

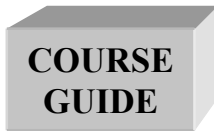


NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF ARTS AND SOCIAL SCIENCES

COURSE CODE: ISL330

**COURSE TITLE: ADVANCED STUDY OF ŞAWM -
HAJJ**



**Course Code/Title : ISL330 ADVANCED STUDY OF ŞAWM -
HAJJ**

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INTRODUCTION

Welcome. ISL330: Advanced Study of *Ṣawm and Hajj* is a two-unit course available in the second semester at the 100 level of the Bachelor of Arts in Islamic Studies degree programme. The course is designed to serve as foundation course to the intellectual discussion of the concept of worship in Islam particularly with regards to *Ṣawm and Hajj* (fasting and pilgrimage). It will also assist you in observing your fast and performing hajj which are two important pillars of the Islamic religion.

What You Will Learn In This Course

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

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

Course Aims

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

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

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

Course Objectives

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

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

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

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

Working through this Course

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

Course Materials

Major components of the course materials are:

1. Course Guide
2. Study Units
3. Textbooks
4. Assignments

Study Modules and Units

The breakdown of the four modules is as follows:-

Module 1

- Unit 1. Fasting Across Religions and Culture
 - 2. Fasting in Islam
 - 3. The Rules of Fasting In Islam
 - 4. The Beginning and the End Of *Ramaḍān*

Module 2

- Unit 1: Exemption from and Spoiling of Fasting
- Unit 2: Voluntry and Unlawful Fasts in Islam
- Unit 3: The Benefits of Fasting

Module 3

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

Module 4

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

Module 5

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

Module 6

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

References and Other Sources

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

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

American Trust Publication.

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

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

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

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- Doi, A.Rahman I.(1983), *The Cardinal Principle of Islam (according to the Maliki system)*, Zaria: Hudahuda Publishing Company.
- Lemu Aishat B. (2001). *Islamic Studies for Senior Secondary Schools*, Mina: Nigeria, Islamic Education Trust.
- Maulānā Muhammad ‘Ali (1973). *The Religion of Islam*, Lahore: Ripon Printing Press Ltd.
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- Quadri Y.A. & Oloyede I.O. (1990). *Al-'Izziyyah for the English Audience*, Ijebu-Ode - Nigeria: Shebiotimo Publications.
- Sambo, Bashir M. and Higab Mohammad (1986). *Islamic Religious Knowledge for West African School Certificate bk. 2*, Lagos: Islamic Publication Bureau.

Assignments and Assessment

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

Tutor - Marked Assignments (TMAs)

Every unit contains at least one or two assignments. You will work through four of them and submit for assessment on line. The four Tutor – Marked

Assignments will be presented to you at four different intervals. The best three of the assignments will constitute 30% of your final grade.

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

Final Examination and Grading

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

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

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

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

- What is fasting in different Religions and Culture?
- What are the spiritual, physical and social benefits of fasting?
- What are factors which determine the beginning and end of Ramadan?
- What are the Rules of Fasting in Islam?
- What spoil fasting in Islam?
- Who are the people exempted from Ramadan fast?

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

- What is *Hajj* ?
- What distinguishes *Hajj* from 'Umrah?
- What are the conditions governing obligation of *Hajj*?
- What are the types of *Hajj*?
- What are the rites of Hajj ?
- What are the socio-economic and spiritual benefits of *Hajj*?
- Illustrate the things forbidden to a person in the state of *Ihrām*.
- Explain the rules for perpetrators of the prohibitions of the state of *Ihrām*.
- Assess modern management of Hajj in Nigeria and Saudi Arabia

Of course, these questions are not exhaustive as *Ṣalāt* and *Hajj* as a branch of Islamic studies is an interesting one.

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



**MAIN
COURSE**

Module 1

- Unit 1. Fasting Across Religions and Culture
- 2. Fasting in Islam
- 3. The Rules of Fasting In Islam
- 4. The Beginning and the End Of *Ramaḍān*

Module 2

- Unit 1: Exemption from and Spoiling of Fasting
- Unit 2: Voluntry and Unlawful Fasts in Islam
- Unit 3: The Benefits of Fasting

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- Unit 1: *Hajj* (Pilgrimage in Islam)
- Unit 2: Distinction between *Hajj* and ‘*Umrah*
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Module 4

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

Module 5

- Unit 1: The Significance of *Hajj* Performance
- Unit 2: The Socio-Economic Benefits of *Hajj*
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Module 6

