



NATIONAL OPEN UNIVERSITY OF NIGERIA

FACULTY OF ARTS

DEPARTMENT OF RELIGIOUS STUDIES

COURSE CODE: ISL330

COURSE TITLE: ADVANCED STUDY OF AWM-ḤAJJ



Course Code/Title : ISL330 ADVANCED STUDY OF *ṢAWM-ḤAJJ*

Course Developers/Writers

**Kareem Kewuyemi PhD
Kazeem A. Omofoyewa PhD
(Unibadan)**

Course Editor

Prof. Shuaib U. Balogun
Kogi State University,

Course Reviewer

Ajani Murtala Abdus-Salam Adebayo PhD
National Open University of Nigeria
Headquarters, Jabi, Abuja FCT



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National Open University of Nigeria

Headquarters

University Village

Plot 91, Cadastral Zone

Nnamdi Azikiwe Expressway Jabi,
Abuja

Lagos Office

14/16 Ahmadu Bello Way

Victoria Island, Lagos

Email: centralinfo@noun.edu.ng

URL: www.noun.edu.ng

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INTRODUCTION

Welcome. ISL330: Advanced Study of *Ṣawm and Ḥajj* is a two-unit course available in the second semester at the 300 level of the Bachelor of Arts in Islamic Studies degree programme. The course is designed to serve as foundation course to the intellectual discussion of the concept of worship in Islam particularly with regards to *Ṣawm and Ḥajj* (fasting and pilgrimage). It will also assist you in observing your fast and performing *ḥajj* which are two important pillars of the Islamic religion.

What You Will Learn In This Course

This course explains the theory and practice of *Ṣawm and Ḥajj* rituals, their different types as well as their significance. You will also learn the theory and practice of *Ṣiyām* which is fasting in Islam. Its significance and various kinds will also be discussed. This will be preceded by an examination of fasting in other religions, revealed and man-made.

The second segment of the course treats *Ḥajj* (Pilgrimage to Makkah); distinction between *Ḥajj* and *ʿUmrah*; conditions of *Ḥajj*; types of *Ḥajj*; rites of *Ḥajj*; things forbidden for a person in a state of *Ihrām*; the ransoms for violating the conditions of *Ihrām*; the steps of *Ḥajj*; the significance of *Ḥajj* performance; the socio-economic benefits of *Ḥajj*; the spiritual benefits of *Ḥajj*; the modern management of *Ḥajj* in Nigeria as well as the modern management of *Ḥajj* in Saudi Arabia I and II. The material has been specially prepared for students in the African context with particular focus on Nigeria.

Course Aims

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

- Acquainting you with the concept of *Ṣawm* and its significance.
- Imparting the different kinds of *Ṣiyām* – fasting to you.
- Introducing you to the meaning and what *Ḥajj* is all about.

- Exposing you to the conditions of *Hajj*.
- Enabling you to distinguish between *Hajj* and 'Umrah.
- Explaining the different types of *Hajj* to you.
- Highlighting the rites of *Hajj*.
- Enumerating the things forbidden in the state of *Ihrām*
- Teaching you the ransoms for violating the conditions of *Ihrām*
- Understanding both socio-economic and spiritual benefits of *Hajj*
- Familiarizing you with the modern management of *Hajj* both in Nigeria and in Saudi Arabia

Course Objectives

To achieve the aims set out above, there are overall set objectives. In addition, each unit also has specific objectives. The unit objectives are always included at its beginning. You should read them before you start working through the unit. You may want to refer to them during your study of the unit to check your progress. You should always look at the unit objectives after completing a unit. This way you can confirm whether you have done what is required of you by the unit.

Stated below are the wider objectives of this course as a whole. By meeting these objectives, you should have achieved the aims of the course as a whole.

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

- Discuss *Ṣiyām* (fasting) and its purpose in some other religions
- Expatriate on *Ṣiyām* as an Islamic devotional worship, its significance, conditions, and its different kinds.
- Define the meaning of *Hajj* in Islamic stand point.
- Assess the significance of pilgrimage to Makkah.
- Identify the conditions laid down for an intending pilgrim.
- Discuss the terms *Ihrām*, *Ṭawāf*, *Sa'y*, 'Arafat, *Wuqūf* and *Ramy*.
Explain the socio-economic and spiritual benefits of *Hajj*.
- Enumerate people on whom *Hajj* is obligatory in Islam.
- Relate and evaluate the modern management of *Hajj* both in Nigeria and Saudi Arabia.

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Working through this Course

The Course consists of twenty one Study Units in seven Modules. You are required to read all the study units and other recommended materials. You will find below list of all the components of the course and what you have to do.

Course Materials

Major components of the course materials are:

1. Course Guide

2. Study Units
3. Textbooks
4. Assignments

Study Modules and Units

The breakdown of the four modules is as follows:-

Module 1

- Unit 1. Fasting Across Religions and Cultures
- 2. Fasting in Islam

Module 2

- Unit 1: Types of Fasting in Islam
- Unit 2: Voluntary and Unlawful Fasts in Islam
- Unit 3: Beginning and Ending of *Ramaḍān*
- Unit 4: Exemption From and Spoiling of Fasting
- Unit 5: The Benefits of Fasting

Module 3

- Unit 1: *Ḥajj* (Pilgrimage in Islam)
- Unit 2: Distinction between *Ḥajj* and ‘*Umrah*
- Unit 3: Conditions of *Ḥajj*
- Unit 4: Types of *Ḥajj*

Module 4

- Unit 1: Rites of *Ḥajj*
- Unit 2: Things forbidden to a person in a state of *Iḥrām*
- Unit 3: The Ransoms for Violating the Conditions of *Iḥrām*
- Unit 4: The steps of *Ḥajj*

Module 5

- Unit 1: The Significance of *Ḥajj* Performance
- Unit 2: The Socio-Economic Benefits of *Ḥajj*
- Unit 3: The Spiritual Benefits of *Ḥajj*

Module 6

- Unit 1: The Modern Management of *Hajj* in Nigeria
Unit 2: The Modern Management of *Hajj* in Saudi Arabia I
Unit 3: The Modern Management of *Hajj* in Saudi Arabia II

References and Other Sources

Every unit contains a list of references and books for further readings. The textbooks and materials are meant to deepen your knowledge of the course. Try to equip your library with them or borrow them to read. These include

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

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

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

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

Tijani, Adekilekun D.A (2001). Al-Akhdari’s short treatise on Islamic Jurisprudence in Question & answer form: Ijebu-Ode Alamsek press Ltd.

Muhammad Iqbal (nd). *The Book of Fasting*; Riyadh: Rabitat al-Alam al-Islami Press.

Maududi Abdallah (1985). *Towards Understanding of Islam*; Leicester: The Islamic Foundation Press.

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- Lemu Aishat B. (2001). *Islamic Studies for Senior Secondary Schools*, Mina: Nigeria, Islamic Education Trust.
- Maulānā Muhammad ‘Ali (1973). *The Religion of Islam*, Lahore: Ripon Printing Press Ltd.
- Muhammad ibn Jamil Zino (2000). *The Pillar of Islam & Imān*, Riyadh: Darussalam Research Division
- Quadri Y.A. & Oloyede I.O. (1990). *Al-'Izziyyah for the English Audience*, Ijebu-Ode - Nigeria: Shebiotimo Publications.
- Sambo, Bashir M. and Higab Mohammad (1986). *Islamic Religious Knowledge for West African School Certificate* bk. 2, Lagos: Islamic Publication Bureau.

Assignments and Assessment

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

Tutor - Marked Assignments (TMAs)

Every unit contains at least one or two assignments. You will work through four of them and submit for assessment on line. The four Tutor – Marked Assignments will be presented to you at four different intervals. The best three of the assignments will constitute 30% of your final grade.

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

Final Examination and Grading

At the end of the course, you will write an examination which will constitute 70% of your final grade. In the examination which shall last for two hours.

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

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

Summary This course, ISL330 contains well-designed discussions on topics relating to *Ṣawm* and *Ḥajj* both of which are significant pillars of Islam and as such the knowledge of them are indispensable for any true Muslim. Upon completing this course, you will be able to answer questions such as:

What is fasting in different Religions and Culture?

What are the spiritual, physical and social benefits of fasting?

What are factors which determine the beginning and end of Ramadan?

What are the Rules of Fasting in Islam?

What spoils fasting in Islam?

Who are the people exempted from Ramadan fast?

You will also be able to answer questions relating to *Ḥajj*, such as:

What is *Ḥajj* ?

What distinguishes *Ḥajj* from 'Umrah?

What are the conditions governing obligation of *Ḥajj*?

What are the types of *Ḥajj*?

What are the rites of *Ḥajj* ?

What are the socio-economic and spiritual benefits of *Ḥajj*?

Illustrate the things forbidden to a person in the state of *Iḥrām*.

Explain the rules for perpetrators of the prohibitions of the state of *Iḥrām*.

Assess modern management of *Ḥajj* in Nigeria and Saudi Arabia

Of course, these questions are not exhaustive as *Ṣawm* and *Ḥajj* as branches of Islamic studies are interesting ones.

We wish you success in the course and hope that you will find it both interesting and educative.



Module 1

- Unit 1: Fasting Across Religions and Culture
- Unit 2: Fasting in Islam

Module 2

- Unit 1: Types of Fasting in Islam
- Unit 2: Voluntary and Unlawful Fasts in Islam
- Unit 3: Beginning and Ending of *Ramaḍān*
- Unit 4: Exemption From and Spoiling of Fasting
- Unit 5: The Benefits of Fasting

Module 3

- Unit 1: *Ḥajj* (Pilgrimage in Islam)
- Unit 2: Distinction between *Ḥajj* and ‘*Umrah*
- Unit 3: Conditions of *Ḥajj*
- Unit 4: Types of *Ḥajj*

Module 4

- Unit 1: Rites of *Ḥajj*
- Unit 2: Things forbidden for a person in a state of *Iḥrām*
- Unit 3: The Ransoms for Violating the Conditions of *Iḥrām*
- Unit 4: The steps of *Ḥajj*

Module 5

- Unit 1: The Significance of *Ḥajj* Performance
- Unit 2: The Socio-Economic Benefits of *Ḥajj*
- Unit 3: The Spiritual Benefits of *Ḥajj*

Module 6

- Unit 1: The Modern Management of *Ḥajj* in Nigeria
- Unit 2: The Modern Management of *Ḥajj* in Saudi Arabia I
- Unit 3: The Modern Management of *Ḥajj* in Saudi Arabia II

Module 1

- Unit 1: Fasting Across Religions and Culture

Unit 2: Fasting in Islam

UNIT 1: FASTING ACROSS RELIGIONS AND CULTURES

1.0 Introduction

2.0 Objectives

3.0 Main Body

3.1 Fasting in Hinduism

3.2 Fasting in Bhudism, Zoroastrianism and Jainism

3.3 Fasting in Judaism and Christianity

3.4 Fasting in Some Cultures, Medical and Political Fasting

4.0 Conclusion

5.0 Summary

6.0 Tutor Marked Assignment

7.0 References/Further Reading

1.0 INTRODUCTION

Fasting means abstinence from food, drinks, sexual intercourse with the opposite sex or the same sex or animals etc. Or in some religions or some cultures, it means at least to abstain from certain kinds of food and drink behaviors etc for a limited period of time.

Fasting is an ancient practice found in many cultures and religions.

Allah makes it abundantly clear in the *Qur'ān* that fasting is not peculiar to the Muslims. It was prescribed for the people of earlier faiths when Allah says.

Q 2: 183

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

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)

Its purpose however is not the same in all the cultures and religions. In some religions, fasting is used to gain clarity of vision and mystical insight. It is perceived in many as a means of cleansing, preparation for the reception of angels and other spirits. Some fast to honor the sun and the moon. With some, fasting is done as a form of penance, as a means of appeasing an angry or indignant God, as expiation for sin. Fasting is found in Judaism, Hinduism, Christianity, Buddhism, Egyptian culture etc. Therefore an attempt is made in this unit to discuss fasting briefly in some of these religions and cultures.

2.0 OBJECTIVES

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

- Digest various meanings attached to fasting.
- Assimilate when, how and why fasting is observed in some religions.
- Know the people for whom fasting is compulsory in some cultures and religions

3.0 MAIN BODY

3.1. Fasting In Hinduism

One of the ancient religions in the world is Hinduism. When a Hindu intends or determines to pay a visit to a holy place, he has his head shaved two days preceding the commencement of his journey, and fasts the next day. He also fasts on the last day of his journey. Upon reaching the sacred place, he has his whole body shaved after which he takes his bath. The Hindus do these acts because of their belief that a fasting person will get to the heaven of that god in whose name the fast is observed.

It is also the culture of the Hindus to fast three days after the death of a parent; and a wife the same period after the death of her husband. In fact, mourners in general fast during three days and if they are unable to do so, they shall subsist on food bought in the market or given unasked. Other different kinds of fasting are sometimes observed by individuals based on personal beliefs and local customs e.g. some fast on Mondays while others fast on Fridays. The Hindus of Northern India are fond of Thursday fasting.

Fasting is commonly practiced on new moon days and during some festivals. Depending on the individual, fasting may involve 24 hours of complete abstinence from any food or drink, but is more often an elimination of solid foods, with an occasional drink of milk or water. It is taken as a way to enhance concentration during meditation or worship.

Self Assessment Exercise

When, why and how do the Hindus fast?

3.2. Fasting in Bhudism, Zoroastrianism and Jainism

In Budhism

Buddhism which was established by Gautam Buddha (563 B.C.) is another old religion of the world. In Buddhism, fasting is recognized as one of the methods for practicing self control. All the main branches of Buddhism practice some periods of fasting, usually on full-moon days and other holidays. Depending on the Buddhist tradition, fasting usually means abstaining from solid food with some liquids 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.

In Zoroastrianism

Zoroastrianism, established by a man called Zoroaster, is a religion practiced in Persia. In this religion it is a must for only the priest to fast for five years. Zoroastrianism, among the western religions prohibits fasting. In fact Zoroastrians do not give any value to fasting. It is considered crime and offence to fast oneself on purpose. Therefore, its followers do not fast.

In Jainism

Jainism is based in India established since the 6th century B. C. It 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 lasts 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 continues 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

Self Assessment Exercise

What is Buddhism, Zoroastrianism and Jainism ?. Give the position of fasting among the three religious cultures.

3.3. Fasting in Judaism and Christianity

Judaism is a religion of the Jews. The Jews fast during the time of mourning or when there is a danger or a seer is about to receive a divine revelation. At times, the whole community may be fasting when they believe that they are under divine wrath or a great calamity is about to fall on their land like drought, diseases etc.

In the Old Testament, the only fast day prescribed by Mosaic Law is that of the day of atonement (Exodus 34:38). Moses was believed to fast for 40 days prior to his receiving the Ten Commandments. (Deut. 9:9). There are many other special fasts mentioned in the old testament which were done to show repentance and remorse; (Sam. 12 to 15, Sam 31:31, chr. 20 : 1-4) etc.

The Jews start their fast at sunrise and break it with the appearance of the first start of the evening except those fasts of the Day of Atonement which hold 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.

Fasting in Christianity is a rite of purification. It was usual for communicants to prepare themselves with fasting before communicating to god. In fact to this day Roman Catholic considers it unlawful to partake of receiving the Eucharist after food or drink. That is why the lent fast was regarded as a purifying preparation for the holy table. It is also part of the customs for Christians to fast before baptism.

Although he (Christ) himself fasted for 40 days before the beginning of his ministry, and probably as a devout Jew, kept the one fast day of atonement fast

that was obligatory at the time. He left no regulations for fasting. He gave the principles and left his church to make rules for carrying them out.

Moreover when ye fast be not as the hypocrites, of a sad countenance but thou when thou fastest anoint your head and wash thy face (matt. 6: 16, 17).

Then shall they fast in those days (Luke 5:38).

Some Christians when fasting need only to abstain from things that have life. Some eat fish only; some take fish and fowl, some avoid eating eggs, fruits, some are allowed to take dry bread only etc.; this shows that there are no fixed rules on how fasting is observed in Christianity.

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 to eat 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.

On Ash Wednesday and Good Friday, two small meals and one regular meal are allowed; meat is forbidden, on Fridays meat is allowed for the optional Friday fast.

From the view point of the Catholics, fasting teaches control of fleshy desires, penance for sins, and solidarity with the poor. The Lenten fast prepares the soul for a great feast by practicing austerity. The Good Friday fast commemorates the day Christ suffered.

Among the Eastern Orthodox there are several fast periods, including lent, apostles' fast, Nativity fast etc etc, and several one-day fasts. Every Wednesday and Friday is considered a fast day, except those that fall during designated fast free weeks. Meat, dairy products and eggs are prohibited on some fast days and allowed on others.

With 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, eat only certain foods, skip certain meals, or abstain from temptations edible or not. Campaign of prayer, fasting and vigils may be undertaken for spiritual improvement or to advance a political or social-justice agenda.

Self Assessment Exercise.

When, why and how is fasting undertaking among the Jews and the Christians?

3.4 Fasting in Some Cultures, of the Pagans, Medical and for Political Purposes

In the ancient Egyptian cultures fasting was present. But it was compulsory for only common people. It is the culture of Najadis of Malabar that the relations of a dead person must fast from the time of the death until the funeral is over. The practice of three days fasts is also noted in the culture of the Bogos of Eastern Africa. The close relatives of a dead person must perform a long and

painful fast. Dahomey people must also fast during mourning. The Brazilian Paresis must stay at the grave of dead person without taking any food i.e. they fast for six days there.

It is the custom of the Salish of British Columbia, the Indian tribes of North America and a host of others in many parts of the world to spend some days or months in fasting after the death of a person till the end of a funeral feast.

Many reasons have been suggested for this act. Among which is to give dead his due so as not to keep him waiting longer than is necessary and, therefore, make him favor them with good things. Some believe the dead body is regarded as a seat of infection that pollutes the environment. The pollution is regarded dangerous to enter into the bowels and thus fast to keep them safe against the infection.

Pagans: No organized fast days in paganism, but some members undertake Ostra fasting to cleanse themselves from heavier winter foods. The mode is at the discretion of the individual. Some totally abstain from food and drink from sunrise till sunset; others reduce how much they eat. It is intended to purify a person energetically; often used to raise vibration levels as preparation for magical work.

Medical and Political Fasting

Fasting is done at time for medical reasons such as testing for cholesterol. People fast with the aim of getting better or healed from their ailments. Scientific studies have shown that fasting can improve health and help to eliminate variety of disease.

If fasting is used to make a political demand or to protest or to bring awareness to a cause it is called a political fasting. Some human rights activists use fasting to call on attention of the government to an important issue or to pressure authority to act. They may go on hunger strike.

Self Assessment Exercises

Discuss fasting in some world cultures.

What is the pagans' attitude to fasting?

Say what you know about medical and political fasting.

4.0 CONCLUSION

Hinduism, Buddhism, Judaism and Christianity and virtually all religions in the world prescribe fasting for its adherent. The mode and reason for fasting are similar in some of the religions while they defer in others. In some of the religions, total abstinence from all kinds of food, drinks etc are prescribed while in others a fasting person needs only to abstain partially from some foods and drinks. Fasting at times is done for medical reason and hunger strike which is a kind of fasting is sometimes undertaken for political or other demands.

5.0. SUMMARY

This section highlights fasting across religions, cultures and other circles where fasting is done. It discussed when how and why fasting is done in some major religions of the world.

6.0 TUTOR MARKED ASSIGNMENT (TMA)

State when, how and why fasting is observed in some 5 major religions of the world.

7.0 REFERENCES / FURTHER READINGS

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UNIT 2: FASTING IN ISLAM

1.0 Introduction

2.0 Objectives

3.0 Main body

3.1 Definition of Fasting in Islam

3.2 Significance of Fasting in Islam

3.3 Conditions of fasting

3.4 Fundamentals of fasting

3.5 Acts pardonable/unpardonable in Fasting

3.6 Meritorious of Fasting

4.0 Conclusion

5.0 Summary

6.0 Tutor Marked Assignment

7.0 References / Further Reading

1.0 INTRODUCTION

Having discussed fasting in other religions in the previous unit, an attempt is made in this unit to discuss fasting in Islam generally. This involves the definition, significance, conditions and fundamentals of fasting, acts pardonable/unpardonable in fasting and meritorious of fasting. It is important for you to know these general phenomena of fasting for easy grasp of the subsequent lessons on fasting. The lessons are hereby presented to you in the following paragraphs.

2.0 OBJECTIVES

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

- Account for the derivation of the term *Sawm* and give its literary meaning
- Define *Sawm* which is fasting in Islam.
- Recognize the importance of fasting in Islam
- Mention the conditions of fasting in Islam
- State the fundamentals of fasting in Islam
- Mention acts that are pardonable and recommendable in fasting
- Discuss the meritorious of fasting in Islam
- Give the relevant *Qur'ānic* verses and *Ḥadīth* relating to fasting.

3.0 MAIN BODY

3.1 Definition of Fasting

The *Qur'ānic* words for Fasting are *Ṣawm* or *Ṣiyām* which both have many meanings some of which are: to keep back, to refrain from doing something, to refrain from eating, drinking, talking, walking, having sexual intercourse etc.

As an Islamic ritual terminology, fasting signifies an intention to worship through total abstinence from all kinds of food (without an exception), all kinds of drinks (without an exception) and sexual intercourse, foul talks, lying etc from dawn to dusk. It is the fourth pillar of Islam and the third method by which a Muslim devotes to God. There are various types of fasting in Islam. These are compulsory or obligatory and supererogatory fastings.

Self assessment exercises

- Enumerate the literal meanings of fasting
- Define fasting according to Islam

3.2 Significance of Fasting in Islam

1. The main significance of fasting is that it generates fear of Allah as it is mentioned in the Holy Qur'an that 'O you who believe! Fasting is prescribed for you as it was prescribed for those before you so that you may become pious' (Qur'an 2 verse 183). A pious is somebody who obeys God and refrains from His prohibitions, hence a fearer of God. Fasting is primarily a spiritual discipline which brings one nearer to God. This is because it is due to one's conscious of God that makes him to abandon food, drink and other pleasures of life which are originally lawful for him.
2. According to the Prophet (SAW), 'fasting is a shield against hell fire just like the shield used for defense during the war' as it is also a gate leading to paradise. Ar-Rayyān is a gate in the paradise. It is exclusively reserved for those who fast and it is locked against all other people.
3. Fasting prevents abomination and that is why it is recommended for the male single Muslim youth who have no means to get married to engage in fasting. This will reduce their urge for illicit sexual intercourse. Fasting is seriously recommended for the Nigerian youth today because of attractive dressing of females which calls for free sex or rapping rampantly. Therefore fasting can suppress evil in man and improve the tendency to do good always
4. Fasting as well as Qur'an will bail those who engage in them during the Day of resurrection. Fasting will remark: 'My Lord! I am the one who prevented him from eating and from other pleasures of life throughout the days, pardon him for me' and God will pardon him. Holy Qur'an will also remark that: 'I am the one who prevented him from sleeping throughout the nights, pardon him for me' and God will pardon him.
5. Fasting attracts forgiveness of sins. Since good deeds erase bad deeds of a Muslim therefore fasting which is also part of such good deeds is capable of erasing one's bad deeds. See Qur'an 11 verse 14). The Prophet (SAW) said: 'A wrong committed by a man against his family, in his wealth and against his neighbour is erased by *ṣalāh* (prayer), *ṣiyām* (fasting) and *ṣadaqah* (almsgiving).
6. Reward of fasting can only be determined by God. This because fasting is a secret devotion between man and his Lord and it is the only kind of worship that is attributed to God. In a tradition, God said: All kinds of good deeds done

by the children of Adam are for him except fasting which is for Me and I will pay reward for it.

7. One of the means of success in the lives here and after is fasting. This is because one who observes fasting becomes happy when he breaks his fast at dusk and on the Day of Judgement when he meets his Lord. As regards the former, everyone who observes fasting will be happy to break his fasting on account that he was able to complete that day's fasting in obedient to his Lord for whom he fasted and thereby ready to fulfill the nature of taking food and drink which he has been denied during the day. In the latter, somebody who fasts will be happy to meet his Lord on the Day of Judgement to receive the reward of his obedience to Him in the life here.

8. The odour coming out of from the mouth of somebody who is fasting may be offensive to human being but the odour is sweeter than the odour of the best perfume in the sight of God.

9. Fasting is a means of attaining sound health because it relieves the body of some unnecessary particles and food remnant in the body and cleans the intestines and reduces cholesterol. In a tradition, the Prophet (SAW) said: 'engage in fasting and be healthy sound' (Ibn As-Sunī)

Self Assessment Exercise

Discuss the significance of fasting in Islam.

3.3 Conditions/pre-requisites of Fasting in Islam

1.0 INTRODUCTION

In Islam, there are certain elements that must take place or be available before an act of religion is valid for execution, fasting is also inclusive. Therefore, fasting cannot be valid or performed without the availability of some elements. Therefore anything that is essential to the existence or occurrence of something else is called condition or pre-requisite, otherwise called *Shart* in the Islamic jurisprudence. In this lesson, the rules governing the validity of fasting in Islam will be well explained with quotations from the *Qur'ān* and *Hadīth*. This will help you to know those who are eligible to fast and those who are not including condition differences between *Ramaḍān* fasting and other types of fasting.

2.0 OBJECTIVES

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

- State the pre-requisite for the validity of fasting particularly, the *Ramaḍān* fast
- Cite relevant quotations from the *Qur'ān* and *Hadīth* in respect of the lesson

3.3. The Conditions or Pre-Requisites of Fasting in Islam

Most of the devotions in Islam are placed under one condition or the other. For example, *ṣalāh* cannot be performed until its appointed time and it is a condition that the intending praying Muslim must purify himself from certain

impurities if he is in a state of impurity, like ablution or ritual bath as he must also face *qiblah* direction. Likewise in fasting, the following conditions must be met before one can engage in it. The conditions or pre-requisites are discussed as follow.

(i) Islam

Fasting in the month of *Ramaḍān* and other type of fastings is not for non-Muslims. Islam is a pre-requisite to fasting. This means that the fasting person must be a Muslim who has firm faith in the oneness of Allah. This confirms it that fast engaged by non-Muslim is not acceptable in Islam since the condition that originally confirms somebody Muslim, faith in oneness of Allah and messengership of the Prophet, is not there. Allah says: ‘...if anyone rejects faith, his work becomes fruitless and in the hereafter he will be among losers’ Qur’an 5 verse 5.

(ii) Puberty.

Islam does not charge anyone who has not attained the age of puberty with the religious responsibility. Therefore fasting is only compulsory or recommended for those that have reached the age of maturity. However, children should be encouraged to practice fasting systematically, just as the Prophet (SAW) told us to command them to pray at the age of seven. It is not compulsory that they should fast. Among the signs of maturity is when a female Muslim starts menstruation and a male Muslim dreams in which sperm is released. According to the Prophet (SAW): ‘pen is suspended for three types of people for some period; an insane person until he recovers, a sleeping person until he is awoke and a minor until he gets matured’.

(iii) Sanity

A fasting person must be sane. An insane (i.e. mad) person is not allowed to engage in any type of worship including fasting in Islam until he regains his sanity. It is when he is mentally up-right that he can fast. This is based on the above mentioned *Hadīth* of the Prophet (SAW).

