

MODULE 1: TAWHID AND SALLAH

UNIT 1: UNITY AND ONENESS OF ALLAH IN ULUHIYYAH, RUBUBIYYA AND ASMA' al-SIFAT

INTRODUCTION

The Module you are going to study now is on the Unity and oneness of Allah in *Uluhiyyah*, *Rububiyyah* and *Sifat*. Muslims are required to believe in the Names and Attributes (*Sifat*) of Allah as mentioned in the Qur'an.

OBJECTIVES

By the time you read through this Unit, you should be able to:

1. Clearly define belief in the oneness and unity of Allah in *Uluhiyyah*, *Rububiyyah* and *Sifat*.
2. Explain why *mushrikun* (Polytheists) during the time of the Prophet (SAW) were not Muslims even though, they believed in *Tawhid al-Rububiyyah*.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

DEFINATION OF ULUHIYYAH, RUBUBIYYAH AND SIFAT:

Before we go into actual discussion of the three kinds of *Tawhid*, it will help a lot if you know the meaning of these three concepts. The first concept *Rububiyyah* which is derived from *Rabb*, meaning Lord, the caring one. When used in the context of belief, it will mean belief in the Divine Lordship and Godship of Allah (SWT). The second concept, *Uluhiyyah* is derived from *Ilah*. *Ilah* means a deity to which worship is rendered; and when used in relation to Islamic belief system, it will mean Belief in Allah as the only Being that deserves man's worship. The third concept is that of *sifat*, which is a plural of *siffah*; meaning attributes of something. Therefore, the concept *sifat* when used in the context of *Tawhid* will mean Belief in all the attributes of Allah.

UNITY AND ONENESS OF ALLAH IN RUBUBIYYAH

Since you have known the meaning of *Rububiyya*, we shall now discuss this concept as the first category of *Tawhid*. The meaning of this kind of *Tawhid* in Islam is to single out Allah's deeds in your belief. In other words you believe in the uniqueness of Allah in His Deeds. That means you do not associate His Deeds with any other beings. In plain language *Rububiyyah* is to believe that it is only Allah that creates, sustains, afflicts, takes life, makes one rich, makes one poor etc.

Belief in *Tawhid al-Rububiyyah* was commonly shared by both the Muslims and the non-muslims during the lifetime of the Prophet. You may wish to know that non-Muslims at that time believed in Allah as the ultimate Controller of their lives, also believed that it was Allah who created the heaven and the earth and all the living and non-living things in them. They believed that it was Allah who created them and gave them health and wealth.

They believed that it was Allah who controlled their destinies. All the beliefs we mentioned about the polytheists have also been believed in by the Muslims, what made the non-Muslims to be called so, was their disbelief in *Tawhid al-Uluhiyyah*. A Muslim is therefore required by the Islamic belief system to have firm faith in *Tawhid al-Rububiyyah*.

You should therefore as a Muslim, believe that the deeds of Allah are unique as He is Unique. Since nobody resembles Allah, you should believe that He is the creator of all the creatures. You should believe that He is the giver of life and it is He alone that can take it. You should believe that He is the only One that bestows sustenance on His creatures and no one makes another rich or poor except Allah. You should also believe that Allah controls the working mechanisms of this world. Nobody can alter the course He assigns to it. For example, the Sun, Moon, Seasons and Time all obey Allah's order. You should believe in all what has been listed above and what you may remember yourself as part of what constitute *Tawhid al-Rububiyyah*. Lack of this belief leads to worries, confusion and unbelief to mention but a few.

UNITY AND ONENESS OF ALLAH IN ULUHIYYAH

This is the second category of *Tawhid* which means to single out Allah for a believer's acts of worship. In plain language, it means to observe the pillars of Islam such as *salah* and *zakah* for the sake of Allah as well as make offering to him and request only from him. Therefore, since you believe that Allah alone deserves your acts of worship, you should not offer them to any other one other than Allah (SWT); that you should not prostrate in front of any being; that you should not observe *Sawm* for the sake of anybody; that you should not undertake a pilgrimage to none except Allah. These and other aspects of worship in Islam are what make a difference between a Muslim and non-Muslim. A non-Muslim offers his services to other beings such as human beings, animals, mountains and idols. He does not consider Allah as deserving such services without an Intermediary. He therefore worshiped these beings so that they would mediate between him and Allah.

Another aspect of *Tawhid al-Uluhiyyah* is the belief that prayers and request are directed only to Allah. You are therefore expected to, as a Muslim, after your prayers to Allah, if you are going to request, you should request from Allah. You should not request idols, dead people or living ones what can only be granted by Allah. Doing such will be considered as a negation of belief in *Tawhid al-Uluhiyyah*; which consequently leads to unbelief. You should know that such beings do not either benefit, nor do they harm. Similarly, they cannot help themselves. How do you think that they could be in a position to help, benefit or harm you? Do you know that they are also subject to the laws of Allah?

UNITY AND ONENESS OF ALLAH IN ASMA' WA al-SIFAT:

Belief in the *Asma' wa al-Sifat* of Allah is the third category of *Tawhid*. It means belief in the names and attributes of Allah without making any change in how they occurred in the Qur'an. In other words you should believe any attributes of Allah; those Attributes with which He describes Himself in Qur'an, or as describe by His Messenger.

Allah has described Himself with some attributes in the Qur'an. You already know the ninety nine names/attributes of Allah.-These have all been mentioned in the Qur'an, Allah describes Himself, for example as a Unique-Being that does not resemble any other being. He describes Himself as for example, *al-Hayy* (the living one); *al-Qadir* (Powerful), and *al-Mutakallimu*

(the talking one). You should therefore believe that Allah lives in His own way, has power that is germane with His-Self, sees in His own way and talks in His own way. You should not try to neither equate His *sifat* with that of the human beings, nor describe His *sifat* with what He did not describe.

ACTIVITY I

1. What is the meaning of *Tawhid Rububiyyah*?
2. Define the concept of *Uluhiyyah* and *Sifat*
3. Mention any five *sifat* of Allah

BELIEF IN PROPHETS AND MESSENGERS

BASES OF BELIEF IN THE PROPHETS AND MESSENGERS FROM THE QUR'AN AND HADITH:

Belief in the Prophets and Messengers of Allah which is one of the six articles of faith in Islam is solidly found in the Qur'an and *Hadith*. Allah states in the Qur'an:

"It is not righteousness that you turn your faces towards the East or West but it is righteousness to believe in Allah and the Last Day and the Angels, and the Book and the messengers..." (Q 2:177).

In the *Hadith*, the Prophet (SAW) outlined these articles in many instances especially *Hadith* 2 from Annawawis collection, part of which he (SAW) states: **"...man is to believe in Allah and in His Angels, His books, His Prophets, the Last Day and to believe in Divine destiny whether good or bad..."**

In view of the for going, a Muslim must believe in not only Allah but also in all other articles including the Prophets and Messengers before he can be considered a Muslim. His entire belief system must conform to-the guidance contained in the two Quotations above and many similar ones.

PROPHETHOOD AS A DIVINE GIFT:

Prophethood is a Divine gift from the Almighty Allah to man by which he attains nearness to Allah and receives inspiration from Him. It is not attained through inheritance, moral and spiritual training or abstinence or any other human effort. It is purely a Divine choice, blessing and Mercy.

Allah said in the Qur'an: **"For His mercy, He specially choses whom He pleases, for Allah is the Lord of bounties, unbounded" (Q 2: 74).**

When the people of the Book expressed their disapproval of the messages being sent to other than them, Allah condemned their stand, saying: **"All bounties are the hands of Allah; He grants them to whom he pleases". (Q 2: 73)**

In another verse, He said: **"Allah choses Messengers from Angels and from men...."(Q 22: 75).** Mention was also made of another group of the people of the Book that:

And when there comes to them a sign (from Allah), they say: "We shall not believe until we receive the like of that which the Messengers of Allah had

received.” Allah knows best with whom to place His Message... (Q 6: 124)

The point we want to stress by these references is our earlier ascertainment that the position of Prophethood is a Divine choice and blessing.

In the Qur’an, mention has been made of some forms through which Allah conveys His Message to His Prophets, Allah said:

It is not given to any human being that Allah should speak to him unless (it be) by revelation, or from behind a veil, or (that) He sends a Messenger to reveal what Allah wills by His leave. Verily, He is most High, most Wise. (Q 26: 51)

THE MISSION AND DUTIES OF THE PROPHETS

All the Prophets of Allah, from Adam (AS) to the Last Messenger, Muhammad (SAW) had preached the same message. The main point of their call was belief in the oneness of Allah; that He is the Creator and Sustainer of the Heavens and the Earth; that He is the Lord of all creation. They call people to *Tawhid*, that they should worship none but Allah (SWT).

The Qur’an states:

And We did not send any Messenger before you (O Muhammad) but We revealed to him (saying): Laa Ilaaha illa ana (none has the right to be worshiped but I), So worship and serve Me (Q 21: 25).

In another verse, Allah says: **“And verily, We have sent among every Ummah (nation) a Messenger (proclaiming): “worship Allah (Alone), and avoid (or keep away from) Tagut besides Allah...” (Q16: 36)**

It is important to note however that despite the agreement in the fundamental teaching of the Prophets; there are differences in certain aspects of their Laws and modes of worships. This in itself was a blessing, in that people were given laws which suited their nature, background and generation.

OUR DUTIES TOWARDS THE PROPHETS:

It is incumbent upon us to believe in all the Prophets of Allah without distinction between them. We should believe that all the Prophets mentioned to us and even those not mentioned to us, had conveyed their messages and had spoken the truth. It is also incumbent upon us to obey the Prophets; for there can be no real faith without total obedience to the Prophets. Allah almighty says: **“He, who obeys the Messenger (SAW), has indeed obeyed Allah, but he who turns away, then we have not sent you (O Muhammad) as a watcher over them.” (Q4: 80)**

ACTIVITY II

1. Explain why mankind needs Prophets in life.
2. What does believe in Prophets and Messengers means?
3. Describe people’s attitude towards the Prophets and how they inturn react

SUMMARY

You have learnt about concept of *Rububiyyah*, literally means Lord, the caring one; when used in the context of belief, it means belief in the Divine Lordship and Godship of Allah (SWT). The second concept, *Uluhiyyah* means a deity to which worship is rendered; and when used in relation to Islamic belief system, it will mean Belief in Allah as the only Being that deserves man's worship. The third means attributes of something, therefore, the concept of *Asma' wa al-sifat* when used in the context of *Tawhid* will mean Belief in the Names and Attributes of Allah. The choice of Prophets was made by Allah according to Divine wisdom. The teaching of all the Prophets revolves around the issue of *al-Tawhid*. Meanwhile, it is incumbent upon every Muslims to believe in the Prophethood of all Prophets and Messengers sent by Allah, and obeyed them accordingly.

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UNIT 2: BELIEF IN THE REVEALED BOOKS

INTRODUCTION

In a popular *Hadith*, Angel Jibril asked Prophet Mohammad (SAW) the following questions; what is *Iman*? The Prophet answered him as follows: *Al-Iman* is to believe in Allah, His Angels, His Books, His Messengers and the Last Day. The *Hadith* stated that the believer should also believe in destiny, whether good or bad". The above *Hadith* can be traced from the forty *Hadith* collections of al-Nawawi. Belief in the revealed Books sent by Allah is one of the five articles of faith. Some of the Books a Muslim is required to believe in, are the Qur'an, *Taurah*, *Zabur* and *Injil*. You are therefore going to study the Divine Book revealed to Prophet Muhammad (SAW).

OBJECTIVES

By the time you read this unit, you should be able to:

1. Relate why there can be no faith in a person who does not believe in the revealed Books;
2. Show the relationship between Qur'an and other revealed Books.
3. Precisely say who Angels are; enumerate the attributes of the Angels.
4. Explain who Angels are, and enumerate their attributes.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

BELIEF IN THE REVEALED BOOKS

You have learnt in the introduction that belief in the revealed Books is part of the entire belief system of Islam. Therefore no one can be regarded a true believer in Islam until he believes in all the revealed Books from Allah. Reference to this can be obtained from the following verses of the Glorious Qur'an.

It is not righteousness that you turn your faces toward the East or West. But it is righteousness that you believe in Allah and the last day and the Angels and the books and the messengers... (Q 2:177)

The idea of revelation (Divine Books) was communicated to the first human being to inhabit the earth (Adam) after his expulsion from paradise. This incidence as you read from history was associated with the seduction of Adam by *Shaytan* to eat from the forbidden tree. Consequently, as a punishment and desire of the Almighty to place His vicegerent on earth, Adam and his wife were both expelled from paradise. They were however promised a return into it if they care to follow the Divine guidance that would be sent to them continuously by Allah. From then on, Allah (SWT) continued to send down the guidance to people in form of revelations (Divine Books) through some of His chosen servants. The books contained clear guidance to mankind in matters of faith, practical devotions, social interaction, political and economic settings etc. They provided the most upright manner of devotional services and gave humanity its culture of the highest ethical virtue.

The Divinely revealed books are many, only Allah knows their numbers. The most prominent

among these books however, are:

Al-Taurah- Revealed to Prophet Musa (A.S)

Zabur - Revealed to Prophet Dawud (A.S)

Al-Injil - Revealed to Prophet Isa (A.S)

Al-Qur'an - Revealed to Prophet Muhammad (SAW).

Muslims must believe in the original contents of these books as having come from Allah without any slight distinction between any whatsoever. The Qur'an states:

Say (O Muslims): "We believe in Allah and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and to Asbat (the offspring of the twelve sons of Jacob) and that given to Moses and Jesus and that given to (all) Prophets from their Lord: We make no difference between one and another of them; and to Him we submitted (in Islam). (Q2: 136).

The original contents of these books have, however, been tempered with, a lot of expunges, changes and amendments have taken place in them thereby rendering their contents to suspicion and doubt.

BELIEF IN THE ANGELS

Angels are special creatures of Allah. Belief in their existence is one of the six articles of belief in Islam. This belief consists of, among other things, belief in the position of the Angels, visa-vis the other creations of Allah, the attributes of Angels in contrast to those of men and Jinns and their functions.

Therefore, in this unit we shall examine the position of Angels in relation to the numerous creations of Allah especially mankind and Jinns their attributes that are peculiar to the Angels alone in contrast to attributes of mankind and Jinns and their functions.

Angels are part of the creations of Allah, they are created beings in the same way human beings and Jinns are created. However, the substance from which Angels have been created is totally different. They have not been created from fire out of which the Jinns were created, nor were they created from clay out of which mankind were created; rather they have been created from light. This makes it possible for them to assume immaterial shape. In other words, the Angels are not having material form since they have not been created from matter. That is why naked eyes do not see them. It is only Prophets that were able to see the Angels in their original nature. As for human beings, they can only see them when they take material form.

This brings us to one aspect of their position that is; Angels have the ability to take human shape when contacting Non-Prophets I.e good men. Sometimes they met Prophets in human shape. A good example is in respect of *Hadith* Two in the forty collections of al-Nawawi. Angel Jibril appeared to Prophet in human shape. You should therefore note that Angels have peculiar shape to themselves. They have been described as having wings which are more than one. Therefore you can understand that Angels differed from human beings and Jinns in terms of nature and ability to assume human shape. -Except that Jinns do also take the shape of human beings.

You can now understand that the position of the Angels differ from that of mankind and Jinns. This includes in the area of creation, nature and responsibility. It is also evident that angles' habitation differs from that of human beings and Jinns.

THE FUNCTIONS OF THE ANGELS IN THIS WORLD

Angels have been created by Allah so that they could serve Him. These innumerable creatures have been assigned different functions by Allah. In this section, we are going to examine the functions of Angels in this world. We shall see how they serve as Messengers to Prophets, helpers to the Muslims at the times of need, bringers of bounty of Allah and taking people's life.

As mentioned above, Angels have various functions. One of those functions and the most important one were carrying messages from Allah to humans, Prophets and good people. Qur'an had informed us in more than one place that Allah chose Angels as His messengers to His Prophets. For example a verse says; **"Allah chooses Messengers from Angels and from men for Allah is He who hears and sees all things (Q 22:75)**

Such Angels or Messengers descend with revelation from Allah to His chosen human messengers on earth.

The leader of the Angels has been identified as Jibril by Muslims. He conveyed revelations to Prophets of Allah and he communicated the revelations of the Qur'an to Prophet Muhammad (SAW).

Another function of Angels in this world is recording of human actions. Every person, according to Islam, has Raqib and Atid assigned to him. Every minute action he does is recorded whether good or bad. Al-Qur'an has referred to what we said above in the following verses. **"(Remember) that the two receivers (recording Angels) receive (each human being). One sitting on the right and one on the left; not a word does he utter but there is watcher by him ready (to record it)." (Q 50:17-18).**

They are also referred to as the honourable recorders of actions of men who know what people do. Therefore as a Muslim you should believe in the existence and functions of Raqib and Atid as taught by al-Qur'an.

There are Angels who have been assigned to help Muslims who are in difficulty and who asked for Allah's help. We have many references to such help rendered by Angels during the time of the Prophet (SAW). Similarly, we have evidence that shows even today Angels could come to the help of good Muslims on the commands of Allah; for example, al-Qur'an told us that Allah promised the believers, at the time of the battle of Badr, and helped them with an army of Angels. According to al-Qur'an:

(Remember) when you (O Muhammad) said to the believers; "Is it not enough for you that your Lord (Allah) should help you with three thousand Angels sent down? "Yes, if you hold on patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand Angels having marks (of distinction)." (Q 3:124-5)

The verses of al-Qur'an indicate that those who believe and accept Allah as their Lord and also follow the straight path of Islam will receive protection from Angels.

A Muslim Shall therefore believe that there are Angels whose sole function is to render help

to good Muslims today as they did rendered help to the Muslims at the time of the Prophet.

Now you can consider the three verses and what they convey. They show that Angels take the souls of all human beings both the good Muslims, sinful Muslims and unbelievers. The point therefore to arrive at is that, there are Angels whose function is to remove souls from the body at the time of death. However, we know only the name of their leader; that is *Malak al-Mawt* who is responsible for taking souls. As a Muslim you should believe in the existence of those Angels whose function is to remove souls from bodies at the time of death.

There are Angels also under the leadership of *Ridwan* who will welcome the believers in paradise with the best salutation. Allah, the Exalted says:

And Paradise which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring; and angels shall enter to them from every gate. (Saying): "salamun alaykum for you preserved in patience, Excellent indeed is the final home. (Q13: 23-24)

ACTIVITY I

1. Why do Muslims need to believe in the revealed Books of Allah?
2. Mention three attributes peculiar to Angels
3. Angels are not Daughters of Allah, discuss

BELIEF IN THE LAST DAY:

Belief in the Last Day (*Yaum-al-akhir*) entails the belief that if man dies, he will one day be raised again to account and be rewarded or punished for all his intentional and voluntary deeds in this world, This belief is mentioned in the Qur'an in so many places, and is second in importance only to the first article of belief in Islam, i.e. *Tawhid*. Infact, belief in the Last Day is but a logical extension and complementation of belief in *Tawhid*, This is why in many instances when Allah wants to appeal to the believing consciousness of the Muslims, and the two articles are mentioned as in the following examples:

1. (Q2: 62): **"Those who believe (in the Qur'an) and those who follow the Jewish (Scripture) and the Christians and the Sabians, any who believe in Allah and the Last Day, and work righteousness, shall have their rewards with their Lord: On them shall be no fear nor shall they grieve".**
2. (Q 2: 177): **"It is not righteousness that you turn your faces towards East or West, but righteousness is to believe in Allah, the Last day, Angels, the Books, the Messengers.....".**
3. (Q 2: 228), **"....nor is it lawful for them to hide what Allah created in their wombs if they believe in Allah and the Last Day.**

This does not mean that the other articles of believe are not important. We only want to show you here that belief in Allah leads logically to the belief in the Last Day.

Meaning of *al-Qadar*:

The word *Qadar* simply means measure or amount whether of quantities or qualities, and is used in many other related senses. *Qadar* according to the definition relates

to the creation of Allah in the way they are. That is to say, the state in which we see different creatures represents the *Qadar* of Allah on those creatures. Many verses of the Qur'an have talked about that. Al-Qur'an makes it clear that Allah creates all things in the proportion and measure that are conducive to the nature. Thus Qur'an declares; **"Verily, We have created all things in proportion and measure" (Q 54:49).**

The measure and proportion of the creation of man relates to his constitution in respect of his physique, temperament and life span in this world. It therefore means the creation of Allah has not been done haphazardly, but it was done in an orderly way.

You will also realise that the way the universe is functioning in its minute details is an expression of the law of Allah for nature. And that is what is meant by al-Qadar in the Qur'an. For example the Qur'an says: **"...Verily, Allah will accomplish His purpose. Indeed Allah has set a measure for all things". (Q 65:3)**

That is why you see that nothing will happen in the universe without a cause and a purpose. Everything has been placed in its proper position.

The word *Qadar* has also been used to mean power of Allah over his creations. That power means no one can deviate from what Allah has apportioned him of the material upliftment; or in other word, whatever Allah ordained and wanted its occurrence must come to pass. It is through the *Qadar* of Allah that some people are rulers while others remain subjects. It is the power of Allah to provide some with material wealth and make some destitutes and in want. It is also through His *Qadar* that some people are sick while others are healthy. All these indicate the power of Allah as indicated in the following verse of the Qur'an:

Say: "O Allah Possessor of power (and rule), you give power to whom you will, and you take the power from whom you will. You endue with honour whom You will, and You humiliate whom you will. In your hand is all good. Verily, you are able to do all things. (Q 3:26)

ACIVITY II

1. What is the summary of Qur'anic argument for Allah's Ability to raise the dead?
2. What is the meaning of *al-Qadr* in Islam
3. Analyse the stand of *Sahaba* on the concept of *al-Qadr*

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UNIT 3: *TAHARAH*

CLASSES OF PURE WATER

INTRODUCTION

Water is an essential element which is being used by Muslims for their purification (*Taharah*). The water which may be used for such purpose is divided, into different classes. In this unit, you are going to learn about the different kinds of water, More specifically we shall identify what type of water; what types is impure but may not be used for purification and what type is not pure and would thus, not be used for purification.

OBJECTIVES

1. Differentiate between the different kinds of Water;
2. Classify the various kinds of water into identifiable categories;
3. Establish the verdict using each category of water for purification.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

CLASSES OF WATER

Water in its original form without being tempered with or diluted with some foreign substance is considered as not only pure (*Tahir*) but also *Tahur* (purifying). Under this category fall various types of natural water such as rain water, sea/river water, and well water or borehole water.

In the Qur'an, rain water is specifically being mentioned as *Tahur*. "**And we sent down from the sky, purifying water**" Q25: 48.

With regards to sea water, Abu Hurairah reported that the Prophet (SAW) said: "**Its water is Tahur and its dead (Animal) are lawful**" (Related by four Imams and ibn Abi shaibah; as contained in *Bulughul maram*). This *hadith* establishes the purity of "sea and related water such as river and lake. The reference to its dead animals is also explained to mean those animals that normally survive only 'in the sea. Such animals do not need to be slaughtered and if they are found dead, they are lawful. The purity of well water could be derived from the fact that the main source of water in Al-madinah during the lifetime of the Prophet (SAW) was well water. This could be seen in the importance attached to Uthman's action in buying off the well of Ruma from the Jews. Again, there is the case of the well of Buda'ah which lay along a valley, whereby so much dirt used to fall into it. The Prophet (SAW) is reported to have said, when asked about fhat'weh, " If water reaches (the volume of), two *Qulla* (large bucket or container) it never becomes impure. This is explained to mean that the water remains pure in as much as such that the impure element that mixes with it does not change its colour taste or odour.

MIXED/DILUTED WATER WITH IMPURITIES

The natural features of water sometimes become altered through various reasons. Muslims scholars have carefully examined the various situations under which water may be mixed up with some substances or elements, pure or impure.

In the first instance, we have a situation in which water is altered by some natural phenomena such as river water getting mixed with leaves, algae etc. We also have instances in which well water tastes salty because of the nature of the soil. All such type of water is considered *Tahur*.

If however, water becomes mixed with foreign substances which in themselves are pure, such as soap, milk; honey etc. a distinction has to be made.

If water is not altered in any form, then it maintains its purity and it can be used for purification. If otherwise, the water loses its form by changing colour, taste or odour and could not ordinarily be recognised as water only, then it is considered as *Tahir* (pure) only but not *Tahur* (purifying).

However, where you have a case in which water is mixed with impure substance, there are still two possible situations. The water either changes in taste, colour or odour; or it remains in its form. In the first instance, the water becomes impure and it cannot under any circumstances be used for purification. In the second instance, where the water does not change at all, we say it is *Tahur*.

Some scholars however are of the opinion that if the water is not up to two *Qulla's* (gallons) then it becomes impure even if it does not get altered in colour, taste or odour.

USED WATER

A question arises whether water that falls off after being used for purification, ie. *Wudhu* and *Ghusl*, would be considered pure or not?

The view of many scholars as asserted by Sayyid Sabiq in *fiqhus Sunnah* is that it is considered pure. This, he maintained, is supported by the *hadith* which said that, "the Prophet (SAW) wiped his head with the (water) remaining on his hands during his ablution" related by Ahmad and Abu Dawud.

The Malikiyyah however, according to the author of *Irshad al- salik*, consider it objectionable (*Makruh*) to make use of such water for purification.

DEFINITION OF TAHARAH

Taharah is defined as that state of purity in body, clothing and place in which a person may validly perform his prayers and other *ibadat*. In other forms of usage, *Taharah* is also defined in terms-of the act of attaining purity. Thus, it is an act of *removing* or wiping-off *Najasah* through the use of pure water or sand, in a manner prescribed by the *shari'ah*. The difference between these two definitions is what that, while in the first, we consider the state or situation a person is in, and we say; for example he is in a state of *Taharah*; in

the second we look at the act or performance, when someone remove the impurity through ablution or bath, we say, he has performed *Taharah*. The person himself is now considered as *Tahir* i.e. pure and fit to perform prayer and other *ibadat*.

SIGNIFICANCE OF TAHARAH

Every individual believer tries to attain the pleasure of Allah ((SWT)). Attaining His (SWT) pleasure means you will gain entrance into the paradise. The Significance of *Taharah* lies in the fact that it is the source of Allah's pleasure. The Qur'an says: **“Verily Allah loves those who turn to Him in repentance and He loves who keep themselves pure and clean...” (Q 2: 222)**

The significance of *Taharah* is further underlined by the fact that one of the earliest verses revealed to Prophet Muhammad (SAW) Commanded him to keep himself pure and clean. **"And keep clean (pure) your garments and keep off (abstain) from all abomination"**.

Furthermore we have been commanded to read the Qur'an constantly, ponder over its meanings and obey its commands. Reading/reciting the Qur'an or touching it is not permitted except in a state of *Taharah*.

The Prophet (SAW) himself has stressed the significance of *Taharah*. He describes it as half of faith which means that without which one's faith is incomplete. If there is no *Taharah*, which is half of faith, the other half automatically becomes null and void and so faith disappears completely. This is why the Prophet (SAW) seriously warned against impurities, such as the case of two people who were punished in the grave. The Prophet (SAW) Said, **"One of them did not use-to be careful as to avoid allowing urine to touch his body (without washing). (Bukhari, No. 216; Muslim, No. 111).**

It is reported that the Prophet never allowed himself to stay in a state of impurity beyond the least possible period, even if it means performing *Tayammum* at that particular time. Bilal Ibn Rabah, the renowned *Mu'azzin* of the Prophet (SAW), received a sound assurance from the Prophet (SAW) that he was of the *Ahl al Jannah'*. Bilal could not find anything much to justify this position except that whenever he performs *Taharah* (which he very much cared for) he usually prayed some *raka'at* of *NawaFil*.

ACTIVITY I

1. Define the concept of *Taharah*, and differentiate between *Tahir* and *Tahir*.
2. What is the significance of *Taharah* in Islam?
3. Examine the classes of water with respect to purity.

GHUSLUL JANABAH

Ghusl al Janabah is the bath of major impurity which is caused through ejaculation of sperm or sexual intercourse. However sexual intercourse necessitates bath even if there is no discharge in, as far as there is penetration of penis into the labia (actual

contact of the private parts). Discharge of semen may also be caused as a result of dream. In this case, it becomes obligatory upon the person to take a bath otherwise, if no discharge is noticed after dream, a person will be required to perform ablution only. Both men and women are generally bound to experience such dreams, most especially the early period of puberty. Anas (R.A) reported that the Prophet (SAW) said concerning a woman if she should dream and see (sperm) as a man usually does (the Prophet (SAW) replied that "she should take birth" (Reported by Bukhari and Muslim). Assan'ani in *Bulughul Ma'ram* said that this *Hadith* confirms that both men and women equally experience such dreams and discharge.

Many times some confusion arises as a result of inability on the side of the person to differentiate between sperm (*Maniy*), *Madhiy* and *Wadiy*. *Maniy* (sperm) is easily identifiable by its forceful and successive discharge: during intercourse or ejaculation. It is whitish in colour and thick.

Madhiy is a discharge that usually precedes intercourse. *Wadiy* on the other hand is not experienced by all people. It is usually emitted after urination and it appears thick and whitish.

It should be noted that it is only the emission of *maniy* (sperm) that call for *Ghusl*. As for the other two, it is enough that the private parts or any other place touched by the secretions should be washed. The person should then perform ablution.

GHUSL AL HAIDH (BATH OF MENSES)

Women experience a certain periodic discharge of blood which is called *Haidh* (Menses). The Prophet (SAW) told Aisha (R .A) when she had her first experience of menses that "This is a (normal) thing that Allah has prescribed upon all daughters of Adam", meaning that it is part of their nature created by Allah.

With some girls, menses may start as early as the average age of nine, others at the later age depending on peculiarity of each. It extends up to old age where upon with most women, it stops. Women differ on the number of days of their period and there is therefore, no hard and fast rule on the days. With reoccurring experience each woman comes to recognise her days.

During the menstrual period, the woman shall not perform prayers or fast and her husband must not have intercourse with her. Allah says in the Qur'an;

They ask you concerning menstruation, say, it is an illness. So, let, women alone at such times and do not have sexual intercourse with them until they are cleansed. (Q 2:227)

A woman who misses obligatory fasting as a result of menses will be required to pay during her state of purity. She is not however required to repay her prayers.

The blood of menses is usually dark, with a bad smell odor. A woman will usually recognise the end of her period either when the private area becomes dry, or when the colour of the blood begins to turn yellowish. Otherwise, it becomes *Istihadha*. This is when

it passes its usual period days; and so, whatever exceeds will be considered as *Istihadha*. Meanwhile, she will take bath and continue with her prayers and other acts of worship.

NIFAS

Nifas is a bleeding that immediately follows the birth of a child. It is called confinement blood. The bleeding differs in terms of minimum and maximum period from woman to woman. In fact a particular woman may experience different forms of such bleeding, varying from one of her child delivery times to another. For some women the period extends to a maximum of a few days or even a few hours. Umm Salamah (RA) reported that; **“During the life time of Prophet (SAW) women in Nifas used to confine themselves (i.e. from prayers) for forty days”** (Narrated by the five scholars with the exception of Nasa’i).

A woman in her period of *Nifas* would normally keep off from all those things that a woman in menses would also keep off from. She would not pray or fast or engage in sexual intercourse or read or touch the Qur’an. Some scholars however, say that in exceptional circumstances such as teaching or learning, a woman in *Nifas* maybe permitted to touch or read the Qur’an.

HOW TO PERFORM GHUSL (RITUAL BATH)

Before commencing your *Ghusl* (ritual bath) you must have prepared your purifying water and secluded yourself in the bathroom. Islamic moral teachings demand that one must not expose his nakedness to anyone with the exception of husband and wife. We also consider that, you must have observed all the etiquettes before entering the bathroom and you are now ready to begin your *Ghusl*, which is caused by any of the reasons outlined to you in the previous unit.

Your purifying water might be in a bucket or some, open container, in which case, if you are just waking up from sleep, you must not dip your hands into the bucket until you have washed them. You are free to take bath from a container or from a shower or even a river or pool. In all cases, you begin by washing your hands three times. You then wash your private area to remove any impurities that might be there. Your next step will be to perform ablution, (*wudhu*) exactly in the same manner you usually do when you intend to pray. In the process, of this *wudhu*, you are absolutely free to wash your limbs, either once each or twice or thrice, what is important is that water should touch everywhere, but please, do not exceed three times deliberately.

Your next step is to take three handfuls of water and pour on your head. You will be combing the head with your fingers to ensure that water has reached the roots of your hairs. A woman does not necessarily have to unweave her hair.

ACTIVITY II

1. State how *Ghusl* is performed
2. What are the minimum periods of *Haidh* and *Nifas*?
3. What is *Madhiyy*?

SUMMARY

In this unit you learnt that Muslim is obliged to believe in the revealed books of Allah, then belief in Angels who are special creatures of Allah. Belief in their existence is one of the six articles of belief in Islam. Belief in the Last Day (*Yaum-al-akhir*) entails the belief that if man dies, will one day be raised again to account and be rewarded or punished for all his intentional and voluntary deeds in this world. Muslim should also believe in the Divine Destiny of Allah.

Water is an essential element which is being used by Muslims for their purification (*Taharah*). Water in its original form is *Tahir* and *Tahir*; however when mixed with other substances, it may be *Tahir* not *Tahir* and vice-versa.

You also learnt that *Taharah* is an act of removing or wiping-off *Najasa* through the use of pure water or sand, in a manner prescribed by the *shari'ah*. *Ghusl al Janabah* on the other hand, is the bath of major impurity which is caused through ejaculation of sperm or sexual intercourse or actual contact of the private parts. During the menstrual period or *Nifas*, the woman shall not perform prayers or fast and her husband must not have intercourse with her. You also learnt the practical procedure of performing *al-Ghusl*.

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UNIT 4: **TAHARAH II: AL-WUDU' AND AL-TAYAMMUM**

INTRODUCTION

Al-wudhu is a specific act of washing (purity) with water, some specific limbs of the body in a manner specifically prescribed. This act of *al-wudhu* (ablution) involves only four main limbs: i.e. the hands, face, head and legs.

OBJECTIVES:

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

1. Explain the *Shari'ah* requirement of ablution
2. Explain *al-Tayammum*
3. Demonstrate how to perform *Tayammum*

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

BASIS OF ABLUTION AND ITS IMPORTANCE

The performance of ablution has been prescribed as a condition for *salah*. The bases of this position of ablution can be derived from the Qur'an, *Hadith* and *Ijma*.

1. Basis from the Qur'an:
In the Qur'an, Allah said: **“O you who believe, when you rise for prayer, wash your faces and your hands up to the elbows; rub your heads and (wash) your feet up to the ankles.” (Q 5: 6).**

2. Basis from *hadith*:

Abu Hurairah (R.A.) reported that the messenger of Allah (SAW) said, **"Allah does not accept the prayer of one who nullifies his ablution, until he performs it (ablution) again"**(Report by Bukhari, Muslims and others). This *Hadith* stresses the fact that ablution is a condition for *salah* (prayer) and therefore without it, *salah* is null and void, and the person who prays without ablution has out rightly committed a great sin.

WHAT SPOILS ABLUTION

Among what spoils ablutution includes:

1. Natural discharges i.e urine, gas, stool, sperm, and *madhiy*.
2. Loosing of senses either through insanity, or fainting or drunkenness.
3. Deep sleeping to the extent that one loses the feeling of awareness of voices and movement around him. If the sleep is not deep, ablution is not nullified for the reason that the Companion of the Prophet (SAW) are reported to be sleeping while sitting in the mosque waiting for the Prophet (SAW).
4. Apostacy: If one denounces his religion, automatically his ablution is nullified, should he come back to the fold of Islam, he has to perform it again.

PROCEDURE FOR PERFORMING ABLUTION I

When performing ablution you are expected to keep your kettle or any water container by your right hand side, if it is open and by the left if it is a kettle or the like. Face the *Qibla* preferably. Recite the *Tasmiyah* by saying "*Bismillah*" with the intention of performing ablution in your heart. Wash your hands to the wrist three times by pouring little quantity of water each time. You can dip your right hand into the water if you are using an open container. Rinse your mouth three times by gargling the water in the mouth. Inhale the water lightly into your nostril, then exhale it three times. The inhaling and exhaling are done three times.

After inhaling and exhaling lightly, you should now wash your face three times beginning from the forehead to the end of the chin and from one side of the ear to the other. You should not forget to comb your ears by running the fingers into them. You should wash your hands three times from the finger-tips to the elbow beginning with the right hand. It is necessary to comb your fingers by inserting other fingers into them. Rub water on your head only once, beginning from the edge of the forehead down to the end of the head and then, return the hands in the same process by rubbing from back to the beginning of the edge of the forehead. Similarly, you should rub with your wet fingers the outer and inner parts of the two ears and use the thumbs in rubbing the outer parts of the ear. Lastly you should wash the two feet from the toe to the ankle, beginning with the right then the left leg. Insert your fingers into them and rub them properly.

ACTIVITY I

1. State any three significance of *al-Wudu*'
2. Give example of natural discharges that invalidate *al-Wudhu*'
3. Explain fully the procedure for performing ablution

TAYAMMUM - DEFINITION.

Tayammum is a dry or sand ablution in the absence of water, when one is sick, in a journey or any other reasonable reason that can be accepted by *shar'*. *Salah* can be indeed performed with *Tayammum*. It has its basis from the Qur'an. Allah (SWT) the most High has stated in the Qur'an:

If you are sick or on a journey, or one of you come from a closer or you have had contact with women, and you find not water, then go to clean, high ground and rub our faces and your hands with, some of it. (Q5: 6)

SIGNIFICANCE

Now you have learnt the meaning of *Tayammum*. It is also important, you should understand the significance of *Tayammum*.

Tayammum is quite significant because Allah in His mercy always wishes to remove hardship from His servants.

CONDITIONS

It is very essential for you to understand the conditions permitting the performance of

Tayammum clearly. These conditions are:

- i. When you fall into serious sickness and cannot perform ablution or probably if you perform ablution with water such sickness may increase. It is then preferable to perform *Tayammum*. Also in a situation where you cannot afford to get water because of the severity of sickness you should then perform *Tayammum*.
- ii. When you happen to be on a journey and wish to pray and the quantity of water around is so little or not available at all, *Tayammum* should be performed.
- iii. In case of general water scarcity especially for residents in a town, where there is little quantity of water such quantity may be kept aside and *Tayammum* should be performed. Where the water becomes sufficient within the stated period of *salah*, it is advisable to repeat the *salah* with an ablution.
- iv. When you are in a state of insecurity you should perform *Tayammum*.
- v. When time is running out in case of *Janabah* you should perform *Tayammum*.

PROCEDURE FOR PERFORMING TAYAMMUM

In performing *Tayammum*, you are expected to begin with intention. The Prophet (SAW) said that every action is judged according to intention and the place of this intention is the heart. Recite the name of Allah, *Bismillah*, and then pass the two palms of each on the back of the other after striking them on earth, then rub them on your face.

Note that, *Tayammum* cannot be performed on a tiled floor or wall that is cemented. Similarly, burnt brick or any manufactured floor or wall cannot be used for *Tayammum*.

ACTIVITY II

1. Give a brief definition of *Tayammum*
2. Mention one significance of *Tayammum*
3. Mention two things that suspend *Tayammum*

SUMMARY

In this unit you learned that *Al-wudhu* is a specific act of washing (purity) with water, some specific limbs of the body in a manner specifically prescribed. The practical act of *al-wudhu* (ablution) has been also discussed. Things like Urine, gas, sperm, and *madhiy* all spoil *al-Wudhu*. *Tayammum* is a dry or sand ablution in the absence of water, when one is sick, in a journey or any other reasonable reason that can be accepted by *shar*'.

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UNIT 5: *AL-SALAH*

INTRODUCTION

The religion of Islam comprised of inner convictions and practical devotions. The inner conviction is Iman and it is the pre-requisite upon which all sincere devotions are accepted by Allah. Thus, one has to believe in all the faith in Islam as a pre-requisite for the acceptance of any worship. After, the next most important act of worship is prayer. There has never been a Prophet or a nation to which prayer has not been instituted by Allah as a compulsory mode of worship.

In this unit, detailed discussion on prayer as an act of worship in Islam will be made starting with definition through to the significance.

OBJECTIVES

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

1. The concept of *al-Salah*.
2. The modality of *al-Salah* according to the *Shari'ah*

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

DEFINITION AND BASES OF SALAH (PRAYER)

Salah is an act in which Muslim submit themselves in devotion to Allah through the recitation of *Fatihah*, *Surah*, *Ruku'u*, *Sujud* and other supplications. It also requires a Muslim to purify himself from all kinds of impurities both in soul and body before starting the prayer.

Prayer was instituted as a compulsory religious duty on Muslims in Makka just one year before the *hijrah* (migration) of the Prophet (SAW) from Mecca to Al-madinah. According to the narration of Anas (R.A) "Prayer was made obligatory on the Prophet (SAW) during His *Isra'il* and *Mi'iraj* ie (the miraculous night journey from Mecca to Jerusalem and then to heaven, that was in eleventh year of prophetic mission. The Prophet was ordered to pray fifty times daily in the beginning, and then it was gradually reduced until it reached five only. Allah said to the Prophet: "**certainly we do not change our decision on these five but you will get the (Rewards of) fifty (Prayers)**" (Transmitted by Ahmad, Al-Nisa'I and Tirmidhi).

In another *Hadith* the Prophet (SAW) is reported to have said: "**Islam is built upon five pillars: To acknowledge that there is no deity worthy of being worshipped except Allah; performance of Prayer; giving of alms (*zakah*); performance of pilgrimage; and fasting of the month of *Ramadan***". (Transmitted by Bukhari and Muslim)

Allah (SWT) says in the noble Qur'an: **"Establish regular prayers, surely the prayer is enjoined on the believers at stated times."** (Q4:103)

Verily, I am Allah; none has the right to be worshipped but I. So worship Me and perform as-Salah for My Remembrance. (Q20:14)

Guard strictly your prayers especially the middle prayer, and stand before Allah in a devout (Frame of Mind). (Q2:238)

In a *Hadith*, the Prophet (SAW) is reported to have said: **"The first thing to be assessed from the duties of believers on the Day of judgment is prayer; if it is rejected then all other devotional services will be rejected too"** (al-Tabarani). In *Hadith* two of al-Nawawi collection, angel Jibril came to the Prophet (S.AW) in human form and said: **"Tell me about Islam and the Prophet (SAW) said to him: Islam means to acknowledge that there is none has the right to be worshipped but Allah, and that Muhammad is the Messenger of Allah; pray five times daily pay poor rate, fast in the month of Ramadan and perform Hajj (pilgrimage) of you are able."** (Transmitted by Bukhari)

SIGNIFICANCE OF SALAH

The significant of *Salah* in Islam cannot be over-emphasised; it is through the observance of regular prayers, the soul is made to be in constant communication with its Creator, Allah (SWT). It is really the first step in the highest spiritual ascent. *Hadith* 38 from Al-nawawis collection has specially mentioned the value of *Salah*, thus; **"...No servant of mine draws near to me with anything I like more than that which I have laid on him as an incumbent duty. And a true servant of mine will continue drawing near to me with supererogatory acts of worship so that I may love him. Then when I love him, I am his hearing with which he hears, his seeing with which he sees, his hands with which he walks. If he asks of me, I shall surely give him and if he seeks for my refuge I shall certainly give him my shelter."** (Transmitted by Bukhari)

Prayer helps a Muslim to realize the Divine in him and urges him to be more beneficial to humanity and also makes him attain the highest degree of moral and spiritual perfection. The performance of the five daily prayers every day purifies the heart of the believers and frees them from major and minor sins. The Prophet (SAW) is reported to have expressed that in a parable. In it, the Prophet (SAW) described a Muslim who prays five times every day to be like a person who has a pond by the door of his house which he takes bath five times daily. Then he asked the Companions would there remain any dirt on his body. They replied that no dirt would remain with such a person. The Prophet (SAW) said: **"This is the same way five daily prayers purify the soul from the minor sins."**

Prayer also distinguishes a Muslim from a non-Muslim; in this respect the Prophet (SAW) is reported to have said: **"The only difference between a person (who prays) and Kufr (disbelief) is refusal to pray."**

TIMING FOR THE PERFORMANCE OF THE FIVE DAILY PRAYERS

TIMINGS:

Prayer has only been made compulsory, but their timings as well. Infact, scholars consider the timing of prayer as one of the compulsory steps of the prayer itself. Through the noble Qur'an does not explicitly state that prayer should be said at such and such times, but on different occasions, it gives indications of the different times of prayer. This is seen for example from the following verses:

Keep up prayer from the declining of the sun till the darkness of the night and the Morning recitation, surely the morning recitation is witnessed. And during a part of the night, forsake sleep by it, beyond what is incumbent on thee, May be thy Lord will raise thee to a position of glory. (Q 17:78-79)

A late Makkan verse throws further light on the times of the prayer: **“And keep up prayer in the two parts of the day and in the first hour of the night.” (Q 11:14)** The addition of the words “First Hours” of the night here makes it clear that apart from a prayer in the darkness of the night, which is spoken of in (17:78), there is also a prayer in the “First hours”, that is to say, immediately after sunset. Another basis of it (timing) is in Qur'an 4:103 which says: **“...perform as-Salah (the prayer); verily, as-Salah is enjoined on the believers at fixed hours.”** This verse indicates that every *Salah* (Prayer) has its specified time in which a believer should pray within, other wise, he commits a sin.

Considering the Quotations above, elaborations regarding the exact time for each has not been provided. This can only be seen from the sayings and practices of the Prophet (SAW).

In this line, one of the comprehensive references revealed thus: “From Abdullah (RA) bin Umar may Allah be pleased with both of them who said that the Messenger of Allah (SAW) said: **“The time for *Zuhr* prayer starts after Mid-day and continues until the shadow of a thing equals its real height, when It will be the beginning of *Asr* time until the shadow of a thing doubles its length in height, provided that the red glow did not appear from the Western horizon. The time of *Magrib* starts after sunset until the twilight disappeared completely. The time for *Isha*’ Prayer starts from then (when the twilight disappears) until the end of the first part (one third) of night, and the time for *Subh* prayer starts with the appearance of the dawn and continues thereafter until the appearance of Sun”.**

Another *Hadith* as reported from the Prophet (SAW) said: **Angel Jibril came to me twice and pray *Zuhr* and *Asr* Prayer with me. The first day he came to me very early during the period of *Mukhtar* (The Chosen time) after *Zawali* and during *Asr*, he came to me when the shadow of everything equaled its actual height. In the second day during *Zuhr* he came to me when the shadow of everything equals to its actual height and during *Asr* when the shadow of everything double their actual height. The Prophet asked Jibril why he was late, He said: “In-between the two *Zuhr***

prayers is the actual time for *Zuhr*, while in-between the two *Asr* prayers is the normal time for *Asr*.”

SUMMARY OF THE TIMES FOR THE PERFORMANCE OF THE DAILY PRAYERS

Each of the five daily prayers has a fixed time for its observance, they should not be observed before their time.

Two prescribed times within which particular prayers should be performed are:

1. *Al-Mukhtari* (The Chosen time)
2. *Daruri* (The time of necessity)

ZUHR PRAYER

Zuhr Prayer starts after Mid-day and continues until the shadow of anything equals its real height. It is time when sun passes the over head. This period is called *Mukhtari* or Meritorious time.

ASR PRAYER

The beginning of *Asr* Prayer starts when the shadow of every object equal to their actual height until the shadow of such objects double its actual height or length. This is the meritorious time of *Asr* prayer.

MAGRIB PRAYER

The time of *Magrib* starts after the disappearance of the Red glow from the Western horizon or when the sun-sets. It continuous until the twilight also disappeared (*shafaqi*).

ISHA' PRAYER

The *Mukhtar* or the chosen time or the meritorious time for *Isha'i* prayer starts from the time the twilight disappeared until the end of (1/3) of the night.

SUBH PRAYER

Subh prayer starts with the appearance of the dawn and continues until things are visibly clear from a short distance.

TIME OF CONCESSION

ZUHR AND ASR PRAYERS:

The concession times of both *Zuhr* and *Asr* Prayers moves together simultaneously. It starts when the shadow of a thing is twice equals its height and continues to sunset.

MAGRIB AND IISHA'I PRAYERS:

These also move together, starting when the twilight disappears from the horizon and continues till the appearance of the true dawn.

SUBH PRAYER

The concession time for the performance of *Subhi* prayer starts when things are visibly clear until sunrises.

ACTIVITY I

1. Mention four significance of *salah*
2. What is meant by *al-Mukhtari*
3. Discuss the concept of *al-Daruri*

NON-OBLIGATORY PRAYERS

TYPES OF NON-OBLIGATORY PRAYERS

Muslims scholars do not agree on the classification of non-obligatory prayers. According to Sambo and Higab (1974) the non-obligatory prayers are classified into two, namely: Emphatic (*Sunnah*) and supererogatory (*NawaFil*) prayers. *Minhaj_al-Muslim* (1976) classified them into **Emphatic** and **non-Emphatic *Sunnah***.

In this unit, we are going to classify the non-obligatory prayers into: Emphatic and Non-Emphatic. The former consist of *al-salah-witr*, *raka'ataa al-fajr*, *'idayn*, *khusuf* and *al-Istisqa'*, while the latter includes: *al-Rawatib*, *al-Tarawih*, *al-Duha*, *khusuf*, *tahiyat al-Majid* and *Qiyam*, *al-layl*.

Now let us consider them one after the other starting with the emphatic before the non-emphatic *Sunnah*.

EMPHATIC PRAYER (SUNNAH MU'AKKADAH)

SALAH AL-WITR (WITR PRAYER)

This is the prayer which Muslim performs in the night after *Isha'* prayer, it is one *raka'ah* which follows two others that usually go with it. The *witr* itself is emphatic *Sunnah* while other scholars regard it as *Sunnah_wajibah* that is *Sunnah* which is obligatory. The Messenger is reported to have said: **“The night prayers are two raka'at each, if one of you fears the appearance of the dawn, let him pray one raka'ah to make odd the number of raka'at he prayed before”** (Bukhari).

In another *Hadith*, the Prophet (SAW) said: **“O people who believe in the message of the Qur'an! Make things odd, for Allah is odd (He is one) and love what is odd”**

(Ahmad, Al-Tirmidhi and other Ashab al-Sunnah).

It is recommended that *salah al-witr* be preceded by al-shafa'. The *Shafi'* is two *raka'at* prayer, independent of the *witr* prayer. Each has its own intension and *salam* respectively.

Witr time is after the performance of the night prayer *Isha'* to dawn. Aisha (R.A) was asked concerning the time when the Prophet used to offer his *witr* prayer and she replied: **“Sometimes he used to perform it at the early hour of the night but sometimes towards the end of the night”**.

A person who has no hope of waking-up towards the end of the night is recommended to perform his *witr* prayer before falling asleep; but a person who hopes to wake-up toward the end of the night is recommended to delay the performance of the *witr* prayer because, doing so is more rewarding. However, if forgets to perform it, he can perform it in the morning before the *subh* prayer provided there is enough time.

RAKA'ATA AL-FIJR (DAWN)

It is a two *raka'at* prayer performed after the appearance of the dawn and before the Morning Prayer. The Prophet (SAW) strongly recommended its performance through his actions and he never neglected it throughout his life. He is reported to have said: **“The (reward) of raka'atayn al-fijr is better than (this) world and what is inside it.”** (Reported by Muslim)

In another *Hadith* he (SAW) is reported to have said: **“Do not leave (the performance of raka'atay al-fajr even if you will be given many camels”**. (Ahmad and Abu Dawud).

In *Raka'at al-Fajr*, *Surat Kafirun* and *Ikhlas* are usually recited after the *Fatiha*, and according to some scholars even if one does not recite other passages of the Qur'an beside the *Fatiha*, there is no harm; and the recitation should be silent. Ai'sha (RA) reported that the Prophet (SAW) used to perform two light *raka'ats* before the Morning Prayer, so much lightly that I would say (to myself) did he recite the *fatiha*?

In another *Hadith* it is reported that the Prophet (SAW) used to recite in *raka'ataa al-fijr: Surat al-kafirun* and *al-Ikhlas*, (Muslim).

SALAH al-IDAYN (The two eids prayers):

The *Idayn* are *eid-al Fitr* and *Al-Ad'ha*. The former takes place on the first day of the month of Shawwal indicating the end of Ramadan fasting while the latter takes place on the tenth of the Month of Dhul-Hijjah. The two eids are emphatic on all people on whom Friday prayer is obligatory. It is also recommended for slaves, travelers and women. The time is from the full noon. It is better to observe the *Fitr* prayer in its early hours so that people can have enough time to give out their *Zakah al-Fitr*. It has two *raka'ats* each, with neither *Adhan* nor *Iqamah*. The Imam leading the prayer should proclaim six *Takbirats* excluding the *Takbiratul al-Ihram* in the first *raka'ah*. In the second *raka'ah*, there are five *Takbirat* excluding the *Takbir* after rising from prostration. The recitation

of the Qur'anic verses should be aloud. The Imam is also required to deliver a sermon (*khutbah*) after observing it, unlike that of Friday which is done before.

It is recommended to take bath (*Al-Ghusl*), apply scent to one self and wear one's best clothes. One should eat before going to the eid prayer in the case of *eid Al-Fitr* but the opposite is recommended in the case of *eid Al-Adhan*. It is meritorious for the Muslim to return home through different way other than the one they followed when going to the prayer ground. It is advisable to perform the *Idayn* prayers at an open space especially at the outskirts of the town but when there is genuine reason it could be observed in the mosque. It is recommended to glorify Allah after each of the five daily prayers starting from *Zuhr* of the day *eid Al-Adhan* and last to the fourth day after.

SALATUL KHUSUF (THE SUN ECLIPSE PRAYER)

The eclipse prayer is an emphatic *Sunnah* on each responsible Muslim whether male or female. The sun eclipse is when the moon covers the light of the sun throwing its shadow on earth. Eclipse is only a natural phenomenon. The Prophet (SAW) is reported to have said: **“The eclipse of the sun or the moon is only a sign of the greatness of Allah and does not takes place for the death or survival of anybody. Whenever you see such an eclipse, hasten to pray to Allah.”** (Bukhari)

It is recommended to perform the prayer congregationally in the mosque, and its hour of performance is from the time the eclipse sets on to the time when it disappears. The prayer has two *raka'ats* and each *raka'ah* has two *ruku'u* unlike the normal prayer which has only one *ruku'u* in every *raka'a*. It is recommended to recite a long chapter like *surah Al-Baqrah* after the opening chapter (*Surah Al-Fatiha*) in the first standing; followed by another long chapter like *Surah Al-Imran* after *Al-Fatiha* of the second standing (that is after the first *ruku'u*) *Surat-Al-Nisa'* may be recited after *Al-Fatiha* of the third standing and finally *Al-Ma'idah* after *Al-Fatiha* in the forth standing. All the recitation is to be done aloud.

SALATUL ISTIQAC (THE DROUGHT PRAYER)

This form of prayer is offered when there is drought and people are seeking rain so as to sustain themselves, there animals and plants. The prayer is among the Prophet's tradition, and it is performed congregationally after which the Imam delivers a sermon. The drought prayer's recitation is to be aloud. After the Imam delivered the *khutbah* (sermon) facing the audience, then he is expected to face the *Qiblah* (direct of the Ka'aba) and turn his blanket or garment inside out; thus, putting the part of the blanket which is on the right shoulder on the left and that which is on the left shoulder on the right. The people are expected to emulate him accordingly. He is required to supplicate while standing with his hands raised-up. The (other) people should also raise-up their hands while in there sitting position. After finishing the *du'a* (supplication), the Imam and the rest of people disperse. It is also important to note that in *salah Al-Istisqa'* neither *adhan* nor *Iqamah* is required.

It is recommended for the Imam to let people know the date they are going to observe the *istisqa'* prayer and to enjoin them to repent for their sins, abstain from cheating one

another, advise for voluntary fasting and alms giving (*Sadaqah*). This is because one of the factors responsible for draught is people's disobedience to Allah ((SWT)), the law Giver.

OTHER SUPERERAGATORY PRAYERS

These are non-obligatory prayers attached to the obligatory prayers. It refers to the two *raka'at* usually observed before or after the obligatory prayers. There is no agreement between the Muslims scholars concerning the number of *raka'at* that could be offered before or after the five daily prayers because of various *Hadith* reports. However, the number should not be less than two *raka'ats*.

Majority of opinions indicate that there are two superegatory prayers before and after *Zuhur* prayers. The *Asr* prayer has two *raka'ats* of superegatory prayer before it but not after; while the *Magrib* prayer has at least two *raka'at* after it but not before it. The *Isha'* prayer may have two *raka'at* before and after it. Thus, altogether we have ten *raka'ats* in a day and night. This opinion is based on the saying of Ibn Umar (R.A): "I have maintained (the observance of) ten *raka'ats* from the Prophet (SAW)."

The recitation of the Qur'anic verses in all the day-light *Nawafil* prayers is done silently in the same pattern with the recitation in the obligatory prayers.

SALAH AL-TARAWIH (SPECIAL RAMADAN PRAYER)

This is a prayer which is performed in the month of Ramadan by Muslims (men and women), after the *Isha'* prayer until the end of the month. There are various reports concerning the required number of *raka'at* in *Tarawih* prayer, but the famous is ten excluding *witr* prayer. It has been reported from A'isha (R.A) that: **"The Prophet (SAW) did not exceed ten *NawaFil* *raka'ats* either in *Ramadan* or in other months."**

The recitation is done aloud in *Tarawih* prayer, and can be performed collectively for individual but the former preferred. To illustrate its significance to the Muslims, let us consider the report of Abu Hurayrah in which he said: The Prophet (SAW) said: **"He who performs the tarawih prayer faithfully and devotedly to Allah, Allah may forgive his previous sins (Bukhari)."**

SALAH AL-DUHA (The Morning Prayer)

The mid-morning prayer is two *raka'ats*, and its time is from the full sunrise to some moment before the noon. Abu Hurayrah reported that: **"The messenger of Allah (SAW) advised me to maintain the performance of three things: The fasting of three in every month, *Al-Duha* (i.e. the mid-morning prayer) and performing the *witr* prayer before I sleep."**(Bukhari and Muslim) "

THE MOON ECLIPSE PRAYER

It is two *raka'ats* prayers, and is observed when there is moon eclipse. Its time is from the occurrence of the moon eclipse until it is over. According to some scholars it is better

to be observed individually while others say it has to be the same with that of the sun eclipse prayer. The recitation required is to be done aloud. The two *raka'at* prayer may be repeated until the eclipse is over. The believers are enjoined to keep themselves busy glorifying and praising the Lord as well as supplication to Allah to bring the eclipse to an end.

TAHIYYAT *al-MASJID* (PRAYER ON ENTERING THE MOSQUE)

It is a two *raka'at* prayer performed whenever a person enters the mosque before he sits according to some Juristis. The *Tahiyat Al-Masjid* could only be observed in the mosque within the period in which *Nawafil* prayer is lawful. The Prophet (SAW) is reported to have said: **“whoever among you enters into the mosque, should not sit until he performed two raka’at” (Bukari and Muslim).**

QIYAM *al-LAYL* (NIGHT VIGIL)

At least the minimum of two *raka'at* may be performed preferably during the last one third of the night. Its performance is meritorious in the sight of Allah, as indicated in the following verse: **“Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allah’s Cause) out of what We have bestowed on them” (Q 32:16).**

Mu’adh b. Jabal narrated that the Prophet (SAW) said to him: **“May I show you the gates of goodness? (They are): Fasting is a screen from hell; as-Sadaqa extinguishes (removes) the sins, as the water extinguishes the fire; Standing in salah by a person during the middle part of a night. Then Prophet (SAW) recited the verse: ‘Their sides forsake their beds....’ (Q 32:16) (Abu Dawud and Tirmidhi).”**

ACTIVITY II

1. List any four non-obligatory prayers
2. Explain the two terms: *Salah al-Khusuf and al-Husuf*
3. What is the minimum number for *Qiyam al-Layl*?

SUMMARY

In this you learned that *Salah* is a practice in which Muslim submit themselves in devotion to Allah through the recitation of *Fatihah*, *Surah*, *Ruku’u*, *Sujud* and other supplications. The time for the performance of each *salah* were thoroughly explained, that is *al-Mukhtar* which is the chosen time and *Daruri* the concession time. Non-Obligatory prayer has been also discussed.

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UNIT 6: AL-SALAH II

INTRODUCTION

You have studied the concept of *al-Salah* in Islam, which is the greatest act of devotion; expressing a sincere belief in Allah, His Messenger, the teachings of the scripture and life after death. In the acts of *al-Salah*, a believer praises the glory of the Creator of all creations in the Heavens and the Earth. The prayer has obligatory acts and recommended acts of worship, all that will be discussed below.

OBJECTIVES

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

1. Explain the obligatory, necessary and recommended acts of prayer
2. Explain the wisdom behind congregational prayer
3. Explain the two *sujud* of *Ba'adi* and *Qabli*

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

THE OBLIGATORY ACTS OF PRAYER

The obligatory acts of prayer are fourteen in number, though some say they are fifteen including when the time falls due for it. The remaining fourteen acts are as follows:

1. Intention (*Niyat*): This is to intend the performance of salah as a compulsory duty in the heart at the time of *Takbiratul Ihram*. You may not need to utter anything with your mouth. The Prophet said "All actions are judged based on their intention".
2. *Takbiratul Ihram*. This is the first saying of *Allahu Akbar* as one brings down his hand from the level of his ears after the *Iqamah*. This act is considered the key to the prayer by Prophet (SAW).
3. The standing for the saying of *Takbiratul Ihram* is also compulsory according to the practice of the Prophet unless one is conditioned by circumstances.
4. The recitation of *al-Fatiha* (opening chapter of the Qur'an). No prayer is valid without it according to the Prophetic saying. In congregation however if the Imam reads aloud, the followers are required only to listen otherwise they recite too if it is done silently by the Imam.
5. Standing for the recitation of *al-Fatiha*. This has the same condition with number three above, unless under certain circumstance. The Prophet (SAW) said to his grandson, Hussayn: **"Pray standing. If you cannot, do it sitting and if you cannot, then do it lying."**
6. Bowing (*Ruku'u*)
7. Rising from Bowing
8. Prostration (*sujud*): This act demands one to prostrate himself with his fore-head, nose, knees, toes and the two palms.

9. Rising from prostration
11. Sitting for *Taslim*.
12. Composure (*Tumaninah*). This is maintaining the proper posture in each of the steps and stages of prayer.
13. Uprightness (*I'tidaal*): In this, the worshippers is required to be upright in standing position after rising up from bowing before the prostration and perfectly calm between the two prostration.
14. Performing the acts of prayer in their sequential order (*Tartib bayn Al-faraid*) without skipping or advancing any compulsory act of the prayer.

THE NECESSARY ACTS OF PRAYER

The necessary or *Sunnah* acts of prayer are those acts which if one omits is required to amend his prayer by one of *sujud* of forgetfulness (*Qabli* or *Ba'adi*) without performing the omitted act if it is not compulsory. In the case of the compulsory acts, one has to perform them and at the same time perform *sujud Al-Ba'adi*. You will learn about this in more detail in a subsequent unit to come.

