a little help he can become independent e.g. the unemployed. (Ali, M.M. 1986)

*Al-āmilīna alayha* (The administrators of the fund): these are the officials appointed to administer the fund.

*Al-mullafat liqulūbihim*: those whose hearts are to be reconciled (converts): these are people who as a result of their conversion to Islam may be prone to some forms of financial hardship.

*Ar-riqāb* (To free slaves): The slaves here connote two categories of people. The first are those under contract to pay their masters. The second is the one who is totally under slavery. In the two instances, *Zakāt* fund can be used to liberate them if their freedom is attached to monetary value. This provision is inclusive of the next group of beneficiary.

*Al-gārimīn* (The debtors): these are people who are unable to pay debts incurred on essential lawful obligations without any extravagance. These categories of people include those who have borrowed money for personal expenditures like marriage, residence, medicals, liability to others and so on.

*Fī Sabīlillah* (For the cause of God): This implies all activities directed at promoting the cause of Islam and Muslims in all ramifications which include building of mosques, Islamic centres, publication of Islamic literature and many other things.

*Ibn Sabīl* The (stranded) traveler: this refers to anybody who may be rich or poor but stranded outside his locality by running out of funds or basic materials to sustain himself.

### **Self Assessment Exercise 3.2**

List the beneficiaries of *Zakāt* according to the *Qur'ān*; quote the relevant portion of the *Qur'ān* to support your submissions.

## **4.0 CONCLUSION**

Considering the important role *Zakāt* is meant to play in the society, the task of its collection and distribution is the responsibility of the Islamic government. Where the government is not in position to do it, then it becomes the responsibility of the Muslim community. The beneficiaries of the *Zakāt* fund are mentioned in the *Qur'ān* Chapter 9 verse 60.

## **5.0 SUMMARY**

In this unit we have discussed how *Zakāt* should be collected and distributed. For effectiveness, the need to have it administered by an institution of the Muslim community was highlighted. We also highlighted the beneficiaries of *Zakāt* as mentioned in the *Qur'ān*.

6.0 TUTOR MARKED ASSIGNMENTS

List the beneficiaries of *Zakāt* according to the *Qur'ān*; quote the relevant portions of the *Qur'ān* to buttress your points.

2. Explain the role of the Muslim community towards the realization of the objectives of *Zakāt*

7.0 REFERENCES/FURTHER READINGS

Abdu-Rauf Muhammad (1982), *Islam, Faith and Devotion*, Nigeria: Islamic Publications Bureau.

Adeniyi, Z.O. (2009), *A`z-Zakāt*, (A Course Material Developed for the National Open University of Nigeia.

Sābiq, Sayyid (1983); *Fiqhu `s-Sunnah*, vol.1. Beirut: Dār al-Fikr.

Kidwai, Mohammed Asif (1979), *What Islam Is*. Lucknow: Academy of Islāmic Research and Publications.

Lemu, Aishah (2008), *New Islamic Studies for Junior Secondary Schools*. Nigeria: Islamic Education Trust.



## **UNIT 5      MORAL, SOCIAL, ECONOMIC AND SPIRITUAL SIGNIFICANCE OF *ZAKĀT***

### **CONTENTS**

1.0	Introduction
2.0	Objectives
3.0	Main Contents
3.1	Moral and Social significance of <i>zakāt</i>
3.2	Economic Significance of <i>zakāt</i>
3.3	Spiritual Significance of <i>zakāt</i>
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignments
7.0	References/Further Readings

### **1.0                      INTRODUCTION**

This is the concluding unit of our discussion on *Zakāt*. We have examined *Zakāt* by considering its meaning, the conditions governing its payment, items on which it is paid and the way it should be collected and distributed. Here, we shall discuss the moral, social, economic and spiritual significance of *Zakāt*.

### **2.0                      OBJECTIVES**

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

1. Explain the moral and social significance of *Zakāt*.
2. Explain the economic significance of *Zakāt*
3. Explain the spiritual significance of *Zakāt*

### **3.0                      MAIN CONTENT**

#### **3.1                      *Moral and Social Significance of Zakāt***

*Zakāt* gives one, a sense of fellow feeling, love, kindness, gratitude and generosity. It also prevents people from the evils of envy, rancour and stinginess.

The benefactor is purified from selfishness and greed and the recipient from resentment and envy. The former is protected from stinginess which can kindle evil reaction from the less privilege if there is no proper moral education. He is by obligation enjoined to part with a portion of his wealth. It is naturally expected then, that the poor reciprocates by loving and appreciating the rich who has given up part of his wealth for him eventually, mutual love radiates between both parties and the society at large. The ultimate effect of this will be security of life and property because there will be no frustrated person due to poverty who will want to violently deal with the buoyant by disrupting his business or attacking his personality.

On the other hand, the poor is also protected and cleansed from the fire of envy which devours good deeds as mentioned by the Prophet in the hereafter. This is because envy is considered as an indirect hatred for Allah who bestows such favour on whoever He likes.

#### Self Assessment Exercise 3.1

Explain the moral and social significance of *Zakāt*

### 3.2 *Economic Significance of Zakāt*

3.2.1 Circulation of Wealth as against Concentration: *Zakāt* ensures the circulation of wealth among the members of the society thereby preventing its concentration in the hands of a few. A situation where the rich continues to be richer and the poor, poorer are avoided.

3.2.2 Economic empowerment: Through the institution of *Zakāt*, the poor are empowered earn their own living and as such become not only independent but at the same time able to contribute meaningfully to the development of the society.

#### Self Assessment Exercise 3.2

Explain the economic significance of *Zakāt*

### 3.3 *Spiritual Significance of Zakāt*

3.3.1 Purification of wealth: The possession and with it the soul of the possessor, gets purified and blessed by God. He who does not take out a part of his God-given wealth for his poorer brethren and in the cause of God, his soul and his wealth become tainted with impurity, He is an ungrateful person.

3.3.2 Growth of wealth: The wealth from which *Zakāt* is paid will continue to grow because and in terms of the blessing of Allah it would have accrued.

3.3.3 Reward for obedience to God: The payment of *Zakāt* as a religious obligation attracts reward from the Creator while default by an individual is considered as disobedience or rebellious.

3.3.4 Forgiveness of Sins: Through *Zakāt* sins are forgiven, calamities are pushed away and Allah's mercy is gained. We have it in a Tradition of the Prophet (ﷺ) that charity cleanses one from sins and that when it is given; it falls in the hands of Allah first before those of the recipient.

Self Assessment Exercise 3.3  
Explain the spiritual significance of *Zakāt*

#### 4.0 CONCLUSION

*Zakāt*, although a religious obligation, has a lot of relevance and role to play in all aspects of life. This fact is confirmed by its moral, social, economic and spiritual significance.

#### 5.0 SUMMARY

In this unit, we have discussed some moral, social, economic and spiritual significance of *Zakāt*. These cannot be exhaustively be discussed as they are very many.

#### 5 TUTOR MARKED ASSIGNMENTS

Discuss briefly the moral, social, economic and spiritual significance of *Zakāt*.

#### 7.0 REFERENCES/FURTHER READINGS

Abdu-Rauf Muhammad (1982), *Islam, Faith and Devotion*, Nigeria: Islamic Publications Bureau.

Adeniyi, Z.O. (2009), *A`z-Zakāt*, (A Course Material Developed for the National Open University of Nigeia.

Sābiq, Sayyid (1983); *Fiqhu `s-Sunnah*, vol.1. Beirut: Dār al-Fikr.

Lemu, Aishah (2008), New Islamic Studies for Junior Secondary Schools.

Nigeria: Islamic Education Trust.

## **MODULE 2: *ṢAWM* (FASTING IN ISLAM)**

Unit 1: Significance and Kinds of *Ṣawm* (Fasting in Islam)

Unit 2: Fasting in Other Religions and How it is Observed in Islam

Unit 3: Ramadan Fast (part 1)

Unit 4: Ramadan Fast (part 2)

Unit 5: Moral, Social, Health and Spiritual Significance of Fasting

### **UNIT 1: The Significance and Kinds of *Ṣawm***

#### **CONTENTS**

1.0	Introduction
2.0	Objectives
3.0	Main Contents
3.1	Meaning of <i>Ṣawm</i> (fasting ) in Islam
3.2	The <i>Qur'ān</i> and <i>Hadīth</i> on <i>Ṣawm</i>
3.3	Kinds of <i>Ṣawm</i> (fasting in Islam)
3.4	How to fast in Islam
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignments
7.0	References/Further Readings

#### **1.0 INTRODUCTION**

It will not be out of place to start our discussions in this Module by reiterating the point that there are five fundamental pillars of Islam. One of such fundamental pillars is *Ṣawm* (fasting, especially in the month of Ramadan). Like we enumerated earlier on, others are *Īmān* (faith), *Ṣalāt* (ritual prayer), *Zakāt* (annual compulsory charity) and *Hajj* (pilgrimage to Makkah). In this unit, we shall be discussing the meaning of *Ṣawm* from the perspectives of the *Qur'ān* and the *Hadīth* with particular focus on the various categories of fast available in Islam.

#### **2.0 OBJECTIVES**

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

- Explain the literal meaning of *Ṣawm*.
- Explain the technical meaning of *Ṣawm*.
- Quote relevant portions of the *Qur'ān* on *Ṣawm*.
- Quote relevant traditions of the Prophet on *Ṣawm*.
- Enumerate the categories or kinds of fasts in Islam.

- f. Describe how to fast in Islam.

### 3.0 MAIN CONTENT

#### 3.1 MEANING OF SAWM

Literally, *Ṣawm* or *Ṣiyām* connotes abstinence or to refrain from an action in an absolute manner. It may include abstinence from food, drink, talking, sexual intercourse e.t.c. In the sense of abstaining from speaking the *Qur'ān* says in chapter 19 verse 26, 'Say, I have vowed a fast to the Beneficent God, so I shall not speak to any man today'.

However, in the technical language of Islam, *Ṣawm* or *Ṣiyām* signifies fasting or abstaining from food, drink, sex and immoralities from dawn to dusk. It is one of the fundamental pillars of Islam.

Although, the injunction to fast came in the second year of the Hijrah, just like *Zakāt*, the Prophet and his companions were used to fasting before this time. They used to observe fast on the tenth day of Muharram and on other days voluntarily. (Ali, M.M. 1986)

#### Self Assessment Exercise 3.1

Explain the literal meaning of *Ṣiyām* i. e. fasting in Islam.

#### 3.2 The Qur'ān And Hadīth On Sawm

References to *Ṣawm* or *Ṣiyām* in the *Qur'ān* are many, below are some of them:

O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become pious.  
(Or learn self-restraint) Q2:186

According to an *Hadīth Qudsī* (a Divine Tradition) attributed to the Prophet Muhammad (ﷺ) authentically, Allah says "All the actions of the son of Adam are for him except fasting, it is for Me and I shall give reward for it.

#### Self Assessment Exercise 3.2

1. Quote relevant portions of the *Qur'ān* and a relevant Tradition of the Prophet on *Ṣawm*.

### 3.3 KINDS OF FASTS IN ISLAM

Fasting in Islam may be classified into three kinds in terms of importance as follows:

- i. The Obligatory or Compulsory fast (*Fard*)
- ii. Expiatory fast (*kafarah*)
- iii. The Supererogatory or Voluntary fast (*Tatawwu*)

- 3.3.1 The *Ramadhān* fast is obligatory: this is the one ordained by Allah and mentioned in the *Qur'ān* 2: 183

O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become pious.  
(Or learn self-restraint)

- 3.3.2 The Expiatory fasts (*Kafarah*)

When certain religious commandments are violated, a Muslim must fast in order to expiate for the violation. The expiatory fasts mentioned in the Holy *Qur'ān* are:

- i. Two months successive fasting when a Muslim has killed a believer by mistake and the killer does not have sufficient means to free a slave at his disposal. .Q.4: 92.
- ii. Two months successive fasting when the husband resorts to the practice of *Zihār*. In the days of ignorance before Islam, an Arab would compare the back of his wife to that of his mother. No sooner than he pronounced the words that the relation between husband and wife would be severed as by divorce, but the woman would not be at liberty to leave the husband's house. She would remain there as a deserted woman. Islam denounced this practice vehemently. It ordered that the wife should, on no account be deserted without being given her freedom. But if they want to reconcile and the husband wants to withdraw his statement, he should either free a slave or if he could not find one, fast two consecutive months, or if he is unable to do that feed sixty poor people.