(iv) Ability / Capability

This has to do with those who lack stamina or strength to engage in fasting. These include (1) sick person who finds it difficult to fast because of his sickness. Such person would break his fast and make up for the number of days he missed after *Ramaḍān* but if there is no hope of regaining his health during *Ramaḍān*, he has to suspend fasting and feed a needy person with a *mudd* (a sizable container recommended by the Prophet for feeding the poor) every day in lieu of missed fasts. Allah says: ...as for those who can fast with difficulty, they have to feed a needy person (for every day missed)’ see Qur’an 2 verse 184. (2) old person who is so weak that he cannot bear the pangs of hunger should suspend fast and feed a needy person for every day missed and he would not make up for the days missed, see Qur’an 2 verse 184. (3) a traveler whose journey covers forty eight miles is at liberty to either disengage or

engage in fasting during the journey. He is however expected to make up for the missed fasting days after *Ramaḍān*. (4) breast feeding or pregnant woman with fear that engagement in fasting will affect the baby or the embryo/fetus respectively. The affected women will make up for the days missed after *Ramaḍān*. These are based on the Qur'an 2 verse 184 also.

(v) Purity

This has to do with the women undergoing their mensural period or post natal blood discharge. It indicates that fasting is prohibited for woman in her menstrual period or post natal blood discharge until she is purified. The concerned woman will make up for the days missed due to the menstruation or post natal blood discharge. When the Prophet (SAW) was describing the incompleteness of woman's religion, he attached it to the fact that she will neither observe prayer nor fast during her menstrual period.

(vi) Fasting within a Limited Time

In Islam, fasting takes place from dawn till sunset therefore fasting takes place in the day break, no fast in the night. Every fast begins immediate after the appearance of morning twilight (*al-fajr*) and ends at the sun set (*maghrib*). The act of eating, drinking and sexual intercourse is allowed between sun set and dawn in Islam. The implication is that there is nothing like twenty four hourly fasting in Islam.

(vii) Specific Month

The compulsory fast in Islam only takes place in the month of *Ramaḍān*. It is therefore not done before or after the month. If it is done it is regarded as a voluntary fast. But the missed days are made up for in any other month before the arrival of next *Ramaḍān*. It is conditional that the 9th month of lunar calendar (*Ramaḍān*) must arrive before one can engage in the compulsory fasting in Islam. Unless where specified, fasting can take place any day or days of the year but such fasting is voluntary, or fasting of vowing or attonement.

Self Assessment Exercise

- (a) Enumerate seven rules for the validity of fasting.
- (b) With the supports from the Holy Qur'an and *Hadīth*, explain ability/capability as a condition for engaging in fasting in Islam.

3.4. Fundamentals of Fasting in Islam

This section deals with essential elements that must take place for the validity of a fast. Following are fundamentals of fasting in Islam.

- (i) Intention: It is a decision emanated from the hearth to engage in fasting in obedience to Allah's command or as a means of worshipping Him. This is an important fundamental of compulsory fast of *Ramaḍān* since it is recorded by Ṭirmidhī that the Prophet (SAW) said: 'he who does not make intention of fasting during the night has not that fast'. He also said that: 'every action is backed by intention...' The intention takes place any time in the night, between *Maghrib* and *Fajr* (sun set and dawn prayers). Intention for *Ramaḍān* fast takes

place immediately when the moon is sighted or the previous month (*Sha'abān*) completes thirty days. Intention in the voluntary fasts can take place any time even if it is after dawn prayer but before engaging in any act which violates fasting. It is in the traditional record that the Prophet (SAW) resumed fasting in the afternoon when there was nothing for him to eat.

(ii) Abstainance: This is keeping away from acts capable of nullifying one's fasting, like eating, drinking, sexual intercourse, foul talks and other abominable characters from dawn to dusk throughout the day.

(iii) Duration of fast: Fasting takes place during the day, from dawn to dusk, therefore, the fast of somebody who keeps away from eating, drinking, sexual intercourse and other acts considered as part of fast in the night but engages in all these in the day is absolutely invalid. This is because Allah said: '...and then complete your fast til nightfall...' Qur'an 2 verse 187.

Self Assessment exercise

-Mention and discuss the fundamentals of fasting in Islam.

3.5 Acts pardonable and recommendable in fasting

You have learnt from this unit that fasting is the act of keeping away from eating drinking, sexual intercourse foul talks, etc. The implication of this is that a fasting person should not allow anything to pass through to his stomach as he should also zeal his mouth from immoral talks and guide his private part. Most of times in Islam there is exception to some rules. This is what you are going to learn now as you follow me to discuss some pardonable and recommendable acts in fasting in Islam.

(i) It is allowed for a fasting person to swallow his saliva and not saliva of others. It does not matter how frequency or plenty the swallow takes place.

(ii) The process of ejecting the contents of stomach through the mouth, otherwise known as vomit is pardonable provided it is not caused by the fasting person and provided that it is thrown out without allowing it to get back to the stomach.

(iii) Swallowing of insects unintentionally.

(iv) Street dust, dust particles in the company, smoke of fire and other unavoidable substances or diffuses like fume, vapour, steam or exhalation are pardonable.

(v) It is pardonable for the fasting person to remain with impurity from sexual intercourse till morning or afternoon, even throughout the day.

(vi) Emission of the seminal fluid in dream does not invalidate one's fast. The Prophet (SAW) has reported that records are not taken of the deeds of three types of people of which a sleeping person is included.

(vii) Eating or drinking mistakingly or forgetfully is pardonable. According to the tradition of the Prophet (SAW), "anyone who forgetfully break his fast in *Ramādān* should complete his fasting (for that day), no make up nor atonement" He also said, anyone who eats or drinks, forgetting that he is

fasting, should complete his fast (for that day). It is Allah who fed him with the food and water. Imam Malik opined that such person should make up for that fast if it is compulsory fast in order to be at safer side.

(viii) It is also allowed to take bath or swim during the fast. One can also rinse the mouth and nose with water, even if these actions lead to thirst reduction. This is because there is a report that the Prophet (SAW) used to run water on his head while fasting in order to reduce thirst and heat.

(ix) Some medications are also allowed. These include the use of ear drops, eye drops, or eye powder and injections which are not meant for diet.

(x) It is pardonable for a fasting person to caress his wife if he can control himself.

(xi) Use of perfume

(xii) Chewing food for the baby in order to be easy for him to chew and swallow on the condition that the chewed food or its particle should not pass through to the stomach of the chewer.

(xiii) Taste of salty food item like soup to discover whether the salt is adequate or it provides the desired taste without allowing it to penetrate into stomach, i.e. the tasted item should be thrown out of the mouth and mouth be washed accordingly.

(xiv) Use of tooth-stick to clean the tooth during the day. Only Imam Ahmad distastes its use after the declination of sun from meridian.

(xv) Eating, drinking and sexual intercourse in the night till dawn

(xvi) Engagement on lawful journey during the day even if the fasting person knows that the journey can lead him to breaking his fast.

Self Assessment exercise

Explain ten (10) pardonable and recommendable acts in fasting.

3.6 Meritorious Acts of Fasting

Some acts that are pardonable and recommendable were treated in the last lesson, the next discussion will focus on the meritorious acts of fasting. These acts are as well called the traditions of fast (*sunan-ṣawm*) which are rewardable. Doing them attracts reward while neglecting them does not call for punishment but may reduce the reward.

(i) ***Taking of Saḥūr: pre-dawn meal***

This has to do with eating and drinking at the latest part of the night with the intention to fast. It is a *sunnah* to take *Saḥūr* (pre-dawn meal) in order not to miss the blessings of Allah attached to it. One should not intentionally avoid taking meal before dawn. It is reported that the Prophet of Allah said: "take your meal before dawn as there is blessing in it. This is contained in an unanimously agreed upon sound *Ḥadīth*. Another *Ḥadīth* relates that the Prophet (SAW) said; 'the difference between our fast and that of people of scripture is the meal taking in the night' related by Muslim. In another *Ḥadīth*, the Prophet (SAW) informed us of the best interval of time between night and dawn in which it is meritorious to stop meal which is equivalent time to cover

the recitation of fifty verses of the Holy Qur'an. It means one can continue to take meal until it is some minutes that can take somebody to recite fifty verses of the Holy Qur'an to dawn prayer time. If someone is in doubt as regard the appearance of morning twilight (*fajr*), he should continue to eat until he is no more in doubt about its appearance. Allah said: '...eat and drink until the white thread is distinguishable from the black thread due to the appearance of dawn' Qur'an 2 verse 187.

(ii) Iftar: breaking of fast

This is breaking of fast after sun set by taking fruits such as fresh dates, dry dates, orange, apple and so on. If fruit is not available, one can drink water. According to the practice of the Prophet (SAW), it is most excellent to take fresh dates followed by dry dates then other types of fruit then water. While it is excellent to take meal at the latest part of night it is also excellent to break fast immediately after the sun set since it also constitute blessing. It is reported by the Prophet (SAW) that Allah said: 'the most beloved to Me among My servants is that person who breaks his fast immediately (after the sun set). One should avoid over-eating. Some people over-eat with the aim of making up for the day-long starvation. This is bad. One should eat only as much in the evening as it is done on normal days. Breaking of fast should take place before the observance of sun set prayer (*Maghrib*). Anas relates that:

The Messenger of Allah (PBOH) broke the fast before (he performed) sun set (*Maghrib*) prayer by eating fresh dates. If they were not available by eating dried dates. If there are no dried dates available then by drinking few sips of water. (Abu Dawud Tirmidhī)

When breaking one's fast at sunset the prophet is reported to have recommended this prayer:

اَللّٰهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ افْطَرْتُ .

“Oh Allah? I observed the fast for You and I am breaking it with the sustenance provided by You.

There are other recommended prayers also.

Delaying of *Iftar* and eating of *Sahūr* early have been condemned by the Prophet (SAW). All the sayings and actions of the Prophet (SAW) testify to the fact that *Sahūr* should be delayed to some extent while *Iftar* should be taken very early; immediately the sun sets. Caution must be taken that we don't go beyond the limit.

(iii) Observance of Tarāwīḥ Prayer

This exclusively takes place in the month of *Ramaḍān*. It is expected of a fasting person to observe *Tarāwīḥ* prayer after *Ishā'* or in the night. This is part of the blessings of Allah for Muslims. They fast during the day and pray during the night. The rewards of both cannot be quantified. The Prophet (SAW) observed *Tarāwīḥ* for three days congregationally and stopped but continued it in his house for fear of making it compulsory i.e. he did not want his *Ummah* to consider it obligatory. It may be two or more in even numbers, which is

followed by *Shaf'i* and *Witri*. Night prayer (*tahajjud*) should be offered by the Muslims, either fasting or not, every day.

(iv) Abundance in Prayer and Recitation of the *Qur'ān*

A fasting person must increase his prayers for himself, his family and the generality of Muslims all over the world. He should pray for good things in this world and the best things in the hereafter. No fasting person is expected to be indolent during the blessed month of *Ramaḍān* in order not to miss great rewards in it. Muslims are likewise encouraged not to leave *Qur'an* unread everyday, whether fasting or not.

(v) Increase in virtues.

During the month of *Ramaḍān*, a fasting person should struggle to overcome his vices and increase his virtues. This is expected of the Muslim everyday as he should try to suppress the evil inclinations and adhere strictly to good conducts as contained in the *Qur'ān* and *Hadīth*. If one can bear the intensive heat of the summer and the sharp pangs of hunger and thirst and observe fasting' it behooves the person not to spoil his fasting with little vices. Instead, he should increase his rewards exponentially by doing good. The Prophet (SAW) is reported to have said, if in it (i.e. the month of *Ramaḍān*) a person will seek the propitiation of God by doing anything it will be treated as equal in recompense to the fulfillment of an obligatory duty in the other days of the year and if he will fulfill an obligatory duty in it, it will be treated as equal (in recompense) to the fulfillment of seventy obligatory duties in the other days of the year. It is the month of patient perseverance, and the reward on patient perseverance is paradise and it is the month of compassion (Baihaqī).

(vi) Uprightness of Purpose

It is important for a fasting person to bear in mind the purpose for which fasting is undertaken. A Muslim should not fast for fear of social censure or out of habit. If it is done for these sakes, the spirit of fasting is totally lost. Fasting in Islam is to show obedience to Allah alone. Other benefits are secondary. Thus the Prophet (SAW) is reported to have said; "he who engages in fast with *Imān* (faith) and *Ihtisāb* (keeping to the rule and with trust in divine recompense) all his previous sins will be forgiven". Fasting people must avoid every thing that is detrimental to the purpose of fasting.

(vii) Good Words

A fasting person is expected to utter good words. He should not get angry or abuse others. If he is abused or indecent word is thrown to him, he should not pick up quarrel but he should say: "I am fasting". The Prophet (SAW) said: "God has no need for him to go without food and drink who cannot shun evil and false-hood even during a fast". He also said: "many are there among you who fast and gain nothing from it except hunger and thirst; and many are there who pray (throughout the night) and gain nothing from it except wakefulness".

Self Assessment Exercise

Mention seven acts that will enhance and guarantee full rewards of fasting.

4.0 CONCLUSION

It is essential to know and understand the rules of a game if the game is to be played very well and if the good results are to be achieved. Otherwise the rewards will be lost. This is true of fasting though it is not a game. Muslims should follow the rules of fasting otherwise they lose its rewards.

This unit therefore introduces you to what will make you to be acquainted of fasting in Islam general. It highlights the definition of fast in Islam as well as its significance, pre-requisites, fundamentals, acts pardonable and recommendable, including the meritorious of fasting. These are supported with evidences from the *Qur'ān* and *Hadīth*.

5.0 SUMMARY

Fasting in Islam, is part of religion, it is undertaken by the Muslims either as an obligatory or voluntary acts. It is defined as keeping away from eating drinking and other abominable acts from dawn to dusk. It is an act that makes a Muslim very close to his Creator and a way of paradise. It cannot be observed except after fulfilling some conditions like attaining the age of puberty, free from permanent or temporary ailments or old age, sane and not on a journey. A woman undergoing her monthly menses, or who is still experiencing child birth blood or breast-feeding is temporarily exempted from the devotional exercise. Intention is part of fundamentals of fasting while somethings like swallowing of one's saliva and street dust including the use of perfume and so on fall under the pardonable and recommendable acts. Meritorious Acts Expected of a Fasting Person include taking of *Sahūr* (pre-dawn meal), *Iftār* (breaking of fast) with fruits such as dates, oranges etc or water and avoiding over-eating. It also includes observance of *Tarāwīh* prayers, recitation of *Qur'ān*, increase in virtuous conducts, uprightness of purpose etc, etc.

6.0 TUTOR MARKED ASSIGNMENT (TMA)

- Distinguish between the conditions of fasting and its fundamentals.
- What are other good acts expected of a good fasting Muslim?
- Explain the significance of fasting to an ignorant Muslim
- Purity is part of pre-requisites of fasting in Islam: explain this with supports from the Holy Qur'an and *Hadīth*.

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Module 11

- Unit
1. Types of Fasting in Islam
 2. Voluntary and Unlawful Fasts in Islam
 3. The Beginning and Ending of *Ramaḍān*
 4. Exemption from and Spoiling of Fasting
 5. Benefits of Fasting

UNIT 1: TYPES OF FASTING IN ISLAM

1.0 Introduction

2.0 Objectives

3.0 Main Body

3.0 The Compulsory Fasting

3.1 *Ramaḍān* Fasting

3.1.1 Relationship between *Ramaḍān* and The Qur'an

3.1.2 The Fasting of Atonement

3.1.3 Nadhr (The Fast of Vowing)

4.0 Conclusion

5.0 Summary

5.0 Tutor Marked Assignment

6.0 References/Further Reading

1.0 Introduction

You have been exposed to general fasting in Islam in the previous module. In this unit, the types of fasting in Islam will be discussed. There are two main kinds of fasting in Islam, namely; the Obligatory or compulsory fasting (*Farḍu*) and the Suprerogatory or voluntary fasting (*Taṭāwwu'*). Each of the types has rules and regulations guiding them.

2.0 Objectives

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

- (a) distinguished from the types of fasting in Islam
- (b) explain the rules guiding each of the fastings
- (c) state the excellence of *Ramaḍān*
- (d) Write short note on necessity for atonement fasting
- (e) elaborate on why and how atonement fasting is done
- (f) state what vowing fast is and why it is legalised

3.0 THE COMPULSORY FASTING

The compulsory fasting is of three types.

- The *Ramaḍān* fast
- The fasting of atonement (*Kafārah*)
- The fasting of vowing (*Nadhr*)

3.1 The *Ramaḍān* fast.

Ramaḍān is the name of the ninth month of the Islamic lunar calendar. Able Muslims should fast throughout the whole of the month every year, abstaining from eating, drinking, sexual intercourse, foul talk etc from dawn to dusk. The

fasting takes place for twenty nine or thirty days depend on the sighting of the moon at the beginning and at the end of the fasting or the completion of the preceeding and the next month after *Ramaḍān* (*Sha‘bān* and *Shawwāl* i.e 8th and 10th months of lunar calendar respectively). In Islam, *Ramaḍān* is a very unique occasion. Allah ordained every Muslim who is hale and hearthy to fast in the month. It was legalized in *Sha‘bān* (8th month of the lunar calendar), in the second year of *Hijrah* (Migration of the Prophet (SAW)). *Ramaḍān* is as compulsory as the five daily prayers. Fasting in this month is therefore made compulsory through the Holy Qur’an, *Ḥadīth* and the concensus of the Muslim community. Allah says: ‘O you who believe! Fasting is prescribed for you as it was prescribed for those before you so that you may become pious’ Qur’an 2 verse 183.

The *Qur’ān* 2: 184-185 say:

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ
طَعَامُ مَسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {البقرة/184}
شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ
فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ {البقرة/185}

(Fasting) for a fixed number of days but if any of you is ill or on a journey the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man etc), they have (a choice either to fast or) to feed a poor person (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know.

The month of *Ramaḍān* in which was revealed the *Qur’ān* , a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). so whoever of you sights (the crescent on the first night of) the month (of *Ramaḍān* i.e. is present at his home), he must fast that month, and whoever is ill or on a journey the same number (of days which one did not fast must be made up) from other days. Allah intends for you ease and he does not want to make things difficult for you. (he wants that you) must complete the same number magnify Allah (i.e. to say takbir i.e. Allahu-Akbar; Allah is the most great on seeing the crescent of the months of *Ramaḍān* and shawwal for having guided you so that you may be grateful to him.

In an unanimously agreed upon sound *Ḥadīth*, the Prophet (SAW) said: ‘Islam is built upon five (pillars); bearing witness that there is no God truly but Allah alone and that Muḥammad is His Messenger, praying regularly, payment of *Zakāh* (divine tax for poor due), fasting during the month of *Ramaḍān* and visiting the House of Allah in Makkah for those who are capable. In another *Ḥadīth*, the Prophet (SAW) said that: ‘The rope of Islam and the pillars of the religion are three (3). It is upon them that Islam was established, he who

abandons any one of them has become unbeliever (*Kāfir*) whose blood is allowed to be shed; bearing witness that there is no God truly except Allah alone, offering five compulsory prayers and fasting during the month of *Ramaḍān*. Musnad Abī Ya‘lī.

3.1.1 Relationship between *Ramaḍān* and the Qur’an

Certainly, *Ramaḍān* is a month of Qur’an in which everybody is expected to be more engaged in the reading of the Qur’an and its digestion than other days or months of the year. It is known that the Prophet (SAW) used to concentrating on the Qur’an reading and study more in the *Ramaḍān*. This is because it was in this month that Angel Jibril (ASW) appeared to him with the first revelation. This is confirmed in the Qur’an 2 verse 185 where Allah said that it was in the month of *Ramaḍān* that the Qur’an was revealed. This can also be corroborated with the Qur’an 44 verse 3 where Allah says: ‘We sent it (this Qur’an) down on a blessed night (i.e. the night of *al-Qadr* in the month of *Ramaḍān*)...’, and the Qur’an 97 where Allah says: ‘Verily, We have sent it (this Qur’an) down in the night of *Al-Qadr* (Decree)’.

Apart from this, The Holy Qur’an was extracted from Preserved Tablet (*Al-Lawḥ Al-Mahfūz*) and placed in the *Baytil-‘Izzah* which is located at the heaven next to the earth, directly opposite the location of *Ka‘bah* in the night of *al-Qadr*. The revelation thereafter started to come to the Prophet (SAW) bit by bit and based on the occurrences and occasions. Furthermore, it is in the record that Angel Jibril (ASW) used to come to the Prophet (SAW) every night in the *Ramaḍān* to study the Qur’an with him. This indicates that it was in every *Ramaḍān* that both of them do revise the Qur’an. In addition, the study of the Qur’an used to be intensified between the two during the last ten days of every *Ramaḍān* until the last *Ramaḍān* observed by the Prophet (SAW) when the revision was made for twenty days, i.e. the last twenty days of the last *Ramaḍān* he observed.

During these studies and revisions, the Prophet (SAW) would recite while Jibril would listen and arrangement of verses and chapters were made including abrogation and affirmation of what was commanded by Allah respectively, ‘Allah abrogates what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lawḥ Al-Mahfūz*)’ Qur’an 13 verse 39. It is from this scenario that the Islamic scholars came out to legalise it that a Muslim should complete the recitation of the Qur’an at least once in *Ramaḍān*. It is also evident that most of the Islamic predecessors do complete the recitation of the whole Qur’an once in a day and there were others who used to recite one in a day and one in the night. This shows the special treatment of the reading of the Qur’an during the month *Ramaḍān* as against the widely known rule of completing its recitation within a maximum of three days.

Self Assessment Exercises

Analyse Q.2:84-85.

Define *Ramaḍān* with short notes and evidences

Show the relationship between *Ramaḍān* fast and revelation of the *Qur'ān*

3.1.2 The Fasting of Atonement. (*kaffārah*)

Another compulsory fast in Islam is the fast of atonement. If one breaks one's fasting in the month of *Ramaḍān* intentionally or refuses to fast in *Ramaḍān* without a genuine reason one has committed a great sin. To atone for the committed sin and save oneself from the punishment of the hereafter, one has to choose any one of the following acts sequentially:

(a) The first option is to free a slave for each missed day or that he failed to fast. However, this may not be feasible as there is no slavery in Nigeria presently.

(b) The second option is to fast continuously for two lunar months for each day that he failed to fast. But if a person who should fast continuously cannot maintain the continuity on account of some excuses e.g. menses or a journey which one is obliged to perform, it is not obligatory for him to maintain the continuity. After the excuse stops or ceases to exist one should resume his fasting i.e. one should then observe the remaining fasts.

(c) Feeding of sixty (60) poor or destitute Muslims at the rate of one *Muddu `n-Nabiyy* (about 708 grams of food stuffs like rice, beans, barley wheat etc) per indigent person.

These atonements are for the breaking of *Ramaḍān* fast intentionally only.

In addition to *kaffārah*, a Muslim who is to perform any of the *kaffārah* must also do *qaḍā'* i.e. he has to refund the fast he broke or failed to fast for each day. It should be noted that if someone has sexual intercourse during the day in *Ramaḍān* and on the other day he intentionally breaks his fast by eating or drinking, such person has to perform double *kaffārah*. That is, he will free two slaves where this is feasible or engage in fasting for four lunar months or feed 120 indigents for the two offences committed in different days.

Abu Hurayrah transmits:

We were sitting with the Messenger of Allah (PBOH) when a companion arrived and said: 'Oh Messenger of Allah (PBOH)! I am ruined'. The Messenger of Allah (PBOH) enquired: what is the matter? He said: 'I had sexual intercourse with my wife in the state of fasting'. The Messenger of Allah (PBOH) asked. Can you free a slave? He said: 'No'. The Messenger of Allah (PBOH) then asked: can you fast continuously for two months? The person said: 'No'. The Messenger of Allah (PBOH) again questioned him: Can you feed sixty needy persons? He said: 'No'. The Messenger of Allah (PBOH) stated: 'you may sit down'. The Messenger of Allah (PBOH) was silent for some time. We were all sitting in this condition when an "*araq*" of dates was brought for the Messenger of Allah (PBOH), *araq* means a big container. The Messenger of

Allah (PBOH) enquired. Where is the questioner of the precept? He said: 'I am present'. The Messenger of Allah (PBOH) stated. 'Take these dates and distribute them by way of charity'. The person then asked: Oh Messenger of Allah (PBOH) should I give these dates in charity to people who are more in need than myself? 'By Allah there is no house in the entire Madinah poorer than my house'. The Messenger of Allah (PBOH) laughed so much so that his teeth were visible. The Messenger of Allah (PBOH) stated: 'Give these dates to the members of your household'. (Bukhar and Muslim).

(d) As for those who break their fast due to one excuse or the other, it is also compulsory for them to make up for only days they missed after *Ramaḍān*, without *kaffārah*. These people include the sick, traveler, etc. There are other compulsory fasts which if fasting is opted for by the offender, that fasting for the required days becomes obligatory on him. These are *Yamīn* (fast of swearing by the Name of Allah or His attributes to indicate determination to carry out an action, i.e. *wallāh*, I will purchase the house for you but could not buy it for him), *Iḥār* (fast of making one's wife lawful for him after the statement 'you are to me like my mother's back') and others like atonement for murder mistakenly or quasi-deliberate intent, etc. In all these, Allah gives options for the respectful offence, ranging from freeing a slave, feeding the poor and fasting. Check Qur'an 5 verse 89, 53 verses 3-4 and 4 verse 92.

The wisdom behind *kaffārah* is to safeguard *Sharī'ah* from being taken as a play tool so that its sacredness will not be destroyed. Likewise, carrying out *kaffārah* purifies Muslim's soul of the impact of sin committed without excuse. It is therefore incumbent upon the Muslim to carry out such *kaffārah* in the manner required by the Islamic Law in order to achieve the purpose for which it is meant.

3.1.3 *Nadhr* (the fast of vowing),

The third compulsory fasting in Islam is fast of vowing (*nadhr*). When one vows to fast, the fast becomes compulsory for him. One may say that; if I achieve my target, I will fast. If he achieves it, the fast of vowing must be performed. It is obligatory to fast in the time designated. It must not be delayed without a genuine reason. The judgment of *Ramaḍān* is applicable to the two other compulsory fasts.

Self Assessment Exercise

Discuss fasting of *kaffārah* and *Nadhr*

What is the wisdom behind *kaffārah*?

4.0 CONCLUSION

Fasting in Islam is quite different from fasting in other religions. It is a total abstinence from all kinds of food, drinks, and cohabitation from dawn till sunset. It is a must for all adults who are able unless they have genuine excuses. It is so important that only Allah knows the extent of its rewards.

5.0 SUMMARY

Ramaḍān is the main fasting month in Islam chosen among others because it was in it that the *Qur'ān* was revealed as the last and most authentic Scripture for the guidance of humanity. It is compulsory for all adult Muslims to fast throughout the month. The *kaffārah* (Attonemnt) and *nadhr* (vowing) are two other compulsory fasts to be observed to atone certain defaults during *Ramaḍān* fast or to fulfill vows or pledges. There are other attonement fasts in Islam which become compulsory when other options could not be fulfilled.

6.0 TUTOR-MARKED ASSIGNMENT

1. Discuss the three compulsory fasts in Islam.
2. Define fasting in relation to *Qur'ān*
3. Why do we observe *kaffārah* in Islam?

7.0 REFERENCES/FURTHER READING.

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UNIT 2: VOLUNTR Y AND UNLAWFUL FASTS IN ISLAM

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main body
 - 3.1 The voluntary fasting in Islam
 - 3.2 Unlawful fasts.
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References / Further Readings.