The *Sunnah* steps are as follows:

1. Recitation of a chapter (*surah*) or passage from the Qur'an besides *Suratul Fatihah*.
2. Standing for the recitation of the *Surah* or passage.
3. Reciting aloud the *Fatihah* and *surah* in the first *Raka'ats* of *magrib* and *Isha'* prayers, and in all the *Raka'ats* of *Subh* prayer. *Juma'at* prayer and that of the droughts and night *Nawafil* prayers are also to be done aloud.
4. Silent recitation in the last *raka'ats* of *Magrib* and *Isha'* prayers are also *Sunnah*.
5. The saying of *Allahu Akbar* (Allah is the Greatest) at every point of activity is sunah except *Takbiratul Ihrami*. This is compulsory.
6. The saying of *sami'allahu Liman Hamidan* (Allah hears those who praise him) is also *Sunnah*.
7. Listening to the Imam while reciting aloud is also *Sunnah*.
8. The recitation of the first *Tashahhud*.
9. Sitting during the recitation of the first *Tashahhud*.
10. Recitation of the last *Tashahhud*.
11. Sitting for the recitation of the last *Tashahhud*
12. *As-salah Ala Annabiy* (Praying for Allah's blessings on the Prophet).
13. Terminating the prayer aloud by the saying of *Taslim*
14. Saying of *Taslim* silently towards the direction of the Imam.
15. Saying of another *Taslim* silently to the left if there is anybody by your side.

THE RECOMMENDED ACTS OF PRAYER

The recommendation acts of prayer are many, only the following will be highlighted in this unit. Whatever is not here, you should consult other *fiqhu* books for more details.

1. Raising the two hands to the level of the ears at the beginning of *Takbiratul Ihram*.
2. Silent recitation behind the Imam where he reads silently.

3. Reciting long chapter or passages from the Qur'an in *Subhu* and *Zuhr* prayers.
4. Reciting short chapters or passages in *Asr* and *Magrib* prayers.
5. Medium recitation of *Surahs* or *Ayats* in *Isha'i* prayers.
6. Making the first *raka'ah* longer than the second.
7. Making the first of *tashahhud* shorter than the second.
8. The saying of *rabbana walakal hamd* after the saying of *Sami' Allahu Liman hamdahu*.
9. *Tasbih* (glorification of Allah) during *Ruku'u* and *Sujud*.
10. Saying *Ameen* immediately after *Fatihah*. Imam should however not say so where he reads about but should allow time for the followers to say.
11. Placing the two palms on the two knees during the *Ruku'u*
12. Going down with hands first before the knees during *sujud*.
13. Placing the two palms on the thighs during *Tashahhud*.
14. Getting up with the knees first before the hands from *sujud*.
15. Keeping the knees and the arms apart during *sujud*.
16. Placing the hands on the ground adjacent to the ears in *sujud*.
17. Starring at the point of *sujud* during *salah*.
18. Saying the *Taslim* to the right.
19. The recitation of *Qunut* silently after the recitation of a chapter or verse of the Qur'an in the second *Raka'ah* of *Subhu* prayer.
20. Supplication after *Tashahhud* with any lawful *Du'a*.
21. Saying of *sunhanal-lahi, Wawal-hamdulillah- Allahu Akbar*. Thirty three times each and closing with *la'ila ha illallahu wahdahu lasharika lahu lahul mulk wa lahul-hamdu wa huwa ala kulli shay'in Qadir* after *salah*.

ACTIVITY I

1. Of what importance is the knowledge of compulsory, necessary and recommended acts of prayer?
2. What is the position of prayer that lacks any obligatory acts?
3. Briefly state any three compulsory acts of prayer.

NULLIFIERS OF SALAH

THINGS THAT NULLIFY SALAH

The nullifiers of *salah* are many, they include hissing, and laughing, also turning ones back against the *Qibla*. Others include deliberate omission of any act of prayer; similarly, failure to perform *sujud al-Qabli* or *Ba'adi* in its place vitiates one's prayer. Furthermore, abandoning any of the conditions that govern the performance of *Salah* correctly nullifies ones prayer. These are divided into four and they are:

- i. **Islam:** If a person denounces his religion either by his action or otherwise, his prayer is nullified.
- ii. **Purification:** As it was already mentioned in the introduction, *Salah* will never be accepted without ablution or purity either for the body or dress. Once you remembered any impurity in you during *Salah* the *salah* is nullified. Any filth

that goes out from the two private parts of an individual vitiates *Salah*. These include urine, madhiy, wadiy, maniy etc. In short, whatever spoils one's ablution spoils the prayer as well.

- iii. **Covering of the body:** For male, they must cover from their navel to the knee, while females are to cover all their body except where it is allowed. Leaving any part of the body open while praying nullifies *salah* except in special cases.
- iv. **Facing *Qibla*:** Facing another direction beside the *Qibla* spoils one's prayer.

SALAH al-JAMA'AH (CONGREGATIONAL PRAYER)

THE POSITION AND BASES OF CONGREGATIONAL PRAYERS IN ISLAM

Salah al-Jama'ah: (The Congregational Prayer) is a prayer by a group of people together. It is an emphatic *Sunnah* for the believers to perform the five daily prayers in congregation. Many *hadiths* of the Prophet (SAW) testify to the significance of congregational prayer, Ibn Umar reported that the Prophet (SAW) said: ***"The congregational prayer is twenty-seven times better than the prayer of one man"*** (Bukhari and Muslim). In another *hadith*, Abu Hurayrah reported the Prophet (SAW) saying: ***"Ones prayer congregatinally is twenty five times better than his individual prayer either at home or in the market..."*** (Bukhari)

One could benefit from the merits of congregational prayer if he is lucky to join the congregation before the Imam rises up from the *ruku'u* of the last *raka'ah*. This shows that one has missed congregational rewards if he does not get a *raka'ah* with the Imam and the greater the number of people performing the congregation the more pleasing is the *salah* in the sight of Allah, the Most High.

It is better to perform the congregational prayer in the mosque where available. Concerning going to the mosque, the Prophet (SAW) is reported to have said: ***"The people with the greater reward in prayer are (those who come from) far away from the mosque..."*** (Reported by Muslim) This means putting more effort in going to mosque is better than praying at home. This does not however suggest the need to ignore a mosque which is nearer in preference to a distant one. Women can also attend the congregational prayer on the condition that they appear in a decent manner required by the *Shari'ah*. On the other hand, men should control their gaze not to embarrass the female worshippers. The Prophet (SAW) is reported to have said: ***"Do not prevent the (female) servants of Allah from attending the mosque."*** (Ahmad, Abu Dawud) This means that women who wish to attend congregational prayers in the mosque should not be prevented as long as they appear in the manner approved by *Shari'ah*.

However, the practice of the Mothers of the Faithful, that is the wives of the Prophet (SAW), indicated that it is better for women to observe their prayers at home. This is probably not unconnected with some of the general weakness normally associated with women.

The Imam (prayer leader) is enjoined to make his recitation of the Qur'anic passages

moderate. Abu Hurayrah reported that the Prophet (SAW) said: **“Whenever anyone of you lead people in salah let him be moderate because there are certain people who are weak and old among them, but if one is praying along then let him recite longer passage as he wishes”** (Transmitted by six compilers of Hadith).

Sahaba may Allah have mercy on them, used to perform all their prayers congregationally unless when there is a strong reason that prevented them. It has been observed and reported that, sometimes *Sahaba* visit their counterpart who missed congregational so as to show their grief for what he has lost. It has also been noted that most of the *Sahabah*'s clothes wear out from the side of the shoulder because of rubbing the shoulder of one another in the lines during congregational prayers.

***AL-MASBUQ* (Late comer) AND *AL-ISTIKHLAF* (Representation)**

Al-Masbuq is the person who missed some part of the congregational prayer but is lucky to have got the minimum of one *raka'ah*.

He is required to continue following the Imam in all the remaining acts of *Salah* from the time he joined him until the *Imam* says the *Taslim*. But the *Masbuq* should not say the *Taslim*; rather, he should stand-up to complete the part of the prayer with regard to the recitation (*Al-Qira'ah*).

However, his movements such as standing, sitting etc in the prayer which he is now completing is required to follow the prescribed sequence of a normal *Salah*.

Al-Istikhlaf (representation): This is the system or process through which the Imam appoints someone among the followers (*Ma'mun*) to complete leading the prayer while he withdraws. Some of the conditions that necessitate appointing such a representation from among the followers to complete the prayer are as follows:

1. If the Imam remembers during the prayer that he is in a state of either major or minor impurity.
2. If something occurs that spoils the Imam's ablution in the course of the prayer.
3. When something happens to the Imam which does not allow the Imam to continue leading the prayer such as sustaining an injury, stomach ache, etc.
4. When the Imam experiences nose bleeding during the prayer.

In any of the above conditions or similar conditions not stated here the Imam is allowed to appoint any of his followers praying directly behind him to represent him and complete the prayer by drawing somebody with his hand to replace him. However, the new Imam who takes over from the first Imam must take a fresh intention of leading the congregation for the completion of the prayer unlike in the case of the first Imam who is not required to intend specifically for *Imamah* (leading in prayer). It has been reported that Umar (R.A) delegated Abdul-Rahman B. Awf to complete *Subh* prayer when he (Umar) was seriously injured. It was also reported that Ali b. Abitalib (R.A) appointed someone to complete the prayer when he had nose bleeding during a certain *salah* (Bukhari).

SUJUD AL-SAHW (PROSTRATION FOR FORGETFULNESS): QABLI AND BA'ADI

DEFINITION AND BASES OF SUJUD AL-SAHWI

Sujud al-sahwi refers to the two prostration required to be performed by the worshippers to rectify certain acts of omission or commission in his prayer as the case may be. The prostrations to be performed by the person concerned before or after *Taslim* depend on whether they were necessitated by omission or commission of certain acts in the *salah*.

The prostrations required before or after the *taslim* are known as *sujud al-Qabli* and *sujud al-Ba'di* respectively. The prostrations of *Qabli* are performed immediately after the last *Tashahhud* before saying the *taslim*. After performing the *sujud al-Qabli*, you are required to repeat another *tashahhud* and then terminate your prayer by saying the *Taslim* which signifies the completion of the *salah*. On the other hand, the *sujud al-Ba'di* is performed after the *taslim*. After performing the *sujud al-Ba'di*, you are to recite *tashahhud* again and then terminate the prayer with *Taslim*.

The performance of *sujud al-sahwi* is based on a number of Prophetic traditions. It has been reported that, the Prophet (SAW) said: **“I am but a human being; I may forget as you may, if I do remind me.”** In another *Hadith* Abu Hurairah is reported to have said: **“The Prophet (SAW) led us in one of the noon prayers (*Zuhr* or *Asr*). He said the *Taslim* after the two raka'ats only and then one of the Companions called Dhul-Yadayn asked the Prophet (SAW) whether he forgot or the prayer was shortened. He replied; neither of the two. The Prophet (SAW) asked is what Dhul-yadyan said correct? We replied in affirmative. Then, the Prophet (SAW) stood up and completed the remaining two raka'at with us after which he performed *sujud al-Ba'adi*.”** (Bukhari and Muslim)

CASES REQUIRING SUJUD AL-QABLI OR BA'ADI

The *sujud al-Qabli* is required for omitting certain acts in prayer while *Ba'adi* is for adding something in prayer. The general rule is that *Qabli* is required in all cases linked with omissions only or commission and omission together in a given prayer, while *Ba'adi* is required in all cases associated with commission only. However, in this sub-unit, we are going to base our discussion on *sujud al-sahwi* according to the views of the Maliki School of law.

Whoever, omits an obligatory steps in his prayer, he is required to amend it by repeating the act after which he performs *Sujud al Ba'adi*. *Sujud al-sahwi* is not required for omitting any recommendable steps after which he performs *sujud al-ba'adi* (*Mustahabbat*) of the prayer. This shows that *sujud al-sahwi* is only required in case of omitting an emphatic *Sunnah* steps of the prayer; adding unnecessary utterances or actions unintentionally; and when a person praying falls in doubt as to whether he has performed a certain action or not.

The omission of emphatic *Sunnah* steps of the prayer which requires *sujud al-sahwi* are eight according to the author of *Iziyyah* and they are as follows:

1. Recitation of Qur'anic verse beside *al-fatihah*.
2. Loud recitation where it is required loudly.
3. Silent recitation where it is required silently.
4. Two or more *Takbirat* beside the *takbira Al-Ihram*.
5. The saying of *Sami Allahu liman hamidan*, after rising up from the *ruku'u*, twice or more.
6. The first *Tashahhud*.
7. Sitting for the *tashahhud*
8. The last *Tashahhud*.

Sujud al-sahwi is not required for unintentionally uttering little speech which does not vitiate prayer. The same rule is applicable in the case of adding some negligible actions un-intentionally, which do not spoil the prayer. A *ma'mu* who omits a *Sunnah* step which requires prostration of *sahwi* while paying behind the Imam should not perform the *sujud al-sahwi*.

On the other hand, omissions or a commission by the Imam in the prayer affects the followers (*Ma'mu*) who pray behind him. The *Masbuq* therefore, must observe the *sujud al-sahwi* performed by his Imam even if the mistake was committed by the Imam in the *raka'at* missed by him (*Masbuq*) provided he gets one *raka'ah* with him; otherwise, it is not binding on the *Masbuq*. If the Imam performs *sujud al-Qabli*, all the people praying must follow him after which the *Masbuq* stands up without saying the *taslim* to complete the remaining parts of his prayer. However, if the Imam performs *sujud al-Ba'adi*, the *Masbuq* should not follow him. The *Masbuq* in this case is required to stand-up and complete what remains of his prayer and then say the *Taslim* after which he also, perform the *sujud al-Ba'adi*. So if the *Masbuq* mistakenly follows the Imam in performing *sujud Al-Ba'adi* then his prayer has become invalid.

If one forgets to perform *Sujud Al-Qabli* and remembers after the *Taslim*, he can perform *sujud Al-Ba'adi*, if there is no wide gap between the *Taslim* and the time he remembers, otherwise such a prayer becomes invalid. If a person forgets to perform *sujud Al-ba'adi* he can perform it at any time he remembers even if it is a year.

ACTIVITY II

1. Mention any four emphatic *Sunnah*
2. Explain the position of *Salah al-Jama'ah*, and its merits over the individual prayer
3. state minimum number of people that can pray congregationally

SUMMARY

You learned in this unit that there are acts in *Salah* which are compulsory, while others are recommended. The knowledge of these acts cannot be over-emphasized, for it makes ones prayer sound and acceptable before Allah. Missing one or more obligatory act in prayer invalidates the *Salah*, and there is no way to amend it except to repeat the act then performing the prostration of forgetfulness i.e. *Sujud al-Sahw*. Moreover, missing any of the emphatic *Sunnah* or more than one ordinary *Sunnah* will also require *sujud al-Sahw*. The nullifiers of *Salah* include Urine, gas, eating etc; the unit also extended further to

discuss congregational prayer and its position in Islam. Other cases related to *al-Masbuq*, *al-Istikhlaf* as well as many other related issues were thoroughly discussed.

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UNIT 7: CONSOLIDATION

INTRODUCTION

In this unit, the main topics of discussion will be related in a summary form. The brief discussion will remind you about the concept of *Iman*, expecting you to remember the details; then *al-Taharah*, followed by *al-Salah* and comparative religion.

OBJECTIVE

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

1. Explain in a summary form the concept of *Iman*.
2. Explain *al-Taharah* and the concept of *al-Salah*
3. Explain Islam, Judaism and Christianity

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

IMAN

Iman in Islam teaches the unity and oneness of Allah as the basis of *Iman*. The entire belief system is based on this fact. The unity of Allah affects belief in *Uluhiyyah Rububiyyah* and *Siffat*. Prophets were sent by Allah to guide people into straight path. They had conveyed their message to mankind. These messages brought by them are contained in the revealed Books sent to them. It is part of the *Iman* believing in Angels as special creatures of Allah who are not His daughters but rather His slaves. According to what you studied, there will come the last Day when all forms of life on it will lease. You should therefore believe in that, you should also believe in the concept of reward and punishment. The unit also discussed the concept of *Shirk* and its implications; you learnt that *Shirk* is of two types, Greater *Shirk* which excludes completely from Islam, and Lesser *Shirk* which involves doing some acts of *Ibadat* in order to gain people's praise.

ACTIVITY I

1. Give any two attributes of Angels which differentiate them from Humanbeings?
2. What is *Shirk al-Akbar*?
3. What is the Duty of the Prophets?

TAHARAH

Pure water is a type of water that is pure in its self and it purifies other kind of water. It is type that is clean and free from smell taste and colour. Pure water consists of water found in the pump, river, sea and rainfall. Allah explained that 'And We sent down from the sky purifying water'. Any water that is mixed up with foreign substances such as soap, oil etc; cannot be used for purification. There are two kinds of impurities namely: major and minor impurities. The major ones include *Maniy*, *Wadiyy*, Menstrual blood and confinement of blood. The minor include urine, gas, excrete etc. To perform bath of purification, clean water is required. The private part should first be washed then the head which should be properly rubbed and combed with fingers. Other party of the body should be washed beginning with the right part of the body then the left part. *Al-Wudu* ' is an act of cleaning some specified parts of the limbs in preparation for spiritual activities

such as *salah*, *Tawaf*, Qur'anic recitation etc. the washing of the face, hands to the elbows, rubbing of the hair and washing of the feet are obligatory parts of *wudu'* *Tayammum* is performed with sand. It is an intention to purify a person. It is performed in place of water ablution. When person is sick or on journey or he is in state of impurity and could find water he should perform sand ablution. Urination, excretion, release of bad air, *Maniy Madhiy* etc, vitiate ablution and *Tayammum*. Similarly, unconsciousness like fainting, alcoholism etc, vitiate ablution and *Tayammum*.

PRAYER

Prayer (*salah*) is a special form of worship composed of the recitation of the Qur'an verses, glorification of Allah and specifically prescribed actions. It is started with *Takbir* and terminated with *Taslim*. Prayer is one of the five pillars of Islam. The obligatory prayers are five in number and each has two prescribed time for its performance, which is the *Mukhtari* and the *Daruri*. Each of the obligatory prayers has its *fara'id*, *sunan* and *mustahabbat* steps. You are always advised to offer your daily *salah* in congregation.

ASSIGNMENT

1. Why Allah sent Messengers to people?
2. Mention three differences between Islam and Christianity

SUMMARY

- *Iman* involves believing in Allah, His Angels, His Messengers, His revealed Books, Day of resurrection and *al-Qadr*; then acting in accordance with the teachings of Islam.
- *Taharah* means purity of the body, and the purification of the body is done either with water or Earth. These two items are used in many things such as purification, *wudu' Ghusl* etc.
- Prayer (*salah*) is a special form of worship composed of the recitation of the Qur'an verses, glorification of Allah and specifically prescribed actions. It is started with *Takbir* and terminated with *Taslim*. Prayer is one of the five pillars of Islam.
- In comparative religion, discussion and comparative analysis were made on Islam, Judaism and Christianity; and that the Prophets of Allah never relinquish their mission in spite of the hostilities and persecution of their people.

MODULE 2: AL-QUR'AN, HADITH AND MORAL TEACHING

UNIT 1: TAJWID I

INTRODUCTION

In this unit, you will learn the revelation and recitation of the Qur'an. The simple history of recitation for the glorious Qur'an begins from the generation of the prophet (SAW) then the period of *khulafa-ar-Rashidun*. The seven modes of reciting Qur'an will also be discussed in detail; identifying authorities in the recitation of the Qur'an.

OBJECTIVES

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

1. Explain the seven mode of *Qira'at* of the Qur'an
2. Explain the prominent *Qurra'* and their students
3. Explain the prominent *Qurra'* of *Kufa* and their students

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

QIRA'AH DURING THE TIME OF THE PROPHET (SAW)

The glorious Qur'an was revealed to the Prophet (SAW) in a piecemeal within twenty three years in clear Arabic language and in the dialect of the Quraysh among whom he was born and brought up. The Prophet (SAW) used to recite to his Companions immediately a portion or *Surah* of the Qur'an that was revealed to him by Angel Jibril (AS). His Companions used to commit it to memory. Some of the personalities assigned by the Prophet (SAW) to write down the revelations were: Zayd B. Thabit, Uthman B. Affan, Ali B. Abi Talib, Ibn Mas'ud and Ubayy B. Ka'ab.

The message was a revelation of Allah, which is called *al-Wahy*. Allah (SWT) says: **“It is not fitting for a man that Allah should speak to him except by revelation or from behind a veil, or by sending a Messenger to reveal with Allah’s permission the Message of Allah; for He is Most High, Most Wise.” (Q 42:51)** The revelation is by sending Jibril (AS) to Muhammad (SAW), who learned the message of Qur'an word by word. There are one hundred and fourteen *Surahs* of which those revealed in Makkah were organized into *Makkan Suwars*, and those revealed in Al-madinah were called *Al-madinahh Suwars*. In nineteen *Surahs*, there are *Fawatih al-Suwar* at the beginning of each *Surah*. Compilation of Qur'an was formally done under the administration of Abubakar and Uthman b Affan.

It is confirmed that the Prophet (SAW) used to recite the Qur'an with Jibril (AS) once in a year in the month of Ramadan. But in the year in which he (The Prophet) died, they met twice for such recitation. He also taught his Companions the recitation of the Qur'an word by word, *ayah* after *ayah* and *surah* by *surah* according to the present arrangement

of the Qur'an. Some of the Companions during the life time of the Prophet committed the whole of the Qur'an to memory while some memorized more than half and some had few *suwar*. The Prophet (SAW) used to ask the *Sahabah* to recite the Qur'an to him.

The recitation of the Prophet (SAW) according to *ahadith* was very distinct. He made each letter clearly and observed the pause at the end of each ayah when reciting the Qur'an. He was not only fond of reciting the Qur'an himself but loved to listen to others doing so in a melodious voice and commended their endeavors. He even emphasized that the recitation should be distinct. It was therefore the divine ordinance that established the recitation of the Qur'an with *Tajwid*. The Qur'an, the Muslims agree was revealed in the dialect of the Quraysh, but when, towards the close of the Prophet's life, people from different Arabian tribes accepted Islam in large numbers. It was found that they could not pronounce certain words in the dialect of the Quraysh, being habited from childhood, to their own dialects. It was then the Prophet (SAW) allowed and taught them to pronounce a word according to their own peculiar dialect because words in other dialects convey more or less the same sense. A good example is what is reported from Umar B. Khattab. It is narrated that he heard Hisham B. Hakim B. Hizam reciting *Surah al-Furqan* not in the dialect he was taught by the Prophet (SAW). He then seized him by the collar and pulled him to the Prophet (SAW). The Prophet (SAW) approved the recitations of both Umar and Hisham and said that "The recitation of the Qur'an was revealed in seven dialects. Therefore recite that which is easy for you".

After the passing away of the Prophet (SAW), his Companions started teaching the recitation of the Qur'an orally as they heard it directly from him. Quite a number of his Companions were frequently mentioned in tafsir and books of recitations as prominent authorities. Those mentioned among the Muhajirin (emigrants) are:

The first four rightly guided caliphs, Sa'ad B. Abi Waqqas, Talhah, Ibn Mas'ud, Hudhafah, Salim, Abu Hurayrah, Abu Musa al-Ash'ari and Abdullahi B. Umar. Others were Ibn Abbas, Ibn Amr B. Al-As, Abdullahi B. Al-Sa'ib al-Makhzumi and bn al-Zubayr. Others among the wives of the Prophet were Aishah, Hafsa and Umm Salamah. Those mentioned among the *ansar* (helpers) were: Zayd b. Thabit, Ubayy b. Ka'ab, Mu'adh b. Jabal, Abu al-Darda, Anas b. Malik and Muajim b. Jariyah.

RECITATION IN THE TIME OF THE FIRST THREE CALIPHS:

The Prophet (SAW) himself sent Governors to the different parts of the newly established Islamic states and gave them assignment which included the teaching of the Qur'an. During the time of the subsequent rightly guided *Caliphs*, Islam spread with remarkable speed and a large number of people of different languages and cultures embraced Islam; this necessitated the spread of *Qurra'* of repute with the task of teaching the Qur'an in different parts of the Islamic states. These *Qurra'* were fully aware of the approved dialects regarding the recitation of some words of the Qur'an and they instructed the people based on this approval. The new converts to Islam, however, were neither familiar with the Arabic language nor its dialects. As a result some confusion developed between the people of Syria and Iraq especially among the Muslim army fighting in Arzarbayjan and Armenia in the recitation because of dialectical variations. In order to arrest this situation, the need was strongly felt to unite the people on one standard text with special reference to the Quraysh dialect.

The third rightly guided caliph, Uthman b. Affan, accomplished this important task by appointing a committee of four distinguished reciters of the Qur'an and making available to them the copy of the Qur'an collected by Zayd B. Thabit during the time of the first

caliph Abu Bakr. The Muslim Ummah (community) was officially informed about the terms of reference of the committee. It was indeed an extremely important attempt and was accomplished with piety, honesty, caution, meticulousness and consultation with the *huffaz* (those who committed Qur'an to memory) and the available written documents. With the *Ijma'* (consensus) of the Companions, officially authorized copies were sent from the capital city Medina to different provinces of the Islamic state together with *Qurra'* so that no ambiguity should remain in the recitation of the Qur'an thereafter. It is known that the authorized copies of the Qur'an sent to different provinces during the caliphate of Uthman did not have diacritical marks, vowels or tones. That made it easy to have room for all the seven dialects. Some of the *Qurra'* for instance recite the word:

بشرا، ففتبتو، as ففتبتو
ما تنزل as ما تنزل and نشرا as ما تنزل

These ways of recitations, as indicated above, were not based on independent judgement of the *Qurra'* but on the *mutawatir* (continuous) report transmitted from the Prophet (SAW), and that *Hadith* was known by the Companions long before the standard copies of the Qur'an were written during the caliphate of Uthman. Another example was the report in which al-Asma' asked Abu Amr one of the seven prominent *Qurra'* and an Imam of language and grammar. In the report Abu Amr was asked about a phrase in two verses, in *surah al-Saffat* giving the history of Ibrahim (AS) resembling, each other, the phrases are وتركنا عليه.

“*Wa tarakna Alayhi* (Q 37:108) and وتركنا عليه

Barakna Alayhi (Q 37:113) Al-Asma concluded: “How could the differences be known, after all they have the same shape” Abu Amr answered, “That could be known from the recitation of the *Salaf* (predecessors).

SEVEN MODES OF *QIRA'AT*:

The *huffaz* who transmitted the Qur'an orally from the Prophet (SAW) reported to the *Tabi'un* the knowledge of *qira'ah* they learned. They imparted to them not only the *suwar*, verses and words of the Qur'an; but even the vowels and quiescent. Some of the *Tabi'un* became authorities in their centres, teaching people how to recite the Qur'an word by word and *ayah* by *ayah*. Some who became prominent in Medina, were Abdullah b. ayyash b. Abi Rabi'ah al- Makhzumi, Abd al-Rahman b. Hurmuz al-A'raj, Said b. Almusayyib, Urwash b. al-Zubyr, Yazid b. Ruman, Abd al-Rahman b. al-Qasim b. Muhammad b. Abu Bukr, Ibn Shibah al-Zuhri and Umar b. Abd al-Aziz.

Those in Makkah were Mujahid b. Jabir, Dirbas, a client of Ibn Abbas “Ata” and Tawus. Those in Kufah include Zirr b. Hubysh, Alqamah, al-Aswad b. Yazid, Masruq b. al-Ajdar, Abu Wa'il, al-Harith B. Qays and Amr b. Ibn Shurahbil; they were all disciples of Ibn Mas'ud. While Abu Abd al-Rahman al-Sulami ‘Abdullahi b. Habib, who was the first to teach recitation of the Qur'an in Kufah, was a disciple of Uthman b. Affan. The authorities in recitation that appeared in Basrah were al-Hasan al-Basri, Ibn Sirin, Qatadah, Yahaya b. Ya'amar, Nasr b. Asim and Abdullahi b. Abi Is'haq al-Hadrami. The reciters of Syria were al-Mughirah b. Abi Shihab al-Makhzumi, a disciple of Uthman b. Affan, and Khalid b. Sa'id, a student of Abu al-Darda.

The successors of the *Tabi'un* multiplied in each centre of learning. In the course of time, the approved authentic text of the Qur'an was accepted by Muslims the world over and

the recitation of the Qur'an in approved dialects confirmed as an important science of the Qur'an. The seven prominent *Qurra'* who were the authority during their time in the recitation of dialectical variations of some words of the Qur'an were: Nafi' (d. 169), Ibn Kathir (d. 120), Ibn Amir (d.118), Abu Amr al-Ala' (d. 153) Asim (d.127), Hamzah (d. 156) and al-Kisa'i (d. 189).

You should be careful not to make any unnecessary association between the seven celebrated *Qurra'* and the seven dialects. Neither did the *Qurra'* strictly adhere to one specific dialect nor were each of them able to recite all the words of the Qur'an in each of the seven dialects. But all of them selected some approved dialects for the recitation of some words of the Qur'an.

THE PROMINENT *QURRA'*- AND THEIR PROMOTERS

1. Nafi b. Abdurrahman B. Abi Nuaym al-Madani (died 1 A.H. /785A.D.) was one of the seven prominent authorities on *qir'ah*. Nafi was a client Ja'awnah b. sha'ub Aljaythi. He was originally from Isfahan. He was a black skinned graceful and generous person possessing good moral qualities.

Nafi studied Qur'an under seventy *Tabi'un* and provided leadership in *qirra'ah* for seventy years. He promoted faithfully the *qira'ah* of Al-madinahh by following the tradition of his predecessors in the field. He had a good command of the Arabic language and was knowledgeable about the factors which led to the variation in the *qira'ah*.

Nafi mentioned five men of distinctions from whom he learned *qira'ah*. They were Abu Ja'afar Yazid b. Qaqah, Abu Dawud Abdu al Rahman b. Hurmuz al-Araj, Shaybah b. Nasah abu Abu Abdullah Muslim B. Jundab and Abu Rawh Yazid B. Ruman. The above five *Tabi'un* (plural of *Tabi'i* mentioned above) learned from Abu Hurayrah, ibn Abbas and Abdullah b. Abi Rabi'ah through Ubayy b. K'ab from the Prophet(SAW).

Many scholars benefited immensely from his knowledge of *qira'ah*, prominent among these scholars were Qalun, Malik b. Anas, Warsh and al-Asma'i.

The promoters of his form of *qira'ah* were:

- i. Qalun Isa b. Mayna b. Wardan b. Isa al-madani (died 220 AH/835: He was a client of Banu Zahrah and the step son of Nafi. He was known as *Qalun* which in Roman means excellence. This was so because of his excellence in *qira'ah*. He was born in Al-madinahh and also died there. He remained an authority until his death. He learned his science from Nafi by associating with him for twenty years. The Qur'an is still being published according to his rule of *qira'ah* in Tunisia.
- ii. *Warsh*: Uthman B. Sa'id b. Abdullahi, known as *Warsh* because of his fair, reddish complexion and blue eyes. He was fond of wearing short clothes which resembled *al-Warsham*, a famous bird. Nafi called him *Warsh* out of love. He was gifted with a melodious voice, and his recitation always captivated his listeners. His mode of recitation of the Qur'an is still predominant -Nigeria inclusive.
- iii. Ibn Kathir: Abu Ma'bad "Abdullahi B. Kathir al-Dari al-Makki was born in 45 AH in Makkah where he died in 120 AH/738 AD. He was a client of Amr b. "Alqamah al-kanani and was regarded as the Imam of *qira'ah*. He was tall and fair in complexion. He possessed a good command of Arabic language and was famous for his eloquence and fluency in it.

There were three leading personalities in *qira'ah* from whom Ibn Kathir learned. The first was Abdullah B. al-Sa'ib al-Makhzumi, a Companion of the Prophet (SAW). then Mujahid b. Jabir Abu al-Hajjaj, a client of Qays b. Sa'ib and lastly who learned from Ubayy b. Ka'ab and Zaid b. Thabit.

Many scholars learned *qira'ah* from Ibn Kathir. Prominent among them were al-Bazzi, Qunbul, Hammad b. Zayd, Hammad b. Salamah and Khalil b. Ahmad. The distinguish promoters of his *qira'ah* were:

- a. Al-Bazz: Ahmad b. Muhammad b. Abdullah al-Bazz. He was born in Makkah in the year 170 AH and died there in 250 AH/364AD. He was the first to transmit the recitation of Ibn Kathir from Ikramah b. Sulayman through Shubul b. Abbad from Ibn Kathir b. al-Bazzi was a client of Makhzum the *Mu'zzin* of *Masjid al-Haram*. He was originally from Persia.
 - b. Qunbul: Muhammad b. Abd al-Rahman b. Muhammad al-Makhzumi known as Qunbul (died 291/904). He narrated the *qira'ah* of al-Bazzi. Many people came to him from different part of the world to learn the *qira'ah*. He remained an authority on *qira'ah* until his dead in Makkah.
 - c. Abu Amr b. al-Ala: Zabban b. Ammar al-Tamami alBasri (died 154/722AD) was one of the authorities on Arabic language and one of the seven prominent *Qurra'*. He was born in Makkah, brought up in Basrah and died in Kufah. Abu Amr was known for his honesty, asceticism and scholarship. During his lifetime, his *qira'ah* became extremely popular in Hijaz, Syria, Egypt and and Yemen. Among the seven *Qurra''* only Amr and Ibn Amir were of Arab origin.
3. Abu Amr was a student of a number of learned men in both al Hijaz and Basrah. He studied in Makkah under Mujahid, Sa'ib, Jubayr, Ikramah b. Khalid, Ata' b. Rabbah and others. In Al-madinah, he studied under Yazid b. al-quqa, Yazid b. Ruman and shaybah b. Nasah while in Basrah he learned from al-Hasan al-Basari, Yahaya b. Ya'Amr and others.
- The prominent narrators of Abu Amr were Abu Zayd al-*Ansari*, Asama'a, Isa b. Umar and Yahaya al-Yazidi. Two distinguished reciters who promoted his *qira'ah* were al-Duri and al-susi.
- I. Ibn Umar b. Abd al-aziz al-Bagdadi al-Duri (died 246 AH 860AD) Al-Duri, who became blind before his death, was a distinguish scholar of his time and authority on *qira'ah*, he studied the recitation of Abu Amr under the guidance of al-Yazidi. He was said to have been the first scholar who collected different *qira'at*.
 - II. Al-susi: Abu shu ayb, Salih B. Ziyad b. Abdullah b. Ismail al-susi (died 261 AH/874) was a famous *Qari'*. He also learned the *qira'ah* of Abu Amr from Abu Muhammad Yahaya b.al-Mubarak al-Adawi popularly known as al-Yazidi.
4. A. Ibn Amir al-Sha'mi
- Abdullah b. Amir al-Yahsubi (died 1184AH/736AH) was the chief judge of Damascus during the reign of the Umayyad Caliph al-Walid b. Abd al-Malik (AH86/96). He was a *Tabi'* and one of the only two recognized *Qari'an* (i.e two reciters) of Arab origin. The Umayyad caliph Umar b. Abd al-aziz (AH 99-101) also recognized his authority.
- Ibn Amir learned the *qira'ah* from Abu al-Darda' Umaymir b. Amir, a Companion of the Prophet (SAW). He also learned from al-Mughirah b. Abi Shihab al-Makhzumi from Uthman b. Affan.

A large number of people studied under him. Yahaya b. al-Harith, Abd al-Rahman b. Amr and Khallad b. Yazid were the prominent *Qurra*'' who narrated his *qira'ah* the prominent promoters of Ibn Amir's *qira'ah* are:

a) Hisham

b) Ammar:

Abu al-Walid al-Salami Hisham b. Ammar b. Nasir b. Maysarah (died 245/859 AD) was a learned scholar and was appointed the chief judge of Damascus. He made immense contributions not only in the *qira'ah* but also in the narrations of *hadith* and *Fatwa*. Hisham learned the *qira'ah* of Ibn Amir from Yahaya b. al-Harith al-Dhamman.

B. Ibn Zakwan

Abu Amr Abdullah b. Ahmad b. Bashir b. Zakwan al-Quraishi alDimashqi (died 242/856 AD) was the leader of *Qurra*'' in Syria and the Imam of the Damascus central masjid.

He learned the *qira'ah* of Ibn Amir from Ayyubdied under b. Tamin who studied under Yahaya b. al-Harith al-Dhammari from Ibn Amir.

THE PROMINENT *QURRA*'' OF KUFAN AND THEIR PROMOTERS

Asim:

Asim b. Bahdalah Abu al-Najud al-Kufi (died 127/744 AD) was one of the seven well-known *Qurra*''. He was one of the *Tabi'un* (followers of the Companions of the Prophet (SAW). he was blessed with a melodious voice and people were spellbound whenever they had his *qira'ah*. Asim was a student of Abu abd al-Rahman Abdullah b. Habib al-Sulami and Abu Maryam Zirr b. Hubaysh. Abu Abd al-Rahman learned from Uthman b. Affan, Ali b. Abi Talib, Ubayy b. Ka'ab, Zayd b. Thabit and Abdullah b. Mas'ud. While Zirr studied from Ibn Affan and Ibn Mas'ud. Many scholars narrated the *qira'ah* of Asim; prominent among them were Ibn Taghlab, Hafs b Sulayman, Hammad b Yazid and Abu Bakar b Ayyash. But the two who promoted the *qira'ah* were:

A. *shu'ubah al-Qari'*:

Abu Bakr b. Ayyash al-Asadi al-Nahshali (d.193/808AD) presented his recitation of the entire Qur'an to Asim three times. He was a learned scholar who taught many people.

B. Hafs. b. Sulayman b. al-Mughirah al-Asadi (d. 180/796 AD) was the most outstanding *Qari'* of Kufah. Among the disciples of Asim, he was the most learned in his (Asim) *qira'ah*. His *qira'ah* was most popular in Makkah, Baghdad and Kufah. Indeed it is extremely popular all over the world even today.

6. Hamzah b. Habib b. Ummarah b. Isma'il al-Zayyat (d. 156/773) was one of the seven *Qurra'*. He was a client of Bani Tamim. Whenever he recited the Qur'an, he left a great impact on the mind of people.

Hamzah learned *qira'ah* from Abu Muhammad Sulayman b. Mihran al-Ammar, Muhammad b. Abd al-Rahman b. Abi Layla, Hamaran bn A 'yan Ja'afar b. Muhammad al-Sadiq and others. The teachers of Hamzah studied under Ibn Mas'ud and Alqama, both of them Companion of the Prophet (SAW).

Many reciters narrated the *qira'ah* of Hamzah promi them were Ibrahim Adham, al-Kisa'i Yahaya b. Ziyad al-Farra' and many others. The well-known two among them were:

A. Khalaf b. Hisham

Abu Muhammad Khalaf b. Hisham al-Bazzar al-Baghdadi was one of the most

recognized reciters after Hamzah. He was born in 150 AH and died 229/843AD in Baghdad.

- B. Kallad b. Khalid Abu Isa al-Shabani al-Kufi (died 220/835) was the Imam of *qira'ah*. He died in Kufah.

Both Khalaf and Khallad narrated the *qira'ah* of Hamzah through Abu Isa Sulaym b. Isa b. Sulaym b. Amir. He was born in 130AH and died in 188AH in Kufah.

7. *Al-Kisa'i*

Abu al-Hasan Ali b. Hamzah b. Abdullah al-Asadi al-Kisa'i was the Imam of Languages, grammar and *qira'ah*. He settled in Baghdad and was appointed *Mu'addab* (teacher) of the Abbasid Caliph Harun al-Rashid and al-Mu'mum. He was later on upgraded as a close associate of the court. He was fond of wearing one particular cloak and this might be the reason why he was known as *al-Kisa'I*. He died at Rayy.

Alkisa'I was a student of Hamzah b. Habib al-Zayyat, Isa b. Umar al-Hamdani, Muhammad b. Abi Layla and others from among the learned scholars of Kufah.

Two of the distinguished promoters of *al-Kisa'I qira'ah* were:

- A. Abu al-Harith

Abu al-Harith al-Layth b. Khalid al-Baghdadi (d.240/854) was the most distinguished disciple of *al-Kisa'i*. He was regarded as an authority on *qira'ah*

- B. Al-Duri

Ibn Umar b. Abdu al-Aziz Abu Umar al-Azdi al-Baghdadi (d.246/860) was a distinguished scholar of his time and an authority on *qira'ah*. He was the same al-Duri who promoted the recitation of Abu 'Amr b. Al'Ala.

SUMMARY

The glorious Qur'an which is the revelation of Allah to Prophet Muhammad (SAW) was revealed in a piecemeal within twenty three years. The Prophet used to recite Qur'an to his *Sahaba*, and his recitation is said to be distinct. However, with the spread of Islam, it became necessary for *Sahaba* to hold the responsibility of teaching people how to recite the Qur'an. It is allowed using seven mode of *Qira'at*; the foremost scholars of *Qira'at* include Imam al-Warsh and Imam al-Hafs.

ACTIVITY I

1. Explain the recitation during the life time of the Prophet (SAW).
2. Explain how seven modes of *Qira'at* were promoted by the *Sahabah*
3. Mention any two promineint *Qurra'*

REFERENCES

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Al-Asbahani, op. cit.pp. 41-131
Ibn al-jazari, op. Cit. Pp. 18-35
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UNIT 2: MEANING OF *ISTI'ADHAH* AND *BASMALAH*

INTRODUCTION

In this unit, you will continue to learn *Tajwid*, understanding the meaning of *Isti'adha*, then the significant of reciting it between every sura and the other, then learning *Nun al-Sakina* and *Tanween*, then *Nun al-Mushadadah*.

OBJECTIVES

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

1. Know how to recite *Basmalah*
2. Recite properly with the rules *Nun as-Sakina*
3. Learn other requirement of *Tajwid* and be able to apply it in practice

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

MEANING OF *ISTI'ADHAH* AND *BASMALAH*

Isti'adha is derived from the word '*ADHABI*: to seek the protection of someone from or against something. Therefore, *Isti'adha* is the infinitive noun of the verb (*ADHABI*) meaning the saying of "*A'udhu Bil-Lahi minash-shaytanir-rajim*" (I seek by protection of or refuge in Allah from Satan the outcast).

Both the Qur'an and practical *Sunnah* of the Prophet (SAW) enjoin that the *Isti'adha* should be recited when a Muslim intends reading the Qur'an. A verse in the Glorious Qur'an runs thus:

"And when you recite the Qur'an, seek refuge in Allah from Satan the outcast". (Q 16:98).

A *Hadith* transmitted by Nafi' b. Jubayr b. Mut'am from his father (Jubayr b. Mut'am), runs: "the Prophet (SAW) sought protection at the beginning of his recitation of the Qur'an using the very term: *A'udhu Bil-lahi minash-shaytanir-rajim*."

The learned scholars disapproved addition of a word or more, and omission of a word as well as its recitation closed to the words of *Isti'adha* enjoined in the Qur'an are not permissible.

Basmalah is derived from two nouns namely: *Bismi* and *Allah*: in other words it is meant for shortening the two words. It is the infinitive noun of *Basmal* (meaning: "to say *Bismil-lahi*). *Basmalah*, therefore, means the saying of *Bismil-lahir-Rahmani-Rahim*. Some writers use *Tasmiyah* which is derived from *Samma* meaning "to call by by or with a name." *Tasmiyah* means pronouncement of the name of Allah by saying "*Bismil-lahir-Rahmanir-Rahim* (in the name of Allah, the Beneficent, the Merciful).

RECITING THE *BASMALAH* BETWEEN THE *SUWAR* OF THE *QUR'AN*

There are disagreements among the scholars regarding the recitation of *Basmalah* between the *suwar* of the Qur'an. Some said that one can ignore it and connect the two *suwar* without *Basmalah*. Others are of the view that the reciter should lapse into silence between the *suwar*, but majority of them are of the opinion that it is preferred to recite it between the *suwar* with the acceptance of *surah* eight and nine.

The scholars are unanimous in reciting the *Basmalah* immediately after the *Isti'adha* at

the beginning of the recitation of the Qur'an. Thus one starting the reading of the Qur'an should recite thus:

أعوذ بالله من الشيطان الرجيم. بسم الله الرحمن الرحيم.

A'udhu Bil-Lahi minash-Shaytdaanir-rajim. Bismil-Lahir-Rahmani-Rahim.

HOW TO BEGIN THE RECITATION OF THE QUR'AN

There are three possibilities for the beginning of the recitation of the Qur'an.

1. The first one is where the recitation starts with the beginning of a *surah*, in this case there are four various ways of reading *Isti'adhah* and *Basmalah* as follows:

(i) To combine *Isti'adhah Basmalah* and the first verse of the *surah* in one breath without any pause e.g.

أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم قل هو الله أحد.

A'udhu bil-lahi minash-shaytanir-rajimi bismil-lahir rahmanur rahim. Qul huwal-lahu ahad.

Here, the *Qari'* recites the *Isti'adhah* the *Basmalah* and the first verse without any pause.

(ii) To pause (that is to stop a little) for the purpose of breathing in uttering the *Isti'adhah* and *Basmalah* and then the *surah* e.g.

أعوذ بالله من الشيطان الرجيم
بسم الله الرحمن الرحيم
قل هو الله أحد.

A'udhu bil-lahi minash-shaytanir-rajimi bismil-lahir rahmanur rahim. Qul huwal-lahu ahad.

Here the *Qari'* recites the *Isti'adhah* and pause. He recites the *Basmalah* and pause and then recites the first verse.

(iii) To exercise a pause after *Isti'adhah* and combine *Basmalah* with the first verse of the *surah* e.g

أعوذ بالله من الشيطان الرجيم
بسم الله الرحمن الرحيم قل هو الله أحد.

A'udhu bil-lahi minash-shaytanir-rajimi bismil-lahir rahmanur rahim. Qul huwal-lahu ahad. Also

أعوذ بالله من الشيطان الرجيم
بسم الله الرحمن الرحيم القارعة.

A'udhu bil-lahi minash-shaytanir-rajimi bismil-lahir rahmanur rahim. Qul huwal-lahu ahad.

Here the *Qari'* recites the *Isti'adha* and pauses. He then recites the *Basmalah* and the first verse without any pause between them.

(iv) To connect *Isti'adha* with *Basmalah* and then, after observing a pause for breath, the first part of the *surah* is recited.

أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم قل هو الله أحد.

A'udhu bil-lahi minash-shaytanir-rajimi bismil-lahir rahmanur rahim.

Qul huwal-lahu ahad. Also

أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم القارعة.

A'udhu bil-lahi minash-shaytanir-rajimi bismil-lahir rahmanur rahim. Al-Qari'ah.

The *Qari'* here recites the *Isti'adhah* and *Basmalah*. He pauses and then continued with the recitation of the first verse

2. The second possibility for the beginning of the recitation of the Qur'an is whe one

starts the recitation in the middle of the *sura*. The *Qari'*, in this case has the following four options:

- (i) To observe pauses in the reading of *Isti'adhah* and *Basmalah* and then, the *ayah* follows; for instance:

أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم فدعا ربه انى مغلوب فا انتصر.

A'udhu bil-lahi minash-shaytanir-rajimi bismil-lahir rahmanur rahim.

Fa da'a rabbahu anni maghlubun fantasir. (54:9)

- (ii) To combine *Isti'adhah*, *Basmalah* and the *ayah* to start with. The *Isti'adhah* is followed by the *Basmalah* and then the *ayah* without any pause; for instance:

أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم فدعا ربه انى مغلوب فا انتصر.

A'udhu bil-lahi minash-shaytanir-rajimi bismil-lahir rahmanur rahim. Fa da'a rabbahu anni maghlubun fantasir.

- (iii) To apply a pause after *Isti'adhah* and combine *Basmalah* and the *ayah* to begin with i.e

أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم فدعا ربه انى مغلوب فا انتصر.

A'udhu bil-lahi minash-shaytanir-rajimi bismil-lahir rahmanur rahim. Fa da'a rabbahu anni maghlubun fantasir.

The *Isti'adhah* is followed by a pause, but the *Basmalah* and the verse are read without any pause between them.

- (iv) To combine *Isti'adhah* and *Basmalah*, then after observing a pause, the *ayah* to start with is recited: e.g

أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم فدعا ربه انى مغلوب فا انتصر.

A'udhu bil-lahi minash-shaytanir-rajimi bismil-lahir rahmanur rahim. Fa da'a rabbahu anni maghlubun fantasir.

The *Isti'adhah* and *Basmalah* are read without a pause between them. Then there is a pause after the *Basmalah* before the *ayah*.

It is important to note that the *Qurra'* unanimously agreed that it is not permissible to recite the *Basmalah* at the beginning or in the middle of *sura al-Tawbah* (i.e *surah* nine according to the present arrangement of the Qur'an) because according to the transmission of Uthman b. Affan (the third caliph) it was revealed without *Basmalah*.

3. The third possibility concerns the recitation of only the *Basmalah* between *suwar*. When a *Qari'* finishes reciting a *surah* and wants to continue with one that follows, he may also apply any of the following four rules:

- (i) To observe pauses in the recitation of the last *ayah* that preceded the *Basmalah* and then the *ayah* of the *surah* that comes after e.g:

إن شانك هو الأبت
بسم الله الرحمن الرحيم
قل يا أيها الكافرون

Inna shaani'aka huwal-abtar.

Bismil-lahir-rahmanir-rahim.

Qul ya ayyuhal-kafirun.

- (ii) To combine the last *ayah* of the preceded *surah*, the *Basmalah* and the first *ayah* of the *surah* that follows: e.g

Inna shaani'aka huwal-abtaru Bismil-lahi-rahmanir'rahimi.

Qul ya ayyuhal-kafirun.

إن شانك هو الأبت
بسم الله الرحمن الرحيم
قل يا أيها الكافرون

- (iii) To observe a pause after the last verse of the preceding *surah* and combine *Basmalah* and the *ayah* of the *surah* that follows e.g

إن شانتك هو الأبتتر
بسم الله الرحمن الرحيم
قل ياأيها الكافرون

Inna shaani'aka huwal-abtar.

Bismil-lahir-rahmanir-rahimi qul ya ayyuhal-kafirun.

The *Qari'* is given the option to apply any of the above three rules. But under no circumstance should the fourth mentioned below, be observed for fear of confusing the listener to think that.

Basmalah is the last verse of the preceding *surah*. The recitation that is not permissible is:

- (iv) To combine the last *ayah* of the preceding *surah* with the *Basmalah*, and then, pause before reciting the first *ayah* of the *surah* that follows, e.g.

إن شانتك هو الأبتتر
بسم الله الرحمن الرحيم
قل ياأيها الكافرون

Inna shaani'aka huwal-abtaru Bismil-lahir-rahmanir-rahim. Qul ya ayyuhal-kafirun.

ACTIVITY I

1. Mention one rule of reciting *Ist'adha*
2. What is the meaning of *Basmalah*?

NUN AL-SAKINAH AND TANWIN

Nun al-sakinah is a quiescent nun as in مَنْ (man) مِنْ (min) إِنَّ (in) يَكُنْ (yakun) and so on. It appears at the middle or the end of a word like: يَنْقَلِبُ، يَنْفَعُ، عَنْ، أَفْمَنْ (yanqalib, yanfa'an, afaman).

Tanwin is an infinitive noun of *nawwana* meaning “to add a final nun to a noun; provide with the nunnation”. *Tanwin* is therefore translated as nunnation.

Extra care and attention are needed in pronouncing *nun al-sakinah* when it appears at the end or middle of a word, and *tanwin* that appears at the end of words. There are number of factors which are responsible for changes in the recitation. These are incorporated in the four modes of recitation as follows:

1. *Izhar* is the manifestation of the *nun al-sakinah* and *tanwin* in pronunciation when certain letters follows either of them.
2. *Idgham* is the assimilation of both of them when certain letters of the alphabates come after them.
3. *Iqlab* is the alteration of the two when a particular Arabic letter comes *Ikhfa'I* is the lowering of the sound in pronunciation of the two when they precede certain letters.

IZHAR

The pronunciation of *nun al-sakinah* should be manifested if the letter following is one of the six letters of *al-huruf-halqiyyah* (the guttural letters) ء Hamza ح Ha ع Ayn ه Ha غ Ghayn and خ Kha.

EXAMPLE**ANALYSIS**

Manifested Nun al-sakinah in one word	Transliteration	Guttural letter which appears after Nun al-sakinah
يننون الأنهار ينعق	Yan'awna Al-Anhar	Hamza Ha' 'Ayn Ha'
وانحر	Yan'iqu	Kha Ha' Ha' 'Ayn
والمُنْحَقَّة ينحتون	Wanhar	
ينهى انعمت	Wal-munkhaniqah Yanhitun Yanha An'amta	

The pronunciation of Nun al-sakinah should be manifested if a word ends with it and the next word begins with one of the six huruf al-halqiyyah.

EXAMPLE**ANALYSIS**

1 st word ends with Manifested Nun al-sakinah in one word	Transliteration	Guttural letter which appears after Nun al-sakinah
من اجل	Min ajal	Hamza
من امان	Man amana	Hamza
وان خفتم	Wa in khiftum	Kha'
من خوف	Min khawf	Kha'
من علق	Min'alaq	'ayn
من عين	Min'ayn	'ayn
من غشليين	Min ghislin	Ghayn
من غل	Min ghill	Ghayn
ان هداانا	An hadana	Ha'
من حار	Min har	Ha'
ان انا	In ana	Hamza
من اثر	Min athar	Hamza
من خاف	Man khafa	Kha'
من خزي	Min khizy	Kha'
من عمل	Man 'amila	'ayn
من علم	Min 'ilm	'ayn
من اسلم	Man aslam	Hamza

EXAMPLE**ANALYSIS**

1 st word ends with Manifested Nun al-sakinah in one word	Transliteration	Guttural letter which appears after Nun al-sakinah
من هاد	Min had	Ha'
من هاجر	Man hajara	Ha'
من حسنة	Min hasanah	Ha'
من حكيم	Min hakim	Ha'
من حاد	Man hadd	Ha'
من خلق	Min khalaq	Kha'
وان حكمت	Wa in hakamta	Ha'

The pronunciation of Tanwin should be manifested if a word ends with Tanwin and the next word begins with one of the six Huruf al-halqiyyah.

EXAMPLE**ANALYSIS**

1 st word ends with Manifested Nun al-sakinah in one word	Transliteration	Guttural letter which appears after Tanwin.
إذا ابدا	Idhan abada	Hamza
كل دانمن	Kullun amana	Hamza
كتاب أنزلناه	Kitabun anzalnah	Hamza
من قوم خيانية	Min qaumin khiyanah	Kha'
يومئذ خاشعة	Yawma'idhin khashi'ah	Kha'
عليم خبير	'alimun khabir	Kha'
في الجنة عالية	Fi jannatin 'aliyah	'ayn
ولا خوف عليهم	Wa la khawfun alayhim	'ayn
أحير عظيم	Ajrun 'azim	'ayn
حقيق على	Haqiqun alayy	'ayn
عفو غفور	'afuwwan ghafur	Ghayn
عزيز غفور	Azizun ghafur	Ghayn
ماء غدقا	Ma'an ghadaqa	Ghayn
ولكل قوم هاد	Wa likullo qawmin hadd	ha'
فوقا هداى	Fariqan hada	ha'
أجرا حسنة	Ajran hasana	ha'
نار حامسة	Narun hamiyah	ha'
عليم حكيم	Alimun hakin	ha'
غفور حلیم	Ghafurun halim	Ha'
فريقا حقا	Fariqan haqqa	ha'
جرف حار	Jurufin har	ha'

IDGHAM

There are also six letters of Idgham: ي Ya ر Ra م Mim ل Lam و Waw and ن Nun (all the six, letters are formed in one word known as) (YARMALUN) for easy remembrance. These are further divided into two groups:

ر Ra ل lam, these two letters of Idgham assimilate nun al-sakin and Tanwin provided the next word begins with one of them. The idgham is applied without ghunnah because

the three letters (Ra, Lam and Nun) are pronounced from the blade of tongue and the roof of mouth and the sound of each is close to the other. For his reason, each of the letters رRa' and ل Lam, after Nun al-sakinah and Tanwin, become mushaddad (double) to prove complete assimilation e.g من ربههم (mirrabbihim), من ماء (mimma'in).

Ya, Nun, Mim and Waw (forming the word YANMU for easy remembrance). Ghunnah is applied when assimilating any of the four letters that comes after Nun al-sakinah or Tanwin.

Only Idgham without ghunnah should take place if a word ends either with Nun al-sakinah or Tanwin and the next word begins with either of the two letters ل Lam or رRa.

EXAMPLE ANALYSIS

1 st word ends Nun al-sakinah/ Tanwin	Transliteration	Next word begins with Lam and Ra'	To be recites as
لنن لم	La'in Lam	Lam	La'illam
مالا ليدا	Malan Lubada	Lam	Malallubada
من لذنه	Min Ladunhu	Lam	Milladunhu
ذكر للعالمين	Dhikrun Lil'alamin	Lam	Dhikrullil'alamin
من ربههم	Min rabbihim	Ra'	Mirrabbihim
غفور رحيم	Ghafurun Rahim	Ra'	Ghafururrahim
من ربك	Min Rabbika	Ra'	Mirrabbika
ثمرة رزقا	Thamaratin rizqa	Ra'	Thamaratirrizqa
من رب	Min Rabb	Ra'	Mirrabbii
عيشة راضية	'Ishatin radiya	Ra'	'Ishatirradiyah
فان لم	Fa'in Lam	Lam	Fa'illam
فعال لما	Fa'alun lima	Lam	Fa'alullima
شيطان رجم	Shaytanin rajim	Ra'	Shaytanirrajim
مخلصا له	Mukhlisan Lahu	Lam	Mukhlisallahu
متاعا لكم	Mata'an Lakum	Lam	Mata'allakun
يومئذ لخبير	Yawna'idhin Lakhabir	Lam	Yawama'idhillakhab

Nun al-sakinah and Tanwin are assimilated with the letters of idgham by making ghunnah if the word ends either with Nun al-sakinah or Tanwin and the next word begins with one of the four letters of Idgham Ya' Nun, Mim, and Waw (Yanmu).

EXAMPLE ANALYSIS

1 st word ends Nun al-sakinah /Tanwin	Transliteration	Next word begins with four letter	To be recites as
من مال	Min Mal	Min	Mimmmal
من ملجع	Min Malja	Mim	Mimmmalja'
مثالما	Mathalan Ma	Mim	Mathalammma
عذاب مهين	'Adhabun Muhin	Mim	'Adhabummmumuhi
حطة نغفر	Hittatun Naghfir	Nun	Hittatunnnnaghfir
توبة نصوحا	Tawbatan Nasuha	Nun	Tawbatannnnasuha
من ناصرين	Min Nasirin	Nun	Minnnnasirin
إن نشأ	In Nasha	Nun	Innnnasha'
رحيم ودود	Rahimun wadud	Waw	Rahimuwwwadud

من وال	Min wal	Waw	Miwwwwal
من ولي	Min waliy	Waw	Miwwwwaliy
قائم وحصيد	Qa'imun wa Hasid	Waw	Qa'imuwwwwa Hasid
ومن ياتيه	Wa man ya'tihi	Wa	Mayyyya'tihi
ومن يوليه	Wa man yuwallihim	Ya'	Wa mayyyyuwallihim
من مثله	Min mithlihi	Mim	Mimmmthlihi
قوما ما	Qawman ma	Mim	Qawmamma
سررمر فوعة	Sururun marfu'ah	Min	Sururimmmarfu'ah
من ولي	Min waliy	Mim	Ajalimmmmusamman
أجل مسمى	Ajalin musamma	Nun	Wa mannnu'ammin
ومن نمر	Wa man nu'ammirh	Nun	Minnnnadhira
من نذير	Min nadhir	Nun	'Adhabannnukura
عذابا نكرا	'Adhaban nukura	Nun	Kitabannnnaqra'uh
كتابا نقرؤه	Kitaban naqra'uh	Waw	Jannatiwww'uyun
جنات و عيون	Jannatin wa'uyun	Waw	Wa ra'duwwwwa barq
ورعد و برق	Wa ra'dun wa barq	Waw	Miwwwwaq
من واق	Min waq	Waw	Khayruwwwwa ahsan
خير و أحسن	Khayrun wa ahsan	Ya'	Mayyyyaqul
من يقول	Man yaqul	Ya	Mayyyaf'al
من يفعل	Man yaf'al	Ya'	Wa mayyyudlil
ومن يضل	Wa man yudlil	Ya'	Khayrayyyawma
خييرا يره	Khayran yarah	Ya'	Wujuhuyyyawma'idhin
وجوه يومنذ	Wujuhun yawma		
	Idhin		

N.B The Ms and Ns should be pronounced as one long M and long N. Idgham should not take place if after Nun al-sakinah any six letters Idgham appear in one word.

EXAMPLE

ANALYSIS

The word	The letters of Idgham which appear after Nun al-sakinah	Transliteration
الدنيا	Ya'	Al-Dunya
بنيتان	Ya'	Bunyan
صنوان	Waw	Sinwan
قنوان	Waw	Qinwan

Only the four examples mentioned above can be found in the Qur'an for this rule.

EXAMPLE	ANALYSIS
Vowelized ba after Nun al-sakina	To be recited with ghunna as
امب	Ammmma
فنبذ	Fammmbidh
أنبأهم	Ammmba'ahum
بنبوعا	Yammmbu'a
انباء	Ammmma'ahum
أنبتها	Yammmbu'a
أنبتنا	Ammmma'ahum
لينبذن	Yammmbu'a
يستنبطونه	Ammmbi'ya
تنتبت	Ammmbataha
أنبنونى	Ammmbatna
	Layummbadhanna
	Yastammmbitunabu
	Yammmbaitu
	Ammmbi'u

N.B: The Ms should be pronounced as one long M

If a word ends with Nun al-sakinah and the next word begins with vowelized Ba, the Nun al-sakinah should be pronounced as mim al-sakinah and pronounced with ghunna. This change is called iqlab.

EXAMPLE	ANALYSIS
Vowelized Ba after Nun al-sakina	To be recited with ghunna as
من بعد	Mammmba'd
من بخل	Mimmmba'dihil
من بعد هم	Mimmmba'dihim
من بين	Mimmbayn
من بيوتكم	Mimmmbuyutikum
كمن باء	Kamammmba'
من بشر	Mimmmbashir
فمن بدله	Famammmbaddalah
من بأس	Mimmmba's
من باب	Mimmmbab
من بنى	Mimmmbani
ومن بلغ	Wa mimmmbalagh
من بعد	Mimmmba'd
أن بورك	Ammmburik

N.B: The Ms should be pronounced as one long M

If a word ends with tanwin and the next word begins with the vowelized Ba then the

added final nun should be changed to mim and pronounced with ghunna.