- iii. Three days of fasting when one takes an oath which deprives him of something lawful and he has not the means to feed poor people. Q5:89.
- iv. Fasting for killing a game while one is in the state of Ihram during pilgrimage and he has not the means to feed a poor man. Q5:95.
- v. Three days fasting by pilgrims who, for some reasons, cannot observe fully the requirements of Ihram as an alternative to giving away something in charity and sacrificing an animal. Q2:196.
- vi. *Nadhr*: fasts kept as compensation for not being able to fulfill a promise.
- vii. In the Hadith collection of Imam Bukhārī 30:30, it is stated that if a person breaks his fasts intentionally, he must fast for two successive months by way of expiation.

### 3.3.3 Voluntary fasts

There are traditions of the Prophet in which he specially recommended the following days for voluntary fasts.

- i. Mondays and Thursdays of the week.
- ii. The Tāsū‘ā and Āshūrā i.e. the 9<sup>th</sup> and 10<sup>th</sup> of the lunar month of Muharram.
- iii. Al-Ayyām al-Bīd (the white days), i.e. the 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> of the lunar months. The moon is at its fullest on these days.
- iv. The Arafat day for non-pilgrims, i.e. one day before the Eid-ul-Adhā.
- v. Six days in the month of Shawwal, the month that follows Ramadan.
- vi. It is reported that Dawud (P.B.O.H.) used to fast every day after another. So whoever wants to imitate him should do so.

- vii. The Prophet was reported to have observed many days of fasting in the lunar months of Rajab and Sha'aban, the two months before Ramadan.

### 3.3.3.1 Illegal Fasts in Islam

i. **‘Īd Days**: Muslims are forbidden from fasting on ‘Īd days . These are the 1<sup>st</sup> of Shawwāl (the 10<sup>th</sup> of the Hijrah calendar) and the Day of ‘Arafah (9<sup>th</sup> of Dhul-Hijjah) these days are meant for celebration and merry making

- ii. **Fridays**: Just like ‘id days, it is prohibited for a Muslim to choose to fast deliberately on a Friday.
- iii. A wife is required to seek and have the consent of the husband before observing a voluntary fast.

### Self Assessment Exercise 3.3

1. Enumerate the categories or kinds of fasts in Islam.
2. List five of the expiatory fasts mentioned in the *Qur’ān*.
3. List five of the voluntary fasts recommended by the Prophet.
4. Mention the illegal fasts in Islam.

### 4.0 CONCLUSION

*Ṣawm* (fasting) is one of the five fundamental principles of Islam. A Muslim fasting abstains from food, drink, sexual pleasures and other prohibitions from just before dawn till sunset. Apart from the Ramadan fast which is compulsory there are two other categories of fast in Islam. These are *kafārah* (fasts of expiation or atonement) and *tatawwu’* (voluntary fasts)

### 5.0 SUMMARY

In this unit we have discussed the meaning of *sawm* literally and as an Islamic technical term. We also looked at the *Qur’ān* and the Ḥadīth as



basis for the practice in Islam. Finally we considered the various categories of fasts in Islam.

## **7.0 TUTOR MARKED ASSIGNMENT**

1. Define *Ṣawm* giving its literal and technical meaning. Quote relevant portions of the *Qur'ān* and Tradition of the Prophet to buttress your submission.
- 8.0 Enumerate three kinds of fasts in Islam. List five of the expiatory fasts as mentioned in the *Qur'ān* and five of the voluntary fasts recommended by the Prophet

## **7.0 REFERENCES/FURTHER READINGS**

Abdul-Rauf, Muhammad (1982) *Islam, Faith and Devotion*. Nigeria: Islamic Publications Bureau, p.102.

Ali, Muhammad (1986), *The Religion of Islam*. Delhi: Taj Company.

‘Ayāḏ , Qādī (1982), *Foundations of Islam*, England: World Organisation of Islam Da‘wah

Sābiq, Sayyid (1983), *Fiqh al-Sunnah*, vol.1. Beirut: Dār al- Fikr, 4<sup>th</sup> edition.

Ahmed, A. F. and M. K. Kareem, (2008), *Ṣalāt and Ṣawm*; Zaria, .. Press

Lemu, Aishah (2008); *New Islamic Studies for Junior Secondary Schools*. Nigeria: Islamic Education Trust

## **UNIT 2: FASTING IN OTHER RELIGIONS AND HOW IT IS OBSERVED IN ISLAM**

### **CONTENTS**

1.0	Introduction
2.0	Objectives
3.0	Main Contents
3.1	Fasting In Other Religions
3.2	How Fasting Is Observed In Islam
3.3	Vitiation of Fasts In Islam
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignments
7.0	References/Further Readings

### **1.0 INTRODUCTION**

In unit 1, we discussed the meaning of *Şawm* as well as its various categories in Islam. Here, we shall attempt to give a description of how *Şawm* (fasting) is observed in Islam, its validity and vitiation.

### **2.0 OBJECTIVES**

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

1. Differentiate between fasting in Islam and other religions.
2. Give the reason for fasting in some religions.
3. Describe how fasting is observed in Islam.
4. Highlight the similarities in the way fasting is observed in all the religions discussed.

5. Describe how fasting is observed in select religions other than Islam..
6. Enumerate acts that vitiate fasting in Islam.

### 3.0

### MAIN CONTENT

#### 3.1

#### **Fasting In Other Religions**

In Hinduism, depending on the individual, fasting may involve twenty- four hours of complete abstinence from any food or drink, but it is more often an abstinence from solid foods, with an occasional drink of milk or water. It is taken as a way to enhance concentration during meditation or worship.

Depending on the Buddhist tradition, fasting usually involves abstaining from solid food with some liquid permitted. It is regarded as a method of purification by some and a means of freeing the mind by others. Some Tibetan Buddhist monks fast to aid yogic feats, like generating inner heat.

Jainism is one of the ancient Indian religious traditions that still exist. There are many types of fasting in Jainism. Among the Janis, a single fast may last for many weeks. In one type of their fasts a person doing it must not eat or drink anything until sunrise of the next day. In another type a Janis should not eat at all but may drink boiled water. In Jainism, there are eight days fasting, one month fasting and voluntary death by fasting i.e. a person continue fasting

till he dies as a result of pangs of hunger and thirst. This is embarked upon when a Janis believes that he has achieved the purpose of his life. He will abandon desires in order to purify the body .

The Jews generally fast as sign of grief or mourning. They start their fast at sunrise and break it with the appearance of the signs of the first start of the evening, except the fast of the Day of Atonement which holds from eve to eve. Yom Kippur, the day of Atonement is the best known fast day. The Jewish calendar has six other fast days as well, including Tisha B'Av, the day on which the destruction of the Jewish temple took place. On Yom Kippur, eating and drinking are forbidden for a 25-hour period, from sundown to sundown. On the other fast days eating and drinking are forbidden only from sunrise to sun down

Catholics fast and abstain from meat on Ash Wednesday and Good Friday, and abstain from meat on all Fridays in lent. For many centuries Catholics were forbidden from eating meat on all Fridays but since the mid-1960, abstaining from meat on Fridays out side of lent has been a matter of local discretion.

Among the Protestants, fasting is at the discretion of individuals, churches, organizations, or communities. Though some people abstain from food or drink entirely, others drink only water or juice. Some eat only certain kinds of foods, skip certain meals, or abstain from temptations.

Worshippers of Obatala among the Yoruba fast by avoiding salt in food.

### Self Assessment Exercise 3.1

1. Describe fasting among the Janis.
2. Give one the reasons why the Jews fast.
3. What is the importance of fasting in your own opinion?

#### 3.2. How Fasting Is Observed In Islam

How fasting should be observed in Islam has been clearly stated in the *Qur'ān* (Q.2: 183-187) and well explained in several Traditions of the Prophet. Below is a description of how the fast is observed in Islam:

- i. **Niyyah** (Intention) : it is required that the intention or reason for observing the fast should be stated the night preceding the day one intends to fast. Although, this may not be verbalized, all prescribed acts of worship in Islam are usually preceded by a formal declaration of intention.
- ii. **Sahūr**: The *Sahūr* is the meal taken just before dawn. Allah says in the *Qur'ān*, '...eat and drink until the white (light) thread of dawn appears to you distinct from the black thread ...' (Q.2:187) is *sunnah* to take *Sahūr* (pre-dawn meal) in order not to miss the blessings of Allah attached to it. One should not intentionally avoid taking the *Sahūr*. Anas reported the Prophet of Allah as saying: 'take your *Sahūr* as there is blessing in it.'
- iii. **Imsāk**: abstinence from food and drink as well as every activity that can vitiate the fast throughout the period of the day until sunset. The *Qur'ān* says, ' ... then complete the fast till night ...'(Q.2:187)
- iv. **Iftār** : This is the meal taken to break the fast at sun set (Q2:187). It is recommended to break the fast with fruits such as dates, oranges etc or water. Anas relates that The *Messenger* of Allah (s.a.w. ) broke the fast before the evening (*Maghrib*) prayer by eating fresh dates. If they were not available by eating dried dates. If there are no dried dates available then by a few sips of water. (Abū Dāwud

Tirmidhī). The prophet is reported to have recommended this prayer ,“Oh Allah? I have observed the fast for You and I am breaking it with the sustenance provided by You.

### Self Assessment Exercise 3.2

Describe how fasting is observed in Islam.

## 3.3

### VITIATION OF FAST IN ISLAM

When observing the fast a Muslim must avoid the following:

- i. ***Drinking and Eating:*** These two acts, if done intentionally, render the fast void. The quantity taken does not matter. However, if either was taken unintentionally, he should stop immediately he remembers that he is fasting.
- ii. ***Sexual intercourse:*** Fasting is rendered void if a fasting person is involved in sexual intercourse. All sexual pleasures are prohibited. In case one experiences a wet dream, jurists are of the opinion that the fast for that day should be repeated.
- iii. ***Masturbation. (Istimna)*** A fasting person should not masturbate as this is a form of sexual pleasure.
- iv. ***Menstruation:*** The commencement of menses renders the fast void. The lady concerned should stop fasting immediately.
- v. ***Vomiting*** If a person vomits intentionally; his fast is rendered void. However, if a person unintentionally vomits, his fast remains valid. He only needs to clean his mouth.
- vii. ***Shirk*** :( Associating partners with Allah): If a fasting person associates partners with Allah renounces Islam, his fast is rendered void. He has to take the ritual bath of entering into the fold of Islam afresh. (Ghuslu dukhūlu `l-Islam)

### Self Assessment Exercise 3.3

List five actions a Muslim must avoid when fasting.

#### **4.0 CONCLUSION**

Fasting as a religious obligation is common across religions but the reason and manner of observing it vary. Something that is common to all is that fasting is an activity of self restraint, self denial and self discipline. In Islam, fasting is observed by abstaining from food, drink and sexual pleasures from just before dawn till sunset.

#### **5.0 SUMMARY**

We have discussed how fasting is observed in some religions of the world in this unit. We also described how it is observed in Islam including acts that vitiates it.

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

1. Differentiate between fasting in Islam and other religions.
2. Give the reason for fasting in some religions.
- 4 Describe how fasting is observed in the select religions in this unit.
- 5 Highlight the similarities in the way fasting is observed in all the religions discussed.
6. Enumerate acts that vitiate fasting in Islam.

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

Abdul-Rauf, Muhammad (1982) *Islam, Faith and Devotion*. Nigeria: Islamic Publications Bureau, p.102.

Ali, Muhammad (1986), *The Religion of Islam*. Delhi: Taj Company.

‘Ayād , Qādī (1982), *Foundations of Islam*, England: World Organisation of Islam Da‘wah

Sābiq, Sayyid (1983), *Fiqh al-Sunnah*, vol.1. Beirut: Dār al- Fikr,

4<sup>th</sup> edition.

Ahmed, A. F. and M. K. Kareem, (2008), *Ṣalāt and Ṣawm*; Zaria, .. Press

Lemu, Aishah (2008); *New Islamic Studies for Junior Secondary Schools*.  
*Nigeria*: Islamic Education Trust

### **UNIT 3: THE RAMADAN FAST (PART 1)**

#### **CONTENTS**

1.0	Introduction
2.0	Objectives
3.0	Contents
3.1	Significance Of The Ramadan Fast
3.2	Conditions for Fasting in Ramadan
3.3	Devotional Activities in Ramadan
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignments
7.0	References/Further Readings

#### **1.0 INTRODUCTION**

In units 1 and 2 we discussed the meaning of *Ṣawm* (fasting) and its categories in Islam. We also looked into how fasting is observed in some other religions and particularly in Islam. Here, we shall discuss the Ramadan fast which is considered the most important of all the categories of fasts in Islam. We shall examine its significance, conditions required for its validity as well as the devotional activities a Muslim is expected to engage in during the Month.