1.0 INTRODUCTION

The acts in Islam are either compulsory or voluntary. The compulsory ones are tagged *fard* (i.e. obligatory acts). On the other hand there are voluntary acts (*taṭawwu'*) which a Muslim has the option to do or leave. If they do the voluntary acts they will be rewarded but if they leave them they will not be punished for not doing them. The reverse is the case of the obligatory acts. You should remember that the obligatory fasts of *Ramaḍān*, *Kaffārah* and *Nadh'r* have earlier on been extensively dealt with. This unit is therefore devoted to the discussion on the voluntary fasting and unlawful fasts in Islam (*aṣ-ṣawm al-muḥarram*).

2.0 OBJECTIVES

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

- Enumerate and explain the voluntary fasts in Islam.
- Identify the days when fasting is prohibited in Islam.

3.0 MAIN BODY

3.1 The Voluntary Fasts in Islam

(i) Fasting is recommended at anytime of the year except on days when it is prohibited

(ii) It is recommended to fast on Mondays and Thursdays. Abu Hurayrah narrated the report that the Messenger of Allah (PBOH) stated:

deeds of people are presented before Allah on Monday and Thursday. I would like to be in a state of fasting when my deeds are presented before Allah.

(iii) It is recommended to fast as many days as it is possible in *Sha' bān* (the 8th month of lunar calendar) and even if it is for one day only.

مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَكْمَلَ صِيَامَ
شَهْرٍ قَطُّ إِلَّا رَمَضَانَ وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ مِنْهُ صِيَامًا مِنْ شَعْبَانَ (متفق عليه)

Aishah (RA) states:

I have not seen the Messenger of Allah (PBOH) fasting

the whole month except in *Ramaḍān*. Nor did I see the Messenger of Allah (PBOH) fasting excessively in any other month other than *Sha‘bān*. Muslim

In engaging in fasting during the *Sha‘bān*, care must be taken so as to avoid extending it into *Ramaḍān*. Perhaps, this is the reason why it is recommended by some Islamic scholars that fasting in this month should not be more than half of the month, i.e. fasting should be stopped when the month is divided (the first fifteen days).

(iv) It is recommended to fast six days during the month of *Shawwāl*. Abu Ayyūb al-Anṣārī transmits a report that the Messenger of Allah (PBOH) stated:

مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ.

Whoever, after completing the fast of *Ramaḍān* (every year), fasts for six days in *Shawwāl*, he will be rewarded as if he has been fasting for the whole year (or entire life).

(v) Fasting is recommended on the day of ‘*Arafah*’ for non-pilgrims. It is recommended for non-pilgrims to fast on the day of ‘*Arafah*’ which is the ninth day of *Dhīl-Hijjah* (12th month of lunar calendar). The day when pilgrims assemble on ‘*Arafah*’. The pilgrims are not allowed to fast on that day. The Prophet (SAW) said:

fasting on the day of *Arafah* is expiation of sins committed during two years (the past year and the next year), and fasting on the day of ‘*Āshūrā*’ is expiation of sins committed in the past one year. Recorded by Muslim

(vi) Fasting is also recommended on the day of ‘*Āshūrā*’ and *Tāsū‘ā*’ (i.e. the tenth and ninth days of *Muḥarram* – first month of lunar calendar respectively). Ibn Abbas said:

when the Prophet (SAW) came to Medina, he found that the Jews were observing fast on the tenth day of *Muḥarram* (‘*Āshūrā*’). He enquired about it from them and was told that it was the day on which God had delivered the children of Israel from their enemy and Moses used to keep a fast on it as an expression of gratitude to God. The Prophet (SAW), there upon remarked: ‘Moses has a great claim upon me than upon you’. He fasted on that day and instructed his followers to do the same and said: ‘when the next year comes, we shall observe fasting on the ninth day (*Tāsū‘ā*) God willing’.

(vii) Fasting of *al-Ayyām-ul-Bīḍ* (three bright days), 13th, 14th and 15th of every lunar month. These are the days when the moon attains its full brightness. An-Nasā’ī quoted Abū Dharr (RA) who said:

‘the Messenger of Allah (PBOH) commanded us to engage in fasting of three bright days in every lunar month; 13th, 14th and 15th and said: ‘It is equivalent to fasting for *ad-dahr* (for the

whole period which may be for the whole month or a year or entire life)’

(viii) It is considered best to fast every other day. This is an act of fasting for a day and breaking the next day. It is in an unanimously agreed upon sound *Ḥadīth* where Messenger of Allah (PBOH) said to a companion who said he was stronger than the religious recommendations of the Prophet (SAW) that:

the most beloved fasting to Allah is the fasting type of Dāwud and the most beloved type of prayer (*ṣalāh*) is the prayer of Dāwud who used to sleeping for half of the night, getting up for prayer for the one third and sleeping for the one sixth as he also engages in fast for a day and brakes the next day

(ix) The first ten days of *Dhīl-Hijjah*. There is no doubt that this fast is meant for the non-pilgrims and engaging in fasting cannot cover the whole ten days since the tenth day falls in the *‘Īdul-‘aḍḥā* when it is forbidden for the Muslims to engage in fasting. The Prophet (SAW) has been reported to have said in an unanimously agreed upon sound *Ḥadīth* that:

There is no day in which the good deeds in it is mostlt beloved to Allah than these days – i.e. the first ten days of *Dhīl-Hijjah*. They (Companions) asked: O Messenger of Allah! even strive (*Jihād*) in the cause of Allah? He said: ‘even strive (*Jihād*) in the cause of Allah except somebody who goes out in the cause of Allah with his life and wealth and does not return with any of these things’

(x) Fasting throughout the first month of Islamic calendar (*Muḥarram*). The Prophet (SAW) was asked of the most excellent fast after *Ramaḍān* and said fasting in the month of Allah which you people called *Muḥarram*. Al-Bukhārī.

(xi) Fasting recommended for the single who is not capable of marrying. The Prophet (SAW) recommends fast for the youth who have no financial and other marriage conditional capability and maintains that fasting is a protective instrument against sexual urge for such youth.

3.2 UNLAWFUL FASTS

(i) It is unlawful to fast on the day of *‘Īdu ‘l-Fiṭr* and *‘Īdul-Adḥā*. This is based on the statement of ‘Umar bn al-Khaṭṭāb (RA) who said:

Fasting is forbidden for you in these two days, (*‘Īdu ‘l-Fiṭr* and *‘Īdul-Adḥā* days); the day in which you break your (*Ramaḍān*) fast and the day in which you eat your slaughtered ram. Muslim

(ii) It is unlawful for Muslims to fast on the day of doubt (*Yawmu sh-Shakk*) in order that there might be a coincidence that the day is the first day of *Ramaḍān*. *Yawmu sh-Shakk* is the thirtieth day of *Sha‘bān*. Abu Hurayrah transmits that the Messenger of Allah (PBOH) stated:

He who observes fasting on the day of doubt has disobeyed father of Qāsim (the Prophet (SAW)). Al-Bukhārī

- (iii) It is forbidden for pilgrims to fast on the day of Assembly at Mount Arafat. Umar Fadl relates:
 People thought that the Messenger of Allah (PBOH) was fasting on the day of 'Arafah so I sent some milk for him which he drank when he was delivering sermon at 'Arafah (Bukhārī & Muslim).
- (iv) Fasting everyday of the year is prohibited. It is in the prophetic record that whoever fasts throughout his life is not fasting nor breaking. In another tradition recorded by Muslim, the Prophet (SAW) said that whoever engages in fasting endlessly has no (reward) of fasting.
- (v) Fasting two days or more without breaking during the night between them is prohibited. Abdullah b. Amr b. Anas relates:
 The Messenger of Allah (PBOH) asked me: Oh Abdullah? I am informed that you always fast during the day and stay awake in the night. I said: 'yes Oh Messenger of Allah I do'. He said. 'Do not fast like this. Observe fast and give it up. Stay awake in the night and also sleep. Your body has its rights over you. Your eyes have rights over you. Your wife has rights over you. Your guest has rights over you. Whoever fasts continuously cannot be considered to have been fasting' (Bukhārī & Muslim)
- (vi) It is not allowed for a woman to fast voluntarily without seeking her husband's permission. Abu Hurayrah transmits that the Messenger of Allah (PBOH) stated:
 No woman, while her husband is present should observe supererogatory fast without his permission. (Bukhārī).
- (vii) Fastng of the *ayyāmit-tashrīq* (three days after *Īdu'l-Adhā*). It is reported that the Prophet (SAW) sent a towncrier to announce in Munnā that they should not fast in these days because they are meant for eating and drinking. However pilgrims observing *Tamattu'* (performing Umrah and Hajj in pleasure) are not prohibited since Aishah and Ibn Umar (RA) transmitted that no person was permitted to fast during the days of *Tashrīq* except the pilgrim, who was unable to sacrifice an animal (Bukhārī).
- (viii) Fasting during the menstrual and post birth blood periods. The two conditions are indications of incompleteness of women's religion. See Al-Bukhārī.
- (ix) Fasting of the sick, who is fearful of distruction of his life. Allah says: '... and do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you'. Qur'an 4 verse 29.

4.0 CONCLUSION

From the fore-going, it has been established that in addition to the obligatory fasting, there are supererogatory ones having their bases from both the *Qur'ān* and *Hadīth*. Fasting is also prohibited on certain occasions as could also be

deduced from the above discussion. Thus as Islam specifies the details of when, why and how fasting should be observed, it also classifies them into compulsory, supererogatory and prohibited.

5.0 SUMMARY

Voluntary fasts may be undertaken in Islam:

- (i) Every Mondays and Thursdays
- (ii) As many days as possible in the month of *Sha'bān*.
- (iii) Six days in the month of *Shawwāl*.
- (iv) Day of 'Arafah for non-pilgrims.
- (v) 13th, 14th and 15th days of every lunar months
- (vi) Every other day.

Fasting is prohibited on

- (i) 'Īd Days
- (ii) Day of Doudt, i.e. thirtieth day of *Sha'bān*
- (iii) Day of Assembly at 'Arafah (for pilgrims).
- (iv) Fasting every day of the year.
- (v) Continuous fast without break, etc.

6.0 TUTOR MARKED ASSIGNMENT

- Enumerate the voluntary and the unlawful fastings in Islam supporting your points with *Ḥadīth* as much as possible.

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UNIT 3: BEGINNING AND ENDING OF *RAMAḌĀN*

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
 - 3.1 The beginning and the end of *RamaḌān*
 - 3.1.1 Methods of ascertaining its first day and last day
 - 3.2 *Laylatu `l-Qadr*
 - 3.3 *I'tikāf*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References / further readings

1.0 INTRODUCTION

The extent to which the Muslim community's unity in Nigeria is being threatened by the unnecessary disputes due to sighting of moon for the commencement and termination of *RamaḌān* fasting and the announcement of the Islamic festival's day (*Īdul-aḏḩā* and *Īdul-fiṭr*) is alarmy and hardly determined. This has led to the formation of League of Imams and Alfas in late 1973 by the southern Muslims under the chairmanship of the then Chief Imam of Ibadan, Shaykh Muili Abdullah Basunu (d.1982) and Shaykh Adama Abdullah al-Ilori (d.1992) as the secretary. The League handles the issue of the moon sighting and other religious matters in the southern part of Nigeria. *RamaḌān* that is supposed to be source of peace, harmony, and mercy emanated from fear of Allah has become a threat to the Nigerian Muslim's unity because most of the regions, organizations and individuals used to criticizing and ignoring the announcements made by the *Sulṭān*, who by his position as the President General of the Supreme Council for Islamic Affairs in Nigeria, is responsible for the announcements of the moon sighting. Therefore, different days are selected by the Muslims in Nigeria to start and terminate *RamaḌān* fast in the past recent years. An understanding of methods of ascertaining when to begin and when to end the fasting of the month is highly desirable and will go a long way in removing the confusion and discrepancies usually encountered every year. In this unit therefore, attention will be paid on the issue of moon sighting for the commencement and termination of *RamaḌān* fast and other discussions like the *Laylatu `l-Qadr* and *I'tikāf* which are important events usually observed towards the end of the *RamaḌān* fast.

2.0 OBJECTIVES

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

- State the methods of ascertaining the beginning of *RamaḌān* and its end
- Highlight the significance of the *Laylatu `l-Qadr*
- Discuss the relationship between *Laylatu `l-Qadr* and *I'tikāf*
- Mention and explain some rules of *I'tikāf*.

3.0 MAIN BODY

3.1 The Determinants of the Beginning and the Ending of *Ramaḍān*

Unlike in some of the ancient faiths in which fasting is observed based on solar system, the main fasting period in Islam takes place in the month of *Ramaḍān*. It is based on lunar system and sighting of moon. Q2:185 gives the directive on when to begin *Ramaḍān* fast and when to end it as follows:

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

So every one of you who is present (or sights the moon at his home) during the month should spend it in fasting.

This implies that fasting should be commenced after sighting the *Ramaḍān* moon. The Prophet (SAW) is also reported to have said:

لَا تَصُومُوا حَتَّى تَرَوْا الْهَلَالَ وَلَا تَقْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدِرُوا لَهُ (متفق عليه)

Do not commence fast without sighting the moon; and do not end it without sighting it. In case the atmosphere is cloudy then resort to calculation (of thirty days) for the month. (Bukhārī & Muslim)

According to the above *Hadīth*, *Ramaḍān* begins when the *Ramaḍān* moon is sighted which ascertains the end of the previous month (*Sha'bān*) but if the moon could not be sighted due to the cloud then *Sha'bān* should be assumed to complete thirty days. If at the end of *Ramaḍān* also, the atmosphere is cloudy then thirty days should be counted for the month of *Ramaḍān*. Thus Muslims do not need to have astronomical skill before they begin and end the *Ramaḍān* fast. As a result of this lunar arrangement, *Ramaḍān* cannot be permanent in one season. It falls in different seasons. Sometimes it falls in the cold weather and sometimes in the hot weather so that Muslims made to accustom to the differences of variations of the weather.

3.1.1 Methods of ascertaining the first date and the last date of the *Ramaḍān* fast.

(a) Establishment of the first day of the *Ramaḍān* fast is known through two methods. The first one is thirty days completion of the previous month, *Sha'bān*. This means that without doubt, *Ramaḍān* begins on the supposedly thirty first night of *Sha'bān*. Another method is the sighting of *Ramaḍān* moon on the supposedly thirtieth night of *Sha'bān*. In the same vein, *Ramaḍān* ends when thirty days pass from the first of *Ramaḍān* due to inability to sight the moon on the 30th night of *Ramaḍān*. This means that the first day of *Shawwāl* is established on the supposedly 31st night of *Ramaḍān* and that marks the end of the *Ramaḍān* fast. Another method is the sighting of *Shawwāl* moon when *Ramaḍān* is twenty nine, i.e. on the supposedly 30th night of *Ramaḍān*. Moon can be sighted by one or two just ('*adl*') persons for the beginning and the end of the *Ramaḍān* fast.

Ibn Umar narrated the following incident which occurred during the time of the Prophet:

I took part in the sighting of the moon along with other people and informed the Messenger of Allah, (PBOH), that I had sighted the moon. Accordingly, the Messenger of Allah (PBOH) commenced the fast and commanded others to do likewise. (Abu Dawud)

Of all these methods, counting 30 days of *Sha' bān* and 30 days of *Ramaḍān* to know the beginning and the end of *Ramaḍān* respectively may be relied upon in a situation where the weather is bad, and constitutes an obstruction for sighting the moon.

3.1.2 Some misunderstandings regarding the commencement and termination of *Ramaḍān* Fast in Nigeria

(i) There are some Muslims who, through their purported understanding of the Qur'an 2 verse 185 where Allah asks us to begin *Ramaḍān* fast on seeing the moon and the *ḥadīth* of the Prophet (SAW) which enjoins us to commence fasting on seeing the moon, will not start *Ramaḍān* fast or terminate it until they sight the moon themselves even if it is after some days have passed. This is a great error and ignorance. The Qur'anic verse and the *Ḥadīth* on moon sighting are clear enough to make every one starts and end *Ramaḍān* fast without dispute. The *Ḥadīth* clearly stated it that even if the moon could not be sighted due to the cloudiness of the sky then count the previous month, *Sha' bān* to make thirty. Likewise the same method should be used to determine the end of *Ramaḍān*. Surely, whosoever starts *Ramaḍān* until the sighting of the moon by himself after some days in *Ramaḍān* or in *Shawwāl* is a sinner.

(ii) Concerning the intention making (*an-niyyah*), some people are confused and doubtful about this. Intention is realized in the mind of the Muslims immediately it is ascertained that the moon has been sighted for the commencement of *Ramaḍān*. Therefore, a Muslim has to put it in his mind that he will engage in fasting throughout the days of month of *Ramaḍān*. It is to be noted that *Ramaḍān* commences at the night in which the moon is sighted and ends accordingly. This means that the intention can take place between the sun set and dawn. If somebody is unaware of the moon sighting until some hours or minutes before dawn, such person's intention for fasting takes place immediately he is informed. This is because "night" covers the period between the sun set and dawn. If he is unaware until after dawn, then he has to engage in fasting accordingly. He will not break the fast because he misses intention before dawn.

(iii) Some people break fast because they miss the meal at night before dawn while others refuse to take meal due to their nature. Fasting is not spoilt due to lack of meal taking, it only reduces the reward therefore people who miss the meal at night should not use that one as a yardstick for breaking the fast. One can sip water or any simple food at night if he wants to avoid meal taking in the night due to his nature.

3.1.3 Some Mistakes made by Some Muslims During The *Ramaḍān*

(i) Most of the people do engage in devotions greatly in *Ramaḍān* and abandon those devotions in other days or months. For example, mosques are filled up in the *Ramaḍān* when compared to other months. It is observed that mosques attract people more during the sun set prayer period, may be in order to witness or ascertain the break period. Mosques are abandoned gradually until the end of *Ramaḍān*. Those who attend mosques during *Ramaḍān* reduce in number day by day. The implication of this is that God is recognized as an object of worship in *Ramaḍān* and not so in other days or months.

(ii) Some people also limit fasting to abandonment of food, drinking and sexual intercourse only. Fasting has never prohibited them from some prohibitive actions like lying, cursing, back-biting, false witness, abusing among others.

(iii) *Ramaḍān* is being used as a means of engaging in laziness and idleness instead of engaging in good deeds, vocations and job activities. These types of people depend on a weak tradition which put as an act of devotion the sleep of fasting person.

(iv) Some people prepare unprecedented and special food materials in anticipation for *Ramaḍān* which they never prepared in other months. They also take large meals in the night with the hope that such large quantity of meals will limit their suffering for hunger and thirst. This is against the wisdom behind the establishment of fasts in Islam which is to attain the piety of Allah, a hallmark of Islamic requirement for every Muslim. It is desirable that people should be fair in terms of feeding at all times.

Self Assessment Exercises

-Examine the issues involved in beginning Ramadan fast and the sighting of the moon for the exercise.

-Explain some misunderstandings regarding the commencement and termination of *Ramaḍān* with corrections

-What are the mistakes made by the Muslims during the *Ramaḍān*?

3.2 Muslims' Time During The Month of *Ramaḍān*

Generally, time of Muslims is precious and is more precious in the month of *Ramaḍān*. This is why time should be judiciously used every time and period of the year. It is saddened to observe that some Muslims do keep themselves awoken throughout the night in the *Ramaḍān*. This is a mistake since sleeping in the night is unique if compared to other period and the body also deserves some right like sleeping, which it is supposed to be given accordingly. Some times have to be reserved for sleeping in the night for a balanced health. One of the major devotional activities in which a Muslim should engage in this month is recitation of the Holy Qur'an. One should recite it in the vehicle, at home, in the mosque and at leisure times. It is desirable to complete its recitation in three days or weekly, every ten days or at least once in this month.

It is also important to mention that nothing should disturb the Muslims from observing the compulsory daily prayers at their specific time and accurately. Supererogatory activities should not prevent them from this as they have to abandon activities such as play, sinful discussions, gambling, immoral talks and so on. Fasting during the month of *Ramaḍān* should not be used as a means of abandoning one's official duties or class of lectures and others as these also constitute acts of worship in Islam.

3.3 *Tarāwīḥ*

This a supererogatory prayer which is to be observed by every Muslim throughout *Ramaḍān* night. It takes place immediately after the night prayer (*Ishā'*) and ends before dawn. It is observed in two units of *raka'āt*. The time, number and method of offering this prayer has caused various disputes among the Nigerian Muslims, especially the youths who observe that the number of *raka'āt* should be eleven including *shafu'* and *witr*, another emphatical traditional seperoregotry prayer observed after *Ishā'* or after one's night prayer (*tahajjud*) every day. Some agree for different numbers while others are against offering it in congregation. Wisdom of Imam Hasan al-Banna can be used here as solution for a reliable Muslim. He entered into a mosque one day in Egypt where the situation was rowdy, since everybody wanted *tarāwīḥ* to suit his opinion in term of number of *raka'āt*. Imam Hasan al-Banna asked them: what is the position of *tarāwīḥ* and unity of Muslims in Islam? Each group answered that *tarāwīḥ* is *sunnah* while unity is obligatory (*farḍ* or *wājib*). He asked them: why do you want to destroy obligatory because of *sunnah*? He remarked finally: 'those whose opinion it is to pray ten *raka'āt* should offer ten and leave the mosque for those whose opinion it is twenty *raka'āt*'. The fact of the matter is that *tarāwīḥ* can be any number of *raka'āt* provided it is offered in two units of *raka'āt* because there is in traditional records that the Prophet (SAW) led Muslims in *tarāwīḥ* prayer but stopped it later for the fear of been taken as compulsory prayer. After his demise, the second Caliph, Umar bin al-Khaṭṭāb (RA) ordered the Muslims to offer *tarāwīḥ* in congregation and appointed two people as Imams after the fear of been taken as compulsory prayer was no more. According to various reports, these Imams offered between the range of twenty one and twenty three *raka'āt*. Obviously, the opinion to offer *tarāwīḥ* individually is a destructive opinion capable of eradicating the Islamic tradition of *tarāwīḥ* and disuniting the Muslims. However, the number of units of *raka'āt* should be considered base on the condition of the congregation since Islam is a simple religion which makes every act of religion simple for the Muslims.

3.4 *Laylatu 'l-Qadr and I'tikāf*

Laylatu 'l-Qadr comes once in a year and in the last ten nights of *Ramaḍān*, specifically in the odd nights, i.e. on the twenty first, twenty third, twenty fifth, twenty seventh or twenty ninth night of *Ramaḍān*. The actual night is not revealed to anybody but the Prophet (SAW) urges us to look for it in the odd nights within the last ten nights of *Ramaḍān*. A chapter of the Holy Qur'an is

attached to *Laylatu `l-Qadr* to reveal its importance. *Laylatu `l-Qadr* means the Night of Power. It is stressed in the *Qur`ān* , Chapter 97, Verse 1-5 thus

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ {1} وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ {2} لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ {3} تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّن كُلِّ أَمْرٍ {4} سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ {5}

We have indeed revealed it (the *Qur`ān*) in the Night of Power. And what will explain to you what the Night of Power is? The Night of Power is better than a thousand months. Therein come down the Angels and the Spirit. By God's permission, on every errand. Peace it is until the rise of dawn.

Following may be considered as some of the significance of this night:

- (a) A chapter of the Holy *Qur`ān* is revealed and named after the night.
- (b) The earth is filled up with the Angels including Angel *Jubrīl* (ASW) whose visitation to the earth was stopped because of the stoppage of *wahy* (revelation) due to the demise of the last Messenger and Prophet of Allah. These Angels salute the Muslims with the Islamic statement of salutation throughout the night until dawn.
- (c) It is a night of forgiveness and mercy for those who witness it.
- (d) It is better than one thousand months and indication that those who witness the night will be rewarded of more than eighty three years of worship worth.
- (e) Every matter of ordainments like deaths, births, provisions, calamities and so on is decreed in this night for the whole coming year as decreed by Allah. It is therefore hopeful that prayers are accepted of those who want favourable decree in this night. *Qur`ān* 44 verses 1-6.

There are proofs from the *Hadīth* of the Prophet (SAW) to buttress the importance of this night. It is so important that all sins are forgiven therein provided one has a firm faith in Allah. The reward attached to devotional activities and deeds of righteousness this night is so great that nobody knows the extent of it. Because of this, Muslims engage themselves heavily in good deeds to get innumerable benefits. Abu Hurayrah transmits that the Messenger of Allah stated:

whoever with faith and intention to earn the reward, worshipped in the night of Power, all his previous sins are forgiven. (Bukhar & Muslim)

One should not miss the rewards therein. The Prophet advised Muslims to strive to acquire the rewards. He even considered any Muslim who missed the rewards as an unfortunate Muslim. Anas b. Malik relates that when *Ramaḍān* 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.

Muslims are urged to search for the night by the Prophet according to an *Hadīth* related by Aishah that the Messenger of Allah (PBOH) stated: "Search for *Laylatu 'l-Qadr* in the odd-nights of the last ten nights of *Ramaḍān* (Bukhārī).

The Prophet worshipped heavily and induced his family to do same during the last ten nights of *Ramaḍān* in order to get the benefits attached to the Night.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْعَشْرَ الْأَوَّلَ شَدَّ مِنْزَرَهُ وَأَحْيَى لَيْلَهُ وَأَيَّقَظَ أَهْلَهُ (مُتَّفَقٌ عَلَيْهِ)

Aishah, may Allah be pleased with her, relates that the Messenger of God (PBOH) when the last ten days of *Ramaḍān* commenced, used to buckle up for worship. He used to keep vigil for (worship) during its nights; and would also wake up the people of his household. Unanimously agreed upon sound *Hadīth*.

3.4 *I'tikāf*

It is an act of staying in the mosque with the specific intention to be devoted to Allah (SWT). It is a legally recommended act according to the consensus of the Islamic scholars. The secret behind this act of worship is to shift the mind from the materialistic activities which block a servant from his Lord to been conscious of Allah. These materialistic activities include too much of talk, unlimited keeping of company with friends, enjoyment of eating and drinking, sexual intercourse, too much sleeping and so on. *I'tikāf* is institutionalized in order to keep human soul and heart clean and attach to Allah against these materialistic activities. This is why it is combined with fasting. *I'tikāf* is carried out in the mosque, specifically in the mosque in which Friday prayer is observed. This will prevent the person undertaking it to leave mosque for the Friday prayer anywhere else since leaving the mosque constitutes the nullification of one's *I'tikāf*. During *I'tikāf*, one is expected to engage in prayer and various kinds of *Ibādāh* (devotional activities) during the month of *Ramaḍān*, particularly the last ten days. It is in the traditional record that the Prophet (SAW) performed this act of worship in the last ten days of *Ramaḍān* and in the last twenty days of last *Ramaḍān* he observed. It is expected that anybody who engages in *I'tikāf* will be able to meet *Laylatu 'l-Qadr* and increase his *'ibādah*. The Prophet (SAW) also observed *I'tikāf* with some of his wives and his Companions also observed it.

3.4.1 Some Rules of *I'tikāf*

(i) *Al Mu'takif* (i.e. the person doing *I'tikāf*) must be a Muslim who believes in the oneness of Allah. Therefore, *I'tikāf* is not for non-Muslims. It is only done in a mosque particularly where Friday prayer is observed, and should not be done in one's house or place of work. A *Mu'takif* must be in fasting. One cannot do *I'tikāf* if he is exempted from fasting therefore women in their menstruation period and the like impurity are not legally permitted to engage in *I'tikāf*. Sexual intercourse, madness, fainting, breaking of fast and leaving the mosque for unnecessary affairs spoil *I'tikāf*. Therefore, a *mu'takif* must avoid all of them.

