



NATIONAL OPEN UNIVERSITY OF NIGERIA

COURSE CODE : ISL006

COURSE TITLE: Zakāt, Şawm And Hajj

**COURSE
GUIDE**

COURSE CODE / TITLE ISL006: Zakāt, Ṣawm And Hajj

Course Developer/

Writer:

**S. A. Oladejo
International School
University of Ibadan
Ibadan**

Course Editor/

Programme Leader

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

Headquarters
14/16 Ahmadu Bello Way
Victoria Island
Lagos.

Abuja Annex
245 Samuel Adesujo Ademulegun Street
Central Business District
Opposite Arewa Suites
Abuja.

e-mail: centralinfo@nou.edu.ng
URL: www.nou.edu.ng

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Introduction

Welcome to ISL 006: *Zakāt, Ṣawm and Hajj*, a two-credit units course for students pursuing Certificate in Arabic and Islamic Studies programme at the National Open University of Nigeria. This Course lays particular emphasis on the moral, social and spiritual significance of the three pillars of Islam. The course consisting of fifteen study units has no pre-requisites for taking it.

This Guide is about how the course is structured, an overview of its entire content as well as the requirements for making a success of it. In other words, this guide is one of the several resource tools available to you to help you successfully complete the course and ultimately your programme. In it you will find very useful information about its aims and objectives, what course materials you will be using; available services to support your learning; information on assignments and examination. It also offers you guidelines on how to plan your time for study; the amount of time you are likely to spend on each study unit; your tutor-marked assignments.

I strongly recommend that you go through this course guide and complete the feedback form at the end before you begin your study of the course. The feedback form must be submitted to your tutorial facilitator along with your first assignment. This guide also provides answers to several of your questions. However, do not hesitate to contact your study centre if you have further questions.

Course Aims and Objectives

The over all aim of this course is to help you have a basic understanding of three of the five fundamental pillars of Islam namely, *Zakāt, Ṣawm and Hajj* including their moral, social and spiritual significance.

To achieve the above stated aims, there are specific objectives set out at the beginning of each study unit of the course. You should read them carefully before you start working through each of the units. You are also encouraged to refer to them during your study of the units to check your progress. On completion of this course you should be able to:

- i. Define *Zakāt*
- ii. Quote references from the *Qur'ān* and *Hadīth* in respect of injunctions on
Zakāt
- iii. State the stipulated conditions governing payment of *Zakāt*
- iv. List the items on which *Zakāt* is payable
- v. List the beneficiaries of *Zakāt*
- vi. State differences between *Zakāt* and *Ṣadaqah*
- vii. Highlight moral, social, economic and spiritual significance of *Zakāt*
- viii. Define fasting in Islam
- ix. Quote references from the *Qur'ān* and *Hadīth* in respect of Sawm.
- x. List the categories of fasts in Islam.
- xi. State the conditions for fasting in Ramadan.
- xii. List those exempted from fasting in Ramadan and give the reasons for their exemption.
- xiii. State what should be done by those exempted from fasting in Ramadan.
- xiv. List the devotional activities in Ramadan.
- xv. Define *Hajj*
- xvi. Quote relevant portions from the *Qur'ān* and *Hadīth* in respect of *Hajj*.
- xvii. State the conditions for Hajj.
- xviii. List and explain the various ways of performing the rites of *hajj*.
- xix. State and explain the prohibitions imposed on pilgrims in the state of *Ihrām*.
- xx. State and explain the penalties for violating the prohibitions imposed on pilgrims in the state of *Ihrām*.
- xxi. Highlight the differences between *Hajj* and *'Umrah*.
- xxii. Explain what pilgrims do when they visit the city of Madinah.

Course Materials.

The major components of this course are the following:

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

Working through This Course

For you to complete this course, you must read and understand all the study units and all the related materials. You will be required to submit written assignments at the end of each unit for the purpose of assessment. You are also going to write a final examination at the end of the course.

Course Materials

The following are the major materials you need for this course:

- Course guide.
- Study Units.
- Assessments File.
- Relevant Textbooks including the ones listed in each unit.