#### **2.0 OBJECTIVES**

At the end of this unit you are expected to able to

1. Explain the significance of the Ramadan fast.
2. List and explain the conditions required for the validity of fasting in Ramadan.



3. List and explain the devotional activities during the month of Ramadan.

### 3.0 MAIN CONTENT

#### 3.1 SIGNIFICANCE OF THE RAMADAN FAST

*Ramaḍān* is the name of the ninth month in the Islamic lunar (*Hijrah*) calendar. It was ordained in the second year of the *Hijrah*. One major significance of the Ramadan fast lies in the fact that Allah Himself decided to choose this month for fasting. One reason for the choice is however alluded to in the portion of the *Qur'ān* where the injunction to fast during the month is contained. This is *Qur'ān* chapter 2 verse 185:

The month of Ramadan is that in which the *Qur'ān* was revealed, guidance to man and clear proofs of guidance and the distinction, therefore, whoever witnessed the month shall fast therein.

It will be seen from the words of the above verse that Ramadan was chosen because it is in this month that the *Qur'ān* was revealed for the guidance of mankind. By the revelation of the *Qur'ān* in the month of Ramadan, it is meant that its revelation began. It is an historical fact that Angel Gabriel first came to the Holy Prophet when he was in cave Hirai in the month of Ramadan of the year 609 A.D.

Prior to this event, the Prophet Muhammad used to visit the cave to meditate about the situation and condition of the society with great dissatisfaction. His encounter with the Angel, who came with the divine message of hope, was therefore, considered as the dawn of a new era ushering in divine guidance to liberate man from the shackles of ignorance and other predicaments resulting from it.

We therefore fast the month of Ramadan because it was in the month that the Angel Gabriel brought the Divine Light to the world and because Ramadan is the month which witnessed the greatest spiritual experience of the Holy Prophet. It is therefore considered to be the most suitable month for the spiritual discipline of the adherents of Islam.

One can also notice from the verse above, an intimate association between fasting and the *Qur'ān*. It is this intimacy that probably made the prophet to increase the recitation of the *Qur'ān* and his good deeds during the month. He also encouraged

the Muslims to increase their reading of the Glorious Book and their good deeds during the month.

Another significance of the Ramadan fast is that it is the only fast that Allah has made compulsory. Others are either voluntary or fasts to expiate for a wrong doing.

### **Self Assessment Exercise 3.1**

Explain the significance of the Ramadan fast.

#### **3.2**

### **CONDITIONS FOR FASTING IN RAMADAN**

#### **General Conditions for the validity of the Ramadan fast :**

Just like other religious obligations in Islam, certain general conditions are required for its validity. These have been discussed earlier in module 1. They include: being a Muslim, maturity and sanity.

**Islam:** Fasting in the month of *Ramādān* is not for non-Muslims. Islam is a pre-requisite to fasting in this month i.e. Muslim who has firm faith in the teachings and practice of the Islamic religion.

**Maturity/ Adulthood:** Fasting is for those that have reached the age of maturity. Children should however, be encouraged to fast.

**Sanity:** A fasting person must be sane. An insane (i.e. mad) person is not to fast in Islam until he regains his sanity.

#### **3.2.2**

#### **Specific Conditions : Specific conditions for the validity of**

Ramadan fast

are as follows:

**The month of Ramādān:** The compulsory fast in Islam is observed only in the month of *Ramādān*. It is not observed before or after the month.

**From dawn till sun set:** Another condition for the validity of fasting is that it should be from dawn till sunset. It is against the rule to fast after sunset till some time before dawn.

### **Self Assessment Exercise 3.2**

Enumerate the conditions required for the validity of the Ramadan fast.

Fasting is primarily a spiritual discipline. It brings one nearer to God because it is due to the consciousness of Him that food, drink and other pleasures of life are given up. While fasting, particularly in Ramadan, Muslims are encouraged to engage in several devotional activities in order to achieve the main purpose of the exercise which is the attainment of piety or God consciousness.(Q.2:183). Such activities include the following:

*Nawāfil* (voluntary ritual prayers): apart from observing the compulsory five daily ritual prayers regularly during the month, it is encouraged that a Muslim should increase the voluntary ones too. Where two or four *raka'ahs* is the usual practice this should be increased to six.

*TaḤajjud or Qiyāmu 'l-layl*: this is the practice of standing up during the later part of the night to observe voluntary ritual prayers. This could be observed every day but it attracts greater reward in Ramadan.

*Tarāwīḥ*: this is another meritorious voluntary ritual prayer. It consists of eight or ten *rak'ahs*. The number may even be more. It is observed after *Ishā'* prayer in the month of Ramadan and before the *shaf'i* and *wiṭr*.

The nomenclature *Tarāwīḥ* 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 Imam.

*Tilāwatu 'l-Qur'ān* (Qur'ānic Recitation): recitation of the *Qur'ān* is greatly encouraged during Ramadan. The Prophet too used to do this. Some Muslims try to recite the whole of it several times over. The recitation of the *Qur'ān* as well as its study attract a lot of rewards.

*Tafsīru 'l- Qur'ān* (Qur'ānic Exegesis): this is the practice whereby, Islamic scholars, organizations, mosques or communities organize forums for the explanation of the *Qur'ān*. Attendance at these sittings affords one the opportunity of learning more about the religion and leads to improvement in one's commitment to its teachings.

*Ṣadaqah* (Increase in acts of charity): generally, acts of generosity and kindness to the poor are encouraged during the Month of Ramadan. This is because such attracts more reward during the Month than others.

*Iftāru* ṣ-Ṣā'imīn : provision of food for fasting Muslims to break their fast at sunset : according to a report attributed to the Prophet, any one who provides food for others to break their fast, will have the reward due to them without them loosing theirs.

***Zakātu 'l- fiṭr:*** It is a special charity that is given at the end the Ramadan fast. It is due from the 28<sup>th</sup> day of Ramadan until the 'Īd prayer is observed on the 1<sup>st</sup> day of Shawwāl which is the 'Īd al-fiṭr Day. 'Īd al-fiṭr is the festival to mark the end of the Ramadan Fast.

*Zakātu 'l- Fiṭr* is given from staple food items especially grains at the rate of a *sa'* (four 'Mudus'; a 'Mudd' is two-palm full of an average man.) on behalf of every member of a family and others under his care in the same house hold irrespective of age, sex or status, by the family head. This is to be given out before the observance of the 'īd prayer. In modern times, some scholars are of the opinion that the monetary value may be given instead.

***Itikaf (Seclusion).*** This is to stay in the mosque to devote oneself to the worship of God for not more than ten days and not less than twenty four hours. It was a practice of the Prophet that could be followed at any time of the year and most especially during the last ten days of the month of Ramadan. This is probably to afford him the opportunity of observing the Laylatul-Qadri in a state spiritual devotion

It should be observed a central the mosque not in homes. Large mosques in Muslim countries usually have attached to them small silent chambers for this purpose.

The *Mu'taqif* (i.e. one observing I'tkaf) spends the days fasting, praying and reciting the *Qur'ān*. He does not engage in any worldly affair. He does not leave the mosque except for a necessity like sending for food and water, to perform purification or to visit a sick person.

***Laylatul-Qadr:*** One of the last ten nights of the month of Ramadan is called *Laylatu 'l-Qadr*. Muslims believe that prayers and supplications are granted on this night. The particular night has not been disclosed to any one. However, the greater consensus of opinion is in the favour of the 27<sup>th</sup>. There are various Hadīths showing that Muslims should look for this night as one of the odd nights. In the Holy *Qur'ān*, Laylatul Qadri is spoken of in two places; Chapter 97:1-5 and Chapter 44:2-5.

A special importance is attached to this night. The night marks the anniversary of the revelation of the *Qur'ān* since its revelation commenced then. The *Qur'ān* describes it as the one in which the *Qur'ān* was revealed; better than a thousand months; Angels and the Spirits descend in it with the permission of their Lord on all issues. Peace it is till the break of the dawn. (Q, 97:1-5). The night is also described as a blessed one in *Qur'ān* 44:2-5.

Anas b. Malik relates: when *Ramādān* commenced the *Messenger* of Allah (PBOH) stated: this month which has befallen on you there is a night which (from the point of dignity and honour) is better than one thousand months. Whoever deprives himself of acquiring its felicity deprives himself of all goodness. He further stated: only an unfortunate person is deprived of its felicity.

***'Idul-fitr prayer:*** this is the ritual prayer observed to celebrate the end of the Ramadan. It an emphatic sunnah (sunnatun mu'akkadatun). It is a two- raka'ah prayer which is observed on a large field early in the morning of the first day the month of shawwal (the 10<sup>th</sup> in the hijrah calendar).

After the completion of the Id prayers, the Imam delivers a sermon (Khutbah) in which he admonishes the congregation concerning the principles of *Zakāt* al-Fitr and thanks Allah on the completion of Ramadan fasts and preaches about other essential matters if it is the Id al-Fitr.

### **Self Assessment Exercise 3.3**

List and explain the devotional activities during the month of Ramadan.

## **4.0 CONCLUSION**

Fasting in the month of Ramadan has been ordained for believers by Allah with the sole aim of increasing and improving their level of piety. Towards achieving this purpose, they are encouraged to engage in a series of physical, moral and spiritual activities most of which revolve around the *Qur'ān* which is the divine guidance to true piety. There is no better appropriate period for this activity other than Ramadan which is the anniversary of the revelation of the Glorious *Qur'ān*.

## **5.0 SUMMARY**

In this unit we have discussed the fast of Ramadan as a compulsory duty for all Muslims who are qualified according to the conditions required for its validity. We also examined the devotional activities encouraged during the Month in order to enhance the attainment of the purpose.

## **6.0 TUTOR MARKED ASSIGNMENTS**

1. Explain the significance of the Ramadan fast.
2. List and explain the conditions required for the validity of fasting in Ramadan.

## 7.0

### REFERENCES/FURTHER READINGS

Abdul-Rauf, Muhammad (1982) *Islam, Faith and Devotion*. Nigeria: Islamic Publications Bureau, p.102.

Ali, Muhammad (1986), *The Religion of Islam*. Delhi: Taj Company.

‘Ayāḏ , Qādī (1982), *Foundations of Islam*, England: World Organisation of Islam *Da‘wah*

Sābiq, Sayyid (1983), *Fiqh al-Sunnah*, vol.1. Beirut: Dār al- Fikr, 4<sup>th</sup> edition.

Ahmed, A. F. and M. K. Kareem, (2008), *Ṣalāt and Ṣawm*; Zaria, .. Press

Lemu, Aishah (2008); *New Islamic Studies for Junior Secondary Schools*. Nigeria: Islamic Education Trust

## **UNIT 4: THE RAMADAN FAST (PART 2)**

### **CONTENTS**

1.0	Introduction
2.0	Objectives
3.0	Contents
3.1	Vitiations of fast
3.2	Those exempted from fasting in ramadan
3.3	Expiation for not fasting in ramadan
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignments
7.0	References/Further Readings
1.0	INTRODUCTION

In this unit, we want to bring to conclusion our discussion on the Ramadan Fast. We shall be looking at its vitiation, those exempted from fasting during the Month and what should be done to expiate for not fasting in Ramadan.

### **2.0 OBJECTIVES**

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

- i. Enumerate those things that vitiate fast.
- ii. List those exempted from fasting in Ramadan.

- iii. Explain the reasons for the exemption of some people from fasting in Ramadan.
- iv. Explain what is done to expiate for not fasting in Ramadan.

### 3.0 MAIN CONTENT

#### 3.1 VITIATIONS OF THE FAST

Before highlighting acts that vitiate fasting, we may consider the definition of fasting which is total abstinence from eating, drinking and all forms of sexual pleasures from just before dawn till sunset. It therefore, implies that if anyone fasting should engage in any of these acts, the fast is automatically rendered void.

The following are situations that render the fast void:

- i. **Sexual intercourse:** Fasting is rendered void if a fasting person is intentionally involved in sexual intercourse. The emission of pre-seminal fluid as a result of romance or any other erotic experience also vitiates the fast. However, the emission of semen in a wet dream does not vitiate the fast.