- (ii) *I'tikāf* starts at the the sun set of twenty first night of *Ramaḍān*. This means that the person performing it should be in the mosque before the sun set of that day. It ends when the moon is sighted for the termination of *Ramaḍān* and commencement of *Shawwāl* or *Ramaḍān* completes thirty days. However, one can stay in the mosque till dawn so that he takes off to the *Īd* ground to observe *Īd* prayer.
- (iii) One should not leave the mosque unnecessarily otherwise his *I'tikāf* spoils. It is allowed to renew one's intention of resuming *I'tikāf* if it is broken for a reason.
- (iv) One can bath, urinate, use perfume, comb his hair during *I'tikāf*.
- (v) Some people nowadays leave their official works which their obligation and responsibility for *I'tikāf*. This is not sound since compulsory act should not be left for supererogatory act. This has cost some people to lose their jobs. However, if one can be released from his place of duty through legal means and officially to perform *I'tikāf*, there is nothing bad in this.
- (vi) It is a fruitless effort to engage in *I'tikāf* because of a lady or a man one intends to marry as it is not also allowed to carry out marriage activities during the *I'tikāf*. It is also a fruitless effort to engage in *I'tikāf* for political reason.
- (vii) If during *I'tikāf*, a *mu'takif* falls ill, he should suspend it and go back to treat himself. If a woman menstruates during her *I'tikāf* she should go back to her home. If a person whose *I'tikāf* was interrupted by illness or menstruation recovers from illness or regains purity respectively before the end of *Ramaḍān*, the person can go back to the mosque immediately and resume his or her *I'tikāf*.
- (viii) A woman should not engage in *I'tikāf* except with the permission of her husband.

The following *Aḥādīth* are relevant to the rules of *I'tikāf*:

Aishah relates: When the Messenger of Allah (PBOH) intended to observe *I'tikāf*, he entered the mosque or the place of *I'tikāf* after the dawn prayer.

Abu Dawud and Ibn Majah.

According to the *Ḥadīth* related by *Bukhārī* and *Muslim*, the Messenger of Allah (PBOH) observed *I'tikāf* in the last ten days of *Ramaḍān* till his death, then his wives also observed it after his demise. (*Bukhārī* and *Muslim*). In another tradition, he (SAW) observed *I'tikāf* in the last twenty days of the last *Ramaḍān* he observed (*Al-Bukhārī*).

The relationship between *Laylatul-Qadr* and *I'tikāf* based on this discussion is that the later should take place with fasting and in the month of *Ramaḍān* in order to allow a *mu'takif* to fully look for and get his target, *Laylatul-Qadr* for the blessing contained therein. Likewise, somebody can decide to stay in the mosque at any other time without or with fasting, such action is also called *I'tikāf*.

Self Assessment Exercises

- Explain what make the last ten days of Ramaḍān significance
- Write a short note on *Laylatul-Qadr*.
- Explain some rules concerning *I'tikāf*
- Mention some devotional duties expected of a *Mu'takif*

4.0 CONCLUSION

As could be seen from the forgoing, it is very important for Muslims to follow the teachings of the *Qur'ān* and *Hadīth* in relation to the beginning as well as the ending of the *Ramaḍān* fast. If the methods of beginning and ending it are followed the embarrassing situation that yearly occur when determining the beginning and ending of the month such that Muslims world over are divided among themselves into groups will be reduced if not completely eliminated. The last ten days of the month of *Ramaḍān* must not be wasted by any Muslim because of the rewards of *Laylatu 'l-Qadr* therein. Efforts should be made to stay in the mosque to do *I'tikāf* if it is possible or to increase one's *'Ibādah* activities.

5.0 SUMMARY

In this unit we have explained that the *Ramaḍān* fast should start when the moon is sighted and stop when the moon of *Shawwāl* is sighted. We can rely on our own efforts or one or more just men who proclaimed that they have sighted the moon. The last method of ascertaining the beginning of *Ramaḍān* is to count *Sha'bān* to 30th, and we can end it even if the moon is not sighted provided we have fasted for 30 days. *I'tikāf* is an act of staying in the mosque with an intention to be devoted to Allah in the last ten days of *Ramaḍān*. it is performed along side with fast. There are also rules and regulations guiding it in Islam. One who observes it will surely meet *Laylatul-Qadr*, a blessed night in which Angels including Jibrīl (ASW) will descend onto the surface of the earth witnessing the servants of Allah observing various acts of worship.

6.0 TUTOR MARKED ASSIGNMENT

- What are the methods of ascertaining the beginning and the end of the *Ramaḍān* Fast?
- Write notes on *Laylatu 'l-Qadr* and *I'tikāf* with relevant quotations from the *Qur'ān* and *Hadīth* .

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Unit 4: EXEMPTION FROM AND SPOILING OF FASTING

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Body
 - 3.1. People exempted from fasting
 - 3.1.1. People exempted from fasting permanently.
 - 3.1.2. People exempted from fasting temporarily
 - 3.2 Spoiling of Fasting
 - 3.2.1 Things Which Spoil Fast.
 - 3.2.2 Things Which Do Not Spoil Fast
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/ Further Reading.

1.0 INTRODUCTION

There is the need to know people that are exempted altogether from fasting and those that are to postpone their fasts. This is in order that people will not act negatively to the injunction of Allah through the ignorance of the rules. Some acts do render fast void while fasting is spoiled by some others. What are those things that can render fasting void and what are those things that cannot? Who are those exempted either totally or temporarily? Answers to these questions are the focus of this unit.

2.0 OBJECTIVES

It is expected that at the end of this unit, you will be able to:

- Identify people exempted from fasting altogether
- Identify people exempted from fasting temporarily
- Enumerate things that render fasting void
- Enumerate things that do not render fasting void.

3.0 MAIN BODY

3.1 People Exempted from Fasting

In every rule there is always an exemption. Allah exempts some categories of people from fasting in the month of *Ramaḍān*. Some of them will make up for the number of days they miss while others will not. Reasons for the exemption may be permanent or temporary.

3.1.1 People exempted from fasting permanently.

These are the people who should not fast totally. This is part of the mercy of Allah:

- The sick person whose sickness is permanent is exempted from fasting altogether. But he can do *iṭ'ām* (i.e. feeding of indigent person) if he is able for every fast he misses.
- The very old people who can no more withstand the pangs of hunger and thirst. He can give *iṭ'ām* in lieu of each fast missed provided he can

afford it. Quran Chapter 2 verse 184 says: **وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ**

Those who may find it (fasting) difficult will redeem
(the number of days they missed) by feeding the needy.

The Messenger of Allah was reported by Ibn Abbass as saying:

رُخِصَ لِلشَّيْخِ الْكَبِيرِ أَنْ يَفْطَرَ وَيُطْعِمَ عَنْ كُلِّ يَوْمٍ مِسْكِينًا وَلَا قَضَاءَ عَلَيْهِ .

An old person has been granted concession not to fast,
but he should feed one needy person for every omitted
fast ; and he needs not to make up for the omitted fast.

The young children are also exempted from the *Ramaḍān* fast. They don't do *it'ām* or refund the missed fasts. However, they can be practicing fasting so as to get used to it before they are old enough to fast.

3.1.2 People exempted from fasting temporarily but who will refund the missed fasts when the condition for exempting them is no more there i.e. it ceases to exist.

- The sick person whose sickness is curable and there is hope of recovering from the illness. He will make up for the missed ones later after the month of *Ramaḍān* but before the next *Ramaḍān*.
- Women in menstruation should stop fasting but resume after they are free of menses. After the month of *Ramaḍān* they will make up for the missed fasts. Abu Sa'īd al-Khudrī reported the Prophet (PBUN) as saying:

إِذَا خَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ فَذَاكَ مِنْ نُقْصَانِ دِينِهَا

when a woman is in menses she can neither pray nor
fast. This is relaxation for them, in the religion
(*Bukhārī*)

- Nursing mothers suckling babies and pregnant women are exempted from fasting for fear of harm for the child or themselves. They should make up for the lapsed fasts when they are able. But they have to in addition feed a poor person for every day missed if they break fast due to the fear of harm for child only.
- A traveler may break his fast if it is difficult for him to continue. He should make up for the missed fasts after the month of *Ramaḍān*. However a traveler by profession or on a journey is allowed to break his fast while traveling. Anas b. Malik al-Ka'bī narrates that the Messenger of Allah stated:

Allah has bestowed indulgence on a traveler to delay
the observing of fast and shorten his prayer by half;
but has given leave to an expecting mother or a nursing
woman to delay the observing of fast.

- A person whose work is very tedious may postpone his fast. This is implied in Q.2: 184

Self Assessment Exercise

Who are the people exempted from fasting permanently and who are those exempted temporarily?

3.2 Spoiling of Fasting

3.2.1 Things Which Render Fasting Void.

- **Sexual intercourse:** Fasting is rendered void if a fasting person is intentionally involved in sexual intercourse. The sexual intercourse may be with the opposite sex or the same sex. It may be with human or non-human. Which ever it may be it renders fasting void. A fasting Muslim must avoid it. Person involved in this will make atonement and make up for the day (s) he misses due to sexual intercourse he engaged in.
- **Drinking and Eating:** The two acts, if done intentionally, render fast void. It is immaterial whether they are small or big. However, if it was done unintentionally, he should stop eating and drinking immediately he remembers that he is fasting.
- **Ejaculation through Kissing, hugging or Masturbation. (*Istimnā'*):** 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. Likewise, anybody that ejaculates through kissing or hugging has nullified his fast. The fast of somebody who is wet dreamt is valid.
- **Shirk** (Associating partners with Allah): If a fasting person associates partners with Allah, his fast is rendered useless. He has to take a ritual bath of entering into the fold of Islam afresh (*Ghuslu dukhūlil-Islām*) according to opinion of some Islamic Scholars.
- **Menstruation :** If a woman or a lady is fasting and her menses begin, her fast is spoilt. She has to stop fasting immediately and make up for the missed fasts after the month of *Ramaḍān*.
- **Vomiting.** If a person vomits intentionally, his fast is rendered void even if he is forced to do so on account of ailment. He has to make up for the missed days. However, if a person unintentionally vomits, or by mistake, his fasts remained valid. He only needs to clean his mouth.

Self Assessment Exercise

Discuss things which render fast invalid and provide corrections for a Muslim involved in each one of them.

4.0 CONCLUSION

In conclusion, a permanent sickness and old age are two reasons that may warrant exemption from fasting permanently. Underage is another reason for exemption. Curable ailment, menstruation, breast feeding, child birth blood, hard labour and traveling are reasons for temporary exemption from fasting. Sex, eating and drinking, masturbation, menstruation, apostacy and induced vomiting spoil fasting.

5.0 SUMMARY

A person with permanent sickness and the aged will be compensate for his inability to fast by feeding the poor (*it'ām*) if he is able for every fasting days of *Ramaḍān* he is misses.

People exempted from fasting temporarily will redeem the number of days they missed during *Ramaḍān* as soon as condition for exemption is over. Sexual intercourse during the fasting period in the month of *Ramaḍān* must be atoned for through *kafārah* i.e. by setting a slave free or feeding of sixty poor people or fasting for two consecutive months. Deliberate eating and drinking must be made up for.

6.0 TUTOR MARKED ASSIGNMENT (TMA)

- Who are those people that will not fast but refund the missed fasts?
- Some will make up for the missed days and make atonement in addition: Explain
- Some may not fast at all, who are they?

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UNIT 5: THE BENEFITS OF FASTING

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main body
 - 3.1 The Spiritual Benefits of Fasting
 - 3.2 Moral and Social Benefits of Fasting
 - 3.3 Health Benefit
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References / Further Readings

1.0 INTRODUCTION

Issues concerning fasting generally and Ramaḍān specifically have been discussed in the previous units. In this unit, we shall discuss on the spiritual, moral and social benefits of fasting, among others. This will reveal some lessons and wisdoms infused in the act of fasting and help us to recognize the value of engaging in fasting, the more, so as to be among the fasting servants of Allah (SWT).

2.0 OBJECTIVES

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

- Explain the spiritual benefits of fasting
- List and discuss the moral and social benefits of fasting in Islam
- Explain the impact of fasting on one's health.

3.0 MAIN BODY

3.1 The Spiritual Benefits of Fasting.

(i) Patience in Obedience to Allah:

Patience is religiously required in the life of a Muslim since no one will enter paradise without being patient. Allah says: 'And their recompense shall be paradise, and silken garments, because they were patient' Qur'an 76 verse 12). 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. He will therefore be able to apply patience and tolerance in relating with people during the fasting and in other days.

(ii) *Taqwa* (God – Consciousness)

It is never happened that someone will deny himself of eating, drinking and pleasures of the world for nothing sake and without benefit. Those who engage in hunger strike do so for a purpose which they believe they can achieve through their action. *Taqwal-Lah* means obedience to Allah's commandment and keeping away from His prohibitions. The benefit of fasting in Islam is originally to attain *taqwal-Lah*. The very first verse of the Qur'an on fasting

(Qur'an 2 verse 183) informs us that the first benefit of fasting is to attain God's consciousness (*taqwal-Lāh*). Whatever rules or regulation and etiquette concerning fasting explain the injunction of this verse in order to achieve this benefit. Therefore *taqwal-Lāh* is the first training a fasting person will acquire so that this can protect him against strong desire for worldly pleasures and engaging in abominable characters which leads to transgression and committing sins not only during the fasting period but throughout his life time. It is believed that a fasting person, who denies himself of eating drinking and sexual pleasure in obedient to Allah and recognition of His presence everywhere and everytime will recognize fasting as a means of acquiring *taqwal-Lah*.

(iii) *Al-Ikhlās* (Sincerity).

Fasting endows those who engage in it the act of carrying out actions for Allah's sake, which is the meaning of *al-Ikhlāṣ*. This aspect is an essential requirement for the acceptance of deeds by Allah in Islam and that is why He (SWT) asks Muslims to worship him sincerely, (Q. 98: 4). Fasting is one of the ways by which sincerity of a Muslim is tested and determined. This is because it is only Allah who can know if a person is really fasting or not. People cannot see the secret of a fasting person. Only Allah has the power to know his condition. A fasting person who is sincerely fasting should also be able to exhibit sincerity in every aspect of religious or mundane activity, such person will behave very well in the society.

(iv) 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. One will equally recognize the feeling of the poor as a result of hunger, thirst and lawful worldly pleasures abandoned during the fasting as a result of which he helps the poor during and after fasting.

(v) Unquantifiable divine reward

Abū Hurayrah reports that the Messenger of Allah stated: '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 fasting person 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'.

(vi) Prestige (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 *Rayyān*. Only those who fast will enter Paradise through this gate (Bukhārī & Muslim). In actual fact, the doors to

heaven are opened and doors of hell are closed during the month of *Ramaḍān*. Abū Hurayrah reports that the Messenger of Allah stated:

إِذَا دَخَلَ رَمَضَانُ فَتُحَتُّ أَبْوَابُ الْجَنَّةِ وَغُلِقَتْ أَبْوَابُ جَهَنَّمَ وَسُلْسِلَتِ الشَّيَاطِينُ

‘When *Ramaḍān* commences the gates of paradise are opened and the gates of hell are closed, and the evil ones are chained’. (Bukhārī & Muslim)

(vii) Shield against Satan and its Agents.

Fasting is one of the major tool believers have against Satan. Al-Ghazzālī explains this and says: it is when we eat that Satan enters our blood stream. Fasting is therefore, a fortress and safe place for the friends of God who has put the guile and trickery of Satan in shackles. Perhaps this is one of the wisdoms behind the advice of the Prophet (SAW) for single Muslims to engage in fasting if they don’t have the means for sustaining the marriage.

(viii) Quick Answer to Prayers.

Fasting is one of the devotional activities which move a servant closer to Allah and prayers are answered quickly based on the closeness of a person to his Lord. Allah says:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And when my slaves ask you (O Muhammad PBOH) concerning me, then (answer 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)

3.2 Moral and Social Benefits of Fasting.

(i) Cultivation of Good Behaviors:

Fasting helps Muslims to behave well and control their bad attitudes. A fasting person must neither pick up quarrel nor 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:

مَنْ لَمْ يَدَعْ قَوْلَ الزُّوْرِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ (البخارى)

Any person (while fasting) who tells lies and does not desist from them, Allah is not in need of that person not eating or drinking (Bukhārī)

Abu Hurayrah relates that the Messenger of Allah (PBOH) stated:

الصَّيَامُ جُنَّةٌ وَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي أَمْرٌ صَائِمٌ. البخارى

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)

(ii) Sympathy and Kindness.

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 *Ṣadaqat al-Fiṭr* 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 *Ṣadaqat al-Fiṭr*.

(iii) Fasting generates Friendship, Brotherhood and Unity

In some places, Muslims pay visits and join one another in breaking their fasts at sunset during *Ramaḍān*; they gather together to listen to *Tafsīr* (*Qur'ānic* exegesis); they observe *Tarāwīḥ* together; they give charity to the less privileged members of the society. Some mosques provide food during *Maghrib* and *fajr* 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. These types of qualities achieved during the fasts can be applied to the Muslim daily life activities in relation to their neighbours in other times apart from during the fasting days only.

(iv) Prevention of Anti-Social Evils

Fasting prevents anti-social evils such as illicit sexual relations, fasting can be regarded as a form of castration. It is well known that there is a nexus between intercourse and hunger. 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 an 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*. If one can abandon legal sexual intercourse for fasting, such a person can also avoid illegal sexual intercourse which is a bane to the spiritual and moral development of our society today.

3.3 Physical and Health Benefit

Health wise, the benefits derivable from fasting are many. Organs are rested; blood is purified and 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. The use of fresh date for breaking fast as recommended by the Prophet (SAW) is suggested to be medically attached.

4.0 CONCLUSION

In conclusion, the fact that certain spiritual, moral, social and health benefits are to accrue to a Muslim who observes fasting in the true spirit have been established in this unit. The benefits are summarized below in the next paragraph.

5.0 SUMMARY

The spiritual benefits accruable by a fasting Muslim include: Patience in obedience to Allah, *Taqwa* (God – Consciousness), *Al-Ikhlāṣ* (Sincerity), cultivating sense of appreciation, prestige (of entering Paradise through the

gate of *Rayyān*), shield against Satan and its agents, quick answer to supplications. Moral and Social Benefits of Fasting include: Cultivation of Good Behaviors, Sympathy with an kindness to the poor, generation of friendship, brotherhood and sense of belonging to the global Muslim family and prevention of anti-social evils like adultery while health benefits also derivable from fasting are many.

6.0 TUTOR- MARKED ASSIGNMENT

List and explain the benefits of fasting in Islam

Mention and discuss the moral and social gains of fasting in Islam.

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MODULE 3

- Unit 1: *Hajj* (Pilgrimage to Makkah)
Unit 2: Distinction between *Hajj* and 'Umrah
Unit 3: Conditions of *Hajj*
Unit 4: Types of *Hajj*

Unit 1: *Hajj* (Pilgrimage to Makkah)

Content

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 - 3.4 Pilgrimage in the Light of the *Qur'ān* and *Sunnah*
 - 3.5 Pre-Requisite of *Hajj*
 - 3.6 *Hajj* by Proxy
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1.0 Introduction

Islam is based upon five pillars. *Hajj* being the last of them was and is held in high esteem by Muslims across the globe. To this extent, *Hajj* is an integral part of Islam and thus required to be well understood. In this unit, you shall be acquainted with the meaning, origin as well as the *Quranic* and Prophetic tradition in respect of *Hajj*.

2.0 Objectives

By the time you finish reading this unit it is hoped that you should be able to:

- Define *Hajj*
- Explain the Origin of *Hajj*
- Quote the *Quranic* passages and prophetic tradition on *Hajj*

3.0 Main Content

3.1 Definition of *Hajj*

The lexical meaning of the word *Hajj* is "to set out towards a definite objective" or "heading for a specific destination". It also means, "to continuously strive to reach one's goal". However, as a Jurisprudential

terminology, it implies "to set out for the Ka‘bah, the sacred House in order to fulfill the pilgrimage rites".

It is the fifth pillar of Islam, which involves the other pillars such as, *Imān* (declaration of faith in One God), *Ṣalāt* (five daily prayers), *Zakāt* (offering regular charity) and *Ṣawm* (fasting).

It is an annual event, taking place during the month of *Dhūl-Hijjah*, the last month of Islamic Lunar Calendar and a journey different from any worldly travel.

Hajj is to be performed once in the life of a Muslim and additional attempt to perform it more than one is supererogatory. A companion once asked the Prophet (PBOH): "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 whoever does it more than once does so voluntarily". (See Abū Dāwud: ch.11, *Hadīth* 1)

3.1 Self-Assessment Exercise

Examine the concept of *Hajj*

3.2 Origin of *Hajj*

In the 19th century BC, Muslims believe, Ibrāhim – the patriarch Abraham of the Bible, revered by the followers of Islam, Christianity and Judaism – was instructed by Allah to build a house of worship in a narrow valley between two barren ridges, Safā and Marwa. He built it in a place called Bakkah, today called Makkah, on the present site of the Ka'bah, the cubic structure inside the Grand Mosque.

Since that time, Makkah has been a city of pilgrimage. Towards the end of the fifth century of our era, under the dominance of the Quraysh, one of the Meccan tribes, both commerce and pilgrimage flourished in the city, yet the monotheism that Ibrāhim had preached had been nearly forgotten: Idols representing as many as 360 different deities are believed to have been erected in and around the Ka‘bah during this era, many were placed there by travellers of caravan routes. These remained so until the Prophet Muhammad's return to Makkah from Madinah in 629 C.E. when he cleansed the Ka‘bah of the paganism customs.

This implies that *Hajj* is not in anyway connected with the pagan Arabian pilgrimage as claimed by some misinformed people.

3.2 Self-Assessment Exercise

State the Origin of *Hajj*.

3.3 Legitimacy of *Hajj*

Hajj was institutionalized in the late ninth year of the *Hijrah* calendar based on a revelation of a verse of the Glorious Qur'an, which reads thus:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ .

Translation:

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)

The revelation of the just quoted verse makes *Hajj* as a pillar in Islam compulsory on any adult able- Muslim in as much as he has the means to undertake the journey.

However, Scholars differ in this regard, as some believe it was decreed in the fifth year of the *Hijrah* calendar on account of which the Holy Prophet (PBOH) headed for Makkah in the sixth year in order to perform the *Hajj* rites but he and his companions were prevented from entering Makkah at a place called Hudaybiyyah.

3.3 Self-Assessment Exercise

When was *Hajj* legitimised as a pillar in Islam?

3.4 Pilgrimage in the Light of the *Qur'an* and *Sunnah*

Sharī'ah has given to the *Hajj* a colour of sanctity and sublimity that never fades. There are a number of Qur'ānic verses in respect of *Hajj* in Islam. These include the following:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ. لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ . ثُمَّ لِيَقْضُوا تَفَنَّهُمْ وَلِيُوفُوا نُدُورَهُمْ وَلِيَطُوفُوا بِالْبَيْتِ

الْعَتِيقِ . ذَٰلِكَ وَمَنْ يُعَظِّمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ إِلَّا مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ .

Translation

- 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, Hadith 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-Aqṣā* (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.

3.4 Self-Assessment Exercise

Enumerate the *Qurānic* verses and Prophetic traditions in support of *Hajj* in Islam.

3.5 Pre-Requisite of *Hajj*

Whosoever determines to perform *Hajj*, the first pre-requisite is to have a pure, sincere and genuine intention, which means that his journey to the Holy Land (Makkah) must be absolutely for the sake of serving Almighty Allah.

Before he leaves his home, a pilgrim should redress all wrongs, pay all debts and prepare himself for good conduct throughout the *Hajj*. It is also expected of him to clean his body thoroughly; cut his nails, remove all unwanted hairs from armpit and under belt and as well take a full shower or bath. He should thereafter, perform ablution and offer two *rak'ah* non-obligatory prayers (*nafl*) at the time of his departure from home. He should also remember to take along with him the following articles among others:

1. Sleeping bag
2. Air-Pillow
3. Sleepers (cross over the foot or bathroom sponge type)
4. A small bag/purse he can wear under to keep his money and passport

3.5 Self-Assessment Exercise

State some of the things expected of an intending pilgrim to do when leaving home for *Hajj*.

3.5 *Hajj* by Proxy

This connotes the arrangement made by a person for someone else to perform Holy Pilgrimage on his behalf. This includes defraying his journey expenses and enough funds to provide for dependants till his return from the Holy land.

When putting on the *Ihram*, the deputy has to intend by heart for the person who has appointed him.

The conditions for performing *Hajj* by Proxy include the following:

- a) Having a physical disability due to geriatric or chronic disease, meaning the kind that has to do with old age or that continues for a long time and cannot be cured respectively.
- b) Being unable to ride forth

At this juncture, it is worthy of note that this mode of *Hajj* suffices for whoever makes such an arrangement even if he/she recovers afterward.

3.6 Self-Assessment Exercise

Explain the conditions for performing Hajj by Proxy.

3.7 Priority of *Hajj* in Person over *Hajj* by Proxy

In Islam, it is not permissible for whoever is yet to perform his own *Hajj* to perform it for someone else. He must have performed his own *Hajj* in person before he can be eligible to perform it for others. This is evident in a tradition of the Holy Prophet Muhammad (PBOH):

Abdullah ibn Abbās reported that the Apostle of Allah (PBOH) heard a man saying: *Labbayka* on behalf of (Shubrumah). The Prophet (PBOH) said: "Have you performed the pilgrimage for your own self? He replied 'No'. The Prophet (PBOH) said: perform al-Hajj due on you first, then perform Hajj for (Shubrumah). Abū Dāwud & Ibn Mājah.

3.6 Self-Assessment Exercise

Discuss the priority of *Hajj* in person over *Hajj* by Proxy.

4.0 Conclusion

In the foregoing, we have explained in detail the meaning as well as the origin of *Hajj* in Islam. The year in which *Hajj* was legitimized was equally discussed. Relevant *Qurānic* verses and tradition of the Holy Prophet (PBOH) in respect of *Hajj* were also quoted as references for further study.

5.0 Summary

This unit has focused on the definition of *Hajj*, origin of *Hajj*, legitimacy of *Hajj*, pilgrimage in the light of the *Qur'ān* and *Sunnah*, pre-requisite of *Hajj*, *Hajj* by proxy as well as the priority of *Hajj* in person over *Hajj* by proxy.

6.0 Tutor-Marked Assignment

- 1) Explain the concept of *Hajj*
- 2) Enumerate the pre-requisite of *Hajj*
- 3) Compare and contrast *Hajj* in person and *Hajj* by Proxy

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UNIT 2: DISTINCTION BETWEEN *ḤAJJ* AND *‘UMRAH*

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 - 3.3 Preliminaries of *Ḥajj* and *‘Umrah*
 - 3.4 Some etiquettes of *Ḥajj* and *‘Umrah*
 - 3.5 Short description of the Ka'bah
 - 3.6 The *Maqām Ibrāhim*
 - 3.7 The well of Zamzam
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
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1.0 Introduction

Ḥajj is obligatory and performed in the well-known months (*Shawwāl, Dhul-Qa‘dah and Dhul-Hijjah*) while *‘Umrah* is optimal and is not limited to any definite time of the year. In this unit, you shall be acquainted with differences between *Ḥajj* and *‘Umrah* as well as preliminaries and etiquettes of both of them.