EXAMPLE

ANALYSIS

Vowelized Ba after a word with Tanwin	To be recited with ghunna as
كلمة باقية	Kalimatammmbaqiya
مشاء بنميم	Massha'immmbinamin
عليم بذات الصدور	Alimummmbidhat
ضلال بعيد	Dalalimmmba'id
صم بكم	Summummmmbukn
حل بهذا	Hillummmmbihadha
آيات بينات	Ayatimmmbayyinat
شقاق بعيد	Shiqaqimmmba'id
عليم بالظلمين	Alimummmbizzalimin
بغيا ثينهم	Baghyammmbay nahum
متعا بالمعروف	Mata'ammmbilna'ruf
حنة بريوة	Jannatimmmbirabwah
أيد بما	Abadammmmbina
نفس بما	Nafsimmmbima
ماء بقدر	Ma'ammmbiqadar
خبير بصير	Khabirrummmbasir
سميع بصير	Sami'ummmmbasir
عليم بما	Alimummmmbima

N.B: The Ms should be pronounced as one long M

IKHFA'

Ikhfa is a state between manifestation assimilation of nun al-sakinah and Tanwin. In Ikhfa, the actual sound of Nun al-sakinah and Tanwin are somehow concealed. The by lowering of the voice with that can only be done by lowering of the voice with ghunnah added to the pronunciation of the next letter of Ikhfa. So far, in the three modes already mentioned –Izhar, Idgham and Iqlab thirteen letters are utilized. The remaining fifteen are the letters of Ikhfa and these are as follows:

ت Ta, ث Th, ج Jim, د Dal, ذ Dha, ز Za, س Sin, ش Shin, ص Sad, ض Dad, طTa, ظ Za, ف Fa, ق Qaf, and ك Kaf

The actual sound of Nun al-sakinah should be concealed and only its lowered ghunnah should be added to the pronunciation of the next letter of Ikhfa. This is to be the rule if after Nun al-sakinah any letter of Ikhfa appears.

EXAMPLE

ANALYSIS

The word with Nun al-sakinah	Ikhfa letter after	To be recited as
منتصرون	Ta	Munnntasirun
منثورا	Tha	Mannnthura
يجيكم	Jim	Yunnnjikum
أندادا	Da	Anndada
منزليين	Za	Munnnzili
الآنس	Sin	Al-innnns
نشأتك	Shin	Annnsha'tum
منصورا	Sad	Munnnnsura

منضود	Da	Mannndud
ينطقون	Ta	Yannntiqun

The word with Nun al-sakinah	Ikhfa letter after	To be recited as
ينظر دن	Za	Yannnzurun
ينفقون	Fa	Yunnnfiqun
قأنقد كم	Qa	Fa'annqadhakum
تنكيلا	Kaf	Tannnkila
لينذر	Dhal	Liyunnnndhir

N.B The Ns should be pronounced as one long N.

If a word ends either with Nun al-sakinah or Tanwin and the next word begins with one of the letters of Ikhfa, then the actual sound of Nun al-sakinah and Tanwin should be concealed and only its lowered ghunnah added to the pronunciation of the next letter of Ikhfa.

EXAMPLE

ANALYSIS

The word with Nun al-sakinah	Ikhfa letter after	To be recited as
من تشاء	Ta	Mannntasha
كلا تبرنا	Ta	Kullannntabbarna
من ثمرة	Tha	Minnnathmaratin
قولا تعيلا	Tha	Qawlannnthaqila
من جاء	Jim	Mannnnja
عجلا جسدا	Jim	Ijlannnajasadana
من دابة	Dal	Minnndabbah
من ذريتنا	Dhal	Minnndhurriyatina
من زكها	Za	Mannnazakkaha
سعيدا زلقا	Za	Sa'idannnazalaqa
من سلالة	Sin	Minnnsulalah
قولا سديدا	Sin	Qawlannnsadida
إن شاء	Shin	Innnsha
نفس زانقة	Dhal	Nafsinnndha'iqah
ولمن صبر	Sad	Walimannnsabar
عدابا سعدا	Sad	Adhabannnsa'ada
	Dad	Mannndalla
من ضل	Dad	Kullannndarabna
كلا ضربنا	Ta	Lahmannntariyya
لحما طريا	Za	Minnnnzahir
من ظهير	Za	Zillannnzalila
ظلا ظليلا	Fa	Rahmatannnfarihu
رحمة فرحوا	Qaf	Minnnnqarar
من قرار	Qaf	Sami'unnnnQari'b
سميع قريب	Kaf	Minnnnkitab
من كتاب	Kaf	Khyarannnkathira
خيلا كثيرة		

N.B The Ns should be pronounced as one long N.

NUN AND MIM AL-MUSHADDADATAN

Shadda is a given over a consonant letter to how that the letter is doubled and its pronunciation should be intensified. Mushaddad is a letter that has such a sign over it. The one and only rule of Nun and Mim al mushaddadatan is that they should always be recited with ghunnah no matter whether they appear in the middle or end of a word.

EXAMPLE

ANALYSIS

Nun and Mim al-mushaddadatan	To be recited as
إن في	Innnna fi
أن الله	Annnnal-laha
ثم	Thummma
كلا	Kalla
جما	Jamma
كانهم	Ka'annnahum
دمر	Dammmar
يعمر	Yu'ammmar
أمه	Ummmmah
ولينصرون الله	Wa layannsurannnal-lahu
فانكحواهن إذن	Fannkihuhunnna bi'idhni
النار	An-nnar
الجنة	Al-jinnnah
برب الناس	Bi rabbinnnas
أجورهن	Ujurahunna
ولكن أكثر	Wa lakinnna akthara
فتنا	Fatanna
حمالة	Hammalah
محمد	Muhammad

IKHFA SHAFAWI

If a word ends with Mim al-sakinah and the next word begins with vowelized Ba, then the Ikhfa shafawi should take place. The pronunciation of Mim al-sakinah should be concealed with Ghunna added to it. This is illustrated thus:

EXAMPLE

ANALYSIS

First word ends with Mim al-sakinah	Next word begins with vowelized Ba	To be recited as
مالهم به	به	Ma lahummbih
يعتصم بالله	بالله	Ya 'tasimmbil-lah
اموالكم بينكم	بينكم	Amwalakummbaynakum
ترميهم	لحجارة	Tarmihimmbihi jaratin
إنتم يرثون	بريئون	Annnntummbari'una
هم بمؤمنين	بمؤمنين	Hummbimu'minin

IDGHAM SHAFAWI

The Idgham shafawi takes place if a word ends with Mim al-sakinah and the next word begins with vowelized Mim. The first Mim should be assimilated (with ghunna nasalization) with the second mim.

EXAMPLE	ANALYSIS
1 st Word Ends With Mim Al-Sakinah & 2 nd Word With Vowelized Mim	To be recited as
فلو بهم مزص مثلهم معهم اجرهم مثلا معكم من لكم ما وركم ما لهم مشو	Qulubihimmmmarad Mithlahummma'ahum Ajarahummmathala Ma'akummmmin Lakummma Wa lakummma Lahummmashaw

EXAMPLE	ANALYSIS
1 st Word Ends with Mim Al-Sakinah & 2 nd Word With Vowelized Mim	To be recited as
منهم مات إنهم ما كثوب يضركم من انفسكم متع	Minhummmmat Innnahummmakithun Yadurrukummmman Annfusikummmmata

IZHAR SHAFAWI

Mim al-sakinah should be manifested if any letter other than Ba and Mim appears after it. This is called Izhar shafawi (Labial manifestation).

EXAMPLE	ANALYSIS
1 st Word Ends with Mim Al-Sakinah & 2 nd Word begins With a letter other than Ba & Mim	To be recited as
ليبلوكم أيكم لعلكم تتقون لأدخلكم جنات اموالهم حق انتم ذاحرون جاءكم رسول وهم سالمون كنتم صادقين ينصوكم شيئا هم خير ذاهورهم درتهم ام جعلوا وامصوا عليهم طيرا انتم ظالمون هم على فهلبيهم غضب بأنهم قوم	Liyabluwakum ayyukum La'allakum tattaqun La'udkhilannnakum jannnat Anwalihim Haqq Annnntum Dakhirun Ja'akum rasul Wa hum salimun Kunnntum sadiqin Yannnnqusukum shay'a Hum khayr Zuhurihim dhurriyatuhum Am ja'alu Wamdu Alayhim tayra Annnntum zalimun Hum ala Fa'alayhim ghadab Bi'annnnahum qawmun

هم فيها	Hum fiha
فجعلم كفضف	Faja'alahum ka'asfin
فهم لا يؤمنون	Fahum layu mimun
حرمنا	Harramna
اموات	Amwat
ام يقولون	Am yaquluna

Mim al-sakinah should be pronounced hard if a word ends with Mim al-sakinah and another word begins with either Fa of Waw. The reason is that, unless the Mim is pronounced hard, the same may be more of Ikhfa.

EXAMPLE	ANALYSIS
1 st Word Ends with Mim Al-Sakinah & 2 nd Word begins With Vowelized Fa or Waw	To be recited as
هم فيها	Hum fiha
عنكم فتتكم	Annnkum fi'atukum
منهم في	Minhum fi
هم في	Hum fi
لكنكم فتتتم	Lakinnnakum fatannntum

LAM AL-MA'RIFAH

Lam is one of the letters of the Arabic alphabate. This letter together with alif (ال) form the definite article in Arabic and are added at the beginning of nouns which before the addition are called nakirah.

The application of the article (ال) (al) at the beginning of a nakirah makes it ma'rifah and the Tanwin on the last letter of the nakirah change into a short vowel i.e:

ولد (Waladan)	becomes	الولد (al-waladu)
رجل (Rajulun)	“ “	الرجل (ar-rajulu)
بقر (Baqarun)	“ “	البقر (al-baqara)
درس (Darsun)	“ “	الدرس (ad-darsu)

THE SUN AND MOON LETTERS

All the twenty-eight Arabic alphabets are equally divided into two principal groups:

Al-huruf al-shamsiyyah (The sun letter), which are fourteen as follow:

Ta, Tha, Dal, Dha, Ra, Za, Sin, Shin, Sad, Dad, Ta, Za, Lam and Nun.

These are called the sun letters because when the defined “ “ is prefixed to a noun that starts with them, the “lam” is assimilated into the sun letter and is not clearly pronounced just as in the word pronounced ash-shams and not al-sham.

Therefore, when the in definite nouns which begin with one of the above sun letters are changed into definite nouns, (al) should be written but assimilated. A shaddah inserted to the sun letter to show that the letter is double.

EXAMPLE

ANALYSIS

The Sun Letters	Nakirah word beginning with sun letter	Ma'rifah	To be recited as
ت	تجار	التجار	Al-tijaratu
ت	تماثيل	التمائل	a-tamathil
ت	بمن	التمر	at-tamru
ث	ثمن	التمن	ath-thamanu
ث	ثمرة	الثواب	ath-thamatu
ث	ثواب	الدار	ath-thawabu
د	دار	الدهر	ad-dar
د	دهر	الدين	ad-dahr
د	دين	الذكر	ad-din
ذ	ذکر	الذئب	adh-dhikr
ذ	ذئب	الذل	adh-dhanb
ذ	ذک	الرحيم	adh-dhull
ر	رحيم	الرسول	ar-rahim
ر	رسول	الركوة	al-rasul
ز	زکوة	الزيتون	az-zakah
ز	زيتون	الزقوم	az-zaytun
ز	زقوم	السموات	az-zaqqun
ز	سموات	السنت	as-samawat
س	سيت	السحر	a-sabt
س	سخر	الشمس	as-sihr
ش	شمس		ash-shams

EXAMPLE

ANALYSIS

Sun Letters	Nakirah	Ma'rifah	To be read as
ش	شهادة	الشهادة	Ash-shahadah
ش	شمال	الشمال	Ash-shimal
ص	صلح	الصلح	As-sulh
ص	صمد	الصمد	As-samad
ص	صيد	الصيد	As-sayd
ض	صبان	الصبان	Ad-da'n
ض	صبراء	الصبراء	Ad-darra'
ض	ضعف	الضعف	Ad-da'f
ط	طلاق	الطلاق	At-talaq
ط	طارق	الطارق	At-tariq
ط	طور	الطور	At-tur
ظ	ظلم	الظلم	Az-zulm
ظ	ظن	الظن	Az-zann
ظ	ظليل	الظليل	Az-zalil
ل	لوامة	اللوامة	Al-lawwamah
ل	ليل	الليل	Al-layl
ل	لتيف	اللتيف	Al-latif
ن	نكاح	النكاح	An-nikah
ن	نساء	النساء	An-nisa
ن	نبي	النبي	An-nabiyy

2. Al-huruf al-qamariyyah (the moon letters) are also fourteen as follows Alif, Ba, Jim, Ha', Kha', 'Ayn, Ghayn, Fa', Kaf, Mim, Waw, Ha', Ya'.

When indefinite nouns which begin with one of the moon letters are changes the definite, the Lam of the definite article (al), should be pronounced just as in word (the moon). The alif o the article should be converted into hamza al-wasl (the conjunctive hamzah) which should be written but remain silent the noun is connected with another word.

EXAMPLE

ANALYSIS

Moon Letters	Nakirah	Ma'rifah	To be read as
أ	أمثال	الأمثال	Al-amthal
أ	أحاديث	الأحاديث	Al-ahadith
أ	أسباط	الأسباط	Al-asbat
ب	بيت	البيت	Al-bayt
ب	بلد	البلد	Al-balad
ب	بغضاء	البغضاء	Al-baghda
ج	جيل	الجيل	Al-jibal
ج	جنة	الجنة	Al-jannah

SUMMARY

Scholars are on the consensus that *Isti'adha* and *Basmalah* should be recited when one intends to read Qur'an. The rules it's recitation depend on how one read it. It may be recited at the beginning or middle of the *Surah*. The factors responsible for changing *Nun al-Sakina* and *al-Tanwin* are *Izhar*, *Iqlab*, *Ikhfa'* and *Idgam*; other things such as Lam *al-Ma'arifah*, *Izhar al-Shafawi*, sun and moon letters has all been discussed, indicating that the knowledge of *Tajwid* is very important for anyone who wishes to recite in a proper way.

ACTIVITY II

1. Mention factors responsible for changing *Nun al-Sakinah* and *al-Tanwin*

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TEACHINGS

The first five verses of *suratul Alaq* (verse 1-5) were the first revelation of Al-Qur'an that came down to Prophet Muhammad (SAW) while he was secluding in the cave of Hira outside the city of Makkah. Those verses contain an instruction from Allah that Muslims in general should look for knowledge. Similarly the order is general which covers all types of knowledge (religious or worldly). Also to learn and keep record by the use of pen is emphasized. Lastly, it indicates that Allah all knows who taught man many things which he did not know.

Verse six to eighteen of the same *surah* is narrating a hostile attack faced by Prophet Muhammad (SAW) during the early days of Islam from his uncle Abu Lahab, He was not a Muslim and was very cruel to the Prophet to the extent of preventing him from praying and was not successful. In response Allah warns the man (Abu Lahab) that he should either keep way from attacking the Prophet or else the Angels of punishment would be ordered by Allah to deal with him. And on the other hand Allah enjoins the Prophet to care not and should continue to worship his Allah alone.

TEXTUAL STUDY OF SURATUL QADR

Suratul Qadr is the chapter ninety seven (97) of the Glorious Qur'an revealed at Makkah and it contain five verses. The *Surah* also contain the history of the revelation of Al-Qur'an whereby Allah (SWT) sent down the whole Qur'an to the first heaven from which Angels Jibril used to come down on earth with portions to Prophet Muhammad (SAW) as directed by Allah. It was in one night called the 'Night of majesty', whose blessing more than that of one thousand month.

TRANSLATION

In the Name of Allah, the Beneficent the Mercifull;

1. We revealed this (Qur'an) in the Night of majesty.
2. And what will explain to you what the Night of majesty is?
3. The night of majesty is better than a thousand months.
4. On that Night the Angels and the spirit (Angel Jibril) come down by Allah's.
5. (That night) is peace, till the break of the dawn.

ACTIVITY I

1. In which night was Qur'an revealed?

TEACHINGS

The first verse of the *surah* relates the historical background of the revelation of Al-Qur'an, clearly state that Allah (SWT) revealed down the whole Qur'an to the first heaven and in one night only which is called "the night of majesty" However, it was from that hevean the angel Jibril had been picking portion by portion of Al-Qur'an down to Prophet Muhammad (SAW) as directed by Allah.

Verses two five of the same *Surah* contains a number of descriptions give to explain what the night of majesty is as follows:

- a) The blessing of Allah in the night of majesty is more than that blessing a thousand months.
- b) On that night of majesty, Angels including Angels Jibril comedown with decrees of Allah sent by Him.
- c) Similarly that same night of majesty contain peace throughout unitill day breaks.

TEXTUAL STUDY OF SURATUL HUMAZA

The Surah is number one hundred and four of the Glories Qur'an also revealed at Makkah and it contain nine verses. The *Surah* also contains a condemnation of those evil acts of gossips, backbiting and related a fact that the penalty of these evils act is hell fire.

TRANSLATION

In the name of Allah the Beneficent the Merciful;

1. Woe to every backbiting (person) and a slanderer.
2. Who amasses wealth and counts it.
3. Thinking his wealth will make him immortal.
4. By no means, they shall be flunged into the destroying flame.
5. And what will explain to you what the destroying flame is?
6. It is Allah's own kindled fire.
7. Which (burns) and will rise up to the heart of man.
8. It will close upon them from every side.
9. In towering columns.

TEACHINGS

Suratul Humzah is said to have been revealed in relations to the evil acts of two people in particular: Umayyah bin Khalaf and Walid bin Al-Mughirah; who were non-Muslims and were moving with gossips, backbiting and slanders against Prophet Muhammad (SAW) and the Muslims. Consequently, this *Surah* condemned those evil acts as well as the act of those people who gather wealth in abundance thinking that wealth could in any how save them or prevents the from death. In truth, all the evil doers mentioned in the *surah* are undoubtedly going to hell – fire.

ACTIVITY II

1. Mention any two Moral teachings of *surat al-Humaza*
2. Mention one message of *surat al-Alaq*?

SUMMARY

Surat al-Alaq shows the concern of Islam to knowledge; it also teaches that one should none but Allah even when he is persecuted and hostile. *Surat al-Qadr* discusses the night of majesty while *al-Humaza* denounces backbiters and slanderers. All these *suwar* indicate the miracle of Qur'an in providing many solutions to human question by bringing them out of darkness.

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UNIT 4: TEXTUAL STUDY OF QUR'AN II

INTRODUCTION

Suratul Fil is chapter number one hundred and five of the Glorious Qur'an (105). It contains five verses and was revealed at Makkah. The *surah* is narrating the history of a one time king of Yemen in Arabian Peninsula called Abaraha who attempted to destroy Ka'abah with a view to redirecting annual pilgrimage to a church he built in the city of San'aa in his territory. King Abraha's troops riding elephants had easily invaded the Ka'abah; but were completely destroyed by the miraculous birds who threw on them special stones from hell-fire.

Suratul Quraish on the other hand is chapter number one hundred and six of the Glorious Qur'an (106). It contains four verses and was revealed at Makkah. This *Surah* is also narrating the historical journeys undertaken by Quraish during the winter to Yemen and during the summer to al-sham for trading purposes. The Quraish run such a business in order to get funds for the maintenance of Ka'abah, that was under their care ever before.

OBJECTIVES

After the study of this unit, you should be able to:

1. Read and write the text of the two chapters;
2. Outline the meaning as well as what each of the two chapters is teaching you about;
3. State that is the sole protector of His religion and obedience servants among mankind.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

SURARUL FIL AND QURAISH

TRANSLATION

In the Name of Allah, the Beneficent, the Merciful;

1. Have you not considered how Allah dealt with the people of the Elephant?
2. Did he not fail their stratagem?
3. And send against them flocks of birds which pelted them?
4. Pelted them with clay stones.
5. So that they became like plants cropped by cattle?

TEACHINGS OF SURAT FIL

The *surah* was revealed in memory of the supreme protection offered by Allah to Ka'abah against the enemies i.e. people of Elephant. This happened in the year in which

Prophet Muhammad (SAW) was born which marks also another memorable event in the history of Islam. The troops of king Abraha of Yemen, riding Elephants came to Makkah with a plan to destroy Ka'aba and turn its annual pilgrimage to the city of San'in Yemen where a big church was built for that purpose. They really invaded Ka'abah but attacked and destroyed by flocks of birds who threw on them stones from hell-fire directed by Allah. It is the Qur'anic narrator of that incidence.

TRANSLATION

In the Name of Allah, the Beneficent, the Merciful;

1. For the protection of Quraish.
2. Then protection in this summer and winter journeying.
3. Therefore, let them worship the Lord of this House (Ka'abah).
4. Who fed them in the days of famine and shielded them from the perils.

TEACHINGS OF SURATUL QURAIISH

This *surah* was revealed in memory of the protection of Allah the journeys that were undertaken by the Quraish twice in a year to Yemen during the winter and to Al-Sham during the summer.

It was reported that ever before Islam, Quraish people were undertaking journeys to various areas for commercial dealings in order to get enough fund for the services of Ka'abah and its pilgrims. Infact the Quraish were for long the custodians of the Ka'abah before Islam.

However both the Quraish and the Ka'abah were in the infertile land, as it was mostly a desert. But Allah, who is the Supreme Creator and Sustainer, blessed Quraish with food in abundance and full protection against any external attack; an example of which was the incident of people of the Elephant. For such a blessing, Allah (SWT) urged them to worship none except Him alone, Who is the Lord of Ka'abah; and stop worshipping idols they kept around the holy house.

TEXTUAL STUDY OF SURATUL MA'AUN AND KAUTHAR

Suratul Mu'un is the chapter number one hundred and seven in the Glorious Qur'an (107). It contains seven verses and was revealed at Al-madinah. This *surah* serves as a guide through which the acts of hypocrisy are detected from people's behaviour and worship.

Suratul Kauthar, on the other hand is the chapter number one hundred and eight in the Glorious Qur'an (108). It contains three verses and was revealed at Makkah. The *surah* relates how much non-Muslims attack, slander and annoy Prophet Muhammad (SAW) and in response how Allah blesses him defended him against those non-believers.

TRANSLATION

In the name of Allah, the Beneficent, the Merciful.

1. Have you thought of him who denies the last judgment?
2. It is he who turns away the orphan.
3. And does not urge others to feed the poor.
4. Woe to those who pray.
5. Times but are unmindful of their poor.
6. Who make a show (of piety) i.e. fear of Allah.
7. And give no alms to the destitute (the most needy people).

ACIVITY I

1. Who is *Yatim*?
2. Who was born in the year of Elephant?

TEACHING OF SURATUL MA'UN

Suratul Ma'un contains the following teaching: it explains:

- a. The attitudes of early non-Muslim like. As bin wail and Al-walid bin Al-Mughirah who deny the belief in the Day of Judgment. Similar those people were neither sympathetic to orphans nor do they strive or encourage feeding the poor.
- b. The *surah* further condemns the acts of those people who are irregular towards the performance of the prayers or were negligible.
- c. Also condemned are those people who make show of their religious activities. To impress people around and get recognition and those who refuse to assist the needy people.

TRANSLATION

In the name of Allah, the beneficent, the Mercifull;

1. We have given you (Muhammad) abundance.
2. Prayer to your Allah and sacrifice to Him
3. He that hates von shall remain childless.

TEACHING OF SURATUL KAUTHAR:

The *Surah* contains the followings:

- a. That Prophet Muhammad (SAW) was severally attacked, accused and abused but in turn Allah (SWT) blessed him in abundance for his patience and continuity with the services of Allah assigned to him.
- b. That Prophet Muhammad was given the encouragement to observe all his religious obligations.
- c. With regard to these enemies of Islam who accused Prophet (SAW) of being childless, Allah (SWT) advised His Prophet to be patient and declared that the enemy of Muhammad (SAW) shall remain without prosperity forever.

ACTIVITY II

1. Mention one message of *surat al-kauthar*?
2. Briefly discuss how Allah dealt with people of elephant

SUMMARY

The verses of the Qur'an continued teaching us lessons; for example *surat al-Fil* teaches the protection of Allah against the wrongdoers who unjustly came to destroy Ka'aba. *Surat al-ma'un* on the other hand teaches that we should do *Ihsan* to orphans, also encourage feeding the poor. It further denounces being negligence to prayers. *Surat al-kauthar* indicated the blessings and His benedictions to the Prophet. All these are just few lessons that you can benefit from the Suwar.

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UNIT 5: TEXTUAL STUDY OF SURATUL KAFIRUN AND NASR

INTRODUCTION

This unit introduces to you the Arabic texts of *Surat al-kafirun* and *Surat at nasr* so that you can acquaint yourself with the proper way to write and recite the suras. Effort is also made to provide you with the translations and some basic teachings of the two *suras*.

The first *Surah* (*Surat al-kafirun*) is one of the early Makkan *Suras*. It clearly states the attitudes of those who reject Faith and the need to allow people to practice their own religion which they chose for themselves in addition it teaches the Muslim not to compromise their faith. On the other hand, *Surat al-Nasr* was the last *surah* to be revealed to the Prophet (SAW) all at once before he left the world. The *Surah* shows that all victory comes through the help of Allah.

OBJECTIVES

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

1. Read and write the Arabic text of *surat al-kafirun* and *surat at- nasr*;
2. Outline the meanings and the important lessons taught by the two *surahs*;
3. Explain the importance of worshipping Allah alone as the basis of victory in life.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

SURATUL KAFIR

TRANSLATION:

In the name of Allah, the Beneficent, the Merciful.

1. Say: O you which reject Faith
2. I do not worship that which you worship
3. Nor will you worship that which I worship
4. And I will never worship that which you worship.
5. Nor will you ever worship that which I worship
6. To you is your own way and to me is mine.

This *surah* is one of the early Makki *surahs* revealed to Prophet Muhammad (SAW) where he was strongly rejected by his people. They refuse to accept his call until he accepts their way of life (Idol worship). The whole five verses show the attitude of Prophet Muhammad (SAW) to the unbeliever and his faith to Allah. Generally the *Surah*

teaches that worship depend on pure and sincere faith Islam teaches the true worship of only one Allah who created everything on earth and heavens. It also condemns the worship of Idols which was the common practice of unbelievers of Makkah where this *surah* was revealed in the early days of Islam. Allah is the Lord of both Muslims and non-Muslims and is the only one to be worshiped, Muslims schedule not abandon their faith to any other one for either worldly benefits or fear of any other human being.

SURATU AL-NASR

TRANSLATION:

In the name of Allah, the Beneficent, the Mercifull

1. When the help and the victory of Allah comes.
2. And you see the People entering (accepting) the Religion of Allah in groups
3. Then celebrate by praising your Lord and pray for forgiveness, for He is ever forgiving.

TEACHINGS

This *surah* which contains only three verses was the last to be revealed at once. It was revealed shortly before the passing away of Prophet Muhammad (SAW).

The *surah* teaches that victory always comes through the help of Allah alone not through the effort of any human being. Allah has given the Muslims Victory over the unbelievers towards the end of Prophets life. When Makka was conquered, many people (unbelievers) became Muslims in large number.

The importance of *Tasbih* (*subhanallahi wa bihamdihi subhanallah.il 'Azim*) and *Istighfar* (*Astaghfirallahal Azimil 'Azim* - seeking Allah's forgiveness) is another important teaching of this *surah*. It is a rewarding act for a Muslim to be reciting the *Tasbih* and *Istighfar* always. Allah is always at the mercy of those who fear him and seek for His forgiveness.

ACTIVITY I

1. Explain the moral teachings of *surat al-Nasr*
2. Beifly state the importance of *Tasbih* and Istiighfar

TEXTUAL STUDY OF SURAT AL - LAHAB AND IKHLAS

The unit will enable you to learn how to read and write the Arabic texts of *Surat al-Lahab* and *Surat al- Ikhlas*. In addition, you will also learn the meaning of the *surahs* and then important lessons.

Surat al-Lahab is also known as *Surat al- masad*. It was one of the early Makkan *Surahs*.

It was revealed on the account of the Imprecation of the Prophet (SAW) by Abu Lahab after being called to accept the message of Islam, was in turn condemned and cursed by Allah for his disrespect to (The Prophet and religion of Islam. On the other hand *Surat al-Ikhlās*, also one of the early Makkan *surahs* come down to teach about the unity of Allah, the creator.

SURATUL LAHAB

TRANSLATION

In the Name of Allah, the Beneficent, the Merciful.

1. May the hands of Abu Lahab perish
2. Nothing shall his wealth and gains benefits him.
3. He shall be burnt in a flaming fire.
4. And his wife shall carry woods as fuel.
5. Round her neck will be a rope of palm leaf fibre.

TEACHINGS:

When the Prophet was sent to call his people to Islam, he gathered them to inform them of the mission. His Uncle Abu Lahab was one of his strongest enemies and was not happy), with his call and so shouted on the Prophet (SAW) and cursed him. For this reason, this *surah* was revealed to condemn the action of Abu Lahab and that of his wife who used to physically and verbally assault the Prophet. Both of them will abide for ever in hell fire.

This *surah* teaches that nobody should say or do anything bad to the Prophet (SAW). Whoever does anything bad against the Prophet shall be in total failure in the hereafter and. all his wealth will never avail him.

ACTIVITY I

1. Mention two lessons of *suratul Ikhlas*.
2. *Suratul Lahab* refers to the activities of Abu Lahab. Mention some of his activities.

TEXTUAL STUDY OF *SURAT -AL-FALAQ* AND *NAS*

This unit introduces the study of the Arabic texts, translations and some important teaching of *surat-al-Falaq* and *surat-al-nas*. Both two *surahs* were revealed at Makka in the early days of Islam. They provide protection against superstitious and evil intentions creatures.

SURATUL FALAQ

TRANSLATION

In the name of Allah, the Beneficent, the Merciful;

1. Say, I seek refuge with the Lord of Daybreak.
2. From the mischief of created thing.
3. And iron the mischief darkness as it overspreads.
4. And from the mischief of witches who blow on knots
5. And from the mischief of envier when he envys.

TEACHINGS

Suratul Falaq is known as the *surah* of Daybreak; it teaches the Muslims to be aware of the existence bad creatures that harm people. According to this *surah*, evils are spread by some evil creatures like witches and envier in order to harm others. It is therefore important to always keep on reciting: this verse so that Allah may protect us from such evils. The Prophet (SAW) is said to have been affected by the evil deeds of a Jew. Allah revealed to him this *surah* so as to seek Allah's protection from such evils.

SURATU AL-NAS

TRANSLATION

In the name of Allah, the Beneficent, the Merciful.

1. Say: I seek refuge from the Lord of mankind.
2. The king of mankind
3. The Allah of Mankind
4. from the mischief of the whisperer who withdraws (after his whisper).
5. Who whispers into the hearts of Mankind?
6. Among the Jinns and among the people.

TEACHINGS

Like *surat-al-Falaq*, this *surah* is also calling people seek for protection from the evil intentions of certain creatures. It started by showing the position of Allah as the creator, the Lord and the only master of every creature. He is aware of whatever is open and whatever is hidden. He knows what is in the minds of every creature whether good or bad.

The *surah* teaches us to know that there are bad creatures both among the Jinn and among human beings. Such creatures always try to throw into the minds of people bad intention in order to disobey Allah. So Allah revealed this *surah* to make people aware about the existence of those bad creatures and to seek protection of Allah against them.

ACTIVITY II

1. What does seeking refuge means?
2. Mention one moral teachings of *surat al-Ikhlās*

SUMMARY

Surat al-kāfirun teaches that Muslims should worship none but Allah, while *Ikhlās* teaches *Tawhid*. *Surat al-Nasr* indicates Allah's Ability to help his slaves. You also learned that mocking the religious people invites Allah's wrath; wherever there is harm, Muslim should refer to Allah alone for protection.

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UNIT 6: MORAL TEACHINGS OF SURATUL LUQMAN

INTRODUCTION

In this unit, you are going to study the moral teachings as taught in *Surat-Luqman*. It contains moral teachings which makes a Muslim to know Allah and becomes obedient to Him, know what is right and wrong, obey his parents and becomes a good member of the society.

It provides an exemplary account of a good manner of children's moral training pointing the due right of Allah, the rights of parents over their children which we must to imbibe. It establishes the truth about Allah's ability to bring man back to life and also his actions however minute and thought.

OBJECTIVES

By the end of your study to this unit, you will be able to:

1. Identify the moral teachings of *surat Luqman*;
2. Explain, the difference between good and bad people;
3. State the importance of obedience to Allah and Parents;
4. Appreciate Allah as the overall controller of everything and as the only one to be worshipped.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

BODY OF THE UNIT

The Qur'an is considered to be a guide for all Muslims to follow in order to become good believers. So the moral teachings contained in *Surat Luqman* are meant to guide the whole Muslims so as to become good members of the *Ummah* (community). Good believers according to this *surah* are those who are obedient servants to Allah, those who offer regular prayers, Give out *Zakah* and believe in the Last Day.

Obedience to Allah and Parents as a moral teaching can be found in verses 13-19 of *Surat al-luqman*.

Obedience to Allah means that you worship non but Him and believe that He is the only one Who created everything on earth and in the heavens. Next to obedience to Allah is the obedience to parents. It is important to consider the difficulties of the parents in bearing children so that one can know that they really deserve to be respected.

Other moral teachings of *Surat Luqman* that make one to be a good believer are:

1. To enjoy what is good and forbid what is bad.
2. To be patient in whatever condition you find yourself.
3. Not to be arrogant to people
4. Not to work proudly on earth
5. To be moderate and modest
6. To lower your voice and not to be talkative.

In order to make a Muslim sincere in his belief, verses 29-34 draw our attention to the fact that:

1. Allah created everything on earth and heavens and is the overall controller of everything.
2. He has given man the control over other thing so that he becomes a sincere believer.
3. Allah causes day and night through the creation of sun and moon.
4. Muslims should fear Allah and should believe in the Last Day of Judgment.
5. Verses 33-34 describe the last Day in the following manner. A day when no parent can be of any benefit to his son and nor any child to his parent.
6. Allah alone has the knowledge of the Hour (Last Day).
7. Allah alone knows what will happen tomorrow
8. Allah alone knows when and where every life will die.

All these are some of the moral teachings of *Surat Luqman* which make a sincere believer.

ACTIVITY

1. Briefly state the significance of being obedient to parents?
2. Identify the moral teachings of *Surat al-luqman*

SUMMARY

In this unit you learned that, Islam encouraged one to be morally sound by being obedient to Allah, having good relationship with his parent; also enjoined him to be moderate and modest and should not be arrogant.

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UNIT 7: INTRODUCTION TO HADITH

INTRODUCTION

The Arabic word *hadith* literally means "new" when used as an adjective and its plural is *hadith* or *hudatha*. Another literal meaning of the word is "any sort of statement about something heard, seen, done etc", and its plural is *Ahadith*. But the technical meaning of the word *hadith* is applied to anything transmitted from or concerning the Prophet. According to traditionists, the word *hadith* stands for what is reported from the Prophet of his sayings, deeds, silent approval, physical and moral attributes are not include in the definition given by the Jurists.

OBJECTIVES

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

1. Define *Hadith* and *Sunnah* of the prophet (SAW)
2. Explain the transmission of *Hadith* from the generation of the prophet to latter generation
3. Explain the recording of *Hadith* and its compilation.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

HADITH AND ITS IMPORTANCE

The term *hadith* is some times used in a much broader meaning to include what is transmitted from a *Sahabi* (a Companion of the Prophet) or a *Tabi'* (a follower of the Companion of the Prophet). *Hadith* therefore, does not only consist of the sayings and actions of the Prophet but also that of the *Sahabah* and *Tabi'un*. There are two words that are regarded by some traditionists as synonymous to *hadith*. The words are *al-khabar* (report) and *al-athar* (tradition relating the needs and utterances of the prophet, his Companions or followers). The former is more appropriate than the latter because *hadiths* is more than a report narrated by a follower through a Companion who heard it from the Prophet, whereas *al-khabar* is normally used by historians. In other words, the marked difference between traditionists and historians is that the former oftenly used the term *hadith* while the latter are found using *khabar*.

THE DEFINITION OF SUNNAH

Sunnah according to literal meaning of *Sunnah* is mode, way or conduct of life whether it is recommendable or blameworthy. The traditionists define *Sunnah* as "what is reported from the Prophet of his sayings, deeds, silent approval, physical and moral attitudes and his biography before or after receiving the first revelation".

Jurists interpret *Sunnah* as sayings, deeds and silent approval of the Prophet; which are applicable to an established law. Furthermore, *Sunnah* according to Jurists, as used in their books, is "the non-obligatory mode of worship like washing hands (at beginning of

ablution), reading *surah* after *fatiha* in the first and second *raka'a*, performing *Umrah*, etc. the first definition given by traditionists shows that *Sunnah* and *hadith* almost have the same meaning. However, they are different. The difference between the two is that: *Sunnah* is what the Prophet actually did while *hadith* is the medium through which the same *Sunnah* is reported. The practical performance of prayer by the Prophet, for instance, is an action, but it is called *hadith* when reported.

IMPORTANCE OF HADITH

Since Qur'an generally deals with the broad principles or essentials briefly, then Allah the most high made it a duty upon the Prophet to explain them in details to the Muslims. Allah Almighty says in the noble Qur'an:

... We have sent down to you (O Muh'd) the *Dhikr* [reminder and the advice (i.e the Qur'an)], that you may explain clearly to men what is sent down to them, and that they may give thought". (Q 16:44). He (SWT) says also in another place: "And we have not sent down the Book (Qur'an) to you (O Muhammad), except that you explain clearly to them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. (Q 16:64)

The Prophet had certainly explained the Qur'an to the Companions, and his explanation in this regard is referred to as *hadith* which is contained in *hadith* collections.

From the explanation above, one would easily understand that *Sunnah* or *hadith* can not be separated from Qur'an, and also following the *Sunnah* is synonymous with following the Qur'an itself. *Sunnah* has the following three important functions:

1. The *Sunnah* explains the brief injunctions of the Qur'an. If you refer back in this unit, you will find many examples in respect of Qur'anic injunctions requiring explanations. One of the examples concerns the most important institution of Islam which is *Salah*. The Qur'an says. "Establish regular prayer" but did not specify the time to offer it, the number of *rak'ats*, how to perform the *salah* etc. one has to refer to the saying and action of the Prophet as narrated in *hadith* collections. The *Sunnah* also supports and augments the Qur'an. The five pillars of Islam are mentioned in different places in the Qur'an. They are not listed all in one *surah*, let alone in one verse. But we find them all arranged in the collection of Muslim according to the second *hadith* of al-Nawawi's forty *hadith*. The relevant portion of the mentioned *hadith* reads. The messenger of Allah replied: "Islam is to acknowledge that there is no Allah but Allah and that Muhammad is his Messenger, to perform prayer, to give alms, to perform the fasting of Ramadan and to perform pilgrimage when you are able". The *hadith* here supports the injunctions of the Qur'an.
2. *Sunnah* explains the Qur'an. *Hadith* explains the contents of the Qur'an. Without *Sunnah*, we cannot understand the Qur'an. Some verses are too difficult to interpret. The Qur'an for example, ordered for cutting off the hands of thieves *surah* 5, verse 38. The kharijites said that the hand should be cut from the

shoulder; some said from the elbow. It was the Prophet who ordered for the wrist to be cut off. Also verse 187 of *surah* 2 would have been difficult for the Companions to understand. The verse reads..." and eat and drink until the white thread becomes distinct to you from the black thread of the dawn. Some *Sahabah* used to take black and white threads out in the night to see if they could distinguish one from the other before they began to fast for the day. Then later the Prophet explained that the phrase means the appearance of the true dawn.

3. *Sunnah* gives some laws which are not stated in the Qur'an. Although we find legislations in the Qur'an, but many are found in the *hadith*. The share of grandmother in *Mirath* (inheritance), for instance, which is one-sixth of the total property is not specifically mentioned in the Qur'an so also the giving out of *zakah al-fitr*, the punishment of a married adulterer which is stoning to death and the prohibition of combining a woman with her aunt as co-wives. All these are found only in the *hadith*, but not in the Qur'an. In considering the relationship between the Qur'an and *hadith*, we find that the scholars agree that Qur'an is the first sources of Islamic law and *hadith*, or *Sunnah* the second.

ACTIVITY I

1. Define the *Sunnah*
2. Differentiate between *Hadith* and *Sunnah*
3. State the importance of *Hadith*

HADITH IN THE PERIOD OF THE PROPHET

The noble Qur'an has reminded Muslims in many occasions the position of the *hadith*. For instance: "**And whatsoever the Messenger (Muhammad) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allah; verily, Allah is Severe in punishment**" (Q59:7) Allah Almighty also stated in another verse: "**Nor does he speak of (his own) desire. It is only a Revelation revealed.**" (Q 53:3-4)

The Prophet (SAW) is reported said, urging the *Sahaba* to stay firm to teachings of Qur'an and *Sunnah*: "**I am leaving behind two weighty things – the Glorious Qur'an and my personal example (hadith). If you hold fast to these, you will never go astray.**" Thus, whatever the Prophet commanded is the will of Allah (SWT).

The Prophet explained to *Sahaba* all teachings of Qur'an and *Sunnah* details. This shows that the Prophet not only taught but also put his teachings into practice in all the affairs of life. He founded a state which he administered as a supreme head maintaining internal peace and order, heading armies for external defence, judging and receiving litigations of his subject, punishing the criminals and legislating in all works of life. All these constitute the *hadith*.

Imagine of all the sayings, deeds and silent approvals of the Prophet were to be recorded for the period of 63 years especially the 3 years of his mission, hundred of volumes would be required. And of course, no library can contain them. This shows that the actual body of the *hadith* is extremely large.

THE TRANSMISSION OF THE *HADITH* DURING THE PERIOD OF THE PROPHET (SAW)

The *Sahabah* were very much interested in all the activities of the Prophet because they were aware of the various verses which Allah (SWT) commanded them to obey him. These verses include:

It is not for a believer, man or woman when Allah and His Messenger (SAW) have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger (SAW); he has indeed strayed into a plain error." (Q 33:36)

Nor does he speak of (his own desire); it is only a Revelation revealed. (Q 53:3-4)

This is why they believed that every word of the Prophet explain certain regulations to them. Again, all his actions were virtuous and they wanted to follow him as faithfully as they could. They believed that their success depended very much on their effort to practicalize his teachings. They knew that they would not understand Islam without the knowledge of the Prophet's practices and explanations. The reports of all these passed from one to the other among the *Sahabah*. Most of the Companions of the Prophet i, Abu-Hurairah (R.A) kept a constant company of the Prophet for three years, at the expense of his worldly affairs in order to see and hear first hand information concerning what the Prophet said, did or approved. Also, Umar bin Al-khattab reported that on his arrival at Al-madinah, he became contractual brother to one of the *Ansar* at the time of fraternisation ordered by the Prophet and both of them worked alternatively in a farm of date palms. When Umar worked, his Companion visited the Prophet and will report back to Umar in the evening all that he had seen or heard in the presence of the Prophet and when his turn come, Umar did the same. Thus, both of them were aware of what was passing around the Prophet e.g the promulgation of new laws etc.

On a number of occasions, the Prophet enjoined the *Sahabah* to transmit his *hadith*, Thus, when a deputation of the tribe of Rabi'ah came to him in the early days of al-madinah, he concluded his instructions to them with the words: **"Go back to your people and teach them these things."**(al-Bukhari 3:25) Also, during the farewell pilgrimage (10AH), the Prophet delivered a sermon at *Arafat* before a large gathering of Muslims numbering about 140,000 who had come to the pilgrimage. He enjoined them on various aspects of Islam injunctions and lastly he said: **"He who is present here should deliver it (what he heard from the Prophet) to him who is absent."** Since many *Sahabah* were present, they transmitted what they heard to those who were not privileged to be there. Moreso, *Ashab as-Suffa* who devoted themselves to the teachings of the Prophet; consequently, they became among the most famous transmitter of *hadith*.

It must be remembered however, that Prophet (SAW) took the steps to ensure that *Sahaba* transmitted what was really his *hadith*. In this regard, he (SAW) warned them not to attribute false statement to him, and threatened that any one who did so shall end up in hellfire. He said: **"Whoever lies against me let him prepare for his abode in hell-**

fire." In the light of this, the *Sahaba* became very cautious in narrating the *hadith* of the Prophet for fear that they might wrongly report something and became liable to the painful punishment. You will read more about this when you come to study the transmission of *hadith* in the period of the *Sahaba*.

THE RECORDING OF HADITH IN THE TIME OF PROPHET

Unlike the Qur'an, *hadith* was not recorded officially in the lifetime of the Prophet (SAW). It was reported that in connection with Qur'an whenever a verse was revealed, the Prophet will order it to be recorded. He however objected writing down of *hadith* for fearing of mixing it with Qur'an. Abu-Hurairah is reported to have said "The Prophet came to us while we were writing *hadith* and said: **what is this that you are writing?** We said it is the *hadith* which we heard from you. What! A book other than Qur'an? The disapproval clearly shows fear lest his saying be mixed up with the Qur'an.

However, the Prophet (SAW) allowed some *Sahaba* to record down *hadith*; which indicates that his disapproval was not meant to be official. Al-Tirmidhi reported that: "one day an *Ansar* (Al-madinahn Muslim) complained to the Prophet that he had a weak memory and he wants to preserve the Prophet's instructions. The Prophet replied: **'seek the aid of your right hand'** (i.e record down). The Prophet also allowed Abdullah b Amr b al-As to record down what he heard from him; he used to write it down in his pamphlet named: *Sahifa as-Sadiqa*.

Shortly, after Prophet's arrival in Al-madinah, he succeeded in establishing a state composed of both Muslim and non-Muslim and he endowed that state, with a written document in which he mentioned in a precise language the rights and duties of the head of state and the subjects. Moreover, there were treaties of alliance and of peace between the Prophet and the Makkans, also missionary letters sent to different sovereigns inviting them to embrace Islam such as those dispatched to tribal chieftains in Arabia, Emperors of Byzantine and Persia, Negus of Abyssinia and others. But it is to be noted that little was recorded compared to what was not recorded.

THE TRANSMISSION OF HADITH IN THE PERIOD OF THE SAHABA

In the earlier part of this unit, you have studied the transmission and recording of *hadith* in the time of the Prophet (SAW). You have also read that the Prophet did not allow a general recording of *hadith*. He also warned his Companions not to tell lies against him. Anyone who did so would be thrown into hell fire. You will now study how the *Sahabah* transmitted *hadith* in their own time after the death of the Prophet (SAW). You should understand that they kept in their mind the warning of the Prophet against telling lies in his *hadith*. As a result of this, they did not resort to widespread transmission of *hadith*. They feared that they might report something which was not said by the Prophet. They narrated *hadith* only when it was necessary. Many of them were very strict in the narration of *hadith*, if a problem arises and they could not get its judgment from the Qur'an, they sought its solution (judgment) from the *hadith*. That is, they enquired whether the Prophet had done it or had explained its judgment. In this case, they used to enquire if anyone knew any *hadith* concerning the case. This was the practice of the four rightly guided Caliphs. For example, Abu Musa went to the house of Umar and offer to

him: “*Assalamu Alaikum*” three times but there was no answer, so he went away. Later when Umar came out from his house and found that Abu Musa had already gone, he sent and asked him why he did not wait. Abu Musa said: “I said *Assalamu alaikum*” three times but when I did not here anything I went away, for I heard the Prophet saying that if a person sought permission to enter a house and there was no response, he should return. Umar said to him, “Now you must bring witness that the Prophet had actually said this or I will deal severely with you”. Abu Musa had to bring a witness who testified that the Prophet actually said so.

With the spread of Muslim’s Empire to different territories, there arose various problems regarding social, political administrative and judicial matter. In order to solve these problems, the Muslims always tried to follow the commands of the Qur’an and *hadith*. It was reported that death was rapidly decreasing the number of *Sahabah* who knew *hadith* with first hand information. This made Muslims to follow the *Sunnah* one after the other, so as to get *hadith* from them. The house of the *Sahabah* became the centres of learning and transmitting *hadith*. Therefore, Muslims gathered together from different part of the Muslim World to gain the knowledge of *hadith*. Another important aspect of the transmission of *hadith* during this period was travelling of the *Sahaba* for the sake of learning *hadith* from thier colleagues. This was because, many *Sahaba* settled in different towns after the death of the Prophet. For example, Jabir b Abudllah traveled for one month from Al-madinahh to Syria to see Abdullah b Unays for a single *hadith* which the latter was said to have reported from the Prophet. Infact the journeys helped greatly towards the transmission of *hadith*.

ACTIVITY II

1. Explain how *hadith* was transimited in the lifetime of the Prophet
2. How was the recording of *Hadith* during the lifetime of the Prophet

SUMMARY

The *Sahabah* were very much interested in all the activities of the Prophet, they memorize all what they heard from him. They transmit it to their fellow Muslims, to fulFill what the Prophet said: “*He who is present here should deliver it (what he heart from the Prophet) to him who is absent.*” Unlike the Qur’an, *hadith* was not recorded officially in the lifetime of the Prophet.

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UNIT 8: CLASSIFICATIONS OF *HADITH* FROM THE ORIGINAL NARRATOR

INTRODUCTION

In this unit, you will learn about the classification of *Hadith* as we know earlier the Arabic word *hadith* literally means "new" when used as an adjective and its plural is *hadith* or *hudatha*. Another literal meaning of the word is "any sort of statement about something heard, seen, done etc", and its plural is *Ahadith*. But the technical meaning of the word *hadith* is applied to anything transmitted from or concerning the Prophet. According to traditionists, the word *hadith* stands for what is reported from the Prophet of his sayings, deeds, silent approval, physical and moral attributes are not included in the definition given by the Jurists.

OBJECTIVES

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

1. Explain the classification of *Hadith* and *Sunnah* of the prophet (SAW)
2. To explain the chain of transmission of *Hadith* from the generation of the prophet to later generation
3. Describe the authorities in the transmission of *Hadith*.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

CLASSIFICATIONS OF *HADITH* FROM THE ORIGINAL NARRATOR

The scholars of *hadith* have distinguished three forms of *hadith* based on their origins as *Marfu'*, *Mawquf* and *Maqtu'*.

1. ***Marfu'* (exalted):** This is a tradition which narrates a saying; an act related or performed by the Prophet (SAW) himself, or his silent approvals. Thus, *Marfu'* (exalted) is a tradition whose chain is directly traced back to the Prophet (SAW). This type of *hadith* covers the Prophet *Sunnah* of *qawliyyah fi'liyyah* and *taqririyyah*; and hence, is the largest form of Prophetic traditions.

Hadith al-marfu' is further sub-divided into two; namely, *Marfu' Sarih* (exalted clearly) and *Marfu' Hukman* (exalted by law). The former is any *hadith* which may be traced back to the Prophet in relation to his sayings, actions or tacit approvals. For example, on the authority of Abu Abd al-Rahman Abd Allah b Umar ibn al-khattab (RA) said: I heard the Messenger of Allah (SAW) saying: **"Islam is built upon five (pillars)..."** (Al-Nawawi forty collections). The latter refers to any *hadith* that emanates from the *Sahaba* concerning *Ghaibiyyat*; that is what they said about the unseen. Such narratives are termed *Marfu'*, which

means, he must have heard it from the Prophet (SAW). For example, where a Companion narrates events that will take place in the hereafter but did not directly attributed or linked such narratives to the Prophet. This is because the *Sahaba* (RA) have been exonerated by Allah and his Messenger. Another example is when a Companion narrates an action or saying but did not link it directly to the Prophet. For example when a Companion says we used to do this... or we use to say this... during the time of the Prophet, even if he (the prophet) is not aware of such saying or action, the scholars of *hadith* regard such traditions as ***Marfu' hukmun*** (exalted by law). This is because even if the Prophet (SAW) is not aware of such a saying or action of his companions, if it is not in line with the *shari'ah* then definitely a revelation will come and direct him to stop them from such a saying or action. Therefore, silence of the revelation means confirmation of such a thing as there is nothing hidden unto Allah.

2. ***Mawquf*** (restricted): is a tradition which narrates the saying or an act performed by the Companions. In other words *mawquf* is a tradition which does not go beyond the Companions of the Prophet (SAW).
3. ***Maqtu*** (interrupted): is a tradition which reports a saying or an act performed by the followers of the Companions. *Maqtu* simply means a tradition which does reach neither the Companions nor the Prophet; but does not go beyond the *tabi'un* (followers of the Companions).

METHODS OF TESTING THE AUTHENTICITY OF HADITH

The traditionists adopted certain attitudes towards testing authentic *hadith*; they made countless efforts to achieve this aim. Below are the three methods applied to save *Sunnah* from any defect:

1. **Chain of transmission:** After the death of the Prophet (SAW), his Companions and their followers devoted their precious time in collecting the *Sunnah* of the Prophet. They trusted each other so much so that, they reported from one another without asking for authorities. But when the first *fitnah* broke during the caliphate of Uthman ibn Affan, they started demanding the authorities of the reporters. Abdullah ibn Saba' started campaigning the principle of *shi'ah* on Ali divine power and many authorities were quoted to support the principles. The check on the reporters started during the period of the *fitnah* (sedition) which resulted in the emergence of Muslim sects. The *Tabi'un* also insisted in mentioning the *sanad* when lying against the Prophet was noticed. They did that by checking all the learned contemporary scholars of their report from the second person.
4. **Confirmation of reports:** the learned Companions and *Tabi'un* became resourcesful centres of learning, when people started lying against the Prophet. The *Tabi'un* found it necessary to travel wide to other centres in order to report from reliable and trustworthy Scholars. Bashar ibn Abdullah, for instance, said that he used to travel from one city to another to confirm the authenticity of only one *hadith*.

5. **Criticism of narrators:** this deals with the biography of every reporter which may be helpful in determining their identity, veracity and reliability. However, traditionists listed certain qualifications which a narrator must possess before his report is accepted. Thus, the reports of the following are rejected:
 - A. Liars against the Prophet: Scholars of *hadith* unanimously agreed that their reports should be rejected.
 - B. Liars in their normal speech, not against the Prophet: the scholars also agreed on rejecting the report of any person known to have told a lie even once. Malik "knowledge should not be sought from four people. They are as follows:
 - (a) One who is known to be a fool.
 - (b) One who is known to lie to people.
 - (c) A caproce and
 - (d) An old scholar who is confused".
 - C. **Mubtadi'un** (Innovators): Scholars are of the opinion that the reports in innovators whose innovation led them to *Kufr* (disbelief) should be rejected. But they accepted the report of some people who are known to be trustworthy from among the shi'ites.
 - D. Freethinkers and profligates: the reports of free thinkers and profligates are rejected because they do not possess the qualities of narrators of *hadith*.

ACTIVITY

1. Classify *Hadith* based their Origins
2. State the method used for testing the authenticity of *Hadith*

CLASSIFICATION OF HADITH

The Scholars of *hadith* have classified traditions generally into three, based on their authenticity, with particular reference to the characters of those who handed down the tradition i.e *Rawi* (reporters), the genuineness of *Isnad* (chain of transmission) and main (text of the *hadith*). The classifications are: **Sahih Hasan** and **Da'if**.

1. **Sahih** (genuine or excellent): This refers to all traditions which are handed down through a complete chain (**muttasilus-Sanad**) by truly pious (**adl**) and perfect (**Taam al-Dabt**) persons, who have been distinguished for their integrity and sharp memory which is neither '**shaadh**' (where a reliable reporter (**Thiqah**) contradicts more reliable than him (**Authaqu minh**); nor **ma'lul** (where a secret defect exist). This is the definition of the well known Scholars of *hadiths*. From the above definition of *hadith al-Sahih* therefore, we can understand that there are five conditions, which must be established in a *hadith* before it can be classified as *Sahih*. The conditions are:

- (a) The chain of transmission must be perfectly complete and there should be no gap in the chain of narrators.
- (b) All the reporters must be pious and trustworthy.
- (c) All the reporters must be perfect in their understanding of the traditions and possesses perfect memory from the time they heard the *hadith* up to the time they handed it down to other.
- (d) A *Sahih hadith* should never be *shaadh*, where a reliable narrator contradicts a most reliable and trustworthy narrator or some reliable narrators.
- (e) There should be no any secret defect in either the *Isnad* or *Matn*.

All Muslims are obliged to use *Ahadith* declared as *Sahih* after fulfilling all the above stipulated conditions. In this regard, the collections of al-Bukhari and Imam Muslim are considered as the most reliable Books of *Hadiths*.

2. ***Hasan (fair or good)***: *Hasan* is a tradition whose chain is complete, transmitted by trustworthy narrators who possess good memory but not as sharp as the reporter of *Sahih*. The only difference between *Sahih* and *Hasan* is that, the narrators of the latter do not possess sharp and perfect memory as the narrators of the former. Muslims are obliged to accept and make use of all *ahadith* declared as *Hasan* by the scholars of *hadith* after applying all various test for the authentication of the tradition. This form of *Ahadith* is commonly found in the six well-known collections of *hadith* with the exception of *Sahih* al-bukhari and *Sahih* Muslim.

Da'if (weak): It is a tradition whose narrators are of questionable authority. In other words, this is a tradition where the qualities of *Sahih* and *Hasan* were not found. The *Da'if* (weak) tradition are of different categories taking into considering the degree or type of defect in the chain of narrators (*Isnad*) and the text (*Matn*) of the tradition. Some form of the *Da'if* (weak) traditions are as follows:

- (a) ***Mursal***: this is a tradition where the last narrator who actually heard the *hadith* from the Prophet is dropped. For example where a followers of the Companion (*Tabi'*) narrates directly from the Prophet dropping the actual Companion who originally narrated the *hadith* from the chain. For example where a *Tabi'* says: the Prophet (SAW) said.... "This is called *Mursal al-Tabi'*. But if a Companion omits name of another Companion, then such a tradition is called *Mursal as-Sahabah*.

The latter is accepted without any suspicion while the former is doubtful, hence *da'if*.

- (b) ***Al-Munqati'***: is a tradition the chain of which is not complete. One narrator other than the Companion is not mentioned in the chain of transmitters.
- (c) ***Al-Mu'dal***: is a tradition where two or more narrators are omitted consecutively.
- (d) ***Mudallas***: literally means to conceal or hide a defect; this is a tradition in which a narrator deliberately refused to mention the actual name of the reporter from whom he received the *hadith* due to some of his defects, so as to hide it. This type of *hadith* is also, known as ***Mu'allal***.
- (e) ***Shaadh***: This is any tradition where a reporter contradicts more reliable than him.

The most important divisions of *hadith* based on number of reporters are ***Mutawatir Aahad*** and ***Mash'hur***.

1. ***Mutawatir*** (repeated successively): this is any *hadith* which has been transmitted through the first three generations of Muslims by such large number of transmitters as cannot be reasonably expected to agree on falsehood. An example of this report is the saying of the messenger of Allah: **“whoever lies against me should be prepared to have a place in hell fire.”**
2. ***Mash'hur*** (well-known): This is a *hadith* originally transmitted in the first generations by three or two reporters; and later on, transmitted on their authority by a large number of transmitters in next generations. An example is the report in which the Prophet said: **“Allah enjoins man to practice goodness in every deed he does. Therefore, when you kill, (you should) kill in a proper way; and when you slaughter, slaughter in a proper way, and one should sharpen his knife and make his victim die comfortably”.**
3. ***Aahad*** (isolated): This is a *hadith* which was transmitted during the first three generations by one or four transmitters only. The *Aahad* transmissions do not hold string validity for they are by their nature open to suspectability.

THE NOBLE QUR'AN AS THE FIRST SOURCE OF ISLAMIC LAW

The Noble Qur'an is the Book of Allah sent through the last of the Prophets, Muhammad (SAW). It contains the knowledge and guidance for men who are righteous at all times. It is a declaration of the truth and a light to show the right path. The Qur'an is the wise, the complete exhortation and the clear message. It is the rope of Allah by holding to which individuals and nations can achieve salvation. It is the remedy for all the spiritual ailments of men. It is a constant reminder for all of us that Prophets will not come any more for our guidance. It acts as the criterion between the truths and the falsehood. As a final revelation from Allah, it is the embodiment of the fairest statements and divine of wisdom.

The Qur'an is considered the external miracle of Islam. It is considered superior to what were revealed to the earlier Messengers (AS). It is the guide for seeking Allah's pleasure and as the perfection of all moral codes. The teachings of the Qur'an are universal. It is addressed to all people throughout the world, regardless of their origin and revealed to enlighten man's spirit, purify his morals, unify his society and replace the domination of the wicked with justice and fraternity. All human problems can be solved by the Qur'an either directly or indirectly.

HADITH AS THE SECOND SOURCE OF ISLAMIC LAW

Beside the Qur'an, the *hadith* of the Prophet (SAW) gives a Muslim an embodiment of the code of life; for it provides guidance to Muslims. The Prophet's whole personality, according to the Muslims, is the last milestone of the heavenly sent commandments. Therefore, his conduct and character has been declared as a specimen to be followed and adopted by all believers in order to achieve nearness to Allah and the ultimate salvation. It is true to say that the life of the Prophet of Islam is not shrouded in mysteries since the religion of Islam was born in the full light of history. Every incident and every word of the Prophet (SAW) was recorded.

After the death of the Prophet (SAW), every case that came up for decision, had to be referred to Qur'an and Prophet's *Sunnah*. There are numerous cases on record in which a right was claimed on the basis of a judgment or saying of the Prophet, and evidence was demanded as to the authenticity of that sayings. For instance, Fatimah, the Prophet's daughter claimed that she was entitled to an inheritance from the property left by the Prophet (SAW). But according to Bukhari, chapter 85 *hadith* 2, the Prophet (SAW) said: "*We Prophet do not inherit nor leave an estate for inheritances: whatever we leave is a charity*".

This saying was cited by Caliph Abubakar Siddiq as against the claim of Fatima. The truth of this *hadith* was not questioned by anyone and Fatima's was rejected. Again, a grandmother of a deceased person came to Caliph Abubakar and claimed a right in inheritance. The Caliph Abubakar Siddiq said that he could not find either in the book of Allah or the *Sunnah* of the Prophet (SAW) that she was entitled to any share, but he would make inquiries about it from other. In this inquiry, Mughirah gave evidence that the Prophet (SAW) gave the grandmother one-sixth (1/6) of the property. The Caliph asked him to bring another witness in his support, and Muhammad ibn Maslana appeared before Abubakar corroborating the evidence of Mughira. Thus, judgment was accordingly given in favour of the grandmother. Incidences of this type occurred daily and became the occasions of establishing the truths many sayings of the Prophet (SAW).

THE FUNCTION OF HADITH AS A COMMENTARY OF THE QUR'AN

As we have seen earlier on, the Qur'an is the guidance for Muslims while *hadith* is the folding and authentic of the application of this guidance. Prophet (SAW) was quoted to have said in his last sermon: "*I have bequeathed to you two things; if you hold fast to them you will never go astray; Qur'an and Sunnah*".

Hadith however, does not only serve as explanatory notes to the Qur'an, but strikes fresh grounds in the areas of religious ordinance, jurisprudence, domestic life, good conduct, death and life to come. It is a tremendous source of information, especially in matters concerning the story of the rise of Islam and the experiences of the early Muslims. In addition, it is a complete verification of the personality of the Prophet for any that might wonder.

ISNAD AND MATN

The first narrators of *hadith* were the *Sahaba*; they were people who met the Prophet (SAW), believe in him and died in Islam. They preserved all what they heard from the Messenger of Allah in their memories. Initially, some of the Companions of the Prophet had their own collection in memory or in writing. Then these collections were passed unto the later generation. The senior Companions narrated *hadith* to other Companions and later to the *Tabi'un*. This is how the chain ran on and in time, the *hadith* evolved consisting formally of two essential parts: *Isnad* or *sanad* and *matn*.

1. ***Isnad*** literally means sheltering or leaning on a wall; the technical meaning is the chain of transmitters of *hadith* over whose lips it had passed from the Companion who reported it from the Prophet, or a *Tabi'i* who narrated the saying or action of a Companion.
2. ***Matn*** literally means surface or the hardened surface of the earth; the technical meaning of the term *matn* is the text of a *hadith* which is the actual saying or silent approval of the Prophet (SAW).