Study Units

There are 15 Units (of three modules) for this course. They are:

Module 1: *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 2: *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 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

Assessment File

You will be given an Assessment File and a marking scheme. The assessment file will contain details of the works to be submitted to your tutor for marking. You will be evaluated in two

ways: the tutor marked assignments and the written examination. Your final marks depend on what you score in these two. You must submit your assignment to your tutor for formal assessment which necessarily followed the stipulated schedule and deadline. Your submitted work for assessment will be 30% of your total score.

Tutor Marked Assignments (TMAs)

You are expected to submit specified number of 'TMAs'. Each unit of this course has a TMA. You will be assessed on only four but the best three will represent your 30% grading. On completion of any assignment, you must send it with a TMA to your tutor. Ensure that the assignment reaches your tutor on or before the deadline for submissions. In the event of any logistics for incompleteness of any work to time, contact your tutor immediately for possible extension; for this shall not be granted after the due date unless for exceptional situations.

Textbooks and References

Some books have been recommended for the course, they will assist you a lot if you can purchase some of them for further reading.

Ali, Muhammad (1976), *The Religion of Islam*. Delhi: Taj Company.

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

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

Sābiq, Sayyid (1983), *Fiḡhu `s-Sunnah*, vol.1. Beirut: Dār al- Fikr, 4th edition.

Mawḏūdī, S.A.A. (1985), *Let Us Be Muslims*. Leicester: The Islamic Foundation.

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: Ḥajj (Pilgrimage in Islam)* Nigeria.

Course Overview and Presentation schedule

There are fifteen Study Units in this course. Each study unit consists of one week's work and should take you about three hours to complete. It includes specific objectives, guidance for study, reading materials, and Self Assessment Exercises. Together with tutor-marked assignments, these exercises will assist you in achieving the stated learning objectives of the individual Study Units and of the course.

Study Plan

The table below is a presentation of the course and how long it should take you to complete each study unit and the accompanying assignments.

Unit	Title of Study Unit	Weeks/Activity	Assignment
------	---------------------	----------------	------------

Module 1 : Zakāt

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

Module 2 : *Ṣawm* (Fasting in Islam)

Unit 1	Significance and Kinds of Fasting in Islam	6	Assignment
Unit 2	Fasting in Other Religions and How it is Observed in Islam	7	Assignment
Unit 3	Ramadan Fast (part 1)	8	Assignment
Unit 4	Ramadan Fast (part 2)	9	Assignment
Unit 5	Moral, Social, Health and Spiritual Significance of Fasting	10	Assignment

MODULE 3 : *Hajj* (Pilgrimage in Islam)

Unit 1	<i>Hajj</i> and the Conditions Governing its Obligation	11	Assignment
Unit 2	How to Perform the Rites of <i>Hajj</i>	12	Assignment
Unit 3	Prohibitions in the State of <i>Ihrām</i> and their Sanctions	13	Assignment
Unit 4	' <i>Umrah</i> (the lesser <i>Hajj</i>) and <i>Ziyārah</i> to Madinah	14	Assignment

or key points at which you can use when revising the course. If you make use of all these features, you will significantly increase your chances of passing the course.

Course Delivery

As an open and distance learner, you learn through several ways. You learn when you interact with the content in your course material in the same way as a student interacts with the teacher in a conventional institution. You also learn when you are guided through the course; however you are not taught the course. Instead, your course material is your teacher, and as such you will not be able to get answers to any questions which may arise from your study of the material. It is for this reason that, in addition to the course material which you have received, the delivery of this course is supported by tutorial, facilitation, and counseling support services. Although these services are not compulsory, you are encouraged to take maximum advantage of them.

Tutorial Sessions

In open and distance learning, tutorial sessions are designed to give learners an opportunity to have face-to-face contact with their 'teacher', and with their peers. The course material which you have, has been prepared to enable you to interact with the content in the same way as students, in a face to face teaching situation, interact with their teachers. In open and distance learning, the course material is the teacher. Questions and clarifications arising from studying the material are handled during tutorial sessions. These sessions are coordinated by a tutorial facilitator who is expected to facilitate rather than teach the course. You will be provided with information about the tutorial sessions that will support the delivery of this course. The following will be included:

- i. Total number of tutorial hours for the course
- ii. Schedule of tutorial sessions to be arranged with tutorial facilitator (dates and time)
- iii. Tutorial facilitator's phone number and email address

On your part, you will be expected to prepare ahead of time by studying the relevant Study Units.. write your questions so as to gain maximum benefit from tutorial sessions. Information about the location and time schedule for facilitation & will be available at your study centre.