2.0 Objective

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

- Define *‘Umrah*
- Differentiate between *Ḥajj* and *‘Umrah*
- State some etiquettes of *Ḥajj* and *‘Umrah*
- Explain the concept of Ka'bah, *Maqām Ibrāhim* and the Zamzam

3.0 Main Content

3.1 Meaning of *‘Umrah*

The word *‘Umrah* is derived from *‘amara* meaning to live in a place or area, or to pay a visit to it. In Islamic terminology, it means visiting the sacred House, Ka'bah in order to serve Almighty Allāh. Though *Ḥajj* is spoken of oftener in the Glorious Qur'ān, yet there is an express injunction to accomplish both *Ḥajj* and *‘Umrah*:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

Translation:

And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (PBOH), the *Hajj* and '*Umrah* (i.e. the pilgrimage to Makkah) for 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: (*عمرة في رمضان تعدل حجة -متفق عليه-*) i.e. '*Umrah* during (the month of) *Ramaḍān* is equivalent to a *Hajj* in reward (Bukhāri and Muslim).

Nevertheless, whoever performs *Hajj* can easily perform '*Umrah* with it.

Self-Assessment Exercise

Explain the term '*Umrah* in Islam.

3.2 Differences between *Hajj* and '*Umrah*

Hajj and '*Umrah* differ from each other in some respects. In the first instance, *Hajj* can only be performed at the fixed time and this is why *Shawwāl*, *Dhul-Qa'dah* and the first ten days of *Dhūl-Hijjah* are particularly spoken of as months of *Hajj* in the Glorious *Qur'ān*:

الْحَجُّ أَشْهُرٌ مَّعْنُومَاتٌ

Translation:

The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of Islamic Calendar, i.e. two months and ten days) ...(Q.2: 197).

Conversely, unlike *hajj*, '*Umrah* may be performed at any time of the year. It also takes place only in Makkah itself.

Secondly, the going to 'Arafat and the assembling there on the 9th of *Dhūl-Hijjah* is an essential part of *Hajj* while it is dispensed with in the case of '*Umrah* as *Tawāf* and *Sa'y* are the only functions of importance in '*Umrah*.

It is also worthy of note that the sacrifice of an animal on the 10th of *Dhūl-Hijjah* as the concluding act is essential to *Hajj* but not so in the case of '*Umrah*.

Self-Assessment Exercise

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

3.3 Preliminaries of *Hajj* and '*Umrah*

Whosoever intends to proceed to the sacred mosque at the Holy City of Makkah, with a view of performing either the *Hajj* (the major pilgrimage) or

the 'Umrah (the minor pilgrimage) has to observe certain rites and ceremonies, as ordained by Almighty Allah and practised by the Holy Prophet (PBOH).

He should take a bath at the *Miqāt* (the boundary fixed for his country) and begin reciting an invocation called *Talbiyah*:

لبيك اللهم لبيك لبيك لا شريك لك لبيك ان الحمد ونعمة لك والملك لا شريك لك

Transliteration:

"*Labbayka Allahumma labbayka, Labbayka lā Sharīka laka labbayka, Innal-ḥamda wan-ni'mata laka, wa-l-mulk, Lā Sharīka 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

He should afterward replace his entire dress with two unsown, simple white cotton sheets called *Ihrām* and offer two non-obligatory *rak'ahs*, followed by the intention either for *Hajj* or 'Umrah as the case may be.

Self-Assessment Exercise

Explain the rites and ceremonies expected of an intending pilgrim, be it for *Hajj* or 'Umrah.

3.4 Some Etiquette of Hajj and 'Umrah

A pilgrim should at all time keep the company of pious people and equally serve them. He should be patient enough if a neighbour annoys him.

He should not step upon the people waiting for *Ṣalāt*, as it is annoying; occupying the closest available place without disturbing others is meritorious act.

He should also beware of passing in front of person or people offering *Ṣalāt*, as this is an action from *Shaytān*'s repertoire.

He should also learn to be gentle with neighbours while performing the rites of *Hajj* or 'Umrah, like *Tawāf*, *Sa'y* and stoning (the *Jamarah*) etc. (covered in module two, unit 2 of this text). Gentleness is desirable in most actions.

He should also beware of supplicating to the dead instead of Allah, as this is tantamount to associating partner with Allah and might in turn ruin his *Hajj* and all his good deeds. The Glorious Qur'an says:

لَنْ أَشْرَكَتَ لِيَحْبِطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

Translation:

If you join others in worship with Allah, (then) surely (all) your deeds will be in vain and you will certainly be among the losers". (Q39: 65)

Self-Assessment Exercise

State some etiquette of *Hajj* and 'Umrah.

3.5 Short Description of the Ka'bah

The Ka'bah is located at the centre of a parallelogram whose dimensions, as contained in the Encyclopaedia of Islam, are as follows: N. -W. side 545 ft., S. -E. side 553 ft., N. -E. side 360 ft., S. -W. side 364 ft. This area is known as *al-Masjid al-Ḥarām* or the sacred mosque, the famous mosque of Makkah. Besides the Ka'bah, also within the confines of the sacred mosque are 'the *Maqām Ibrāhīm*' and 'the building over which the fountain of Zamzam'.

The Ka'bah is a rectangular building almost in the centre of the sacred mosque (*al-Masjid al-Ḥarām*). The four corners of this building are known by four different names, the north corner as *ar-ruknu al-'Irāq* ✚ (after Irāq), the south corner as *ar-ruknu al-Yamān* ✚ (after Yemen), the west corner as *ar-ruknu ash-Shām* ✚ (after Shām or Syria) and the east as *ar-ruknu al-ḥajar al-Aswad* (after the black stone). The four walls are covered with a black curtain called *Kiswah* (clothing).

Self-Assessment Exercise

Describe the four corners of the Ka'bah.

3.6 The Maqām Ibrāhīm

This is a venerated stone, like the black stone, in the Ka'bah sanctuary. It is the one bearing the footprint of Prophet Ibrāhīm himself and often called "station" or "standing place" of Ibrāhīm (*Maqām Ibrāhīm*).

The expression '*Maqām Ibrāhīm*' occurs twice in the Glorious Qur'ān. It is mentioned in the Q.3: 97 in connection with a place called Bakka, apparently the site of the House and the place in which are God's manifest signs, including the station of Ibrāhīm, an allusion that suggests a place within the holy precinct (*Haram*).

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ. فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ
إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا...

Translation

The first House (of worship) appointed for men was that at Bakka: full of blessing and guidance for all the worlds. In it are signs manifest; *the station of Abraham*; whoever enters it attains security... (Q.3: 96-97)

Also in Q.2: 125 the believers are urged to "take the *Maqām* Ibrāhim as a place of prayer (*Muṣalla*)", or, more literally, "take some place from the *Maqām* Ibrāhim as a place of prayer".

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى...

Translation

Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; ...(Q.2: 125).

Self-Assessment Exercise

Explain the relevance of the *Maqām* Ibrāhim to the pilgrims.

3.7 The well of Zamzam

This is a well near the Ka'bah from whose depths water can be drawn for the benefit of the pilgrims who cherish the well-attested blessings that come to those who drink it. In the nineteenth century, Julius Wellhausen, according to Peters (1994) pronounced the Zamzam "the only spring of Makkah and so likely the origin of the Holy place as well as the city". It wasn't that there were no other wells from which the pilgrims used to get their water, Zamzam utterly eclipsed them, and the people went to it because it was in the sacred enclosure and because its water was superior to any other; and above all, it was the well of Ismāil, son of Abraham. Because of it, the Banū Abd-Manāf – a tribe of the Quraysh- behaved boastfully towards others as well as the generality of the Arabs.

Self-Assessment Exercise

Explain why the Zamzam eclipsed other wells, which used to serve the pilgrims.

4.0 Conclusion

In this unit, we have explained the meaning of 'Umrah as well as the differences between Hajj and 'Umrah. Other matters relating to the conduct of both Hajj and 'Umrah were also discussed with relevant quotations from the Glorious Qur'ān as reference for further study.

5.0 Summary

This unit has focused on the meaning of *‘Umrah*, differences between *Ḥajj* and *‘Umrah* as well as the preliminaries and etiquette of both *Ḥajj* and *‘Umrah*. It also dealt with short description of Ka'bah, *Maqām Ibrāhim*, and the well of Zamzam.

6.0 Tutor-Marked Assignment

1. State the differences between *Ḥajj* and *‘Umrah*
2. Highlight some of the etiquette of both *Ḥajj* and *‘Umrah*
3. Give brief description of the Ka'bah

7.0 References/Further Readings

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UNIT 3: CONDITIONS OF *HAJJ*

Content

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
 - 3.1 Islam
 - 3.2 Maturity
 - 3.3 Health
 - 3.4 Financial Capability
 - 3.5 Safe Route
 - 3.6 Sanity
 - 3.7 *Maḥram* (a Male Companion as Guardian and Protector) for a woman
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 Reference/Further Reading

1.0 Introduction

There are certain conditions which an intending pilgrim should satisfy before he can undertake the Holy pilgrimage to Makkah. If he doesn't satisfy any of these conditions, the *Hajj* is not valid. In this unit, you shall be exposed to some of these conditions, the absence of which may mar the reward of this noble act.

2.0 Objectives

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

- State the conditions of *Hajj*
- Explain the conditions of *Hajj*

3.0 Main Content

3.1 Islam

An intending pilgrim should be a Muslim as *Hajj* is not obligatory on the *Kāfir* or the apostate from Islam. Indeed, it is a practicing Muslim who knows the nitty-gritty of the task ahead as well as what is expected of him after the journey who should perform this once-in-a-lifetime obligatory.

3.1 Self-Assessment Exercise

Why is *Hajj* not obligatory on non-Muslims?

3.2 Maturity

Hajj is obligatory on every adult Muslim with a sound mental health. Although, minor may be taken along to perform it in order to encourage him to practise Islam, or lest Evil carts away his mind but he has to perform it again

when he becomes of age to attract more reward. 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’.

Self-Assessment Exercise

How does Islam view a pilgrimage performed by a Minor?

3.3 Health

An intending pilgrim should be in a sound bodily health to undergo the trial of the hard journey. It is not obligatory on the weak or sick person until he gets well. He may even send a proxy for the *Hajj* and defray his expenses. He as well as his proxy shall receive their reward in full.

The Glorious *Qur'ān* teaches:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

Translation:

And pilgrimage to the House is a duty which men owe to Allah – whoever can find a way to it (Q3: 97)

Self-Assessment Exercise

What is the way out for a physically challenged or sick person intending to perform pilgrimage?

3.4 Financial Capability

He should also have the means to defray the expenses of the *Hajj*. When a man has not got sufficient provision for the journey as well as to cater for the dependants whom he leaves behind such as; parents, wives, children and relatives, *Hajj* is not obligatory on him. The Glorious *Qur'ān* teaches:

...وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ...

Translation:

And make provision for yourself, the best provision being to keep one's duty (Q2:197).

It is related that people from Yemen used to come for pilgrimage without any provisions with them, saying that they were *mutawakkil* (people trusting in God) and when they came to Makkah, they resorted to begging (Bukhāri, 25:6).

Self-Assessment Exercise

Explore the term *Mutawakkil* as used in this context to admonish an intending pilgrim on the need for financial capability.

3.5 Safe Route

Islam stipulates that the route from home to Makkah should be safe of danger to life and properties. The countries through which the pilgrim has to pass

should have political stable governments and there should be no enemy or armed bandit to attack him on the way. The Prophet himself and many of his companions could not perform a pilgrimage after the flight to Madinah, because their lives would not have been safe at Makkah. And when ultimately the Prophet undertook a pilgrimage (*'Umrah*) with about 1,400 companions in the sixth year of *Hijrah*, he was not allowed to enter Makkah and had to come back without performing a pilgrimage.

Self-Assessment Exercise

Explain what you understand by safe route as far as pilgrimage is concerned.

3.6 Sanity

He should also be of sound mental health, that is, one in his right mind as *Hajj* is not obligatory on a lunatic who, according to Islam, can neither be taken nor adjudged by his actions. *Hajj*, like other religious duties in Islam requires mental alert to cope with the rigours but rewarding acts. A tradition of the Prophet (PBOH) reads thus:

The pen is with-drawn from three persons i.e. The pen which records human acts pending Divine Judgement – the sleeper until he awakes, the child till he grows up and the lunatic till he is cured from his insanity.

Self-Assessment Exercise

Why does *Hajj* require sanity?

3.7 *Mahram* (A Male Companion as Guardian and Protector) for a Woman

Islam stipulates that a woman should not undertake any journey whatsoever except if a *Mahram* (a male companion) who is legally forbidden to marry her accompany her. This is to guide against adultery and any other thing that can create room for it. If no *Mahram* is available the woman is exempted from *Hajj* obligation. The Holy Prophet (PBOH) says:

A woman should not travel except in the company of her close relation (who by law cannot marry her) and no man should be with her in isolation except a close relation of her is present.

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*)

However, it should be known that a relative who is eligible to accompany her must fulfill four conditions. He has to be male, Muslim, mature and sensible as the Prophet (PBOH) says:

"...أبوها أو ابنها أو زوجها أو ذو محرم منها"

Translation:

... her father, or son, or husband or brother, or a relative to her

Sahih Muslim

Self-Assessment Exercise

Explain why a woman needs a *Mahram*, or close relation when she wants to perform pilgrimage.

4.0 Conclusion

In this unit, we have discussed in detail conditions of *Hajj* using relevant Quranic verses and Prophetic traditions as references for study.

5.0 Summary

This unit has focused on Islam, maturity, health, financial capability, safe route, sanity and *Mahram* (a male companion for woman as guardian and protector) as part of the conditions of *Hajj* in Islam.

6.0 Tutor-Marked Assignment

1. State the conditions of *Hajj*
2. Explain three conditions of *Hajj* in detail

7.0 References/Future Reading

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Unit 4: Types of *Ḥajj*

Content

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
 - 3.1 *Ḥajj al-Tamattu'* (An Interrupted Pilgrimage)
 - 3.2 Manner of Performing *Ḥajj al-Tamattu'*
 - 3.3 *Ḥajj al-Qirān* ('*Umrah* and *Ḥajj* with one intention)
 - 3.4 Manner of performing *Ḥajj al-Qirān*
 - 3.5 *Ḥajj al-Ifrād* (*Ḥajj* alone)
 - 3.6 Manner of performing *Ḥajj al-Ifrād*
 - 3.7 Distinction among the three types of *Ḥajj*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 Reference/Further Reading

1.0 Introduction

There are three types or methods of performing *Ḥajj*. The type you choose will depend on whether you are a resident of Makkah or you wish to perform '*Umrah* along with *Ḥajj* or you wish to offer an animal for sacrifice. All these methods fulfill all the Islamic requirements for *Ḥajj*. The pilgrim should intend one of the three types before he enters in a state of *Iḥrām* (consecration).

In this unit you shall be acquainted with these three types or methods of performing *Ḥajj*.

2.0 Objective

By the end of this unit, it is hoped that you should be able to:

- State the types of *Ḥajj*
- Explain the types of *Ḥajj*
- Highlight the manner of performing each type of *Ḥajj*
- Differentiate between the types of *Ḥajj*

3.0 Main Content

3.1 *Ḥajj al-Tamattu'* (An Interrupted Pilgrimage)

This is the kind of *Ḥajj* combined with '*Umrah* with two separate intentions. The person performing this kind of *Ḥajj* is referred to as a *Mutamatti'* (a person

enjoying pleasure of life) because he is enjoying the forbidden things of *Ihrām* between the services of *Hajj* and '*Umrah*.

The pilgrim enters into *Ihrām* with intention for '*Umrah* (first intention) and performs the said '*Umrah* during the *Hajj* months of the same year and this '*Umrah* must be completed before the beginning of the rites of *Hajj*.

3.1 Self-Assessment Exercise

Discuss in brief who a *Mutamatti*' is.

3.2 Manner of Performing *Hajj al-Tamattu'*

The pilgrim assumes *Ihrām* in *Miqāt* (Assembly Stations) with the intention to perform '*Umrah* first and *Hajj* thereafter.

He then makes *Tawāf* for '*Umrah* as the welcome *Tawāf* (*Tawāf al-Qudūm*) is not required.

The performance of *Sa'y* pacing between the two hills, *Ṣafā* and *Marwa* is a must. However, this *Sa'y* is for '*Umrah* and not for *Hajj*.

The *Mutamatti*' should clip his hair after '*Umrah* instead of shaving it to come out of the state of *Ihrām* after *Sa'y* for '*Umrah* but if he has time before *Hajj* for his hair to re-grow, then he can shave it after completing his '*Umrah*.

He must come out of the state of *Ihrām* after '*Umrah*. Thus all the restrictions of *Ihrām* are lifted for him.

Assumption of *Ihrām* wherever he may be in Makkah either on the 8th or 9th of *Dhūl-Hijjah* before leaving for Minā or 'Arafat respectively. He should as well pass the night in Minā on the 8th of *Dhūl-Hijjah* if he so wish and equally stand on the mount of 'Arafah on the 9th of *Dhūl-Hijjah*.

Halting and passing the night at Muzdalifah on the day of sacrifice, the 10th day of *Dhūl-Hijjah*.

He should also throw the pebbles at *Jamarat al-'Aqabah* in the day of sacrifice.

Animal sacrifice is compulsory for the *Mutamatti*' or his proxy. If he cannot afford it, he is required to fast for ten days. The *Qur'ān* teaches:

فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ
لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ... ٥

Translation:

... But if someone cannot afford a sacrifice, he can fast three days during the *Hajj* and seven days after returning home. That is ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque ...Q.2:196

The pilgrim can as well perform *Ṭawāf al-Ifādah* in the day of sacrifice if he so wishes.

The real Sa'y of *Hajj* may also come immediately after *Ṭawāf al-Ifādah* in this same day of sacrifice if he can afford it.

Tawāf al-Widā' should also be performed if he wishes to return to his country and he is non-resident of Makkah.

A *Mutamatti'* is permitted to change his/her (*Ihrām*) clothe with clean ones (not into normal clothes for man, but another *Ihrām*).

From the foregoing, it could be noted that whoever has chosen this kind of *Hajj* has to perform two *Ṭawāf*, the first one for '*Umrah* while the other one is for *Hajj*. Likewise, he has to perform two Sa'y, one for the '*Umrah* and the other one for *Hajj*.

3.2 Self-Assessment Exercise

Highlight the duties of a *Mutamatti'*.

3.3 *Hajj al-Qirān* ('*Umrah* and *Hajj* with one Intention)

This is the kind of *Hajj* combined with '*Umrah* without the person performing it coming out of *Ihrām*. In another words, both '*Umrah* and *Hajj* are being performed simultaneously. The pilgrim thus enters into *Ihrām* with 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 (PBOH). It was even reported that he himself performed it (*Qirān*) in his farewell pilgrimage, for he combined both *Hajj* and '*Umrah* together with single intention when he assumed *Ihrām* at Dhul-Hulayfah.

3.3 Self-Exercise

Discuss in brief who a *Qārin* is.

3.4 The Manner of Performing *Hajj al-Qirān*

The pilgrim assumes *Ihrām* in *Miqāt* (Assembly stations) with the intention to perform *Hajj* first and *‘Umrah* thereafter.

He then performs *Tawāf al-Qudūm* (the welcome *Tawāf*) on his arrival in Makkah. However, this is optional as the pilgrim may go directly to Minā on the 8th *Dhūl-Hijjah* from his *Miqāt* (Assembly Station).

The *Sa'y*, pacing between *Šafā* and *Marwa* may also be performed with this *Tawāf*.

A *Qārin* may also pass the night in Minā on the 8th of *Dhūl-Hijjah* if he so wishes.

He should as well be in the vicinity of mount ‘Arafah on the 9th of *Dhūl-Hijjah*.

Halting and passing the night at Muzdalifah on the day of sacrifice, the 10th day of *Dhūl-Hijjah*.

He should also throw the pebbles at the *Jamrat al-‘Aqabah* in the same day of sacrifice.

Animal sacrifice is also compulsory for him or his proxy as with *Mutamatti’*. Some scholars opine that it is a pre-requisite for the *Qārin* to have the sacrificial animal with him, meaning that if he does not have the animal with him, he must perform *Tamattu’* method of *Hajj* instead.

He may also choose to shave or clip his hair on the day of sacrifice.

He may as well perform *Tawāf al-Ifādah* on the day of sacrifice if he has strength of doing so.

A *Qārin* should also perform *Sa'y* after *Tawāf al-Ifādah* provided he has not performed any *Sa'y* with the welcome *Tawāf* (*Tawāf al-Qudūm*).

He should thereafter perform *Tawāf al-Widā’* (Farewell *Tawāf*) if he wishes to return to his country and he is a non-resident of Makkah.

The *Qārin* must remain in *Ihrām* no matter how long the period between his arrival in Makkah and *Hajj* time may be. However, he is allowed to change his/her *Ihrām* clothes with clean ones (not into normal clothes for men but another *Ihrām*).

It can be understood from the above that whoever has chosen this kind of *Hajj* has to perform two *Tawāf*, the first one for *Hajj* while the other one is for

‘Umrah. Also, a single Sa'y suffices him for both *Hajj* and ‘*Umrah* as no other *Ihrām* is required besides the one he assumed at *Miqāt* prior to his entrance to the Holy precinct.

Some scholars preferred two *Sa'y* to one but the latter is mostly favoured based on the practice of the Holy Prophet (PBOH) in his farewell pilgrimage.

3.3 Self-Assessment Exercise

Highlight the duties of a *Qārin*.

3.5 *Hajj al-Ifrād*

This is the performance of *Hajj* alone without ‘*Umrah* during the months of *Hajj*, the same year. The pilgrim enters into the state of *Ihrām* with intention for *Hajj* alone. Whosoever has chosen to perform this type of *Hajj* is called a *Mufrid*.

According to the foremost scholars of Māliki and Shāfi'i schools of thought, *Hajj al-Ifrād* is the best when compared with others due to its complexity and severity.

3.5 Self-Assessment Exercise

Discuss in brief what *Hajj al-Ifrād* is.

3.6 The Manner of performing *Hajj al-Ifrād*

The pilgrim assumes *Ihrām* in *Miqāt* (Assembly Station) with the intention of performing *Hajj* alone.

He performs *Tawāf al-Qudūm* (the welcome *Tawāf*) immediately he gets to Makkah.

Then *Sa'y*, pacing between *Ṣafā* and Marwa follows

A *Mufrid* should also be in the vicinity of mount ‘Arafah on the 9th of *Dhūl-Hijjah*

He should throw the pebbles at the *Jamarat al-‘Aqabah* in the day of sacrifice i.e. 10th of *Dhūl-Hijjah*.

He should as well Shave or clip his hair on this same day of sacrifice. However, he should do neither of these before the day.

Tawāf al-Ifādah is also incumbent on him. Followed by *Tawāf al-Widā'* (Farewell *Tawāf*) if he aims at returning to his country and he is a non-resident in Makkah.

This type of *Hajj* is for those living in Makkah or those within the *Miqāt* area.

From the foregoing, it could be noted that a *Mufrid* only performs one *Sa'y*, pacing between *Ṣafā* and Marwa. Moreover, animal sacrifice for him is optimal.

3.6 Self-Assessment Exercise

Highlight the duties of a *Mufrid*.

3.7 Distinction among the Three Types of *Hajj*

Hajj al-Qirān and Hajj al-Tamattu': A *Qārin* is not permitted to come out of the state of *Ihrām* after *Tawāf al-Qudūm* (welcome *Tawāf*) and *Sa'y*, pacing between *Şafā* and *Marwa*. Likewise, he is not permitted to shave or clip his hair before the day of sacrifice (10th day of *Dhūl-hijjah*). On the other hand, a *Mutamatti'* can come out of the state of *Ihrām* upon shaving or clipping his hair after *Sa'y*, pacing between *Şafā* and *Marwa* prior to the day of *Tarwiyah*, 8th day of *Dhūl-Hijjah*.

Hajj al-Qirān and Hajj al-Ifrād: While a *Qārin* is required to sacrifice animal, it is optimal in respect of *al-Mufrid*.

Hajj al-Tamattu' and Hajj al-Qirān versus Hajj al-Ifrād: The residents of Makkah people are not permitted to perform both *Hajj al-Tamattu'* and *Hajj al-Qirān* while *Hajj al-Ifrād* is exclusively for them and those living within the *Miqāt* area.

3.7 Self-Assessment Exercise

Compare and contrast the three types of *Hajj*.

4.0 Conclusion

In the foregoing, we have explained in detail the three types or methods of performing *Hajj* in Islam, vis-à-vis *Hajj al-Tamattu'* (an interrupted pilgrimage), *Hajj al-Qirān* (combination of '*Umrah* and *Hajj*) and *Hajj al-Ifrād* (*Hajj* alone). We also explained the manners of performing each of these types of *Hajj* as well as the distinctions among the three.

5.0 Summary

This unit has focused on the meanings of the three types of *Hajj*; *Hajj al-Tamattu'*, *Hajj al-Qirān* and *Hajj al-Ifrād*. The person performing these kinds of *Hajj* is referred to as *Mutamatti'* (a person enjoying pleasure of life), *al-Qārin* and *al-Mufrid* respectively.

Also discussed in this unit is the manner of performing each of the three types of *Hajj*. The intention of performing any of these comes immediately after the assumption of *Ihrām* in *Miqāt* (Assembly Station) as all the methods fulfill all the Islamic requirements for *Hajj*. Nevertheless, while pilgrims from other regions are permitted to perform *Hajj al-Tamattu'* and *Hajj al-Qirān*, the residents of Makkah and people living within the *Miqāt* area are not. *Hajj al-Ifrād* is exclusively meant for them.

6.0 Tutor-Marked Assignment

1. Explain the manner of performing *Hajj al-Qirān*
2. Compare and contrast *Hajj al-Tamattu'* and *Hajj al-Qirān*
3. Discuss *Hajj al-Ifrād* in detail

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MODULE 4

Unit 1:	Rites of <i>Hajj</i>
Unit 2:	Things forbidden to a person in a state of <i>Ihrām</i>
Unit 3:	The Ransoms for Violating the Conditions of <i>Ihrām</i>
Unit 4:	The steps of <i>Hajj</i>

Unit 1: Rites of *Hajj*

Content

- 1.0 Introduction
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- 3.0 Main Content
 - 3.1 The *Ihrām*
 - 3.2 The *Ṭawāf*
 - 3.3 The Significance of *Ṭawāf*
 - 3.4 The Significance of Kissing the Black Stone
 - 3.5 The *Sa'ī*
 - 3.6 The Assembly at 'Arafah (*Wuqūf*)
 - 3.7 Stoning of the Effigies (*Ramy al-Jimār*)
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
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1.0 Introduction

The rites of *Hajj* are the acts of devotion that a pilgrim must perform from the moment of *Ihrām* till release from it. It is possible to have some variations in the order in which several rites are carried out because the Prophet (PBOH) himself is recorded to have approved such actions. Thus, the rites of *Hajj* are elaborate, numerous and varied. In this unit you shall be acquainted with some of these rites.