For example, it is reported in *Sahih al-Bukhari* that, Abdullah B. Munir reported that he heard from Abu al-Nadr on the authority of Abd al-rahman b. Abdullah b. Dinar, from Abu Hazim, from Sahl b. Sa'ad al-Sa'adi (may Allah be pleased with him) that he said: the Messenger of Allah said: **“(the reward of) a day’s fortification in the cause of Allah is better than (possessing) what is in the whole world...”**

The *Sanad* from the above quoted *hadith* is the list of the reporters as follows:

Abdullahi Ibn Munir Abu Al-Nadr, Abdul-Rahman Ibn Abdullahi Ibn Dinar, Abu Hazim and Sahl Ibn Sa'ad, Ibn Al-Sa'adi; while the ***Matn*** is the quoted words of the Messenger of Allah as follows: **“the reward of a day fortification is better than the world and what is in it.....”**

The Companions of the Prophet were not doubting the reliability of one another; likewise the *Tabi'un* trusted each other. They therefore used to accept the report of one another without asking their authorities. This continued until when the first *fitnah* (sedition) started propagating the views of the extreme shites in the Muslim Empire on the Divine power of Ali bin Talib. This and other reasons were what made the Companions and their followers to start asking for the authorities of the narrators of *Hadith*. Ibn Sirin is reported in *Sahih al-Muslim* saying: “They (the Companions and their followers) were not asking for *Isnad* but when the *fitnah* broke they said: **“Give us the name of the narrators”**. Ibn Al-Mubarak also said: **“*Isnad* is part of the religion. If it were not for the *Isnad*, any**

body could say what he wishes.” The traditionalists therefore, started to insist for the *Isnad*.

In order to establish the authenticity of *Hadith* in the third century after *Hijrah*, traditionists and Jurists developed some principles in connection with *Hadith* criticism. Both two parts of *Hadith Isnad* and *Matn* were subjected to criticisms. The principles of criticising the *Sanad* may be summarised as follows:

SANAD: THE CHAIN OF TRANSMITTERS

The system of the *Sanad* or *Isnad* was introduced in order to carry out the investigation about the genuineness of every *Hadith*. Each *Hadith* from the end of the third century after *Hijrah* contains the chain of its transmitters from the Prophet or from a *Sahabiyy* or a *Tabi'un* to the last Reporter or the Compiler. Great importance is attached to this chain and is considered as an indispensable part of a *Hadith*. Reporters whose names appear in the *sanad* were criticised, their characters whether good or bad were pointed out, and the degree of their reliability fixed up. It was important to know their dates of birth and death, for this can verify whether they have met the people they are reporting the *Hadith* from or not.

THE QUALITY ISNAD: CONTINUITY

The *Isnad*, as previously mentioned, is intended to guarantee the authenticity of the *Hadith*. To serve this purpose therefore, it must be uninterupted and must lead to an original eye car witness.

There are two principles of Criticism of *Hadith* to those relating to the *sanad*:

1. Each *Hadith* must be related back to the original reporter through a continuous chain of transmitter whose identities are unquestionable character and high qualities of head and heart.
2. Each *Hadith* reporting an event which took place every now and then in the presence of a large number of people must have been originally reported by several narrators.

CRITICISM OF NARRATORS

Criticism of the narrators can be traced back to the period of the Prophet. Qur'an, *Surah* 49, verse 6, says: **“O you who believe! If a wicked person comes to you with any news, ascertain the truth, lest you harm people unwillingly and afterward repent of what you did”**. The four rightly guided caliphs used to ask some narrators to bring other supporting evidence to prove the quality of their reports.”

The biographic of *Sahaba*, *Tabi'un* and narrators who lived in certain place up the third century were written, and then the narrations of people who were found to be reliable

were accepted. Besides, there is also a branch of the science of *Hadith* called “*Ilm Rijal al-Hadith (Qualifications of Hadith reporters)*.” A number of books were written down on this branch dealing with short bibliographies of narrators of *Hadith*. Reporter should be firm in faith, truthful, matured in age and a person of integrity. He should have a good memory. He must be well acquainted with the method of learning preserving and transmitting the *Hadith*. He must be conversant with the names, careers and characters of the earlier reporters of *Hadith*. He should know how to report the exact words he had learnt from his teachers. He should also understand the content of what he reported and the expression which changes meaning. Iman al-Shafi’i in his *Risalah* has summed it up as follows:

A reporter must be firm faith, well-known for his truthfulness in whatever he reported. He should understand its contents and should know well how the change in expression affects the ideas expressed there in. He should report verbatim what he learnt from his teacher, and not narrator in his own words, the senses of what he had learnt. He must possess a retentive memory and if he has reported from a book, he should remember his book well. He should refrain from making a report on the authority of those whom he met but from whom he did not learn anything. These reports must be in agreement with what has been reported by those who have recognized as having a good memory if they have also readmitted such report.

MATN: TEXT OF THE HADITH

The following principles are laid down for the Criticism of the *Matn*.

- a. The *Matn* should not be opposed to recognized historical facts.
- b. If the reporter was a *shi'ite* and the *Hadith* was of the nature of an accession against the Companions, or if the reporter was a *Kharjite* and the report can not be accepted.
- c. *Hadith* should not be at variance with the Qur'an; this is because the *Hadith* is meant to be supplementary to the Qur'an. It cannot therefore, contradict it.
- d. *Hadith* should not be contrary to other *Hadith* which already been accepted by the authorities on the subject as authentic and reliable.
- e. *Hadith* containing disproportionally high reward for insignificant actions must be rejected; Similarly, *Hadith* containing disproportionally severe punishment for ordinary sins.
- f. The text of authentic *hadith* should not against the dictated of reason, natural laws and common experience.
- g. *Hadith* which contains the Excellencies and praises of persons, tribes and particular places should be generally rejected.
- h. *Hadith* which contains detailed prophecies of the future events with dates must be rejected.

- i. *Hadith* containing remark on the Prophet's position or such expression as may not be suitable to him should be rejected.

ACTIVITY II

1. What is *Shadh* report?
2. Differentiate between *Hasan* and *Sahih hadiths*
3. Explain why *hadith* is regarded as the second sources of Islamic law.
4. define the following terms:
 - *Matn* and *Sanad*
 - *Mutawatir* and *Mash'hur*

SUMMARY

The scholars of *Hadith* distinguished *Hadith* based on its origin into: *Marfu'*, *Mawquf and Maqtu'*. They also adopted certain measures for testing the authenticity of *Hadith*; thus some of these measures are deep study of the *Chain of transmission, Confirmation of reports and Criticism of narrators*. *Hadith* based on their authenticity with particular reference to the character of the *Ruwat*, generally divided into *Sahih, Hasan* and *Da'if*.

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UNIT 9: TEXTUAL STUDY OF *HADITH*

INTRODUCTION

In this unit, we will be discussing the teachings of selected *Hadith* beginning from studying the text. Analysis will follow, taking note of the chain of transmission and the text as well as the main teaching; so that you should be able to relate the teachings of the *hadith* to the guidance of the *Shari'ah*.

OBJECTIVES

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

1. Should be able to explain the chain of transmission in a report of *Hadith*
2. Should also be able to explain the text of the *Hadith*
3. The main teaching of the *Hadith*

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

TEXTUAL STUDY OF *HADITH*

عن امير المؤمنين أبي حفص عمر بن الخطاب رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إنما الأعمال بالنيات وإنما لكل امرئ ما نوى، فمن كانت هجرته إلى الله ورسوله، فهجرته إلى الله ورسوله، ومن كانت هجرته لدنيا يصيبها أو امرأة ينكحها فهجرته إلى ما هاجر إليه" رواه إماما المحدثين: أبو عبدالله محمد بن إسماعيل بن إبراهيم بن المغيرة بن بردزبه البخاري، وأبو الحسين مسلم بن الحجاج بن مسلم القشيري النيسابوري في صحيحيهما اللذين هما اصح الكتب المصنفة.

TRANSLATION

From the commander of the faithful, father of Hafsa (meaning lion), Umar bin Al-khattab (R.A) who said: "I heard the Messenger of Allah, (SAW), saying: Surely all works (are rewarded) according to their intentions and that every person is entitled to what he intends; so he whose migration (from Makkah to Al-Madinah) was for (the sake of) Allah and (for being obedient to) His Messenger, then his migration will be (rewarded) for the sake of Allah and (for obeying) His Messenger. And he whose migration was for the sake of worldly things he wants to gain; or for wife he wants to marry; his migration (will be rewarded) according to that for the sake of which he migrated."

This (*Hadith*) was related by two of the renowned traditionalist:

Father of Abdullah, Muhammad son of Isma'il, son of Ibrahim son of Al-Mughirah son of Bardizbah, Al-Bukhari, and Father Al-Hussayn son of Al-Hajjaj son of Muslim Al-Qushayri Al-Naysaburi; in their two collection which are considered to be the most

authentic of the published books (of *Hadith*).

COMMENTARY

This *Hadith* was directly reported from the Prophet (SAW) by one of his closest Companions known as Umar Ibn Al-Khattab. Umar was second Caliph after the death of Abubakar Al-saddiq.

From the content of this *Hadith*, the importance of intention is clearly stated. In every action of a person, intention is the first thing to be looked into. If the intention is good, he will be rewarded for that even if a person is not able to do that work. And if he intends doing something bad and happens to commit it, then it will be counted against him. But an interesting thing in the religion of Islam is that, if a person intends to do something bad and did not commit for the sake of Allah, it will not be counted against him, rather he will be rewarded for his good intention to abandon that evil act for the sake of Allah. The *Hadith* was initially directed to Muslims during the time of Prophet (SAW) after being ordered by Allah to migrate from Makkah to Al-madinahh. In this event, it was understood that the intention of some Muslims to migrate to al-madinahh was not for the sake of Allah but for the sake of some worldly gain. The case of a person referred to as “the immigrant of Umm Qays” is a typical example for which this *Hadith* was uttered by the Prophet (SAW). This person wanted to marry Umm Qays and she was to migrate to Al-madinahh. So he decided to migrate and meet her there with his intention. Upon this, the Prophet made it clear to all Muslims that they should always make their intentions good because Allah will judge all actions according to how they are intended and be rewarded accordingly. Contextually therefore, monetary donations made in appeal; funds etc. with the sole aim of winning popularity or praise from the people is unrewardable because the action was not for the sake of Allah. Allah is fully aware of what is hidden in the minds of His servants. In the *hadith* the Prophet (SAW) said: **“Surely Allah does not look at your bodies or your structures but rather He will look at your minds and your actions.”**

BASIC TEACHINGS OF THE HADITH

After a careful study of this *hadith* the following could be understood as its basic teachings:

1. Human Mind is the center of all intentions.
2. Intention of man is the basis of all his actions.
3. Muslims should always make their intentions good in whatever they want to do.
4. We should always intend to do all our deeds for the sake of Allah and to avoid bad deeds for the sake of Allah as well.

الحديث الثاني

عن عمر رضي الله عنه ايضاً قال: بينما نحن جلوس عند رسول الله صلى الله عليه وسلم ذات يوم اذا طلع علينا رجل شديد بياض الثياب شديد سواد الشعر لا يرى عليه أثر السفر ولا يعرفه منا أحد حتى جلس إلى النبي صلى الله عليه وسلم فأسند ركبتيه إلى ركبتيه ووضع كفيه على فخذيه وقال: يا محمد أخبرني عن الإسلام، فقال رسول الله

صلى الله عليه وسلم: "الإسلام أن تشهد أن لا إله إلا الله وأن محمدا رسول الله وتقيم الصلاة، و تؤتي الزكاة وتصوم رمضان، وتحج البيت إن استطعت إليه سبيلا" قال صدقت. فعجبنا له يسأله ويصدقه! قال: فأخبرني عن الإيمان قال: "أن تؤمن بالله، وملائكته وكتبه، ورسوله، واليوم الآخر، وتؤمن بالقدر خيره وشره" قال صدقت قال: فأخبرني عن الإحسان: قال: أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك، قال فأخبرني عن الساعة، قال ما المسؤول عنها بأعلم من السائل، فأخبرني عن أماراتها، قال أن تلد الأمة رببتها، وأن ترى الحفاة العراة العالة رعاء الشاء يتطاولون فى البنيان" ثم انطلق، فلبثت مليا ثم قال: " قال: "يا عمر أتدرى من السائل؟". قلت: الله ورسوله أعلم. قال: "فانه جبريل اتاكم يعلمكم دينكم" رواه مسلم.

TRANSLATION

From Umar, (R.A) who said: "One day while we were sitting with the Messenger of Allah, there appeared to us a man with a vey white cloth (garment) and very black hair. No traces of travelling could be seen on him and, and is not known to any of us. (He approached) until he sat very close to the Prophet, (SAW). He put his knees against his (Prophet's) and his plams on his (Prophet's) thighs, and said: "O Muhammad! Inform me about Islam. "The Messenger of Allah (SAW) then said: "Islam is that you testify that there is no deity (worthy of bieng worshiped) except Allah; and that Muhammad is the Messenger of Allah (SAW) and you observe prayers; and give out *Zakah*; and you fast the month of Ramadan; and pay a visit to the house of Allah if you have the means of doing so." He said "You have spoken the truth." We then became surprised for his questioning him and at the same time proving him right. He said: then inform me about faith. He (the Prophet) said: "it is that you should believe in Allah and His Angels and His Books (Scriptures) and His Messengers and the last day; and that you should believe in predestination in both good and evil. He said: "you have spoken the truth" then he said "Tell me about *Al-Ihsan* (good behaviour)" He (the Prophet) said: "it is that you worship Allah as if you are seeing Him, for even though you do not see Him, He sees you" he said: "Tell me about the Hour" He said: Tell me about Hour" He (Prophet) said: that the one asked knows no more than the questioner" He said: then tell me about its signs" He (the Prophet) said: "that the slave girl will give birth to her mistress; that you will see bare footed ones, the naked, the destitute, the her men of the sheep building tall houses." At this point the man disappeared. Then I waited for a while and the Prophet said: "O Umar, do you know who the questioner was?" I said" Allah and His Messenger know better. He said "surely it was Jibril who came to teach you your religion" (related by Muslim).

COMMENTARY

This *Hadith* was related by the same person as in the first *Hadith* studied in unit; he is Umar bin Al-Khattab. The *Hadith* started teaching us one of ways Angels used to appear to the Messengers of Allah started teaching us one of the ways Angels used to appear to the Messenger of Allah in conveying the Divine Messages from Allah. One of these ways has been told in this *Hadith* which is the appearance of the Angels in the form of human being. By his coming in a clean and immaculate white garment with Islam a very black hair signifies the cleanliness that is always associated with Islam. By approaching the majils with no traces of journeying in a form not known by anybody around putting across some basic questions on the religion of Islam to the Prophet (SAW) in front of the

Companions clearly reveals how super natural he was. He could the therefore not be an ordinary human being. Through the questions, we understand that religion of Islam consists of certain things which a person is expected to observe before he could be considered as a *Mu'min*. They are belief and actions which could also be divided into two i.e.: the articles of faith and pillars of Islam. The belief consists of the articles of faith which are the belief in the oneness of Allah, and Messengership of Prophet Muhammad (SAW) and the past Prophet, the existence of Angels, the revealed Books, the belief in the last Day, and in the predestination of good and evil. The second thing (the deeds) consists of observance of five daily prayers, fasting the month of Ramadan, giving out *Zakkat* and vesting the house of Allah for any for any Muslim who has the means.

One should dutifully observe all the pillars of Islam as if he is seeing an over Allah; although, he does not see not Him, He (Allah) sees him. This is the meaning of *Ihsan*. The issue of the last Day is also the subject of discussion in this *Hadith*. Although nobody knew when it will come, the Prophet only gave some of the signs to toward the coming of that very Day.

BASIC TEACHINGS OF THE HADITH

Following are basic teachings derived from the *Hadith*:

1. Some times Angels Jibril use to appear in a human form in order to deliver the messenger from Allah to the Messengers.
2. What ever the Prophet (SAW) preached to the Muslims is divinely guided.
3. Religion of Islam consists of belief and actions. Belief consist of belief in Allah, His Messengers, His books, His Angels , the last Day and predestination of good and evil.
4. Actions consist of prayers, fasting, *Zakah*, and pilgrimage.
5. The best way of worshiping Allah is to assume that is always seeing you wherever you are and in whatever you are doing.

ACITIVITY I

1. Mention two main teachings of the first *Hadith*
2. Analyse the importance of intention as it affects all actions of a Muslim
3. What can you say is the reason why the man appeared to the Prophet started asking him questions in the presence of people?

الحديث الثالث

عن أبي عبدالرحمن عبدالله بن عمر بن الخطاب رضى الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "بني الاسلام على" خمس: شهادة ألا إله إلا الله وأن محمدا رسول الله، وإقام الصلاة، وإيتاء الزكاة، وحج البيت، وصوم رمضان. رواه مسلم.

TRANSLATION

From the Father of Abdul Rahman, Abdullahi, and son of Umar son of Al-Khattab (R.A) who said: “I heard the Messenger of Allah (SWT) saying: “Islam has been built on five things: Testifying that there is no deity worthy of being worshipped except Allah and that Muhammad is the Messenger of Allah; observing the prayers; giving out *Zakah* (Legal alms) and visiting the house of Allah; and fasting the month of Ramadan.” (Bukhari and Muslim)

COMMENTARY

The reporter of this *Hadith* was Abdullahi Ibn Umar, the son of Umar bin Al-Khattab, one of the great Companions of the Prophet (SAW) from whom *Hadith* No. 1 and 2 were reported. Abdullahi Ibn Umar was one of the recognized reporters of the Prophet’s *Ahadith*, because he is said to have stayed in the Prophets’ house for quite a long time.

This *Hadith* is considered to be a very important *Hadith* because it teaches the Muslims the basic principles of their religion. Although these principles are repeatedly mentioned in the Glorious Qur’an, they have not been put in one place as had been put by the Prophet in this *Hadith*. Verses of the Glorious Qur’an are found in different *suwar* talking about different topics of these basic principles of Islamic religion.

These basic principles consist of both belief and action which involves moral spiritual, physical and material aspects of a Muslim. The word of *kalimat as-Shahada* i.e. that there is no deity worthy of being worshipped except Allah and Muhammad is his Apostle is pure belief in one’s mind. It also means that whatever Allah and His Apostle commands or forbids should be obeyed. Whoever utters this word is considered a Muslim except if his actions prove otherwise. The remaining four pillars are purely action-wise in nature (practical). In the case of prayer, a Muslim is expected to pray five times daily and is supposed to observe it in accordance with how the Prophet (SAW) demonstrated it, saying to the *Sahaba*: “**Pray as you have seen me praying.**”

The issue of fasting as one of the basic principles of Islam is a very serious one. It has to do with moral teaching and good behaviour of a Muslim i.e. disciplines the soul and the body from lustful desires and laziness. A Muslim is expected to fast for one complete month every year, by abstaining from eating, drinking and the satisfaction of his desires; from Dawn to Sunset. So the fear of Allah is fully demonstrated in the fasting if its rules are properly observed. In the case of the above three basic principle mentioned, there is no exception on any category of people whether they are rich or poor, rulers or ruled and learners or learned; they are all considered as obligatory duties. But in the case of *Zakkat* and Pilgrimage, although equally obligatory but with certain conditions attached to them. It is known fact that, Allah created people differently; some are rich and some are poor. So the richest ones are required to give out a certain portion of their wealth as *zakkat* every year, in order to help the poor and regulate mass accumulation of wealth; thereby creating excesses and wastage. In the issue of *Hajj* a person has to possess the ability both physically and financially to perform the pilgrimage to Makkah only once in his life time

as obligatory. *Hajj* fosters global sense of belonging and solidarity of the entire Muslims.

BASIC TEACHINGS OF THE *HADITH*

From what has been explained in this *Hadith* it is clearly understood that:

1. The religion of Islam is built upon certain pillars which are obligatory upon every Muslim.
2. The Prophet (SAW) gathered these basic principles in one place in order to show us their importance.
3. The basic principles known as the pillars upon which the religion of Islam is built are:
 - a) To testify that there is no deity of being worshiped excepts Allah, and that Prophet Muhammad is His Messenger.
 - b) To observe five daily prayers;
 - c) To fast the month of Ramadan;
 - d) To give out *zakkat* (legal alms);
 - e) To perform pilgrimage.

ACTIVITY II

1. Why is this *Hadith* considered very important by Muslims
2. What is the name of companion who reported the *Hadith*?

SUMMARY

In this unit you learned that works is rewarded by Allah according the intention of the person doing the work. If the work is for the Allah's sake alone, then it is accepted. You also learned the pillars of Islam, articles of faith and *al-Ihsan*.

REFERENCE

Abdul M.O.A *the selected tradition Al-Nawawi*, IBP, Lagos: Nigeria
Al-Nawawi, Yahya bin Shariff, *Al-deen Sharh Al-Arba'in Al-Hadith Al- Nawawi*, Al-*Hadith* Al-Sahihah Al-Nawawiyah, Damasucus N.D.

UNIT 10: CONSOLIDATION

INTRODUCTION

This unit will remind you what you learned of Qur'anic Studies, including *Tajwid* discussing various forms of *Qira'ah* in the recitation of Qur'an. Some *surahs* have been selected and their teachings have been discussed in the various units; but here, some point will be mentioned, reminding you that. The unit reminds you also what you learned in *Hadith* studies. You need to remember some lessons discussed in the textual study of *Hadith*.

OBJECTIVES

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

1. Relate what the consolidation reminds you of Qur'an to the Unit of Qur'an.
2. Relate the points mentioned of *Hadith*, to *Hadith* studies of the module.
3. Explain the moral teaching of Qur'an and *Hadith*.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

THE QUR'AN

You have studied the revelation of the Qur'an and its *Tajwid*. You have also studied the importance of knowledge and use of pen as taught in *surat-al-Alaq*, as well as other lessons you learned from textual study of the Qur'an. The night of majesty as the greatest of all the nights is known to you as presented in *surat-al-Qadar*. In *Sura-al-Hummazah*, gossip and backbiting are considered a great sin. The people of elephant were destroyed by the miraculous birds for their intention to destroy Ka'aba in *surat-al-Fil*; while Quraysh are blessed by Allah in their business for the protection they offer to the Ka'aba. *Surat-al-ma'un* condemns telling lies and encourages sympathy onverff the orphans and the needy. While *surat-al-kafirun* rejected the worship of idols by the Muslims, *surat-al-Nasr* told us about the victory the Muslims got over the unbelievers which made many people to accept Islam in group. *Surat-al-Lahab* teaches us how Abu Lahab and his wife were condemned for their enmity against Prophet Muhammad (SAW) and in *surat-al-Ikhlās* we have been taught about the nature of Allah. *Mu'awuzatayn* offer protection to Muslims against mischief, withes, and evil intentions of mankind and jinn.

TAJWEED

- a) We have learnt when to stretch or not stretch *Ha'ul-Damir*
- b) When to apply *Taghliz* of the Lam of the name of "Allah" is discussed in detail.
- c) Regarding *Qalqalah*, we have discussed when to apply the major and minor *Qalqala*.

- d) We have learnt that the three kinds of *al-Madd* are *Qasr* with six type of *mudud*, *Tawassut* with only one *Madd* of *munfasil* and *al-Tul* under which are six categories of *mudud*.
- e) In respect of the letter *Ra*, the regulations governing it are two different syllables namely *Tafkhim* and *Tarqiq*. The former having six type of *mufakkhamat* while the latter has three *muraqqaqat*, leaving the ninth to the option of the reciter.

ACTIVITY I

1. How did the Prophet receive the revelation of Qur'an?
2. Why do we need *Tajwid*?
3. Mention any item of *Tajwid*

HADITH

You have reviewed in this the concept of *Hadith*, we even indicated that *Hadith* and *Sunnah* according to traditonists mean the same thing; the only difference is that *Sunnah* is more specific. The Prophet encouraged *Sahaba* to transmit all what they memorized about him. This is because, *Hadith* is the second source of *Shari'ah*; the explanation of Qur'an is found in *Hadith*. We made mention that *Hadith* based on its origin is divided into three: *Marfu'*, *Mawquf* and *Maqtu'*; it also divided based on its authenticity into three: *Sahih*, *Hasan* and *Da'if*. The criteria through which *Hadith* is ascertained include deep study of the chain of Transmitters and Criticism of the narrators.

ACTIVITY II

1. What is *Hadith*?
2. What is *Isnad*?

ASSINGMENT

1. Who did the Compilation of Qur'an?

SUMMARY

The discussion has been made about Qur'an and its *Tajwid*, many lessons were extracted. The importance of Knowledge can be seen in *Surat al-Alaq*, whereas gossip and backbittig are considered as grave sin. *Surat al-Ikhlās* and *Kafirun* teaches the Uniqueness of Allah, and He alone deserved to be worshipped. Then the *Mu'awwazatayni*, the two suras that offer protection against evils. *Ahkam Nun al-Sakina* and *Tanwin*, *Lam al-Ma'arifah*, sun and moon letters etc, have all been discussed. The unit also discussed *Hadith*, the defination of *Hadith* was given, *Sunnah* and their differences, also *Hadith* in the period of the Prophet and the *Sahabah* together with *Isnad* and *Matn*. The importance of *Hadith* were explained, and the classifications of *Hadith*, were well stated. The relationship between the Holy Qur'an and *Hadith* has been treated and lastly the texts and teachings of *Hadith* 1-3.

MODULE 3: SIRAH, HISTORY, MUSLIM THOUGHT AND THE METHODOLOGY

UNIT 1 SIRAH

INTRODUCTION

The *Jahiliyyah* Arabs practiced different types of religions including Idol worshipping, Judaism, Christianity, and the worship of objects like trees sun, stones moon. However, Idol worshipping was more popular among the people of the urban areas. They worshipped different types of Idols, *Al-uzza*, *Al-lat* and *Al-Manat* were regarded as the daughters of God. The most revered Idol of the Quraysh was *Al-uzza*, and *Al- Manat* was the goddess of destiny. There were two religions of the scripture before the birth of the Prophet, Judaism and Christianity. The Jews claimed to be following the religion of Musa (AS) while Christians claimed to be following the religion of Isah (AS). The Arabs worshipped Idols, but they claimed and recognized the religion of Ibrahim (AS) through Isma'il (AS). With the birth of the Prophet Muhammad (SAW), Islam would teach mankind the true religion of Allah and correcting fabrication made by previous nations.

OBJECTIVES

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

1. Explain the life of Prophet Muhammad before the revelation of Qur'an.
2. Explain the coming down of the revelation.
3. Explain the economic life and political events in relation to the call of Islam.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

PROPHET MUHAMMAD (SAW); HIS BIRTH AND CHILDHOOD

Prophet Muhammad (SAW) was born on Monday the 12th of Rab'i-ul Awwal 571C.E into the home of one of the noble families of the Quraysh. His mother's name was Aminah, the daughter of Wahab bin Abd - Manaf of Zuhra family, while his father's name was 'Abdullah Ibn 'Abdul Mattalib of the Banu Hashim family. The father of Prophet (SAW) Abdullahi died before he was born.

Following the custom of the Arabs, young Muhammad was given to a nursing mother called Halimatu Sa'diyya; a woman of the Bani Sa'ad tribe. Halimah took Muhammad to the desert, where the Bani Sa'd lived. There, she suckled him, but she from time to time, used to take him to his mother.

When Halimah took Muhammad to the desert, certain miraculous things were reported. Her household was blessed with luck; her breast over flowed with milk and that of her she-Camel too; her goats multiplied. Everything with Halimah was blessed.

Halimah weaned Muhammad at the age of two years, following the customs of the Arabs. She therefore returned him to his mother at that age. But she begged the mother of Muhammad to allow her go back with him for the mentioned miraculous happenings, and Aminah agreed. One day during the stay of Muhammad with Banu Sa'd tribe, the son of Halima, who was the age-mate of Muhammad (SAW) ran to Halima and told her that, while he and Muhammad were playing in the yard behind the compound; Two men in white dress took his Quraysh brother, laid him down, opened his abdomen and turned him round. This frightening event made Halimah to return Muhammad finally to his mother.

From the above narration you can understand that, Muhammad was, right from his childhood, prepared for a Divine mission. Detailed Analysis of the events that happened from his birth to his childhood clearly suggests that a unique personality was in making. When the Prophet (SAW), upon whom Allah's peace be, was six years, his mother took him to Yathrib (Al-madinahh) to see his maternal relatives. On their way back to Makka however, she died in a place called Abwa (Halfway between Makka and Al-madinahh). Thus, the Prophet (SAW) by the tender age of six years has lost his father who died before he was born and now his mother. With the death of his mother, Muhammad peace be upon him was now taken by his Grandfather Abdul-Muttalib; it was he who took care of the orphan Muhammad. Unfortunately, his Grandfather, Abdul-Muttalib, too died two years later. Now it is the turn of his, Uncle Abu Talib to take care of him; Abu Talib was very affectionate and loving to the young Muhammad.

PROPHET'S JOURNEY WITH HIS UNCLE TO SYRIA

When Muhammad lost his mother and grandfather, his uncle Abu Talib took him. He became so attached to his uncle that, his uncle decided to take him along with him on his trade mission to Syria. On the journey, Abu Talib met with a Christian Monk, Bahira, who lived in seclusion. On the day of their arrival, he acted contrary' to his tradition of staying in his cave. He came out to welcome the Caravan, when he saw Muhammad (SAW), he was reported to have advised Abu Talib to take good care of him lest the Jews should harm him if they come to know about him. Abu Talib, therefore, took extra-care of Muhammad as advised by Bahira.

This incident also attested to the Divine authenticity of the prophet hood of the Prophet as seen and acknowledge by the learned people of Christianity of the time. The Young Muhammad's honesty earned him the title Al-amin (the trustworthy), and his life was simple. He was not in any way associated with the evil ways of the young men of Makkah of his time. He tended sheep and goats for the people of Makkah for earning a living.

THE MARRIAGE OF THE PROPHET WITH KHADIJAH

When Muhammad was 25years old, he once more travelled to Syria on a trade mission under the employment of a noble and wealthy widow. Her name was Khadijah bint khuwaylid. His honesty on this trade mission brought Khadijah a lot of profit. Because of his trustworthiness and simplicity, Khadijah wanted to marry him. The Prophet was 25years of age at that time while the widow was 40years old and eventually got married. She was the mother of all his children except Ibrahim whose mother was Maria al-Qibtiyah.

MUHAMMAD'S MEDITATION AT MOUNTAIN OF HIRA

With his marriage to Khadijah bint Khuwaylid, Muhammad found life more settled. He now had time for his meditation. Unlike the men of his time, Muhammad's life was characterized by honesty. He neither worshiped any idol in his life, nor did he ever engage in any festivities associated with paganism. The Prophet after his marriage frequently visited a mountain at the outskirts of Makkah, called Mount of Hira. There he stayed in the cave and engaged in meditation, sometimes for a whole week without coming out of it. In the cave Muhammad thought of the wretched condition of the people, the idol worship of the Makkans, their social evil and always sought for Divine guidance. He so continued for a number of years. You can see from the above discussion that Muhammad had led a life of meditation from his age of twenty five seeking for truth and Divine guidance as opposed to prevailing idol worship.

In the year 610CE, when the Prophet (SAW) reached forty years old, Allah (SWT) chose him as His Messenger to Mankind as a warner and a bearer of good tidings to them. This very event happened in the month of Ramadan. He received the revelation from Angel Gabriel one day when he was in the cave of Hira in which he heard a voice saying: *Iqra*’; meaning **Read**. Muhammad replied: **“I am not familiar with reading”**; upon saying that the angel got hold of Muhammad and squeezed him and then let him go. The angel asked him again, the Prophet for the second time replied that: **“I cannot read.”** The angel once again got hold of him and squeezed him until the Prophet was much distressed. The angel asked him to read for the third time getting hold of him and squeezing him. When he released him, the Angel sent down to him the first revelation, saying thus:

Read in the Name of your Lord Who created (all that exists). He has created man from a clot (a piece of thick of coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not. (Q96: 1-5)

At this point the angel Gabriel departed, leaving the Prophet in the cave of Hira. With that, he was commissioned as the seal of the Apostles and Messengers of Allah. This event was very frightening to the Prophet (SAW). He therefore rushed home and said to his wife, Khadijah **“wrap me up, wrap me up.”**

When Muhammad was back to his normal self, his wife Khadijah asked him what happened. And he told her of his encounter with the angel Gabriel (Jibril) at Hira. Upon hearing this, she as a valuable friend and a helper to the Prophet (SAW) assured him that evil would never befall him; as he helped the poor and maintain good relations with his relatives. She there upon, took the Prophet (SAW) to her uncle Waraqatu bin Nawfal, an aged Christian scholar. When he heard the story, he said verily, by Him in whose hand is Waraqatu's soul, you are the Prophet of this people. Time will come, when your people will maltreat you, and even send you out of Makkah and fight against you. The Prophet (SAW) was very surprised to hear that the people of Makkah who trust and respect him, would call him a liar, maltreat him and fight against him. On hearing this surprising information, the Prophet asked Waraqatu as to why they would expel him. Waraqatu replied. **“Yes! For no one has brought this type of message without being opposed by his people.”** He then continued **“if I live to see that day I shall stand by your side.”**

When the Prophet was ordered by Allah to call his immediate relations to Islam, his wife Khadijah was the first woman to accept him, Abubakar Ibn Quhafah, the good and rich Makka business man was the first among the adults while Aliyu Ibn Abi Talib was the first among the children. Zaid ibn Thabit, Abu Ubaydah, Al-Jarrah and Al-arqam Ibn al-arqam were among those who accepted Islam early.

Many Makkan prominent businessmen like Uthman Ibn Afran, Zubair Ibn Al-Awwam, Abdurrahman Ibn Awf, Sa'ad Ibn Abi Waqas, Dalhatu Ibn Ubaidullahi accepted Islam through the influence of Abubakar Ibn Abi Quhafah. He was later known by his nickname as-Siddiq. The Prophet had said a lot in his favor, with the exception of Abubakar Ibn Abi Quhafah, all the people invited to Islam had warred before accepting the Prophet (SAW).

After the cave revelation, the Prophet (SAW) continued to receive the divine revelations from Allah, the Creator of the Universe. One of such revelations put the responsibility of inviting people to Islam and purifying them on his shoulder. In his call to Islam, the prophet (SAW) insisted that people must worship none but Allah alone. And that they should avoid all evil practices of *Jahiliyya*. And that the elderly age, the destitute, the orphan should be properly taken care of. He also strongly warned against killing female children.

ACTIVITY I

1. Discuss briefly the religious life of Arab in their *Jahiliyya* period
2. What was the name of the monk who advised Abu Talib to take care of the Prophet?
3. What is the name of the cave in which the Prophet received the first revelation?
4. What was the nickname of the Prophet before the prophet hood?

THE CALL TO ISLAM

For three years his prophetic mission, the Prophet (SAW) remained a silent preacher; preaching to his immediate environment. Later, a revelation came commanding him to proclaim openly the message of Islam; Allah (SWT) says thus:

Therefore proclaim openly (Allah's Message) that which you are commanded, and turn away from al-Mushrikun (polytheists and disbelievers). Truly! We will suffice you against the scoffers; who set up along with Allah another ilah (god), but they will come to know." (Q15: 94-97)

With the revelation of this verse, the Prophet (SAW) began to invite all people to Islam as commanded by Allah (SWT). He publicly condemned idol-worship and all acts of superstition. He (SAW) as Allah directed him, went to a mountain of Makkah called Assafa and mounted it. He then called on the people loudly "*Ya sababah*". This is the call way the Quraysh used to invite for an important meeting to repel surprise attack. Today's call is not a summon day for that, so it is a new call. The call made the whole Quraysh assembled at the foot of mountain of Hira, others sent their deputies to go and hear the reason for the call. There he proclaimed openly that they should worship none but Allah (SWT). He said to them: "O sons of Abdul Mutallib! O Sons of Ka'ab! If I were to tell you that herd men were advancing to attack you from the other side of this hill; would you believe me?"

They answered him "Oh yes, we would surely believe you" The Quraysh answered in the positive: because they know the character and qualities of the Prophet, His absolute truthfulness could therefore not be doubted. Then the Prophet (SAW) after hearing their answer said: "Well I am a Warner to you before a severe chastisement over takes you". These words of the Prophet (SAW) came to the Quraysh as a blow. It was only Abu Lahab that replied by saying to the Prophet (SAW): "May you perish! Is it for this you have called on us to assemble here?" Looking at the method the Prophet (SAW) applied to inform the Quraysh of his prophetic mission, will show you that Allah has endowed him with intelligence. It is the easiest method to tell the Quraysh that he was appointed a messenger onto them and unto mankind as a whole by the Creator of the Universes, Allah. From this very moment the Quraysh became hostile to the Prophet (SAW) and to his followers telling him that, he was not a Prophet but a liar and a madman *wal-Iyazu bi-Lah*.

QURAYSH HOSTILITIES

In the last section of this unit you have learnt how the prophet (SAW) announced his prophethood to the Quraysh who called him all sorts of names. They openly became hostile to the Muslims. In this section you will study more hostilities of the Quraysh to the Prophet (SAW) and the Muslims. At first the Quraysh laughed at the prophet (SAW) and his followers. When they saw that the Prophet (SAW) and his followers were serious, they seriously tried to stop the Prophet (SAW) from preaching the new faith by all means. Here we should ask, why did the Quraysh oppose the prophet in his call? In order to understand this fully we have to take the following into consideration.

The Quraysh were the most important, most influential, and the most noble of the tribes of Arabia. They were regarded by the Arabs in general as leaders. The Quraysh lived in the city of Makkah which was the most important city of the Arabian Peninsula. It was an important centre of trade with rich influential merchants. It contained the famous Ka'aba, the sacred house of Allah which was the centre of pilgrimage visited by various tribes of Arabs for *Hajj* and other things of that nature. This made the city a real centre in Arabia. The Ka'aba and the pilgrimage around it were an important factor in the economy of the people of the city. In addition was their long- distance trade to Syria and Yemen. Without the Ka'aba or if the pilgrimage to the Ka'aba was disrupted the Makkans feared that, that could be a blow to their economic activities. On the other hand, the leaders of the city feared that the new religion might affect their position. It should be remembered that besides the attack of idol worship, the religion also came to establish social justice, especially in connection with the treatment of slaves, the orphans and other destitute. These and other reasons led to the Makkan oppositions.

For the aforementioned reasons, the leading class among them held a number of meetings, in an attempt to curtail the growth of Islam. They even went to Abu Talib, Prophet's (SAW) uncle and said to him: "*O Abu Talib! Your nephew insulted our idols and discredited our fathers, it is up to you to stop him or let us do with him*". But Abu Talib objected such demand; and instead, gave the Prophet full protection against Quraysh. Hinting this, Quraysh found it necessary to persecute the Prophet and his followers as the best way to stop the spread of the Islamic religion.

The lesson the Muslims are to derive from this is that they should always stick to the truth and help the weak without compromising the Islamic ideological stand.

In times of difficulties the Muslims should be patient and endure. This is the lesson to be learned *from* the Prophet's life and the life of the early Muslims. This would enable the Muslims to uphold the truth, resist corruption and fight evil for the sake of Allah.

THE MIGRATION TO ABYSSINIA

The persecution and hostilities of Quraish became more and more unbearable; considering this, the Prophet (SAW) decided to instruct some of his followers to emigrate to Abyssinia (Ethiopia), the Aksumite Empire. This happened in the year 615 C.E. However, this did not prevent more people from accepting Islam. Hamza bin Abdul Mutallib and Umar bin al-Khattab were among those who accepted Islam in that period.

The immigrants were led by Ja'afar Ibn Abi Talib, the cousin of the Prophet, Uthman Ibn Affan and his wife Ruqayya, the daughter of the prophet (SAW) were among the immigrants.

In Abyssinia, the Negus (ruler of Abyssinia) who was a Christian welcomed the Muslims to his country and allowed them to stay. When the Quraysh learned that the Prophet (SAW) had sent some Muslims to a safe place, they became worried; they therefore, sent a delegation to persuade the Negus to release the Muslims to them. However, they could not persuade the King, he treated Muslims friendly. The king accepted Islam later while Muslims were on their way back to the Prophet (SAW).

The migration of Muslims to Abyssinia is a significant event in the history of Islam. It shows the serious commitment of the Muslim to their faith; they were ready to surrender their lives and properties to safeguard the interests of the Islamic religion. Why don't you copy from such great events and be a good Muslim who is ready to offer his life for Islam. Having failed to persuade the king to return the emigrants from Abyssinia, the delegates went back to Makkah disappointed.

It was only two years after the migration to Abyssinia that, the leaders of al-Makhzum and Umayyah declared a public boycott against Muslims and Banu Hashim, which was an economic sanction on Muslims and economic threat to Banu Hashim clan. That lasted for three years. In the year 619CE, about two to three years before the *hijra*, Abu Talib the Uncle of the Prophet, also leader of Banu Hashim died; Khadeeja his wife, also died in the same year. Abu Lahb, a great enemy of Islam took over the leadership of Banu Hashim; so, the Prophet was no longer enjoying the protection of his clan.

MIRACULOUS JOURNEY OF THE PROPHET (SAW) TO HEAVEN AND HIS MIGRATION TO AL-MADINAH

In the eleventh year of prophetic mission, Allah Almighty made the Prophet (SAW) experienced *al-Isra'* and *Mi'iraj* (a miraculous journey) from the point of al-Ka'aba through *Masjid al-Aqsa* to the seventh heaven, together with Angel Gabriel. They came back in the same night. The journey provided Prophet with spiritual experience to see Divine powers of Allah (SWT) and His Authority. He came back with the obligation of five daily prayers; he also saw Prophets of Allah (AS) there. Indeed, all these increased

his spiritual confidence, power and authority in propagating the message of Islam. It encouraged him also to decide a line of action concerning the social and the political hostility of Quraysh to Islam.

The Prophet visited Ta'if in the year 619CE, the objective was calling the Arabs of Ta'if to Islam, also persuade them to give a political support to him. The leaders of Ta'if did not respond positively to his call, so he returned to Makka. The period of the annual pilgrimage came, that was in June 620CE; during the pilgrimage the Messenger of Allah met a delegate of six people coming from Al-madinahh. He called them to Islam. He also requested them to call their people on his behalf. In the following year, Al-madinahh tribes came to the Prophet (SAW) again, they met the Messenger of Allah at **Aqabah**. Twelve of them accepted Islam as their religion, and took the oath of allegiance to carry on with the propagation of Islam in Al-madinahh. In the year 622CE, about seventy who accepted Islam came to Makkah for annual pilgrimage from Al-madinahh, a meeting was held again at Aqabah. Final agreement was made with an oath of allegiance, promising to give shelter to the Prophet and his Companions if they migrated to Al-madinahh.

Subsequently, the Prophet instructed his followers to Al-madinahh; he also migrated later, arriving at Al-madinahh on Monday. This happened in the year 622CE.

ACTIVITY II

1. Why the Prophet openly proclaimed the Message of Islam; and what was the Quraysh attitude towards the message?
2. What was the occurrence of *Isra'* and *Mi'iraj*?
3. Why is it that, the migration of Muslims to Abbasynia is considered as significant event?

PROPHET'S LIFE IN AL-MADINAH

Having settled in Al-madinahh, the Prophet wrote a treaty as a bond of political relation between Muslims among themselves, also Muslims and *Ahl al-Kitab*; the Jews of Qainuqa', Nadir and Quraizah. The major points of the agreement were as follows:

In the name of Allah, the Most Gracious, the Mercifull; this is a document written by Muhammad, the Prophet for the believers, the Muhajirun and al-Ansar, and those who followed them. They are all single nation. All true should be in alliance with non-believers. No aggression among their brothers; no believer kills another believer for the sake of disbelievers. No believer should patronize disbelievers against a Muslim. Wherever there is a dispute, believer should refer to Allah and His Messenger for legal decision... Jews have the right given to those of Banu Auf. Muslims and Jews should not patronize those who contradicted this document, and that the heart of Al-madinahh is prohibited for members of this document. Quraysh and its allies are not to be protected; all members of this document in Al-madinahh should have collective defence. The Jews of Aus with their associates are to follow the agreement in this document.

It is clear from that, the document provided law for a peaceful coexistence between *Muhajirun* and *al-Ansar*, and also between Muslims and the Jews of al-madinahh. Islamic brotherhood replaced all tribal ties *al-Muhajirun* and Quraysh, also between *al-Ansar* and Jews. The document also recognized the right of the Jews over their wealth and choice of religion.

THE CONCEPT OF *JIHAD* IN THE BIOGRAPHY OF THE PROPHET (SAW)

The discussion on the early life of the Prophet has been made, it has been also explained that when he reached forty years, he started receiving the revelation of Qur'an from Allah, the Scripture which provided guidance to his actions and answer the purpose of the existence. The revelation commanded him to openly proclaim the Message of Islam to the whole World. The principle of wisdom he adopted in the propagation of this religion was education. He used a persuasive approach to educate the whole world.

The Prophet lived thirteen years in Makkah, propagating Islam together with his *Sahaba*; facing the hostility and persecution of Quraysh. He never instructed his *Sahaba* to take up arms against Quraysh; in spite of the fact that, this Quraysh denied the Muslims their liberty to practice their own religion or propagate it. As a result of that, they migrated to Al-madinahh, so that they may get freedom to practice the religion of Allah, and communicate it to the world. When migrated to Al-madinahh, they arrived economically up-rooted, as Quraysh seized their wealth and properties. They also dominated Arabs, blocking every opportunity for Muslims to communicate the message of Islam to people. In fact Quraysh were ready to use all their wealth and political powers to prevent the spread of Islam; especially when they realized that Al-madinahh could now be their threat economically, since they must pass by it, on their way to *Sham (Syria)* for their trade. This and other reasons made arm-conflict between them and Muslims inevitable. More from this to come while discussing some of the major Battles led by the Prophet (SAW) against the enemies of Islam.

JIHADS ACTIVITIES CARRIED OUT BY THE PROPHET (SAW) AGAINST QURAYSH

Ibn Sa'ad, Ibn Kathir, Ibn Hisham and other writers have mentioned several battles carried out by the Prophet (SAW), against the enemies of Islam. It requires a separate paper to discuss these battles in details. The major battle led by the Prophet was the battle of *Badr*, which took place on Friday 27th of Ramadan 2AH/624CE. The number of Muslims under the command of the Prophet was 313, facing the well-equipped military forces of Quraysh reached 1000 men. Though, the Muslims were out-numbered, they succeeded in defeating the Quraysh forces; defeating which led to another battle of *Uhud*.

The battle of *Uhud* took place in *Shawwal* 3AH/625CE. The number of men under the Messenger of Allah at initial stage was 1000, facing the enemy 3000. But, Abdullahi b Ubayy b Salul the hypocrite, withdrew with 300 men, leaving 700 under the command of the Prophet. In the early part of the day, the success was on

the side of the Muslims; but later some men among the Muslims' side, compromised the instruction of the Prophet which resulted in a serious set-back. However, Quraish who seems to be winning were unable to pursue the operation. Instead, they withdrew; marching back to Makkah and the battle became undecided. The Qur'an made reference to this battle, Allah (SWT) says:

And Allah indeed fulfill His promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love . Among you are some that desire this world and some desire the Hereafter. Then He made you flee from them (your enemy) that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers. (Q3: 152)

The Quraysh were not satisfied with the result of *Uhud*, they decided to mobilize Arabs to the battle of *Handaq*. It took place in Shawwal 5AH/627CE; they mobilized so many tribes under the leadership of Abu Sufyan, having ten thousand men under his command. They conducted a siege to Al-madinah for two weeks. The Muslims forces under the command of the Prophet (SAW) were only 3000 men. Upon this, Banu Qurayza attempted to undermine the strength of Muslims in support of Quraysh. The collision forces however, decided to withdraw, their military ambition was not achieved, and success became by Muslims' side. Concerning this, Allah (SWT) says in Qur'an:

O you who believe! Remember Allah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not (troops of Angels). And Allah is Ever All-Seer of what you do. When they came to you from above you and from below you, and when the eyes grew wild and the heart reached to the throats, and you were harboring doubts about Allah. There, the believers were tried and shaken with a mighty shaking. (Q33: 9-11)

FACTORS LEADING TO ARM-CONFLICT BETWEEN MUSLIMS AND QURAYSH

One can deduce from what have been discussed so-far, the conditions that led to arm-conflict between Muslims and Quraysh. The Muslims after living in a difficult condition that pushed them into migration, leaving their properties seized by Quraysh; they learned that the caravan trade of Quraysh was due to pass through Al-madinah, on their way to *Sham* (Syria). Having received this news, the Prophet was permitted by Allah to fight them and confiscate their properties also; for they were expelled from their home and their properties unjustly. So, it was the Quraysh who created the conditions for battle of Badr. Muslims were three hundred in number, facing one thousand of Quraysh. In the battle of Uhud, it was seven hundred Muslims facing three thousand men, and it was Quraysh who came with the invasion. The next battle was the battle of Handaq; it was Quraysh who mobilized the Arabs, and formed a confederate army of ten thousand against Muslims not up to half of their forces.

It will be clear from these that, if Islam was to be propagated, the arm-conflict will be inevitable. The enemies of Islam will not give any chance to peace for Muslims to practice their religion or communicate it to other people.

TREATY OF HUDAYBIYYAH

The five daily prayers became established by Divine Obligation after *Isra'* and *Mi'iraj*. The law of Qur'an instructed the Prophet to be facing Ka'aba in praying. The Fasting of Ramadan and *Zakah* were made obligatory in the second year of *Hijra*, But, Pilgrimage to Makkah could not be observed; because, Makkah was at that time under political control of Quraysh. The Messenger of Allah mobilized Muslims, and then led them to Makkah for *Umrah (lesser Pilgrimage)*. This happened in the month of *Dhul-Qa'ada*, 6AH, according to Ibn Qayyum (Vol. 2, p174). The Muslims under the Prophet (SAW) were 1400. The Quraysh however, sent forces to halt them; the Prophet in this regard, decided to camp with his followers closed to Makkah, in a place called *al-Hudaybiyyah*. He sent Uthman b Affan as his emissary, telling them that the Prophet was not coming for war; but for lesser Pilgrimage. After Uthman left, information came back to the Prophet that he was killed. The information immediately provoked tension, changing the climate of peace to war. Upon this, the Prophet demanded Bai'ah (pledge) from *Sahaba*; Bai'ah of war against Quraysh for the blood of Uthman (RA). Later, the correct information concerning the safety of Uthman reached the Prophet; the climate changed again with diplomacy and negotiations. A treaty of truce was signed between the Muslims and Quraysh to cover a period ten years. At the moment of signing the treaty, the companions of the Prophet (SAW) preferred to enter Makkah by force; but the Prophet objected the war, and preferred peace. Later it became evident that there was a greater wisdom and advantage in truce not war.

This action of the Prophet was a clear testimony that, the mission of the Prophet was of peace not war; proving that he was the Prophet of mercy sent by Allah the Compassionate, the Mercifull. This truce was called *Treaty of Hudaybiyyah*.

The greatest advantage of treaty of Hudaybiyyah was the fact that, it provided climate of peace and enough time for the propagation of Islam. Another advantage was recorded in the 7th year of *Hijra*, where Khalid b Walid, Amr b al-As and Uthman b Talha accepted Islam. The Prophet together with Muslims, were happy with their submission. They were prominent commanders of Makkah military forces. It was also in this period that the Prophet sent letters to prominent political leaders of the world, conveying the message of Islam to them and their subject. He sent to Heraclius of Byzantine Empire, the Khosraw of Persia, the Negus of Abbysynia, Muqauqis of Egypt and others.

RELATIONSHIP WITH AHL al-KITAB OF MADINAH

Ahl al-Kitab is a good reference in the *Qur'an al-Karim*, referring to the children of Israelites, the Jews, and *al-Nasara* (Christians). When the Prophet migrated to Al-madinah, Jews were expected to accept Islam and support the Prophet (SAW). They instead, challenged him and became great enemies of Islam. The *Qur'an al-Karim* provided explanations to the intellectual criticism of the Jews. The political issues however, went beyond the diplomatic level; such issues were only decided in a

battlefield. Ibn Hisham (Vol. 2, p122) explained that, Abdullah b Salam met the Messenger of Allah on his way to Al-madinahh at Quba' and accepted Islam. When the Prophet became settled in Al-madinahh, a treaty was written to guide the relationship between Muslims and Jews. The Jews violated such agreement which led to an arm-conflict between the Muslims and the Jews. That ultimately led to military expedition against the Jewish settlement of *Khaibar*. The battle took place in Muharram 7AH/628CE, in which the Muslims won the battle.

Waraqah b Naufal was known to be familiar with scripture of the Jews and *al-Nasara* (the Christians). Uwayd b Iyad (p6) made a reference to Usd al-Gaba; to emphasize that, Waraqah accepted Islam. Some slaves in the environment of Makkah who were Christians also accepted Islam. The first migration of Muslims in fifth year of prophetic mission was to Abbysynia (Ethiopia); the Kingdom was under administration of *al-Nasara* (Christians). Meanwhile, there was no record of military conflict between Muslims and *al-Nasara* until the battle of Mutatah. This battle took place in Jumada Ula, 8th AH/629CE. The Prophet (SAW) sent forces under team of commanders, with three thousand men facing two thousand of Byzantine forces. The first commanding officer was Zayd b Thabit, then Ja'afar b Abi Talib, then Abdullah b Rawahata, and finally, Khalid b Walid. After the first three commanders were killed, Khalid was able to tactically withdraw the Muslims' forces from the battlefield without defeat. Wikipedia Encyclopedia made a false claim that, Muslims lost the battle. However, the correct statement is what we just said. The reason for this military operation to the Roman sector was the assassination of the Messenger of the Prophet (SAW). Ibn Qayyum (Vol. 2, p221) explained that, the Messenger of Allah sent al-Harith b Umair with a letter to the king of Ghassasinah who were under the Roman Empire; so many letters were sent to various other kings, they returned safely. But this particular Messenger was killed; so the Prophet sent military expedition in retaliation. This battle was then for the reason of imposing Islam on the citizens of the Empire. It was to deal with the corrupt political leader who became unjust and killed the Messenger of the Prophet, whereas killing the diplomatic Messenger was a criminal act in the laws of diplomacy. If such Messenger was killed, the act of virtue should be to fight in retaliation for his blood. The laws of Allah in Qur'an declared: **“And fight in the way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the Transgressors.” (Q2: 190)**

CONQUEST OF MAKKAH

The Quraish, the Jews, the hypocrites under Abdullah b Ubayy and later Christians Empire were the political communities who decided to use their power to prevent the Prophet from communicating the message of Islam to Mankind. They decided also to persecute and inflict hardships on those who decided to accept Islam as the choice of their heart. Where persecution and economic sanctions failed; they forced Muslims to take arms for the mission of Islam and in human society. The pagan political leadership of Quraysh became the greatest enemies of Islam. The truce between the Prophet and Quraish leadership was signed at Hdaybiyyah. That took place in *Dhul Qa'ada* 6th AH, where it lasted for only two years; after which the pagan leadership of Quraysh violated the treaty. The clan of Khuza'a who were in alliance with the Prophet was attacked by the clan of Bakr who were in alliance with Quraysh. Instead of arbitration, they decided to support the criminal act of

Bakr clan. This made the Prophet to decide mobilizing all his followers to Makkah.

In the month of Ramadan 8th AH, equivalent to 630CE, ten thousand men under the Prophet captured Makkah without serious resistance. The Quraysh of Makkah under the leadership of Abu Sufyan accepted Islam; all the 360 idols surrounding Ka'aba were broken and cleared from scene, even the idols of individual clans in the Bedouin settlements outside Makkah were destroyed. Makkah surrendered to Islam after twenty one years of hostilities and enmity to the religion. The role of sword in the conquest of Makkah was to bring an end of continuous threat and enmity to Islam. It became necessary for the Prophet to fight wars, to secure peace so that, he performs his obligation as a Messenger of Allah (SWT). He educates the world in peaceful condition of peace; individuals freely learn the message of Qur'an to get compassion and mercy of Allah. If others chose to be enemies of Allah, they have no right in any way to prevent others, deprive them or deny them the basic right to get the love of Allah, the Lord of universe.

BATTLE OF HUNAYN AND DA'IF

Having succeeded in inviting Quraysh into the fold of Islam, news reached the Prophet that the tribe of Hawazin was marching against the Muslims. They prepared an effective ambush in the valley of Hunayn, under the leadership of Malik b Auf al-Nadari; combining the two tribes of Hawazin and Thaqif. These Arabs were not happy with the distraction of idols at Makkah. The ambush of Hawazin and Thaqif appeared at first that, they would shatter the Muslims' army. However, the Prophet was immediately rallied the twelve thousands men under his command, they fought furiously in the Name of Allah until they won battle.

Some enemies ran to Ta'ifah, the Prophet led his forces to Ta'ifah in *Shawwal* 8th AH. The Muslim forces reached after four days, when they arrived there, they found the city gate locked up; the Ta'if forces kept with them enough food for a year. The forces of Ta'if were under command of Malik b Auf, the same commander of the enemy in Hunayn; he was a Christian. The Muslims' forces put a siege to Ta'ifah for thirteen days or more. When the Prophet realized how his forces suffered, he decided to withdraw. Later, the clan of Hawazin and Thaqif sent delegates to the Prophet in submission to Islam. It was because of the qualities of the Prophet in his choice of peace not war wherever he got the chance of peace.

BATTLE OF TABUK

The Prophet returned his forces towards the end of 8th AH. In the beginning of the 9th year, he appointed sixteen delegates to collect *Zakah* from various places. After that, he led thirty thousand men to **Tabuk** in *Rajab*, 9th AH. This was because of the news reaching him that; Byzantines were mobilizing an army to invade Muslims' territory. When he reached, he found the Roman armies were not there. Only in one sector did military engagement took place and were effectively defeated by force under Khalid b Walid. The Prophet returned with the army to Al-madinah. However, in a border line, Christian tribes signed treaties of peace and protection.

In all the battles fought in the life of the Prophet (SAW), the total recorded killed were

1,014, 255 among them were Muslims, while the remaining 759 were non-Muslims (this is according to encyclopedia of *Sirah*, Vol. 1, p660) in the contribution of Fadl al-Rahman. This cannot be compared with the numbers of lives slaughtered in Magol invasion of Baghdad, Crusade invasion of Jerusalem, our millions of lives lost in the first and the second world wars. Even the wars in the contemporary period and diplomacy, there is clear testimony that, it is Muslims who desire peace while their enemies threaten the whole world with their weapons of mass destruction.

FAREWELL PILGRIMAGE AND THE PROPHET'S (SAW) DEATH

Safi al-Rahman al-Mubarak al-Fauri in his book '*Rahiq al-Makhtum*' (p458) discussed the return of the Prophet to Makkah for Pilgrimage and farewell sermon, the Prophet led number of followers on Saturday four days to the end of Dhul'Qa'ada 10 AH for *Hajjat al-Wada'* (farewell pilgrimage). In fourth of Dhul'Hajj 10 AH, the Prophet entered Makkah after Morning Prayer; having travelled between Al-madinahh to Makkah for 8 days. He performed al-*Tawaf* (Circumambulation) of Ka'aba and Safa and al-Marwa.

In the eight day of Dhul'Hajj called '*Yawm al-Tarwiyah*', he advanced to Minah where he led the congregation of five Prayers. In the following morning, during the sunrise, he led the pilgrims to '*Arafat*', the ground where Adam and Hauwa' first met on Earth. When the sun past mid-heaven, he led the Pilgrims, when he reached a convenient spot, he delivered his famous farewell sermon:

Oh people! Listen well to my words, for I do not know whether I shall meet you again...Oh people! Your lives and your property shall be inviolate...Allah has judged that there shall be no *Riba* (usury)...Oh people! The devil has lost hope of ever being worshipped. Nevertheless, he still is anxious to determine the lesser of your deeds. Beware of Allah therefore, for the safety of your religion...Oh people! To you a right belongs with respect to your women and to your women a right with respect to you... I am leaving you with the Book of Allah and the Sunnah of His Prophet; if you follow them you will never go astray...Oh Allah have I conveyed your message?.

All people answered: Indeed so, Allah be Witness.

The Prophet went back to Allah on Monday 12th Rabiul Awwal, 11AH, having sixty three years and four days in this world. Allah Almighty described how he lived on Earth, saying thus;

Say (O Muhammad (SAW): Verily, my salah (prayer), my sacrifices, my living, and my dying are for Allah, the Lord of the 'Alamin' (mankind, jinn all that exist). He has no partner. And of this I have been commanded, and I am the first of Muslims. (Q 6:162-163)

ASSINGMENT

1. Describe the life of the Prophet in Al-Madinahh
2. Mention and Explain any three significance of Treaty of *Hudaybiyyah*
3. Which year did the conquest of Makka took place.

SUMMARY

- a) Prophet Muhammad (SAW) was born on Monday the 12th of *Rab'i-ul Awwal* 571C.E
- b) In the year 610 A.D, when the Prophet (SAW) reached forty years old, Allah (SWT) chose him as His Messenger to Mankind as a warner and a bearer of good tidings to them.
- c) In the eleventh year of prophetic mission, Allah Almighty made the Prophet (SAW) experienced *al-Isra'* and *Mi'iraj* (a miraculous journey) from the point of al-Ka'aba through *Masjid al-Aqsa* to the seventh heaven, together with Angel Gabriel
- d) After thirteen years of prophetic mission, the Prophet migrated to Al-madinahh.
- e) Quraish insisted in its enmity, arm-conflict became inevitable. Muslims therefore had to defend their religion; this resulted number of battles such as *Badr*, *Uhud*, *Khandaq* etc.
- f) In the sixth year after *hijra*, treaty of *Hudaybiyyah* was signed; and in the 7th year AH, people such as Khalid and Amr all accepted Islam.
- g) In 8th AH, conquest of Makkah was conducted.
- h) In 10th AH, *Hajj al-Wada'* took place; and 11AH is the year the Prophet went back to his Lord.

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UNIT 2: *Khulafa' al-Rashidun*

INTRODUCTION

The significance of the study of the institution of the caliphate in Islam can not be over emphasized. The fact that western orientalist have ventured into Islamic history and distorted historical facts about the Institution of the caliphate, makes it very necessary for us to bring out the true picture of the Institution. Based on the more authentic sources therefore, this unit will attempt to set a pace by discussing the personality of Abubakar (R.A) the first caliph of Islam. Attempts will also be made at bringing out the incidents and their repercussions that occurred during his time.

OBJECTIVES

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

1. Explain the history of the four rightly guided caliphs and their achievement
2. Explain the significance of their conversion to Islam
3. Enumerate the motive behind the assassination of Umar, Uthman and Ali bn Abi Talib.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

THE EARLY LIFE OF ABUBAKAR (R.A) THE FIRST CALIPHAH

The real name of Abubakar was Abdullahi B Abi Quhafa. He was born to a family of Quraish in the year 573 A.D, two years younger than the Prophet (SAW). Although Abubakar was born in the *jahiliyyah* period, yet he never worshiped any idol, and was not known to have committed any crime. He was a simple man, kind, trustworthy, generous and was endowed with wisdom. These qualities earned him respect of the citizens of Makka.

HIS ACCEPTANCE OF ISLAM

As we pointed, Abubakar was a simple man of great honour and virtue and a great admirer of the Prophet. This character made him accept the religion of Islam at the very stage of its propagation and became the first male adult to embrace the religion of Islam after Khadija (Prophet's wife) and Ali (Prophet's Cousin) who was then a young boy. When Abubakar accepted, Islam it became easy to practice the teachings.