Tutorial sessions are a flexible arrangement between you and your tutorial facilitator. You will need to contact your study centre to arrange the time schedule for the sessions. You will also need to obtain your tutorial facilitator' s phone number and email address.

Tutorial sessions are optional. However, the benefits of participating in them provide you a forum for interaction and peer group discussions which will minimize the isolation you may experience as a distance learner.

Facilitation

Facilitation is learning that takes place both within and outside of tutorial sessions. Your tutorial facilitator guides your learning by doing the following:

- i. provides answers to your questions during tutorial sessions, on phone or by email;
- ii. coordinates group discussions;
- iii. provides feedback on your assignments;
- iv. poses questions to confirm learning outcomes;
- v. coordinates, mark and record your assignment/examination score; and
- vi. monitors your progress.

The language of instruction for this course is English. The course material is available in print or CD formats, and also on the university website. On your part, you will be expected to prepare ahead of time by studying the relevant Study Units, write your questions so as to gain maximum benefit from facilitation.

Information about the location and time schedule for facilitation will be available at your study centre. Time of facilitation is a flexible arrangement between you and your tutorial facilitator.

You should contact your tutorial facilitator if:

- i. you do not understand any part of the Study Units
- ii. you have difficulty with the Self Assessment Exercises
- iii. you have a question or a problem with an assignment, with your tutorial facilitator's comments on an assignment or with the grading of an assignment.

Counselling

Counselling forms a part of your learning because it is provided to make your learning experience easier. Counselling is available to you at two levels, academic and personal counselling. Student counsellors are available at the study centre to provide guidance for personal issues that may affect your studies. Your study centre manager and tutorial facilitators can assist you with questions on academic matters such as course materials, facilitation, grades and so on. Make sure that you have the phone numbers and email addresses of your study centre and the various individuals.

Assessment

There are three components of assessment for this course: Self Assessment Exercises and assignments at the end of each study unit; the Tutor-Marked Assignments; and a written examination. In doing these assignments, you are expected to use the information gathered during your study of the course. Below are detailed explanations on how to do each assignment

Self Assessment Exercises (SAEs)

There are Self Assessment Exercises spread out through your course material. You should attempt each exercise immediately after reading the section that precedes it. Possible answers to the exercises are provided at the end of the course book; however, you should check the answers *only after* you must have attempted the exercises. The exercises are for you to evaluate your learning;

they are not to be submitted. There are also questions spread through each study unit. You are required to attempt these questions after you have read a study unit. Again, the questions are to help you assess your knowledge of the contents of the unit. You are not required to submit the answers for SAEs.

Tutor-Marked Assignments (TMAs)

There are four Tutor-Marked Assignments for this course. The assignments are designed to cover all areas treated in the course. You will be given your assignments and the dates for submission at your study centre. You are required to attempt all four Tutor-Marked Assignments. You will be assessed on all four, but the best three performances will be used for your continuous assessment. Each assignment carries 10% and together will count for 30% of your total score for the course. The assignments must be submitted to your tutorial facilitator for formal assessment on or before the stipulated dates for submission. The work that you submit to your tutorial facilitator for assessment will count for 30% of your total course score.

Guidelines for writing Tutor-Marked Assignments

1. On the cover page of your assignment, write the course code and title, assignment number (TMA 1, TMA 2), and date of submission, your name and matriculation number. It should look like this:

Course Code:

Course Title

Tutor-Marked Assignment

Date of Submission

School and Programme

Matriculation Number

2. You should endeavour to be concise and to the point in your answers and adhere to word limit where given. Your answer should be based on your course material, further readings and experience. However, do not copy from any of these materials. If

you do, you will be penalized. Remember to give relevant examples and illustrations.