- ii. **Drinking and Eating:** These two acts, if done intentionally, render fast void. However, if it was done unintentionally, the fast is still intact but one should stop eating and drinking immediately he remembers that he is fasting. The prophet was reported to have said:

“When one eats or drinks as a result of forgetfulness while fasting, he should complete his fast because Allah made him eat and drink (*Bukhārī*).

- iii. **(Istimnā) (Masturbation):** A fasting person should not masturbate. But if he or she does it, it renders his or her fasting void. Masturbation means performing an act upon oneself or upon someone else or other thing other than sexual intercourse as a result of which semen is discharged.

- i.v **Shirk** (Associating partners with Allah): If a fasting person associates partners with Allah, his fast is rendered void. He has to take a ritual bath of entering into the fold of Islam afresh. (*Ghuslu dukhūlu `l- Islām*)

- v. **Riddah** (to renounce Islam): If a Muslim should renounce Islam while fasting, then the fast becomes vitiated. The obligation of fasting is only for Muslims.



**vi. Haydah (Menstruation):** the commencement of menstruation by a woman or a lady who is fasting renders the fast vitiated. She should stop fasting immediately.

**vii. Vomiting.** If a person vomits intentionally, his fast is rendered void even if he is forced to do so on account of ailment. However, if a person unintentionally vomits, his fast remains valid. He only needs to wash his mouth and continue with the fast.

### Self Assessment Exercise 3.1

List and explain the acts that may render the fast void.

## 3.2 THOSE EXEMPTED FROM FASTING IN RAMADAN

People exempted from fasting in Ramadan are mentioned in the *Qur'ān* and a further clarification is given in the traditions of the Prophet. Islamic jurists also made their own contributions. In all, two categories of exemptions may be identified. These are, those exempted on permanent basis and those exempted on a temporary basis because the condition warranting their exemption may not last throughout the month of Ramadan.

### 3.2.1 People Exempted Permanently

The following are exempted from fasting in Ramadan based on the statement in the *Qur'ān* 2:184, '...and for those who may find it (fasting) difficult...'

- i. Very old people. This is as result of weakness due to old age. They may not be able to observe the fast. So, they are exempted.
- ii. Very young children. In this category of people are children too young to observe the fast. Apart from the fact that they may not fulfill one of the necessary conditions for the validity of fasting, which is maturity, they still need food and drink for physical and mental development.
- iii The sick. Somebody with a chronic ailment whose condition may be worsened by fasting is also exempted.
- iv. The insane: somebody who is not in his right senses is absolved from all religious obligations.

### 3.2.2 People Exempted Temporarily

The following people are exempted from fasting in Ramadan on a temporary basis because the condition warranting their exemption may not last throughout the month. They will refund the fast for the number of days when the condition for exempting them ceases to exist.

- i. The sick person whose sickness is curable and there is hope of recovering from the illness.
- ii. Women in their menstrual period: Abu Sa'īd al-Khudrī reported the Prophet (s.aw.) as saying:  
When a woman is in menses she can neither pray nor fast.  
This is a form of relaxation for them, in the religion (*Bukhārī*)

Women in post-natal bleeding are also exempted.

- iii. Nursing mothers suckling babies are exempted from fasting if this can affect them and the babies.
- iv. A traveler may break his fast if it is difficult for him to continue.
- viii. A person whose work is very strenuous may postpone his fast. This is implied in Q.2: 184 '...and for those who may find it (fasting) difficult...'

### Self Assessment Exercise 3.2

1. List the people exempted from fasting in Ramadan temporarily and explain the reasons for their exemption.
2. List exemptions from fasting in Ramadan permanently and give reasons for their exemption.

## 3.3

### EXPIATION FOR NOT FASTING IN RAMADAN

Fasting in Ramadan is an obligation for all Muslims. However, for those who have been exempted for one reason or another as mentioned in 3.2 above, they are required to expiate or make up for not fasting in Ramadan.

Those who may not expiate are the young children and the insane.

***It'ām*** (feeding instead of fasting): In the case of those who are excused completely i.e. the sick and the very old, they are to do *it'ām* (feeding instead of fasting). It is done by giving out alms in form of staple food items such as rice, gari, millet, e.t.c at the rate of one Mudun-Nabiy for each day of the Ramadan Fast.

***Qadā***:( restitution): All those who are exempted on a temporary basis are to fast for equal number of days for which they could not fast during Ramadan. This should be done before the commencement of another Ramadan.

***Kaffarah***: This is the restitution for a Muslim who deliberately breaks a fast in Ramadan. The Ramadan fast is an obligatory duty for all Muslims. Any Muslim who refuses to fast in Ramadan is considered to have committed a grave sin. If he repents and wishes to clear himself of the sin, he has to do both *Qadā* and *kaffārah*.

There are three ways of doing *kaffārah*. The offender will have to choose one of them.

- i. To feed sixty people for each day of Ramadan which he did not observe the fast.
- ii. To set free a female slave for each day of Ramadan which he did not observe the fast.
- iii. To fast for sixty consecutive days for each day of Ramadan which he did not observe the fast.

### **Self Assessment Exercise 3.3**

1. List and explain the ways of expiating for not fasting in Ramadan
2. Mention two differences between It'am and Qada.
3. What is *Kaffārah*?
4. List and explain three ways of doing *Kaffārah*.

### **4.0 CONCLUSION**

Fasting in Ramadan is an obligation on all Muslims, the observance of which is guided by rules and regulations. Non-compliance with these rules leads to the fast being vitiated. Muslims who are physically and mentally

unfit for the exercise are exempted from fasting in Ramadan. However, they have to expiate for not fasting in Ramadan.

## 5.0 SUMMARY

In this unit we have tried to conclude the discussion on Ramadan fast. We explained the acts that vitiate the fast, those exempted from fasting in Ramadan and what should be done to expiate by those who could not fast.

## 6.0 TUTOR MARKED ASSIGNMENTS

1. Enumerate those things that vitiate fast.
2. List those exempted from fasting in Ramadan.
3. Explain the reasons for the exemption of some people from fasting in Ramadan.
4. Explain what is done to expiate for not fasting in Ramadan

## 7.0 REFERENCES/FURTHER READINGS

Abdul-Rauf, Muhammad (1982) *Islam, Faith and Devotion*. Nigeria: Islamic Publications Bureau, p.102.

Ali, Muhammad (1986), *The Religion of Islam*. Delhi: Taj Company.

‘Ayād , Qādī (1982), *Foundations of Islam*, England: World Organisation of Islam Da‘wah

Sābiq, Sayyid (1983), *Fiqh al-Sunnah*, vol.1. Beirut: Dār al- Fikr, 4<sup>th</sup> edition.

Ahmed, A. F. and M. K. Kareem, (2008), *Ṣalāt and Ṣawm*; Zaria, .. Press

Lemu, Aishah (2008); *New Islamic Studies for Junior Secondary Schools*. Nigeria: Islamic Education Trust

## **UNIT 5: MORAL, SOCIAL, HEALTH AND SPIRITUAL SIGNIFICANCE OF FASTING**

### **CONTENTS**

1.0	Introduction
2.0	Objectives
3.0	Contents
3.1	Moral Significance of Fasting
3.2	Social Significance of Fasting
3.3	Health Significance of Fasting
3.4	Spiritual Significance of Fasting
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignments
7.0	References/Further Readings

### **1.0 INTRODUCTION**

In the previous units of this module, we have discussed the meaning of fasting particularly in Islam and its various kinds. We also discussed how it should validly be observed. In this unit, we want to examine the benefits or significance of this obligatory duty in the lives of Muslims.

## 2.0

### OBJECTIVES

It is hoped that at the end of this unit you should be able to:

1. Explain the moral and social significance of fasting in Islam.
2. Explain the health significance of fasting in Islam.
3. Explain the spiritual significance of Islam.

## 3.0

### MAIN CONTENT

### 3.1

#### MORAL AND SOCIAL SIGNIFICANCE OF FASTING IN ISLAM

Fasting, the act of abstaining from food, drink, sexual pleasures and all forms of immoralities from dawn to dusk is another practical worship in Islam from which spiritual life gets nourishment. Nobody can claim that he understands fully the significance underlying this religious duty. According to one *Hadīth Qudsī* (a Divine Tradition) attributed to the Prophet Muhammad (ﷺ) authentically, Allah says, 'All the actions of the son of Adam are for him except fasting, it is for Me and I shall give reward for it.'

Fasting helps Muslims to behave well and control wrongful acts and speech as well as other bad habits. A fasting person must neither pick up quarrels with others. He should neither tell a lie nor back-bite. Fasting is not only to abstain from food and drinks; it also includes avoiding all the sinful deeds and the use of foul and filthy language. The Prophet is reported to have said:

Any person (while fasting) who tells lies and does not desist from them, Allah is not in need of that person's avoidance of food and drink. (Bukhārī)

Abu Hurayrah relates that the Messenger of Allah (ﷺ) said:

Fast is a shield, therefore, whoever is fasting should not resort to obscene language and immoral behavior. If any other person quarrels or abuses a person who is fasting, then the one who is fasting should say: I am fasting. (Bukhārī)

One of the aims of fasting is to experience what it is to be hungry so that one can have a greater understanding of what it is like to be poor and not

have enough to eat. Giving *Sadaqat al-Fitr* is the practical demonstration of this objective. It is believed that one's fasting will be hanging in the balance until he has given out the *Sadaqat al-Fitr*.

Fasting generates Friendship, Brotherhood and Unity. Muslims pay visits and join one another in breaking their fasts at sunset during Ramadan; they gather together to listen to *Tafsīr* (explanations of the *Qur'ān*); they observe *Tarāwīh* and sometimes *taḤajjud* prayers together; they give charity to the less privilege members of the society. Some mosques provide food for *ifār* during *Maghrib* and *Sahūr* times for the benefit of the poor. All these acts lead to friendship and promote the sense of brotherhood. Thus, enmity, hatred and the likes are removed from the society.

Fasting prevents anti-social evils such as illicit sexual relations. It is when one eats his fill that one will have a sexual urge. It is rare for a person who is hungry to have urge for sexual intercourse. This is why the Prophet recommended fasting for those who are unable to marry so as to curb them from fornicating. The hunger and thirst will reduce the libido, and this protects him from committing *zinā*.

### **Self Assessment Exercise 3.1**

Explain the moral and social significance of fasting in Islam.

## **3.2**

### **HEALTH SIGNIFICANCE OF FASTING**

Health benefits derivable from fasting are many. Refraining from food at different intervals does some good to the health. The digestive organs are given some rest. This rest helps them to work with doubled energy. Fasting can even help cure certain stomach troubles cured. An over-weight person sheds some of his weight. The health of the diabetic patients is improved as fasting reduces the level of sugar in his body.

### **Self Assessment Exercise 3.2**

Explain the health significance of fasting in Islam.

## **3.3**

### **SPIRITUAL SIGNIFICANCE OF FASTING**

A fasting person exercises a great patience in obedience to Allah's command through the sufferings of the pangs of hunger and thirst he experiences. This also transfers to the subjugation of his physical desires, his carnal appetites and of the longings of his heart to the will of Allah.

*Taqwa* (God – Consciousness)

The injunction to fast gives the purpose for the fasting as attainment of *taqwa* (consciousness of Allah). A fasting person is conscious of Allah wherever he is because there is no policeman who can arrest him if he does not fast, but claims to be fasting. But because of his consciousness of Allah (i.e. that Allah is fully aware of all his affairs) he fasts wholeheartedly whether he is seen by anybody or not. He believes that Allah is watching him.

A faster can avail himself the best diet yet he prefers to remain hungry, he has a cool drink in his possession yet he is parching with thirst simply because he thinks that it is the commandment of God that he should do so. In the inner recesses there is none is none to see him if he pours down his dry and burning throat a glass of delicious drink, but he has removed the false sense of prestige and developed the sense of obedience to God in public and in privacy and the awareness of the omnipresence of god Almighty has reigned Supreme in him. A consciousness of a higher life, a life above that which is maintained by eating and drinking and sensualities have been awakened in him-that is spiritual life.

#### The Pleasure of God and Forgiveness of Sin.

Another Hadīth points to another objective of fasting by saying: He who fasted with faith and by keeping a proper account of all his actions, all his previous sins are forgiven. In other words, if a man fasts in the correct spirit then he is qualified to win the pleasure of God and to earn forgiveness for his past sins. This is because perhaps he used to violate the rules of God and His Commandments. But now, he has repented and returned to Him. And another Hadīth of the Holy Prophet says: He who repents from sins is like one who has never sinned.