Another instance can as well be seen at a point when the Prophet (SAW) migrated to Al-madinah. Abubakar (R.A) chose to be with the Prophet (SAW) during the journey inspite of many obstacles to cross on this ways. During the journey, they made a stop over a cave of thaur so that the unbelievers abandon their search for them after they (unbelievers) might have been tired of their hunt for them. A testimony of his act is contained in the following verse of the Qur'an:

If you help not (the Prophet), (it is no matter); for Allah did indeed help him, when in the cave, and he said to his Companion. They two

were in the cave, and he said to his Companion" have no fear, for Allah is with us" then Allah sent down his peace upon him, and strengthened him with forces which ye see not, and humbled to the depths the word of the unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might and Wise.” (Q 9:49)

During their stay at the cave, Abubakar's daughter used to bring them food and water until finally they reached Al-Madinah. This event took place in the year 622 A.D.

THE ELECTION OF ABUBAKAR (R.A) AS THE FIRST CALIPH OF ISLAM

Soon after the death of the Prophet (SAW) on 633 A.D, the question of who should lead the Muslim in their spiritual and mundane affairs came up. The *muhajirun* would want the successor to the Prophet (SAW) to come from the Quraysh, while the *Ansar* would also like to produce successor.

The *Ansar* gathered in the house of Sa'ad bin Ubadah to choose a successor among them. Being informed of the proceeding of the *Ansars'*, Abubakar, Umar and Abu Ubaidah hastened to the meeting place and were just in time to interrupt the finalization of the *Ansar's* choice of Sa'ad ibn Ubadah as the successor to the Prophet (SAW).

Ali was then making arrangements for the burial of the Prophet (SAW). On reaching there, a discussion between Abubakar, his Companion and the *Ansar* took place. The *Ansar* recounted their services to the Prophet (SAW) and the *muhajirun*. They claimed that they saved Islam and established it by giving shelter and help to the Prophet (SAW) and the *muhajirun* at a very critical time; hence, they were better entitled to the successor of the Prophet (SAW) than the *muhajirun*. Abubakar on the other hand addressed the *Ansar* in a calm manner acknowledging the sacrifices of the *Ansar*; but however pointed that neither the Quraysh, nor Arab world submit to any leadership beside that of Quraysh. On this, the *Ansar* suggested that they would have a caliph and the *muhajirun* also would have a caliph. Umar however exclaimed pointing to the impossibility of his plan.

Considering the critical time Islam was after the Prophets' death. Abubakar, in his wisdom, suggested to the *Ansar* to choose either Umar or Abu Ubaidah. However, both Umar and Abu Ubaydah Amir bin Jarrah preferred Abubakar over themselves as the successor of the Prophet (SAW). Umar asserted that Abubkar was first Companion of the Prophet (SAW) who led prayers many times at the instance of the Pophet (SAW). Having convinced the *Ansar*, Umar then took the hand of Abubakar and declared allegiance to him. This was followed by Abu Ubaidah as well as the *Ansar* and.

ABUBAKAR (R.A) AS A CALIPH

Immediately after his election, Abubakar addressed the assembled Muslim with the following words. "You have elected me your caliph although I am not better than you. I need all your advice and help. If I do right, help me. If I do wrong, correct me. In my sight, the powerful and the weak are the same and to both, I shall render justice. You should obey me as long as I obey Allah and his Prophet (SAW). If I disobey then, you should forsake me".

The first assignment undertaken by Abubakar (R.A) after assuming office was to accomplish the wish of the Prophet (SAW). The Prophet (SAW) desired to send an expedition under Usamah to avenge the death of Zayd, his adopted son and commander of the Muslim forces in the battle of Muta'. But before the expedition took off, the Prophet (SAW) died. Abubakar was determined to fulfil his desire even with the disagreement of Umar and others. They thought that it was not necessary to send out any expedition at particular time during which Islam was faced with internal revolts by some Arab tribes. Moreso, Usamah was very young and ill experienced to command an army in a distant expedition against a formidable enemy like the Romans. Abubakar however, reported in the following words: "Should the first act of mine the successor of the Prophet (SAW) be to unto what my master has done? Am I to disobey the orders that my master gave from his death bed? Even if I know that hungry wolves were to come upon me and tear me to pieces, I would not stop this expedition".

The Muslim forces fought gallantly under the command of Usama and returned home successfully.

WARS OF APOSTACY

Abubakar had to again deal with the problem of secession among the many Arab tribes. Soon after the death of the Prophet (SAW), many false Prophets emerged and some Muslims refused to pay *Zakah*. The false claimants of Prophethood were Musaylama of the tribe of Banu Hanif who declared himself a Prophet and gathered large followers; also a female who established herself as a Prophetess of Banu Tamim tribe of Yamanah. Nearer home was another false Prophet Tulayha of Asad tribe who became dangerously hostile to Islam. The chief of the Ansi tribe of Yemen, Aswad Ansi, also claimed to be a Prophet and got the support of some other tribes".

THE RESULTS OF THE WARS OF APOSTACY

After the encounters with the rebel tribes, many of them returned to the fold of Islam and were again united into one single nation and the law of the Qur'an and the Prophet (SAW) was re-established in the whole Arabian peninsula.

Abubakar, having been able to deal with the internal problems now has time to devote to external matters which are threatening the existence of Islam. As such, Abubakar organized systematic campaign against the two most powerful empires of to the time, i.e Roman and Persian empires. Thus the wars of apostacy now extended to the wars of conquest for the spread of Islam. Shortly after achieving this tremendous success and when the conquests were in progress, Abubakar felt ill and died in year 634 A.D. He was buried beside the tomb of the Prophet (SAW). He reigned for only two and a half years.

THE BIRTH AND EARLY LIFE OF UMAR (R.A)

He was born in the year 583A.D ten years younger than Abubakar, about 11years younger than the Prophet (SAW); to the Adiyy clan of the Quraysh family. In his early days, he was known for his wrestling and oratory speech. He had a high temper and was feared even by the leaders of Makka and environs. He was strongly against Islam at the beginning of the Islamic call. He would obstruct and ill-treat the new converts of Islam and nobody would stop him.

HIS ACCEPTANCE OF ISLAM

Sequel to the prayers of the Prophet that Allah should bless the religion of Islam with one of the two Umars (Umar ibn Al-khattab and Umar i.e Abu Jahl), one day while Umar was heading towards where the Prophet and his Companions were hiding (Thaqifa), in order to kill the Prophet, he was told of the conversion of his sister and her husband. Having heard this, he turned and went straight to their residence where he heard them reciting the Qur'an from *Surah Taha*. As soon as he reached there, he seized and beat his sister and her husband; but the strong-hearted sister openly asserted that she would not give up her faith even if he would kill them. Umar became very surprised with the bravery shown by his sister and demanded to see what they were reading. Having read the verses, he was moved by the eloquence and captivating charm of the Qur'an, and then decided to accept the new faith. So instead of killing the Prophet this time, he was now going to accept the message brought by the Prophet (SAW). On reaching the place, he met the door shut and knocked. Everybody became terrified, hearing that it was Umar who is knocking the door. But the Prophet (SAW) allowed him to enter and then asked what was his mission in which he replied that, he came to accept Islam. The Prophet rose and congratulated him and gave him the new faith. That was show Umar, the bitter enemy of Islam and the Prophet (SAW) came into the fold of Islam.

SIGNIFICANCE OF UMAR'S CONVERSION TO ISLAM

Soon after Umar embraced Islam and it was time for prayer, he observed that the Prophet (SAW) and the rest of the Companions were about to observe it secretly. He exclaimed: "Are we not on the right path? Are they not the ones astray? And he was answered yes. He then ordered Bilal to proclaim the call to prayer openly, when the unbelievers heard, they came out of surprise, but when they (SAW) Umar standing with his sword they retreat. That was the first call of prayer publicly made.

Another contribution of his conversion was that, soon after his acceptance of the new faith, the unbelievers became terrified and Muslim became free to practice their religion without much molestation from the unbelievers. This was a great success for both Islam and the Muslim indeed.

The character and personality traits of Umar suddenly changed as result of his conversion. They hard hearted Umar now became sober, humble and a sincere adherent to Islam. He participated in the first and second pledges of al-Aqaba and later migrated to Al-madinahh as ordered by the Prophet (SAW). During the plight, he publically acclaimed the Hijrah and demanded that anybody who would want to live his wife as a widow and his children orphans should stop him. So, while the rest of the Muslims were going on hijrah secretly, he announced his intention to migrate and yet nobody could stop him.

On reaching Al-madinahh, he participated in the construction of the Prophet's (SAW) mosque and his residence.

Umar loved the Prophet (SAW) and therefore gave his daughter in marriage to the Prophet (SAW). The daughter was Hafsa entrusted with safe keeping of the compiled copy of the Qur'an by Abubakar. It was again this same copy that was used in producing

the copies send to the various Muslim worlds by Uthman (R.A).

UMAR (R.A) AS A CALIPH

Abubakar nominated Umar (R.A) as his successor before his death after consulting the principal Companions of the Prophet (SAW). So after the death of Abubakar (R.A) in the year 633 A.D, Umar was unanimously acknowledged as the second caliph of Islam. The great Umar now became the great champion and guardian of the Islamic faith. During his reign as a caliph, he proved to be a successful administrator needed at that time.

Umar was an ideal man and an ideal ruler as well. He was simple, impartial and dutiful in his administrative style. He led a life which gave the world a brilliant example for successful leadership. As a simple man, he used to encourage his people to abandon useless living in this world.

The unique character ad personality of Umar can rarely be found in history. He considered the grate office as a trust and was always vigilant to the needs of his subjects. He used to travel at night in disguise to inquire into the condition of the people and became a relief for their sufferings and distress. He himself carried food to the needy". In one of the reports about him, it was stated that in one of his nights he came across an old lady who was very much displeased with him, the reason being that she was hungry. Umar rushed back to the treasury and brought food to her and as a result of this; she became very happy and prayed for him. It was also reported that the passed by a lady who was deceiving her children to sleep by putting a pot on the fire pretending to be cooking for them while in the real sense, she was cooking nothing. When Umar enquired why the children ere crying he was told that they were hungry. The be again asked what was the lady cooking for them, she said nothing; that she was only deceiving them to sleep as there was nothing for them to eat. Umar then rushed back to the treasury and brought food for them.

Reports have also indicated that the he used to personally patrol the city of Al-madinah to find out things which deserve attention and maintain peace. The great caliph of Islam would satisfy his hunger after the days labour with few dry dates and would think that someone of his people might have gone without food today and would say my Lord, have I taken from your bounty more than what is my due?.

UMAR (R.A); MAN OF HUMILITY AND JUSTICE

Even though we described personality as being simple, he has however combined such habit with firmness and sense of Justice. He was mild and soft to the weak, humble and a father to the poor and needy; but stern to the unruly. He administered justice with high sense of impartiality between his people. He showed no distinction between the highest and the lowest, the friend and enemy in matter of justice; his justice touched even Khalid b. Walid; the commander of the Muslim army in the preservation and establishment of Muslim Empire. Even his son was not spared from his justice. He (the son) was punished with eighty strokes of cane for drinking.

MUSLIM CALENDAR (HIJRA)

Calipha Umar (R.A) is noted as being the person that recognized Muslims' calendar

officially, beginning from the date of the Prophet's (SAW) migration from Makkah to Medinah. Since then, the Muslims have come to recognize this as one of the achievements of Umar (R.A).

CONQUEST UNDER THE ADMINISTRATION OF UMAR

It was explained in the last unit that Abubakar had fought the tribes who refused to pay *Zakah* and revolted against his administration and at the same time threatened the existence and security of Islam and the Muslims. We have seen how Abubakar was able to bring an end to the rebellion in swift action. It was the duty of Umar (R.A) to continue from where Abubakar stopped. He has to continue with the conquest of the empires in order to expand and spread the religion of Islam. The most powerful of these empires were Roman and Persian. It therefore became necessary for Umar to face these empires and bring them under the full control of the Muslims.

The hostility of the Romans actually began from the time of the Prophet (SAW). During this time, the envoy sent by the Prophet (SAW) was murdered on the order of a Christian prince called Shurhabil. This was a violation of the rules that governed the conduct of a state diplomacy at that time. Owing to this, the Prophet (SAW) sent an army under Zayd (his adopted son) but was killed by the Romans in the battlefield. Soon after his assumption as a caliph Abubakar (R.A) organized an army under Usamatu B. Zayd and after gallant battle fought by the Muslims, the Romans were defeated. Being humiliated by this defeat, the Romans became irritated and began to trouble the Muslims in every possible way.

Sham (Syria) was very significant to the Arabs economic wise. The Arabs depended very much on trade with this province of the Roman Empire. Seeing that the Arabs became more organized under the banner of Islam, the Romans became afraid of this rising power and began to restrict the trade with Arabs. Hence, the fight became necessary. This suggests another possible reason for Roman to provide Muslims to a battle.

The causes of the war with Persians are not different from the causes with the Romans of Syria.

During these battles, the Muslims defeated both the Romans and the Persians in their different encounters. The wars which started during the reign of Abubakar (R.A) were carried on by Umar (R.A), and several other empires were conquered and became under the Muslims' Empire. These countries include Jerusalem, Egypt, Madain and so on.

DEATH OF UMAR (R.A)

Umar (R.A) reigned for ten years and some months, where he led an ideal administration. Umar fell into the hand of a Persian assassin by name Abu Lu'lu' and was stabbed while praying. Attempts were made to cure him but whenever he was given medicine to take; it will come out through his stomach as a result of the injury he sustained. This eventually led to the death of Umar the hero of Islam. The death of Umar was felt very much by Muslims. He was succeeded another famous champion Uthman b. Affan.

ACTIVITY I

1. Discuss the early life of Abubakar
2. Explain the result of war of Apostacy
3. Discuss the significance of Umar's conversion to Islam

THE EARLY LIFE OF UTHMAN (R.A)

Uthman bn Affan was born in the Umayyad's clan of the Quraysh in the year 573CE exactly two years younger than the Prophet (SAW). He was the fourth among people to accept Islam after Khadija, Ali and Abubakar (R.A) and was among the ten who were promised paradise by the Prophet (SAW) in their lifetime. He was simple, generous and pious and this greatly earned him honour in the eyes of the Prophet (SAW) so much so that, he gave him his two daughters, one after the other in marriage. It was reported that one day Uthman had a dream of two bright stars falling in his room which he told the Prophet (SAW) of this was later confirmed by the marriage and death of his two wives who were the Prophet's own daughters. When they both died, the Prophet (SAW) remarked that if he had another daughter, he would have married her to Uthman. He was among the senior Companions of the Prophet (SAW) who gave him company and support at the time of persecution after seeing the pitiful conditions of the faithfuls; the Prophet (SAW) ordered them to migrate to Abyssinia. Uthman was among 16 Muslims to immigrate including his wife Ruqayyah the Prophet's daughter. History has it in record that, Uthman was very influential whose wealth survived his death. He helped Islam greatly with his wealth coming only second to Abubakar (R.A). Examples of such can be seen in the construction of the Prophet's mosques in Medina, meeting the costs of Islamic campaigns, digging of wells for the use of the Muslims and so on. He was one of the Prophet Scribes who wrote down the Qur'an as it was revealed to the Prophet (SAW). He was also one of the Chief counselors and assistants in the affairs of the State during the reign of both Abubakar and Umar (R.A).

HIS ELECTION AS A CALIPH

You have learnt that Umar (R.A) was attacked and stabbed while performing his prayer in the mosque by an assassin called Abu Lu'lu'. He however did not die instantly, while in his sick bed, he foresaw that he was really not going to survive the injuries he sustained and immediately saw the need for somebody to take over the administration of the Muslims Ummah. He therefore appointed a body of six prominent personalities to choose one from among themselves as the next caliph. They were Uthman, Ali, Talha, Zubayr, Abdul-Rahman bin Awf and Sa'ad bin Abi Waqas. Talha was however away at the time of this election and so only five participated. At last, Uthman was elected as the third caliph and all swore allegiance to him. Going by the principles of his election, you will notice that Uthman was elected for reasons of seniority, service to Islam, simplicity, piety and generosity.

HIS ACHIEVEMENTS

The period of the administration of Uthman lasted much longer than that of both Abubakar and Umar (R.A). He ruled over the Muslims empire for about twelve years. During his reign, many achievements were recorded; among such achievements were standardisation of the Qur'an. Soon after his ascension to the throne of the caliphate, it

was noticed that different style for the Qur'anic recitation existed in the many parts of Arabia. For this reason, Uthman sought to solve this problem so that the purity of the text can be preserved. The authentic copy kept with Hafsa (the Prophet's wife) was used for this very mission, and several copies were made and sent to different parts of the Muslims world. The then existing different versions were collected and burnt. This is not to say that another copy of the Qur'an was made different from the one compiled by Abubakar (R.A) what really happened was that the same copy of the Qur'an produced during the time to Abubakar that we have up till was used to produce these copies sent to different parts of the Muslim empire, and it is the same that exist to the present day. Another achievement was the expansion of the Muslim empire. Soon after assuming office, the Persians instigated by Yazdgerd thought to rebel against the state and threatened its security and existence. The caliph had no opinion as a matter of urgency but to repel the threats caused by this people. He therefore sent an army which crushed the rebellion and advanced into Herat, Kabul, Ghazni and central Asia. These lands were conquered and were made to submit and recognize the supremacy of the Islamic State.

Another achievement was the introduction of naval forces; from the Syrian coastal region, the Romans were launching several attacks against the Muslim empire. This necessitated the building of strong naval forces to encounter and suppress the constant attack by Romans. The invaders were successfully fought and naval expeditions were sent to Cyprus which defeated the Roman rulers and forced them to submit and pay *jizya*.

In the African side, the fleet of the Roman attacked and occupied Alexandria in Egypt but was repulsed and recovered by the gallant navy under the leadership of Amr b al-as. This success was again consolidated by his successor Abdullahi in the year 651 A.D in another encounter with the Romans. The forces advanced to put an end to the Romans invasions and the hostilities in Tripoli. After heavy encounter, the Muslims forces heavily defeated the Roman fleet. With these successes, the caliphate extended from the Arabian peninsula to Asia and Africa.

Social services were other achievements of Uthman's administration. The duty of a caliph was not only to defend the caliphate from external attacks and hostilities of the Persians and the Romans, but also to offer services that will enhance the standards of the people. To this end, successes were recorded in the construction of Dam in Medina to control the usual flood that causes a lot inconveniences to the inhabitants. This ensured regular supply of water in the city. Roads, bridges, mosques and guest houses were built in different parts of the world. With these, the economic position of the people was raised.

In spite of the remarkable achievements recorded by the administration of Uthman, some of people criticized what they considered to be the weakness of his administration. Uthman bn Affan rule for a period of about twelve years; of these years, the first part was peaceful while the last part was full of conflict and serious allegation against the Noble caliph. It was alleged that Uthman preferred his relatives to hold political offices than any other persons. According to his critics, he sacked some Governors and appointed his brother as the Governor of Kufa. He sacked the Governor of Basra and appointed his cousin, and sacked the Governor of Egypt and appointed one of his close relations. These caused a lot of disaffection in the provinces concerned and sparked off troubles that led to

the assassination of the Caliph. This was not all however; he was alleged that the kinsmen of the Caliph acquired personal properties at the expense of public property and crown lands. An example of Hakam Marwan's father was given to show that the acquired estates at Fadak, while Mu'awuya was said to have appointed the crown lands in Syria. Uthman himself was again accused of extravagancy and helping his relations with the money from public treasury. It is to be at this point that justice was not done to this pious and noble Caliph. Uthman was not the first to remove provincial Governors, Umar did that before him. Even if he did, he did it base on the complaints received from the regions concerned. On the question of Uthman appointing his relations to key position, it is to be believed that at that time, many of the Companion of the Prophet (SAW) had left Medina to settle in other places, and as such, the Caliph lost their advice and therefore through the only people to help in the administration of the caliphate were probably his relatives. Although, many turned to be incompetent, his inner motive for doing so was to get the expert advice of the Umayyads whose knowledge of administration was known even in the *Jahiliyyah* period. On the charges that the Umayyads acquired private estates of the expense of public treasury, a careful study of this, needs to be done. The real fact about this was that when a land is conquered, it is called garrison land. In this land, Muslims settle and cultivate the land for existence. Nobody will be denied this right. So if the Umayyads cultivate the land and became prosperous as a result of that, the question of estate acquisition does not entirely arise.

It is to be noted that Uthman bin Affan was very influential right from the days of *Jahiliyyah*, and as a very generous and prosperous leader, he could use his personal money as gifts to his relatives. Uthman himself attested to this fact when he said "At the time of my accession to the throne of Caliphate, I was the biggest owner of goats and camels in Arabia. Today I possess neither a goat nor a camel the two used in Pilgrimage. It is alleged that I love my relations and give them riches, but my love to others; I put upon them the obligations that are due from them. As regards favouring them, I give them whatever I can from my own property. As regard public property, I consider it lawful neither for myself, nor for anyone else. Even during the time of the Prophet, Abubakar and Umar, I used to give large sums of my earnings. This was what I did when I was yet a young man and as such stood in need of money. Now that I have reached the normal limit of my family age and my days are coming to a close and I have made over all my possessions to my family, the misguided people say such things of me. I take nothing out of it; what I eat, I eat out of my earning" on the allegation of oppression and embezzlement, the caliph called the Governors and asked the complainants to forward their complaints but none could do that. This shows that the seditionist claims were baseless. What they were out for was only to make trouble.

ASSASSINATION OF UTHMAN

The story of the assassination of caliph Uthman started from the activities of seditionist. It was mentioned that many of them were dissatisfied with the administration of Uthman because of the reasons mentioned. Secondly *Ansar* of Medina lost their positions and influence in the state administration during Uthman. Thirdly, the Hashimide felt eclipsed by the ruling aristocracy of the Umayyads and have therefore lost their position. Fourthly, the appointment of Marwan bin Hakam as the chief scribe of the state irritated some people. Marwan, whom they considered selfish, concentrated his attention towards

consolidating the position of the Umayyads. The simplicity and leniency of Uthman is said to be one of the factors that led to his murder. The real story was that, people from different provinces like Kufah Basra and Egypt were instigated to rebel against the Caliph. A large number of these people were therefore invited to Al-madinah at the same time under the pretext of coming to lay their complaints to the Caliph against their Governors. It was exactly this time trouble broke out throughout Al-madinah and the rebels seized this opportunity to kill innocent Caliph. Subsequently, the old tribal feud among the Arabs was revived, the Umayyads and the Hashmides were turned sharply into rival camps. The political instability caused as a result of this assassination virtually hindered the Islamic expansionism and gave rise to the division in the Muslim unity that later resulted into hostilities and later on to civil war among the Muslims during the Caliphate of Ali. Furthermore, it also resulted to another political dimension which divided the Muslim and even brought about the emergence of sects in Islam.

ALI B ABI TALIB (RA)

Ali B Talib was a descendant of Abdul-Mutallib, the grandfather of the Prophet (SAW), his father was Abu Talib who was the brother of the Prophet's father Abdullah. He was therefore the cousin of the Prophet (SAW). Ali (R.A) accepted Islam as early as nine years; it was said that he was the first among males to have faith in Muhammad (SAW) second only to Khadijah, the Prophet's wife.

The Prophet loved him so much; it was the Prophet who brought him up from infancy. Because of his affection with the Prophet (SAW) and his ideal qualities which the Prophet admired so much, the Prophet gave him his daughter Fatimah in marriage, and was indeed in constant company of the Prophet (SAW) in preaching his mission.

Ali was an excellent and great man of learning. His courage, wisdom and exceptional military qualities made him contribute to the progress of Islam and Muslims. He was simple, frank, sincere and generous. You will recall that when the Prophet (SAW) noticed the plan of the Quraysh to kill him on the night of his migration to Al-madinah, he asked Ali to sleep on his bed. This was a great sacrifice to save the life of the Prophet (SAW). History has also displayed the exceptional qualities of Ali in all Islamic battles he participated. He was always the first to step out in battlefields and always emerged victorious. Examples of such battles were the battle of Badr, Uhud and that of the ditch and during the year of the great conquest. He had remained in Al-madinah where he acted as councilor and consultant to both Abubakar and Umar. It is reported in a tradition attributed to Umar that "Ali is the best of us in judicial decision".

HIS ELECTION AS CALIPH

Soon after the murders of Uthman (R.A) the city of Al-madinah was thrown into confusion for five days. In an attempt to settle the possible danger threat of disintegration in the Muslim provinces, Ali was proposed as the rightful successor to the throne of the caliphate. He first refused because of the confusion, but in order to protect the interest of Islam, he accepted the offer and was then not confirmed by all.

Immediately after becoming the caliph, he sought to deal with the problem faced by caliph Uthman. He therefore dismissed the Governors of Egypt, Busra, Kufa and Syria. All

complied and were replaced by different individuals. But Mu'awiya in particular, the Syrian Governor, refused to obey, and demanded Ali to deal with the Murderers of Uthman which was not possible at that critical time. So he had to face troubles with Mu'awiya.

REBELLIONS AGAINST ALI (R.A)

Soon after his election as the caliph, Ali was not given the chance to consolidate and expand the caliphate; instead, he had to face the problem of rebellions. Those who challenged Ali did that on the ground that they wanted him to punish the murderers of Uthman B. Affan which was not easy for Ali to deal immediately take such actions at that very moment; because of the following reasons:

1. Caliph Uthman was not killed by one man but by team of rebels coming from different provinces and this will be difficult to death with in a rash. Ali therefore demanded for time to investigate the matter.
2. That dealing with the murderers in such a state of confusion will only complicate situation and the murderers had sympathizers from various provinces they came from.

Because of his refusal to deal with the murderers, some of the Companions withdrew their allegiance to him; and left Al-madinah for Basra where they were able to get a large number of people supporting them. On their way however, they met with Aisha (RA) at mecca for pilgrimage. She was informed to tragic murders of Uthman and the refusal of Ali to deal with the assassins. Greatly shocked by this information, Aisha joined the two (Talha and Zubayr) and return o mecca with them. That was the beginning of the trouble. From mecca, they went to Basra with their supporters and made the Governor a prisoner, and the desidents vanquished Ali's party and captured the city. This greatly angered Ali who did not desire war at that time. He therefore decided to negotiate the matter with both Talha and Zubayr. The negotiations continued, but because some people were interested in the continuance of trouble so that the caliph might not succumb to dealing with the murderers of Uthman, the inevitable fight had to take place; the confrontation that witnessed a seriose clash between the two sides. However, the side of Talha and Zubair were defeated in the battle, and both the two of them lost their lives. This battle was called 'the battle of the **'Camel'** because Aishah rode on a back of a camel. While Talha and Zubair fell in this battle, Aisha (R.A) was honorably taken to Al-Madinah excorted by her brother Muhammad with all the deserved respect.

The rebellion took another dimension with the Syria Governor, Mu'awiya bin Abi Sufyan. You may recall that Mu'awiya refused to step down as the Governor of Syria, as ordered by Ali; on the pretext that Ali refused to deal immediately with the murderers of Uthman. Since then, he started campaigning against Ali and exploited the murder of Uthman for his political gain. There were so any factors that caused the rebellion of Mu'awiya. They include:

1. He was able to consolidate himself as the head of the Umayyads who left for Syria after the murder of Uthman. After settling in Syria, many of them acquired landed properties which added to the strength of Mu'awiyyah.

2. The inhabitant of Syria thought that by supporting Mu'awiya, they promote their interest in the region. To this end, they gave him all the necessary support in his campaign against Ali.
3. Last and most important of all, he exploited the murder of Uthman by using his relic and he amputated finger of his wife Naila which was cut off in her effort to save the life of her husband from the assassins. With all these, he was able to get large gatherings in his support against Ali (R.A).

THE BATTLE OF SIFFIN

You have learned how Mu'awiyah secured the support of many people around him against Ali (R.A). For this reason, he refused to recognize Ali (R.A) as the caliph by defying his removal order. Ali, for this reason, had no option but to deal with the rebellious Mu'awiya. Mu'awiya on the other hand advanced to face with a large army, the forces of Ali (R.A). The two forces met at field called **siffin**. The amicable settlement of the dispute was preferred by Ali so that lives of the Muslims are saved from bloodshed, but Mu'awiya (RA) preferred to fight Ali than to settle the matter. The battle began and the forces of Ali were bravely fighting the forces of mu'awiya. It is reported that about 70,000 people fell in this battle. Considering the victory about to be gained by the forces of Ali (R.A), Mu'awiya, on the advice of Amr-bin As fastened copies of the Qur'an to the lances of his army which indicates his desire for negotiations with Ali (R.A) based on the Qur'an injunctions. This was a clever trick of Mu'awiya to deceive Ali (R.A) to stop the fight. At first, Ali (R.A) did not want to stop the fight, but later he was convinced and the fighting stopped.

After the fighting had stopped, it was resolved that the two parties involved refer the matter to two arbitrators. Mu'awiya therefore appointed Amr bin al-As while Abu Musa al-Ash'ari was to represent Ali (R.A) at the arbitration. It is surprising to note here that the curiously clamoured army of Ali who desired the fighting to stop now denounced the arbitration by men as sinful. They chanted "arbitration belongs only to Allah" and fled from the camp of Ali and began to create trouble for Ali. They were about 12,000 in number and are known as "*the Kharijites*".

It was not known exactly what happened in the arbitration desk between Amr bin al-As and Abu Musa al-Ash'ari. But it was generally understood that they agreed that each party should depose its leader and allow for fresh election. When appeared before the gathering, Abu Musa al-Ash'ari first declared the deposition of Ali expecting that Amr bin al-As would do the same. But instead, Amr bin al-As declared the acceptance of Abu Musa's verdict and announced Mu'awiya as the successor to the vacant post of the Caliph. This greatly angered Ali's party because with the way the arbitration ended, with Ali losing while mu'awiyah gaining. This annoyed Abu Musa al-ash'ari who left for makka where he spent the rest of his life outside makka.

ACTIVITY II

1. Discuss the remarkable achievements of Uthman
2. Explain the reason why Ali b Abi Talib accepted the caliphate

ASSINGMENT

1. What are the factors that led to the battle of *Camel* and *Siffin*?
2. What are the reasons of Mu'awiyya against the Government of Ali b Talib

SUMMARY

Abubakar was born to a family of Quraish in the year 573 CE. He accepted the religion of Islam at the very stage of its propagation and became the first male adult to embrace the religion. He was the Prophet's company in spite of many obstacles. He was elected as the Prophet's Caliph in the year 11AH, he waged war against those who apostate. Umar was born in the year 583CE, and accepted Islam in the year 6th year of prophetic mission. Muslims were very victorious during his administration. After Umar was stabbed by Abu lu'lu, he appointed a body of six prominent personalities to choose one from among themselves as the next caliph. They were Uthman, Ali, Talha, Zubayr, Abdul-Rahman bin Awf and Sa'ad bin Abi Waqas. At last, Uthman was elected as the third caliph and all swore allegiance to him. Uthman bn Affan was born in the Umayyad's clan of the Quraysh in the year 573CE. The Prophet gave him his two daughters, one after the other in marriage. Uthman was also killed by the rebels. Ali B Talib was a descendant of Abdul-Mutallib, the grandfather of the Prophet (SAW). You learned how the political instability during his administration led to the battle of Camel and Siffin, which later resulted in his assassination by the *Kharijites*.

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UNIT 3: ISLAM IN WEST AFRICA

THE RELIGIOUS LIFE OF THE PEOPLE OF WEST AFRICA BEFORE THE COMING OF ISLAM

INTRODUCTION

The people of West Africa have different ways of life. This means that they have different cultures and different activities which include the naming, marriage and burial ceremonies. In the course of these activities the people demonstrate their various beliefs and customs.

In any given culture it seems four things are of vital importance. These are Religion, Education, Politics and Economy. Religion among these four things plays a vital role. West Africa has a long history before the coming of Islam. Some writers refer to it as traditional Religious age.

OBJECTIVES

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

1. Explain the religious belief of west Africa
2. Explain the factors facilitating the coming of islam to west Africa
3. Explain the contribution of scholars in spreading islam in west Africa

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

RELIGIOUS BELIEF OF WEST AFRICA BEFORE ISLAM

The religious beliefs and practices of the people of West Africa before the coming of Islam, was a translation of the African Traditional Religion which did not insist, like Islam, in the worship of only Allah. There is no belief in the Angels, revealed books, Messengers and the last day either.

Oral traditions and customs are what provide the teaching of the religions and people were gradually introduced into it without any written scripture. The religions contain feelings and belief in spirits which appear to be the black spirits or magic. This notwithstanding, there was an idea of the Divine God but is described in multiple Gods and community of divinities. The ancestors are the religious authorities and sometimes the dead among the ancestors become regarded as special divinities of worship. There was no any belief in the kingdom of God (Paradise) neither was there belief in the hell or resurrection of life after death. The spirits only support their flowers in this world but do not give any promise of salvation in the hereafter.

Practically, these deities or spirits are worshipped and ritual sacrifices are offered to them. Their interventions to avert calamities are sought through the various Juju practices, oracles or Bori cults. Poor harvest, flood, diseases and other natural mishaps are all linked to the wrath of these deities, and according to the traditional belief all these could have been averted if sacrifices were offered to them. Examples of these practices abound among the Yorubas, the Hausas etc. even with the coming of Islam. The Yorubas for instance revered and fear their God of destiny called the "*Sango*" and still practice Juju. Sacrifices to this deity as advised by the Babalawo are offered and required rituals are undergone to appease it. The "Bori" cult of the Hausas is another typical example of these practices. The spirits associated with these practices are called "*NAKADA*", "*SARKIN RAFI*," "*INNA*" "*UWAMU*" and "*ALJAN*", All these are invoked to avert their wrath. Sacrifices were also offered to them. In other parts of this country as well, crackles are consulted and sacrifices were made to them as well.

THE COMING OF ISLAM AND THE CULTURAL REFORM IN WEST AFRICA

Islam came to Africa since the life-time of the Prophet Muhammad (SAW) through Ethiopia and Egypt. From the direction of Egypt and North Africa, it moved gradually through trade routes down to the West Africa. On its arrival, it met several religious and social problems which required reforms. The first significant effect of the religion was along the line of Education. Islam introduced Arabic alphabets, which were used both for religious purposes and official matters. Schools and great centres of learning like Timbuktu and Gao; produced several scholars who became very active in the promotion and revivalism of Islam like Shaykh Uthman and Umar al-Futi as well as other scholars.

The African Empires became much more organized and the areas covered by Islam have eliminated human sacrifices. But in those areas having less influence of Islam, human sacrifices continued.

FACTORS THAT FACILITATED THE COMING OF ISLAM INTO WEST AFRICA

The spread of Islam had both religious and commercial motives. First, it was an attempt to convert the people of Western Sudan from paganism to Islam. Secondly, the Arabs and the Berbers wanted to trade with the people of West Africa. The Arabs were preachers as well as traders who formed settlements in trade centres where they exchanged salt, silk, cotton, peppers and ornaments for the Western Sudan's gold, slaves and ivory. At the towns and market places, they made peaceful preaching to the indigenes through persuasions and by means of trade. The traders performed their prayers, fasting and the ritual slaughter of rams which also attracted the local people to embrace Islam. Islam did not require the payment of dues compulsorily and there was no prolonged period of learning the principles of Islam. The annual ceremonial *Eid-el-Fitr* which was full of pomp and merriment was all too inviting and attractive to the prospective Muslims. Around 9th century A.D. some Muslim Arabs settled down in Ghana and built mosques and the inhabitants came to the mosques to learn about Islam. One desert Chief Sanhaja went on pilgrimage to Mecca. On his return, he invited Abdullahi Ibn Yasin to effect a religious reform. This learned scholar diligently and dutifully imparted knowledge to the inhabitants which transformed their ignorant and unreligious way of life into a literate and Islamic way of life. In about 12th and 13th centuries, Muslim traders went to the Empire of Mali and converted many people into Islam.

In about 1493, Al-Maghili visited Katsina, converted the Ruler Muhammad Korau and helped him to establish Islam which was later made obligatory for the citizens of Katsina. Around the same time another Muslim missionaries from Mali came to Kano and persuaded King of Kano Ali Yaji to accept Islam. The king accepted Islam and declared Islam the state religion. He appointed Muslim officials and built mosques for the citizens of Kano.

The Muslim traders and cleric made the spread of Islam an important pun of their activities in West Africa. Therefore most people of the Savanna belt received their first knowledge of Islam from these traders and preachers.

THE CONTRIBUTION OF SCHOLARS IN SPREADING ISLAM IN WEST AFRICA

The Muslim missionaries and merchants were successful in preaching Islam to the inhabitants of these lands of West Africa, whenever they were on a caravan journey and halted for trade or for rest, they prayed in congregation at the time of prayers which greatly influenced the local population of that area. Slowly and gradually, as there were growing interests, the traders took with them teachers who volunteered to go with them in order to teach Islam to these people. The teachers taught them the tenets of Islam and showed them by their practices the modality for the performance of rituals. These early pious Muslim men were selfless and their only interest was to preach Islam. They were perfect humanitarians and harmless in all their behaviours. They dedicated their lives to the course of Islam and spent years in foreign lands in spite of many untold hardships. They adopted the lands as their homes and often married there and became part and parcel of those countries. They offered guidance to the local people concerning their religious as well as secular problems. Whenever necessary, they pointed out the difference between pure Islam and local syncretic practices and launched various reform movements.

ACTIVITY I

1. Describe the beliefs of West Africa
2. Describe the significant effect of Islam in West Africa
3. Mention the factors that facilitate the coming of Islam into West Africa

THE POSITION OF ISLAM IN WEST AFRICA BEFORE THE 19TH CENTURY JIHAD

ISLAM IN FOCUS BEFORE THE *TAJDID*:

During its long history in West Africa, Islam was corrupted and people developed different attitudes towards it. The pace of the expansion of Islam was also slow and varied significantly from one area to another.

This situation weakened the strength of "*Shari'ah*" as a result of which Muslims quest for Knowledge of Islam was killed. They stagnated and the pagan practices reappeared the second time.

Although, the people professed Islam; they openly practiced paganism or intermingled Islam with pagan practices. The rulers became weak in faith and oppressive to their subject. There was a great deal of corruption among them. Naturally, their subjects and other common people would have to follow their foot-steps and become corrupt.

It should be noted that the only influence of Islam that was in evidence among the people including the Ulama was prayer. This was due to the fact that most of the *Ulama*, if not all, were very much concerned with the worldly affairs and material gains. Selling of charm took the place of Islamic preaching. Even more important was the fact that some of the "*Ulama* were not literal enough Records even showed that the Hausa states slipped back into interstate warfare which weakened their spiritual and political power. Inevitably, ignorance and paganism reign supreme to the extent that the moral strength totally collapsed. This situation, as earlier mentioned, made it easy for the rulers to deviate from the path of Islam and involved themselves in acts of tyranny and oppression.

THE SPREAD OF SUFI ORDERS "*TURUK*" IN WEST AFRICA:

Although the Sufi orders, especially *Qadiriyyah* order, had been in West Africa as early as 16th century, it was not given much recognition and acceptance till in the 18th century when Sheik Moukhtar Al-kunti worked untiringly to spread it in the region, with a view to reactivating Islam. This time, the *Qadiriyyah* order dominated all West Africa regions as a result of Sheikh Mukhtar al-kuntis method of preaching and due to his understanding of "*ZUHDU*". According to Kunti, Zuhd does not mean total Abandonment of this material world. Rather, he understood it to be purifying the soul for all evils and the heart from the love of this material world.

This understanding encouraged the people, especially his "*Murids*" aspirants to seek for employment and involve themselves in merchantiles activities so that they could not depend upon any one but Allah. Furthermore, the Sheikh taught his "*Muridun*" aspirants and disciples the basic precepts of Islam as contained in the Qur'an and *Sunnah* and the examples of the first Muslim generation. He used to reject "*Bid'ah*" Innovation and "*Taqlid*" passive acceptance of opinions that is not based on sound textual proof all with a view to reforming Islam. This was the position of Islam in West Africa before the reformation movement of the successful reformers such as Sheikh Usman Bn Fodio, Alhaji Umar and Seku Ahmed.

THE COMING OF ISLAM TO KANEM-BORNO AND THE CONVERSATION OF MAI UMME JILMI

The Kanem and Bornp lands of the 7th century to the 13th century covered the region around Lake Chad, stretching as far north as Fezzan, Kanem, today forms the Northern part of the Republic of Chad. Islam came to the Kanem and Borno Land through Tripoli and Kavar in North Africa. As early as the 7th century the area of Kanem and Borno Lands came under the influence of Islam. According to available records, a scholar called Muhammad Bin Mani converted the first ruler of Kanem Umma-Jilmi and his family to Islam; Umme Jilmi ruled Kanem-Bornoland between 1085 - 1097 CE. He was a devout Muslim and propagated Islam to his house hold and friends. Umme-Jilmi left for pilgrimage but unfortunately

died in Egypt before reaching Makka.

Umme Jilmis' Son, Dunama I (1095-1150) took over from his father and continued with the maintenance of strict Islamic practices among the royal family. He started a serious diplomatic relations with the Arab world in the Middle East and Sudan. Mai Dunama I went on pilgrimage twice and came back with teachers to teach his people the religion of Islam. As fate would have it when Dunama I went on his third pilgrimage he got drowned in the Suez.

REVIVALISM IN KANEM BORNO LAND

We have seen how Mais of Kanem-Borno maintained the spirit of Islam through their regimes. We discovered that the rulers gave all necessary help for the survival of Islam by propagating the religion themselves. They built mosques and appointed Imams. They also built schools and supported scholars and students. And we finally saw that the rulers admonished themselves against syncretism. It is also important to note that despite all these efforts by the rulers, innovation found their way into the religion of Islam. We will now see the contribution made by scholars in maintaining the spirit of Islam in Kanem-Borno lands.

The efforts made by the rulers of Kanem-Borno to promote and preserve Islam could not have succeeded without the help of Scholars. The rulers normally depended on scholars in spreading and preserving Islam. The scholars gave necessary guidance and good counselling to the rulers on how to promote Islam in Kanem-Borno. We discovered that all the rulers of Kanem-Borno maintained a good number of scholars specially, to guide and counsel them on both religious and political affairs.

Similarly, scholars undertook teaching in their schools which were funded by the ruling class. Teaching in these schools afforded the scholars to maintain Islamic education which is a stool in the realm of revivalism. They taught children and adults. Some of these students were later to be the leaders of revivalism in their areas travelled widely in both Kanem-Borno and the adjacent lands like Hausaland

Revivalism in Kanem-Borno received more impetus from the 19th century Jihad in Hausaland led by Sheikh Uthman. Some of the flag bearers of Sheikh Uthman who came from Kanem-Borno land went back to their areas with full zeal and rigour to revive Islam. We have for example, Mallam Zaki of Katagum; Misau and Gombe, all under Kanem Borno, who declared Jihad in their areas. They succeeded in annexing the emirates to the Sokoto caliphate. There also arose a Fulani leader in Western Borno, called Ardo Lerima, who led a rebellion as part of the wind of the Jihad declared by Sheikh Uthman. All these efforts were part of the revivalism launched by Sheikh Uthman in Hausaland.

REVIVALISM IN HAUSALAND

THE HAUSA LAND

Though the belief system varies from one community to another, the concept of distant God (*Ubangiji*) whose role is supplemented by a chain of supernatural forces (*Iskoki*) is directly in touch with men. Therefore, the performance of certain ritual and sacrifices by farmers, hunters and fisherman and others were to them the main source of peace and harmony in their community.

With increase in trade activities in the Sahara, Islam came to Hausaland. Traders, Scholars and the Sufis played a good role in the Islamisation of Hausaland. Many of the kings and their subjects accepted Islam.

THE CONDITIONS WARRANTING REVIVALISM IN HAUSALAND

Even though Islam was introduced in Hausaland for quite a long time, the people freely mixed- Islam with their traditional practices. The rulers married between, ten and twenty wives without considering the rights and comforts of these wives and rules guiding polygamy. Women in Hausaland were treated like household implements which are to be used and discarded at will. Women were not allowed to go out and learn their religion but they were allowed to attend social functions and ceremonies where they sang and danced freely. Men stayed lazily at home while women went to the market. Farmers were unjustifiably taxed and sometimes their farm produce confiscated. The Mallams condoned the misdeed of the rulers and the injustices meted out to the poor.

THE EFFECT OF THE REVIVALISM ON HAUSALAND

The next effort at ensuring effective reform in Hausaland was initiated by the King of Gobir Yunfa who offered a stiff resistance to the Islamic revivalism. Shaykh Uthman had avoided Hausa, rulers during the course of his itinerant Reaching and preaching tours. Later when he was sure that he had the support of the masses, he started meeting the kings over the exploitation of their subjects and called on them to support reviving the spirit of Islam in Hausaland. Rather than to support him the rulers looked at him as a threat to their position. As a result of freeing of Muslim captives from the Gobir army by Shaykh Uthman, the King of Gobir, Yunfa ordered Shaykh Uthman to leave his base - Degel, The Shaykh and his followers migrated to Gudu in Kebbi land, later as the Shaykh was attacked by the army of Gobir. Thus the last phase of the revivalist activities of the Shaykh started.

Battles were fought by the Shaykh against the army of Hausaland. After series of battles, the Capital of Gabir, Alkalawa, was captured. A Caliphate on the line of the Caliphate of the four rightly guided Caliphs was established. *Shari'ah* was used as the law in the caliphate. Vices both social economical and political were erased. Women were given their Islamic given rights. Exploitative taxes were abolished. Mass education was launched in the caliphate. Scholars were produced who manned positions in the caliphate.

By the time of his death in 1817 Shaykh Uthman left behind a large number of devoted scholars including his brother, his male and female children to continue with the spirit of revivalism. Some of his female children were Nana Asmau, Khadijat and Maryam. In particular, Maryam educated Muslims in Islamic sciences and Arabic. Khadijat gave religious instruction on Islamic studies and Jurispundence. She urged men to allow their wives to go out and quest for knowledge. She asked women not to go out just for the sake of going out. They should cover their bodies properly when going out to seek knowledge or for any important activity. Nana Asmau spent her time writing and translating books and becomes into Kausa, Arabic and Fulfulde. The revivalist activities in Hausaland succeeded in changing the social landscape of the area; where people in Hausa land became more educated islamically. Slave-women were encouraged to become Muslims so as to enjoy the-rights and freedom given to Muslim women. Muslim women were informed about their civic rights and responsibilities. Another effect of the revialist activities was the liberation of the poor from the corruption, injustices and exploitation of the rulers and *Ulama*.

Most importantly an enviable government was established consisting of about fifteen Muslim states, controlling a total area of some 180,000 square miles of land, all owing allegiance to the leader of the faithful in the newly founded Sokoto Caliphate. This revolution changed the course of history in Hausaland. It produced over 258 different books and pamphlets as guide to social change and societal existence.

ACTIVITY II

1. Mention the conditions warranting it.
2. What was the effect of thr revivalism?
3. Mention the contributions of Scholars to revivalism in Kanem-Borno land

SUMMARY

You learned in this unit that, people in West Africa before the advent of Islam practice traditional religions without any written scripture. The first significant effect of the religion was along the line of Education and Arabic language. What facilitated the coming of Islam to West Africa is Da'awa activities carried out by Du'at, then commercial trade between Arabs and the African people. However, the need for revivalism arose when Islam became nominal in the area; people like Shaykh Uthman had to carry out such movement.

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UNIT 4: ARABIC CONSONANTS, READING AND WRITING

INTRODUCTION

The aim of this unit is to teach you Arabic consonants and sentence construction. You should, with your own effort, be familiar with Arabic orthography to be able to read and write Arabic very well. You may need assistance of those familiar with Arabic reading and writing.

OBJECTIVES

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

1. read and write the Arabic consonants successfully;
2. identify the Arabic letters;
3. pronounce them correctly and reproduce them in writing;
4. make good sentence in Arabic.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

THE BODY OF THE UNIT

Arabic has twenty eight letters; they are as follows:

أ ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن ه و ي

(ا) = ALIF, pronounce (A)

(ب) = BA, pronounce as (B).

(ت) = TA, pronounced as (T)

(ث) = THA, the letter has no equivalent in English, but it resembles the letter 'th' as in the word 'thank', 'three' etc.

(ج) = JEEM, pronounced as (j)

(ح) = HA, this letter also has no equivalent in English, it sounds 'H', but the sound comes out from throat not from inside the chest.

(خ) = KHA, this letter also has no equivalent in English. The sound is somewhat a mixture of 'K' and 'H'; and is pronounced with a sound similar to 'H' but stronger.

د)

(= DAL, pronounced as 'D'.

(ذ) = DHAL (DH), like (th) in 'then and them'

(ر) = RA, pronounced as 'R'

(ز) = ZAY, pronounced as 'Z'

(س) = SIN, pronounced as 'S'

(ش) = SHIN, pronounced as 'sh'

(ص) = SWAD, this letter has no equivalent in English, but it is somewhat mixture of 'S' and 'W', and is pronounced with the sound similar to 'S'.

(ض) = DWAD, pronounce as 'D', although it has no equivalent also in English.

(ط) = TA', this also has no equivalent in English, but is pronounced similar to 't'

(ظ) = Zwa, the letter has no equivalent in English

(ع) = Ain, the letter also has no equivalent

(غ) = Ghain, the letter also has no equivalent

(ف) = Fa'un, pronounced as 'F', as in 'Fair or Food'

(ق)=Qhaf; it is somewhat similar to the English letter of 'Q'
 (ك)=Kaf, pronounced as 'K'
 (ل)=Lam, Pronounced as 'L' in English
 (م)=Mim, pronounced as 'M'.

(ن)=Nun, pronounced as 'N'
 (ه)=Haa', pronounced as 'H'
 (و)=Wa, pronounced as 'W'
 (ي)=Ya', pronounced as 'Y'.

ACTIVITY I

- Write the following consonants as they appear in the beginning, middle and end of words.
- How do the following consonants appear in the middle?

End	Middle	Beginning	Separate
ص	ص	ص	ص
ض	ض	ض	ض
ط	ط	ط	ط
ظ	ظ	ظ	ظ
ع	ع	ع	ع
غ	غ	غ	غ
ف	ف	ف	ف
ق	ق	ق	ق
ك	ك	ك	ك
ل	ل	ل	ل
م	م	م	م
ن	ن	ن	ن
ه	ه	ه	ه
و	و	و	و
ي	ي	ي	ي

ACTIVITY II

- How do write the following consonants in the middle of a word?
س ص ظ ق
- Show how the following consonants appear in the middle and end of word?
ص ع ك م ه
- Write the consonant (ي) as it appear separately, in the beginning, middle and end of a word.

Note:

- I want to draw your attention to the fact that some letters could be written in two ways: These are as follows:
 - The middle and final forms of (jim), Ha and (kha) could be written in two ways as follows: (from right)

End	Middle
ج	ج
ح	ح
خ	خ

2. The middle and final form of (Ain) and (ghain) could be written as follows:

End	Middle
ع	ع
غ	غ

3. The middle and the beginning forms of is written as follows:

Beginning	Middle
ك	ك

THE ARABIC VOWELS

Arabic has some six vowels which are Fat'ha (-), Kasra (ـِ), Damma (ـُ), Sukun (ـِ), Tashdid (ـِ), and Tanwin (ـِ).

Tanwin	Tashdid	Sukun	Damma	Kasra	Fatha
ـِ	ـِ	ـِ	ـُ	ـِ	-

More basic among those six are the first four, so let us start with them.

1. Fat'ha: This vowel is symbolized by a small dash over a consonant that accompany it, like the (ا) which makes the consonants to be pronounced by opening the mouth widely as follows:

(Read from right to left)

da = ض	a = ا
ta = ط	b = ب
za = ظ	ta = ت
a = ع	tha = ث
gha= غ	ja = ج
fa = ف	ha = ح
qa = ق	kha= خ
ka = ك	da = د
la = ل	dha= ذ
ma = م	ra = ر
na = ن	za = ز
ha = هـ	sa = س
wa = و	sha= ش
ya = ي	sa = ص

ACTIVITY I

1. The following are Arabic consonants written in different forms i.e. beginning, middle and last forms. Put Fatha over each and then write the correct transliteration of each of them. (Read from right to left).

أمر بلغ تمر جمع
حسر ذكر رفع

Write the Arabic forms of the following transliterations:

1	2	3
Sa ra qa	Sa da qa	Da ra ba

4.

Za la ma

5.

'a da la

2. **Kasra:** This vowel is symbolized by putting a dash under a consonant like this () which make the consonants to be pronounced like when you pronounce (e) in the word (be) as follows: (Always read from right)

ti = ط
 zi = ظ
 e = ع
 ghi = غ
 fi = ف
 qi = ق
 ki = ك
 li = ل
 mi = م
 ni = ن
 hi = ه
 wi = و
 yi = ي

e = ا
 bi = ب
 ti = ت
 thi = ث
 ji = ج
 hi = ح
 khi = خ
 di = د
 dhi = ذ
 ri = ر
 zi = ز
 si = س
 di = ض

ACTIVITY II

- What are the correct transliterations of the following Arabic consonant which carry kasra vowels?
 كِلْ شِرْبِ ذِ خِطْفِ عِهِنِ اِبْلِ دِمْتِ
- Write the Arabic consonants that correspond to the following transliterations
 A dhi na, ba qi ya, ha mi da, kha shi ya, sa khi ra
- Damma:** This is another vowel symbolized by putting a small (waw) (و) like a comer over the consonant, which make the consonant to be pronounced like when you pronounced (p) in the word (push). The following is the full illustration:

du = ضُ
 tu = طُ
 zu = ظُ
 u = عُ
 ghu = غُ
 fu = فُ
 qu = قُ
 ku = كُ
 lu = لُ
 mu = مُ
 nu = نُ
 hu = هُ
 wu = وُ
 yu = يُ

u = اُ
 bu = بُ
 tu = تُ
 thu = ثُ
 ju = جُ
 hu = حُ
 khu = خُ
 du = دُ
 dhu = ذُ
 ru = رُ
 zu = زُ
 su = سُ
 shu = شُ
 su = ضُ

ACTIVITY I

1. Write the correct transliteration of the following:

ظَلِمَ هُدِيَ جُعِلَ خُلِقَ ذُكِرَ

Sukun: This vowel symbolizes the negation of all the three mentioned vowels above, i.e. when a consonant is not having a **fatha a kasra or a damma**, then it is said to be having **Sukun**. Literally, sukun means silence or being quit. The other three basic vowels are called harakat, literally meaning motions or movements. This indicates that the sound of the consonants when pronounced with harakat causes some strong vibrations. While when pronounced with a small (o) over the consonant.

In Arabic, you cannot read a consonant that has a sukun above without combining it with another consonant that must have one of the harakat i.e., either fatha, kasra, or damma. Thus, for one to pronounce a sukun, one has to add one of the other consonants having one of the three basic vowels. This sukun can never occur on the first letter of the Arabic word. In the following examples, we shall combine the sukun with the other vowels so that you may learn how to pronounce the sukun in all situations. They are as follows:

	Sukun After Kasra	Sukun After Fatha
Sukun After damma	ib = ابْ	ab = أَبْ
ub= أُبْ	it = اِبْ	at = أَتْ
ut = أُتْ	ith = اِثْ	ath = أَثْ
uth = أُثْ	ij = اِجْ	aj = أَجْ
uj = أُجْ	ih = اِهْ	ah = أَهْ
uh = أُهْ	ikh = اِكْ	akh = أَكْ
ukh= أُكْ	id = اِذْ	ad = أَذْ
ud = أُذْ	idh = اِذْ	adh= أَذْ
udh= أُذْ	ir = اِرْ	ar = أَرْ
ur = أُرْ	iz = اِرْ	az = أَرْ
uz = أُزْ		

SENTENCE STRUCTURE

Introduction

You have learnt about word formation which illustrated vowels in nouns and verbs. In this unit, you are going to learn how to construct meaningful sentences in Arabic, how to identify the components of a sentences, the type of a sentence that is either a verbal clause or nominal clause.

Objectives

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

1. Construct a complete sentence in Arabic
2. Recognize the component of a simple sentence
3. Construct other Arabic sentence with or without verbs.
- 4.

How to study the unit

1. Revise the summary of the previous unit.
2. Read through this unit carefully
3. Do all the activities given to at end of each section
4. Write down your own answers and then compare them with the answers givene at the end of the book
5. Try to memorise all the general rules – Qawa'id.

Word study

المفردا

Trader	تاجر
Student (m)	طالب
Students (f)	طالبة
Blackboard	سبورة
Flower	وردة
Table	مائدة
Bed	سرير
Ship	سفينة
King	سلطان
He swam (m)	سبح
She swam (f)	سبحت
He ran	جرى
He is running	يجري
He is drawing	يرسم
He is harvesting	سحصد
He swept	كنس
She is sweeping	نكنس
It barked	نبح
The dog is backing	ينبح الكلب

A complete sentence

الجملة المفيدة

The sentence which is understood properly by people is called a complete sentence. And it comprises two words or more.

Examples I:

الولد مجتهد المولد - مجتهد
العلم نافع العلم - نافع

If you study the sentences above, you will notice that they are made up of two words and you can understand the "Sense" of each sentence.

Examples II:

قرأ محمد الكتاب قرأ - محمد - الكتاب
يرسم المعلم الطير يرسم - المعلم - الطير

Study carefully this second pattern. How many words did you notice? Is each sentence sensible to you?

Examples III

تكتب البنت على السبورة تكتب - البنت - على - السبورة
ينزل المطر من السماء ينزل - المطر - من - السماء

In example I, the sentences are made up of two words. In example II they are made up of three words while in example III they are made up of four words and of course, they are all sensible and complete sentences.

In Arabic languages, like any other language, the arrangement of the words in their conventional pattern is very important.

Study the following sentences:

مجتهد الولد مجتهد - الولد
نافع العلم نافع - العلم
محمد الكتاب قرأ محمد - الكتاب - قرأ

Did you notice any difference in the arrangement of the words with the ones you studied in the examples? Because of the bad arrangement of the words here, all the sentences are meaningless. Hence we cannot get anything from them.

GENERAL RULE I

الفاعدة العامة

A complete sentence is a sentence which is meaningful to a listens and is called “al-jumlah al-mufidah”

الجملة المفيدة قد تتركب من كلمتين أو أكثر.

A meaningful sentence can be made up to two or more.

ACTIVITY II

ميز الجمل المفيدة من التراكيب لأتية

1. Identify complete sentences from the following constructions.

الولد الدار
العلم نافع
الشمس طالعة
شري الولد الماء
فهم التلميذ الدرس
بين عدد الكلمات في كل جملة من الجمل الآتية

2. Explain the number of words in the following sentence.

COMPONENTS OF A SENTENCE

أجزاء الجملة

You have learnt that a complete sentence is composed of one more words. Here you will study the components of a sentence. All the words in Arabic are divided into three categories that is a noun, a verb and a preposition.

Example I

Noun

اسم
الكلب بنام في البيت
العصفور بغرد على الشجرة
يركب إبراهيم الحمار

GENERAL RULES II

الإسم = كلمة تدل على شيء يفهم معناه إذا ذكر الإسم. مثل: الكتاب، البيت، موسى

Noun is the name of anything e.g the book, the house, Musa.

الفعل

هو كلمة تدل على حصول العمل في زمن حاص.

مثل:

ذهب

يقرأ

أكتب.

Verb is a word that shows an action which has taken place in a particular time:

Examples:

- i. He went
- ii. He is reading
- iii. Write.

SUMMARY

You learned in this unit how to read, write and pronounce Arabic language successfully, starting by knowing Arabic letters, then construction of sentence. You may understand from the unit that Arabic sentences starts from two or more words.

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UNIT 5: TEACHING METHEDODOLOGY

INTRODUCTION

Islamic Education is a system which transmits the revealed and acquired knowledge to the younger generation of Muslims in order to prepare them for life and enable them to discharge their duties as the vicegerents of Allah on this earth. This is aimed at achieving successes here and the hereafter. Teaching Islamic studies in the primary school requires careful planning and skills. This unit is concerned with the aims of teaching Islamic studies at the primary school.

OBJECTIVES

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

1. State what Islamic studies is;
2. Give two aims of teaching Islamic studies at the primary school.

THE AIMS OF TEACHING ISLAMIC STUDIES AT THE PRIMARY LEVEL

The aims of teaching in Islamic studies at the primary level could be summarized as follows:

1. To inculcate in child consciousness of Allah (SWT), as the foundation of his intellectual, emotional and spiritual growth.
2. To provide sound Islamic basis for rational and reflective understanding of the world around him.
3. To teach the child to be conscious of his responsibility to Allah, serving Him with all the talents and resources he has given him.
4. To enable the child to know how to worship Allah in the manner He has prescribed.
5. To train the child's personality towards the best moral and social conduct, and self-discipline in accordance with the guidance of the Qur'an and *Sunnah*; for him to grow up as a good and law abiding citizen, who will contribute to the well-being of society and humanity in general.
6. To instill in the child deep sense of belonging to Islam.
7. To help the child to grow-up with a balanced personality.
8. To inspire the child to grow up with a firm commitment to obey Allah's commands as demonstrated by the Prophet Muhammad (SAW).
9. To help the child acquire the necessary skills to enable him contribute to the well being of the society in which he lives.

The curriculum of primary Islamic studies consists of *Tawhid*, *Fiqh*, *Tadhib*, *Sirah* and al-Qur'an. The aim of teaching *Tawhid* is to instill in the child Allah consciousness as the basis of his entire human activities. The teaching of *Fiqh* is to enable the child identify the proper mode of worship in a manner ordained in the Islamic religion. The subject lay bay the permissible and the reprehensible in the eyes of Islam. The teaching of *Tahdib* on the other hand is to instill in the child an appreciation of good morals in relation to social

interactions. The *Sirah* provided a good historical account of their religion and the personalities associated with its spread. It serves as a mirror for looking at oneself in against the struggles of the preceding generations.

These great personalities serve as shining examples of sincerity of faith, honesty and kindness, dedication and perseverance, for the children to respect and emulate. The aim of teaching the Qur'an in the Primary schools is therefore, to bring the children into contact with the source both of Islam and to enable the children to know some of it by heart for use in daily prayers.

GROUP METHOD

This is the method where the teacher of Islamic studies teaches the class as a group. He stands before the class to explain the topic. He uses his instructional material to explain to class as a whole. The teacher has to echo his voice to the hearing of every member of class. This method has some advantages to the teacher among which include saving time and materials. However, there are some disadvantages because some individual problems are overlooked because; slow learners are being always trailing behind. The teacher will have to strain his voice to be heard by all the pupils. This example is seen in many primary and Islamiyya schools.

INDIVIDUAL METHOD

In this method the teacher teaches the class one after the other, he explains the points to each pupil. Where instructional materials are used, the teacher would need enough of the materials to go round; here the teacher does not strain his voice to be heard. This resulted that every child in the class feels being part of the class and gains confidence in himself. Despite the advantages, it is observed that this method is time consuming and in large classes the teacher cannot go round the whole within the time given for the lesson

PLAY – WAY METHOD

In this method the teacher uses play as a method in teaching a subject in Islamic studies as primary level and pupils in the primary school enjoy having a play. So the Islamic studies teacher could select a topic like *Sirah* and use it as a play – way. The pupils learn very easily by playing.

STORY – METHOD

Children in the primary school like stories. So the teacher of Islamic studies can effectively use this method to teach a topic, in teaching a topic in hijrah or *Sirah*, the teacher could use story method successfully.