- Unit 1: The Modern Management of *Hajj* in Nigeria
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Module 1

Unit 1. Fasting Across Religions and Culture

- 2. Fasting in Islam
- 3. The Rules of Fasting in Islam
- 4. The Beginning and the End of *Ramaḍān*

UNIT 1: FASTING ACROSS RELIGIONS AND CULTURE

1.0 Introduction

2.0 Objectives

3.0 Main Body

- 3.1 Fasting in Hinduism
- 3.2 Fasting in Bhudism, Zoroastrianism and Jainism
- 3.3 Fasting in Judaism and Christianity
- 3.4 Fasting in Some Cultures, Medical and Political Fasting

4.0 Conclusion

5.0 Summary

6.0 Tutor Marked Assignment

7.0 References/Further Reading

1.0 INTRODUCTION

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

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

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

Q 2: 183

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

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

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

Christianity, Buddhism, Egyptian culture etc. Therefore an attempt is made in this unit to discuss fasting briefly in some of these religions and cultures.

2.0 OBJECTIVES

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

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

3.0 MAIN BODY

3.1. Fasting In Hinduism

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

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

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

Self Assessment Exercise

When, why and how do the Hindus fast?

3.2. Fasting in Buddhism, Zoroastrianism and Jainism

In Buddhism

Buddhism which was established by Gautam Buddha (563 B.C.) is another old religion of the world. In Buddhism, fasting is recognized as one of the methods for practicing self control. All the main branches of Buddhism practice some periods of fasting, usually on full-moon days and other holidays. Depending on the Buddhist tradition, fasting usually means abstaining from solid food with some liquids permitted. It is regarded as a method of purification by some and a means of freeing the mind by others. Some Tibetan Buddhist monks fast to aid yogic feats, like generating inner heat.

In Zoroastrianism

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

In Jainism

Jainism is based in India established since the 6th century B. C. It is one of the ancient Indian religious traditions that still exist.

There are many types of fasting in Jainism. Among the Janis, a single fast lasts for many weeks. In one type of their fasts a person doing it must not eat or drink anything until sunrise of the next day. In another type a Janis should not eat at all but may drink boiled water. In Jainism, there are eight days fasting, one month fasting and voluntary death by fasting i.e. a person continue fasting till he dies as a result of pangs of hunger and thirst. This is embarked upon when a Janis believes that he has achieved the purpose of his life. He will abandon desires in order to purify the body

Self Assessment Exercise

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

3.3. Fasting in Judaism and Christianity

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

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

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

Yom Kippur, the day of Atonement is the best known fast day. The Jewish calendar has six other fast days as well, including Tisha B'Av, the day on which the destruction of the Jewish temple took place. On Yom Kippur, eating and drinking are forbidden for a 25-hour period, from sundown to sundown. On the other fast days eating and drinking are forbidden only from sunrise to sun down

Fasting in Christianity is a rite of purification. It was usual for communicants to prepare themselves with fasting before communicating to god. In fact to this

day Roman Catholic considers it unlawful to partake of receiving the Eucharist after food or drink. That is why the lent fast was regarded as a purifying preparation for the holy table. It is also part of the customs for Christians to fast before baptism.

Although he (Christ) himself fasted for 40 days before the beginning of his ministry, and probably as a devout Jew, kept the one fast day of atonement fast that was obligatory at the time. He left no regulations for fasting. He gave the principles and left his church to make rules for carrying them out.

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

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

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

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

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

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

Among the Eastern Orthodox there are several fast periods, including lent, apostles' fast, Nativity fast etc etc, and several one-day fasts. Every Wednesday and Friday is considered a fast day, except those that fall during designated fast free weeks.

Meat, dairy products and eggs are prohibited on some fast days and allowed on others.

With the Protestants fasting is at the discretion of individuals, churches, organizations, or communities. Though some people abstain from food or drink entirely others drink only water or juice, eat only certain foods, skip certain meals, or abstain from temptations edible or not. Campaign of prayer, fasting and vigils may be undertaken for spiritual improvement or to advance a political or social-justice agenda.

Self Assessment Exercise.

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

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

In the ancient Egyptian cultures fasting was present. But it was compulsory for only common people. It is the culture of Najadis of Malabar that the relations of a dead person must fast from the time of the death until the funeral is over. The practice of three days fasts is also noted in the culture of the Bogos of Eastern Africa. The close relatives of a dead person must perform a long and painful fast. Dahomey people must also fast during mourning. The Brazilian Paresis must stay at the grave of dead person without taking any food i.e. they fast for six days there.