#### Cultivating Sense of Appreciation

One appreciates the value of something when he loses it. This is true in relation to foods and drinks that are temporarily abandoned between dusk and sunset during fasting. He learns to be truly grateful to Allah and appreciates His provisions which he has taken for granted before.

#### Abundant Reward From Allah

Abu Huayrah reports that the Messenger of Allah said: the reward for every good deed of a person is increased by ten to seven hundred times (depending on intention and sincerity). But in respect of the reward for fasting Allah proclaims, 'Fasting is for Me and I myself shall bestow the reward. The person who fasts forgoes his desires, eating and drinking for my sake. He will be entitled to two



kinds of delights. One will be at the time of breaking the fast and the second will be at the time of meeting his Lord.'

Honour (of entering Paradise through the gate of Rayyān).

Sahl b. Said reports that the Messenger of Allah stated: there are eight gates of Paradise. One of them is called Rayyan. Only those who fast will enter Paradise through this gate (Bukhārī & Muslim)

Quick Answer to Prayers.

Allah accepts prayers in Ramaḍān quickly because the fasting people observe the dos and don'ts of Allah more than any other time in their lives. This makes a fasting person feel nearer to Allah and enjoy great spiritual development and satisfaction.

And when my slaves ask you (O Muhammad ) concerning me, (tell them), I am indeed near (to them by my knowledge). I respond to the invocations of the supplicant when he calls on me (without any mediator or intercessor) so let them obey me and believe in me, so that they may be led alright. (Q2: 186)

### **Self Assessment Exercise**

Explain the spiritual significance of Islam

#### **4.0 CONCLUSION**

When fasting is observed in the true spirit, it is capable of improving the spiritual, moral and physical life of the faster. This meaning could be read from the concluding words of the verses whereby fasting is made obligatory on the believers. The meaning of the verse goes thus: Oh you who believe, fasting is prescribed for you as it was prescribed for those before you SO THAT YOU MAY GUARD AGAINST EVILS.

#### **5.0 SUMMARY**

This is the concluding unit on our discussion of Sawm (fasting). Here, we have tried to consider the moral, social, health and spiritual significance of fasting in Islam particularly the Ramadan Fast.

#### **6.0 TUTOR MARKED ASSIGNMENTS**

1. Explain the moral and social significance of fasting in Islam.
2. Explain the health significance of fasting in Islam.
3. Explain the spiritual significance of Islam.

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

Abdul-Rauf, Muhammad (1982) *Islam, Faith and Devotion*. Nigeria: Islamic Publications Bureau, p.102.

Ali, Muhammad (1986), *The Religion of Islam*. Delhi: Taj Company.

‘Ayād , Qādī (1982), *Foundations of Islam*, England: World Organisation of Islam *Da‘wah*

Sābiq, Sayyid (1983), *Fiqh al-Sunnah*, vol.1. Beirut: Dār al- Fikr, 4<sup>th</sup> edition.

Ahmed, A. F. and M. K. Kareem, (2008), *Ṣalāt and Ṣawm*; Zaria, .. Press

Lemu, Aishah (2008); *New Islamic Studies for Junior Secondary Schools. Nigeria*: Islamic Education Trust

### **MODULE 3: *Hajj***

Module 3: *Hajj* (Pilgrimage in Islam)

Unit 1: *Hajj* and the Conditions Governing its Obligation

Unit 2: How to Perform the Rites of *Hajj*

Unit 3: Prohibitions in the State of *Ihrām* and their Sanctions

unit 4 : ‘Umrah (the lesser *Hajj*) and *Ziyārah* to Madinah

Unit 5: Significance of *Hajj* Rites

### **UNIT 1:                    *HAJJ* AND ITS CONDITIONS**

#### **CONTENTS**

1.0	Introduction
2.0	Objectives
3.0	Contents

3.1	Meaning of <i>Hajj</i>
3.2	The <i>Qur'ān</i> and <i>Hadīth</i> on <i>Hajj</i>
3.3	conditions for <i>Hajj</i>
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignments
7.0	References/Further Readings

## 1.0 INTRODUCTION

*Hajj* (Pilgrimage) is one of the five fundamental pillars of Islam others being, Iman (faith); Salat (ritual prayers); *Ṣawm* (fasting particularly in Ramadan) and *Zakāt* (Compulsory annual charity). In this unit, we shall examine the meaning of *Hajj* and the injunctions of the *Qur'ān* and the *Hadīth* on it. We shall also discuss the conditions governing its validity.

## 2.0 OBJECTIVES

It is hoped that at the end of this unit you should be able to:

- i. Explain the significance of *Hajj*
- ii. Quote relevant portions of the *Qur'ān* and *Hadīth* on *Hajj*
- iii. State and explain the conditions for *Hajj*.

## 3.0 MAIN CONTENT

### 3.1 Meaning of *Hajj*

In the literal sense of the word *Hajj* means 'setting out towards a goal or target' but technically in Islam, it refers to pilgrimage to the House of Allah, the Ka'bah at Makkah. It is the fifth of the fundamental principles of Islam.

Just like *Zakāt* and *Ṣawm*, *Hajj* is also an annual event. It comes up in the twelfth month of the Islamic Lunar Calendar, Dhul-Hijjah. Being one of the fundamental principles of Islam, it is incumbent obligation on every adult Muslim male and female who has the means at least once in his life time.

*And Hajj (Pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves (i.e. denies Hajj (pilgrimage to Makkah); then he is a disbeliever to Allāh),*

*then Allāh stands not in need of any of the mankind, jinn and all that exists. (Q3: 97)*

A companion once asked the Prophet (s.a.w.): *"O messenger of Allah! Is the Ḥajj (pilgrimage) to be performed yearly?"* The Prophet (PBOH) replied, *"If I say so, it will be taken for an obligatory rite which lies beyond your power. Pilgrimage is to be performed once and over does it more than once does so voluntarily".*

### **Self Assessment Exercise 3.1**

Give the literal and technical meaning of *Ḥajj*.

### **3.2 The Qur'ān And Hadīth On Ḥajj**

There are a number of Qur'ānic verses in respect of *Ḥajj* in Islam. These include the following:

*In it are manifest signs (for example), the Maqām (place) of Ibrāhim (Abraham); whoever enters it, he attains security. And Ḥajj (Pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves (i.e. denies Ḥajj (pilgrimage to Makkah); then he is a disbeliever to Allāh), then Allāh stands not in need of any of the mankind, jinn and all that exists. (Q3: 97)*

*"And proclaim the pilgrimage among men; they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways.*

*That they may witness the benefits (provided) for them and celebrate the name of Allah, through the Days appointed, over the cattle, which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want.*

*Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House (the Ka'aba).*

*Such (is the pilgrimage); whoever honours the sacred rites of Allāh, for him it is good in the sight of his Lord ...*  
(Q.22: 27 – 30)

Likewise, in the Traditions, the virtues of *Hajj* and the high place it occupies in the sight of Allah have been stressed over and over again with the object of arousing the sentiments of faith and eagerness.

Narrated Abū Hurairah, Allah's messenger (PBOH) said,

*"Whoever performs Hajj to this House (Ka'abah) and does not approach his wife for sexual intercourse nor commits sins (while performing Hajj), he will come out as sinless as a newly-born child (just delivered by his mother)".*  
(*Sahih al-Bukhāri*, vol. 3, Hadīth no. 45)

He (PBOH) was also reported to have said:

*"Do not undertake a (religious) journey except to three Masjids: Al-Masjid Al-Harām, Al-Masjid Al-Aqsā (in Jerusalem) and my Masjid"*  
(*Bukhāri and Muslim*)

Another tradition has it that:

*"A person whom Allah has given enough to perform the Hajj, if he fails to do so then it does not matter whether he dies a Jew or a Christian."*

Furthermore, the noble Prophet (PBOH) was once inquired about what the most excellent of acts was. He replied,

*"The affirmation of faith in Allah and His Apostle, He was asked what was next to it and he said, Jihad in the way of Allah".*

On being asked what came after it, the Prophet (PBOH) replied,  
*"Pure and untainted Hajj"* . Muslim related it.

### Self Assessment Exercise 3.2

1. Quote relevant portions of the *Qur'ān* in respect of *Hajj*.
2. Quote traditions of the Prophet (ﷺ) relating to *Hajj*.

### 3.3 CONDITIONS FOR *HAJJ*

Like other obligations in Islam such as Salat, Sawm and *Zakāt*, there are always conditions attached to them. The obligation of *Hajj* is not an

exception. Allah even mentions this more specifically in the case of *Hajj*. *Hajj* is only “for those who have the means”. (Q. 3:97)

These conditions are explained below:

### 3.3.1 GENERAL CONDITIONS

**Islam:** An intending pilgrim should be a Muslim as *Hajj* is not obligatory for non-believers. *Hajj* is one of the ways of expressing the Islamic faith.

**Maturity:** *Hajj* is obligatory on every adult Muslim male and female. Although, a minor may be taken along to perform it, he has to perform it again when he becomes of age. For, it is valid for a child to enter the state of Ihram in supererogation, but it does not fulfill the obligation that Islam imposes. Ibn Abbās reported: A woman held a child to the Prophet (PBOH) saying:

*"Is it valid for my child to perform Hajj?"*

The Prophet said: *"Yes and the reward will be yours"*

**Sanity:** The intending pilgrim should also be of sound mental health, that is, one in his right mind. *Hajj*, like other religious duties in Islam requires mental alertness to cope with the rigours but rewarding acts.

### 3.2 SPECIFIC CONDITIONS

**Health:** An intending pilgrim should be in a sound state of health so as to withstand the rigors of the journey. It is not obligatory on the weak or sick until he gets well. He may even send a proxy for the *Hajj* and defray his expenses. He as well as his proxy shall be rewarded in full. It is wrong for somebody that is ill to go for *Hajj* with the intention of ending his life at Makkah thinking that will earn him ticket for *Al-jannah* (paradise)

#### Wealth

The intending pilgrim is expected to have enough resources to meet the expense of the trip. Not only this, he should also have enough means to fulfill his obligations towards the dependants he will leave behind such as; parents, wives, children and relatives.

#### Safety

Another requirement is safety. To a very high degree safety should be guaranteed in terms of absence of contagious diseases and war on the route to Makkah. It will be wrong for anyone to expose himself to unnecessary

danger hopping to die either on the journey or at Makkah and as a result, get admission into *Al-Jannah* (paradise) .

The Prophet and his companions did not perform the pilgrimage after the *hijrah* to Madinah, because their lives would not have been safe at Makkah. And when eventually they undertook a pilgrimage ('*Umrah*) with about 1,400 companions in the sixth year of *Hijrah*, they were not allowed to enter Makkah. They had to return from Hudaybiyyah without performing the pilgrimage.

### ***Mahram* (A Male Companion as Guardian) for a Woman**

Islam stipulates that a woman should not undertake any journey whatsoever except in the company of a *Mahram* (a male companion) who is legally forbidden from marrying her. If no *Mahram* is available the woman is exempted from *Hajj* obligation. The Prophet (s.a.w) was reported to have said :

A woman should not travel except in the company of her close relation (who by law cannot marry her) and no man should enter where she is except a close relation is with her"

A man then said:

"Oh the Apostle of Allah, I intend to go out with so and so army while my wife intends to perform pilgrimage"

The Apostle said: "Go out with her"

(*Bukhāri & Muslim*)

### **Self Assessment Exercise 3.3**

1. List and explain the general conditions required for *Hajj*
2. List and explain the specific conditions required for *Hajj*

## **4.0 CONCLUSION**

*Hajj* in Islam is the pilgrimage to Makkah. It is an obligation on all Muslims who have the means of doing it. As one of the fundamental principles of the religion, it has its bases in both the *Qur'ān* and the Ḥadīth. However, in order to be validly observed, the intending pilgrim is required to fulfill certain conditions.

## **5.0 SUMMARY**

In this unit, we have examined the meaning of *Hajj* and the relevant portions of the *Qur'ān* and the *Hadīth*. We have also discussed the conditions required for its observance.

## **6.0 TUTOR MARKED ASSIGNMENT**

- i. Explain the meaning of *Hajj*
- ii. Quote relevant portions of the *Qur'ān* and *Hadīth* on *Hajj*.
- iii. State and explain the conditions for *Hajj*.

## **7.0 REFERENCES/FURTHER READINGS**

Abdul-Rauf, Muhammad (1982) *Islam, Faith and Devotion*.  
Nigeria:

Islamic Publications Bureau, p.102.

Ali, Muhammad (1986), *The Religion of Islam*. Delhi: Taj Company.