DEMONSTRATION METHOD

The teacher of Islamic studies in primary school can effectively use demonstration method

to teach with fine result. In teaching *Salah*, for example, the most effective way is through demonstration method. In this method he explains the topic. After that he asks the pupils to watch as he gives practical demonstration of how to perform the act. The children could thereafter be called to demonstrate in turns while the teacher corrects any mistake. This method is very rewarding and children will always remember what was demonstrated and what they also participated in doing” Another name for Demonstration method is practical method.

EXCURSION METHOD

School children always like excursion. The Islamic studies teacher in the primary school can use the excursion method very effectively. The teacher would tell the children where they are going and what they would see. For example a visit to the Sultan’s palace and Sultan Bello’s mosque can help in teaching the History of Sokoto caliphate. After the visit the children are asked to state in turns what they saw. The Teacher could then correct or relate the answers to Islamic History of the Sokoto Caliphate. Children love going out and when they go they ask questions throughout the period of the visit. When you come back to your destination, the children would like to tell you what they saw without you asking any question.

DRAMA

School children like drama, the Islamic studies teacher could effectively use drama–method in his teaching in the primary school. The teacher would select a suitable topic and get some children to play the part. The teacher would supervise, and correct their mistakes. The role they played in the drama would remain memorable. When you ask them any question about the topic you would find everybody responding effectively.

ACTIVITY I

1. What is Islamic Education?
2. Mention any three aims of teaching Islamic studies at primary level

PROBLEMS OF TEACHING ISLAMIC STUDIES AT THE PRIMARY LEVEL

The teaching of Islamic studies at the primary level which is as old as the introduction of Western education in Northern Nigeria has not been without problems. This unit is intended to highlight these problems and proffer solutions to them.

RELEGATION TO THE BACKGROUND

One of the big problems of teaching Islamic studies is the relegation of the subject to the background and the teacher. Government policies over the years have emphasized the acquisition of scientific knowledge and skill and do a lot, to encourage their pursuit. Numerous boards and associations have been established by the government to ensure the

realization of its objectives in this direction. Incentives are being given to teachers who teach the subject to boast their morals. This patronize has not been received by Islamic studies and Islamic teachers. Teachers are left to crumble in their effort to diligently teach the subject. If there is anything they get from the Government at all it is only the salary. Text books are not supplied and no any incentive given. It is even disheartening to find that the school time tables relegate the subject. Very few periods are allocated to the subject compared to other conventional courses, even so, the periods are mostly pushed towards the closing hours of the day when children must have become tired and can not assimilate any teaching.

INADEQUATE FACILITIES

In recent years, primary schools have been over populated. The enrolments in public schools have continued to be increase every year. This is seriously affecting the teaching of Islamic studies. Teachers find themselves managing a large number of children put under their control. In some instances, two or more classes are combined to be taught by one teacher. The implication is that, the facilities if available will not be enough for the children to manage. He (the teacher) cannot cope with the demand of individual differences, class management and control, discipline and order, subject delivery etc all at the same time. In this situation you will believe that, not only Islamic studies will suffer but virtually all other school subjects; unless adequate facilities are made available. Islamic studies teachers will continue to battle to battle with this ugly problem.

TEACHERS QUALIFICATION

Another very sad problem facing the teaching of Islamic studies at the primary level is the teachers academic Qualification. Hitherto local teachers who have excelled in Islamic learning were recruited to do the Arabic and Islamic studies section of the Local Education Authorities. They make sure that only qualified teachers were employed, and the would be teachers have to face screening under the rigors of test and employed examinations and training before they are offered the job; while on the job, they were been constantly monitored by the Arabic supervisors to ensure quality in their teaching. Unfortunately, this is not so nowadays.

LACK OF PARENTAL GUIDANCE

It is one of the big problems of teaching Islamic studies nowadays at the primary level. Teaching and learning is a co-operative effort of both the school and the home and each of these two should be seen complementing the effort of the other. If one performs his duty and the other *shirks*, meaningful learning will hardly take place.

In the past, parents were very conscious of their children moral and spiritual training. They take extra effort in seeing that their children attend Qur'an or Islamiyyah Schools. They oversee the observance of all religious worship of their children and take corrective measures against any behavior that deviate from this standard. This is served as a boast to what the teacher will consolidate on in the school. He will find the children's experiences very rewarding; and thus, continue to build on these alone. As the children leave school,

parents do not care whether children practically perform their Islamic devotional acts or not. What they seem to be after is the performance of their children in other conventional subject; unless there is a change from parents, teacher they go to Qur'anic, Islamiyyah School or roam about the streets playing. They do not care whether their children practically perform their Islamic devotional acts or not. What they seem to be after is the performance of their children in other conventional subjects. Unless there is a change from parents, teachers will continue to face this problem.

LACK OF INTEREST BY THE CHILDREN

Owing to the non receptivity and lack of commitment of the government and the irresponsible attitudes of parents, children have developed lack of interest in the subject. They care less in attending lessons on Islamic studies and give more regard to other subjects and teachers. Effective learning they say is a product of interest and commitment. You as a teacher, despite all odds facing the profession, must strive very hard to arouse interest in the students so as to learn.

ACTIVITY II

1. Mention any three major problems of teaching Islamic studies at the primary level
2. How can these problems be tackled?

SUMMARY

In this unit you learnt about the aims of teaching Islamic studies and Methods of teaching. It also discussed about Islamic Education and the problems facing Islamic studies which include inadequate facilities, lack of parental guidance etc.

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UNIT 6: DESIGNING AN ISLAMIC STUDIES CURRICULUM FOR PRIMARY SCHOOL

INTRODUCTION

In the previous you have learned about the problems of teaching Islamic studies at the Primary level. In this unit, you will learn about designing an Islamic studies curriculum for primary school

OBJECTIVES

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

1. State what a curriculum is;
2. Explain the nature of Islamic studies curriculum;
3. Give the stages of designing Islamic studies curriculum for primary school.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

WHAT IS CURRICULUM

Curriculum has been described differently by many people; however, out of the differences there is unity of purpose. Generally curriculum can be explained as all that is taught in the school including the time table subjects and all those aspects of life that has influence on the life of the children. These include those other things which the child learns consciously and unconsciously, such as the acceptable behaviors norms and values.

Curriculum should have some fundamental elements. These fundamental elements are objective contents method and evaluation.

Objective: This states the purpose of the curriculum. It answers the question “why introduce a curriculum?”. These will include the statements of intended outcomes; that is, what should be achieved by introducing and implementing the curriculum.

Content: This deals with the way in which content will be presented to the learners so as to make them attain the desired outcome.

Evaluation: This deals with the determination of whether the intended outcomes have been achieved or not. It shows progress towards the attainment of the desired outcome information from the evaluation could assist in modifying or improving the objective, content and method of the curriculum.

DESIGNING AN ISLAMIC STUDIES CURRICULUM FOR PRIMARY SCHOOL

Any curriculum design must account for, and resolve in some consistent way, the following questions:

Firstly, how can I know the child and prepare and manage a classroom environment which will promote his optimum learning.

Secondly, how can I identify, define and use my instructional objectives to determine the scope, direction and emphasis of the learner's learning experience.

Thirdly, how can I select and organize these experiences so as to aid the child to achieve worth while educational ends.

Fourthly, how can I manage the educational processes so that experiences are most effectively utilized to meet these ends?

Finally, how can I evaluate so as to determine the extent and quality of the child's development towards these ends?

Since Islamic studies is the totality of learning experiences which center on the relationship between man and His Creator i.e Allah (SWT); and between man and his fellow human beings. It follows that to design a curriculum for Islamic studies one should aim at integrative approach. This would enable the child to fit in and contribute towards the development of his society

In integrating the curriculum, Islamic studies would be taught in relation to other knowledge. Seeing other subjects from the Islamic view will help the children to know their value and to integrate them into their overall understanding of the world. In designing a curriculum for Islamic studies, references to things the children have learned in other subjects would act as good illustration of the teachings of Islamic which help to confirm the child's faith.

In designing Islamic studies curriculum for primary school the syllabus could be divided into six branches as follows: *Tawhid, Fiqh, Tahdhib, Sirah, Qur'an* and Arabic language.

Through these branches, the teacher is trying to convey to the child the necessary things for him to grow up as a sound and practicing Muslim. These branches are reduced to year group.

SOME ESSENTIAL FEATURES OF LESSON PLAN

Entering behaviors of learners

The teacher should know some characteristic of his learners. He should know what they

already knew; because, this will constitute their previous knowledge. He also needs to know the average age and class of the learners

OBJECTIVE

The teacher should ask himself what is that he hopes to achieve or accomplish at the end of the lesson. The lesson objectives are stated in measurable terms without any ambiguity. The action verbs used must be clear such that they can be measured at the end of the lesson. The degree of measurement must also be stated. Lessons without aims is like tea without sugar

CONTENT

The lesson plan should indicate clearly what content to be included in the lesson plan. The details vary with the teacher and the level of learners. The source of the content may be from text books. The lesson plan should include additional sources that will provide not only facts, principles, applications and generalization; but also skills, habits and attitudes. The content must be related to the lesson objectives, for example it will be of no value if the teacher taught what is not relevant to Islamic studies.

Methods and Activities

The next essential component is a lesson plan, the methodologies to be used and the activities to be employed. The methodologies are the strategies to be selected; it could be individual or group method. It could be drama story telling method, or even excursion method. The activities will be in the form of demonstration by the teacher experienced by the pupils. Any method used must lead to the achievement of the stated objectives. Therefore as a teachers, you must acquaint yourself with various methods of teaching and know when, where and how to make wise using these methods.

Materials need

These will include reading materials, apparatus slides, map, charts, living materials, chemicals and other relevant resources. The teacher is to examine the resources at his disposal and selected related one that should be used. Factors to be considered in selecting any given materials are: reliance, apparition's affordability and availability.

Evaluation

The teacher should be aware of evaluating what he had set for the improvement of teaching over time. The lesson plan should indicate periodically anticipated procedures and instrument to be used in evaluating learning out comes. The evaluation will indicate the success or failure of the lesson. It is at this stage that the stated objectives will be tested against the outcome. Adjustment, modifications are made based on the outcome of the evaluation.

THE IMPORTANCE OF A LESSON PLAN

1. A well prepared lesson plan gives the teacher a sense of direction when he enters the classroom.
2. Lesson plan helps the teacher to know when and where to start and where to stop.
3. It allows the teacher to know which materials would be needed so that they are collected before the lesson.
4. In case of illness, lesson plan of a teacher could be use by another teacher to teach the class.
5. It served as a record for the teacher in future.
6. It also guides the teacher as to what instruments to use for evaluation.

Lesson Plan Format (or Structure)

Name of teacher:

Name of School:

Class – year:

Subject:

Topic:

Date:

Instructional materials:

Previous Knowledge:

Objectives:

1

2

3

Introduction:

Step i

Step ii

Step iii

Evaluation:

Conclusion:

SUMMARY

In this unit you have learnt that

1. Lesson plan is a step preparation by the for teaching
2. The essential features of lesson plan include objectives, content Method and evaluation
3. Lesson plan is record directory for the teacher

ACTIVITY I

1. What is curriculum?
2. What objective means?
3. Mention three importance of lesson plan

CLASSROOM MANAGEMENT

Classroom management shows how to maintain your class for effective and conducive atmosphere to take place. You should have full control of your class, orderliness requires pupils to work in group and talk together. It may produce noise, but the proof of whether it is good or not will be found in the results. The teacher's success in the class management will be seen in his good relationship with his pupils and in the fact that the activities in the classroom follow a plan that is both purposeful and efficient. This is what will be dealt with in this unit.

WAYS OF ENSURING GOOD CLASS MANAGEMENT

Class Management means class control. It is an attempt by the teacher to create a conducive atmosphere for learning in the classroom. Good class control is art requiring teachers to systematically use their wealth of professionalism to achieve it. Class control does not come casually by itself. It is a product of teacher's personality, professionalism and organization. Teachers are required to prepare well before they come to teach in the class. They should be conversant with the school syllabus, time table and plan their lessons well. They should organize the resource materials and select the most useful teaching methods the will not only meet the stated objective of the lesson, but also be appealing to the attention of the pupils in the class. A systematic approach of step by step teaching, moving from simple to complex, know to unknown, should be adopted by you as a teacher in the class. Your lessons must be built on the pupils interests and learning experiences and should include variety of activities for the children to participate.

You should identify your pupil's individual differences and attend to each according to his differences. You may the dull and the bright ones in your class. You must identify how they behave and why they behave so and try your best to tackle their individual problems. This means that you must study your pupils. As an Islamic Studies teacher, your personality must be worthy of emulation. Your appearance and manners should conform to the standard of Islamic ethics. You must be firm in your decision and do not involve yourself in any unseeingly argument or physical struggles with your pupils. When you speak you must speak with authority and in decisive tones. You must lead by example and be what you would like your pupils to admire and avoid trying to be popular with your pupils because this mark of a weak character. You must not forget to be consistent in dealing with your pupils. You should not be strict one day and slack the other day.

USE OF PUNISHMENT AND REWARD

Punishment is a penalty introduced by the teacher for wrong-doing committed by learner. Reward means a recompense for service or merit, that which is offered, given, or obtained

in return for work or service. You as an Islamic studies teacher should sue punishments wisely to stop or correct a practice which has begun and is bad. You should use reward to acknowledge success and effort and you can also use rewards an incentives. Your punishments should never be so light that they become ridiculous and also your rewards should never be so easy to get that they lose their value. You should never allow punishment to become a form of revenge; and and if you must punish, its objective must always be to correct and reform. So you should always make your punishments appropriate not only to the offence but to the offender. You should not use corporal punishment for little offences. You should be self-critical and use your common sense in judgment, sometimes as a joke or to escape punishment, pupils will try to fool you and do not allow yourself to be fooled

You as teacher must fully be aware of the objectives, the nature and the stage of the pupil's development. You must be in full command of the subject matter or content. But unless you deal with two crucial problems, you would be wasting your efforts and the pupil time. One of the important tasks of you as Islamic studies teacher is to arranged and present your lessons, topic or learning experience so that they will not only be meaning-full but also useful both in the present and in subsequent counters. The teacher as a curriculum planner, should constantly remember and apply the laws of exercise, effect, reinforcement as well as the general principles of learning

SUMMARY

In this unit you learnt about the aims of teaching Islamic studies. Methods of teaching, individual differences as well as classroom management were all discussed. The unit also discussed about Islamic Education and the problems facing Islamic studies.

ACTIVITY II

1. What is class room management?
2. Explain how good classroom management can be achieved.

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UNIT 7: COPING WITH INDIVIDUAL DIFFERENCES

INTRODUCTION

Take different kind of books to the people among you; you will notice some differences in their physical appearance. Some are tall while others are short. Some are dark in complexion and others light. In attitudes and intelligence, there are marked differences among people as well. The way they behave and perform different tasks are quite different. What are the variables responsible for all these differences in human being? How do these differences affect the learning of pupils in class? Why must you as a teacher identify these differences among your pupils? How can you cope with these differences in the class? These and other similar questions are what this unit attempts to answer.

OBJECTIVES

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

1. Explain manifestation of individual differences;
2. Explain the factors responsible to individual differences;
3. Then explain the principle of reward and punishment.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

MEANING OF INDIVIDUAL DIFFERENCES

Individual differences refer to the unique ways each human being differs from another human being as expressed in our behaviors or perceived in our physical appearance. No two human-beings are alike. Even identical twins have been found to be difference in some aspects of their behaviors.

MANIFESTATIONS OF INDIVIDUAL DIFFERENCE

Individual differences are manifested in several ways. Human beings differ in their physical appearances even though they have the same body organs and tissues that perform the same functions. People are of different sizes. Some are tall and huge; others are short and slim while some are short but fat. The texture of individual skin also differs. There are the dark in complexion and the light as well. Can you compare the hair of a Blackman with that of the white man? There is no doubt about the difference between the two, it is also important to realize that the way we speak are different; women speak differently from men

In our behavior, we differ as well. The way we walk, speak, laugh, smile and think differ. Some make quick decisions while some hardly decides for themselves or others. Some are socially interactive while others like isolation. Some are morally upright and others morally

bankrupt. Our emotions also are well different. All these are manifestation of individual differences in people. You can go on listing so many on your own.

FACTORS RESPONSIBLE FOR INDIVIDUAL DIFFERENCES

There are two of them: Heredity and environment. When we say heredity, we mean the genetic endowments of an individual. It is very certain that the way we are is determined by our innate characteristics. It is genetics that determine how tall we will be what shape of face we will have, the shape of our nose, the colour of our eyes etc.

The second major determinant of our differences is the environment. You as teacher should know that, the influences or forces of environment are very strong in influencing the habit of some pupils. For example pupils from educated parents and from enlightened community are natural more intelligent than those from uniformed parents. Also pupils from rural districts are always more active in the physical work than those from towns. You as a teacher should therefore take these differences into consideration in the treatment of your pupils

Temperament: You should know that you are dealing with pupils who are of different nature. Some are gentle, kind and sympathetic while others are harsh, restless and bullying. Some are properly care for and well fed pupils, happy active and cheerful; while those who suffer from bodily weakness, poorly for and insufficiently cared for are more easily irritated and always cross.

There are also two types of pupils in school:

1. Extrovert pupils that is pupils who is active noisy friendly, self-confident who always puts his hands-up to answer questions. Whether he has thought of a proper answer or not; he quickly rushes to things
2. Pupils that is a pupil who is the opposite of the extrovert in every point. He is quiet shy and different. He does not put his hands-up unless if he is sure of the answer. He is easily discouraged and does not show his feeling. He cannot forgo quickly and does not make friends readily different to know his mind. As a teacher you should know the conditions under which your pupils live and should know how to treat the individual pupils. Some of them are naturally bullies who need strong hands to be cure while the weak, sickly should receive your kindness and encouragement

Difference in Developments: As a teacher you should know that all the pupils are not equally developed therefore you should give the pupils equal benefit and allow them to go at their own rate. You as a teacher should adopt grouping system or assignment method. This will check the restlessness and stimulate the dullards to further efforts.

Difference in Sex: As teacher it will not be wise for you to be teaching domestic science to a group of boys, while doing gardening with the girls. You should bear in mind that there

are some occasions where you must separate the boys and girl. Girls should be taught knitting Cookery and sewing separately, while boys will be busy with farm work and craft.

The difference between the pupils moral behaviour will depend on how the parents have taught them at home. You should build on the home training and help each pupils obey the law of Allah and of his country. You as a teacher should bring cheers and sunshine into the classroom; even if you are ill, unhappy, you should not let your physical and emotional state become apparent and so spoil the day for the pupils. You must take care of your problems with maturity. You should always be kind considerate and reassuring in your dealings with your pupils. At the same time you must be firm, direct and to the point in discipline. You should be meticulous in the matter of fairness to all, and should never show favour to some pupils to the exclusion of others, unless you can explain and justify your action. You should be judicious in your use of usually incurs the displeasure of his pupils. When this is case, the teacher loses self-respect.

ACTIVITY I

1. What do you understand by individual differences in Children
2. How are you going to deal with these differences?

REWARDS AND PUNISHMENT

This concept is not new to you, you have theoretically studies it in Module one, unit 8 the unit discussed it extensively in relation to the concept of *al-Ghayb* (Paradise and hell) which can only be confirmed in the hereafter. Practically you have had the reasons to either reward or punish a child for a particular behavior I believe. The question now to ask is what purpose do reward and punishment serve in the classroom? How do you as a teacher reward or punish your pupils?

Onwuegbu, I.O. (1979) defines reward as “a stimulus or event which increases the probability of the response it follows from occurring again” in otherworld, it is any act or reaction to any behaviours which ensures that the frequency of that behaviour increases at least maintains its present level of occurrence

Rewards should be within the reach of the children and should be given for special and are industry or ability. It must neither be too numerous, nor too easily obtained and it should never serve as bribery.It should be given according to steady progress rather than for natural ability or intellectual genius.

The different kinds of reward and their comparative merits are:

Praise – This should be mostly used to encourage duller pupils. Also pupils who take part in sport should be praised if well applied; it will become a powerful force in the building of character.

Prizes - This should be given on rare occasion, say once or twice a year. Also prizes should

be won for good conduct and industry but the prizes should be in the form of books, certificates, material and some times money.

School- Privileges pupils who show special in the school reputation and organization should be given some responsibility such as captains to organize teams, prefects; and they should have some privileges to show that the posts they hold are not merely for creating offices but as carrying responsibilities which only the pupils of outstanding ability can hold.

Rolls of honour or Boards

This should be recorded for having gained honour both for the school and for themselves. This serve not only to emulate others but also keeps the long chain of association with the old and present pupil of the school. One important thing to note is that the use of reward may degenerate into bribery if it is not properly handled by the teacher.

Punishment

Punishment is a deliberate step taken by the teacher in which he makes a child suffers for his disobedience to laid down rules and regulations. It is an oversire stimulus which suppresses (reduces) the rate of misbehaviour in children. The aim of punishment has always been to serve as a corrective measure of one's conduct: To let the offender realizes his mistake and avoid it in future; To let the offender know the gravity of his offence; To serve as an example to other children and to prevent the repetition of behaviour that infringe on the welfare of others.

The Characteristics of Punishment

It should be coercive and if possible it should exert no sympathy for the offender. It should show the displeasure of the teacher for wrong doings but not personal hatred for the offender. The punishment should be graded according to the nature and his sex of the offender. It should not be the asylum of the teacher that is for the minor offences, it should not be resorted to always. Blame or censure should be wisely employed but you must be careful not to defects the children

As a teacher, you can punish through any of the following ways:

- i. Detention, you can use this successfully if you do not worry because you will be involved
- ii. Task, you as a teacher should employ it to correct offences such as unpunctuality, irregularity, laziness and truancy.

You must talk sympathetically to the offenders after completion of the work and make them realise the reason for the punishment. All undesirable punishment should be avoided at all costs such as scolding, prolonged torture – holding of bricks or stones, slapping of jaws and holding of ears, stopping down is bad as this causes bodily pains. You should not

disgrace a pupil for too long. But you can ask him to stand for a short time and then call the attention of the class to it. You should not ask pupils to pay any money because it encourages theft and extravagance in children.

Isolation Pupils may not be allowed to take part in same games in which they are really interested when they commit any offence. It is effective if pupils feel it. Corporal punishment should be discouraged. It can only be justified for the worst offences. Flogging should not be done with a hard instrument. Corporal punishment should not be employed frequently. Only the Headmaster or any teacher authorized by him should give corporal punishment

QUALITIES OF AN ISLAMIC STUDIES TEACHER

In the previous unit you have learnt something concerning rewards and punishments. The unit deals with how to treat the pupils who behave well in the classroom and the kind of rewards they are to receive. Likewise you studied. In this unit we are going to talk about the qualities of an Islamic teacher and his responsibilities in order to be a good example for his pupils.

PROFESSIONAL QUALITIES

An Islamic studies teacher should possess professional and human Qualities. By professional Qualities, it is meant that you should have a good mastery of the subject he teaches. You should thus be well grounded in Islamic learning. You should know the primary sources of your subject very well (Qur'an and *Hadith*). These are the main sources of Islamic teaching without which you cannot properly execute your duties. A teacher who does not use these sources cannot properly guide his children.

You should equally be well versed in Arabic language which is the language of the primary source (Qur'an and *Hadith*) Translations do not always convey the real meaning of divine texts and without Arabic you can not get to the real meaning of what you will teach your pupils in class. Like wise, your knowledge of other branches of Islamic studies like *Fiqh*, *Sirah*, etc is very important. You should be conversant with all these areas before you can function well and effectively in the class.

You should similarly be conversant with the current happenings around so that you can offer guidance on the desirability or otherwise of those happenings. You should never be an *Isnad* who is not aware of current happenings.

HUMAN QUALITIES

By human quality it is meant that you possess some character traits that will see you through as an Islamic studies teacher. You should thus be clean in thoughts, word, deed, and in body. You should be honest, persistent, courageous and persevering in face of discouragement and difficulties. You be dependable and punctual in all engagement, and keep promises made. Loving, courteous, kind, pure, unselfish and modest should equally

from part of your personality. You should be firm, fair determined in your action. You should be up to date by reading the books and magazines. You should be a self-respecting and self-confident winning the respect, love, and admiration of others. You should be a good disciplinarian dealing fairly, squarely yet not over bearing.

You should be a good Muslim who is willing to take the lower place of service in order to win others to Islami. As Islamic studies teacher, you should avoid at least the major sins, and try to practice the moral teachings of Islam. You should skillfully use variety of teaching strategies in order to capture the attention of your class. One method always leads to monotony and over-bearing on children. It does not stimulate interest. You must insist on good behaviour from you pupils. You are expected to “Command what is right and forbid what is wrong “Deliberate misbehaviour should not pass without reprimand or punishment.

As an Islamic studies teacher you need to communicate to the pupils a sense of purpose in learning how to be a good Muslim. If the pupils appear to find your lessons boring, and do not master the topic, you as a teacher should re-examine your method.

SUMMARY

In this unit you learnt about manifestations and factors responsible for individual difference. The unit also taught reward and punishment in teaching, as well as the qualities of Islamic studies teacher.

ACTIVITY II

1. What is reward?
2. What is punishment?
3. Why must teacher reward?
4. Why must they punish?

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UNIT 8: CONSOLIDATION

INTRODUCTION

Sirah of the Prophet is among the most important area of learning in Islamic studies which provides a complete background for the prophetic mission of the Prophet (SAW) and the revelation of the Qur'an. It also reminds you what you learned regarding the contribution of *Khulafa' al-Rashidun* as well as Muslim thought and philosophy. The teaching method of Islamic studies which explain the curriculum design and a teacher of Islamic studies should manage cases of individual differences.

OBJECTIVES

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

1. Explain *Sirah* and *Khulafa' al-Rashidun*;
2. Explain the impact of tradition and philosophy on the religion of Islam;
3. Explain different methods of teaching.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

SIRAH

Arabs practiced different types of religions ranging from Judaism, Christianity, to idols worshipping. The religions practiced in the area were a mixture of polytheism and monotheism. The Prophet (SAW) was born in the year 571CE. His father's name was Abdullahi and his mother's name was Aminatu. He belonged to the Quraysh clan of the Arabs. He lost his parents at an early age of his life. The Prophet's call to the Makkans to Islam was rejected and resisted to the extent of forcing the prophet to send his people to migrate to Abyssinia. The Prophet later migrated together with his companions to Yathrib (Al-madinah). The Al-madinah people received the prophet with his people with all hospitality.

ACTIVITY I

1. Which year did Treaty of *Hudaybiyya* occur?
2. Mention at-least two people who accepted Islam within that period?

KHULAFAT' RASHIDUN

The significance of the study of the institution of the caliphate in Islam can not be over emphasised. The fact that western orientalist have ventured into Islamic history and distorted historical facts about the institution of the caliphate, makes it very necessary for us to bring out the true picture of the institution. Based on the more authentic sources therefore, the unit was discussed based on the personality of Abubakar (RA) the as the first caliph of Islam, and the repercussions that occurred during Abubakar time.

ISLAM IN WEST AFRICA

This unit discussed the pre-islamic West Africa and the practices associated with the

period. The changes brought by Islam into the region was similarly discussed; and the revivalism in the area and the reasons the necessitated it were equally highlighted. And lastly, the role the *Jama'atul Nasrul Islam* played in uniting and coordinating the activities of the various Muslim sects and organisation has been discussed. Even in the recent Kaduna crisis, the organisation has lived up to expectation in bringing about peace and tranquillity in Kaduna.

ACTIVITY II

1. What were the religions of West African people before the advent of Islam?
2. The Tajdid in Hausaland was conducted by whom?

ROLE OF MUSLIM ORGANIZATION

This unit discussed the pre-islamic West Africa and the practices associated with the period. The changes brought by Islam into the region were similarly discussed. The revivalism in the area and the reasons the necessitated it were equally highlighted. And lastly, the role the *Jama'atul Nasrul Islam* played in uniting and coordinating the activities of the various Muslim sects and organisation has been discussed. Even in the recent Kaduna crisis, the organisation has lived up to expectation in bringing about peace and tranquillity in Kaduna.

METHODOLOGY

The module has been an interesting one indeed. It has laid bare to you all you need to know about the methodology of teaching in order to function effectively well in the class.

You as a teacher should always teach according to the standard of your profession and avoid deviating from the norms teachers are known with.

Your pupils will hardly forget you if you exert position influence on their learning and achievement and will hardly forgive you should you fail to make them succeed in life.

ASSINGMENT

1. Other school schedules besides teaching and learning activities are not part of Curricullum T/F
2. Class management is otherwise known as....

SUMMARY

- Arab in their Jahiliyya practice idols worshiping, Christianity and Judaism.
- The Prophet was born in the year of elephant; he grew up as an Orphan.
- Makkans refused to pay heed to his call, so he migrated to Al-madinah.
- The essence of studying history of *Khulafa'* is to bring into lime light the real picture of Islam and to consider the *Khulafa'* as role models.
- Islam in West Africa discusses the changes brought by Islam in the region, while Muslims organization was established in order to revive the real teachings of Islam.
- Muslim thought, Sufism and Methodology have all been discussed.

MODULE 4: IBADAT AND FAMILY LAW

UNIT 1: ISLAMIC LAW AND ZAKKAT

Introduction

Before the advent of Islam, there existed number of bad customs and traditions. These include injustice, tribalism, selfishness, and any act of immoral acts. However, when Islam came, it introduced number of reforms that wiped away all these immoralities; and instead, encouraged them to be good people. Islam means total submission to the will of Allah. This submission cannot occur unless if it guides the Muslim from the wrong to the right path; and thus the need for the enforcement of Allah's law (*Shari'ah*) that will permit or prohibit the lawful and unlawful things respectively arose. This is because, Allah who is beyond compare knows what is best to his creatures, and His laws cannot in any way be compared with that of his slaves.

The first stage of Islamic laws started from the beginning of the revelation where the objective of *Shari'ah* there is calling people to worship none but Allah (SWT); which was the reason behind the fact that, most of the *Makki Suwar* concentrate mostly on condemnation of *Shirk*. Al-madinahh revelations on the other hand, concentrate mainly on issuing laws, legal issues concerning marital relationship, family affairs, condemnation of hypocrisy and other things of that nature.

Shari'ah of Islam concerned with basic areas which include: Iman which is the believing in Allah without associating anyone with Him; believing in the Messengers of Allah, His Angels, revealed Books of Allah, the Day of resurrection; and finally, believing in Qadr (Divine Preordainments). It also concerned with obedience to the laws of Allah, then commands of Allah in *Ibadat* and *Mu'amalat*. Sources of driving out the laws in the time of *Sahaba* down to the period of senior *Tabi'un* include Qur'an, *Sunnah*, *Ijma'* and *Qiyas*. However, after the emergence of sects in Muslims' community, some other sources were introduced, as philosophy and logic came into contact with Muslims. There were people who in the absence of Nass used individual in driving out laws; whereas others limited their opinions rigidly within the traditions only. *Ahl-al-Sunnah wal-Jama'ah* derive their laws from Qur'an, *Sunnah*, *Ijma'* and *Qiyas*.

OBJECTIVES

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

1. Explain the Islamic *shari'ah*;
2. Explain the *shari'ah* requirement of *zakkat* and *Sawm*;
3. Explain the pillars and condition of marriage and divorce as well as inheritance.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

ZAKKAT

Zakah in Islam is the third among the five pillars of Islam after *Iman* (believe) and *Salah* (praying). *Zakah* is made a religious duty, accepted by Allah only from he who is a Muslim. Payment of *Zakah* teaches obedience to Allah and also relieves the Muslims' community from poverty and hatred between the rich and the poor.

In this unit you are going to study the meaning of *Zakah* and the bases that made it compulsory upon a rich Muslim.

DEFINATION OF ZAKAH

The word *Zakah* is the infinitive noun of the verb: *zakah* meaning: to grow; or to increase; or to be pure in the heart. The literal meaning of *Zakah*, therefore, is growing; increasing or purification of the heart.

But in Islamic law, *Zakah* takes a different meaning from the one known to the Arabs before the coming of Islam. The Prophet (SAW) defined *Zakah* as what is 'taken out of the property of the rich ones and given to the poor ones. That is why the learned Scholars said: *Zakah* is a portion of a person's wealth which as the right of Allah, given to the poor people.

The properties on which the *Zakah* due in them are: Gold, Silver, animals, minerals, treasures, bank notes and farm produce. There is no *Zakah* on the above properties until each of them has reached a certain minimum amount called *Nisab*. The *Nisab* should be in one's possession for one complete year of twelve lunar months. There are two important things to note with *Nisab*; firstly the property must reach a fixed minimum amount. Secondly that fixed minimum amount should remain in one's possession [or a complete year. Therefore if it becomes more within the year, the *Zakah* is compulsory. But in the case where the amount decreases and becomes less, there is no *Zakah*. The *Nisab* of Gold is twenty *Dinar*, and that of Silver is 200 Dirhams; as for value of treasure is measured in terms of its equivalence in Gold and Silver. Any cash in form of bank notes, deposit (savings) and coins should be assessed to either 20 *Dinar* or 200 Dirhams. The *Nisab* of domestic animals are as follows: a minimum of five camels; the minimum number of thirty cows; for goats and sheep, until they reach forty. The *Nisab* of farm produce is five *Awsiq*, and one *Wusq* is equal to 60 *Sa'i*, and one *Sa'i* is equal to 4 *Mudd al-Nabiy* (*al-Mudd al-Nabiy* is two handful, two hands open and put together of an average size of the hands of an adult). You will know more on these in this module.

BASES OF ZAKAH:

Zakah is one of the five pillars of Islam is made compulsory by Allah in the Qur'an. The Prophet (SAW) also in his *hadith* enjoined Muslims to observe it. *Zakah* is united with prayer in eighty-two different verses of the Qur'an. A few of the verses that made *Zakah* obligatory reads: ***“Take alms (i.e Zakah) of their wealth in order to purify and make them grow”***. 9: 103

The above verse is teaching us that giving but *Zakah* cleans us from impurity of meanness, greed, misery and lack of showing mercy to the poor. In another verse, Allah (SWT) ordered the believers to give out from the legal property and the good things they produce in their

farm. The verse in other words, is teaching us that Allah will accept only what is legally earned. You should not also give what you do not like because it is bad; He says thus:

O you who believe Spend of the good thing" which you have earned, and (the good things) which We bring forth from the earth for you."
2:267

The Messenger of Allah (SAW) is reported to have said: **"The religion of Islam is built upon five (5) pillars: testifying that there is no deity worthy of being worshipped but Allah and Muhammad is the Messenger of Allah; Keeping up prayers; paying *Zakah*; performing pilgrimage and fasting the month of *Ramadan* (transmitted by at-Bukhari and Muslim).** In another hadith the Prophet (SAW) said: **"I am ordered to fight people until they testify that there is no deity worthy of being worshipped except Allah and Muhammad is the Messenger of Allah; they keep up praying and pay *Zakah*. If they do that, then I am prevented from killing them and taking their wealth..."** (reported by al-Bukhari and Muslim).

There are many *Ahadith* in different *hadith* collections that made payment of *Zakah* a mandatory upon each and every rich Muslim who possess the Nisab for one complete year (*haul*). *Sahaba* of the Prophet (SAW), their followers and all Muslim learned Scholars who came after down to this generation, agreed that *Zakah* is obligatory upon any rich Muslim. The rich Muslims therefore, consider it obligatory to give out *Zakah* once every year. The only condition is that the property has to reach certain amount called Nisab.

ZAKAH AS A PILLAR OF ISLAM

The institution of *Zakah* as a pillar of Islam is mentioned in the following verse and *hadith* of the prophet (SAW).

In Qur'an chapter 2:2-3, Allah (SWT) says:

This is the Book whereof there is no doubt, guidance to those who are *al-Muttaqin* (the pious believers of Islamic monotheism who fear Allah very much). Who believe in *Gaib* and perform *as-Salah* and spent out what of what We provided for them (i.e such as *Zakah* etc)."

The Prophet (SAW) is reported to have said concerning the pillars of Islam thus: From the father of Abdul-Rahman, Abdullah the Son of Umar (R.A) said: "I heard the Messenger of Allah (SAW) saying: **"Islam is built on five pillars: The testimony that there is noneit worthy of being worshipped except Allah and that Muhammad is His Messenger; to keep up prayer, to pay the poor rate (*Zakah*;) to perform pilgrimage and to fast the month of *Ramadan*."**

Looking at these two injunctions of both the Qur'an and *Hadith*, you will understand that giving out *Zakah* is not only mentioned, but also made a compulsory duty on the Muslims out of what they possess. In the same vein, Islam stipulates that it must be taken out from riche ones and given to the needy as a matter of obligation, for it is the right of others and Islam is out to defend the right of the weak.

Muslims on the other hand, have constantly been called upon to pay the poor rate and warned of the consequences of not giving it out in these words:

"...And those who hoard up Gold and Silver (al-Kanz) and spend them not in the Way of Allah, announce to them a painful torment (O Muhammad). On the Day when that (al-Kanz) will be heated in the fire of hell, and with it will be branded their foreheads and their flanks and their backs, (and it will be said to them): This is the Treasure which you hoarded for yourselves," Now taste of what you used to hoard." (Q 9:34-35)

AIMS OF ZAKAH

You need to understand and appreciate how *Zakah* eradicates poverty; you can achieve this if you are able to identify the aims of the *Zakah*. The aim Of *Zakah* among others include Purification of the soul and the wealth itself: By complying with this religious obligation, one will be purifying himself and his wealth. Allah says:

Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily, your invocations are a source of security for them; and Allah is All-Hearer, All-Knower. (Q 9:103)

Provision of remedial solutions to economic problems of the society is another objective. The rich have been left free to run their business, but three rules have been given to them by Islam. (1) They should not run business with fraud and usury (2) They must help' their relations and environment (3) They must pay *Zakah* periodically. The poor on the other hand, has been encouraged not to be lazy; he must compete in earning a living: The poor must also not be extravagant if *Zakah* is givento him, he must use it to improve his economic condition or sustain his family if that is the only minimum effort he can afford to put.

ERADICATION OF POVERTY

Islam allows for the ownership of property i.e. wealth, but has set some guidelines on the basis of which wealth circulates. This guidelines include *Zakah*, On reaching certain prescribed amount and duration, a person is expected to give a certain percentage of his hard earned money to the poor by which their economic position is raised and improved The poor in an Islamic state is not strangulated by the capitalist or the communist. He has a chance of improving his conditions to the extent of becoming also wealthy. When his wealth reaches a certain amount, instead of receiving the *Zakah*, he gives it out from his fortune. Within a short period, if *Zakah* is constantly being given out, it will reach a time when everyone will become affluent and stand not in need of any assistance from anybody. History has shown during the reign of Umar b. Abdulazeez (one of the Ummayyads caliphs) that not a single person entitled to the *Zakah* could be at a certain point found. If this is so, then it is one of the objectives of *Zakah* not only to raise the economic position of the poor, but also to eradicate poverty among people.

ACTIVITY I

1. Islamic *shari'ah* concern with basic areas, mention any three.

2. List two bases that made *Zakah* obligatory
3. Mention any two importance of *Zakah*
4. What is position of *Zakah* in Islam?

KINDS OF ARTICLES ON WHICH ZAKAH IS PAYABLE

Be reminded that of the two major classifications of *Zakah* (*Zakah* of property and of food at the end of Ramadan). This unit is concerned with *Zakah* on properties. Many *Zakah* is payable on some materials while it does not apply to some other materials. As a general rule, personal assets which are not for commercial purposes (articles of trade) are not affected by *Zakah* except Gold, Silver (and their equipment or both in some other treasures used as medium of exchange) money, animals and farm, produce. So articles which are for domestic uses such as dresses, television sets; beds, private cars, and soon are not affected by *Zakah* unless they are for trading purposes. Properties on which *Zakah* is due are classified (grouped) into three:

Farm - produce, such as corn, rice. Wheat etc

Zakah Al- fitr - giving at the end of Ramadan fast

Money (Bank notes/coins) and Treasures generally used as medium of exchange, such as Gold, Silver and similar treasures and mineral deposits

The third class shall be our concern in this unit.

GENERAL RULES GOVERNING ZAKAH OF PROPERTY

Zakah is not due on any of the three categories of the properties or materials except the value or quantity of the particular property is up to a legal minimum. No *Zakah* is due on a property unless its value is up to a legal minimum-known as *Nisa*; and each material have its own fixed *Nisab*. Apart from the rule which states that the property or money being assessed for *Zakah* must be up to the *Nisab*, other general rules are that: The owner who is the person on whose property the *Zakah* is due must be a Muslim, male or female; old or minor; sane or insane, non-Muslims' possessions in an Islamic state are not taxed through *Zakah* but another special tax called *jizyah*. *Zakah* cannot be paid from the property of a non-muslim. The owner also must be a free person and not a slave; the *Nisab* must have been in the payer's possession for a whole year and it must be fully (totally) owned by him as *Hadith* reported by Tirmidhi goes thus: Ibn Umar said the Messenger of Allah (SAW) said: "***whoever acquir es wealth, there is no Zakah on it until a year has passed over it***" *Zakah* on animals, money, treasures and articles of trade are paid once in a year. *Zakah* of farm produce is paid at the time of harvest and once on a particular produce. Prophet (SAW) strongly recommended that *Zakah al-Fitr* paid in the month of Ramadan.

ZAKAH ON MONEY (BANK NOTES/DEPOSITS) AND TREASURES

As stated earlier, *Zakah* in this category of possession or wealth is known in Arabic Terminology as *Zakatul al-Ayn* or *Zakah* of wealth. "Wealth" here is used in the restricted term to mean money, Gold, Silver and the equivalents of Gold and Silver among other treasures and mineral deposits. In a way, animals and farm produce are part of wealth but when "*Zakah of wealth*" is mentioned, more often than not, it is the *Zakah* on bank, notes and precious metals and treasures that is intended.

COMPONENTS OF ZAKAH OF WEALTH

Zakah of wealth is essentially conceded with legal tender or means of exchange. Gold and Silver are two important metals that have been popular as a means of exchange in many, if not all nations of the world. There are other treasures such as diamond that also play similar roles in some other areas. Bank notes and coins are now popular as generally acceptable medium of exchange but the acceptance of a particular currency is restricted to certain parts of the world (such as Naira in Nigeria). So Gold and Silver are essentially the basis of the world currencies. The values of one Naira in Nigeria and a Dollar in the United States of America could be determined internationally by the quantity of Gold or Silver that the unit (Naira or dollar) can buy. Articles of trade which include all material of trade that are not perishable within a year are also covered by this topic "*Zakah* of wealth". The components of *Zakah* of wealth are: Gold, Silver, Treasures of equivalent value to Gold and Silver, Mineral deposits (*Zakah* is not payable on precious stone) Cash In form of bank notes, coins and deposits (savings); and Articles of trade.

THE NISAB FOR WEALTH

You have learned that there is a fixed amount (*Nisab*) which a property or wealth must attain before *Zakah* becomes due on it. Each item has its own *Nisab*, and hence it is as follows:

NISAB FOR GOLD

The *Nisab* for Gold is twenty (20) Dinars. *Dinar* is a particular measurement of Gold which was used during the time of the Prophet Muhammad (SAW) to measure Gold. The weight of the metals is referred to as *Mithqal*. Once a Muslim possesses a minimum of 20 Dinars of Gold and it remains in his possession for a year, *Zakah* becomes due on it. You may begin to wonder how to determine the amount of Gold that is up to 20 Dinars - the *Nisab* for Gold - when Gold is not presently measured in *Dinars* in your own country. This shall be clear to you as you progress in your study of this unit. The basic rule here is that 20 Dinars is the *Nisab* for Gold.

NISAB FOR SILVER

Silver was measured in Arabian Peninsula during the time of Prophet Muhammad (SAW) in units known as Dirham. The *Nisab* for Silver is therefore fixed in Dirhams. It is 200 Dirhams.

THE NISAB FOR MONEY (CASH)

Cash in form of bank notes (currencies) deposits (savings) and coins are useful only in places where they are acceptable medium of exchange. You must have understood that the value of currencies varies. The unit (denomination) of money used during the time of the Prophet was a Silver coin known as Dirham. So, just as Silver, the *Nisab* for money is 200 Dirhams.

THE NISAB FOR ARTICLES OF TRADE

Goods kept for commerce are due for *Zakah* once they reach the *Nisab* and have been possessed for up to one year. The *Nisab* is calculated in terms of cash and the *Zakah* on wholesale stock is paid when the goods which have been kept for one or more years are

sold. The *Nisab* is the value of 200 Dirhams; Retail stock is treated as cash at hand for the purpose of determining the *Nisab* and rate of *Zakah* that is due on it.

THE RATE OF ZAKAH DUE ON MONEY AND TREASURE

The general rule is that the *Zakah* due on any amount of money, Gold, Silver (or the equivalents of Gold and Silver) that is to a *Nisab* is one fortieth (1/40) which is a quarter (1/4) of a tenth (1/10); this equals 2 1/2% or 1/40 of the total wealth.

You can, as examples, note that the *Zakah* on 20 Dinars of Gold is (1/2) half of Dinar. That of 200 Dirhams or Silver is 5 Dirhams. The same rate applies to other treasures and articles of trade.

You may notice that 112 Dinar is also equal to 5 Dirhams.

ACTIVITY II

1. Mention the articles on which *Zakah* is payable.
2. What does *Nisab* means?
3. What is the rate of *Zakah* due on money and treasure?

SUMMARY

In this unit you learnt that Islamic *Shari'ah* with basic areas such as *Iman*, and obedience to the laws of Allah. The sources of deriving out these laws are Qur'an, *Sunnah*, *Ijma'* and *Qiyas*. The discussion on *Zakah* was also given, which is a portion of person's wealth given to poor and needy people.

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UNIT 2: ZAKAH OF FARM PRODUCE AND ANIMALS

INTRODUCTION

Zakah in Islam has already been explained as the third among the five pillars of Islam after *Iman* (believe) and *Salah* (praying). It is made a religious duty, to give out *zakah* of animals, farm produce, gold and silver or cash value of more than carancy notes as well as from comodity of trade.

OBJECTIVES

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

1. Explain the *zakah* of Gold and Silver as well as Naira;
2. Explain the *zakah* of farm produce;
3. Explain the *zakah* of animals and other.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assingments

Zakatul al-Harth is *Zakah* on farm produce. As you have learnt, it is one of the three major classes into which the *Zakah* of wealth and property is divided. In this unit, the types of farm produce which are affected by *Zakah* are explained. So also the *Nisab* as well as the rate is stated and discussed. An attempt is also made to make you know the type of farm produce on which *Zakah* is paid and mention is made of some farm produce which are exempted from *Zakah*. The lesson is as interesting as it is related to the daily experiences of almost all the people food.

FARM-PRODUCE ON WHICH ZAKAH IS PAYABLE

You are aware that items produced through farming are many just as *Zakah* is paid on animal, money and treasures; *Zakah* is also payable on certain categories of farm produce. Most of the farm produce affected by *Zakah* are staple food such as corn, wheat, beans, and rice. There are few other items produced from the farm which are not capable yet *Zakah* is due on them, cotton and rubber are examples of such items. The items of farm produce affected by *Zakah* have been described as "*dates* and *grains*"; while some other people say that for kind of farm produce to be qualified as part of what *Zakah* is concerned with, it must be what land is normally tilled or prepared for its cultivation, since land preparation is at times necessary for vegetable garden and vegetable is not one of the items on which *Zakah* is paid. Such general definitions and rules might not be accurate and so could be misleading. It is however observed that items which normally become spoilt or perishable within a short time (about a week) after their harvest are not affected by *Zakah*. So, vegetables, fruits (oranges, pineapple, banana etc); canes: grass, fig, bamboos and herbs arc *Zakah* free.

On the other hand, *Zakah* is payable on guinea corn, sorghum, rice, millet, wheat, barley, silt, legumes, dates, beans, peas, chick- pea, groundnut, and similar items of farm produce. By now you should have got a general idea of the category of items due for the payment of

Zakah since it is not possible to get a comprehensive list of all farm- produce in the world.

WHAT IS THE NISAB FOR FARM PRODUCE?

In determining whether or not the value of certain food items are up to the *Nisab* and what is the due payment on them, each of item is separately measured or weighed, but varieties (different types) of a kind of items are grouped together to determine whether or not *Zakah* is due on them. Wheat, barley and silt are varieties of barleys. So when they are measured separately, the total weight or measurement is added together to determine their *Nisab*. The same rule is applicable to brown com, white corn, and guinea-com which are varieties of corn. However, different kinds of items cannot be so added together to for *Nisab*. Rice is different from beans; beans are not a variety of corn or millet, so each of them is measured separately. The *Nisab* for farm produce is five (5) *wusqs*. A *wasq* is the weight of a camel load, if weighed; and so, five *wusqs* equals about 1,600 pounds weight. In measurement, let us quote the rule from *Al- Mugaddimatu l-lzziyyah* of Ash-Shadhili which has been translated into English thus:

The *Nisab* of farm produce is 5 *awsuq* (loads) (*Awsuq* is the Arabic plural of *wusq*). These five *wusqs* are 1,600 Baghdadian *Ratl*. Every *Ratl* is 128 Makkan Dirham, and this Dirham is about 55 grains of medium size barley. They said weight would be after the removal-of the low-quality grains and after its drying. One *wasq*, in measurement is 60 *Sa'i* of the prophet (a measurement used by the prophet Muhammad (SAW) and it is available for purchase in Mecca and Medina). One *Sa'i* is 4 *Mudds* (cups) of the *Mudd* (cup) used by the Prophet in measuring cereals and grains; so one *wusq* is (60 x4) 240 *Mudds* of the Prophet (SAW). The *Nisab* of 5 *wusqs* is (60 x 4x 5, or 240 x 5) 1200 *Mudds*. If on the hand, it is the *Sa'i* measurement that is used, then (60 x 5, or 1200 ÷ 4) 300 is the forma *Nisab*. A *Mudd* of the Prophet is about the measurement of an average (neither too big nor very small) double handed scoop of an adult; so 1,200 handfuls (the two hands, open and put together) of the average size of the hands of an adult are the *Nisab*. Whether an item is to be measured or weighed to determine the *Nisab* depends on what is the normal practice of the area. For Instance Gari and beans are normally measured in the Nigerian markets while yam and cassava are normally weighed.

THE RATE OF ZAKAH ON FARM-PRODUCE

Abdullah reported that the Prophet (SAW) said: **"In the produce of lands watered by rain and springs or in what is watered by water running on the surface of the ground is one- tenth and in what is watered by wells one-twentieth. Bukhari reported the hadith (Bukhari 24:55)**

From the quotation, it is deduced that once a farm produce on which *Zakah* is payable is up to a *Nisab* and it is harvested, *Zakah* becomes due on it. There are two categories of rate for the payment of *Zakah* on farm – produce.

If the produce is watered by natural means such as rain, over- flowing river or slump then the rate is (1/10) a tenth of the whole assessable farm – produce, which means 10% of it. If the farm is watered through artificial means such as fetching water with buckets or tankers to wet it or through machinery such as irrigation and Dams or through such means as watering camel or pipe/holes, then the *Zakah* due on any assessable (*Nisab* or more) quantity is 1/20 which is 5%

TIME OF PAYMENT OF THE ZAKAH OF FARM-PRODUCE

Zakah on farm produce is paid at the time the produce is harvested. Once the *Zakah* on a particular farm produce is paid, no other *Zakah* is due on that very crop until it is sold (or otherwise used) and a whole year passes from the day he receives the price. If one keeps the goods after payment of *Zakah* on it, no other *Zakah* is due on it no matter how long it is stored. One who sells it and keeps the money for a whole year will have to pay *Zakah* of money on the saving. Grains, dates and nuts must have been extracted from the shell and dried in cases where, circumstances and nature of the item allow for its drying before it is measured to determine the *Nisab* and the value of *Zakah* due. The husk of such items as guinea corn and rice are measured along with the grains to determine its being up to a *Nisab* and what is due to it.

SOME OTHER RULES ON ZAKAH OF FARM-PRODUCE

Debt owed by the owner of a farm-produce does not affect the *Zakah* due on the farm produce. The *Zakah* on the farm-produce is on the produce and not on the cash value possessed or owed by the owner. It is being suggested that in this period of commercial farming, and in case where the most farming ventures are done through loan, the farm-produce should be treated as articles of merchandise (trade) in which the capital which does not belong to the trader is not assessed on him for *Zakah* but the profit alone. The owner of the capital will when the debtor returns the capital to him have to pay the appropriate *Zakah* on it at the appropriate time. The capital, therefore, must not be assessed for *Zakah* twice for the same period.

Similarly a person, who plants for sale or buys to sell any of the farm-produce which is not normally assessed for *Zakah* of farm-produce, will treat his stock of those farm produce as other articles of trade and pay *Zakah* of cash on both his money and the retail stock. Part of the farm produce which a farmer had given out as charity or as payment for services rendered to him shall be added to what is left for the purposes of determining the *Nisab* as well as what is due on the total farm-produce. This provision is to avoid a situation where an owner of 1,205 *Mudds* of cereals cleverly avoids *Zakah* by giving out 10 *mudds* as voluntary charity or as payment of services rendered to him, and turn round to claim that since what he eventually has is 5 *Mudds* less (1195 *Mudds*) than the *Nisab*, he needs not pay *Zakah*, whereas if he had not given out the voluntary charity, the *Zakah* could have been either 12012 or 6014 *Mudds* depending on whether the produce was watered through natural or artificial means.

If a Muslim inherits a farm-land before the produce becomes ripe or matured he is not to pay any *Zakah* on the produce for that season when it is harvested unless he has already some other farm produce that is already up to *Nisab* or that if the inherited one is added to it will be up to a *Nisab*. This rule is based on the fact that the cash or animal inherited by a person is not due, for *Zakah* until one year has passed over it in his possession.

ACTIVITY I

1. What is the legal *Nisab* for Farm produce?
2. When is it necessary for one to give out *Zakah* of farm produce

ZAKAH OF ANIMAL

Zakah that is due on certain animals which are owned by a free Muslim for a whole year is called ***Zakah al-Ni'am*** (*Zakah* of animals). *Zakah* is paid on certain domestic animals whose flesh is lawful for eating; yet, it is not all animals whose-flesh is legally edible that are affected by *Zakah*. The following categories of animals are exempted from *Zakah*: Animals which normally live in water such as fish, crab, and other aquatic (sea) animals; wild animals such as lions, elephants and monkeys, *Zakah* is not applied to any of them even if they are tamed or caged; domestic animals which are not lawful for a Muslim to eat such as dog, cat, mule, donkey etc; bush animals which-are generally smaller in size than an average goat are not affected by *Zakah* of animal even if such bush animals are domesticated. Such include rat, snake, rabbits and grasshopper; *Zakah* of animals is not applicable to birds also, even if they are caged and reared, so fowl, hen and turkey are not due for *Zakah*.

If a Muslim or group of Muslims trade in any of the animals not basically part of the animals on which *Zakah* is normally paid, the stock and sale of such animals should be treated in the same way articles of trade are considered.

CATEGORIES OF ANIMALS ON WHICH ZAKAH IS PAYABLE

There are various animals lawful for Muslims to eat and on which *Zakah* is paid. It is difficult to provide here a comprehensive list of such animals. They include cow, sheep, camel, ram, gazelle, bull, buffalos and goat. Since they are of various sizes and values, their *Nisab* and rate of *Zakah* cannot be the same. Yet since a comprehensive list of all of them cannot easily be provided, the *Nisab* and ratio of *Zakah* on individual animal cannot be specified. In Islamic Law of *Zakah*, all such animals are classified into three and the normal average size of the animal determines the group to which the animal belongs. For example, you know that cows are generally bigger than goats and rams. So, it will be wrong to take a small cow and fully grown up ram together and regard them as of the same group. It is the average normal size of the animal that is used in determining its group. The three major groups are those of: Camel, Cows, Sheep and goat. Halls and Buffalos belong to the group of cow, while gazelle and ram belong to the group of sheep and goat.

THE NISAB FOR ANIMALS

You are aware that the *Nisab* is the legal minimum of an object of which *Zakah* is payable. In the case of animals, each of the three classes has its own *Nisab*. The *Nisab* is 5 camels and that of cows is 30; while 40 in the case of sheep or goats, As mentioned earlier, all other animals fall into one of the three above groups.

TIME OF PAYING ANIMALS' ZAKAH

Just as in the case of money and treasures, *Zakah* on animals is paid once in a year when the animals or the quantity that is up to the *Nisab* must have been in one's possession for a whole year (*haul*). It is however to be noted that just as *Zakah* of wealth and property time of the year is fixed when the *Zakah* of animals is assessed and paid.

For the purpose of the *Nisab* and the calculation of the number of animals which must be paid on animals, offspring of animals on which *Zakah* is to be paid are regarded to have also been in possession for one whole year if their parent (mothers) have been in possession

for a whole year" As an illustration, if a man keeps his 4 camels for 10 months and in the eleventh month one or more of the camels gives birth to two camels, the total of six camels will be used to determine in the twelfth month, the *Nisab* and what is due as *Zakah* on the camels.

THE RATE OF ZAKAH ON ANIMALS

Unlike harvested farm produce or cash/treasure, animals continue to grow and as such age improves the size or the quality of the flesh or both. In this case two goats of different ages are likely to be of different values. In determining what is to be paid on a particular number of a group of animals, the age of the animal being used for payment is also specified. The animal to be used for payment may be older than what is specified but it should not be much younger than the specified age. As a general rule any animal of below the age of one is not used as the payment for *Zakah*.

Note that, "15-9camels" means 5,6,7,8 or 9 camels.

TOTAL NUMBER OF CAMELS: THE PAYMENT THAT IS DUE AS ZAKAH

1. 5-9 camels: A *sheep* or *goat* in its second year of birth, (It is whichever of goat, sheep or their equivalent that is more common in a place that is used for the payment).
2. 10-14 camels: **2 sheep** or **goats** in their 2nd year of birth.
3. 15-19 camels: **3 sheep** or **goats** in their 2nd year of birth.
4. 20-24 camels: **4 sheep** or **goats** in their 2nd year of birth.

INSTRUCTION

Note that between 5 and 20 camels, the rule is for every 5 camels one 2nd year goat (he or she) is due.

Study the table carefully.

Note that beyond 120 camels either 40 or 50 may be used as unit for calculation of additional camels. It is recommended that the method (40 or 50) that will make the number of animals paid to be higher is better.

Note that a 2 year old animal is in its 3rd year. A one year old animal is in its 2nd year. So an animal in its 3rd year of birth is not the same as a 3 year old animal. A 3 year old animal is the one in its 4th year.

RATE OF ZAKAH ON COWS

The rate of *Zakah* on cows is more straightforward than that of camel. The rules for cows are:

1. For every 30 cows a 2 year old she or he-cow (in its 3rd year of birth is due)
2. For every 40 cows a 3 year old she cow is taken. (In its 4th year of birth)

In figures divisible by both 30 or 40 for its calculation, for example for 120 cows, if he uses 30 as the basic unit of calculation will be a 4 two-year old (she or he) cow and if 40 is used as basis of calculation, the payment is a 3 year old she cow.

INSTRUCTION

Note that it is correct and the result will be the same with what is in the table above (on payment of *Zakah* for sheep) if one follows the rule that "from 300 goats and above the rule is that for every 100 goats one sheep or she-goat is due.

SOME SPECIFIC RULES (PRINCIPLES) ON ZAKAH OF ANIMALS

Where certain number of animals is mentioned as unit of calculation, the surplus over the unit that is less than what is given as unit is disregarded in the calculation. For example, for every 100 sheep over 400, one 1 year old sheep is due as *Zakah*. So if the total number of a flock of sheep is 750 sheep, seven sheep shall be paid and the 50 sheep in excess of 700 but less than the unit (of 100) are disregarded.

It is also important to note the rule which is contained in *Fiqh* books, in *al-Muqaddimat al-Izziyya*, the rule is rightly stated thus: It is not proper to select as *Zakah* the choicest (best) of the flock or heard, such as the specially fattened, the stallion, or the most milky one. In the same vein, it is improper to select the worst or of least value of them such as an infant lamb, he- goat, old-goat or a handicapped animal (P.1 04).

Another important rule is that where one or in one persons jointly owned a herd or flock of animals and what belongs to each of them is up to a *Nisab*, the whole flock is assessed together for *Zakah* and each of them will be responsible for a share of the payment according to the number of his or her own animals.

Similarly a person whose animals are kept in different places and the number in each place is not separately up to *Nisab*, must add together the number of all his animals and then calculate the *Zakah* on the basis of the total number.

Female suckling animal that is still breast-feeding the small one or which is in an advanced stage of pregnancy is not used for the payment of *Zakah*.

Zakah of animals as well as that of cash and treasures is not paid on behalf of a dead person. The inheritors begin to reckon their own one year possession of the property (except farm produce) from the date of their receipt of the inheritance.

Just as it is the case with farm-produce, debt owed by the owner or the animals (herd of cows or flock of sheep) is not considered in deciding the *Nisab* or the number of animals that is due on the animals as *Zakah*.

BENEFICIARIES OF ZAKAH

As it has already been pointed out *Zakah* is to be collected by the state through its collection agent called *Sa'iy* or *Jabiy* at a specified period. The amount to be collected from those in possession of the wealth varies depending on the riches of an individual. The time varies as well. This means that while it is due for collection from some at a given time, it may not be so for other. The duty of *Jabi/Wazi* therefore is an everyday activity and not limited to any particular time of the year. He goes round taking the stock of individuals so that proper collection is made based on the assessable items; It also calls for the individual to give an honest record of his assets to the state. In any case, the collector should know how much and what he is collecting *Zakah* on. He will then pursue the *Zakah* and bring it back to the treasury (*Bait al- mal*) from where its actual distribution starts. The defaulters are then forced to pay by the state, for it is the right of the weak which must be retrieved from the strong. For this, Islam stipulates that it must be received at whatever cost.

Allah (SWT) stated in the glorious Qur'an who are entitled to collect *zakah*, it is stated in *Surah 9:60*:

As-Sadaqat (i.e Zakah) are only for the Fuqara' (poor), and al-Masakin (the needy), and those employed to collect (the funds); and to attract the hearts of those who have inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e Mujahidun-those fighting in a holy battle), and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.

Meanwhile, if the rich gives *Zakah* to people other than the one's mentioned in the Qur'an; it will not be accepted by Allah, and hence it is null and void.

Beside the eight mentioned above, nobody is entitled to *Zakah*. It is the duty of the state to ensure that *Zakah* is collected and distributed according the Qur'anic precepts. In a situation where there is no Islamic machinery to oversee its collection and distribution, persons on whom payment of *Zakah* becomes obligatory should make sure that they give it only to the prescribed people.

Zakah should not be distributed in such a way that the individual needs are not satisfied. It should be given in such a way that the recipient gets enough to stand by him so that probably, within the next few years, he instead of receiving it may be able to give it to others. It was this method that the caliph Umar b. Abdulazeez used and at a particular time, no single recipient of *Zakah* could be found in his domain.

SUMMARY

You learnt in this unit *Zakah* of farm-produce and Animals. The category of Animals and farm produce on which *Zakah* is due has been discussed. You also learnt who the beneficiaries of *Zakah* are, as well the legal *Nisab*, rules and time of giving out *Zakah*

ACTIVITY II

1. Mention the legal *Nisab* of *Zakah al-Ni'am*?
2. Is *Zakah* payable on all animals?
3. Mention any three recipients of *Zakah*

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UNIT 3: ZAKATUL FITR AND SAWM

INTRODUCTION

This unit will lead you to discuss *Zakah al-Fitr* but it is associated with the fasting of Ramadan. Fasting is discussed in the unit in which you will understand the legal injunctions and obligations of the two.