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

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

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

3.5. Medical and Political Fasting

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

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

Self Assessment Exercise

Discuss fasting in some world cultures.

What is the pagans attitude to fasting?

Say what you know about medical and political fasting.

4.0 CONCLUSION

Hinduism, Buddhism, Judaism and Christianity and virtually all religions in the world prescribe fasting for its adherent. The mode and reason for fasting are similar in some of the religions while they differ in others. In some of the

religions, total abstinence from all kinds of food, drinks etc are prescribed while in others a fasting person needs only to abstain partially from some foods

and drinks. Fasting at times is done for medical reason and hunger strike which is a kind of fasting is sometimes undertaken for political or other demands.

5.0. SUMMARY

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

6.0 TUTOR MARKED ASSIGNMENT (TMA)

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

7.0 REFERENCES / FURTHER READINGS

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UNIT 2: FASTING IN ISLAM

1.0 Introduction

2.0 Objectives

3.0 Main body

3.1 Significance of Fasting in Islam

3.2 Kinds of fasting

3.3 The obligatory fasting

a) The *Ramadān* fast

b) The fasting of atonement

c) The fasting of vowing

4.0 Conclusion

5.0 Summary

6.0 Tutor Marked Assignment

7.0 References / Further Reading

1.0 INTRODUCTION

Having discussed fasting in other religions in the previous unit, an attempt is made in this unit to discuss fasting in Islam which is divided into two: the obligatory or compulsory and the supererogatory or voluntary. The obligatory and compulsory consists of three kinds. It is important for you to know them; and they are hereby presented to you in the following paragraphs.

2.0 OBJECTIVES

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

- Account for the derivation of the term *Sawm* and give its literary meaning
- Define *Sawm* which is fasting in Islam.
- Recognize the importance of fasting in Islam
- Assimilate the three types of compulsory fasting in Islam
- Give the relevant *Qur'ān* verses and *Hadīth* relating to fasting.

3.0 MAIN BODY

3.1 Significance of Fasting in Islam

The *Qurānic* words for Fasting are *Ṣawm* or *Ṣiyām* which both have many meanings some of which are: to keep back, to refrain from doing something, to refrain from eating, drinking, talking, walking, going into wives etc.

As an Islamic ritual terminology, fasting signifies total abstinence from all kinds of food (without an exception), all kinds of drinks (without an exception) and sexual intercourse, foul talks, lying etc from dawn to dusk. It is the fourth pillar of Islam and the third method by which a Muslim devotes to God.

Fasting is primarily a spiritual discipline. It brings nearer to God because it is due to the consciousness of Him that food, drink and other pleasures of life are given up. Like other devotional acts in Islam, fasting puts faith to test. There is no worldly power to compel the devotee to fast. Eating and drinking can be in secrecy but these are not done because of faith in God who has prescribed fasting.

Fasting is a means to attain salvation:-the act of saving from sin and its consequence. Prophet Muhammad says whoever fasts during the month of *Ramādān*, having faith in God and taking an account of all his deeds will have his sins forgiven. If one commits sins, and feels ashamed of himself he can fast to atone for his sins and at the same time resolve not to go back to the sins.

Fasting is important in the sense that it can suppress evil in man and improve the tendency to do good always. According to the above definition, fasting is not only to refrain from food and drinks but also to do away from all vices.

Fasting in Islam is so important that, in an *Hadīth* Qudsi Allah says "Fasting is Mine and it is Me who will reward it". This means it is only for the sake of Allah that fasting is done and Allah alone who can vouchsafe who really fasts; because a person who is not fasting can come out and declare that he is fasting whereas he may not be fasting. Nobody can know except Allah.

Self Assessment Exercise

Discuss the significance of fasting in Islam.

3.3 KINDS OF FASTING IN ISLAM

There are two main kinds of fasting in Islam

- The Obligatory, compulsory fasting (*Fardu*)
- The Suprerogatory,voluntary fasting (*Tatawwu*)

3.3.1. THE COMPULSORY FASTING

The compulsory fasting is of three types.

- The *Ramādān* fast
- The fasting of atonement (*Kafarah*)
- The fasting of vowing (*Nadhr*)

The *Ramādān* fast.