3. Use ruled foolscap sized paper for writing answers. Make and keep a copy of your assignments

4. Your answers should be hand-written by you. Leave a margin of about 1.5 inches of the left side and about 5 lines before the answer to the next question for your tutorial facilitator's comments.

5. When you have completed each assignment, make sure that it reaches your tutorial facilitator on or before the deadline. If for any reason you cannot complete your work on time, contact your study centre manager and tutorial facilitator before the assignment is due to discuss the possibility of an extension. Extensions will not be granted after the due date unless under exceptional circumstances

Final Examination and Grading

The final examination for ISL 006 will be of two hours duration, and will carry 70% of the total course grade. The examination will consist of questions which reflect the kinds of Self Assessment Exercises and questions in the Tutor-Marked Assignments which you have previously encountered. All areas of the course will be assessed. You should use the time between finishing the last unit and taking the examination to revise the entire course. You will find it useful to review your answers to Self Assessment Exercises and Tutor-Marked Assignments before the examination. For you to be eligible to sit for the final examinations, you must have done the following:

1. You should have submitted all the four Tutor-Marked Assignments for the course
2. You should have registered to sit for the examination. The deadline for examination registration will be available at your study centre. Failure to submit your assignments or to

register for the examination (even if you sit for the examination) means that you will not have a score for the course.

Course Marking Scheme

Assessment	Marks
Assignments 1-4 (four submitted, marked but the best three of all will be selected each carrying 10% totaling 30%)	30%
Final examination	70%
Total	100%

Conclusion

In conclusion, all the features of this course guide have been designed to facilitate your learning in order that you achieve the aims and objectives of the course. They include the aims and objectives, course summary, course overview, Self Assessment Exercises and study questions. You should ensure that you make maximum from use of them in your study to achieve maximum results.

Summary

ISL 006 is prepared to give you have a basic understanding of three of the five fundamental pillars of Islam namely, Zakat, Sawm and Hajj including their moral, social and spiritual significance. On completion of this course you should be able to define each of these pillars citing references from both the *Qur' ān* and the *Hadīth*. You will also be able to state the conditions governing each of them and at the same time describe how they are observed.

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



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**Course Developers/
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**S. A. Oladejo
International School
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**Prof. A. F. Ahmed
School of Arts and Social Sciences
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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*

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Module 3: *Ḥajj* (Pilgrimage in Islam)

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

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

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

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

Unit 5: Significance of *Ḥajj* Rites

MODULE 1: 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

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- 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 (ṣ) 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 *Ḥadīth* 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 *Ḥadīth* 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 of the Ramadan fast. It is due from the 28th day of Ramadan until the *'Īd* prayer is observed on the 1st day of the Islamic month of Shawwāl which is the *'īd 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 *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 household irrespective of age, sex or status, by the family head. This is to be given out before the observance of the *'īd* prayer.

Ibn Abbās related that, the Prophet makes the charity of *fitr* compulsory as a purification for the fasting one from indecency and obscenity; and food for the needy; whoever gives it before the prayer of *'īd 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- fitr* 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.

6.0 TUTOR MARKED ASSIGNMENTS

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

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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 *Niṣāb*: (minimum amount of wealth on which *Zakāt* may be paid.)
 - 3.2.3 *Hawl*:(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- Ĥawl* 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

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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 *Zakāt* is paid.
 - 3.2 *Nisāb* For Items On Which *Zakāt* Is Paid And Rate
 - 3.3 Items on Which *Zakāt* 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*

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

Self Assessment Exercise

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

4 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

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UNIT 4 COLLECTION AND DISTRIBUTION OF *ZAKĀT*

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1. Collection and Distribution Of *Zakāt*
 - 3.2. Beneficiaries of *Zakāt*
- 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

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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 *zakāt*
 - 3.2 Economic Significance of *zakāt*
 - 3.3 Spiritual Significance of *zakāt*
- 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

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MODULE 2: ŞAWM (FASTING IN ISLAM)

- Unit 1: Significance and Kinds of Şawm (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 Şawm