OBJECTIVES

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

1. Explain *zakah al-Fitr*;
2. Explain the injunction concerning fasting;
3. Explain the obligation on the believer concerning the two.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

Zakatul- Fitr (*Zakah* of breaking fast) at the end of Ramadan, as you are aware of, is another form of *Zakah* beside the major pillar. In the earlier units (Units 2-4) of this module the other forms of *Zakah* of wealth and property and its sub-divisions (branches) have been discussed with their respective rules. Here, the rules are different, so the general rules of *Zakah* of wealth and property do not apply to *Zakatul - Fitr*. It is personal *Zakah* which is calculated on persons and not on property. The value to be paid on every person is fixed and it is paid in food-stuff. Who is to pay it? On behalf of whom? To whom? What is to be paid? At what measurement? At what particular time? These are the questions which this unit attempts to answer.

THE POSITION AND BASIS OF ZAKATUL FITR

One of the basic texts on Islamic law called '*Al-riṣalah*' describes *Zakatul - Fitr* paid on the occasion of *Eid-al-Fitr*, as a compulsory *Sunnah*. *Sunnah* is those actions which are part of the tradition of the Prophet (SAW). The prophet made it obligatory on all Muslims whether they be adults, minors, males or females, free born or slaves from this, it is clear that *Zakatul-Fitr* is an obligation due on all Muslims, irrespective of their age, sex or social status.

THE PAYMENT OF ZAKATUL FITR

Despite the fact that it is due on all Muslims, its obligation is to be discharged (to be paid) by the person whose responsibility it is to provide basic sustenance for the persons on whom it is due provided the persons themselves are incapable of paying it on their own. It is the duty of a capable Muslim to pay it on all his incapable dependants. For example, it is the father who pays it on every Muslim child of his, who is still dependant on him for his maintenance. A master has to pay it on every Muslim servant or slave of his. So also a Son or Daughter who provides the maintenance of his poor parent is also bound to provide the *Zakatul - Fitr* on them. The husband provides it on behalf of his wife even if the wife is rich. However, if the husband is incapable of providing it on behalf of his wife, a capable wife is

to provide it on herself.

It is compulsory for every Muslim to pay it on himself herself and his/her dependants if the following requirements are satisfied, which are: Islam; Capability and, Freedom.

THE BENEFICIARY OF ZAKATUL-FITR

Zakatul-Fitr is to be enjoyed by the poor members of the society so that the poor too could share part of the joy of the festival of breaking fast (*Eid al-Fitr*) with other members of the society. It is advisable that the Muslim community arrange for its collection and distribution among the poor: You should note that *Zakatul-Fitr* is only for the poor or the needy and for no one else. The collector or distributor who is not poor is not entitled to a share of *Zakatul-fitr*. It is the duty of the payer to ensure that it is not given to unscrupulous persons who will not pass it over to the poor. If a payer is not sure of the honesty and sincerity of the collector, he must pay it directly to the poor. A person who gives it to a collector but later discovers that surely the collector did not deliver it to the poor is expected to deliver another one to the poor.

WHAT IS TO BE PAID AS ZAKATUL-FITR

Zakatul-Fitr is paid with the staple food or crop which is the normal customary food-stuff of the locality. Food items such as rice, gari, corn, wheat, dates, cheese, yam-flour, beans, dried millet, barley or sorghum can be used to pay *Zakatul-Fitr*; Milk is also acceptable. The basic rules in determining which of the food-stuffs is to be used are:

- That the food is a food-stuff common in that town.
- That the food-stuff can be turned into ready food by the recipient with little or no difficulty is preferred.

However, if a person normally feeds on costly ones among the staple foods, it is recommended that he pays the *Zakah* with such expensive food-stuff; otherwise it is the most common or the one of an average value that is to be used in the payment of the due.

The quantity to be paid on every person (Muslim) is one *Sa'i* of the prophet which is 4 *Mudds*. And as you should have known one *Mudd* is a double-handful scoops of an average staple food stuffing the locality. It is permissible to share the four *Mudds* (One *Sa'i*) among more than one poor person and it is also lawful to give one single poor person one *Sa'i* (4 *rnudds*) or more than one *Sa'i* after putting together the dues on many people.

TIME FOR ZAKATUL – FITR

Zakatul-Fitr is to be paid between the sunset of the night before of the (*Eid al-Fitr*) festival at the end of the month of Ramadan and the time of observing the special festival prayer for the end of Ramadan fast. The prayer is normally observed in the later part of the morning after the last day of Ramadan fast.

In fact the payment is valid if made two or three days before the Festival day. However there are two views on the actual time when the obligation becomes due. According to Ash-Shadhali, the author of *al-izziyyah* - a basic text on Islamic law:

It becomes due (*wajib*) with the beginning of the night proceeding the Ramadan Festival day. The other view is that it becomes mandatory when the morning twilight (*fajr*) appears on the festival day.

The implication of the difference between the two views becomes obvious in the case of he who (between sun-set and day break) dies, is born, and accepts Islam or in similar circumstances.

From the quotation, you must have noted that the argument over when the payment starts to be compulsory on one is important only for the determination of whether or not *Zakah* is due on a child born in the night that precedes the festival day or a person who dies or accepts Islam during that night.

If the obligation starts at the sunset of the evening of the festival day *Zakah* is to be paid on a person who dies or is born in the night that precedes the festival day. However, if the obligation starts at dawn of the morning of the festival day the *Zakah* is due only on the child who is born in the night and who does not die before dawn but is not due on the one who dies before dawn because he dies before the commencement of the obligation of the performance of that religious duty - *Zakatul fitr*. Similarly, anyone who accepts Islam during the night-that precedes the Festival day payment of *Zakatul- fitr* "will be due on him only if the commencement of the obligation is dawn of the festival day.

In any case, it is better to assume that *Zakah* is due on whoever is a Muslim and living at sunset of the day that proceeds the festival day.

However the best time to deliver the Food-stuff to the poor is from dawn (*fajr*) of the festival day till the time of leaving for the praying ground for the *Eid* prayer.

Though the obligation does not lapse after the prayers on the *Eid* day or for evening, yet its payment after that period is not as rewarding as its payment between the evening of the *Eid* and the time for the *Eid* prayers. This is because; a major purpose of the obligatory donation is to provide joy and cheerfulness to the poor on the Id day. So, unless it is impossible its-payment should not be delayed beyond the time of the *id* prayers.

ACTIVITY I

1. On whom *Zakah al-Fitr* is obligatory?
2. When is the best time to deliver *zakatul fitr* to the poor

SAWM (FASTING)

Sawm literary means ‘abstention or self-restrain’; technically, it is abstaining as an act of worship, from food, drink or sexual relationship from Dawn to Sunset. Allah the Exalted, made *Sawm* obligatory upon us as he made it obligatory upon those before us. He (SWT) thus; **“O you who believe! Observing as-Sawm (the Fast) is prescribed for you as prescribed for those before you, that you may become al-Muttaqun.” (Q 2:183)**

PILLARS OF FASTING

The following are the pillars of *Sawm* (Fasting) without which the fasting turns null and void:

1. **Intention:** This is the intention of observing the *Sawm* as an act of Ibadah; the Prophet is reported to have said: **“Indeed all works (are rewarded) according to**

the Intention...” (Al-Bukhari and Muslim)

2. **Abstention:** This is the abstaining from food, drink of any kind, and sexual relationship.
3. **Duration:** The period of observing the *Sawm* should be from dawn to sunset. Allah the Exalted says in the glorious Qur’an: “...So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of Dawn appears to you distinct from black thread (darkness of the night), then complete your Saum (fast) till the nightfall....” (Q 2:187)

SAWM OF RAMADAN

Fasting the month of Ramadan is compulsory upon every Muslim as contained in both Qur’an and *Hadith*, unless if there is reasonable excuse not to observe it. Allah the Exalted says:

The month of Ramadan in which was revealed the Qur’an, a guidance for the mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights the (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (Fast) that month, and whoever is ill or on a journey, the same number (of days which one did not observe Sawm must 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 (of days), and that you must magnify Allah (i.e. say Allah Akbar) for having guided you so that you may be grateful to Him. (Q 2:184)

The Prophet peace be upon him indicated Ramadan to be one of the five fundamentals of Islam. One of its benefits is that, it is the month in which the Qur’an was revealed. The importance of this month cannot be over-emphasized; it is the month for a believer to change himself morally. It also incurs the blessings of Allah abundantly, as well as freeing slaves of Allah from all sins and torment. It is the month in which good relationship is established with Allah, through *Qiyam al-Ramadan*, *Sadaqa* etc; and hence, the person fasting the month is expected to mind his tongue by not speaking but what is truth and justice.

OTHER VARIOUS FORMS OF FASTING

It is as we indicated above that the foremost form of Fast is the fasting in the month of Ramadan, it is compulsory upon all Muslims. Other forms of fasting include:

- Voluntary: Voluntary include Fasting three days in each lunar month, on the Day of *Arafat*, on the Day of *Ashura’* and *Tasu’ah* etc.
- Expiatory Fasting, for example if one kills another Muslims by mistake, *Zihar* penalty etc; and
- Fasting in fulfilment of a vow etc.

ACTIVITY II

1. Define the concept of *Sawm* (fast)

2. Mention the pillars governing the validity of *Sawm*

SUMMARY

You learnt in this unit *Zakah al-Fitr* and the rules governing it; the unit also discussed its beneficiaries. You learnt about *Sawm*, its pillars and *Nusus* from Qur'an and *Hadith* that enjoin *al-Sawm*. Fasting the month of Ramadan and its significance has been discussed.

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UNIT 4: HAJJ (PRIGRIMAGE)

INTRODUCION

Hajj means to set out for the Ka'abah, the sacred House of Allah in Makkah with the intention of fulfilling the rites of the pilgrimage as bid down by the *Shari'ah*. *Hajj* is the fifth pillar of Islam, is a spiritual and physical duty often involving property (money) as well. While the other duties are performed by the individual anywhere he finds himself, *Hajj* is performed in one particular sport and time and together by all those Muslims who attend it. It is performed in Makkah, in the sacred territory (*Haram*) starting from the months of Shawwal, Dhul Qidah and Dhul Hijjah. Therefore it is a religious duly that unites Muslims from all parts of the world in one place and time.

As you will see later in this unit, *Hajj* consists of *Ihram*, *Talbiyyah*, *Tawaf*, *Sa'a'y*, Standing at *Arafat* and Throwing of pebbles at Mina.

Another form *Hajj* is *Umrah* called the lesser *Hajj*. Literally *Umrah* means visitation. Technically it means visiting the Ka'abah for the performance of certain rites: *Ihram*, *Tawaf*, *Sa'a'yi* and Shaving of the head. Therefore *Umrah* shares some common rites with *Hajj* Standing at *Arafat* and throwing of pebbles is not part of *Umrah*.

OBJECTIVES

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

1. Explain the injuction making a *Hajj* as an obligation of Islam;
2. Explain the significance of *Hajj*;
3. Explain the various form of *Hajj*.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assingments

HAJJ AS AN OBLIGATION IN ISLAM

From the above, you can see that the Ka'abah was built by the command of Allah to serve as a centre of worship and pilgrimage. The people after Ibrahim must have continued with the practices he established. But it appears that with the passage of time those practices were corrupted and the worship of Allah was replaced with the worship of Idols. By the time of the birth of Prophet Muhammad (SAW), although the Ka'abah was also a centre of Idol worship, it is said to have contained no less than three hundred and sixty idols.

When Prophet Muhammad (SAW) started his preaching, he called on the Arabs and people in general to worship Allah alone. This was accepted by the few converts in Makkah. After migration (*hijra*) to Al-madinahh in 622AD, the Muslim community increased rapidly. The various teachings of Islam were revealed to the Prophet (SAW).

In the 5th year of the *hijra*, *Hajj* was made an obligatory duty on the Muslims. From then on, they continued to observe it. In the 6th year the Prophet (SAW) led the Muslims from

Al-madinahh to perform the *Hajj*, but was prevented by the Makkans. However following the Treaty of Al-Hudaybiyya the Muslims returned the following year and performed the *Hajj*. With the conquest of Makkah, the Ka'abah was opened for the Muslims to perform their pilgrimage without hindrance and in the ninth year, the Prophet (SAW) appointed Abubakar to lead the *Hajj* as he himself performed his famous farewell pilgrimage in the 10th year.

In the time of the Prophet (SAW) and the caliphate of Abubakar, the performance of the pilgrimage must have been confined mainly to the people of Arabia among whom Islam had spread.

From the time of Umar B. al-Khattab, the Muslim domain rapidly expanded, and various peoples were brought into Islam. The practice of Islam was observed by them including *Hajj*.

The pilgrims converge in Makkah from all parts of the Muslim World every year. Muslim rulers in various countries organize *Hajj* and even appoint officials for the purpose. The Muslims, from the rulers to the common people travel the distance between their homes and the Holy land for the *Hajj*. Some travel on foot, some mounted on animals and other forms of transport. The traffic continued through the ages to the present day when easier forms of transport simplify the journey.

Air travel now provides the quickest and most comfortable journey to the Holy land.

The North and West African Muslims are not an exception in performing *Hajj*. From the very early time, people undertake the difficult journey either on foot or on animals. Rulers, Scholars, traders, and the ordinary people make it a duty to visit the Holy Land. Many North and West African rulers made distinguished pilgrimages. Accounts of their journeys are recorded by historians in some detail.

THE SIGNIFICANCE OF HAJJ

HAJJ AS PILLAR OF ISLAM AND A RELIGIOUS DUTY

In the first place, *Hajj* is one of the five pillars of Islam. A Muslim must believe that and accept it otherwise he will not be a true Muslim. To deny this, is to abandon Islam. In a *hadith*, the Prophet (SAW) listed *Hajj* as one of the pillars of Islam. It is the fifth after *kalimat al-Shahadah* (the testimony that Allah is the only Allah and Muhammad is His Messenger), the five daily prayers, the fast of Ramadan and *Zakah*.

Secondly, *Hajj* is an obligatory duty on every adult Muslim who fulfills the condition to perform it. As a religious duty, it carries a great deal of reward. In many *hadiths* the Prophet (SAW) has explained the great reward attached to it. For example, Abu Hurairah is reported to have said, "I heard the Prophet (SAW) say: **'Whoever performs Hajj for the sake of Allah without uttering any obscene word or transgressing a divine.'**"

Command will return (to his home) as a newly born baby... "This *hadith* explains that if one performs *Hajj* in the manner it was prescribed for the sake Allah will be free from all his sins. In another *hadith*, the Prophet (SAW) is reported so have said: "the only reward or a

perfect pilgrimage is the paradise". The Prophet is reported to have said also: "**Make Hajj and the Umrah follow each other closely, for they remove poverty and sins as a blacksmith's bellow removes impurities from iron, gold and silver; and a Hajj which is accepted gets no less reward than paradise.**"

The Qur'an itself draws attention to the benefits pilgrims get from *Hajj*. Prophet Ibrahim (A.S) was commanded to sanctify the Ka'abah for the worshippers and the pilgrims. He was commanded to proclaim the *Hajj* among men so that they might witness its benefits, (check the Qur'an, chapter 22, and verse 26 - 30).

This is the religious value of *Hajj*. But its values go beyond the pure religious aspect. You obviously know that *Hajj* is the general duty of the Muslims, performed by those who are able to do so. Therefore since the time of the Prophet (SAW), Muslims perform it every year. The ordinary Muslims, the traders, the scholars and the rulers all perform it. Besides performing it as a religious duty, they also undertake it in order to achieve certain purposes. Therefore *Hajj* has also social, economic, educational and political significance.

You are aware that *Hajj* is performed in one spot, the *Haram* (or sacred area) of Makka. Muslims converge there in an intentional assembly, dressed uniformly, directing their worship to their Creator, all as one community equal before Him. In the process, they come to know each other's customs and problems.

Although people are called upon to perform *Hajj* as a religious duty; they are also allowed to derive other benefits from the journey. This is why traders and business men take the opportunity to boost their trade by taking it to the Holy land. Therefore *Hajj* contributes to the development of trade and economy of the Muslim countries.

Right from the early days, scholars performed *Hajj* as a religious duty and availed themselves of the opportunity to meet and learn from each other. Such scholars usually returned more learned and with greater zeal for the dissemination of knowledge and purifying and strengthening Islam. Therefore *Hajj* plays an important role in the development of education throughout the Muslim world. It contributes to the purification and strengthening of Islam. *Hajj* is clearly responsible for certain religious movement or reforms that contributed to the spread and development of Islam. In the next section you will study this in connection with the political input of *Hajj*.

CONDITIONS OF HAJJ

1. Islam
2. Maturity (*bulugh*).
3. Freedom from Slavery.
4. Sanity or reason (*aql*)
5. Ability to perform it
6. Safe company for women.

These are the conditions of *Hajj*: The author of "*Risalah*" refers to some of these conditions when he said, "making *Hajj* to the sacred House of Allah at Makkah (Makkah) is an obligation to all who can do so through a safe passage from among free and mature Muslims

once in a life time, "We will take and explain these conditions one by one.

1. **Islam:** Islam is one of the conditions of *Hajj*. The Jurists of the maliki School explain that it is a conditions for the validity of *Hajj*. Islam is not one of the conditions that make *Hajj* obligatory. The Jurists have explained that religious duties are addressed by Allah to all mankind and therefore they are obligatory on every person whether, Muslim or non-Muslim. In the light of this *Hajj* is obligatory on the non-Muslims also. But, a valid *Hajj* can be performed only by a Muslim. So *Hajj* is obligatory on the non-Muslim as well, but without Islam his *Hajj* will not be valid. You should know that one of the conditions of a valid *Ihram* is Islam. If a non-Muslim enters into *Ihram*, his *Ihram* is invalid because it lacks one of the conditions of validity that is Islam. And if the *Ihram* is invalid, the *Hajj* is invalid as well.
2. **Maturity:** The second condition of *Hajj* is maturity or bulugh. Religious duties are obligatory only on adults. Therefore *Hajj* is obligatory only on adults. It is not obligatory on children. But maturity is not a condition for the validity of *Hajj*.. Therefore a discerning child, that is the child who is aware of what *Hajj* is and understands it, can perform a valid *Hajj*. This is especially the case with a child who is very close to maturity. However this does not absolve him from the obligation of performing the obligatory *Hajj*. Therefore when he becomes mature and is able to perform it, such a matured child is under the obligation to perform it again. If a child is too young and is not in a position to know what *Hajj* is, he cannot perform a valid *Hajj*. Still, his guardian can take him to perform the *Hajj*. The guardian should undertake to put him into *Ihram* and take him to the various places where the activities of *Hajj* are performed. Of course, when such a child attains the age of maturity, that is when he becomes mature, he has to perform (he obligatory *Hajj* if he is able to do so. Therefore maturity is a condition that makes *Hajj* obligatory.
3. **Freedom from slavery:** The third condition of *Hajj* is freedom from bondage. It is not obligatory for a slave to perform *Hajj*. But if he does so, it is valid. However, he does not satisfy the obligatory *Hajj*. If he were to become free, he has to perform the obligatory *Hajj* if he is able to do so. Therefore freedom from slavery is a condition that makes *Hajj* obligatory on a person which makes him to satisfy the obligation of Islam.
4. **Sanity or reason (Aql):** Sanity or reason is one of the conditions of *Hajj*. In fact sanity is a condition for all religious duties. It is a condition that makes religious duties both obligatory and valid. Therefore it is a condition that makes *Hajj* both obligatory and valid. It is not obligatory on an insane person, and even if he performs it, it is not valid. If he were to recover from his insanity he would be required to perform (he obligatory *Hajj* provided he is able to do it. The insane person is therefore similar to a small undiscerning child who cannot perform a valid *Hajj* and on whom *Hajj* is not obligatory. We have explained that if he were to perform it, he would be required to perform the obligatory *Hajj* when he attains the age of maturity.
5. **Ability to perform the Hajj (Istita'ah)** - This is the fifth condition of *Hajj* is the

most difficult of all Islamic duties to carry out. It involves, for most Muslims, a long and difficult journey and a long absence from home and relations. In the past, the journey was undertaken on foot or on animals. The people of West Africa for example had to traverse the hot waterless Saharan desert and cover hundreds of miles, often on foot, to the Holy Land. In modern times, although, modern means of travel have very much simplified the journey and removed most of its difficulties; but still the intending pilgrims need to afford the fare and provision for the journey. It is not surprising therefore that ability to perform *Hajj* is specially made a condition for this duty. This condition is specifically mentioned in the Qur'an in the verse in which *Hajj* is prescribed as a duty on the Muslims. Allah the Exalted says: "... **And Hajj to the House (Ka'aba) is a Duty that mankind owes to Allah, those who can afford the expenses...**" (Chapter 3, verse 97)

ACTIVITY I

1. How do you define *Hajj*; where and when it is performed?
2. When was *Hajj* made obligatory on Muslims?
3. Mention any four conditions of *Hajj*

TYPES OF *HAJJ*: *TAMATTU'*, *IFRAD* AND *QIRAN*

Hajj and *Umrah* can be performed either separately or in combinations. There are three forms of performing them. These are: *Ifrad*, *Tamattu* and *Qiran*

We will now take each of these three forms in turn and explain when they are and how they are performed.

1. ***Ifrad***: This is performing *Hajj* alone. The pilgrim on reaching the *Miqat* (the point where he assumes *Ihram*) makes the *niyyah* and enters into *Ihram* making the intention to perform *Hajj* alone. He proceeds to perform the rites of the *Hajj* starting with the *talbiyyah* at the moment of entering into *Ihram* and making the intention, he proceeds to Makkah to perform the remaining rites. In *Ifrad*, that is performing *Hajj* alone, the pilgrim has to stay and remain in *Ihram* throughout the period of his pilgrimage until the 10th day of Dhul Hijjah, called the day of sacrifice (*yawm al-Nahr*). Therefore after reaching Makkah, he proceeds to perform the *Tawaf* (the circumambulation of the Ka'abah) and the *Sa'ay* (the trotting between the two hills of *safa* and *marwa*). He then waits for the 8th of Dhul Hijjah, called the day of watering (*yawm al-Tarwiyah*). It is called the day of watering because the pilgrims secure the water they would need for standing on *Arafat*. After sunset he leaves *Arafat* to spend the night at *muzdalifah* and in the morning, he goes to Mina to throw pebbles and shave his head. Next he goes to Makkah to perform *Tawaf al-Ifadah*. He spends the next three days throwing pebbles at Minna. The *Mufrid* relinquishes *Ihram* after shaving his head. The *Mufrid* (as the one performing *Ifrad* is called) is not required to offer any sacrifice.
2. ***Qiran***: This is the second type of *Hajj* with the *Umrah*. *Qiran* has two forms. The first is for the pilgrim to assume *Ihram* for *Hajj* and *Umrah* together in the same

intention. Here the pilgrims mentions the *Umrah* first and then the *Hajj* when making the intention and then set out to perform the *Hajj* rites. The second form is for the pilgrim to assume *Ihram* for the *Umrah* and set out to the Ka'abah to perform it, and then assumes *Ihram* for *Hajj* before he performs or completes the *Tawaf* (Circumambulation of the Ka'abah). He may assume the *Hajj* in the course of the *Tawaf*, or after completing it; but before performing the two *raka'ats* at the Station (**Maqam**) of Ibrahim. It is however disapproved (*Makruh*) to do so after completing the *Tawaf*.

The pilgrim then continues with the rites. After the *Tawaf* and two *raka'ats* at *Maqam* Ibrahim, he performs the *Sa'ay*. Without relinquishing *Ihram* he waits for the 8th day of Dhul Hijja to leave Makkah with other pilgrims to Mina for the standing on *Arafat* on the 9th. With the *Sa'ay* he has completed the rites of the *Umrah* but he does not shave his head or relinquish *Ihram* as mentioned above. This he does only after completing all the rites of the *Hajj*. You should know that the *Qari'n* (as the person performing qiran is called) performs exactly the same rites as the one performing *Ifrad*, the difference being in the intention. The *mufrid* mentions only the *Hajj* in his intention. But the *Qari'n* mentions the two, that is *Hajj* and *Umrah*, but he mentions the *Umrah* first, or he starts with the *Umrah* and then continues with the *Hajj*.

You have read that the person performing *Ifrad* does not offer any sacrifice. The person performing *qiran* however has to make sacrifice which he slaughters in Mina if he has led it to the *Arafat*. If he has not led it, he slaughters it Makkah.

3. **Tamattu'**: This is the third type of *Hajj* separated with the *Umrah*. *Tamattu'* is to perform the *Umrah* first and complete its rites in the months of *Hajj*, and then perform the *Hajj* in the same year. The pilgrim may assume the *Ihram* for the *Umrah* in the months of *Hajj*, that is Shawwal, Dhul Qi'dah and Dhul Hijjah and then proceed to perform the *Tawaf* and *Sa'ay* and then Shave the head or trim the hair. His *Umrah* is now complete and he relinquishes *Ihram*. On the 8th of Dhul Hajj, he assumes *Ihram* for the *Hajj* and then proceeds to perform its rites. The *Mutamatti* (that is the person performing *tumattu'*) may assume *Ihram* for the *Umrah* before the *Hajj* months. If he completes its rites in the months of the *Hajj* and performs the *Hajj* in that year, he has performed *Tamattu'*.

The condition for *Tamattu'* is that the pilgrim must remain in Makkah after completing the *Umrah* and then perform the *Hajj*. If he returns to his home, or goes to another place as distant as his home from Makkah, then he is not a *MuTamattu'*, even though he has performed the *Umrah* and the *Hajj* in the same year. In this case he is not required to offer *hadya* (sacrifice). The *MuTamatti'* offers sacrifice; because, he remains in Makkah and does not have to travel for performing the *Hajj* itself. The citizen or inhabitants of Makkah who performs *Tamattu'* is not required to offer *hadya*. Imam Malik however says that if a citizen of Makkah who has left the city and settled somewhere else comes and performs *Umrah* and stays in Makkah until he performs *Hajj* in the same year, he has performed *Tamattu'*. He is required therefore to offer sacrifice (*hadya*) or fast if he cannot afford the *hadya*. He is not like the

citizens of Makkah. The manner of fasting in *Tamattu'* will be later explained.

Ifrad actually means single duty or commitment to one duty. *Qiran* means combine and *Tamattu'* means the desire to get the best reward of Allah or extra effort. The pilgrim chooses one style of *Hajj* he intends to perform.

THE SUNNAH AND RECOMMENDED ASPECTS OF HAJJ

Having learnt about the procedure of performing *Hajj*, you now need to know the *Sunnah* and *Mustahab* aspects of performing this ritual.

You need to know the *Mawaqit* (points of entering Makkah for the purpose of *Hajj*). You must enter from such points of entries. You learnt that these points of entries are Dhul Hulayfa, Yalamlam, Junfa Dhal-al-Irq, etc.

Besides the obligatory steps of *Ihram*, you need as *Sunnah* requirements for you, to wash your self in a standard ritual bath before assuming *Ihram* and put on your self a special cloth called *Izar*; and then perform two *Raka'ats*, All these should be done after shaving if necessary or trimming of finger nails.

When you come to *Tawaf* (Circumambulation) of Ka'bah, you should do that walking then kissing the Blackstone, and then say the *du'ah* of Goodwill for yourself and others. Do not forget making (*salah ala al-Nabiyy*) Remembering Allah and His Prophet Muhammad (SAW).

ACTIVITY II

1. Mention the types of *Hajj*.
2. Mention one action if performed by a pilgrim is regarded to be *Sunnah*.

SUMMARY

You learnt in this unit about the concept of *Hajj*, its position as well as its legal laws conditions and its practical procedure. The unit also discussed types of *Hajj*, then obligatory and recommended acts of *Hajj*.

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UNIT 5: **ARKAN AL-HAJJ (THE PILLARS OF HAJJ)**

INTRODUCTION

In this unit you will learn about the *Arkan* of *Hajj*, conditions and the general law concerning them. You are therefore required to pay attention to the unit.

OBJECTIVES

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

1. Explain the *Arkan* of *Hajj*;
2. Explain the conditions of *Hajj*;
3. Explain the general law concerning it.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

AL-IHRAM

This means state of ritual consecration. It can be of *Hajj* or any ritual but we are concerned with *Hajj* alone in this unit. It is done by wearing two sewnless sheets, preferably white, and is called *Izar*. In this state, the pilgrim will not comb, shave or contact a woman. Women wear long garments and trousers, and observe the same rule.

MIQAT

The pilgrim Assumes *Ihram* at a point of entry called *Miqat* or *Muhill*. The *Miqat* of Al-madinah is Dhul-Hulayfah. The *Miqat* of Nigerians depends on which direction they come from. Other points of entries or *Mawaqit* are Juhfah for Syria/Egypt direction; *Qarn al Manazil* for Yemen; Dhat Irq for Iraq direction and Makkah for those already in the *Haram* (sacred territory). These are the *Mawaqits* locations. The *Hajj* seasons begins from Shawwal to 10th dhul Hijjah which means. *Ihram* cannot be assumed before Shawwal, and cannot be extended beyond Dhul-Hijjah.

The steps for assuming *Ihram*:

- i. Pilgrim performs Ablution or Ritual Bath at the *Miqat*, cut his or her finger nails, shave, trim, or comb his hair for his future convenience.
- ii. Wearing *Izar* for men and removal all other dresses including under wears.
- iii. Pray two *Raka'ah* and supplicate
- iv. Begins to recite *LabaiKa L-lahummaH*. This is called *Talbiyyah* which signifies obedience, compliance to the command of Allah and submission to His will. Men recite it aloud
- v. Pilgrims in the state of *Hajj* must observe the rules of *Ihram*; their violations provoke animal sacrifice, or invalidate the *Hajj*.

TAWAF

This means circumambulation of the Ka'bah, or going round the Ka'bah: This is done by moving to the starting point. That is from the point of *Hajar al-Aswad* (black stone), putting Ka'abah by the left, and then moving around the Ka'abah anti clock wise. When the pilgrim returns to the black stone he kisses it, or print at it and says the *Takbir* and then kiss his hand. The Prophet use to kiss also *rukn al-Yamani*. The first three rounds he moves fast and that is called *Raml*, and in the other four which completes seven rounds, he moves in an ordinary pace.

There are three forms of *Tawaf* required from a pilgrim at intervals. These are *Tawaf al-Qudum* (*Tawaf* or arrival) *Tawaf al- Ifadah* (*Tawaf* of completion) and *Tawaf al-Wada'i* (*Tawaf* of departure).

The legal conditions for *Tawaf* are *Taharah*(ritual purity): To be seven rounds, with dress or *Izar*, to begin from *Hajar al-Aswad*, and to proceed by the right going round the Ka'abah anti clockwise.

SA'AY

This rite means running seven times between two hills called *Safah* and *Marwah* which are situated close to Ka'abah, and one should observe the following:

1. Should run seven times.
2. Should be performed after *Tawaf*.
3. Should complete it at a time.
4. Should be in state of purity.
5. Walking is preferred than riding.
6. Supplication is recommended.
7. Should begin from *Safa* and moves normal pace, then moves fast at the middle stage, then normal pace towards *Marwah*.

Safa and *Marwa* symbolise the complete submission of a family to the will of Allah and sense of dedication and patience. Ibrahim lived in Palastine when Ismail was born, which is more than 800 kilometer away from Makkah. Ismail was then an infant. On the instruction of Allah, Ibrahim brought them to the station of *Safa* and *Marwah* close to Ka'abah. He loved his first son and his wife Hajarah but there was no food and water in the place. Ibrahim could only provide to them *du'a*_(supplication and appeal to Allah for providence). When the child was thirsty the obedient wife of Ibrahiim and the mother of Ismail run between *safa* and *marawa* Suddenly Allah in His grace provided to them the spring of *Zamzam*. You can now realise what *safa* and *Marawa* stand for. One may realise how the Father and mother and Ismail manifested strong sense of *Tawakkul* (Faith and trust in Allah). And if you visit the environment of Ka'abah you may witness the providence of Allah and how He answered the prayer of Ibrahim (A.S.).

ARAFAH

Wuquf bi Arafah means observing a passage of time at another plateau kind of hill called *Arafah*. The name seemed to have been derived from *Arafah* (realisation). It is already a place for various form of *dhikr* (remembrance of Allah) and *Ma'rifah* (realisation of truth, or socialization) which provides sense of belongingness. The period for observing *Wuquf* is on 9th Dhul Hajj up to *Magrib*. But later comers will remain there till dawn. Pilgrimage is valid only when all the rites called *Arkan* are observed.

Other ceremonies are stated below:

1. Pilgrims depart from *Arafah* after *magrib* but will not pray *Magrib* until they reach *Muzdalifah* where they combine *Magrib* and *Isha'* prayers.
2. They pass the night at *Muzdalifah* and then proceed to *Mina* the following morning. They should not forget to supplicate at *Mash'ar al-Haram* and collect pebbles on the way for *Ramy*.
3. At *Mina*, they perform the rites of casting stones at *Jamrah al-Ula*, *Jamrah al-Wusta* and *Jamrah al-Aqbah*.
4. They can now shave, and proceed to *Makkah* for *Tawaf al-Ifada*.
5. They return to *Mina*, they slaughter their *Haday*, and when the days of *Mina* are completed, they return to *Makkah* for *Tawaf wada'i*.

THE PERMISSIBLE ACTS IN HAJJ

1. A pilgrim should observe the obligatory prayers in congregation and that means at their stipulated times. It is the most important aspect of worship - the pillar of the din. Since a pilgrim has now arrived in the Holy Land, he should make the best use of his time to pray at the Sacred Mosque. Prayer in it is superior in reward than in any other place on earth. It is followed by that of the Prophet (SAW) in al-Al-madinahh and then by that of al-Aqsa in Jerusalem.
2. Assuming *Ihram* and remaining in it from the *Miqat* to the stage of *tahallul*. The pilgrim takes bath, makes ablution, rubs perfume and wears his two piece *Ihram*. They are supposed to be white in colour. Women have option of colour. In fact some scholars advise them to avoid white dress as this makes them resemble men in appearance. The perfume may remain on the *Ihram* for long, but since it was applied prior to wearing *Ihram* it is permitted. The *Ihram* could be washed and changed.

It should be noted that *Ihram* is of two categories: the state and the material. By the state is meant from the time it is worn through the period of the rites of *Hajj*. The material is the two pieces worn. There is no difference between *Hajj* and *Umra* (lesser pilgrimage) on the use of the *Ihram*. As a pre-requisite, a pilgrim should trim his nails and mustache, shave his pubes and pluck the arm pits. This is before *Ihram* and not after.

3. *Talbiyah* Recitation: *Talbiyah* (Compliance) should be recited by the pilgrim immediately after assuming *Irani*. It should be a pre-occupation of the pilgrim. Its

importance can not be over emphasized as could be seen from the following *Hadith* narrated by Ibn Majah from Jabir (RA) that the Prophet (SAW) said: "No *Muhrim* who keeps his day saying the compliance until the sun sets, except his sins will be blotted and he will return as his mother had delivered him. The full term of talbiyah:

Labbaik Allahumma Labbaik, Labbaik La Sharika Laka Labbaik, Innal Hamda, Wan Ni'imata, Laka Wal Mulk, La Sharika Lak.

Meaning:

Here I am at your service, your Lord! Here I am at your service, Our Lord!

Compliance is recited aloud from the time of assumption of ihram. Along with compliance a pilgrim is also enjoined to praise Allah (SWT) often and seek His forgiveness. He should also enjoin good and forbid evil.

4. Use Of objects: A pilgrim is allowed to use spectacles, a wrist watch, a belt for keeping his money and other valuables - it is tied around the waist. Umbrellas are allowed as shade cover for head but no materials is allowed like caps and cloths.
5. Use of Kohl: Is permitted on medical grounds only, it is not allowed for adornment. Killing of a fly, lice and ants.

ACTIVITIES I

1. Mention the pillars of *Hajj*.
2. What is meant by *Wuquf bi Arfah*?

ACTS WHICH NULLIFY HAJJ

Below are the Qur'anic and *Hadith* injunctions on things that pilgrims should not act:

QUR'ANIC INJUNCTIONS ON THE SUBJECT:

1. **"The Hajj is in the well-known months. So whosoever intends to perform Hajj therein, then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj ..."** (Q 2: 197). This verse is clear about prohibition of certain evil deeds during the *Hajj* period.
2. **"O you who believe kill not game while in the state of Ihram, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'abah, of an eatable animal equivalent to the one he killed as adjudged by two just men among you; or, for expiation, he should feed Masakin (needy ones), or its equivalent in Sawm (fasting), that he may taste the heaviness (punishment) of his deed. Allah has forgiven what is past, but whosoever commits it again, Allah is All-Mighty, All-Able of Retribution."** (5:95)

3. **"And perform properly the Hajj and Umrah (i.e ceremonies according to the ways of Prophet (SAW) for Allah. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e sheep, cow or a camel) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Sawm or giving Sadaqah or offering sacrifice... "(2:196)**

All these verses are explicit on certain acts that pilgrims should not do. Some *Hadith* Quotations which discuss some prohibited acts during *Hajj* period are as follows:

1. Abu Hurairah (RA) reported that the Prophet (SAW) said: **"He who performs Hajj without copulating, and who does not perform lewd acts, will return as the day his mother had given birth to him" Al-Bukhari and Muslim**
2. Aishah (R.A) reported the Prophet (SAW) saying: **"five of the animals are all killed in the state of Ihram; the crow, the kite, the scorpion, the mouse and the biting dog: Narrated by "Muslim" and Al-Bukhari, and he added the snake.**
3. Uthman bin Affan (R.A) reported that the Prophet (SAW) said: **"The Muhrim does not marry, nor he is given marriage, nor does he betroth". Narrated by Muslim.**
4. From Jabir (R.A) that the Prophet (SAW) said: **"The domestic hunt is lawful for you, and when you are in the state of Ihram as long as you do not hunt it or it is not hunted for you" Narrated by Ahmad and At-Tirmidhi.**
 - a. Copulating with one's wife - (Q 2:197) (and *Hadith* No.1 above) This act nullifies *Hajj* completely, but one must complete the remaining *Hajj* rites to the end and then return the following year to repeat, the *Hajj* and also make *fidyah* of an animal (a camel). Other options are fasting for ten days.
 - b. Missing one of the pillars of *Hajj* invalidates it; such as missing one of aforementioned pillars above (such as *Ihram*, *Tawaf*, *Sa'ay* and *wuquf Arafah*).

Those that attract atonement:

- a) One who engages in priorities of copulation like kissing, it is atoned by slaughtering a sheep.
- b) Covering the head (for men)
- c) Cutting of hairs
- d) Trimming linger nails.'
- e) Use of perfumes
- f) Wearing sewn clothes atonement for (b - f) is fasting for three days or feeding six poor people.
- g) Hunting for animals on earth surface (Q5:98). The atonement as mentioned in the Qur'an is the sacrifice of a like animals hunted or its equivalent.

ACTS PERMITTED FOR PILGRIMS WHICH ATONEMENT HAS BEEN WAIVED

1. Use of umbrella
2. Wearing a trouser in the absence (non availability of) an *Izar*.
3. Use of slippers in the absence of sandals.
4. Wearing prohibited items and performing certain prohibited acts like cutting finger nails etc by mistake or through forgetfulness is pardoned. One should cease doing them on remembering them.
5. Clothes, hair and body are permitted to be washed. No atonement is observed for hairs falling off the body or head by coincidence.
6. Plucking hair from body if it causes pain or uneasiness.
7. Perfume that remains on the body or cloth before one enters into the
8. Wrist watches and eye glasses can be also used.

ACTIVITY II

1. State any two nullifiers of *Hajj*
2. Mention the acts which the Prophet warned against during *Hajj* exercise

SUMMARY

This unit discussed the pillars of *Hajj*, the permissible acts in *Hajj*, the nullifiers as well as those things that attract atonement in *Hajj*. The unit has in addition mentioned some other acts permitted which atonement has been waived.

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UNIT 6: *UMRAH*

INTRODUCTION

The point of entries in makkah are required when *Umrah* intends to enter makkan territory for the ritual of *Umrah*, it is there he gets prepare comiting him self to the spretual requirement of *Umrah*. The point of entres are called *Miqat* while at the point of *Miqat* he commit himself to *al-Ihram*, then continue to perform the rites of *Hajj*.

OBJECTIVES

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

1. Explain the *Arkan* of *Umrah*;
2. Explain the conditions of *Umrah*;
3. Explain the general law concerning it.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assingments

DEFINITION, BASES AND IMPORTANCE ITS BASES

Like all other Islamic injunctions, the bases of *Umrah* are in the Qur'an and *Hadith*. The Qur'an mentions it along with *Hajj* in one place. "***And perform properly the Hajj and Umra for Allah...***" (Q2:196).

Abu Huraira (R.A) said the Prophet (SAW) said: "***The Umrah to the (next) Umrah is expiation to what is between them. And the blessed Hajj has no reward other than Paradise.***" Narrated by Ahmad, Al-Bukhari and Muslim

Ibn Abbas (RA) said that the Prophet (SAW) had said: "***An Umrah in Ramadan is equivalent to a Hajj,***" Ahmad and Ibn Majah narrated it.

Umra therefore is an obligatory Tradition and not compulsory like *Hajj*. It is also desirable if it can be repeated by those who can afford it. Abdullah ibn Umar (RA) used to repeat it twice a year.

In Nigeria, Muslims undertake it mostly in the month of Ramadan. It has become almost like a tradition. People save for this particular period (Ramadan). This is a very good development as it exactly conforms to the Prophetic Tradition cited above.

DIFFERENCES BETWEEN *HAJJ* AND *UMRAH*:

1. The main difference between the two is that while *Hajj* is obligatory *Umrah* is not.
2. Another difference between the two is in time factor. The former is observed at a particular time of the year while the latter can be performed at any time of the year although the best period is in the month of Ramadan and in particular during the last ten days of Ramadan when the largest number of people for that purpose is recorded.
3. The third difference between them is in terms of activities involved. In *Umrah* there is no standing at the *Arafat* and also no sacrificial offer is made. It commences from the *Miqat* and terminates with ascending of *Marwa*. It is immediately followed by shaving or clipping of the hair.

ACTIVITY I

1. Is *Umrah* compulsory like *Hajj*?
2. Mention three basic differences between *Hajj* and *Umrah*

PRACTICAL PROCEDURE FOR PERFORMING *HAJJ* AND *UMRAH*

ASSUMING *IHRAM* AT *MIQAT*

The starting point of both *Hajj* and *Umrah* is the *Miqat* (Station). There are five different stations (*Mawaqit*) for different nations coming to Makkah for the exercise. The stations are:

1. Dhul Hulaifah - for people of Al-madinahh.
2. Juhfa - for people from Syria, palestine, North Africa, West Africa and Western Europe.
3. Qaran al Manazil - for people coming from Najd.
4. Yalamlam - for people approaching Makkah from Yemen and its surroundings.
5. Dhati Irq - for people from Iraq, Iran, Pakistan and all countries from that axis.

At the *Miqat*, one makes up his mind on which type of *Hajj* he intends to carry out from the three forms: *Qiran*, *Ifrad*, and *Tamattu'*.

These have been explained earlier on. Once a pilgrim makes up his mind he should observe the pre-requisites of *Ihram* namely, Trimming of the nails and Moustache, plucking arm pit hairs and pubes.

You then take bath, perform ablution, apply perfume to both body and *ihram* which should be a two piece material (called *izar*) tying one piece around the waist and the other wrapped over the shoulder but leaving the right arm bare. Women, on the other hand are permitted to wear their normal dress but which must conform to the Islamic rule on dress. They are not permitted to apply perfume.

You offer two *raka'ats* and after that pronounce the intention aloud. A woman however, does not raise her voice. One would then say:

- 1) ***Labbaikallhumma Hajjan***
- 2) ***Labbaikallahumma Umratan***

Meaning:

- 1) *Here I am! At your service, Our Lord (intending to perform Hajj)*
- 2) *Here I am! At your Service, Our Lord (intending to perform Umra.)*

You then set out of the *Miqat* reciting the *talbiyah*. On arrival in Makkah you go straight to the Ka'bah and make the *Tawafal Qudum* (*Tawaf* of circumbulating Ka'ba). This is all on or before the 8th of Dhul *Hajj*.

The *Tawaf* starting point is adjacent the Black Stone. You may kiss it with your lips or touch it and kiss your hand or even point at it and kiss your hand. You make seven round of hastening (for the first three) and walk the last four. You put the Ka'aba by your left hand side moving anti clock-wise. You then supplicate to Allah (SWT) Praise Him or even recite al-Qur'an. No specific *du'a* is recommended. You hasten during the first three rounds while you walk the remaining four. Any time you arrive the point of the black stone you point towards it with *takbeer*. Thereafter you offer two *rak'ats* at the *Maqam Ibrahim* and from there you proceed to the hills of *Safa* and *Marwa*.

SA'AY BETWEEN SAFA AND MARWA

You have now come to the second important place in the *Hajj* exercise. You proceed from the Ka'aba to the hill of *Safa*. You face the Ka'abah from top of *Safa* and raise your hands reciting *takbeer* three times. Follow it with the following act of *Sunnah*: ***Laa Ilaaha illallah Wahadahu La Sharika Lahu, Lahul Mulku Wa Lahul Hamdu Wa Huwa Ala Kulli Shay'in Qadir.***

Meaning:

"There is no deity worthy of being worshipped except Allah, the One without a partner. His is the dominion and His is the praise, and He is Powerful over everything". It is recited preferably three times."

You descend from *Safa* and go towards *Marwa*. On the way you hasten between the two green points. You climb *Marwa* and supplicate and then return to *Safa*. Hasten between the two green points. You must do so seven times, when you arrived at *Marwa* during the seventh occasion the *Sa'ay* is over. You then shave your head or clip the hair.

AN IMPORTANT POINT

He who assumes *Ihram* from *Miqat* intending of *Umrah* only, it is now over. He shaves or clips his hair before going out on the 8th of Dhul Hijjah to Mina. But he that combines *Hajj* with *Umrah* proceeds to Minna from there.

STAY AT MINAH

When you arrived at Mina you shorten your prayers from four *raka'at* to two in namely *Zuhr*, *Asr* and *Isha'* Prayers; while at Minna the rules governing the state of *Ihram* is strictly adhered to a night he spent there.

ARAFAT (9TH DHUL HIJJA)

After spending a night of 8th Dhul *Hajj* at Mina you hasten to leave for *Arafat* the following morning. On arrival you continue with applications to Allah, reciting His praise etc. Offer both *Zuhr* and *Asr* prayers there combined during the formers time. You then stay there facing *qib-lab*, and making supplications - in line with the Prophet's (SAW) act, till sunset. You then depart after sunset and head for *Muzdalifah* where you will pray *Magrib* and *Isha'* combined at the latter's period. You then leave-for-Mina after Fajr prayer, you collect pebbles there before departure: The seven pebbles picked are thrown at the *Aqbah* pillar.

The *Jamrah*: This pillar is the furthest from Minna but closer to Makkah. All the seven pebbles are thrown one after the other with a *takbeer* each time. You can at this stage offer sacrifice if it has become a must for you. You can also shave your head to trim the hair though shaving is preferred to trimming. This allows you to remove the *Ihram* (i.e. first *tahallul*).

TAWAF AL-IFADA

You proceed to Makkah to make this important *Tawaf*. If you are doing *Hajj Tamattu'*, you then perform *Sa'ay*. If it is *qiran* or *Ifrad* and you did not do *Sa'ay* you do it now - which now makes your free to have an affair with your wife. This *Tawaf* could be delayed until the end of the Minna days when all the three pillars are thrown at. You then; spend two (or preferably three) days following the day of sacrifice - These are 11 the, 12th and 13th of Dhul Hijjah - or better known as *ayyam at - tashreeq*. You stone the pillars in these days starting with the farthest then the middle, and finally the closet to Minnah.

Tawaf al Wada'i: If you decide to leave the city of Makkah *al Mukarramah* you then perform the farewell *Tawaf*.

VISITING THE PROPEHT'S MOSQUE IN AL-MADINAH

It is a *Sunnah* to visit the Prophet's mosque thereafter before leaving the Holy Land.

ACTIVITY II

1. Is visiting the Prophet's mosque mandatory?
2. When should one perform *Tawaf al-Wada'*

SUMMARY

This unit discussed the concept of *Umrah*, its definition, its bases and importance. The differences between *Umrah* and *Hajj* have been discussed, and then the practical procedure for performing *Hajj* and *Umrah* as well as the preferred time for *Umrah* were all discussed in details.

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UNIT 7: MARRIAGE (NIKAH)

INTRODUCTION

Usually most of the Islamic terms or concepts have two basic interpretations. These are the literal meaning (*Lughatan*) of the term and other denotes the *shari'ah* interpretation (*Istilahan*). You are to be concerned with the latter- i.e. meaning in usage.

The terms *al-Nikah* and *al-ziwaj* are used in the Glorious Qur'an as synonyms which mean marriage.

In the *Shari'ah*, "marriage is used to mean a contract legalizing sexual enjoyment between the couple". In other words, it is a contract which seeks to legalize cohabitation between the married couple. The contract process is started by words denoting offer and acceptance of a marriage proposal. The offer and acceptance may even be in language provided it is understood by the contracting parties and the witnesses. It is a contract which implies the possession by a man of the right to have sexual enjoyment with a woman if there are no other legal obstacles preventing a marriage between them.

OBJECTIVES

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

1. Explain the pillars of marriage;
2. Explain the conditions of marriage;
3. Distinguish marriage in Islam from other traditions.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

MARRIAGE IN ISLAM

Marriage has been defined as a contract which permits the two spouses to benefit from each other.

Muslims are enjoined to marry and the injunction to that effect is found in both the Qur'an and *Sunnah*. In the Qur'an, Allah says:

And among His signs is that He has created for you wives from among yourselves that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. (Q 30:21)

In another place, the Qur'an states:

...Marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice. (Q 4:3)

Islam exhorts Muslims to marry virtuous people. In this regard Allah says in the Glorious Qur'an:

And marry those among you who are single (i.e a man who has no wife and the woman who has no husband) and (also marry) the Salihun (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allah will enrich them out of His Bounty. And Allah is All-sufficient for creatures' needs All-knowing (about the state of the people). And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His Bounty... (Q 24:32-33.

The *Shari'ah* as you have seen does not deprive Muslims of the sexual enjoyment and comfort of a partner but these have to be secured in a lawful manner approved by the Law-giver; Allah. The lawful process is through marriage. Islam however, condemns excesses and going beyond the legal limits set by the *shari'ah*.

In the *Hadith* below, the Prophet (SAW) said:

Young men those of you who can support a wife should marry, for it keeps you away from looking at strange women and preserves you from immorality. But those who cannot should devote themselves to fasting for it is a means of suppressing sexual desire. (Bukhari and Muslim)

Marriage is enjoined on the Muslims, so as to increase the Ummah of the Prophet Muhammad (SAW). It was reported from him thus; **“Marry and generate, for I will be proud of you among the whole nations on the day of judgement.”**

It was also narrated that, three people came to the Prophet's wife and asked about his numerous acts of devotion. After being informed, one of them declared that, he would start to fast everyday throughout his life; the second said he would pray continuously throughout the night every day; while the last person said he would no longer have sexual contact with any of his wives throughout the remaining part of his life. When the Prophet (SAW) learnt of their declarations, he commented saying: **“There is no provision for celibacy, in Islam...”**

All the leading scholars of the four schools of law are unanimous in recommending marriage to any person whose soul longs for it, and who is afraid of being tempted to commit *Zinah* if he does not marry.

THE ESSENTIALS AND CONDITIONS NECESSARY FOR THE VALIDITY OF MARRIAGE CONTRACT

Islam recommends marriage to the Muslims for certain purposes about which you read in the previous unit. The Institution of marriage in Islam is governed by some laid down rules and regulations.

The components which make up what is called marriage are called the *Arkan*-pillars.

In brief we can then define *Arkan* (pillars of marriage); together constitute a valid marriage contract, while *shurut* on the other hand, refers to certain requirements which must be satisfied before the marriage can be regarded as having taken place. Thus, it is possible to have a (sound) marriage contract when all the essential requirements (pillars) are fulfilled, but such a marriage can never be perfected until the *shurut* (conditions) are satisfied.

You now want to know what are the pillars, essentials or requirements of marriage (*Nikah*) in Islam. Muslim Jurists disagree on the elements that constitute a valid marriage contract. According to Maliki School of law, the essentials or pillars of marriage are four. As pointed out by Khahil b. Is-haq, the author of *Mukhtasar* these are: ***al-Waliy*** (the marriage-guardian); ***al-Sadaq*** (the dowry); ***al-Muhall*** (the husband and the wife to be who are free from any legal impediment to live as married couple); and the ***as-Sighah*** (the acceptable formula of the offer and acceptance of marriage proposal). The Maliki Jurists do not consider ***Shuhud*** (witnesses) as a pillar but as a necessary condition (***Shart***) which must be satisfied for the validity of the marriage contract. The Shafi' and Hanabila Jurists consider the essentials (pillars) of marriage as ***as-Sighah*** (the formula for the offer and acceptance), ***al-Aqidayn*** (the contracting parties, i.e. the guardian of the wife and the guardian of the husband or his representative; ***al-Ma'qud Alayh*** (the wife); ***as-Sadaq*** (the dowry), and ***ash-shuhud*** (the witnesses). The Hanafi Jurists on the other hand are of the view that, essentials of marriage are only two; ***al-Ijab*** (the offer), and ***al-Qabul*** (the acceptance).

Now, let us focus our attention on the *Sighah* in relation to its meaning and conditions governing its validity. *As-Sighah* in the marriage contract refers to the acceptable manner of making the *al-Ijab* (the offer) and *al-Qabul* (the acceptance) of marriage contract. *Ijab* is the declaration by one of the parties of an intention to create the marriage contract and *Qabul* is the consent expressed by the other party signifying the acceptance of the offer and the agreement with it.

In Maliki School of law, the offer is always expressed by the guardian of the woman or his *wakil* (representative). Let us illustrate the two modes of making the offer by the woman or her guardian.

- (a) The guardian may say; *Zawwajtuka Ibnati* (I have married my daughter to you...) and the suitor or his representative may say: *Qabiltu Tazwijaha* (I have accepted her marriage). This offer is without any formal request.
- (b) The suitor or his representative may also start by asking that the offer be made, by saying; *zawwijni Ibnataka* (marry your daughter to me while the guardian of the lady on the other hand may say: *Zawwajtuha laka* (I have married her to you).

The *Sighah* (formula for the acceptance and the offer) can be expressed in any language provided it is understood by the two parties as well as showing the intention of marriage and agreement with it. It can also be expressed through sign and gesticulation in the case of deaf and dumb persons or where the parties involved do not understand the language of one another.

CONDITIONS GOVERNING THE VALIDITY OF MARRIAGE FORMULA (AS-SIGHAH):

1. The wordings to be used in expressing the offer and acceptance: All Muslim Jurists agree that, it is valid once the wordings expressing the offer denote “Marriage” such as *Zawwajtuha* or *Ankahtu Laka*. But they differ as to the validity of the offer when other terms are used. Imams Shafi’ and Ibn Hanbal (two of the four leading Imams) were of the view that the offer can never be valid unless the wordings of the expression of the proposals are derived from the term *al-ziwaj* or *an-Nikah* which means “marriage”. That is, the the word “marry” must be used to the offer. Maliki Jurist accepts other terms beside *al-Ziwaj* and *Nikah* proded the *Sadaq* is mentioned simultancously. For example: *wahbtu laka ibnati bi Sadaq kadha* (I have donated my daughter to you in consideration of so and so amount as *Sadaq*). The hanafi Jurists regard any expression used as valid except the terms that denote lending or pledge which are not as strong as to mean permanent and unconditional contract.

The Maliki, hanafi and Hanbali Jurists were of the view that *Qabul* (acceptance) can be expressed in any term provided such term indicates agreement and acceptance, such as *Qabiltu* (I have accepted); *Waafaqtu* (I have agreed); with the other Jurists saying, the term “*Ziwaj*” or *Nikah* (“marry”) must be employed in expressing the acceptance too.

2. In a situation where all the contracting parties are present at one place and are able to understand the language of one another, then the *Sighah* must be expressed verbally and not through any other means or else it becomes invalid. Where all the contracting parties are present but one or both of them, due to one reason or other, are not able to make verbal expression, they can make the formula through which their intention would be understood and ascertained in the presence of at least two competent witnesses.
Where one of the parties is not present at the place, then the *sighah* can be made through writing (correspondence), in which case the receiver had to call at last two witnesses and read the offer, then accept it in their presence.
3. The *Ijab* and *Qabul* must be in one and the same meeting place. For example, if the guardian says: “I have married my daughter to you and the meeting ends, then, at another meeting the husband said: I have accepted. The contract in this case is invalid.
4. The offer must be made again and the acceptance should correspond with and be relevant to the offer. For example, if the guardian or his proxy says: I have married my daughter Zaynab to you and the husband or his proxy says: I accept the marriage of your daughter Maryam, and then the contract is not made. However, the contract is invalid where the suitor agreed to pay higher than the amount offered to him by the guardian. Each of the contracting parties should understand the other party.
5. The contracting parties should be legally competent to make a valid contract of the marriage.
6. The *sighah* must be of immediate effect but not subjected to any condition of future.
7. The offer can be expressed in the present or past tense whereas the acceptance can only be expressed in the past tense.

ACTIVITY I

1. Define Marriage in Islam
2. Mention any three benefits of Marriage
3. Mention pillars of Marriage

THE POSITION OF *AL-WALIY* IN MARRIAGE CONTRACT AND ITS BASIS FROM THE QUR'AN AND *SUNNAH*

Guardianship is defined in law as the right to exercise power over another person. Muslim Jurists differ as to whether *al-waliy* (guardian) is a pillar necessary for the validity of the marriage contract or not. The Jurists of Maliki and Shafii Schools of laws are of the opinion that, there is no marriage without *al-waliyy*.

Iman Dawud, the leader of *Zahiriyyah* School of law made distinction between *Bikr* (a virgin) and *Thayyib* (a matron) saying that, *al-Waliy* is a necessary requirement in the former but not in the latter. The Prophet (SAW) was reported to have said: **“The marriage of any woman who contracts (her marriage) on her own, is void”**.

The Prophet repeated this statement three times and then said: **“But if the marriage has been consummated, then she is entitled to the dowry because of what the husband has enjoyed from her. (Ahmad, Abu Dawud, ibn Majah and al-Tirmidhi related it).”**

In another Hadith, the Prophet (SAW) was reported to have said: **“A woman can neither contract a marriage for another woman, nor a woman contract marriage for herself”**

The Hanafi and Hanbali Schools of law on the other hand, based their opinion on the following words of Allah: **“...There is no blame on you for what they (the women) do with themselves, provided it is reasonable..” (Q 2:240)**

The Jurists of Hanafi and Hanbali Schools of law extended the meaning of this verse to the extent of saying that, there is no the guardian if they allow women under their care to contract marriage for themselves provided it is reasonable and within the limits of the *Shari'ah*.

In the *hadith*, the Prophet (SAW) was reported to have said: **“A spinster is in a better position to decide the choice of husband than her guardian, while the consent the consent of the virgin girl is to be sought and her silence is her consent.”**

This *hadith* is the text upon which Imam Dawud al-Zahiri built his own opinion, saying a guardian in marriage is not a necessary requirement in case of *al-Thayyib* but only in the case of *Bikr*.

QUALIFICATION OF A WALIY

Muslim Jurists agree on the following qualifications of *al-Waliy*: *Islam*, *Maturity* and *Masculinity* but they differ on the issues of not being a *Slave*, *Adalah* (just and trust worthiness) not being *Safih*.

1. The guardian must be a Muslim hence the guardianship of a non- Muslim is not valid
2. The guardian must be an adult as the *wilayah* of a minor is not valid in marriage contract.
3. It is only the males who are qualified to act as *wali* in marriage, and as such the *wilayah* of women in *Nikah* is invalid.
4. *Huriyyah* (freedom); Jurists differ on whether this is a necessary condition for the validity of a guardian or not. Majority of the Jurists were of the view that slaves cannot act as a marriage guardian with the exception of Abu Hanifah who approves the guardianship of a slave.
5. Majority of the Jurists agree that the guardian must be upright and trustworthy but some few others approve the *wilayah* of a *Fasiq* (a man of unsound character).
6. Sanity: the insane is not allowed to act as a guardian. The Jurists differ on whether or not a *Safih* is qualified to act as a guardian. Some Jurists approve his *wilayah* while others do not.

DEFINITION OF SADAQ AND ITS BASIS FROM THE QUR'AN AND SUNNAH

The word *Sadaq* has been related as dowry, though the word “dowry” is commonly used in English for the property taken in exchange for the wife. In Islam however, the *Sadaq* is a prescribed gift given to the woman in a marriage contract. The term *Sadaq* is some times called *Mahr* or *Nihlah*. Marriage is invalid without dowry. The Qur’anic basis for giving the *Mahr* could be found in the Qur’an where Allah says:

And give to the women (whom you marry) their Mahr with good heart; but if they, of their own good pleasure, remit any part of it to you. Take it, and enjoy it without fear of any harm (as Allah has made it lawful. (Q 4:4)

... All others are lawful, provided you seek (them in marriage) with Mahr from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed, but after a Mahr is prescribed, you agree mutually (to give more,)there is no sin on you. Surely, Allah is Ever All-knowing, All-wise.... (Q 4:24)

The slaves women are also entitle to be given the dowry whenever they are being married, as indicated in the following verse:

“If any of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those whom your right hands possess; and Allah has full knowledge about your faith. You are one from another; wed them with the permission of their own folk (Auliyah, guidance or masters) and give them their Mahr, according to what is reasonable...” (Q 4:25)

The practice of the Prophet (SAW) indicates that *Sadaq* is a necessary requirement for the validity of the marriage contract. The Prophet (SAW) himself has *Sadaq* to his wives and instructed *Sahaba* to pay do the same for their wives.

All the Muslim Jurists agreed that *Sadaq* is among the conditions necessary for the validity of the marriage contract and it is not position to do away with it once consummation has taken place. The dowry could be paid in cash or through some things of cash-equivalent. It is lawful to pay *Sadaq* in any property that has value and which can lawfully be owned by a Muslim. Thus, it is not permissible for one to pay dowry in any property which is Haram for the Muslims to own such as alcoholic drinks. The dowry is the exclusive property of the wife-to-be; and neither the husband the parents nor anyone else has the right to use or spend it without her expressed consent. There is no fixed *Sadaq* to be paid in a marriage contract hence it is subject to negotiation between the husband, the wife and the guardian.

THE QUANTUM OF DOWRY

It has been agreed by all the Muslim Jurists that, *Sadaq* has no fixed maximum limit based on the Qur'anic injunctions that:

But if you intend to replace a wife by another and you have given one a Qintaar (great amount if Mahr) take not the least bit of it back; would you take it wrongly without a right and (with) a manifest sin?... (Q 4:20)

Umar (radiyallahu anhu) was reported to have prohibited people from paying more than four hundred (400) Darahim as dowry while he was on a pulpit delivering a sermon. later, a lady from the Quraysh family met Umar and said to him: have you not heard the saying of Allah" *wa ataytum ihdahunna Qintaran i.e you have given one a Qintaar (great amount if Mahr)...*" Umar declared: "Oh my Lord! Pardon me, all people are learned than Umar". Then, he went back to the pulpit saying: "I had previously prohibited you from paying more than four hundred Darahim as *Sadaq* but now whoever so wishes can pay any amount he wants".