‘Ayād , Qādī (1982), *Foundations of Islam*, England: World Organisation of Islam *Da‘wah*

Sābiq, Sayyid (1983), *Fiqh al-Sunnah*, vol.1. Beirut: Dār al- Fikr, 4<sup>th</sup> edition.

Ahmed, A. F. and M. K. Kareem, (2008), *Ṣalāt and Ṣawm*; Zaria, .. Press

Lemu, Aishah (2008); *New Islamic Studies for Junior Secondary Schools*.  
Nigeria: Islamic Education Trust

## **UNIT 2 HOW TO PERFORM THE RITES OF *HAJJ* (1)**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Contents
  - 3.1 Ways of Performing the Rites of *hajj*
  - 3.2 The rites of *hajj* in Order of Performance
  - 3.3 The Compulsory Rites (pillars of *hajj*)
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments



## 7.0 References/Further Readings

## 1.0 INTRODUCTION

In unit 1, we discussed the meaning of *Hajj* and the conditions required to validly fulfill its obligations. Here, we shall discuss the various ways (kinds) of performing the rites of *Hajj* and the rites of *Hajj* in order of performance. We shall also mention the compulsory rites of *Hajj*.

## 2.0 OBJECTIVES

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

1. List and explain the various ways of performing the rites of *Hajj*.
2. List all the rites of *Hajj* in order of performance.
3. List the pillars of *Hajj*.

## 3.0 MAIN CONTENT

### 3.1 WAYS OF PERFORMING *HAJJ* (IN RELATION TO UMRAH)

There are three ways of observing the rites of *Hajj*. This is in relation to Umrah (the lesser *Hajj*). The pilgrim is expected to express his intention to perform the rites of *Hajj* adopting one of the three methods before he enters into the state of *Ihrām* (consecration).

#### *i. Hajj al-Tamattu' (Hajj in Pleasure)*

In this method of *Hajj*, the rites of Umrah and those of *Hajj* are observed separately. The pilgrim enters into *Ihrām* with the intention for 'Umrah (the lesser *Hajj*) and performs the rites for it, during the months for *Hajj* in the same year. This 'Umrah, must be completed before the beginning of the rites of *Hajj*. He then comes out of the state of Ihram and all the restriction imposed on a pilgrim in *Ihrām*. When it is time for *Hajj* proper, he enters into the state of Ihram once again, this time with the intention for the rites *Hajj*.

This method of performing *Hajj* called *tamattu'* because of the relative freedom the pilgrim enjoys as a result of dropping the Ihram and with it, all

the restrictions that comes with it. The pilgrim who performs the rites of *Hajj* in this way is called a *Mutamattiu*'

**ii. *Hajj al-Qirān* (Combined *Hajj*)**

In this method of *Hajj*, the rites of *Hajj* are combined with those of the 'Umrah without the pilgrim coming out of *Ihrām*. In other words the rites of both 'Umrah and *Hajj* are performed simultaneously. The pilgrim thus enters into *Ihrām* with the intention for both 'Umrah and *Hajj*. The person who chooses to perform this kind of *Hajj* is called a *Qārin*.

*Hajj al-Qirān* is the kind of *Hajj* specifically recommended by the Prophet (s.a.w.). It was reported that the Prophet himself performed *Hajj* in this manner (*Qirān*) in his farewell pilgrimage, for he combined both *Hajj* and 'Umrah together with single intention when he assumed *Ihrām* at Dhul-Hulayfah.

**iii. *Hajj al-Ifrād* (single)**

This is the method whereby the pilgrim performs only the rites of *Hajj* without 'Umrah during the months of *Hajj* of the same year. The pilgrim enters into the state of *Ihrām* with the intention for *Hajj* alone. Whosoever has chosen to perform this type of *Hajj* is called a *Mufrid*.

Residents of Makkah are not permitted to perform both *Hajj al-Tamattu'* and *Hajj al-Qirān*. *Hajj al-Ifrād* is exclusively for them and those living within the *Mīqāt* areas.

Self Assessment Exercise 3.1

List and explain the ways of performing the rites of *Hajj* in relation to the Umrah.

**3.2 THE RITES OF *HAJJ* (IN ORDER)**

**1. *The Ihram***

This is the state into which the pilgrim is required to put himself on the occasion of *Hajj* or 'Umrah. *Ihrām* is from *haram* meaning prevention or forbidding. It is therefore, a state of consecration. It is marked by putting on a specified kind of dress and a declaration of the pilgrim's intention to dedicate himself, throughout that period to rites. While in this state, certain acts, ordinarily lawful, are forbidden to him. It is a symbol of purity and of the renunciation of evil and mundane matters.

Before putting on the Ihram, the pilgrim takes a bath and performs the ablution. This is followed by at a pair of voluntary ritual prayer (nawafil) after putting on the Ihram. He then expresses his intention for the pilgrimage depending on his preferred choice of pilgrimage.(ie. *Tamattu'*, *Qirān* or *Ifrād*.)

Male pilgrims put on two seamless pieces of white cloth, a piece reaching from the navel to below the knees and the other piece covers the upper part of the body. Female pilgrims wear modest and unobtrusive dress of any colour and cover their heads (pilgrims arriving by air may put on the *Ihrām* before or during their flight). Once wrapped a pilgrim is bound to wear it until he completes all the rituals of *Hajj* or '*Umrah*).

The object of the *Ihrām* is to demonstrate the equality of men before their Creator, Allah. It at the same, time eradicates all forms of socio-economic discriminations.

Pilgrims enter into the state of ihram at designated stations known as *mīqāt* (pl. *mawāqīt*). Different stations are appointed for pilgrims from different directions. They are as follows:

***Dhul-Hulaifah***, for pilgrims coming from the direction of Madinah,

***Juhfah***, for those coming from the direction of United Arab Republic (Syria and Egypt);

***Qarn al-Manāzil*** for those from Najd;

***Yalamlam*** for those form Yemen, India, Pakistan, Java and other pilgrims coming through Aden;

***Dhāt 'Irq*** for those from Irāq.

## 2.       **The Talbiyah,**

This is chanting of the formular stated below:

*"Labbayka Allahuma labbayka  
Labbayka lā Sharika laka labbayka  
Inn-al-hamda wan-ni'mata laka, wa-l-mulka  
Lā Sharika laka"*

### **Translation:**

Here I am at thy service, O God, here I am

Here I am at thy service. Thou hast no equals  
Thy alone is all praise and all bounty and Thy alone is the  
dominion  
Thou hast no equals

Pilgrims are also required to chant this invocation each time they ascend a hill or descend from a valley and mostly after the five times daily prayers. It is equally recommended that they chant it aloud except female pilgrims.

### 3. **The *Tawāf***

The word *Tawāf* is derived from *tāfa* (to go round a thing) and in the technical language of Islam it means walking seven times in an anti-clockwise manner round the Ka'bah, the cubical structure at the centre of the Holy Mosque in Makkah. This circumambulation expresses the centrality of God in life.

The pilgrim starts the circumambulation by standing facing al-Ka'bah with the Black Stone (*Hajar al-Aswad*) on the right and Yamān corner on the left. Then he offers supplication onto Allāh, the Almighty as he wishes. It is recommended to say:

O Lord, grant us the good of this life and the good of the hereafter and save us from the torment of the hell fire".

It is also recommended that pilgrims kiss the *hajar al-aswad* (black stone) as they pass by it in their circumambulations. The divine injunction to perform the *Tawāf* of the house is contained in the following Quranic verse:

"And let them go round the Ancient House" (Q.22: 29)

The *ṭawāf* is performed on three occasions.

- i. ***Ṭawāf al-Qudūm*(arrival)**. This is done by the pilgrim on arrival at Makkah. (It is also known as *al-Tawāf al-Masnūn*) for whoever enters Makkah, it is a *Sunna* to perform this *Tawāf*.
- ii. ***Ṭawāf al-Ifādah***, (this is the one performed as a requirement for the validity of *Hajj*.) It is performed on return from Mina on the 10<sup>th</sup> of Dhul-Hijjah. This *Ṭawāf* is compulsory for pilgrims performing *Hajj* and *ʿUmrah*.

The Glorious *Qur'ān* teaches:

"Then, let them complete the rites prescribed for them, perform their vows and (again) circumambulate the Ancient House".

(Q22: 29)

iii. ***Ṭawāf al-Wadā'* (Farewell)** This is performed on completion of the rites of *Hajj* before the pilgrim leaves Makkah.

#### 4. ***The Sa'y (hastening between Safa and Marwah)***

The word *Sa'y* literally means among other things running; and in the Islamic terminology, it signifies the hastening of the pilgrims between the two little hills situated near Makkah, called the Ṣafā and Marwah. This is done in commemoration of the frantic search for water by Prophet Ibrahim's wife, Hajar when she was left there by Abraham. The spring that Allah brought forth for Hajar and her baby son, Ismā'il, is Zamzam, which flows copiously till today. The *Sa'y* is spoken of in the Glorious *Qur'ān* when Allah says:

"The Ṣafā and the Marwah are truly among the signs of Allah, so whoever makes a pilgrimage to the House or pays a visit to it, there is no blame on him if he goes round about them". (Q2:158)

This rite starts from Ṣafā and it ends at Marwah to make one run and coming back to Ṣafā makes another. Thus the last and seventh run is completed at Marwah. The pilgrim should perform the rounds consecutively.

Whoever happens to be sick or cannot endure running or walking is allowed to use a wheel chair available on the spot as a taxi.

However, like in the case of *Ṭawāf*, there is consensus of opinion among scholars that if a pilgrim doubts about the number of his running between Ṣafā and Marwa, he has to choose the lowest number. That is, if doubt occurs as to whether it is 3 or 5 runs he has made, he should base it on knowledge, which is 3 and do away with 'doubt', which is 5.

#### 5. ***(Wuqūf bi 'Arafah ) Standing or Being at 'Arafah***

'Arafah is the name given to the plain which is situated to the east of Makkah at a distance of about nine miles.

On the 9<sup>th</sup> of Dhul-Hijjah (the Day of Arafah), the pilgrims, upon reaching the plain of 'Arafah earlier enough before noon observe Ṣalātu `z-Zuhr and

‘Aṣr combined. The *Imām* then delivers a sermon (*Khutbah*) from the pulpit on the *Jabal ʿr-Rahmah*. The pilgrims remain at ‘Arafah from afternoon till sunset.

The rites *Hajj* is considered to have been validly and completely performed if the pilgrim reaches ‘Arafah in time on the 9<sup>th</sup> of Dhul-Hijjah, but if he is unable to join in the assembly at ‘Arafah, the *Hajj* is not completely performed.

**6. Spending the night of 9<sup>th</sup> of Dhul-Hijjah at Muzdalifah;**

At Muzdalifah the pilgrims observe *Ṣalātu ʿl-Maghrib* and *Ishā* (combined). They also pick pebbles or little stones which will be used for the next rite the following day at Mina.

**7. *Ramy al-Jimār (Stone Throwing)***

The word *ramy* means throwing; and *Jimār*, which is the plural of *Jamrah*, means effigies. The pilgrims are required to cast stones at certain fixed places during the last days of *Hajj*, the 10<sup>th</sup> of Dhul-Hijjah and the three *tashrīq* days (the three days succeeding the day of sacrifice i.e. 11<sup>th</sup>, 12<sup>th</sup> & 13<sup>th</sup> of Dhul-Hijjah). Each of the three places in Mina where stones are thrown is also called *Jamrah* mainly because of the stoning that takes place there. That which is nearest to Makkah is called *Jamrah ʿAqabah*; the second being *Jamrah Wusṭā* (the middle *Jamrah*) which is near to the mosque of Mina and a little distance from this place is the third *Jamrah* called *Jamrah Sughrā* (the smallest *Jamrah*).

The number of stones to be thrown at each *Jamrah* is seven. After throwing each stone, the *tabkīr* (*Allāhu Akbar*) is recited aloud.

**8. *Slaughtering of Animals***

On the 10<sup>th</sup> of Dhul-Hijjah, animals are sacrificed by pilgrims especially those that have to do it as compensation for violating any of the prohibitions for a pilgrim.

**9. *Shaving of the head or having a haircut:***

Pilgrims are also required to shave their heads or have a haircut. Female pilgrims are permitted to cut just a little of their hair.

**10. *Ṭawāf Al-Ifādah***

It is now time to perform the *ṭawāf* for *Hajj* (as explained above in our discussion on *ṭawāf*). This is then followed by the compulsory sa'y of *Hajj*, depending on the method of *Hajj* adopted by the pilgrim.