2.0 Objective

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

- Explain the rites of *Hajj*
- Narrate the rites of *Hajj*
- Enumerate the significance of the rites of *Hajj*

3.0 Main Content

3.1 The *Ihrām*

This is the state into which the pilgrim is required to put himself on the occasion of *Hajj* or '*Umrah*. *Ihrām* is from *ḥaram* meaning prevention or forbidding or entering upon a state, which a particular dress is put on, and certain acts, ordinarily lawful, are forbidden. It is a symbol of purity and of the renunciation of evil and mundane matters.

Men don a garment of 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. Women wear modest and unobtrusive dress of any colour and cover their heads (pilgrims arriving by air may don 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 *Ihrām* cloth sold in Saudi Arabia comes mainly from six countries – Egypt, the United Arab Emirates, Syria, China, Pakistan and India. Starting from 15 Saudi riyals to 90 riyals, the price varies depending on the quality of the cloth – texture, design, pattern, thickness, etc.

The object of *Ihrām* is to make all pilgrims, rich and poor look alike so that there may be no question of who is rich and who is poor, who is great and who is low.

Several places called *Miqāt* (standing stations) are appointed for *Ihrām*. These are Dhūl-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.

However, presently, those pilgrims coming from these designed places are required to assume *Ihrām* from the place the airplane lands in. At these places too, the pilgrims facing the direction of Ka 'bah (*Qiblah*) should start reciting an invocation called *Talbiyah*, which reads thus:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنْ الْحَمْدُ وَنِعْمَةٌ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ

Transliteration:

Labbayka Allāhumma labbayka
Labbayka lā Sharīka laka labbayka
Innal-ḥamda wan-ni'mata laka, wa-l-mulk
Lā Sharīka 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 save for women pilgrims.

3.1 Self-Assessment Exercise

Distinguish between *Ihrām* of men and women.

3.2 The *Ṭawāf*

The word *Ṭawāf* is derived from *ṭāfa* (to go round a thing) and in the technical language of Islam it means walking seven times counterclockwise around the Ka'bah, the cubical structure at the centre of the Holy Mosque in Makkah. This circumambulation expresses the centrality of God in life. One begins circumambulating by standing facing al-Ka'bah with the Black Stone (*Hajar al-Aswad*) to one's right and Yamān corner on one's left. Then one invokes Allāh Almighty as one wish. It is recommended to say:

ربنا ءاتنا في الدنيا حسنة و في الآخرة حسنة وقنا عذاب النار

Translation:

"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 black stone as they pass by it in their circumambulations. The divine injunction to perform the *Ṭawāf* of the house is contained in the following Quranic verse:

...وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

Translation:

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

Men and women perform the *Ṭawāf* together, the women keeping apart from men. Basically, there are three different kinds of *Ṭawāf*.

1. *Ṭawāf al-Qudūm* (It is also known as *al-Ṭawāf al-Masnūn*) for whoever enters Makkah, it is a *Sunna* to perform this *Ṭawāf*.
2. *Ṭawāf al-Ifādah*, which is being performed on return from Mina. It is also known as *Ṭawāf al-Ziyārah* (circumambulation of visit). This *Ṭawāf* is a principle of *Hajj* and *‘Umrah*.

3. *Ṭawāf al-Wadā'* (Farewell), it is a duty (*Wājib*) to perform this *Ṭawāf* following *Ḥajj* rites before returning home.

The second type of *Ṭawāf* in the order being mentioned above is the only obligatory of the three. There is consensus among the Muslim scholars that *Ṭawāf al-Ifādah* is one of the essential of *Ḥajj* and if someone fails to observe it, his *Ḥajj* is void. The Glorious *Qur'ān* teaches:

ثُمَّ لِيَقْضُوا تَفَنَّهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ .

Translation:

Then, let them complete the rites prescribed for them, perform their vows and (again) circumambulate the Ancient House. (Q22: 29)

3.2 Self-Assessment Exercise

What are the three kinds of *Ṭawāf*?

3.3 The Significance of *Tawāf*

Circumambulation of Ka'bah has nothing to do with idolatry. It only expresses going round about the House which is an emblem of Divine Unity, the place from which sprang the idea of Divine unity and which would ever be the centre for all believers in Divine unity.

During this circumambulation the pilgrim feels himself in the presence of Allah, crying aloud in unison with other pilgrims,

Here am I, O Allah! Here am I, in Thy presence, there is no associate with Thee, here am I.

The pilgrim, at the time of this circumambulation forgets everything and remembers only Allah. He as well in the process forgets his own presence, as all his ideas are solely concentrated upon one theme, the theme of Divine unity.

3.3 Self-Assessment Exercise

Explain the significance of *Ṭawāf*.

3.4 The Significance of Kissing the Black Stone

It is not an over statement to say that the Black stone had been in the vicinity of Ka'bah ever since the Ka'bah has been known to exist, even before Prophet

Ibrahim rebuilt it. It is, in fact, the corner-stone of the Ka'bah and stands there only as an emblem, a token that part of the progeny of Abraham which was rejected by the Israelites was to become the corner-stone of the Kingdom of God.

However, the black stone itself should not be taken as an object of worship or as a source of spiritual power for; it can neither benefit nor harm anybody in accordance with a tradition of the Prophet (PBOH).

It was related from 'Umar (may Allāh be pleased with him), that he went to the Black Stone and kissed it. He then said:

Surely, I know that you are a stone which does not harm or benefit. But for the fact that I saw the Apostle of Allah (SAW) kissing you, I would not have kissed you.

3.4 Self-Assessment Exercise

Explain the significance of kissing the Black Stone

3.5 The Sa'y

The word *Sa'y* means running and in the Islamic terminology, it signifies the pacing of the pilgrims between the two little hills situated near Makkah, called the *Ṣafā* and *Marwa* in commemoration of frantic search for water of Abraham's wife, Hajar when she was left there by Abraham. The spring that Allah brought forth for Hajar and her baby son, Ismā'il, is Zamzam, which flows copiously still. The *Sa'y* is spoken of in the Glorious Qur'ān when Allāh says:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

Translation:

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

This rite starts from *Ṣafā*. Going forth up to *Marwa* makes one run and coming back to *Ṣafā* makes another. Thus the last seventh run is completed at *Marwa*. 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 *Tawāf*, 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 base it on the lowest number. That is, if doubt occurs as to whether it is 3 or 5 running he has made, he should base it on knowledge, which is 3 and do away with 'doubt', which is 5.

3.5 Self-Assessment Exercise

Relate the origin of the well of Zamzam

3.6 The Assembly at 'Arafat (*Wuqūf*)

'*Arafat* is the name given to the plain which is situated to the east of Makkah at a distance of about nine miles. It is said that the name derives from '*arafa* or '*ma'rifah*, which connotes knowledge of a thing, and '*ma'rifah* especially, means the knowledge of God. Perhaps the name given to this plain was based on the fact that on it men assembled together as equals in all respects, are best able to know their God.

This plain is bounded on the east by the lofty mountains of Ṭā'if, while northward raises a small hill of the same name, '*Arafah*, about 200 feet above the level of the plain. The *Jabal al-Raḥman* (the mountain of mercy) a rocky hill at the foot of which Prophet Muhammad delivered his farewell sermon is situated to the east, sixty steps of stone leading to the top.

The pilgrims, upon reaching the plain of '*Arafah* earlier enough before noon say the *Zuhr* and '*Aṣr* prayers combined, after which the *Imām* delivers a sermon (*Khuṭbah*) from the pulpit on the *Jabal al-Raḥmah*. The pilgrims stay in '*Arafah* from afternoon till sunset only and it is known as *Wuqūf* (halting, assembly or standing still). This is the emotional climax of the *Ḥajj* and the devotional apogee of Muslim spiritual life: pilgrims stand or sit – some for minutes, some for hours and before God reflect on their lives and pray for mercy and renewal, crying aloud *Labbayka Allāhuma labbayka*.

The *Ḥajj* is considered to have been performed if the pilgrim reaches '*Arafah* in time on the 9th of *Dhūl-Ḥijjah*, but if he is unable to join in the assembly at '*Arafah*, the *Ḥajj* is not performed.

3.6 Self-Assessment Exercise

Explain the concept of '*Arafat*

3.7 *Ramy al-Jimār*

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 day of *Ḥajj*, the 10th of *Dhūl-Ḥijjah* and the three *tashrīq* days (the three days succeeding the day of sacrifice i.e. 11th, 12th & 13th of *Dhūl-Ḥijjah*). 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 Wustā* (the middle *Jamrah*) which is near to the mosque of Minā and a little distance from this place is the third *Jamrah* called *Jamrah Sughrā* (the smallest *Jamrah*).

The optimal way to cast pebbles is to stand in the middle of the valley after sunrise, 'Arafat being to the right, Makkah to the left, raising one's arm. Whoever cannot go to cast the pebbles due to illness or anything else can ask somebody to do so on his behalf.

The number of stones to be thrown at each *Jamrah* is seven – the number symbolising infinity. After throwing each stone, the *takbīr* (*Allāhu Akbar*) is recited aloud. The throwing of stones draws attention to the temptation of the evil one. This symbolic repudiation of evil commemorates Abraham's three rejections of Satan when God asked him to sacrifice his son. Thus, when pilgrims stone the devils, they are stoning temptations and those negative traits and character flaws that separate them from their creator – pride, selfishness, greed, fear, etc.

3.7 Self-Assessment Exercise

Examine the concept of *Ramy al-Jimār*

4.0 Conclusion

We have discussed in detail the rites of *Ḥajj*. The significance of *Ṭawāf* and that of kissing the black stone has also been explained. Various citations have also been quoted in the Qur'ān and traditions of the Holy Prophet (PBOH) to buttress the points being made.

5.0 Summary

This unit has focused on the rites of *Ḥajj*, the *Ihrām*, the *Ṭawāf* and its significance, the significance of kissing the black stone, the *Sa'y*, the 'Arafah and *Wuqūf* and *Ramy al-Jimār*.

6.0 Tutor-Marked Assignment

1. Discuss the significance of *Ṭawāf*
2. Enumerate the duties of pilgrims on the plain of 'Arafat
3. Compare and contrast the *Ihrām* of men and women

7.0 References/Further Readings

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UNIT 2: THINGS FORBIDDEN TO A PERSON IN THE STATE OF *IHRĀM*

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 - 3.2 Application of scent
 - 3.3 Amorous discourse and Sexual intercourse
 - 3.4 Hunting or aiding and abetting it
 - 3.5 Contracting of marriage and betrothals
 - 3.6 Wearing of sewn clothes (for men)
 - 3.7 Cropping or shaving of hair or paring of nails
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 Reference/Further Reading

1.0 Introduction

The state of *Ihrām* is that in which a particular dress is put on by the pilgrim and certain acts, which are ordinarily lawful to him, are then forbidden. In this unit, you shall be exposed to some of these forbidden acts of a pilgrim upon entering a state of *Ihrām*.

2.0 Objectives

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

- State the forbidden acts in a state of *Ihrām*
- Explain the forbidden acts in a state of *Ihrām*
- Discuss the forbidden acts in a state of *Ihrām*

3.0 Main Content

3.1 Covering both face and head

The *Ihrām* of a male involves both his face and head thus. He is thus prohibited from covering both with whatever amounts to direct cover such as cap, shawl, turban, rag, or any of such things that can be of benefit to him from heat or cold. As for a female, she can do all that except 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". (Bukhari)

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 (SAW) 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)

3.1 Self-Assessment Exercise

Explain the stand point of Islam on covering both face and head by a pilgrim while in *Ihrām*.

3.2 Application of Scent

It is forbidden for a person in the state of *Ihrām* to apply scent that can stick to the body or the cloth such as musk or ambergris. Also is application of scent in food and drink. Nevertheless, there is no harm if the effect of scent applied before putting on *Ihrām* remains.

At this juncture, it is worthy of note that the cares of the body like wearing of ring, shaving, the paring of nails, etc. are sacrificed for a few days to devote greater attention to the cares of the soul and this is a practical lesson which serves a useful purpose on many occasions in one's life.

3.2 Self-Assessment Exercise

List the items on which scent is forbidden while in the state of *Ihrām*.

3.3 Amorous Discourse and Sexual Intercourse

During or even before the state of *Ihrām*, from the beginning of the journey to Makkah, no amorous discourse is allowed and sexual intercourse or any of its causes such as kissing or touching with desire is therefore also forbidden. The Qur'ān reads thus:

فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

Translation:

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)

Sexual intercourse renders pilgrimage void if it happens before or after the standing at mount ‘*Arafat*. Hence, the pilgrim should repeat his *Hajj* in the subsequent year or whenever he is able.

3.7 Self-Assessment Exercise

Why is sexual intercourse forbidden during *Hajj*?

3.4 Hunting or aiding and abetting it

It is prohibited for the person in *Ihrām* (*Muḥrim*) to hunt land animals or slaughter them. Neither should he even, point towards it nor make it flee so another person could kill it except if it was dangerous and attack the *Muḥrim*, such as lions, wolves, snakes, mice, scorpions or rabid dogs. However, it is permissible to catch fish or take any sea dwelling animal out of it as well as eating it. He is also not allowed to kill harmless animals such as bugs, ants or locusts. In this regard, the Glorious Qur'ān teaches:

أُجِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا

Translation:

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)

3.4 Self-Assessment Exercise

Examine the concept of hunting in a state of *Ihrām*.

3.5 Contracting of Marriage and 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 totally prohibited in Islam. 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 *Muḥrim* should not marry nor arrange for another marriage, nor propose. (Muslim)

3.5 Self-Assessment Exercise

Discuss some dos and don'ts in a state of *Ihrām*.

3.6 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 in a state of *Ihrām*. Also, it is forbidden to wear clothing that is dyed with a fragrant dye and to wear leader 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.

3.6 Self-Assessment Exercise

Itemize some of the sewn materials prohibited for a man in a state of *Ihrām*.

3.7 Clipping of Nails or Shaving of Hair

It is prohibited for anybody in a state of *Ihrām* to trim his 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:

وَلَا تَخْلُقُوا رُؤُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ

Translation:

... 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.

3.7 Self-Assessment Exercise

Explain the attitude of Islam to shaving of hair while in a state of *Ihrām*.

4.0 Conclusion

In this unit, you have been exposed to some of the forbidden acts of a pilgrim upon entering a state of *Ihrām*. Relevant Qur'ānic quotations and prophetic traditions have also been cited to buttress the points.

5.0 Summary

This unit has focused on covering both face and hand, application of scent, amorous discourse and sexual intercourse, hunting or aiding and abetting it, contracting of marriage and betrothals, wearing of sewn clothes (for men) and cropping or shaving of hair or pairing of nails as part of the forbidden acts for a person in a state of *Ihrām*.

6.0 Tutor-Marked Assignment

1. State the forbidden acts in a state of *Ihrām*
2. Explain three forbidden acts in a state of *Ihrām*.

7.0 References/Further Reading

Anon. (1410A.H-1990), "*Obligations During Ihrām*", *A guide to Hajj, 'Umrah and visiting the Prophet's Mosque*, Riyadh, Presidency of Islamic Research, *Iftā* and Propagation, 8th ed., pp.33-36.

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UNIT 3: THE RANSOM FOR VIOLATING THE CONDITIONS OF *IḤRĀM*

Content

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
 - 3.1 Compensation for shaving the head or wearing stitched clothing
 - 3.2 Compensation for application of saint of perfume
 - 3.3 Compensation for sexual intercourse with one's wife during *Hajj*
 - 3.4 Compensation for physical contact area with sexual desire
 - 3.5 Compensation for hunting or slaughtering a game animal
 - 3.6 Compensation for quarrelling and arguing
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 Reference/Further Reading

1.0 Introduction

Undoubtedly, *Iḥrām* places some kinds of restrictions on a pilgrim, and whoever engages himself in either of them shall be penalized. In this unit, you shall be acquainted with some Islamic rulings for violators of these prohibited acts.

2.0 Objectives

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

- State the ransom for violation of the prohibitions of the state of *Iḥrām*
- Explain the ransom for violation of the prohibitions of the state of *Iḥrām*
- Narrate the ransom for violation of the prohibitions of the state of *Iḥrām*.

3.0 Main Content

3.1 Compensation for shaving the head or wearing stitched clothing

Whoever is forced by necessity to shave his head or wear any stitched clothing in order to protect himself from heat or cold shall have to sacrifice a sheep, or feed six poor people or fast for three days. He can choose any of these three alternatives. Almighty Allah says in the Glorious Qur'ān in this respect:

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

Translation:

... and whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *fidyah* (ransom) of either fasting (three days) or giving *sadaqah* (feeding six poor person) or offering sacrifice (one sheep) ... (Q.2:196)

3.1 Self-Assessment Exercise

State the penalties of shaving the head or wearing stitched clothing while in a state of *Ihrām*.

3.2 Compensation for application of scent or perfume

Although pilgrims are said to sacrifice a few days in order to pay greater attention to the care of the soul rather than that of the body, no penalty as such for whoever wore something or applied scent or perfume forgetfully or out of ignorance. All that is required of him is to stop doing these things as soon as he remembers or is reminded of them.

Whoever did it intentionally should perform an act of expiation, the ransom in any of the following ways:

- a) Fasting of three days
- b) Feeding six poor people each by the amount of a half-bushel. A bushel is a 3 measure of dry cereals approximately = 32 litres of liquid.
- c) Slaughtering a sheep.

3.2 Self-Assessment Exercise

Explain the fate of whoever uses saint or perfume in a state of *Ihrām*.

3.3 Compensation for sexual intercourse with one's wife during *Hajj*

Having sexual intercourse with one's wife while in a state of *Ihrām* is abhorred in Islam. In fact, it renders the entire *Hajj* of the victim invalid. Though, he must continue with the rituals to the end, if Allah spare his soul, he must also come back in a future year to make up for it and must equally sacrifice an animal (a sheep) or fast three days or feed six poor people, each the amount of half a bushel of food (the main staple of the locality).

3.3 Self-Assessment Exercise

Explain the fate of whoever has sexual intercourse with his wife while in a state of *Ihrām*.

3.4 Compensation for physical contact area with sexual desire

Islam discourages kissing or hugging or any other physical contact with sexual desire between opposite sex while in a state of *Ihrām*. Whoever engages in such act should also make choice among the following as an act of compensation for his deed.

- a) Fasting for three days
- b) Feeding six poor persons, each by the amount of half bushel. A bushel is a measure of dry cereals approximately = 32 litres of liquid.
- c) Slaughtering a sheep.

Likewise either of this same measure is taken by whoever engages in sexual intercourse after partial relief of *Ihrām* as a way of compensation for his deed.

3.4 Self-Assessment Exercise

State the compensation of whoever has physical contact with opposite sex while in a state of *Ihrām*.

3.5 Compensation for Hunting or Slaughtering a Game Animal

Hunting or killing of a game animal is not allowed at all while in the state of *Ihrām* be it through an act of forgetfulness or ignorance of the prohibition. The victim has to pay the penalty or redemptive offering of a sheep or a goat because he is responsible for destroying property, for which there is no differentiation between knowledge and ignorance, or between forgetfulness and intent. This is similar to the responsibility for destroying property of humans.

Almighty Allah further enumerates in the Glorious Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ .

Translation:

O ye who believe! Kill not game while in the sacred precincts or in pilgrim garb. If any of you doth so intentionally, the compensation is an offering, brought

to the Ka'bah, of a domestic animal equivalent to the one he killed as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. Allah forgives what is past: for repetition Allah will exact for him the penalty. For Allah is Exalted and Lord of Retribution. (Q.5: 95)

3.5 Self-Assessment Exercise

Enumerate the ransom of hunting a game animal while in a state of *Ihrām*.

3.6 Compensation for quarrelling or arguing

Islam abhors in its entirety attitudes which can hurt the feelings of others, let alone in a state of *Ihrām* when high decorum is expected of the pilgrims. The Glorious Qur'ān reads thus:

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

Translation:

For *Hajj* are the months well-known. If any one undertakes that duty therein, let there be neither obscenity, nor wickedness nor wrangling in the *Hajj* ...
(Q.2: 197)

The ransom of quarrelling and arguing as *Sharī'ah* (Islamic Law) stipulates is to perform an act of expiation in any of the following ways:

- a) Fasting of three days
- b) Feeding six poor persons, each by the amount of half bushel. A bushel is a measure of dry cereals approximately = 32 litres of liquid.
- c) Slaughtering a sheep.

3.6 Self-Assessment Exercise

Narrate the compensation of quarrelling or arguing while in a state of *Ihrām*.

4.0 Conclusion

In the just concluded unit, we have discussed various compensations for violating some of the conditions of *Ihrām* using relevant quotations in the Glorious Qur'ān as references for further study.

5.0 Summary

This unit has examined the compensations levied against the violators of the conditions of *Ihrām*. These include the choice of either of the following: fasting of three days, or feeding six poor persons, or slaughtering a sheep.

6.0 Tutor-Marked Assignment

1. State the penalties of shaving the head while in a state of *Iḥrām*.
2. Enumerate the ransom of hunting a game animal while in a state of *Iḥrām*.

7.0 References/Further Readings

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UNIT 4: THE STEPS OF ḤAJJ

Content

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
 - 3.1 Encampment at Minā: 1st Day of Ḥajj (*Yawm a`-t-Tarwiyah*)
 - 3.2 Proceeding to the Plain of 'Arafat: 2nd Day
 - 3.3 Proceeding to Muzdalifah: 2nd Night
 - 3.4 Stoning the *Jamarāt* and 'Īdul-Adhā: the 3rd Day
 - 3.5 *Ṭawāf al-Ifādah* (Circumambulation of Arrival from 'Arafah)
 - 3.6 *Ṭawāf al-Wadā'* (Farewell *Ṭawāf*)
 - 3.7 Paying a visit to the tomb of the Prophet (PBOH)
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 Reference/Further Reading

1.0 Introduction

The Ḥajj always takes place within six days of the lunar calendar, beginning on the 8th and ending on the 13th of the month of *Dhūl-Hijjah*, the last month of the year. The rituals take place in five locations in and near Makkah: on the outskirts of the Holy City; in the Holy Mosque; on the Plain of 'Arafat; at Muzdalifah; and at the *Jamarāt*. Each ritual must be completed at or within a prescribed time. In this unit, you shall be acquainted with performance of Ḥajj in chronological order in respect of the above-mentioned places.

2.0 Objectives

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

- Explain Ḥajj in chronological order
- Mention places where the rituals take place
- Define the time specific for each ritual.

3.0 Main Content

3.1 Encampment at Minā: The 1st Day of Ḥajj (*Yawmut-Tarwiyah*)

The Ḥajj proper begins on the 8th *Dhūl-Hijjah* when pilgrims will gather in the flat valley of Mina, about five kilometres east of Makkah. Here, the pilgrims meditating and praying in preparation for the next day. The way into the valley of Mina is about a mile long pass through a hill called 'Aqabah. This place is

famous in the history of Islam because on it the Prophet (SAW) took pledges from the *Ansār* of Madinah before *Hijrah*.

The pilgrims have to stay longer in Minā. They must reach Minā before noon so that the *Zuhr* prayer may be said there. The night is equally spent in Minā; most spend the night in tents.

3.1 Self-Assessment Exercise

Of what importance is 'Aqabah in the history of Islam?

3.2 Proceeding to the Plain of 'Arafat: The 2nd Day

On the 9th of *Dhūl-Hijjah*, before mid-day the pilgrims move to the plain of 'Arafat crying in unison the formula of *Talbiya* and *Takbīr* (saying: *Allāhu Akbar*). They wait from noon till sunset. They perform the noon prayer and the afternoon prayer in combination of advance. This is followed by the sermon to be delivered by the *Imām* on the *Jabal-Raḥmah*.

The Assembly or halting at 'Arafah is obligatory on every pilgrim. Whoever misses it has indeed missed an irredeemable rite of the pillars of the *Hajj*.

3.2 Self-Assessment Exercise

Outline the duties of the pilgrims on the plain of 'Arafat.

3.3 Proceeding to Muzdalifah: The Second Night.

On this same 9th *Dhūl-Hijjah*, after sundown at 'Arafat, pilgrims turn back toward Makkah and stop for the night at Muzdalifah, a place between the plain of 'Arafah and Mina, precisely 5 kilometres away from Mina. There, most pilgrims pick up 49 stones that they will cast at the three pillars of *Jamarāt* over the next three days.

At Muzdalifah, the sunset prayer and the night prayer (*Maghrib* and 'Ishā' respectively) are to be performed in a combination of delay. The pilgrims will also pass night at the place and after the performance of the Morning Prayer in the subsequent day (10th *Dhūl-Hijjah*) they leave for Mina. However, the Prophet from this night's stay at Muzdalifah exempts the women and the weak in order to leave earlier enough for Mina.

3.3 Self-Assessment Exercise

Outline the duties of the pilgrims at Muzdalifah.

3.4 Stoning the *Jamarāt* and 'Idul-Adḥā: The Third Day.

At dawn, on the 10th of *Dhūl-Hijjah*, pilgrims begin moving to the sacred monument (*al-Mash'aril-Ḥarām*) and remain there till the bright light shines in the sky.

The pilgrims then throw seven pebbles at the first of the three effigies which have come to represent Satan, crying out with each pebble "*Allāhu Akbar*". After completing the stoning the pilgrims say: "*May Allah bless this pilgrimage and forgive our sins*".

After the throwing of pebbles, the pilgrims perform their sacrificial offering. Thousands of sheep, goats, cows and camels are kept ready in Minā for sacrifice. On this day, the 10th of *Dhūl-Hijjah*, Muslims across the globe offer their sacrifice and celebrate the *ʿĪdul-ʿAḏḥā*. The whole essence of this practice is to commemorate the historic event when Prophet Ibrāhīm was ordered to offer his son, Ismāʿīl in sacrifice, an order which the father and son were ready to sincerely obey before the son's life was spared and ransomed by a ram. The Glorious Qurʾān says:

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ . وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ . قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ . إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ . وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ .

Translation:

Then when they had both submitted themselves (to the will of Allah) and he had laid him prostrate on his forehead (or in the side of his forehead for slaughtering): we called out on him: "O Abraham" you have fulfilled the dream "verily thus do we reward the good-doers. Verily, that indeed was a manifest trial". And we ransomed him with a great sacrifice (i.e. a ram)

(Q.37: 103 – 107)

3.4 Self-Assessment Exercise

Of what significance is the stoning at *Jamarāt* in Islām?

3.5 *Ṭawāf al-Ifāḍah* (Circumambulation of Crowd's Arrival from *Wuqūf*)

Ṭawāf al-Ifāḍah is better performed on the Day of Sacrifice, 10th Day of *Dhūl-Hijjah* after the stoning, the sacrifice and shaving. Nevertheless, it can be performed within the Three Days of *tashrīq* (which follow the Day of Sacrifice).

The *Hajj* of a *Mufrīd* or *Qārin* ends with *Ṭawāf al-Ifāḍah* and he is not expected to repeat the Hastening between *Ṣafā* and *Marwa*. However, this is required of a *Mutamatti*'.

The pilgrims, after having their heads shaved or the hair cut, both *Mufrīd* and *Qārin* may do away with *Ihrām* with the exception of the enjoyment of their wives. But the *Mutamatti*' cannot enjoy that prior to the performance of the

Sa'y (Hastening between *Şafā* and *Marwa* again. This is called the first *Ihlāl* (divesting from the state of *ihrām*).

After the *Ṭawāf* of *al-Ifādah* in case of *Mufriḍ* and *Qārin* and after the Hastening between *Şafā* and *Marwa* (again) in case of *Mutamatti'*, the pilgrims assume a complete state of *Ihlāl* (secularity).