On the other hand, Muslims Jurists have expressed different opinions with regards to the minimum limit of the dowry. Imam Shafi', Ahmad, Ishaq, and the Jurists of Al-madinah among the *Tabi'un* were of the view that *Sadaq* has no legal minimum. Thus, whatever is lawful be it monetary or money- equivalent, is lawful to be given as *Sadaq*. Another group of Jurists however advocate its minimum limit and they also differ within themselves as to the limit. Scholars who are famous with this opinion were Imam Malik and Abu Hanifah. Malik said "Its minimum limit is a quarter (1/4) of Dinar from gold, or three Darahim or the equivalent". Abu Hanifah said: "Its lowest limit is ten (10) Darahim". Ibn Sabramh fixed the lowest limit at five (5) Darahim while another Jurists raised the minimum dowry to fourty (40) Darahim.

PERMANENT PROHIBITIONS TO MARRIAGE

In Islam, a woman can only be lawful for sexual enjoyment on two grounds, either through *marriage ties* or *possession*. It is not every woman or man that can marry male or female Muslim. The couple can only be partners in marriage if there is no condition which legally prevents the two from becoming couple. Some of the conditions are *Permanent* while others are *Temporary*. O The *Permanent* prohibition prevents a person from marrying such a lady or man throughout his or her life. The prohibition is further classified into three:

Blood relations, marriage affinity, and Suckling. These prohibitions are contained in the following Qur'anic verses:

Forbidden to you (for marriage) are your mothers, daughters, your sisters, your father's sister, your mother's sister, your brother's daughter, your sister's daughter, (who gave you suck), your foster mothers who gave you suck, your foster milk suckling sisters, your wives mothers, your step daughters under your guardianship, born of your wives to whom you have gone in, but there is no sin on you if you have not gone in them (to marry there daughters), the wives of your sons who (spring) from your own loins, and two sisters in wedlock at one and the same time, except for what has already passed; verily, Allah is oft-forgiving, Most merciful. Also (forbidden are) women already married, except those whom your right hands possess...(Q 4:22-23).

The preceding verse contains the following addition: **“And marry not women whom your father married except what has already passed; indeed it is shameful and most hateful, and an evil way.” (Q 4:22)**

- (i) Prohibited spouses through blood ties are seven and they are as follows:
 1. *Al-Ummahat* – mothers, grand mothers from both sides how high so-ever.
 2. *Al-Banat*, the daughters, or grand daughters how low so-ever.
 3. *Al-Akhwat*, sisters either full, consanguine or uterine.
 4. *Al-Ammat*, the paternal aunts (father's) sisters grand fathers sisters how high so-ever (but from the fathers side alone).
 5. *Al-Khaalat*: the maternal aunts (mothers sisters, grand mother's sisters how high so-ever).
 6. *Banat al-Akh*: nieces (brother's daughters)
 7. *Banat al-Ukht*: nieces (sister's daughters)

It is to be noted that just as one's mother is not lawful to a man as wife so is one's son not lawful to one as a husband. The rules cover both male and female
- (ii) Prohibited through matrimonial relations or marriage affinity are four:
 1. The step mother either divorced or widowed. This also includes grad father's wives how high so-ever. The prohibition takes effect once the marriage contract has taken place whether it has been consummated or not.
 2. The step-daughter (daughters born of one's wives before or after marrying him). This also includes daughters of step-daughter and step- sons). The prohibition in this case can only take effect after consummation with the mother. And there is no difference whether the step daughters are living under the care of the husband to their mother or not.
 3. The mother in-law, that is the mother ones wife. This includes her grand mothers from both sides how high so-ever. The prohibition starts operating once the marriage has bee contracted hence consummation is not necessary condition needed for its effectiveness.
 4. The daughter in-law that is the wife of his son proceeding from his loin's i.e. real son's wife. This also includes the wife of his son's son and daughter's

son how low so-ever. What applies to a man as prohibition equally applies to the woman? Just as a step mother is unlawful to her step son, the step son too is unlawful as husband to his step mother.

ACTIVITY II

1. What is the legal provision of *Shari'ah* concerning a woman who gets married without the permission of her *Waliyy*?
2. What is the minimum amount of *Sadaq* according to Malikiyyah?
3. Islam forbade marrying certain women permanently; what is the rational wisdoms behind the prohibition.

SUMMARY

You learnt about Marriage in this unit, its definition, conditions and pillars. Some other related issues such as *Sigah*, minimum amount of *Sadaq* and position of *al-Waliyy* were discussed. The paper extended further to mention that are not lawful for person to marry.

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UNIT 8: IRREGULAR MARRIAGES AND DIVORCE

INTRODUCTION

This is a form of marriages are irregular. The unit begins the discussion with *Shighar*, where two guardians decide to exchange their daughters or wards with each other without giving *Sadaq* (dowry) to any of them. The Prophet (SAW) prohibited this form of marriage, when he said: "***There is no marriage of shighar in Islam***". (Muslim reported it). This type of marriage can take any of the following three condemned dimensions:

OBJECTIVE

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

1. Explain *Nikah al-Shighar* and *Muta*';
2. Explain the injunctions in relation to that;
3. Explain the issues of disagreement in marriages.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

i. NIKAH ASH-SHIGHAR:

- a. **Sarih- (Obvious):** This is the type of *shighar* where a person may say to another person: "marry me your daughter or sister on the condition that I will marry you my daughter or sister". In this case there is no mention of *Sadaq* on any. The legal verdict on this type of marriage is nullification wherever it is discovered, either before or after consummation even if they have got children. The wife is entitled to nothing if the marriage is nullified before consummation while she deserves *Sadaqu'Mithl* (dowry of equal status) if it is after consummation.
- b. **Wajih al-Shighar (Implied Shighar):** This is the type of marriage in which two people agreed to marry the daughters of each other, each one mentioning the *Sadaq* but without actually paying it. This form of marriage is to be nullified only before consummation in which case the women are entitled to nothing. It is to confirm if it has been consummated and the wife should be given more than the mentioned dowry (*Sadaq al-Musammah*) or the dowry of equal status, if it is higher.
- c. **Al-Murakkab:** This is the combination of *sarih* and *Waj*, in this case one of the guardian mentions the dowry while the other one does not; hence, the legal verdict of being a combination of *sarih* and *wajih*. The legal status of each of the marriages shall be determined by which one is *sarih* which should be annulled in all cases and which one is *wajh* and should be so treated.
Nikahi'sh-shighar is prohibited because one of the essentials of marriage (dowry) is completely neglected. However, the marriage which conducted without mentioning the dowry and there is no agreement to avoid it is

lawful. In that case, the wife should be given dowry of equal status, but where there is explicit agreement to drop the dowry, and then the marriage is to be nullified before consummation and confirmed if discovered after consummation, with the payment of *Sadaqul-Mithl* to the wife.

ii. **NIKAHU'L-MUT'AH (temporary marriage)**

It is a form of marriage contracted for a stipulated period whether short or long for fixed remuneration. It could be for a day, week or months. It was originally allowed in the early days of Islam, but later abolished. The temporary marriage by then was permitted only to the people on *ghazwah* (religious wars) because some of them expressed the desire to get themselves castrated in order to curb their passion. The Prophet (SAW) on the other hand did not approve their request, instead allowed them to marry women by giving them remuneration for certain period.

In the *Hadith* Abra al-juhani reported that, he participated in the battle of fath-Makkah together with the Prophet (SAW) in which he permitted them to have temporary marriage, but the Prophet (SAW) did not go out of Mecca until he prohibited it. In the narration of Ibn Majah, the Prophet (SAW) said: "***O people! I have certainly permitted you to have temporary marriage but listen; surely Allah has made it forbidden up to the end of this world***".

Umar b. al-Khattab also prohibited *Mut'ah* during his period and the Companions of the Prophet did not object it. All the four Schools of law regard this form of marriage as unlawful, based on the narrated Prophetic traditions and the Qur'anic injunction: where Allah (SWT) says: "**And those who guard their chastity; except from their wives or what their right hands possess, for then, they are blameless (concerning the women mentioned). But whoever seeks beyond that, then those are the transgressors.**" (Q 23:5-7) Muslim Jurists viewed *Mut'ah* as a form of illicit intercourse (*zinah*) in a disguised manner, which if allowed can certainly negate some of the objectives of marriage in Islam. However, some Shi'ite groups do not consider *Mut'ah* prohibited. The legal verdict on *Mut'ah* is that it should be abrogated before or after consummation even if they had children. If the marriage is nullified before consummation, the woman is entitled to nothing, while she deserves the mentioned *sadaq* or that of equal status, if it is after consummation, and the children, if any, are attributed to the husband. The couple should be punished by *Ta'azir* (cautioning) not by *Hadd* (stipulated punishment) even if they were aware of its prohibition. This is based on the fact that all the essential conditions of marriage are satisfied. What nullifies the marriage is the stipulation of the specific time for its termination.

If a marriage is rendered void by reason of any fault in the contract, such as marriage without a *Waliy*, or a marriage in which the guardian happens to be a minor, a woman or a slave; or in which the contract is made during the *Iddah* period or in a state of *Ihram* the such void marriage should be nullified even

after consummation. The woman should not be given anything if the marriage is nullified before consummation whereas she deserves the mentioned *Sadaq* or the dower paid to a woman of similar status as the case may be if it is after consummation.

iii. NIKAH al-TAHLIL:

This refers to a situation where a woman is divorced three times by her husband in which case she becomes prohibited to him until she marries another husband who in turn has to consummate the marriage before she becomes a widow. If somebody else deliberately married the triply divorced woman for the purpose of legitimizing her marriage to the former husband, that marriage is called marriage of *Tahlil* (legallisation). This form of marriage contracted with this type of intention is null and void, and it shall not create the desired legal bases for the woman to remarry her former

DISSOLUTION OF MARRIAGE: REGULATIONS GOVERNING DIVORCE

Dissolution of marriage is one of the inevitable that Islam takes care of; Islam makes provision for the two parties to separate when they feel that they could no longer accommodate each other. In this unit we are going to discuss the general regulations governing divorce. We will focus attention on the legality of divorce and the conditions to be fulfilled by the man who pronounces divorce and by the women on whom divorce is being pronounced. Similarly we shall examine the various procedures that the husband can adopt in order to affect divorce. Also we will consider the revocable and irrevocable divorces so as to see the provisions of law on each of them in relation to resumption of matrimonial life between the couples affected.

CONDITIONS GOVERNING THE VALIDITY OF TALAQ (DIVORCE)

Before *talaq* is considered valid, some conditions have to be met by both the wife and the husband. We shall examine these conditions separately so that you can identify each and relate them to the appropriate person. Let us start with the conditions of the person who can pronounce a valid *talaq*. That person must satisfy the following conditions:

(a) Sanity: A husband who pronounces a valid *talaq* must be sane.

This means that he should be in control of his senses. He

Should not be a mad man who acts without knowing implications of his actions. If you could remember, a mad man is among the three people mentioned by the Prophet, who could not be held liable for what ever they do; therefore, *talaq* pronounced by a mad man is null and void.

(b) Maturity: *Talaq* is accepted only from a responsible matured husband, a minor or a boy who has not attained the age of puberty can not pronounce a valid *Talaq*. Even if he does it, it is null and void and without effect. This is also among the three mentioned by the Prophet (SAW) who could not be liable for what they do.

(c) Freedom of

Choice: *Talaq* is only accepted from a husband who divorces his wife at his own volition. It is not valid from a husband who was forced by another person to divorce his wife. According to a *Hadith* of the prophet, a person forced to do some action is not liable under the *Shari'ah*.

Let us now turn to the wife and see on what conditions she could be divorced. In another way when can a divorce pronounced on a wife be valid? There are three conditions to be fulfilled before a woman can be divorced:

- (a) **Legal wife:**
The wife must be legally married to the husband before she could be divorced by him. This means that the woman is under his custody through a legal marriage contract. In that case a *Talaq* pronounced on her by the husband is valid.
- (b) **Revocable Iddah:**
Before a wife is divorced, there must remain bond of marriage. For example she should be such that is divorced either once or twice by the husband previously. This means that there remain one or two divorces. In that case the divorce is valid. However, in the case of a divorce made previously the fourth divorce pronouncement by the husband is null and void.
- (c) **Should not be in Iddah** as a result of dissolution of marriage by the court legally and the woman is in the state of *Istibra'*, such a divorce is of no effect. Dissolution of marriage by the court can be as a result of the husband changing his religion (*Ridda*) or on other legal ground.

Other instances in which divorce is null and void include:

- (a) A divorce pronounced on already dissolved marriage as a result of absence of *kafa'ah* or *Mahr al-mithli*. The dissolution has cut off all marital relationship; therefore there is no room for divorce in that case.
- (b) A divorce pronounced on a woman already divorced before marriage was consummated is null and of no effect because the first divorce pronounced had severed marital relationship between them and had made her *ajanabiyah*, a woman be cannot associate with. Therefore one can not divorce an *ajnaba* since he has no marital control over her.
- (c) A divorce pronounced on a lady to be one's wife is null and void and of no effect. For example if one says: "If I marry Bilkisu she stands divorced from me".

THE PROCEDURE OF EFFECTING TALAQ:

You are now aware of the conditions that govern divorce on both the husband and the wife and also when divorce is null and void. Let us now see how the divorce can be effected. We shall consider in this section, how the husband can convey the message of divorce to his wife and the divorce that have some conditions attached to it.

We shall start with the item mentioned above. That is whether conditions could be attached to divorce or not. Scholars divide divorce into two; these are:

- (1) *Unconditional divorce:*
This is the kind of divorce to which no condition is attached either at present or in future. It is to send away a wife unconditionally by pronouncing *Talaq* on her. For example if one says: "I divorce you" with the intention that becomes effective now at the very moment and time.
- (2) *Conditional divorce:*
This is to divorce a wife on conditions. For example if one says "you are divorced if I go prison". Therefore the moment he goes to prison *Talaq* becomes effective. However, there are conditions that must be fulfilled before this kind of divorce becomes valid. Firstly it should be on non existing condition that could likely

happen afterwards. Secondly the wife should be legally married to him when the conditions take place. When these three conditions exist conditional *Talaq* is valid.

We now turn to the ways through which the message of divorce could be communicated on the wife. There are various ways of telling a wife that she has been divorced by her husband. The following are the commonest:

(a) *Verbal Utterance:*

This is any divorce in which husband pronounced to his husband verbally that: "You are divorced". This can be in plain language or in metaphor that commonly used to denote divorce. An example is to use such terms like "you are forbidden to me". In such a situation, the intent of the husband is to be sought to validate or unvalidate the divorce to his wife.

(b) *Documentation:*

A husband can divorce his wife by writing material. It must however, convey full message containing his name of the wife and the *Talaq*

(c) *By Sign (Isharah):*

Divorce can be expressed by Sign. That is to show by sign that the bond of marriage that exists between the husband and the wife is being severed. However such a divorce can only be valid if the husband can neither write nor have access to someone who can write for him.

Messenger:

Message of divorce can be conveyed to the wife through a messenger who will tell her in plain language that she has been divorced by her husband. The messenger in this case represents the husband and conveys the *talaq* to her provided the former vindicates the letter.

ACTIVITY I

1. What is *Nikah al-Shigar*?
2. Mention any three conditions governing the validity of divorce
3. What is the status of a woman whose husband became a non-Muslim?

AL-KHUL': Legal Status and Procedure

The term *khul'* is derived from the root of *khal'a*, meaning to remove something. Removing a gown from one's neck can be called *khal'a*; technically, it means that a woman removes the bondage of marriage that is between her and her husband. In other words, it means that woman to free herself from being in the matrimonial responsibility of her husband. This explains why this form of divorce is called *khul'*.

Khul' has a legal status from the *Sunnah* of the Prophet (SAW). Ibn Abbas reported in a *hadith* that a woman went to the Prophet SAW and informed him that she disliked staying with her husband not because of any manner in him or on account of any religious shortcoming, but because of his ugliness. The Prophet asked her if she could return his (husband) orchard to him. When she replied in the affirmative, the Prophet ordered the husband to take back his orchard and divorce her once. You can now see the legal point upon which Jurist said that *khal* is allowed by the *Shari'ah*. Let us now turn and see the components of *khul'*.

(a) **Actual Sadaq**

A husband can and is free to ask for full *Sadaq* that he gave to the wife at the time of their marriage for example if he gave her N=20,000.00 at the time of their married her, he is allowed to ask for the same amount as *Iwad* (compensation).

(b) **Amount above the Sadaq:**

He is also free to ask for something below the actual *Sadaq* he gave to the wife. For example he can ask for N=30,000.00 as *Iwad*; that is short of N=5,000.00

(c) **Amount above the Sadaq:**

He is also free to ask for *Iwad* any amount of money above what he gave as *Sadaq*. He can for example ask for N=30,000.00 as *Iwad*. That is according to Maliki School of law even *Garar* can be used as *Iwad* for *khul'*. For example a husband can claim a not yet born calf in the womb of a cow as *Iwad* for *khul*. In all these cases, you should note that whatever a husband demands for, must be affordable to the wife.

Lastly we can say that *iddah* of *khul'* is one purity only, because it is to establish whether there is pregnancy or not. This is because the essence by the wife. *Khul* (divorce) had come into force, and the husband had lost the power of returning his wife to his matrimonial care. This is unlike the other revocable divorce where he can, within the period of *iddah*, have his wife back. Three periods in that case have been prescribed to allow for reconciliation unlike in *khul*.

ZIHAR; Its Legal Status and Explanation For It

Zihar was derived from the word *Zihar* which means back. During the *Jahiliyyah* period an Arab would say to his wife: “you are to me as the back of my mother”; this was technically called *Zihar*. Immediately these words were pronounced divorce took place.

When Islam came it made this form of divorce a forbidden one made re-union with the wife by the husband unlawful until after he expiates. Jurists relied on a verse and a *hadith* in forbidding it. The elaborations are contained in following verses of the noble Qur'an:

Those among you who make their wives unlawful to them by Zihar, they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allah is Oft-Pardoning Oft-Forgiving. And those who make unlawful to them their wives by Zihar and wish to free themselves from what they uttered, then (the penalty on that case is) the freeing of a slave before they touch each other. That is an admonition to you. Allah is Well-Acquainted with what you do.

And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he, who is unable to do so, should feed sixty Miskin (needy ones). That is an order that you may have perfect faith in Allah and His Messenger. These are limits set by Allah. And for the disbelievers, is a painful torment.

(Q 58:2-4)

Accordingly therefore and based on the *hadith* in which the Prophet (SAW) ordered Aus bin Samit to expiate for likening his wife's back to that of his mother, Muslim Jurists have concluded the penalty for such a practice to be in order of priority thus:

- (a) **Manumission of slave girl:** he shall set free a believing slave girl. If he can not afford that, he falls on the second option.
- (b) **Fasting for two consecutive month, without break:** If he can not he has then fallen on the last option.
- (c) **Feeding sixty needy ones:**

There are conditions to be fulfilled by the husband and wife before *Zihar* divorce becomes valid and effective. They should both be sane and not mad people and they should be Muslims. They should also be matured and legally married. When these conditions are fulfilled, *Zihar* pronounced by the husband is valid and becomes effective. Even if the husband says that he means *Talaq* by the words of *Zihar* that he pronounced, it will not be accepted. Similarly *Talaq* pronounced by him cannot be termed as *Zihar* except if he mentions that he means *Zihar* by the *Talaq*.

Until the expiation is done in any of the three ways, conjugal relations with the wife cannot be resumed and the wife stands divorced. In the interim, the wife has the right to maintenance and can ask the husband for it.

LI'AN: Conditions and Consequences

The term *Li'ani* derived from *la'ana* because the couples curse each other in order to establish their innocence. This is based on a verse of Qur'an and also a *hadith* of the Prophet; according to al-Qur'an:

And for those who accused their wives, but have no witness except themselves, let the testimony of one of them be four testimonies (i.e testifies four times) by Allah that he is one of those who speak the truth. And the fifth (testimony should be) the invoking of the Curse of Allah on him if he be of those who tell a lie (against her). But she shall avert the punishment (of stunning to death) from her, if she bears witness four times by Allah, that he (her husband) is telling a lie; and the fifth (testimony) should be that the Wrath of Allah be upon her if he speaks the truth. (Q 24:6-9)

Husband who accuses his wife of adultery while the wife denies it and the husband refuses to withdraw his accusations, Allah prescribed *Li'an* for them. In this situation the accusation should either be for *zina* after seeing her with someone and he (husband) could not provide four witness or that he denies a pregnancy she carries or that she delivers less than six months from the time he contacted her.

There are three conditions to be fulfilled before the ***Imprecation (li'an)*** takes place; these are:

- (a) There must be a *Hakim* who will conduct the *Li'an*. On no condition should the couple conduct it themselves. The *Hakim* would remind them of the evil nature of their crime. He will say "Any woman who brings to the community someone who is not party of them is nothing to Allah and Allah will not make her enter paradise. Any

man that disown his child whereas him in front of the past and the last generations (on the Day of Judgment).

- (b) The couple must all be sane people who understand the implication of *Li'an*. That is, they should not be people who are unmindful of what they do.
- (c) They should be mature people who are responsible for their actions because minors are not regarded as responsible people.

After these conditions are met, *Li'an* commences. The husband starts by bearing witness four times with an oath that he tells the truth. In the fifth oath he invokes the curse of Allah on himself if he be of those who tell a lie. The woman will then bear witness four times with an oath by Allah that her husband tells lies against her. She concludes with the fifth by invoking the wrath of Allah on herself if her husband is telling the truth.

It could be possible that either the husband or the wife may decline to bear witness and swear an oath. In this situation, the husband who refuses to bear witness and swear an oath will be considered as having slandered his wife. Therefore he will be liable to eighty (80) lashes/strokes as punishment for the crime of slander. As for the woman who refuses to bear witness and swear an oath she is liable to *Hadd of Zina* which is stoning to death.

Immediately after the *Imprecation*, the couple will be separated. They would never remarry. A child ceases to be taken care of by the husband; he can however inherit the mother and the mother can inherit him.

SUMMARY

This unit discussed irregular Marriage and regulation governing divorce and its conditions. It also discussed *al-Khul'*, *Zihar* and their legal provisions. The definition, conditions and legal consequences of *Li'an* were well-treated.

ACTIVITY II

1. Define *al-Khul'*
2. What is the legal status of *Zihar*?
3. Briefly explain the legal procedure of *Li'an* as contained in Qur'an

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UNIT 9: IDDAH AND SCIENCE OF INHERITANCE

INTRODUCTION

This unit discusses *iddah*; the term is derived from *adad* which means to count. It is called *Iddah* because a woman counts days and periods of purity in the course of observing her *Iddah*. Again *Iddah* means the waiting period itself, it existed during the *Jahiliyyah* period. When Islam came, it became an aspect of Islamic system of marriage. The unit also discusses inheritance.

OBJECTIVES

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

1. Discuss *iddah* requirements;
2. Differentiate different kinds of *Iddah*;
3. Explain *istibra'* requirement.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

IDDAH: Legal Status and Classification

Allahu (SWT) says in the glorious Qur'an: **“And divorced women shall wait (as regards to their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the last Day.” (Q 2:228)**

The Prophet was reported saying to Fatimah bint Qays; **“Observe Iddah in the house of Umm al-Maktum”.**

These two precepts made observation of *Iddah* by a divorced woman an obligation.

The wisdom behind observing *Iddah* by a divorced woman is explained as follows:

- a. To ascertain whether the divorced woman is pregnant or not before marrying another person in order to guard against ascribing a child to a wrong father, thus guarding against intermixture of *Ansab*.
- b. To give opportunity to the couple to reconcile if they so wish.
- c. To show the importance of marriage to the effect that it comes into force with the coming together of men who witnessed its contract and a long waiting period after its break down. This makes it unique.
- d. To show that marriage is intended to last long. Therefore whenever something threatens its continuation, the waiting period reminds the couple of the past intention.

DIFFERENT KINDS OF IDDAH

There are four types of *iddah*; these are:

- a. *Iddah* observed by a menstruating woman which is three monthly periods.
- b. *Iddah* of a woman who has passed the age of menstruation is three months.
- c. *Iddah* of a woman who is pregnant is until she delivers she carries.

- d. *Iddah* of a woman whose husband dies is four month,, ten days in the case of a no-pregnant woman.

The last items under (d) above will be treated separately in unit five. We shall now take the first three and analyse them.

a. ***Iddah* by a woman who observes menses**

A woman who observes menses has three *Quru'* as her waiting period. We have already mentioned a verse of the Qur'an to that effect. She counts three monthly periods from the time she was divorced. At the end of the third monthly period, if no pregnancy is discovered, she is deemed to have finished her *Iddah* period.

b. ***Iddah* by a woman who does not observe menses**

If a woman ceases to menstruate, her *Iddah* period is three months. The same thing is applicable to a young girl who has not reached the age of maturity. She observes three months as her *Iddah*. Also a woman who does not menstruate despite maturity would observe three months as her *Iddah*. This is based on the verse of the Qur'an which says: ***Such of you women as have passed the age of monthly course for them the prescribed period, if you any doubts, is three months, and for those who have no courses (it is the same).. (Q 65:4)***

c. ***Iddah* by a pregnant woman**

If a woman is pregnant, her *iddah* period lasts until delivery of what she carries. This has support in the following verse of the Qur'an:

“... For those who carry (life within their wombs), their period is until they deliver their burdens“ (Q 65:4)

Therefore when a woman delivers, she has completes her *Iddah* period, However, if a woman carries twins, her *Iddah* does not cease with the delivery of the first twin.

It will cease when the second twin is delivered. It does not matter if the burden carried by the woman arrives dead or alive. A pregnant woman observing *Istibra* has the same waiting period with a divorced pregnant woman. That is her period ceases with the delivery of what she carries. We shall discuss the case of a pregnant woman observing *Iddah* period for the death of her husband in the next unit.

A woman who is *Mustahada* (having continuous flow of blood as a result of sickness) would count her montly periods if she knows when she sees her menses. Her *Iddah* ceases at the end of menses of the third monthly period. As for the old woman who ceases to see menses, counting of three months is enough for her to determine her *Iddah*. Similarly a woman divorced by her sick husband on the verge of death can inherit him during and after the *iddah* according to Malik.

When a woman is observing *Iddah* by counting of months as a result of her being a minor or she has pass the age of menses, then menses comes to her she should change from counting months to observing monthly periods. This is so because counting by months is only applicable in the absence of menses. Therefore, the flow of menses nullifies counting by month. Similarly a woman who stars *Iddah* and later discovered herself to be pregnant, must abandon *Iddah* by monthly period and observe that of delivery by a pregnant woman.

MAINTENANCE FOR A WOMAN DURING *IDDAAH* (*NAFAQAH*)

When a husband divorces his/wife, *Shari'ah* recommends that he should not send her out of her matrimonial home. Similarly, the wife has been urged by *shari'ah* to remain in her matrimonial home and observe her *Iddah* after being divorced by her husband, Even if she has been divorced while she was away from the house, still *shari'ah* requires her to go back to the house and observe her *Idda* period there. Jurists based their decisions on the following verse of the Qur'an

On Prophet:

when you divorce women, divorce them at their prescribed periods, and fear Allah your Lord, and turn them not out of their houses, nor shall they (themselves) leave except in case they are guilty of some open lewdness, those are limits set by Allah; and any one who transgresses the limits of Allah, does verily wrong his (own) soul :...
(Q 65:1)

A woman observing *Iddah* can go out in the day time for some of her pressing needs. That means she can go out for only her necessary needs when there is no one to accomplish it for her. However, she is to remain in her house in the night time. The reason why she is allowed in the day time is because it is time. The reason why she is allowed in the day time is because it is time for acquisition of necessities of like and accomplishment of domestic needs. As for the night, it is regarded as time when evil people commit evils.

In all the cases mentioned above, it relates to a woman whose divorce is revocable. Such a woman should stay in her house. In addition, the husband is to maintain her throughout the period of her *Iddah*.

It is therefore recommended by *shari'ah* that a woman shall observe her *Iddah* in her matrimonial home. This in itself has many advantages. Her presence in the house may one day attract the attention of the husband to reconcile with her. But if she goes to her house, this opportunity may not be exploited because of her being far away from the husband.

It is expedient to point that both parties will be convinced beyond any reasonable doubt about the possible existence of a possible pregnancy since the wife cannot be said to have made any association during her waiting period.

Muslims should remember that both husband and wife have rights over another after a revocable divorce. The wife is entitled to maintenance from the husband as well as accommodation for the duration of her period of *Iddah*. These rights are given to her by the *Shari'ah*. Therefore a husband cannot deny her these rights. As for the husband he holds the right of recalling her before the expiration of revocable divorce. He can at any time within the period return his wife to his matrimonial custody. Neither the wife nor her parents can deny him that right.

IDDAH OF AL-MUTAWAFFI ANHA ZAUJUHA: ITS LEGAL STATUS AND DURATION

Iddah al-Wafat mean that waiting period to be observed by a woman after death of her husband or after a *Qadi* has passed a judgement of divorce between a wife and a missing husband. This *Iddah* has sanctions from al-Qur'an and *Sunnah*.

Allah (SWT) says in the glorious Qur'an as follows:

And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four month and ten (days), then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e they can marry). And Allah is Well-Acquainted with what you do. (Q 2:234)

There are also instances in which the Prophet (SAW), indicated that the duration of *Iddah al-Wafat* is four months and ten days. One of such instances was when *Sabai'atu al-Aslamiyyah* informed the Prophet (SAW) that, her husband died and left her with pregnancy and has now delivered; and wants to get married. Should she observe four months and ten days as her *Iddah*? The Prophet (SAW) told her to marry since the *Iddah* of a pregnant woman comes to an end with her delivery. The point you should note here is that the Prophet affirmed the four months and ten days as the duration for *Iddah al-Wafat* except for the pregnant

AL-ISTIBRA

In Islam, a person can only have the right to some enjoyments with a woman on two grounds either as his legal wife through a valid marriage contract or what one's right hand possesses; that is his slave woman. One of the objectives of marriage beside satisfaction of conjugal needs is procreation, and though this children can be attributed to their parents; hence, the need to provide a criterion for an objective scrutiny so that children could rightly be attributed to their parents to avoid illegal penetration of children from one family to another. The criterion set for this task is the observance of *Iddah* or *Istibra'*; by woman after divorce, or death of husband, or change of ownership e.t.c. Its main function is to ascertain whether a particular lady is pregnant or not before the new husband or master has any carnal contract with her.

All the Jurists agree that, the *Istibra'*, or the conditions the law demands to be fulfilled in order to ascertain whether a given adult woman with whom a man had sexual relations or who was exposed to conditions which made sexual relations with a man a possibility is pregnant or not is three menstrual cycles. But if a man is in possession of a slave woman, and she menstruated while in his custody, it will not be necessary for her to observe the conditions imposed by the law for *Istibra'* when another man subsequently purchases her for himself, as long as she has been free to go from time to time.

The *Istibra'in* respect of a young girl, upon being sold, if old enough to have relations with a man shall be three months; and a woman who has reached the menopause shall wait for three months. But the whom a man cannot have relations with is under no obligation to observe the *Istibra'*

If a man purchases a pregnant (slave) woman carrying the pregnancy of some one else or he becomes her master through other means besides sales, then he should not have any conjugal relations with her in any way, until she delivers. This is based on the tradition of the Prophet (SAW) where he said: "Do not have sexual relations with a pregnant (slave) lady until she delivers, so also with a non-pregnant (slave) lady until she had one menstrual period". (Abu Dawud and Hakim reported it).

The law of *Istibra'* explained above is also applicable to a free born lady who had conjugal relations with any man other than her husband. If such a woman happens to be among those who menstruate, then her *Istibra'* period is three menstrual cycles. But if she is not among those who menstruate either because of young or old age, the *Istibra'* she is expected to observe is three months only; whereas if she is pregnant until she delivers. This is in line with the Prophetic tradition in which the Prophet says: "***whoever believes in Allah and the last Day should not have any carnal affair with a woman who is pregnant for someone else***". In another *Hadith* he (SAW) said: "***Do not have sexual intercourse with a woman who is pregnant for someone else***".

ACTIVITY I

1. Define the concept of *Iddah*
2. Mention two different women observing *Idda*
3. What is the legal provision of *Shari'ah* concerning a female lady who was impregnated by someone else?

SCIENCE OF INHERITANCE (MIRATH)

Inheritance (*Mirath*) in Islam is obligatory based on the following injunctions:

There is a share for men and share for women from what is left by parents and those nearest related, whether the property be small or large; a legal share (Q 4:7) "***Allah commands you as regards your children's children: to the male, a portion equal to that of the females...***" (Q 4:11)

The Prophet (SAW) is reported to have said: "**Give due portion to those who were entitled to; what remains should be given to male-person (i.e. deceased agnate)**" (Muttafaqun Alayhi)

GROUNDS FOR INHERITANCE

One cannot inherit another unless if he is related to the deceased-person through one of the following grounds:

1. Blood relationship, Allah Almighty says in the Glorious Qur'an: "***And to everyone, we appointed heirs of that (property) left by parents and relatives...***" (Q 4:33).
2. Marriage, Allah Almighty says also: "***In that which your wives leave, your share is a half if they have no child; but if they leave child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts...***" (Q 4:12)
3. *Wala'* (Clientage); Person who freed a slave of his, that gives him right to inherit his property if the freed-slave does not have anyone to inherit him. The Prophet is

reported to have said: “**al-Wala’ is to he who set (a slave) free.**” (al-Bukhari and Muslim)

BARS TO INHERITANCE

There are things that prevent an entitled person from inheritance; these include:

1. **Al-Kufr**: Muslim cannot inherit non-Muslim and vice-versa; the Prophet (SAW) said: “**Muslim does not inherit non-Muslim, nor does non-Muslim inherit Muslim.**” (al-Bukhari and Muslim)
2. **Al-Qatl (Homicide)**: If one kills his relative intentionally, that act prevents him from inheriting the killed-person.
3. **Walad al-Zinah**: Person whose parents when he was born, were not married to each other cannot inherit his biological father.

PILLARS AND CONDITIONS OF INHERITANCE

Pillars of Inheritance are those things without which the inheritance cannot exist; these are: Deceased person, Heir and Estate.

Conditions on the other hand, are those things that must be fulfilled before inheritance can take place. These are: Freedom from any impediments to inheritance; the death of the deceased; and survival of the heir after the death of the deceased.

INHERITORS FROM THE MALES AND FEMALES

- Inheritors from the males are as follows: Husband; *Al-Mu’utiqu* (Person who set his slave free); Relatives, they are: Father; Grandfather in the absence of father; Son; Son’s Son how low so-ever; Brother; Brother’s Son; Brother of the same mother; Uncle; then finally, Uncle’s Son.
- Inheritors from females are seven: Wife; *al-Mu’utiqah*; Relatives, they are: Mother, Grandmother, Daughter and Sister.

SHARES AND SHARERS

Al-Furud (shares) is of six divisions:

1. *Al-Nisf* (Half i.e. $\frac{1}{2}$): This class comprises five personalities; they are: Husband, Daughter, Son’s Daughter in the absence of Daughter, Full Sister, Consanguine Sister if there is nobody to exclude her.
2. *Ar-Rub’u* (Quarter i.e. $\frac{1}{4}$): This class comprises only two people; they are: Husband when his deceased wife left male or female child; then Wife if the husband left neither male nor female child.
3. *Al-Thumunu* (One eighth i.e. $\frac{1}{8}$): This is the share of wife or wives if they are many, when the husband left male or female child.
4. *Al-Sulusani* (Two third i.e. $\frac{2}{3}$): this class comprises only four personalities; they are: Two or more Daughters in the absence of Son, Two or more Son’s Daughters, Two or more full Sisters and Two or more Sisters of the same father (Consanguine Sisters).
5. *Al-Sulus* (One third i.e. $\frac{1}{3}$): This comprises Mother without anybody to exclude like male or female child, two or more Uterine children in the absence of father, Grandfather or child whether male or female.

6. *Al-Suds* (one sixth 1/6): This comprises seven people: Mother, Grandmother in the absence of Mother, Father, Grand father in the absence of father, uterine children, Son's Daughter inheriting in the presence of one Daughter and Consanguine Sister in the presence of full Sisters.

AL-TA'ASIB (AGNATE HEIRS)

Al-Asib is anyone who inherits all the property of the deceased if there are no sharers; and which also in their presence, is entitled to the remaining property. These include: Son, Son, Father, Grandfather etc.

SIMPLE ILLUSTRATION OF INHERITANCE

If a person died leaving his father, wife, daughter and son; the property will be divided into 24. One sixth for the Father which is four, one eight for the wife which is three; and then the remaining property is given to the deceased children, based on the rule: To the male a portion equal to that of two females.

ACTIVITY II

1. What are the grounds for inheritance?
2. List down the pillars of inheritance
3. Who are the sharers belonging to half share?
4. Define *al-Asib*

SUMMARY

This unit discussed *Iddah*, its legal status, classifications as well as the maintenance for woman during *Iddah*. Legal provision of the *Shari'ah* concerning *al-Istibra'* has been treated. The unit also discussed inheritance and its position in Islam.

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UNIT 10: CONSOLIDATION

INTRODUCTION

Islamic law which is also called the Islamic *shari'ah*, contains in it precept concerning *Iman*, *Ibadat*, family law, contract and others. Module one discussed the aspect of *Iman*, module two discussed the sources of law which is Qur'an and *Hadith*; and finally, we are in the consolidation of Module four which will be reminding you the aspect of Islamic law concerning *Zakah* and *Hajj* of *Ibadat*, family law and morality.

OBJECTIVES

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

1. Explain the *Shari'ah* requirement of *Zakah* and *Hajj*;
2. Explain the *Shari'ah* requirement of family matters;
3. Explain the *Shari'ah* guidance concerning morality.

HOW TO STUDY THIS UNIT

1. Learn all the Arabic terminologies
2. Understand the relationship between every unit and the other
3. Do all the activities and assignments

ISLAMIC LAW

Before the advent of Islam, there were many bad customs and traditions practiced by Arabs; but when Islam came, it gradually phased out such bad immoralities. Islam is the religion that covers all aspect of life both major and minor ones. The basic components of Islamic *shari'ah* are the belief system, worship and transactions; and the sources through which these laws are derived are Qur'an, *Sunnah*, *Ijma'* and *Qiyas*. These sources are all recognized by four *Sunni* schools of laws.

ACTIVITY I

1. Mention the main sources of Islamic law
2. What is *Qiyas*?
3. Mention two aspects of Islamic law

ZAKAH

Zakah is defined as a portion of a person's wealth given to the poor people. The bases of *zakah* are both in the Qur'an and *Hadith*. The Qur'an points it as a duty of the Prophet (SAW) to take their (believers) wealth charity (meaning *Zakah*)......' the Prophet was reported to have said: The religion of Islam is built on five pillars, testifying that there is no deity worthy of being worshipped except Allah, and Muhammad is the messenger of Allah, keeping up prayer, paying *Zakah*... The properties on which *Zakah* is payable are wealth and riches, farm produce, livestock, mineral, treasure and bank notes. There is *nisab* for each and they should be in one's possession for twelve lunar month before *zakah* is paid. There are eight beneficiaries of *Zakah* as mentioned in the Qur'an, *surah Taubah*, verse 60. There are certain items which are non-taxable for certain reasons which include quick perishing, lack of *Nisab*, kept for adornment or domestic use and so on. *Zakah al-Fitr* is

Sunnah wajibah, it is paid on *Eid al-Fitr* day; a *mudd al-Nabiyy* for for each dependant in the house. Only the poor and the needy benefit from it and there is no specific *nisab* before it is given.

ACTIVITY II

1. Mention items of the *Zakah*
2. Mention the *Nisab* of Gold and Silver
3. Mention any two beneficiaries of *Zakah*

SAWM (FASTING)

Sawm (Fasting) is the abstinence from eating, drinking and sexual intercourse from dawn to sunset.

HAJJ

In this last unit a summary of the whole model is provided. *Hajj* and *Umrah* have been discussed in detail. Their definitions and bases were given supported with Qur'anic verses and *Hadith* of the Prophet (SAW). The rules governing their observance, the procedures to be followed that is the stages a pilgrim follows to discharge this rite is also summarised.

The regulations governing the permissible and prohibited acts given at various points is for the purpose of saving the pilgrim from entirely losing his *Hajj* which has taken much time, money and energy. Islam teaches moderation and warns against extravagance and wastage.

ASSINGMENT

When a brother and a sister are sharing an estate, what do you give every one of them?

SUMMARY

The basic components of Islamic *Shari'ah* are *Tawhid*, *Ibadah* and *Mu'amalat*; the laws are being derived from Qur'an, *Sunnaha* and *Ijma'*. *Zakah* is the portion of person's wealth given to the poor and needy people. The bases of *zakah* are both in the Qur'an and *Hadith*. The items on which *Zakah* due are payable are domestic animals, precious metals and farm-produce. Fasting is enjoined by both Qur'an and *Hadith*; it is the abstention from food, drinking and sexual relationship from Dawn to Sunset. *Sawm* of Ramadan is one of the pillars of Islam. *Hajj* is another pillar of Islam which means visitation of the sacred house of Allah. Marriage is a contract which permits the two spouses to benefit from each other; its rules must be fulfilled. Inheritance in Islam is obligatory as contained in *Kitab* and *Sunnah*; legal bases of inheritance are metioned by the Qur'an and *Hadith*.

ANSWERS TO ACTIVITIES

MODULE 1: UNIT 1

ACTIVITY I

1. *Tawhid al-Rububiyya* is to believe in the Deeds of Allah as Unique and different from the deeds of other beings
2. *Tawhid al-Uluhiyyah* can be defined as rendering any kind of worship to Allah (SWT) alone without associating Him with any of His slaves. While *Sifat* on the other hand, can be defined as describing Allah with *Sifat* He describes Himself or as described with by the Prophet.
3. The following are five *Sifat* of Allah: Living, Hearing, Seeing, Talking and knowing

ACTIVITY II

1. Mankind stands in need of Prophet (SAW), the Prophet provide the needed guidance and answers to the very fundamental issues related to purpose of life.
2. Believing in the Prophets of Allah means believing in their message, holding them in high rank regard and obeying them in all what they ordered.
3. People always show negative attitude to Prophets, for most of them deviate from righteousness, they even try their possible best to demonstrate against the message with enmity and hatred.

UNIT 2: ACTIVITY I

1. They need to believe in the revealed Scriptures of Allah because it is one of the six articles of *Iman*.
2. The three attributes that are peculiar to Angels are: Angels are inherently obedient servants who are trustworthy and sincere; they are bodiless as such they do not eat or drink; they are genderless.
3. It is necessary for Muslim to believe that Angels are genderless because through that he abides by the teaching of the Qur'an which attacked the Pagans who called Angels as Females. Similarly, Allah denied the false claim that Angels are daughters of Allah. On the other hand, he safeguards his *Iman*, since, according to the *Ulama'*, to call the Angels as females is unbleif and call them as males is a sin.

ACTIVITY II

1. They unbelievers argue that it is impossible to raise a dead body which has become dust and bones while Qur'an draws their attention to the fact that, He who created them is able to re create them.
2. *Qadr* means the law for nature by Allah; in other word, it is the actualization of the Power of Allah on the happenings in the universe, and that whatever He ordained must come to pass.
3. *Sahaba* regarded *al-Qadr* as preordainment of Allah that is means one cannot escape from the Divine destiny of Allah nor can he deviate from the law of Allah. Whatever Allah (SWT) wanted its occurrence must come to pass.

UNIT 3

ACTIVITY I

1. *Taharah* can be defined as it is an act of removing or wiping-off *Najasah* through the use of pure water or sand, in a manner prescribed by the *shari'ah*.
2. The significance of *Taharah* in Islam lies on the fact that it is the source of Allah's pleasure, for Allah loves those who kept themselves pure and clean. Secondly, *Taharah* is considered a key to prayers.
3. Water in its original form without being tempered with or diluted with some foreign substance is considered as not only pure (*Tahir*) but also *Tahir* (purifying). Under this category fall various types of natural water such as rain water, sea/river water, and well water. However, if otherwise, the water loses its form by changing color, taste or odor and could not ordinarily be recognized as water only, then it is considered as *Tahir* (pure) only but not *Tahir* (purifying).

ACTIVITY II

1. Before commencing your *Ghusl* (ritual bath) you must have prepared your purifying water and secluded yourself in the bathroom. Islamic moral teachings demand that one must not expose his nakedness to anyone with the exception of husband and wife. We also consider that, you must have observed all the etiquettes before entering the bathroom and you are now ready to begin your *Ghusl*. If you are just waking up from sleep, you must not dip your hands into the bucket until you have washed them. You are free to take bath from a container or from a shower or even a river or pool. In all cases, you begin by washing your hands three times. You then wash your private area to remove any impurities that might be there. Your next step will be to perform ablution, (*wudhu'*) exactly in the same manner you usually do when you intend to pray. In the process, of this *wudhu'*, you are absolutely free to wash your limbs, either once each or twice or thrice, what is important is that water should touch everywhere, but please, do not exceed three times deliberately. Your next step is to take three handfuls of water and pour on your head. You will be combing the head with your fingers to ensure that water has reached the roots of your hairs. A woman does not necessarily have to unweave her hair.
2. The bleeding of *Nifas* and *Haidh* differ in terms of its minimum period from woman to woman.
3. ***Madhiy*** is a discharge that usually precedes expressions or feelings of sexual desire.

UNIT 4

ACTIVITY I

1. Ablution is a condition for *salah* (prayer) and therefore without it, *salah* is null and void; sound Ablution wipes away sins.
2. The natural discharges that invalidate *al-Wudu'* are: Urine, bad gas and excreter.
3. When performing ablution you are expected to keep your kettle or any water container by your right hand side if it is opened. Recite the *Tasmiyah* by saying "*Bismillah*" with the intention of performing ablution in your heart. Wash your hands to the wrist three times by pouring little quantity of water each time. You can dip your right hand into the water if you are using an open container. Rinse your mouth

three times by gargling the water in the mouth. Inhale the water lightly into your nostril, then exhale it three times. The inhaling and exhaling are done three times. After inhaling and exhaling lightly, you should now wash your face three times beginning from the forehead to the end of the chin and from one side of the ear to the other. You should not forget to comb your beard by running the fingers into them. You should wash your hands three times from the finger-tips to the elbow beginning with the right hand. It is necessary to comb your fingers by inserting other fingers into them. Rub water on your head only once, beginning from the edge of the forehead down to the end of the head and then, return the hands in the same process by rubbing from back to the beginning of the edge of the forehead. Similarly, you should rub with your wet fingers the outer and inner parts of the two ears and use the thumbs in rubbing the outer parts of the ear. Lastly you should wash the two feet from the toe to the ankle, beginning with the right then the left leg. Insert your fingers into them and rub them properly.

ACTIVITY II

1. *Tayammum* is a dry or sand ablution in the absence of water, when one is sick, in a journey or any other reasonable reason that can be accepted by *shar'*.
2. The significance of *Tayammum* is to remove difficulty from a person.
3. Two things that vitiate *Tayammum* are availability of water and recovery from the sickness.

UNIT 5

ACTIVITY I

1. Four significance of Prayer:
 - Soul is made to be in constant communication with its Creator
 - Prayer distinguishes Muslim from non-Muslim
 - Prayer purifies the heart of the believer
 - It is a means of leveling all differences of Rank, color etc.
2. *Al-Mukhatari* is a period of prayer within which it falls due on Muslims commit a sin.
3. *Al-Daruri* means the time of concession. Prayer must not be delayed to this time, but if one constrained not to offer the prayer at the *Mukhtari* time, he can offer it now without incurring any sin. If one however delayed deliberately without any reason, then he is sinful.

ACTIVITY II

1. Four non-obligatory prayers are:
 - *Raka'ata al-Fajr*
 - *Al-Tarawih*
 - *Tahiyyat al-Masjid*
 - *Qiyam al-Layl*
2. *Salah* because of Sun or Moon Eclipse
3. Two *Raka'at*

UNIT 6

ACTIVITY I

1. To be able to correct mistakes
2. It is not acceptable to Allah
3. *Takbirat al-Ihram*, recitation of *fatiha* and standing for it

ACTIVITY II

1. Four emphatic *Sunnah* are: recitation besides *al-Fatiha*; loud recitation where it is required loudly; Silent recitation where it is required silently; two or more *Takbirat* beside the *takbira Al-Ihram*.
2. *Salah al-Jama'ah* is *Sunnah*, and it is twenty five or twenty seven times better.
3. Two people

UNIT 7: CONSOLIDATION

ACTIVITY I

1. They do neither eat nor disobeying Allah (SWT)
2. *Shirk al-Akbar* is worshipping deity other than Allah
3. To guide people into the straight path, the teachings of Islam

ACTIVITY II

1. Pure water is any water that is in its original form without being tempered with or diluted with some foreign substance.
2. Sickness and scarcity of water

ACTIVITY III

1. It is one of the ways through which person gets closed to Allah; It distinguishes Muslim from non-Muslim.
2. Talking and laughing
3. Two

ASSIGNMENT

1. For guidance and providing answer to the significance of life in this World
2. Islam call for worshipping Allah without associating Him with anyone, whereas Christianity claim the son ship of Jesus; Islam teaches that anybody is born pure without sin, hence original sin of Christianity is not Islamic. Christianity believe in divinity of Jesus.

MODULE 2: UNIT 1

ACTIVITY I

1. The Prophet receives the revelation of Qur'an together with its recitation, after which he teaches His *Sahaba*.
2. They were transmitting what they learned from the Prophet to later generations.
3. *Asim* and *Hafs*.

UNIT 2

ACTIVITY I

1. To exercise a pause after *Isti'adhah* and combine *Basmalah* with the first verse of the *surah*.
2. In the name of Allah the Most Gracious the Merciful.

ACTIVITY II

Izhar, Idgham, Ikhfa' and Iqlab

UNIT 3

ACTIVITY I

1. Night of *Qadr* (majesty)

ACTIVITY II

1. The *surah* teaches that Muslim not to backbite against somebody in his absence; it frightened those people who gathered wealth, forgetting his death.
2. The use of pen is emphasized for record keeping and preservation of Knowledge.

UNIT 4

ACTIVITY I

1. Child whose father died
2. The Prophet

ACTIVITIES II

1. Blessings of Allah to the Prophet
2. King Abraha planned to destroy Ka'aba; he was eventually killed by miraculous birds sent by Allah.

UNIT 5

ACTIVITY I

1. *Surat al-Nasr* teaches that victory always come from Allah through the help of Allah, it also show the significant victory gained by Muslims in conquering Makkah.
2. Importance of *Tasbih* and *Istigfar* is that it invites reward, Mercy and forgiveness of Allah.

ACTIVITY II

1. Seeking refuge means seeking protection of Allah from evils.

2. The main lesson of *surat al-Ikhlās* is *Tawhīd* i.e. Oneness and Uniqueness of Allah.

UNIT 6

ACTIVITY

1. *Suratul Luqman* teaches is very important, for it teaches one to be religiously and morally sound.
2. The moral teachings include *Taqwa*, obedient to parents, enjoining what is good, forbidding what is bad, humbleness etc.

UNIT 7

ACTIVITY I

1. *Sunnah* is what was reported from the Prophet of sayings, deeds, and his approval.
2. The difference between the two is that: *Sunnah* is what the Prophet actually did while *hadith* is the medium through which the same *Sunnah* is reported.
3. It is another revelation besides Qur'an; it interprets the glorious Qur'an.

ACTIVITY II

1. The Prophet used to encourage his *Sahaba* to share what they heard from him to those who were absent. He says: **He who is present here should deliver it (what he heard from the Prophet) to him who is absent.**
2. *Hadith* was not officially recorded during the lifetime of the Prophet; however this does not mean there is no recordings which are not officially.

UNIT 8

ACTIVITY I

1. The scholars of *hadith* have distinguished three forms of *hadith* based on their origins as *Marfu'*, *Mawquf* and *Maqtu'*.
2. Chain of transmission; confirmation of the reports; and Criticism.

ACTIVITY II

1. *Shadh* report is any report where the reporter contradicts more reliable than him.
2. The reporter of *Hasan Hadith* possesses good memory but not as sharp as the reporters of *Sahih*.
3. Because it is another form of wahy besides Qur'an, also because, Allah said that there have been excellent examples in the Prophet, for Muslims to follow.
4. The definitions are as follows:
 - *Matn* is which is the actual saying action or silent approval of the Prophet (SAW).
 - *Sanad* is the chain of transmitters of *hadiths*

- *Mutawatir*: This is any *hadith* which has been transmitted through the first three generations of Muslims by such large number of transmitters as cannot be reasonably expected to agree on falsehood.
- *Mash'hur*: This is a *hadith* originally transmitted in the first generations by three or two reporters; and later on, transmitted on their authority by a large number of transmitters in next generations.

UNIT 9

ACTIVITY I

1. It teaches that intention of man is the basis of all his actions, and that we should always do everything for the sake of Allah.
2. The importance of intention cannot be emphasized, because Allah does not accept one's deeds except what was done for His sake.
3. He came so that *Sahaba* may take lessons from what he asked.

ACTIVITY II

1. It is important because, it states the fundamentals on which Islam was built.
2. Abdullah b Umar b al-Khattab.

UNIT 10

ACTIVITY I

1. Through Angel Jibril
2. Ability to recite Qur'an accurately
3. *Ahkam nun al-Sakinah* or *Izhar* or Similar items.

ACTIVITY II

1. *Qaul, Amal, Taqrir* of the Prophet
2. Chain of transmission

ASSINGMENT

1. Zayd b Thabit under Abubakar al-Siddiq

MODULE 3: UNIT 1

ACTIVITY I

1. Arab in their *Jahiliyya* practiced many religions, including Judaism and Christianity. However, their major religion is worshipping Idols.
2. Bohaira
3. Hira cave
4. Al-Amin

ACTIVITY II

1. He proclaimed the message of Islam in order to execute what he was ordered by Allah. However, Quraysh faced his callings with enmity and hatred.
2. It happened in the eleventh year of Prophetic mission

3. This is because, it shows the serious commitment of the Muslim to their faith; they were ready to surrender their lives and properties to safeguard the interests of the Islamic religion.

ASSINGMENT

1. The Prophet after wrote a treaty as a bond of political relation between Muslims among themselves, also Muslims and *Ahl al-Kitab*; the Jews of Qainuqa', Nadir and Quraizah. Muslim by that established a state under political control of the Prophet.
2. It provided climate of peace and enough time for the propagation of Islam. Another advantage is that Khalid b Walid, Amr b al-As and Uthman b Talha accepted Islam within that period. Then finally, the conquest of Makkah was as a result of the treaty.
3. It happened 8th year after *Hijra*.

UNIT 2

ACTIVITY I

1. Abubakar was very decent person, Although Abubakar was born in the *jahiliyyah* period, yet he never worshiped any idol. He accepted Islam at very early stage.
2. The encounter reaffirm to people that Islam is still strong despite the Prophet's death.
3. The Muslims got courage by his conversion.

ACTIVITY II

1. Some of the achievement include:
 - Standadization of the Qur'an.
 - Rendering social services to people
2. He accepted the caliphate in order to protect the interest of Islam.

ASSINGMENT

1. The outcome of the assassination of Uthman
2. He demanded Ali to deal with the Murderers of Uthman which was not possible at that time.

UNIT 3

ACTIVITY I

1. Oral traditions and customs provide the teaching of the religion.
2. The significant effect is that, Islam changed the life of Africans from animalistic way of life to decent and honorable life.

3. *Da'awa* activity and commercial

ACTIVITY II

1. Innovation, tradition and social vices injustice
2. Islamic government was established
3. The scholars gave necessary guidance and good counseling to the rulers the ruled on how to promote Islam in Kanern-Borno.

UNIT 4

ACTIVITY I

1. *Dhulima, Hudiya, Ju'ila, Khuliqa* and *Dhukira*

ACTIVITY II

1. The second, third and fifth sentence
2. The two sentences were made up of two meaningful words

UNIT 5

ACTIVITY I

1. Islamic Education is a system which transmits the revealed and acquired knowledge to the younger generation of Muslims in order to prepare them for life and enable them to discharge their duties as the vicegerents of Allah on this earth.
2. The aims are:
 - To inculcate in child consciousness of Allah (SWT)
 - To provide sound Islamic basis for rational and reflective understanding of the world around him.
 - To enable the child to know how to worship Allah in the manner He has prescribed

ACTIVITY II

1. Inadequate facilities; Lack of parental guidance; Lack of interest by the children.
2. Continuous support and promotional policies.

UNIT 6

ACTIVITY I

1. Curriculum is what is taught in the school including the time table subjects and all those aspects of life and experiences that has influence on the life of the children.

2. Objective is what teacher hopes to achieve or accomplish.
3. The importance of lesson plan are:
 - A well prepared lesson plan gives the teacher a sense of direction when he enters the classroom.
 - A well prepared lesson plan gives the teacher a sense of direction when he enters the classroom.
 - Lesson plan helps the teacher to know when and where to start and where to stop.

ACTIVITY II

1. Classroom management is an attempt by the teacher to create a conducive atmosphere for learning in the classroom.
2. By preparing well before he enters into the classroom; skills and being role model.

UNIT 7

ACTIVITY I

1. I understand that human beings differ naturally, and that no human beings are completely alike.
2. By providing equal benefits to people and allow them to go at their own rate.

ACTIVITY II

1. Stimulus or an event which increases the probability of the response it follows from occurring again.
2. Punishment is a deliberate step taken by the teacher in which he makes a child suffers for his disobedience to laid down rules and regulations.
3. For incitement and reinforcement
4. In order to take a corrective measure

UNIT 8

ACTIVITY I

1. It happened in the year 6AH
2. Khalid b Walid and Amr b al-As

ACTIVITY II

1. Traditional religions
2. Shaikh Uthman b Fodio

ASSINGMENT

1. False
2. Class control

MODULE 4: UNIT 1

ACTIVITY I

1. *Taqwa, ibadat and Mu'amalat.*
2. They bases are:
 - *“Take alms (i.e Zakah) of their wealth in order to purify and make them grow”. (Q 9: 103)*
 - *“O you who believe Spend of the good thing” which you have earned, and (the good things) which We bring forth from the earth for you.” (Q 2:267)*
3. The importance of *Zakah* include: Eradication of poverty; also reduced or wiped away hatred and enmity between rich and poor.
4. Compulsory

ACTIVITY II

1. Farm-Produce; *Zakah* of money; *Zakah* of Animal.
2. *Nisab* means legal amount of *Zakah*
3. 20 Dinars

UNIT 2

ACTIVITY I

1. 5 *wusqs*
2. Once it is harvested

ACTIVITY II

1. The *Nisab* is 5 camels_and that of cows is 30; while_40 in the case of sheep or goats.
2. No, *Zakah* is not applied to animals which normally live in water such as fish, crab, and other aquatic (sea) animals; so also wild animals such as lions and elephants.
3. Poor people, *Jabi* and those in Debt.

UNIT 3

ACTIVITY I

1. It is due on all capable Muslims.

2. *Zakatul-Fitr* is to be paid between the sunset of the night before of the (*Eid al-Fitr*) festival at the end of the month of Ramadan and the time of observing the special festival prayer for the end of Ramadan fast

ACTIVITY II

1. The concept of *Sawm* is the abstaining as an act of worship, from food, drink or sexual relationship from Dawn to Sunset.
2. Intention, Abstention and Duration.

UNIT 4

ACTIVITY I

1. *Hajj* means to set out for the Ka'abah, the sacred House of Allah in Makkah with the intention of fulfilling the rites of the pilgrimage as bid down by the *Shari'ah*.
2. When he is able, that means if he can afford the expenses.
3. Islam, maturity, freedom and Ability.

ACTIVITY II

1. *Ifrad, Qiran* and *Tamattu'*
2. Bath before assuming *Ihram*

UNIT 5

ACTIVITY I

1. *Ihram, Miqat, Tawaf, Sa'ayi* and *Arafah*.
2. Wuquf bi Arafah means observing a passage of time at another plateau kind of hill called *Arafah*, which is one of the pillars of *Hajj*.

ACTIVITY II

1. Copulating with one's wife and missing one of the pillars of *Hajj*
2. Committing sin, dispute and sexual relationship.

UNIT 6

ACTIVITY I

1. No
2. The area of differences are:
 - The main difference between the two is that while *Hajj* is obligatory *Umrah* is not.
 - In *Umrah* there is no standing at the Arafat and also no sacrificial offer is made.
 - Another difference between the two is that *Hajj* is observed at a particular time of the year while the latter can be performed at any time of the year; although the best period is in the month of Ramadan and in particular during the last ten days of Ramadan.

ACTIVITY II

1. No
2. It is performed when decides to leave the city of al-Makkah

UNIT 7

ACTIVITY I

1. Marriage can be defined as a contract which permits the two spouses to benefit from each other.
2. The benefits are:
 - Marriage keeps people away from *Zinah*
 - It preserves people from immorality
 - It is the most decent way of generating
3. *Al-Waliyy*, two people to witness, *Sigha* (offer and acceptance) and *Sadaq*.

ACTIVITY II

1. The marriage is null and void
2. $\frac{1}{4}$ Dinar
3. This is because, it is at variance with norms and values; it is evil, shameful and disgusted to see a person having sexual relationship with his mother or sister.

UNIT 8

ACTIVITY I

1. *Shigar* is any marriage which two guardians decide to exchange their daughters or wards with each other, without giving *Sadaq* (dowry) to any of them.
2. Sanity, Freedom of choice and maturity.
3. The marriage has become invalid.

ACTIVITY II

1. *Al-Khul'* means that a woman removes the bondage of marriage that is between her and her husband.
2. The wife became unlawful to husband unless if he freed a slave before they can touch each other. The second option in the absence of the first one is fasting two successive months; if he was unable then he should feed sixty needy people.
3. The husband who accused their wives without introducing witness except themselves must testify four times by Allah that he is telling the truth; and conclude the fifth with invoking of the curse of Allah if he is not telling the truth. The wife on the other hand, will also testify four times with Allah that he is telling a lie, and conclude the fifth that may wrath of Allah be upon her if the husband speaks the truth.

UNIT 9

ACTIVITY I

1. *Iddah* can be defined as waiting period of the woman who departed from her husband (either by divorce or death), after which she can get married to another person.
2. *Iddah* of Divorced and *Iddah* of woman and widow
3. Until she delivered.

ACTIVITY II

1. Blood relationship, Marriage and *Wala'*
2. Deceased person, Heir and Estate.
3. The class comprises five personalities; they are: Husband, Daughter, Son's Daughter in the absence of Daughter, Full Sister, and Consanguine Sister if there is nobody to exclude her.
4. *Al-Asib* is anyone who inherits all the property of the deceased if there are no sharers; and which also in their presence, is entitled to the remaining property

UNIT 10

ACTIVITY I

1. Al-Qur'an and *Hadith*
2. Analogical deductions
3. *Iman*, Family and law

ACTIVITY II

1. They are:
 - Gold, and Silver
 - Farm products
 - Domestic animals
 - commercial product
2. Twenty gold peaces or 200 silver coins
3. *Al-Miskin*, *al-Faqir*

ASSINGMENT

1. Sister takes one; brother takes two all from three shares.