11. ***Ramy al-Jimār (Stone Throwing)***

Pilgrims then continue the stoning of the three Jamrahs in Mina for two or three days more, depending on the circumstances.

12. ***Tawāf al-Wadā' (Farewell)***

The rites of *Hajj* are finally brought to an end with the farewell tawaf before the pilgrim leaves Makkah.

**Self Assessment Exercise 3.2**

1. List the rites of *Hajj* in order of observance
2. Explain each of the rites of *Hajj*.

**3.3 THE COMPULSORY RITES (OR PILLARS) OF *HAJJ***

The compulsory rites of *Hajj* are those duties a pilgrim must do for the *Hajj* to be considered valid. These are just the following four:

- a. Formal declaration of intention and entering into the state of *Ihrām* at a designated miqat.
  - b. Ṭawāf , particularly Ṭawāf al-Ifādah
  - c. Sa'y (hastening between Ṣafah and Marwah)
  - d. Wuqūf bi- 'Arafah

**Self Assessment Exercise 3.3**

List the compulsory rites of *Hajj*.

4.0 **CONCLUSION**

Having fulfilled the conditions for *Hajj*, the intending pilgrim has to decide on one of the three acceptable ways of performing the pilgrimage. He then continues with the rites as required by the method he decides to adopt. There are however, four compulsory duties that every pilgrim must do in order for the *Hajj* to be valid irrespective of the method chosen.

## 5.0

### SUMMARY

In this unit, we have discussed the three ways of performing the *Hajj* in relation to Umrah. We also examined in detail the rites of *Hajj* in the order which they are performed. Finally we highlighted the pillars of *Hajj*.

## 6.0

### TUTOR MARKED ASSIGNMENT

1. List and explain the various ways of performing the rites of *Hajj*.
2. List all the rites of *Hajj* in order of performance.
3. Explain how the rites of *Hajj* are observed
4. List the pillars of *Hajj* and elaborate on each of them.

## 7.0

### REFERENCES/FURTHER READINGS

- Abdu `r-Raūf, Muhammad (1982) *Islam, Faith and Devotion*. Nigeria: Islamic Publications Bureau, p.102.
- Ali, Muhammad (1986), *The Religion of Islam*. Delhi: Taj Company.
- ‘Ayād , Qādī (1982), *Foundations of Islam*, England: World Organisation of Islam *Da‘wah*
- Sābiq, Sayyid (1983), *Fiqh al-Sunnah*, vol.1. Beirut: Dār al- Fikr, 4<sup>th</sup> edition.
- Ahmed, A. F. and M. K. Kareem, (2008), *Ṣalāt and Ṣawm*; Zaria, .. Press
- Lemu, Aishah (2008); *New Islamic Studies for Junior Secondary Schools*. Nigeria: Islamic Education Trust
- Omofoyewa, K.A. (2007) *National Open University of Nigeria Course Material ISL 134: Hajj (Pilgrimage in Islam)* Nigeria.

## UNIT 3 PROHIBITIONS IN THE STATE OF IHRĀM AND THEIR SANCTIONS

### CONTENTS

- |     |   |
|-----|---|
| 1.0 | Introduction                              |
| 2.0 | Objectives                                |
| 3.0 | Contents                                  |
| 3.1 | Prohibitions for Pilgrims in <i>Ihrām</i> |
| 3.2 | Sanctions for Violating the Prohibitions  |



4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignments
7.0	References/Further Readings

## 1.0 INTRODUCTION

In the last unit we examined the ways of performing the rites of *Hajj*. We also described how these rights are observed. Here, we shall discuss the prohibitions imposed on pilgrim in the state of *Ihrām* and the sanctions or penalties for the violation of these prohibitions. We shall also compare between *Hajj* and ‘*Umrah*. Finally, we shall consider the visit to Madinah as an aspect of *Hajj*.

## 2.0 OBJECTIVES

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

- i. State and explain the prohibitions imposed on pilgrims in the state of *Ihrām*.
- ii. State and explain the penalties for violating the prohibitions imposed on pilgrims in the state of *Ihrām*.
- iii. Highlight the differences between *Hajj* and *Umrah*.
- iv. Explain what pilgrims do when they visit the city of Madinah.

## 3.0 MAIN CONTENT

### 3.1 Prohibitions During *Hajj*

#### i. Covering of the face and the head

The *Ihrām* of a male pilgrim includes both his face and head. He is as such prohibited from covering both with any material whatsoever. A cap, shawl, turban, rag, or any of such things that can be of benefit to him from heat or cold are prohibited. As for a female pilgrim, she should cover her head but should not use the *Niqāb* (veil) which covers her face and gloves, as it is reported that the Prophet (PBOH) said:

"A woman in *Ihrām* shouldn't wear *Niqāb*, nor should she wear gloves"  
(Bukhāri)

However, it is permissible for a woman to cover her face from men by using an umbrella or let a portion of her outer garment hang over it. 'Aisha (RTA) said:

Riders would pass us while we were with Allah's messenger (ﷺ) in *Ihrām*. When they drew close, each of us would let part of her outer garment hang over her face and when they would pass, we would uncover our faces.

(Abū Dāwud)

#### ii. Application of Scent (Perfume or Pomade and cosmetics)

A pilgrim whether male or female is prohibited from using scent (Perfume or pomade that can stick to the body or the cloth such as musk or ambergris). Nevertheless, there is no harm if the effect of scent applied before putting on *Ihrām* remains.

#### iii. Amorous Discussion and Sexual Intercourse

Pilgrims are not permitted to engage in amorous discussions and sexual intercourse or any act that may lead to it such as kissing or touching with desire. The *Qur'ān* reads thus:

"So whosoever intends to perform *Hajj* therein (by assuming *Ihrām*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*" (Q.2: 197)

#### iv. Hunting or killing a living thing

It is prohibited for the pilgrims to hunt land animals or slaughter them. Neither should he even, point towards it nor make it flee for another person could kill it except if it was dangerous and could attack the pilgrim or any other person, such as a lion, a wolf, a snake, mice, scorpions or a rabid dog. However, it is permissible to fish or capture any aquatic animal for eating. He is also not allowed to kill harmless animals such as bugs, ants or locusts. In this regard, the Glorious *Qur'ān* teaches:

"Lawful to you is (the pursuit of) water-game and its use for food – for the benefit of yourselves and those who travel but forbidden is (the pursuit of) land-game as long as you are in a state of *Ihrām* (for *Hajj* or '*Umrah*) ...

(Q.5: 96).

#### v. Contracting Marriage or Betrothals

A person in the state of *Ihrām* should neither propose to a woman nor contract marriage either to himself or on behalf of others. It is prohibited. This act also applies equally to a woman in a state of *Ihrām* alike. Evidence is based on the following statement of the Holy Prophet (PBOH):

"The *Muhrim* should not marry nor arrange for another marriage, nor propose" (Muslim)

#### vi. Wearing of Sewn Clothes (for Men)

The *Ihrām* dress of a man consists of two seamless sheets. Wearing of sewn clothes such as shirts, hooded robes, pants, etc. are forbidden. Also, it is forbidden to wear clothing that is dyed with a fragrant dye and to wear leather socks. However, it is permissible to wear sandals, but whoever cannot find sandals, the leather socks should be cut so that they don't come up to the ankle.

#### vii. Clipping of Nails or Shaving of Hair

Pilgrims are prohibited from trimming their nails or to remove any hair by shaving or clipping or by any other method. Although, there is no blame on him if these break or come off by them unintentionally. The glorious *Qur'ān* teaches:

... and do not shave your heads until the offering reaches the place of sacrifice animal ... (Q.2:196)

The word "offering" in the above quoted verse means the sacrificial animal.

### Self Assessment Exercise 3.1

List and explain the prohibitions for a pilgrim in Ihram

### 3.2 Penalties for Violating the Prohibitions for Pilgrims in the State of *Ihrām*

#### 3.2.1 For the following:

- i. Shaving the head or wearing stitched clothing
- ii. Using scent, perfume, pomade or cosmetics
- iii. Romance or touching the opposite sex with desire
- iv. Involving in a quarrel or fight or argument

The penalty is the same for the above situations; the pilgrim is to choose any of the following:

- a) Fasting on three days
- b) Feeding six poor people.
- c) Slaughtering a sheep.

3.2.2 As for hunting or killing an animal, the penalty is the sacrifice of a ram.

In the case of having sexual intercourse, the *Hajj* is considered vitiated and it should be repeated at any other opportunity. In addition, the pilgrim is also required to do any of these three:

- a. Fasting on three days
- b. Feeding six poor people
- c. Slaughtering a sheep.

3.2.4 With regards to the marriage or betrothal, it is considered invalid.

#### Self Assessment Exercise 3.2

Explain the penalties for violating the prohibition for pilgrims in Ihram.

## 4.0 CONCLUSION

The rites of *Hajj* are meant to be observed with full concentration and total dedication. In order to ensure this, the pilgrim is expected to be consecrated in the state of Ihram. While in this state, he is prohibited from mundane activities and actions that may distract his attention from the rituals of *Hajj*. Sanctions are therefore, put in place to ensure strict compliance with the restrictions.

## 5.0

## SUMMARY

In this unit we have discussed the prohibitions imposed on pilgrims in the state of *Ihrām* and the sanctions for violating any of them.

## 6.0

## TUTOR MARKED ASSIGNMENTS

- i. State and explain the prohibitions imposed on pilgrims in the state of *Ihrām*.
- ii. State and explain the penalties for violating the prohibitions imposed on pilgrims in the state of *Ihrām*.

## 7.0

## REFERENCES/FURTHER READINGS

Abdu `r-Raūf, Muhammad (1982) *Islam, Faith and Devotion*. Nigeria:

Islamic Publications Bureau, p.102.

Ali, Muhammad (1986), *The Religion of Islam*. Delhi: Taj Company.

‘Ayād , Qādī (1982), *Foundations of Islam*, England: World Organisation of Islam *Da‘wah*

Sābiq, Sayyid (1983), *Fiqh al-Sunnah*, vol.1. Beirut: Dār al- Fikr, 4<sup>th</sup> edition.

Ahmed, A. F. and M. K. Kareem, (2008), *Ṣalāt and Ṣawm*; Zaria, .. Press

Lemu, Aishah (2008); *New Islamic Studies for Junior Secondary Schools*. Nigeria: Islamic Education Trust

Omofoyewa, K.A. (2007) National Open University of Nigeria Course Material ISL 134: *Hajj* (Pilgrimage in Islam) Nigeria.

## UNIT 4 ‘UMRAH (THE LESSER *HAJJ*) AND *ZIYĀRAH* TO MADINAH

### CONTENTS

- |     |              |
|-----|--------------|
| 1.0 | Introduction |
| 2.0 | Objectives   |
| 3.0 | Contents     |

- |     |   |
|-----|---|
| 3.1 | <i>Hajj</i> and ‘ <i>Umrah</i> : (a comparison) |
|-----|---|

3.2	The <i>Ziyārah</i> (visit to Madinah)
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignments
7.0	References/Further Readings
1.0	INTRODUCTION

Having discussed *Hajj* in details in the previous units, we shall examine the Umrah (lesser *Hajj*) in this unit. In doing this, a comparison between the two will be considered. Also in the second part of this unit we shall discuss the visit to the city of Madinah which is considered an emphatic *Sunnah*.

## 2.0 OBJECTIVES

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

1. Explain what 'Umrah is.
2. State the similarities between *Hajj* and 'Umrah
3. Explain what *Ziyārah* is.

## 3.0 MAIN CONTENT

### 3.1 *Hajj* and 'Umrah: A Comparison

Earlier on, in unit 1 we defined *Hajj*, as the pilgrimage to the House of Allah in Makkah. You were also told that it is the fifth pillar of Islam. The meaning of 'Umrah is not too different from that of *Hajj* in that, it also implies paying a visit to the house of Allah, the Ka'bah in order to worship.

The word 'Umrah is derived from 'amara meaning to live in a place or an area, or to pay a visit to it. But technically in Islamic terminology, it means visiting the sacred House, Ka'bah in order to serve Almighty Allah.

Although *Hajj* is more spoken of in the Glorious *Qur'ān*, yet there is an express injunction to accomplish both *Hajj* and 'Umrah:

"And complete the rites of *Hajj* and umrah in the service of Allah..." ...