Ramādān is the name of the ninth month in the Islamic lunar calendar. It was in the month that Allah gave to humanity the joyful tidings of a new dawn which are to liberate man and bring him out of his predicaments. Able Muslims should fast throughout the whole of the month every year, abstaining from eating, drinking, sexual intercourse, foul talk etc from dawn to dusk. In Islam, *Ramādān* is a very unique occasion. Allah ordained every Muslim who is hale and hearty to fast in the month.

An intimate association is between fasting and the *Qur'ān*. It is the intimacy that made the prophet to increase the recitation of the Holy Book and his good deeds during the month. He also encouraged the Muslims to increase their reading of the Glorious Book and their good deeds during the month.

It is compulsory for able Muslims to fast the month because it is in it that the *Qur'ān* was revealed to the prophet. The *Qur'ān* says: 2: 184-185

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

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

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

Self Assessment Exercise

Analyse Q.2:84-85.

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

The Fasting of Atonement. (*kafārah*)

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

If one breaks one's fast for a day one has to feed 60 poor or destitute Muslims at the rate of one *Muddu`n-Nabiyy* (about 708 grams of food stuffs like rice, beans, barley wheat etc) per indigent person.

The second option is to free a slave for each day that is broken or that he failed to fast.

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

These atonements are for the breaking of *Ramadān* fast only.

In addition to *kafārah*, a Muslim who is to perform any of the *kafārah* must also do *qadā* i.e. he has to refund the fast he broke or failed to fast for each day.

Abu Hurayrah transmits: We were sitting with the Messenger of Allah (PBOH) when a companion arrived and said: Oh *Messenger* of Allah (PBOH) I am ruined. The Messenger of Allah (PBOH) enquired: what is the matter? He said I had sexual intercourse with my wife in the state of fasting.

The *Messenger* of Allah (PBOH) asked. Can you free a slave? He said:

No. the Messenger of Allah (PBOH) then asked: can you fast

continuously for two months? The person said: No. the Messenger of Allah (PBOH) again questioned. Can you feed sixty needy persons? He said: No. the Messenger of Allah (PBOH) stated: you may sit down. The Messenger of Allah (PBOH) was silent for some time. We were all sitting in the condition

when an "*araq*" of dates was brought for the Messenger of Allah (PBOH) *araq* means a big container. The Messenger of Allah (PBOH) enquired. Where is the questioner of the precept? He said. I am present. The *Messenger* of Allah (PBOH) stated. Take these dates and distribute them by way of charity. . The person then asked: Oh Messenger of Allah (PBOH) should I give these dates in charity to people who are more needy than myself? By Allah there is no house in the entire Madinah poorer than my house. The Messenger of Allah (PBOH) laughed so much so that his teeth were visible. The *Messenger* of Allah (PBOH) stated: Give these dates to the members of your household.

(Bukhar and Muslim)

***Nadhr* (The fast of Vowing)**

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

Self Assessment Exercise

Discuss fasting of *kafārah* and *Nadhr*

4. CONCLUSION

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

5.0 SUMMARY

Ramaḍān is the main fasting month in Islam chosen among others because it was in it that the *Qur'ān* was revealed as the last and most authentic Scripture for the guidance of humanity. It is compulsory for all adult Muslims to fast throughout the month. The *kafārah* (Attonemnt) and *nadhr* (vowing) are two other compulsory fasts to be observed to atone certain defaults during *Ramaḍān* fast or to fulfill vows or pledges.

6. TUTOR-MARKED ASSIGNMENT

1. Discuss the three compulsory fasts in Islam.
2. Define fasting in relation to *Qur'ān*

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UNIT 3 THE PREREQUISITES AND MERITORIOUS ACTS OF FASTING IN ISLAM

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main body
 - 3.1 The pre-requisites of fasting in Islam
 - 3.2 Meritorious acts of fasting
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References / Further Reading.

1.0 INTRODUCTION

Fasting in Islam has some rules and pre-requisites for its validity; as it also has some meritorious acts which a fasting person must observe or perform. If the rules are not observed the rewards may be denied. In this unit, the rules governing the fasting devotion will be well explained with quotations from the *Qur'ān* and *Hadīth*. This will help you to know the dos and don'ts of fasting.

2.0 OBJECTIVES

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

- State the pre-requisite for the validity of fasting particularly, the *Ramādān* fast
- Explain meritorious acts expected of a fasting person.
- Cite relevant quotations from the *Qur'ān* to support both the pre-requisites and the meritorious acts .

3.0 MAIN BODY

3.1 THE PRE-REQUISITES OF FASTING IN ISLAM

(i) Puberty.