3.5 Self-Assessment Exercise

Explain the concept of *Ṭawāf al-Ifādah*

3.6 *Ṭawāf al-Wadā'* (Farewell *Ṭawāf*)

It is *Sunnah* to perform this kind of *Ṭawāf* to mark the end of the pilgrimage. It can be performed by the pilgrim either on the 12th or 13th of *Dhūl-Hijjah*, on his return to Makkah.

Ibn 'Abbās reported that the Prophet (PBOH) exhorted the pilgrims that they should not leave Makkah without the performance of the Farewell *Ṭawāf*. This *Ṭawāf* is the last thing to be performed by the non-Makkan pilgrims at their departure from Makkah. If a pilgrim fails to depart immediately after the *Ṭawāf al-Wadā'*, he may have to repeat it again.

3.6 Self-Assessment Exercise

Examine the concept of *Ṭawāf al-Wadā'*.

3.7 Paying a visit to the tomb of the Prophet (PBOH)

It is also *Sunnah* to pay a visit to the tomb of Prophet Muhammad (PBOH) at Madinah on the completion of the performance of *Hajj* provided the pilgrim has not been there earlier before 8th day of *Dhūl-Hijjah*.

Upon stepping into the mosque of the Prophet (PBOH) in Madinah a Muslim has to call to mind all that he knows of the meritorious deed of the Prophet as well as his spiritual guidance. He should thereafter pray two *rak'ats* to Allah and then proceed to the Tomb of the Prophet at which he will utter these words in greetings:

السلام عليك يا رسول الله, أشهد أن لا اله الا الله وأنت عبده ورسوله.

Translation:

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

While doing this, the visitor should not circumambulate the tomb, or nudge the wall around the tomb with his back or front. He is equally recommended to visit al-Baqee - a graveyard of people of Madinah - where many of the

Prophet's relatives and his Companions were buried. Whenever the Prophet (PBOH) visited al-Baqee, he would say"

"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".

A visit to this place is certainly of spiritual and emotional value, though not part of *Hajj*.

Another place of visit after the above-mentioned places is Qubā Mosque, the first mosque in Islam. The Prophet (PBOH) established it. It is situated in Yathrib, which later on was called Madinah. The Prophet (PBOH) said:

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*

3.7 Self-Assessment Exercise

Of what significance is paying a visit to the Tomb of the Prophet (PBOH) in Islam.

4.0 Conclusion

We have explained in detail the steps of *Hajj* in chronological order starting from the first day of *Hajj*, 8th *Dhūl-Hijjah* to 13th *Dhūl-Hijjah*. Also explained in this unit are the duties expected of the pilgrims at every location.

5.0 Summary

This unit has focused on the steps of *Hajj*, encampment at Minā, proceeding to the plain of 'Arafat, proceeding to Muzdalifah, stoning at *Jamarāt* and '*Idu al-'Adhā*, *Tawāf al-Ifādah*, *Tawāf al-Wadā'* as well as paying visit to the tomb of the Prophet (PBOH).

6.0 Tutor-Marked Assignment

1. Enumerate the steps of *Hajj* in the chronological order.
2. Explain three steps of *Hajj* in detail.

7.0 References/Further Readings

Abdul, M.O.A. (1982). *Islām as a Religion (Faith and Duties)*, Nigeria, Islamic Publication Bureau, p. 75

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MODULE 5

Unit 1: The Significance of *Hajj* Performance

Unit 2: The Socio-Economic Benefits of *Hajj*

Unit 3: The Spiritual Benefits of *Hajj*

Unit 1: The Significance of *Hajj* Performance

Content

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 - 3.2 Demonstration of Love in Almighty Allah
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 - 3.4 Renewal of Contact with Prophet Ibrāhim and Ismā'il
 - 3.5 Reminder of the Grand Assembly on the Day of Judgement
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 - 3.7 Abrogation of Sins
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 Reference/Further Reading

1.0 Introduction

The journey to Makkah is an act recommended by the Almighty Allāh and endorsed by the Holy Prophet (PBOH) for a number of reasons. In this unit you shall be acquainted with some of the importance of this meritorious act.

2.0 Objectives

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

- Enumerate the importance of Pilgrimage to Makkah.
- Explain the importance of Pilgrimage to Makkah.
- Discuss the importance of Pilgrimage to Makkah.

3.0 Main Content

3.1 Manifold rewards in religious observances

Pilgrimage to Makkah and Madinah is enjoined in Islam and any act of worship performed in either of the two places attracts rewards in manifold. Although, virtually all pilgrimage activities begin and end in Makkah, Islam recommends the journey to Madinah with the intention of visiting the Prophet's mosque only and nothing else. The Holy Prophet (PBOH) was reported to have said:

Do not undertake a (religious) journey except to three *masjids*: *al-Masjid al-Haram* (at Makkah), *al-Masjid al-Aqsā* (in Jerusalem) and my *Masjid* (in Madinah), (Muslim and Bukhāri)

3.1 Self-Assessment Exercise

Enumerate the three places to which a Muslim could undertake a religious journey.

3.2 Demonstration of Love in Almighty Allah

Pilgrimage is, in a way, ranked the biggest of other forms of worship because unless a prospective pilgrim really loves Allah, he would not have undertaken such a long journey, leaving all his near and dear ones behind him.

While on pilgrimage, his thought are concentrated on Allah, his very being vibrates with the spirit of intense devotion and he as well finds the atmosphere filled with piety and godliness; he visits places which bear witness to the glory of Islam and all this leaves an indelible impression on his mind, which he carries all along for life.

3.2 Self-Assessment Exercise

How does a prospective pilgrim demonstrate his love in Allah?

3.3 Manifestation of the Universality of Islam

Indeed, pilgrimage is a wholesome manifestation of the universality of Islām and brotherhood, as well as equality of the Muslims. Makkah is the centre towards which Muslims must converge from all walks of life once in a year in response to the call of Allāh. They meet on this occasion and discuss topics of common interest, and in general create and refresh in themselves the faith that all Muslims are equal and deserve the love and sympathy of others, irrespective of their geographical or cultural origin. This principle is in line with the following verse of the Glorious Qur'ān:

...إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ...

Translation:

The believers are nothing else than brothers (in Islamic Religion)
(Q.49: 10)

The pilgrims also clad in the same simple way, observe the same regulations, and utter the same supplications at the same time in the same way, for the same end. All forms of distinctions have disappeared. Then, there is no loyalty, but loyalty of all to Allāh and there is no Aristocracy but humility and devotion. Both poor and rich, black and white, young and old meet on equal footing.

3.3 Self-Assessment Exercise

Discuss the universality of Islam as reflected in the pilgrimage to Makkah.

3.4 Renewal of Contact with Prophet Ibrāhim and Ismā'il

Pilgrimage to Makkah, in a way, is the renewal of bond or contact with Prophet Ibrāhim (Abraham) and (his son) Ismā'il, who are known to have been the foundation layers and the first pilgrims to the first house of Allah on earth, i.e. the Ka'bah at Makkah. The Glorious Qur'ān reads thus:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ.

Translation:

And (remember) when Ibrāhim (Abraham) and (his son) Ismā'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower".
(Q.2: 127)

This bond or contact affords the pilgrims opportunity to safeguard Prophet Ibrāhim's legacy and to compare their own ways of living with the way he had shown as well as to take stock on the condition of Muslims with a view to improving it.

3.4 Self-Assessment Exercise

Of what relevance are Ibrāhim and his son, Ismā'il to the Ka'bah?

3.5 Reminder of the Grand Assembly on the Day of Judgement

Annual assemblage in Makkah and Madinah is a reminder of the Grand Assembly on the Day of Judgement when mankind will stand equal before Almighty Allah, waiting for their final destiny and where no superiority of race or stock can be claimed.

It is also a reminder of the fact that only Makkah in the world over was honoured by Allāh in being the centre of monotheism since the period of

Prophet Ibrahim and it will continue to be the centre of Islām, the religion of pure monotheism, till the end of time.

3.5 Self-Assessment Exercise

In what way can you liken Annual Assemblage in Makkah to the Grand Assembly on the day of Judgement?

3.6 Confirmation of Commitment to Almighty Allāh

Pilgrimage to Makkah also confirms the commitment and total dedication of the Pilgrims to Almighty Allāh and their readiness to forsake the material interests in His service. Everyone can imagine what sort of setback their means of livelihood could have suffered while away from home but they rather put their trust in Almighty Allāh who rewards good for good.

3.6 Self-Assessment Exercise

How does pilgrimage to Makkah confirm Muslims' commitment to Allāh?

3.7 Abrogation of Sin

While on pilgrimage to Makkah Muslims are required to suppress their passions and refrain from certain number of things. These include bloodshed, evil talks, corruption, etc. Allah promises rewards for whoever perfectly performs *Hajj* according to the Prophet's *Sunnah* and neither commits sin nor evil during *Hajj*. The Holy Prophet (PBOH) was reported to have said:

One who performed *Hajj* and did not speak obscenely, nor act corruptly, will return without his sins, like the day his mother gave birth to him"
(Bukhāri and Muslim)

3.7 Self-Assessment Exercise

How can pilgrimage to Makkah abrogate sins of the pilgrims?

4.0 Conclusion

In this unit, we have explained in detail some of the importance of pilgrimage to Makkah. Relevant Qurānic passages and Prophetic traditions have also been cited as references for further study.

5.0 Summary

This unit has focused on manifold rewards in religious observances, demonstration of love in Almighty Allah as well as the universality of Islam, commemoration of the divine rituals by Prophet Ibrāhim and Ismā'il, reminder of commitment to Almighty Allah and Abrogation of sins as parts of the significance of pilgrimage to Makkah.

6.0 Tutor-Marked Assignment

1. Enumerate the importance of pilgrimage to Makkah.
2. Explain how pilgrimage to Makkah abrogates sins.
3. How does pilgrimage to Makkah reflect the universality of Islām?

7.0 References/Further Reading

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UNIT 2: SOCIO-ECONOMIC BENEFITS OF HAJJ

Content

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
 - 3.1 Alhāji and Alhāja appellations
 - 3.2 Enhancement of inter-tribal marriages
 - 3.3 Social exposure and experience
 - 3.4 Institution of universal brotherhood
 - 3.5 Annual fair and transcontinental merchandising opportunity
 - 3.6 Enhancement of Saudi Arabia economy
 - 3.7 Immeasurable Economic gain
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 Reference/Further Reading

1.0 Introduction

Hajj, apart from being a spiritual exercise, also has socio-economic values. In fact, *Hajj* has many other benefits, which cannot be quantified due to our limited knowledge. In this unit, you shall be acquainted with some of the socio-economic benefits of *Hajj*.

2.0 Objective

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

- State the socio-economic benefits of *Hajj*
- Discuss the socio-economic benefits of *Hajj*

3.0 Main Content

3.1 Alhāji and Alhāja Appellations

Alhāji and Alhāja are dignified titles which an average African Muslim, particularly Nigerians aspire to acquire prestigiously through the *Hajj* since both appellations are considered to be sure way of raising their social and economic status. Oloso (1984) avers:

A trader who has performed the *Hajj* stands a better chance of having more customers than those who have not. His commodities are considered to be possessing more blessings and can be resold much quicker because of the charisma which he received by means of *Hajj*.

He states further that:

A Muslim woman who has made the *Hajj* is more attractive to men by her mode of dressing than others who have not, even if she had an unimpressive outlook.

In order to maintain their social and economic status, many African Muslims who have means have resolved to perform *Hajj* on yearly basis.

3.1 Self-Assessment Exercise

Examine the concept of Alhāji and Alhāja Appellations in the view of an average African Muslim.

3.2 Enhancement of Inter-Tribal Marriages

Undoubtedly, the kind of social interaction that prevails at various *Hajj* camps in both state and national levels strengthens unity of the country since people of diverse tribal settings or ethnic groups meet, chat, pray, sleep and even in most cases dine together in the spirit of Islam. These sorts of interactions have consciously or unconsciously enhanced inter-tribal marriages on some occasions of which only Almighty Allāh can quantify.

3.2 Self-Assessment Exercise

Explain how *Hajj* enhances inter-tribal marriage.

3.3 Social Exposure and Experience

The intending pilgrims of a particular village, city, local government council or even state do meet for a number of *Hajj* preparatory activities like meeting for registration either at the residence of their pilgrims' coordinator (formerly known as agent) or at the headquarters of their state pilgrims' welfare board.

They also meet at designated Banks for exchange of their money with Bank drafts or traveller's cheques in foreign currency. To a vast number of these pilgrims, such meetings are first of their kinds, affording them unique opportunities of social exposure and experience beyond their familiar environment and normal life routines.

3.3 Self-Assessment Exercise

Examine the concept of social exposure and experience.

3.4 Institution of Universal Brotherhood

The teaching of Islam, which recognizes the Muslims, the world over as brothers to one another irrespective of their origin is well understood in the matter of *Hajj*. In a small locality, all the Muslims meet to pray five daily prayers in a mosque through which they get to know one another. The gathering is greater when all the Muslims in that town come together on Fridays for *Jum'at* service; one can imagine what the case would be when Muslims meet in Makkah on yearly basis to serve, same Lord, in same manner.

Brotherhood in Islam cut across races, colours and ranks. It affords Muslims the opportunity to make friends and discuss matters of common interest among each other while on same mission of *Hajj*. In a letter written from Makkah during his pilgrim in 1964, Malcolm wrote:

Never have I witnessed such sincere hospitality and
overwhelming spirit of true brotherhood as is practiced
by people of all colours and races here in this ancient
Holy land

Furthermore, it gives them a splendid opportunity to remove the faults that may have crept into their beliefs and practices under the influence of an alien ideologies and un-Islamic civilizations or as a result of imitating the ways of life pursued in the neighbouring countries and to the knowledge and awareness of faith from the 'fountain of purity' which is eternally protected against pollution and defilement.

3.4 Self-Assessment Exercise

Examine the concept of universal brotherhood as related to the conduct of *Hajj*.

3.5 Annual fair and transcontinental merchandising opportunity

Economically, *Hajj* is a kind of annual fair and transcontinental merchandising opportunity. Not all of the pilgrims go to Makkah out of devotion; there are a number of people who make the pilgrimage only from hope for gain. Others fell somewhere in between, for it was very common for a pilgrim to partially finance his *Hajj* expenses by becoming a trader along the way. In the *Hajj* camps, in the ports and in the Holy cities there was always something to buy and sell.

The merchants used the relative securing of the *Hajj* not only to sell at retail to the pilgrims, but also to transport good wholesale to Makkah. Returning pilgrims were often weighed down with various items such as prayer beads, often in large quantities as to suggest the intention of resale to the people back home.

More importantly, trading during the *Hajj* season is permitted so that pilgrims coming from different and far-off parts of the world could recover the cost of the long and expensive journey and perhaps, return benefiting both spiritually and financially. Almighty Allāh says in the Glorious *Qur'ān*:

لَا يَسَّ عَلَيكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِندَ
الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِّن قَبْلِهِ لَمِنَ الضَّالِّينَ .

Translation:

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)

However no pilgrim should make trading his primary objective of performing *Hajj*. Whatever gain associated with it is secondary.

3.5 Self-Assessment Exercise

Explain the legality of trade while on the Holy pilgrimage.

3.6 Enhancement of Saudi Arabia Economy

Undoubtedly, the annual pilgrimage is increasingly becoming an important contributor to the Saudi economy. The reason being that, nearly three million pilgrims from abroad and within the kingdom, who perform the annual *Hajj* and *'Umrah*, the lesser pilgrimage almost all year round, need some essential services such as; accommodation, transportation and food which invariably contribute to the kingdom's economy.

Furthermore, pilgrims arrangements from and back to their home countries also form a vital part of the process of which *Hajj* and *'Umrah* companies in Saudi Arabia compete and using all the available marketing tools to increase their share of the huge pilgrimage market.

In addition, a recent field study conducted by a group of economists estimated the value of all activities related to the Holy shrines to about SR 116.25 billion. The figure according to them covers the fees of *'Umrah*, which peaks in the Holy month of *Ramaḍān*. (Haj & Umra Magazine, Vol.61, Issue 6, p.11).

3.6 Self-Assessment Exercise

Explain how the annual pilgrimage enhances Saudi Arabia economy.

3.7 Immeasurable Economic gain

Only Allah knows what goes into the coffers of various Governments, agencies or individuals, the world over, in terms of economic gains as far as the annual Holy pilgrimage to Makkah is concerned.

Particularly, in Nigeria various *Hajj* camps are bee-hives of economic activities during *Hajj* period. These activities are not limited to the Muslims, adherence of other religious faiths are equally involved. At the end of each *Hajj*, all start to count their gains.

Sometimes, the delay in the take-off of the intending pilgrims to Saudi Arabia makes some group of individuals take advantage of such pilgrims by selling food, drinks and other valuables to them at exorbitant prices.

3.7 Self-Assessment Exercise

Explain the manner in which the non-Muslims benefit in *Hajj* economically.

4.0 Conclusion

In this unit, we have explained the ways in which pilgrims benefit both socially and economically in *Hajj* exercise. Mention is also made of how Saudi Arabia Authorities as well as various Governments, agencies and non-Muslim individuals benefit economically from *Hajj* exercise.

5.0 Summary

This unit has focused on social-economic benefits of *Hajj* which include; *Alhāji* and *Alhāja* appellations, enhancement of inter-tribal marriages, social exposure and experience, institution of universal brotherhood, annual fair and transcontinental merchandising opportunity, enhancement of Saudi Arabia Economy and immeasurable economic gains.

6.0 Tutor-marked Assignment

1. How does *Hajj* pilgrimage enhance inter-tribal marriages?
2. The annual *Hajj* is increasingly becoming an important contributor to the Saudi Arabia economy. How?
3. Explain how the Holy pilgrimage enhance pilgrims social exposure and experience

7.0 References/Further Readings

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UNIT 3: SPIRITUAL BENEFITS OF ḤAJJ

Contents

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main content
 - 3.1 Opportunity of self-examination
 - 3.2 Heart-awakening exercise
 - 3.3 Sincere obedience to Almighty Allāh
 - 3.4 Engagement in more devotional activities
 - 3.5 Opportunity of having a new beginning
 - 3.6 Efficacious supplication
 - 3.7 Connection of people across revealed religions
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 Reference/Further Reading

1.0 Introduction

Ḥajj is unquestionably, a profound spiritual experience of a lifetime for a Muslim who sacrifices the material world and leaves for the Ka'bah, the Islamic centre of worship, the place towards which he has for long turned in prayers. In this unit you shall be acquainted with some of the spiritual benefits of *Ḥajj*.

2.0 Objective

It hoped that by the end of this unit, you should be able to:

- State the spiritual benefits of *Ḥajj*
- Discuss the spiritual benefits of *Ḥajj*
- Explain the spiritual benefits of *Ḥajj*

3.0 Main Content

3.1 Opportunity of Self-Examination

The Holy pilgrimage affords Muslims an excellent opportunity of self-examination. At least they can look inward to test themselves on the anvil of Prophet Ibrāhīm's origin and their leaders and reformers can as well take advantage of this unique combination of circumstances to purge themselves of the corrupting influence of the hypocrites, deceivers and extremists.

Invariably, they can safeguard their faith of its religious, cultural and intellectual identity and ward off the challenges of narrow nationalism and parochialism that are inimical to the fundamental spirit of Islam and destructive of the organic unity of the spiritual heirs and successor of Prophet Ibrāhim.

3.1 Self-Assessment Exercise

Examine the concept of self-examination viz-avis *Hajj*

3.2 Heart-Awakening Exercise

Muslims of different races, colour and cultures coming from remote places experience an extra ordinary awakening of heart and among other things take back with them a provision of faith, love and enlightenment which sustains them and enables them to resist the pressures of fear, greed and lust.

On getting to their various countries, they also share it with others who were unable to make the pilgrimage due to poverty, illness or any other valid reason and this wealth of religious feeling and awareness thus gain currency in the entire Islamic society, the illiterate and the unknowing feel encouraged to acquire the knowledge of faith, the weak and the down trodden draw inspiration from it, the spirits of the dejected and the heart-sick are revived and the community at large acquires a new strength to carry out the duty of preaching and guidance.

3.2 Self-Assessment Exercise

Examine the concept of heart awakening in relation to performance of *Hajj*.

3.3 Sincere Obedience to Almighty Allāh

The period of *Hajj* affords the pilgrims ample opportunity to worship Almighty Allah whole-heartedly out of share obedience to His Majesty. They are totally cut-off from their normal routine of life throughout this period.

Indeed, the annual pilgrimage reminds Muslims the world over to be prepared to offer their most precious belongings if required for Allah, His religion and cause, as experienced in the great tradition of Prophet Ibrāhim's sacrifice of his son, Ismā'il for the sake of his Lord.

Prophet Ibrāhim did not query the Authority of his Lord. He took it as an obligation to be fulfilled, all in the service of the Almighty Allāh. His humility and obedience won him the favour of his Lord, for, a ram or sheep was substituted for his son. Almighty Allāh says in the Glorious Qur'ān:

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ . وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ . قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ . إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ . وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ . وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ

Translation:

- So when they had both submitted (to Allāh) and he had laid him prostrate on his forehead (for sacrifice)
- We called out to him, "O Abraham"
- Thou hast already fulfilled the dream! – thus indeed do we reward those who do right
- For this was a clear trial
- And we ransomed him with a momentous sacrifice
- And we left for him among generations (to come) in later time.

(Q.37: 103-108)

3.3 Self-Assessment Exercise

Examine the view that *Hajj* is an expression of sincere obedience to Allāh.

3.4 Engagement in more devotional activities

The pilgrims while in the Holy land spent most of their time in devotional activities such as prayer, meditation and recitation of the Glorious Qur'ān in anticipation for Allāh's mercies, blessings and forgiveness. In fact, *Hajj* is a great spiritual and life-long experience for whoever goes with genuine and sincere intention.

3.4 Self-Assessment Exercise

Discuss *Hajj* as a great long-life spiritual experience.

3.5 Opportunity of having a new beginning

The spiritual benefits of *Hajj* can be gauged in the attitude put on by pilgrims on their return from *Hajj*. Although, within a short time, some quickly changed to what they used to be ever before *Hajj*, many others come back utterly transformed and their lives take on a new and more meaningful quality. The former fail to realise the real import of *Hajj*, but to the latter, *Hajj* has really acted as a new beginning to their lives. These are those whom the Prophet (PBOH) says will return sinless as newly born baby.

Indeed, it is hoped that *Hajj* exercise will bring about a deep spiritual transformation, one that will make a pilgrim a better person. If such change within does not occur, then the *Hajj* will be merely a physical and material exercise devoid of any spiritual significance.

3.5 Self-Assessment Exercise

Many pilgrims return home as newly born babies. Explain.

3.6 Efficacious Supplication

Pilgrims take advantage of the opportunity of the efficacy of prayer during their visit to *al-Masjid al-Ḥarām* to solicit for Allāh's help and blessing, not just for themselves but also for those they left behind; and thereby they are making the spiritual benefits of *Hajj* to reach many other people who are not there present make profit from the experience. It is not unusual to see people requesting the intending pilgrims to supplicate on their behalf when they reach the Holy Land.

Moreover, the Holy Prophet Muhammad (PBOH) is reported to have asked the Almighty Allah to forgive the sins of pilgrims who "stood" at '*Arafat* and was granted his wish. Thus, having stood and supplicated the hopeful pilgrims are bound to leave this plain of '*Arafat* joyfully, feeling reborn without sin and intending to turn over a new leaf.

In fact, there are endless chances during the *Hajj* in many of ht places to make such supplications.

3.6 Self-Assessment Exercise

Examine the concept of efficacious supplication.

3.7 Connection of people across revealed religions

The pilgrimage in Islam links people across revealed religions i.e. Islam, Christianity and Judaism) through a past shared by several Abrahamic traditions. This combined with the Islamic teaching of the common origin of humanity holds out much hope. Indeed, the Qur'ān teaches:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ .

Meaning:

O mankind!, we created you from a single (pair) of a male and a female and made ye into nations and tribes, that ye may know each other (not that ye may despise each other) verily the most honoured of you in the sight of Allāh is (he who is) the most righteous of you. And Allāh has full knowledge and is well acquainted (with all things). (Q.49: 13)

Going by the import of the above quoted verse of the Glorious Qur'ān, one notes that annual pilgrimage is a great celebration of the differences among mankind and at the same time, the unity of all humanity.

Furthermore, the fact that millions of Muslims transcending geographical boundaries, linguistic disparities, level of practice, cultural affiliations, ethnic, colour, economic and social barriers in order to converge in unison in Makkah,

attests to the universality of the *Hajj*. It plants the seed to celebrate the diversity of our common humanity. Pilgrims thereafter return home enriched by this more pluralistic and holistic outlook.

3.7 Self-Assessment Exercise

Explain how pilgrimage in Islam links people across revealed religions.

4.0 Conclusion

In this unit, we have explained how pilgrims can benefit spiritually from *Hajj* exercise if they sincerely performed it to seek the pleasure of the Almighty Allāh. Relevant Qur'anic verses and prophetic traditions have also been cited as references for further study.

5.0 Summary

This unit has focused on the spiritual benefits of *Hajj* which include; opportunity of self-examination, heart-awakening exercise, sincere obedience to Almighty Allāh, engagement in more devotional activities, opportunity of having a new beginning, efficacious supplication and connection of people across revealed religions.

6.0 Tutor-Marked Assignment

1. *Hajj* affords pilgrims opportunity to engage in more devotions. Explain.
2. *Hajj* gives pilgrims opportunity of having a new beginning. How?
3. *Hajj* is heart-awakening exercise. Discuss.

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MODULE 6

- Unit 1: The Modern Management of *Hajj* in Nigeria
Unit 2: The Modern Management of *Hajj* in Saudi Arabia I
Unit 3: The Modern Management of *Hajj* in Saudi Arabia II

UNIT 1: MODERN MANAGEMENT OF *HAJJ* IN NIGERIA

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 - 3.2 Issuance of Pilgrims' Passports and Visas
 - 3.3 Medical Services
 - 3.4 Air-Lifting of the Pilgrims to and from Saudi Arabia
 - 3.5 Hiring of Accommodation in Makkah and Madinah
 - 3.6 Pilgrims Guides
 - 3.7 Appointment of Students' Welfare Officers in Saudi Arabia
- 4.0 Conclusion
- 5.0 Summary
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1.0 Introduction

The Nigerian pilgrims' commission came into being to replace the Nigerian Pilgrims Board based upon the Federal Government Policy on *Hajj* Operation, which culminated in a decree promulgated in 1989. The commission being an umbrella body to the states' pilgrim boards has since being doing its utmost to ease the task of the pilgrims to the Holy land.

In this unit, you shall be acquainted with current measures being taken by the commission to make *Hajj* operation a hitch-free exercise.

2.0 Objectives

It is hoped that by the end of this unit, you shall be able to:

- Explain modern management of *Hajj* in Nigeria
- Enumerate modern management of *Hajj* in Nigeria
- State modern management of *Hajj* in Nigeria.

3.0 Contents

3.1 Recruitment and Registration of the Intending Pilgrims

Usually, the recruitment exercise in all states of the federation always begins with series of Radio and Television announcements as well as the issuance of application forms containing required necessary information, such as; name, address, sex, age, state of origin, nationality, occupation, medical fitness – certified by a renown medical doctor and the confirmation of an Islamic cleric (*Imām Rātībī*) in respect of each applicant that he or she is a devout and practising Muslim and above all he or she will be of good character while in the Holy land.