A Tradition also speaks of the obligatory nature of the 'Umrah and Ibn 'Umar is quoted as saying: "There is no man but on him rest the obligation of the *Hajj* and the 'Umrah", while Ibn 'Abbās said that the 'Umrah is the companion of *Hajj* in the Book of Allah'. In a tradition, it is even said that: i.e 'Umrah during ( the month of) Ramadan is equivalent to a *Hajj* in reward. (*Bukhāri* and *Muslim*).

Generally, Umrah has come to be known and understood as the lesser *Hajj*, just like the non-obligatory version of the other pillars of Islam. We have *Ṣadaqah* as the non-obligatory version of *Zakāt*; *Taṭawwu'* as the non-obligatory version of the Ramadan fast; and the various *nawāfil* as the non-obligatory version of the five daily *Ṣalāts*.

### **Differences between *Hajj* and 'Umrah**

*Hajj* and 'Umrah differ from each other in some respects. Some are highlighted below

#### **i. Time of observance:**

*Hajj* can only be performed at the fixed time and this is why Shawwāl, Dhul-Qa'dah and the first ten days of Dhul-Hijjah are particularly spoken of as months of *Hajj* in the Glorious *Qur'ān*: but Umrah may be performed any time one has the opportunity.

#### **ii. Place of observance:**

All the obligations of umrah take place in the vicinity of Makkah. But for *Hajj* some obligations like stoning are performed out side of Makkah.

#### **iii. Wuquf bil Arafah ( standing at arafah)**

Pilgrims for *Hajj* are required to be Arafah . This is not the case with Umrah.

#### **iv. Animal Sacrifice:**

Pilgrims are not required to sacrifice animal during the Umrah unlike *Hajj*.

### **Similarities between *Hajj* and Umrah**

For Umrah, there are just three obligations , these are similar to those of *Hajj*. They are the *Ihrām*, *Ṭawāf* and *Sa'y*. All of these rites are observed during 'Umrah the same way they are observed during *Hajj*.

### **Self-Assessment Exercise 3.1**

1. What are the rites of the Umrah?

2. State the differences between *Hajj* and *'Umrah*.

### **3.2 Ziyārah (Visit) to Madinah**

It is strongly recommended that whoever performs the *Hajj* should also pay a visit to the Prophet's grave and Mosque in Madinah. This may however be done before or after the rites of *Hajj* or *'Umrah* might have been concluded.

When visiting the city of Madinah, the following are to be done.

#### ***Visit to the Prophet's Mosque and Grave***

The pilgrim goes to the Prophet's Mosque. On entering, he observes two raka'ats of voluntary ritual prayer (*nāfilah*) at a particular place called the Rawḍah. In case this place is crowded, it may be observed anywhere else in the Mosque. He may then offer supplications or special prayers for himself and other people.

He then proceeds to the tomb of the Prophet and prays for Allah's blessings on him thus:

"Peace be upon you, O messenger of Allah, I testify that there is no god but Allah and you are His Servant and Messenger"

Thereafter, he turns to the graves of Abu Bakr and Umar both of which are close by. He faces the tombs one after another and supplicates.

#### ***Visit to Al-Baqī'e***

Another port of visit is the grave yard where the Martyrs of the battle of Badr and many other frontline companions of the Prophet are buried. Here also the pilgrim supplicates and greets:

Peace be upon you, people of the graveyards, you passed away first, but we, God's willing are going to follow you. We pray to Allah, the Almighty to forgive all of us, to have mercy on all of us".

#### ***Visit to the Qubā Mosque***

The pilgrim may also visit the Quba Mosque. This mosque is believed to be the first to be built by the Prophet.

The Prophet was reported to have made the following remark about Qubā mosque:

"Whoever washed well at his house, then came to Qubā,



intending nothing but praying in it, his reward will be just as if he had performed an 'Umrah"

### ***Visit to Uhud***

Another place of interest is the battle field at Uhud. The second battle between the Muslims and the Quraysh took place here.

## **Self Assessment Exercise 3.2**

1. Briefly explain the term *Ziyārah*.
2. List the places a pilgrim may visit at Madinah.

## **4.0 CONCLUSION**

The pilgrimage in Islam involves both *Hajj* and 'Umrah. The rites a pilgrim observes during both are quite similar. While the rites of *Hajj* are observed in a specified period and more comprehensive, those of the 'Umrah may be observed any time and less.

After concluding the rites of *Hajj* in Makkah pilgrims are encouraged to use the opportunity to pay visit to some places of historical and spiritual significance at the city of the Prophet, Madinah.

## **5.0 SUMMARY**

In this unit we have compared between the rites of Umrah and those of *Hajj*. We also discussed *Ziyārah* as an important aspect of the pilgrimage in Islam.

## **6.0 TUTOR MARKED ASSIGNMENT**

1. Explain what Umrah is.
2. State the differences between *Hajj* and Umrah
3. State the similarities between *Hajj* and Umrah
4. Explain what *Ziyārah* is.
5. List the places a pilgrim may visit at Madinah during the *Ziyārah*.

## **7.0 REFERENCES/FURTHER READINGS**

Abdu `r-Raūf, Muhammad (1982) *Islam, Faith and Devotion*. Nigeria: Islamic Publications Bureau, p.102.

Ali, Muhammad (1986), *The Religion of Islam*. Delhi: Taj Company.

‘Ayād , Qādī (1982), *Foundations of Islam*, England: World Organisation

of Islam *Da‘wah*

Sābiq, Sayyid (1983), *Fiqh al-Sunnah*, vol.1. Beirut: Dār al- Fikr, 4<sup>th</sup> edition.

Ahmed, A. F. and M. K. Kareem, (2008), *Ṣalāt and Ṣawm*; Zaria, .. Press

Lemu, Aishah (2008); New Islamic Studies for Junior Secondary Schools.  
Nigeria: Islamic Education Trust

Omofoyewa, K.A. (2007) National Open University of Nigeria Course  
Material ISL 134: *Hajj* (Pilgrimage in Islam) Nigeria.

## **UNIT 5:                      SIGNIFICANCE OF *HAJJ***

### **CONTENTS**

- |     |                                    |
|-----|------------------------------------|
| 1.0 | Introduction                       |
| 2.0 | Objectives                         |
| 3.0 | Contents                           |
| 3.1 | Social Significance of <i>Hajj</i> |

3.2	Moral Significance of <i>Hajj</i>
3.3	Economic significance of <i>Hajj</i>
3.4	Spiritual Significance of <i>Hajj</i>
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignments
7.0	References/Further Readings

## **1.0 INTRODUCTION**

The significance of *Hajj*, the fifth pillar of Islam is multidimensional. This can be appreciated not only in the life of the individual that observes the rites but also in the totality of the Muslim Community. In this unit, we shall examine the social, moral, economic and spiritual values of *Hajj*.

## **2.0 OBJECTIVES**

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

- Highlight the moral significance of *Hajj*.
- Highlight the social significance of *Hajj*.
- Highlight the Economic significance of *Hajj*.
- Highlight the spiritual significance of *Hajj*.

## **3.0 MAIN CONTENT**

### **3.1 Social Significance Of *Hajj***

#### ***Equality of Man before God***

All men are equal in birth and in death; they come into life in one way and they pass out of it in one way but *Hajj* is the only occasion in which they are taught how to live in one way.

*Hajj* removes all forms of discrimination such as race, colour and rank. People from all races and all countries meet together at the House of God as His servants and members of one Divine family. They are all clad in one dress without anything to distinguish the high from the low; the rich from the poor or the king from the servant. All these instill in the pilgrim the virtue of humility and respect for fellow beings.

#### ***Unity and Brotherhood among Muslims***

The pilgrims from various countries of the world meet and live together throughout the period of *Hajj* in a peaceful atmosphere without any form of rancour. During *Hajj*, the largest gathering of humankind at one and the same time and place is experienced. They all observe the rituals at the same place and time for the same purpose - to worship Allah.

Before departing to their various destinations, the pilgrims have the opportunity of discussing issues of common interest and relate among themselves in the spirit of true Islamic brotherhood.

### **3.2 Moral Significance**

#### ***Patience and Tolerance***

Pilgrims are taught practical lessons of self restraint, tolerance and peaceful co-existence. They live and relate with one another in an atmosphere of peace devoid of any rancour. Although, the crowd is a large one which is bound to be full of discomforting experiences and uncomfortable situations, they are not to complain. The conduct of pilgrims is guided by a strict law prohibiting any form of disagreement, argument or fight. Instead of responding in anger, he demonstrates understanding by not getting angry when he is offended.

#### ***Kindness and hospitality***

In relating with one another, pilgrims demonstrate a high level of kindness. The host community in particular shows a great deal of concern for the welfare of the guests. They consider it a rear opportunity to reciprocate Allah's favours on them by making the pilgrims from all over the world as comfortable as possible. To them, the pilgrims are guests of Allah.

### **3.3 Economic Significance Of Hajj**

During *Hajj* a lot economic activities take place. Goods and services are exchanged in so many ways both at home and at Makkah. The period of *Hajj* is a special season for trade. It is also an opportunity for great commercial activities especially in the area of transport, hospitality and general merchandise.

Commercial activities are not forbidden during *Hajj*. Reference is made to this in the *Qur'ān* chapter 2 verse 198 thus:

"It is no crime in you if ye seek the bounty of your Lord (during pilgrimage). Then when ye pour down from (mount) 'Arafat, celebrate the praises of Allāh at the sacred Monument and celebrate His praises as He has directed you, even though, before this, ye went astray" (Q.2: 198)

***Closeness to God***

The pilgrim draws nearer to God as he observes the rites of *Hajj*. This is made possible by his discarding all comforts of life that may veil against the inner sight. He puts on a simple dress; he avoids any discussion or experience of an amorous nature; and all kinds of disputes. He also under goes all the privations entailed by a journey on a barren desert land like Arabia all in a bid to be able to concentrate all his meditations on the Divine being.

***Reminder of the Day of Judgment***

At Arafah , the pilgrim is reminded of the great gathering of men on the Day of Judgment before their creator, Allah. It therefore, provides an opportunity for him to seek forgiveness of his past sins and make a solemn commitment to a new life of submission to Allah and dedication to His cause. The Prophet was reported to have said that any one who observes the rites of *Hajj* conscientiously will become like a new born baby without any sin.

***Dissociation from the Devil***

As the pilgrim throws stones against the symbols of Shaytan, he is reminded of the spiritual struggle he must wage against evil always.

**4.0****CONCLUSION**

The *Hajj* is one unique religious obligation that is capable of bringing about a total change in the life of individual Muslim as well as the entire Muslim Community. This is possible when the significance of *Hajj* morally, socially, economically and spiritually is considered. The individual benefits directly from the moral and spiritual significance while the moral, social and economic significance are benefits to both the individual and the entire community.

**5.0****SUMMARY**

In this unit, we have examined the moral, social, economic and spiritual significance of *Hajj*. These include the equality man before God, unity and brotherhood among Muslims from all over the world (social); patience, tolerance and kindness (moral); and exchange of various goods and services.

**6.0****Tutor Marked Assignment**

1. Highlight the moral significance of *Hajj*.
2. Highlight the social significance of *Hajj*.
3. Highlight the Economic significance of *Hajj*.
4. Highlight the spiritual significance of *Hajj*.

## 7.0 REFERENCES/FURTHER READINGS

Abdu `r-Raūf, Muhammad (1982) *Islam, Faith and Devotion*. Nigeria: Islamic Publications Bureau, p.102.

Ali, Muhammad (1986), *The Religion of Islam*. Delhi: Taj Company.

‘Ayāḏ , Qādī (1982), *Foundations of Islam*, England: World Organisation of Islam *Da‘wah*

Sābiq, Sayyid (1983), *Fiqh al-Sunnah*, vol.1. Beirut: Dār al- Fikr, 4<sup>th</sup> edition.

Ahmed, A. F. and M. K. Kareem, (2008), *Ṣalāt and Ṣawm*; Zaria, .. Press

Lemu, Aishah (2008); *New Islamic Studies for Junior Secondary Schools*. Nigeria: Islamic Education Trust

Omofoyewa, K.A. (2007) National Open University of Nigeria Course Material ISL 134: *Hajj* (Pilgrimage in Islam) Nigeria.

Ali, A.Y. (1977). *The Holy Quran, English Translation and Commentary*, U.S.A.: American Trust Publication.

‘Abdalātī, Hamūdah (1978). *Islam in Focus*, Kuwait: Salimiyya.

Hamīdullah, M (1981). *Introduction to Islam*, Lagos: Islamic Publication Bureau

Ali, M.A. (1986). *The Religion of Islam*, New Delhi: Taj Company.