Fasting is for those that have reached the age of maturity. Encourage can only be given to children to practice fasting it is not compulsory that they should fast.

(ii) Ability / Capability

The rule of fasting is that he who wants to fast must be able to do so i.e. he must not suffer from a serious ailment which fasting can aggravate. He must be able to bear the pangs of hunger and thirst; a serious; ulcer patient is exempted from fasting.

(iii) Islam

Fasting in the month of *Ramādān* is not for non-Muslims. Islam is a pre requisite to fasting in this month i.e. the fasting person must be a Muslim who has firm faith in the oneness of Allah.

(iv) From dawn till sunset

Another rule of fasting is that it should be from dawn till sunset. It is against the rule to fast after sunset till some time before dawn. It is also against the rule to eat, drink and have sexual intercourse any time between dawn and sunset. Eating drinking and sexual intercourse are allowed between sunset and dawn.

(v) Sanity

A fasting person must be sane. An insane (i.e. mad) person is not to fast in Islam until he regains his sanity. It is when he is mentally up-right that he can fast.

(vi) Freedom from Menses, Child-birth blood or Breast-feeding.

The rule of fasting is that women in Haydah (menstruation) and Nifas (childbirth blood) are excepted from fasting. After the month of *Ramādān* they will count the number of fasts missed and make up for them.

(vii) The month of *Ramādān*

The compulsory fast in Islam is only done in the month of *Ramādān*. It is not done before or after the month. If it is done it is regarded as a voluntary fast. But one has to refund the number of days of fasting one missed during *Ramādān* soon after the month and before another *Ramādān*..

Self Assessment Exercise

Enumerate seven rules for the validity of fasting.

3.2. Meritorious Acts of Fasting

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

It is *sunnah* to take *Sahur* (pre-dawn meal) in order not to miss the blessings of Allah attached to it. One should not intentionally avoid taking meal before dawn. Anas reported the Prophet of Allah as saying: "take your meal before

dawn as there is blessing in it. This is contained in the *ī* collections of *Bukhārī* & Muslim. Another *Hadīth* relates the matter through Zayd ibn Thabit's narration:

We used to take meal before dawn with the Messenger of Allah (PBOH) and then stood up for dawn prayer. I asked what was the interval of time between taking meal before dawn and establishing the congregational prayer?

He said; Equivalent to the recital of fifty verses. (Muslim)

(ii) Iftar: breaking of fast

At the time of breaking fast it is expected of a fasting person to break it with fruits such as dates, oranges etc or water. One should avoid over-eating. Some people over-eat with the aim of making up for the day-long starvation. This is bad. One should eat only as much in the evening as it is done on normal days. Anas relates that:

The Messenger of Allah (PBOH) broke the fast before the evening (Maghrib) prayer by eating fresh dates. If they were not available by eating dried dates.

If there are no dried dates available then by drinking few sips of water
(Abu Dawud Tirmidhī)

When breaking one's fast at sunset the prophet is reported to have recommended this prayer: *“اللَّهُمَّ لَكَ صُئْتٌ وَعَلَى رِزْقِكَ أَفْطَرْتُ .* “Oh Allah? I observed the fast for You and I am breaking it with the sustenance provided by You.

It is expected of a fasten person to hasten in breaking the fast according to the advice of the Prophet "people will be in welfare so long as they hasten in breaking fast."

(*Bukhārī* & Muslim)

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

(iii) Observance of *Tarāwīh* Prayer

It is expected of a fasting person to observe *Tarāwīh* prayers after Ishai or in the night. This is part of the blessings of Allah for Muslims. They fast during the day and pray during the night. The rewards of both cannot be quantified. The prophet observed *Tarāwīh* for three days in congregationally for fear of making it compulsory i.e. he did not want his Ummah to consider it obligatory. It may be two or more in odd numbers, Shaf'i and Witri inclusive.

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

A fasting person must increase his prayers for himself, his family and the generality of Muslims all over the world. He should pray for good things in this

world and the best things in the hereafter. No fasting person is expected to be indolent during the blessed month of *Ramaḍān* in order not to miss great rewards in it.

(v) Increase in virtues.