The forms when duly completed will be returned to the various pilgrim Boards for proper scrutiny by the officials. After the verification of the forms, the prospective pilgrims will be asked to pay their *Hajj* fare to the designated Banks, be it in full or installment payment. This is followed by the screening and interviewing of the intending pilgrims with a view of selecting qualified ones in compliance with the Federal Government of Nigeria and Saudi Authority directives that neither the Ahmadis (members of the Ahmadiyya society) nor pregnant women should partake in *Hajj* exercise.

More often than not, the criteria for selection and enrollment include conversance with the observance of the five pillars of Islam i.e. *Imān*, *Ṣalāt*, *Ṣawm*, *Zakāt* and *Hajj*. The final selection therefore will be based on the satisfactory performance in all the above-mentioned conditions.

3.1 Self-Assessment Exercise

Enumerate the procedure being used in recruiting and registering the intending pilgrims in Nigeria.

3.2 Issuance of Pilgrims Passports and Visas

The processing of passport for the intending pilgrims begins after they have paid their *Hajj* fare or substantial amount by installment, which must have been deposited in one of the designated Banks. It is worthy of note that before the pilgrims' passport differs from the international passport. Because it was specifically designed for *Hajj* exercise with only a lifespan of six months after which it becomes obsolete, but now they were also using international passport as well the latter is used by pilgrims who go on pilgrimage en route international. It is valid for any other country in the world and can as well be of use in the subsequent *Hajj* exercise before its normal expiration of five years.

The preparation of passport include completion of forms and fixing of pilgrims passport photographs to the appropriate pages after which it will be submitted to the chief passport control officer in immigration department, Abuja for verification and signature.

As for the issuance of visa, the Royal Embassy of Saudi Arabia in Abuja is charged with the responsibility of issuing Entry Visa to Saudi Arabia for all Nigerian pilgrims. As it might be expected, all the pilgrims' passports with all necessary travelling documents including identity cards, yellow cards, passport photographs and air tickets enclosed in them will be forwarded to the Embassy for Visa through each state's pilgrims Board.

3.2 Self-Assessment Exercise

Narrate the manner of processing pilgrims' passport and visas.

3.3 Medical Services

In a bid to complement Saudi Arabia's medical Team each state of the Federation has to include Medical Officers on the list of officials who will accompany the pilgrims to Makkah, Possibly, male and female Doctors, Nurses, Pharmacists and Physiotherapists.

In order to forestall eventualities, basic health requirement before pilgrims' departure to Saudi Arabia is inoculation and procurement of yellow cards. Recently, much emphasis is being placed on vaccinations against yellow fever as well as cerebral-spinal meningitis and cholera.

On getting to the Holy land, the medical officers are expected to perform their duties with diligence and all sense of responsibilities since they are in a best position to understand the language of their people and the nature of their sickness than any other persons.

It is also expected of them to attend promptly to their patients and as well make occasional visit to the sick ones in their residence in order to monitor how well they are responding to the treatment and if the need be accompany them to Saudi Hospital.

3.3 Self-Assessment Exercise

Explain the roles of Nigerian Medical officers in *Hajj* operation.

3.4 Air-Lifting of the Pilgrims

Gone were the days when only the Nigeria Airways owned by the Federal Government was saddled with the responsibility of Airlifting pilgrims to the Kingdom of Saudi Arabia. Then, particularly when the number of pilgrims increased tremendously, these pilgrims suffered untold hardship due to lack of sufficient aircrafts to convey them. Recently, availability of private Airlines (such as; Kabo-Air, Virgin Nigeria, Belview, Meridian, Mangal, Mid-view, Chanchangi, IRS, Knight, etc.) in Nigeria has lessened the burden. Pilgrims' Commission subjects these Airlines to various tests before making final selection.

For the purpose of airlift, all intending pilgrims in the whole federation are currently grouped into about ten zones. These include; Kano, Katsina, Kwara, Sokoto, Lagos, Abuja, Ibadan, Borno, etc. However, Ibadan Airport has not been put into use due to insufficient runway.

Unlike in the past when Jeddah, in Saudi Arabia was the only point of arrival and departure for pilgrims who came in Aircrafts, now, the homeward airlifting could be from either Jeddah or Madinah Airport.

3.4 Self-Assessment Exercise

Discuss the role of Nigeria Airways and Private Airlines in Airlifting of the Pilgrims.

3.5 Hiring of Accommodation in Makkah and Madinah

Conventionally, the Nigerian Pilgrims Commission, which handles accommodation, has earmarked the following areas in Makkah for pilgrims from Nigeria. These are; Rae Baksh, Masfalah, Afāir, Shāriu' Monsūr, Duwar Kudai, Ajiyad and Shāriu' Siteen.

Some of these areas are very close to the *Haram*; centre of worship and equally located at the main route to the Grand Mosque of Ka'bah which makes the mosque more assessable to the pilgrims. Mostly, the houses are equipped with powerful air-conditioners and also concentrated on the same area, thereby making supervision and contact so easy for the officials.

The pilgrims' stay in Madinah is transitory and usually brief. Contrary to the situation in Makkah, the accommodation in Madinah is not located in the same area. Nevertheless, preference is also given to its nearness to the Prophet's Mosque, the centre of worship in Madinah.

3.5 Self-Assessment Exercise

Compare and contrast pilgrims' accommodation in Makkah and Madinah.

3.6 Pilgrims' Guides

The pilgrims' guides are experienced people as far as pilgrimage is concerned. State pilgrim's board at the local level appoints them. The main duties of these guides otherwise known, as the co-coordinators are to recruit, educate and complement efforts of the Board officials in guiding pilgrims both in Nigeria and in the Holy land. They are also serving as medium of communication or intermediaries between the Board and pilgrims at the grassroots.

Due to the annual hike in *Hajj* fares, many states pilgrim boards have resorted to zoning method in order to choose who could accompany the pilgrims to Makkah mostly on the basis of the highest number of pilgrims recruited by each guide from each zone.

3.6 Self-Assessment Exercise

Explain the roles of the pilgrims' guide both in Nigeria and Saudi Arabia.

3.7 Appointment of Students' Welfare Officers in Saudi Arabia

On yearly basis, each state pilgrim's board engages the services of students, preferably her indigenous students undergoing courses in various universities in the Arab world especially Jeddah, Makkah and Madinah in Saudi Arabia. The duties of these students are enormous. For instance, they work hand-in-hand with *Muṭawwif* on the procurement of approved standard accommodation for the pilgrims. Besides, they guide the pilgrims in performance of *Hajj* rites. They also act as translators and interpreters for the pilgrims in their transactions with the local people.

Moreover, they are also effective in contacting appropriate authority for the certain facilities like air-conditioners, source of water supply and electricity. In fact, their fluency in the local dialect makes their services indispensable in any *Hajj* operation.

3.7 Self-Assessment Exercise

Enumerate the duties of students' welfare officers annually appointed in Saudi Arabia.

4.0 Conclusion

In the foregoing, we have explained the modern management of *Hajj* in Nigeria. The unit centred on the measure being recently taken by the Federal Government as well as the state Government and well meaning individuals in seeing to the smooth conduct of *Hajj* operations. These include the welfare and security of pilgrims both in Nigeria and Saudi Arabia.

5.0 Summary

This unit has focused on the recruitment and registration of the intending pilgrims. The criteria for final selection and enrolment include conversance with observance of the five pillars of Islam; after all other needs have been met.

Furthermore, we discussed the issuance of pilgrims' passport and visa; medical services; air-lifting of the pilgrims to and from Makkah; hiring of accommodation in Makkah and Madinah; appointment of pilgrims' guides otherwise known as coordinators by each state pilgrim's board.

In addition we discussed the appointment of students' welfare officers in Saudi Arabia, mostly Nigerian Students undergoing courses in various universities in the Arab world especially Jeddah, Makkah and Madinah, whose local dialect makes their services indispensable in any *Hajj* operations.

6.0 Tutor-Marked Assignment

1. Discuss the pilgrims' accommodation both in Makkah and Madinah.
2. Explain the roles of the students' welfare officers annually appointed in Saudi Arabia.

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UNIT:2 MODERN MANAGEMENT OF *ḤAJJ* IN SAUDI ARABIA I

Contents

- 1.0 Introduction
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1.0 Introduction

The Kingdom of Saudi Arabia is making untiring efforts with all its available resources in order to make the pilgrimage a success. This has been the case since the days of its founder, King Abdul-Aziz. His sons, the successor Kings, have also followed in the same path, right up till the time of the present King Salman bin Abdul-Aziz, the Custodian of the Two Holy Mosques.

In this unit you shall be acquainted with the efforts being recently exerted by the Saudi Authorities to ensure that pilgrims perform their pilgrimage rites in comfort and ease.

2.0 Objectives

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

- Mention the modern management of *Ḥajj*
- Explain the modern management of *Ḥajj*

3.0 Main Content

3.1 Introduction of Iris Scan System

The authorities of the Kingdom of Saudi Arabia are always keen and willing to adopt and use the latest technology and equipment to maintain security and safety. The Makkah Region Passport Department, in collaboration with the Ministry of *Ḥajj* has from the year 2006 *Ḥajj* operation introduced the Iris Scan System to monitor the pilgrims.

Moreover, an effective plan to control the entry and departure of *Hajj* and 'Umrah pilgrims is in the offing. This will not only help identify persons entering the Kingdom but also prevent forgery of passport as iris scanning takes advantage of random variations in the visible features of the iris, the coloured part of the eye.

In a process that takes less than a minute, an incoming visitor has his or her eyes photographically captured in PC camera-equipped kiosks. From there, the specific and unique details of the individual's iris are fed into a database.

The essence of the iris scan system is to reduce the number of runaway pilgrims and labourers who violate immigration laws and create problems for the immigration department. It will as well help those companies who bring pilgrims into the country and are often held responsible for their conduct. And above all, it will minimise the huge bill Saudi Arabia had to pay in recent part years to return illegal pilgrims to their home countries. These are mostly from Yemen, Sudan, Pakistan, Bangladesh and Ethiopia.

3.1 Self-Assessment Exercise

Explain the essence of Iris Scan System.

3.2 Institution of *Tawāfa* Establishments

Owing to the fact that number of pilgrims to the Holy land is swelling up on yearly basis, the Kingdom of Saudi Arabia had formed *Tawāfa* Establishments in 1405 A.H in order to serve the pilgrims in an organised manner. These *Muṭawwif*s are divided into six geographical regions. South Asia, Southeast Asia, Iran, Arab Countries and non-Arab African Countries, Turkey, Europe, Australia, as well as North and South America have been grouped together under one Establishment.

Each pilgrim pays SR 170 for various services, out of which SR 25 goes to the person who receives pilgrims at the airport; SR 30 goes to he who serves pilgrims in Madinah while the rest goes to the *Muṭawwif* for his services. However, arranging accommodation for the pilgrims is not the latter's responsibility. It is rather arranged either by foreign missions or tour operators. The *Muṭawwif* is only to play a supervisory role by ensuring that necessary things required by the pilgrims are provided for them.

Furthermore, putting up tents, providing necessary food, and other items, such as: water, ice, rugs, sleeping mats, etc. in 'Arafat is also the responsibility of the *Muṭawwif*. They, as well make sure that the pilgrims' passport details are registered in computers and issue an identity card to the pilgrim.

The ways the things are run have undergone dramatic change in the last decade. Earlier, all the records were handwritten but now every single detail is fed into the computer and every department involved in the *Hajj* service can

check it up for his ease. It has truly become a year-round job of planning and service. The establishments start planning for the next *Hajj* while one is still on.

3.2 Self-Assessment Exercise

Examine the role of modern days' *Muṭawwifs*.

3.3 Mobile Phone Services

Gone are the days when there used to be no contact between the pilgrims and their families once they left home for *Hajj*. Occasionally, passing travellers on the same route might bring a verbal message or notes.

Communication was facilitated to some extent when the postal and telegraph services were introduced. Although, it took a long time for the mail to reach its destination each way, telegrams were sent home just twice – once while reaching the Holy land and then after *Hajj*, intimating the arrival day and time. These were usually sent from the ship.

In this new era of technology, the availability of mobile phone services have been found to be extremely useful for pilgrims to stay in touch with home and office and also to locate fellow pilgrims. This has indeed lessened the burden and anxiety associated with the conduct of *Hajj* and in turn making it more interesting and exciting.

3.3 Self-Assessment Exercise

Explain the role of mobile phone services to the modern day pilgrims.

3.4 Refinement of Zamzam Water

The two rainwater storm drains in Makkah built about two decades ago are currently undergoing a form of repair. This is aimed at improving water quality in the area and protecting Zamzam water as well as to stabilize the earth around the storm drains, as a possible collapse would endanger structures above them.

The Zamzam well is now housed in a basement room protected by glass panels that allow a clear view of the well. Electric pumps are used to draw water from the well, replacing the ropes and buckets. No visitor is allowed to enter the Zamzam well room and surroundings. Outside this room, there was a service area where cold Zamzam water fountains and dispensing containers were provided for drinking purposes.

Of recent, the *Haram Ṭawāf* area has been extended to cover the entrance to this area and it is no more accessible to pilgrims. Instead, cold Zamzam water fountains and dispensing containers are now placed at the periphery of *Ṭawāf* area.

Furthermore, Zamzam water is treated by a series of sand filters, micro filters and ultra violet disinfection. It is equally being stored in underground storage tanks on a continual basis prior to its distribution to people and transportation to Madinah.

3.4 Self-Assessment Exercise

Explain the recent reform experienced in Zamzam water.

3.5 Makkah-Madinah Rail Link

Owing to the growing number of pilgrims who travel between Makkah and Madinah, the government of Saudi Arabia has recently launched the ambitious project to link the two Holy cities through rail via Jeddah. This is aimed at providing a safe, fast, reliable and comfortable transport service for *‘Umrah* and *Hajj* pilgrims travelling between the two Holy cities and Jeddah

In addition, besides having air, sea and road links, Makkah and Madinah will be connected to the global railway network. It will as well reduce cost of travel for pilgrims besides the ease, which is attached to a rail journey compared to other mode of transportation.

The number of pilgrims is expected to grow further as a result of new regulations facilitating *‘Umrah* traffic. Nearly 2.5 million pilgrims visit the Holy cities during the *Hajj* season. In addition, 7.5 million people, including two million in *Ramaḍān* alone, go for *‘Umrah* annually.

The more the number of the pilgrims, the more the services required easing their staying in the Holy cities.

3.5 Self-Assessment Exercise

Explain the aim of Makkah-Madinah Rail link.

3.6 The Establishment of *Jamarāt* Bridge Project

The *Jamarāt* Bridge which is recently undergoing construction for expansion by the Saudi authorities, when completed in its five stages, will accommodate no less than five million pilgrims at once and thus putting an end to the problem of over crowding around the *Jamarāt* and the surrounding areas as well as making the casting of stones easier, safer and hassle-free as possible for the pilgrims.

The project, once completed will have four floors, beside ground floor and a basement. It will also have escalators, 12 entrances and 12 exits and would be linked with tents by flyovers. (Haj & Umra Magazine, Vol. 61, Issue 22, p.21)

Certain measures are also being put in place to minimise pushing and shoving at the *Jamarāt* stoning place particularly in the identified two peak times:

morning of the 10th day and the afternoon of the 12th day of *Dhūl-Ḥijjah*. This is mostly caused by pilgrims carrying baggage while going to perform the stoning ritual.

Furthermore, in the words of Dr. Habib Zain Al-‘Abideen – then Deputy Minister of Municipal and Rural Affairs, Kingdom of Saudi Arabia - the bridge will also help the emergency staff to provide quicker and thus better services since trouble spots would be more accessible even at the peak hours. After the completion of the project probably in 1429 A.H. the bridge is expected to accommodate at least 625,000 pilgrims per hour. (Haj & Umra Magazine, Vol.61, Issue 9, p.9)

3.6 Self-Assessment Exercise

Discuss the need for the establishment of *Jamarāt* bridge project.

3.7 Installation of Fireproof Tents at Mina

Mina is regarded as the most densely packed gathering place for human beings in the world due to the limited area available to living space in relation to the large number of pilgrims who must be accommodated during the pilgrimage season while taking into consideration the element of security, safety and the comfort of the pilgrims.

Based on these reasons, Mina in the past has been the scene of a number of accidents involving fires or outbreaks of diseases despite extreme care taken by the Saudi authorities. Consequently, in order to lower the risk of fire, a new idea for an accommodation project at Mina was born involving the use of the fireproof tents made of fireproof Teflon-coated fabric as against the usual traditional tents. Besides, no open flames are allowed in the encampment.

The project, which ran in three stages, first executed in 1417 A.H. and the last was undertaken in 1420 A.H.

3.7 Self-Assessment Exercise

Briefly discuss the need for fireproof tents at Mina.

4.0 Conclusion

In the foregoing, we have explained the first segment of the modern management of *Hajj* in the Kingdom of Saudi Arabia. The unit centred on the measures being recently taken by the Kingdom, as the custodians of the Ka'bah in seeing to the peaceful conduct of annual pilgrimage rites. Most of the points raised here centred on the welfare and security of the pilgrims.

5.0 Summary

This unit focused on the introduction of Iris Scan System to monitor the pilgrims. Institutions of *Tawāfa* establishments as well as pilgrims' exploitation of mobile phone services were also discussed. Others are; refinement of Zamzam water for drinking purposes; provision of linkage between Makkah-Madinah rail in order to provide safe, fast, reliable and comfortable transport services for the pilgrims; the establishment of *Jamarāt* bridge project in order to put an end to the problem of over crowding around the *Jamarāt*; and installation of fire-proof tents at Mina in order to lower the risk of fire.

6.0 Tutor-Marked Assignments

1. Enumerate the functions of Iris Scan System
2. Explain the essence of the availability of mobile phone services to the modern day pilgrims.
3. Highlight the significance of Makkah-Madinah Rail link.

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UNIT 3: MODERN MANAGEMENT OF *ḤAJJ* IN SAUDI ARABIA II

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 - 3.2 Opening of Madinah Airport to Foreign Airlines
 - 3.3 Institution of Missing Pilgrims Guidance Centre
 - 3.4 Formulation of New Traffic Management in *Jamarāt*
 - 3.5 Implementation of New Real Estate Projects
 - 3.6 Firemen on Bikes to Control Crowds
 - 3.7 Instalation of Surveillance Cameras to Monitor Pilgrims
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- 6.0 Tutor-Marked Assignment
- 7.0 Reference/Further Reading

1.0 Introduction

Like we did mention in the previous unit, the Kingdom of Saudi Arabia is giving top priority to security and safety of the pilgrims while on the Holy land in order to help them perform their religious rites in peace and comfort.

The measures recently being adopted by the Kingdom and its various agencies to meet this target are inexhaustible. In this unit, you shall be acquainted with some of these measures to complement those stated in the previous unit.

2.0 Objectives

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

- Enumerate the modern management of *Ḥajj* in Nigeria.
- Illustrate the modern management of *Ḥajj* in Nigeria.

3.1 Administrative and medical Personnel to accompany the *Ḥajj* Mission

In the past, the pilgrims who undertook pilgrimage to Holy land from every valley and mountain to perform *Ḥajj* had to seek the services of the "Amīr of *Ḥajj*", now known as the "Amīr of Makkah". He organized the affairs of the pilgrims. But as the number of the pilgrims grew as well as their requirements and needs, it became incumbent on the ministry of *Ḥajj* and the government bodies who maintained relations with the countries from which the pilgrims

come from to forge a mutual agreement and to run affairs by official rules and regulation. Royal order Number 70648 issued on 29/08/1384 A.H. which stipulated that administrative and medical personnel must accompany the *Hajj* mission from each country was for this purpose.

Be that as it may, there are pilgrims from many countries who speak neither Arabic nor English language. These are from as many as 100 countries and equally speak as many as 90 different languages. Somebody who speaks their languages and understands their problems, needs and requirements and who also understands their mentality must be present at the point of entry to the Kingdom to receive them. Such people help very much in facilitating cooperation with their pilgrims.

In the same vein, there are many pilgrims coming from countries where the weather differs from that of the Kingdom, especially during the *Hajj* season. Also many of them have sensitive diseases such as diabetes, high blood pressure, heart problems, kidney failure, rheumatism and allergies. These require medicines and medical solutions that might not be available in the Kingdom because of the difference in the medical clinics in other countries and difference in the environment. The medical personnel who accompanied each of these countries would do well in curbing this problem.

3.1 Self-Assessment Exercise

Explain the need for Administrative and Medical Personnel to accompany *Hajj* Mission.

3.2 Opening of Madinah Airport to Foreign Airlines

Until few years back, Saudi Arabia Airline was the only Airline carrying *Hajj* pilgrims to the prince Mohammad bin Abdul-‘Aziz International Airport, Madinah directly from foreign destinations. In 2003 the Saudi government opened it to foreign airlines. Pilgrims from outside Saudi Arabia generally land in the King Abdul-‘Aziz International Airport, Jeddah in order to perform ‘*Umrah* and *Hajj* and thereafter proceed to Madinah. In the past, even those who wished to go to Madinah before performing *Hajj* or ‘*Umrah* had to land in Jeddah. This undoubtedly, was causing congestion in Jeddah especially during *Hajj* and peak ‘*Umrah* season like *Ramaḍān*.

Pilgrims arriving in Madinah means there is only one trip for them between Madinah and Makkah, as against two in case of arriving and leaving from Jeddah. This is not only convenient for them but also lessen traffic jams and accidents on the high way between the two Holy cities. That means saving in cost, time and effort.

3.2 Self-Assessment Exercise

Why was the need to open Madinah Airport to foreign Airlines?

3.3 Institution of Missing Pilgrims Guidance Centre

"If one goes missing in the morning but finds his way back home by evening you won't call him a person lost". Thus goes an Urdu saying.

Fortunately, there are thousands of such 'lost and found' cases during *Hajj*, when they find their way back to their tents, usually by one of the numerous government and voluntary agencies involved in assisting the missing pilgrims.

There is no doubt that among the pilgrims there are hundreds of thousand who might have never ventured beyond the borders of their villages and cities, let alone the country. There are children, old and infirm men and women who are more likely to lose their way in the massive crowd. In this regard, all foreign pilgrims are issued wristbands on their arrival in Jeddah. These serve as identification tags. The wristband, which contains all the necessary information about the pilgrim, helps the authorities and volunteers to know the name of the pilgrim, his nationality and the name of the local *Hajj* agent in Makkah in case he loses his way or meets with an accident.

The Saudi Scouts, the organization that works in tandem with the *Hajj* Ministry to find missing persons and maintain statistics is recently adopting website to highlight missing children during the *Hajj* season. They do this by displaying pictures and full details of the missing children.

3.3 Self-Assessment Exercise

Why was the Missing Pilgrims Guidance Centre established?

3.4 The Formulation of New Traffic Management in *Jamarāt*

Saudi authorities have recently ordered to form a new group that will supervise pedestrian traffic and gathering on the roads leading to the *Jamarāt* Bridge. The group, which is under the *Hajj* Security Forces, will be responsible for organising the pilgrims' movement on the *Jamarāt* Bridge and the road leading to it.

Duties and responsibilities of this new management include coordinating with agencies and groups involved in guiding and assisting pilgrims in *Jamarāt* according to set schedules and grouping programme. The new management will also be on the lookout for people doing prohibited activities like sleeping, using portable tents, peddling and using carts and portable seats within the high-density area of *Jamarāt* and as well as prohibiting waiting on the roads leading to the bridge and around the basins.

3.4 Self-Assessment Exercise

Enumerate the duties and responsibilities of new traffic management in *Jamarāt*.

3.5 Implementation of New Real Estate Project

In order to cater for the growing demands of increasing number of pilgrims who go for *Hajj* and '*Umrah*', a number of new real estate projects are recently being implemented in Makkah. These include Jabal Omar, Shāmiya and Khandama projects.

The residential buildings in Jabal Omar are primarily aimed at providing better housing facilities for pilgrims. It would also be linked with the sound system in the *Haram* so that its residents would be able to offer prayers there following the *Imām*. It would as well as have 92 multi-storey buildings, 27 five-star and four-star and parking space for 12,000 vehicles.

Shamiya project would include expansion of the *Haram* Mosque's northern courtyard by 1.5 million square metres. This will provide housing for more than 205,000 pilgrims and prayers area for 400,000 people. It will as well ensure free flow of pilgrims around the *Haram*, the Holy precinct.

The Jabal Khadama, which is located at the South-East of *Haram*, is a hilly area. Although the area is very close to *Haram*, for people reside there. Thus, the Makkah Development Authority plans to establish housing facilities for 24,000 people in the area.

These projects when completed will undoubtedly boost facilities for the millions of pilgrims aiming to perform their religious rites in peace and security. It will as well serve both the present and coming generations.

3.5 Self-Assessment Exercise

Discuss briefly the Jabal Omar, Shāmiya and Khandama projects.

3.6 Firemen on Bikes to Control Crowds

When pilgrims converge for either '*Umrah*' or *Hajj*, the main concern of the authorities in Saudi Arabia is for their safety and security in all its aspects.

In the past, fires have caused a lot of damage to life and property and the authorities have gradually strengthened the system and increased efficiency with latest equipment, training and special units, such as the motorcycles unit in Makkah. These days, the Firemen work round the clock. Some units begin work at 5:00 pm and continue until 11:00 pm while another units work from 7:00 pm till 3:00 am.

There are more than 200 firemen on motorcycles. They are divided into different groups and their main tasks are to attend to incidents as soon as they

happen before the fire brigades men get there. They are as well required to prevent people from crowding at the incident sites especially when there is fire.

The motorcycle units are equipped with basic fire-fighting equipments and each motorcycle fireman is equipped with an oxygen tank and a fire resistant uniform in case he has to enter a building on fire.

3.6 Self-Assessment Exercise

Briefly explain the mission of the firemen on bikes.

3.7 Installation of Surveillance Cameras to Monitor Pilgrims

In order to provide adequate security for pilgrims, the authorities of Saudi Arabia do not rule out any incident. They take into consideration all possibilities including thefts, pickpockets and even subversive acts among others.

In its plan to deal with these people, the Kingdom of Saudi Arabia has recently installed surveillance cameras in the Grand Mosque and in various parts of the Holy sites to monitor suspicious movements.

In the same vein, the Ministry of Justice has also established summary courts to quickly try and sentence petty criminals so as not to evade punishment.

3.7 Self-Assessment Exercise

Explain the need for the surveillance cameras to monitor pilgrims.

4.0 Conclusion

We have explained in detail the modern management of *Hajj* in the Kingdom of Saudi Arabia. This unit, like the previous one has touched the area of pilgrims' welfare as well as security, which are the foremost agenda of the Kingdom over the years.

5.0 Summary

This unit has focused on the need for pilgrims in every locality to be accompanied by the administrative and medical personnel. It also discussed the opening of Madinah Airport to Foreign Airlines as well as the institution of missing pilgrims Guidance Centre. It also touched the formulation of new traffic management in *Jamarāt*; the implementation of new real estate projects; firemen on bikes to control crowds and the installation of surveillance cameras to monitor pilgrims.

6.0 Tutor-Marked Assignment

1. Explain the reason why pilgrims have to be accompanied by the administrative and medical personnels to the Holy land.
2. Discuss the reason why Madinah Airport is now opened to the foreign Airlines.
3. What brought the idea of installation of surveillance cameras in the Grand Mosque?

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