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 Meaning of Şawm (fasting) in Islam
 - 3.2 The *Qur'ān* and *Hadīth* on Şawm
 - 3.3 Kinds of Şawm (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 Şawm (fasting, especially in the month of Ramadan). Like we enumerated earlier on, others are *Īmān* (faith), *Şalāt* (ritual prayer), *Zakāt* (annual compulsory charity) and *Hajj* (pilgrimage to Makkah). In this unit, we shall be discussing the meaning of Şawm 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 :

- a. Explain the literal meaning of Şawm.
- b. Explain the technical meaning of Şawm.
- c. Quote relevant portions of the *Qur'ān* on Şawm.
- d. Quote relevant traditions of the Prophet on Şawm.
- e. 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 *Ḥadīth 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 *Ramadān* 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 9th and 10th of the lunar month of Muharram.
- iii. Al-Ayyām al-Bīd (the white days), i.e. the 13th, 14th and 15th 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 1st of Shawwāl (the 10th of the Hijrah calendar) and the Day of 'Arafah (9th 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**

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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 Vitiating 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 *Ṣawm* as well as its various categories in Islam. Here, we shall attempt to give a description of how *Ṣawm* (fasting) is observed in Islam, its validity and vitiating.

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 vitiate 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.

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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 be 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 *Ramaḍān* is not for non-Muslims. Islam is a prerequisite 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 Ramaḍān: The compulsory fast in Islam is observed only in the month of *Ramaḍān*. 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.

3.3 DEVOTIONAL ACTIVITIES IN RAMADAN

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 28th day of Ramadan until the 'Īd prayer is observed on the 1st 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 'Mudds'; 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 27th. 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 *Ramadān* 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 is 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 of the month of shawwal (the 10th 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

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UNIT 4: THE RAMADAN FAST (PART 2)

CONTENTS

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 - 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
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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 forget-fullness 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 to 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

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

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
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 - 3.1 Moral Significance of Fasting
 - 3.2 Social Significance of Fasting
 - 3.3 Health Significance of Fasting
 - 3.4 Spiritual Significance of Fasting
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- 5.0 Summary
- 6.0 Tutor-Marked Assignments
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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 Ḥadīth 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 Ḥadīth 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 Ramadān 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

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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

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- 2.0 Objectives
- 3.0 Contents
 - 3.1 Meaning of *Hajj*
 - 3.2 The *Qur’ān* and *Hadīth* on *Hajj*
 - 3.3 conditions for *Hajj*
- 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 *Hajj* (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 *Hajj*.

3.2 The *Qur'ān* And *Hadīth* On *Hajj*

There are a number of *Qur'ānic* verses in respect of *Hajj* 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 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)

"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, Ḥadīth 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 *Ḥadīth*. 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 *Ḥadīth* on *Hajj*.
- iii. State and explain the conditions for *Hajj*.

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

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 - 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 from 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 10th of Dhul-Hijjah. This *Ṭawāf* is compulsory for pilgrims performing *Hajj* and *‘Umrah*.

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 *Şafā* 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, *Ismāil*, is *Zamzam*, which flows copiously till today. The *Sa’y* is spoken of in the Glorious *Qur’ān* when Allah says:

"The *Şafā* 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 *Şafā* and it ends at *Marwah* to make one run and coming back to *Şafā* 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 9th 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 `r-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 9th 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 9th of Dhul-Hijjah at Muzdalifah;

At Muzdalifah the pilgrims observe *Ṣalātu `l-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 10th of Dhul-Hijjah and the three *tashrīq* days (the three days succeeding the day of sacrifice i.e. 11th, 12th & 13th 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 ‘Aqabah*; 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 *takbīr (Allāhu Akbar)* is recited aloud.

8. ***Slaughtering of Animals***

On the 10th 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 Şafah 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.

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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 *Ihrām*
 - 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*.

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

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Contents
 - 3.1 *Hajj* and ‘*Umrah* : (a comparison)
 - 3.2 The *Ziyārah* (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..." ...

Q.2: 196

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 part 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*.

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UNIT 5: SIGNIFICANCE OF *Hajj*

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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 rare 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)

3.4 **Spiritual Significance of *Hajj***

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

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