During the month of *Ramaḍān*, a fasting person should struggle to overcome his vices and increase his virtues. He should try to suppress the evil inclinations and adhere strictly to good conducts as contained in the *Qur'ān* and *Hadīth*. If one can bear the intensive heat of the summer and the sharp pangs of hunger and thirst and observe fasting' it behooves the person not to spoil his fasting

with little vices. Instead, he should increase his rewards exponentially by doing good. The prophet is reported to have said, if in it (i.e. the month of *Ramaḍān*) a person will seek the propitiation of God by doing anything it will be treated as equal in recompense to the fulfillment of an obligatory duty in the other days of the year and if he will fulfill an obligatory duty in it, it will be treated as equal (in recompense) to the fulfillment of seventy obligatory duties in the other days of the year. It is the month of patient perseverance, and the reward on patient perseverance is paradise and it is the month of compassion (Baihaqi).

(vi) Uprightness of Purpose

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

(vii) Good Words

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

Self Assessment Exercise

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

4.0 CONCLUSION

It is essential to know and understand the rules of a game if the game is to be played very well and if the good results are to be achieved. Otherwise the

rewards will be lost. This is true of fasting though it is not a game. Muslims should follow the rules of fasting otherwise they lose its rewards.

This unit therefore highlights the pre-requisites and rules for the validity of fasting in Islam, particularly during *Ramaḍān*. The unit also highlights conditions for the validity of fasting and meritorious acts which can increase a faster's rewards are enumerated with copious quotations from the *Qur'ān* and *Hadīth*.

5.0 SUMMARY

Fasting in Islam, particularly during the month of *Ramaḍān*, is obligatory only on a Muslim who has attained the age of puberty, free from permanent or temporary ailments or old age, sane and not on a journey. A woman undergoing her monthly menses, or who is still experiencing child birth blood or breast-feeding is temporarily exempted from the devotional exercise.

Meritorious Acts Expected of a Fasting Person include taking of *Sahur* (pre-dawn meal), *Iftar* (breaking of fast) with fruits such as dates, oranges etc or water and avoiding over-eating. It also includes observance of *Tarāwīh* prayers, recitation of *Qur'ān*, increase in virtuous conducts, uprightness of purpose etc, etc.

6.0 TUTOR MARKED ASSIGNMENT (TMA)

State and explain 6 of the rules of fasting in Islam.

What are other good acts expected of a good fasting Muslim?

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UNIT 4: BEGINNING AND ENDING OF RAMAḌĀN

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

1.0 INTRODUCTION

The starting and the ending of *RamaḌān* have been a thing of concern for every Muslim. An understanding of methods of ascertaining when to begin and when to end the fasting of the month is highly desirable and will go a long way in removing the confusion and discrepancies usually encountered every year. In this unit therefore attention will be paid on those two issues. The *Laylatu `l-Qadr* and *I'tikāf* which are important events usually observed towards the end of the *RamaḌān* fast will also be discussed.

2.0 OBJECTIVES

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

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

3.0 MAIN BODY

3.1 The Beginning and the Ending of *RamaḌān*

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

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

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

This implies that fasting should be commenced after sighting the *Ramādān* moon.

The prophet is also reported to have said:

لَا تَصُومُوا حَتَّى تَرَوْا هَالِكًا وَلَا تَقْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْبِرُوا لَهُ (متفق عليه)

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

The *Hadīth* is saying that if at the end of Sha‘bān, the sky is cloudy, then thirty days should be reckoned completed for the month of Sha‘bān. If at the end of *Ramādān* the atmosphere is cloudy then thirty days should be counted for the month of *Ramādān*. Thus Muslims do not need to have astronomical skill before they begin and end the *Ramādān* fast.

As a result of this lunar arrangement, *Ramādān* is not permanent in one season. It falls in different seasons. Sometimes it falls in the cold weather and sometimes in the hot weather. They are made to accustom to the differences of variations of the weather.

3.1.1 Methods of ascertaining the first date and the last date of the *Ramādān* fasts.

A person can know the first date of the *Ramādān* fasts by sighting the moon himself. Another method is if thirty days pass from the first day of the moon of Sha‘ban, the first day of *Ramādān* is established. In the same vein, if thirty days pass from the first of *Ramādān*, the first day of Shawwal is established; and that marks the end of the *Ramādān* fast. The third method is if one or two just (*‘adl*) persons say that they have sighted the moon, the beginning and the ending of the *Ramādān* fasts are confirmed.

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

I took part in the sighting of the moon along with other people and informed the

Messenger of Allah, (PBOH), that I had sighted the moon. Accordingly, the Messenger of Allah (PBOH) commenced the fast and commanded others to do likewise. (Abu Dawud)

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

Self Assessment Exercise

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

3.2 Laylatu `l-Qadr and I'tikaf

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

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

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

The Night of Power occurs during the month of *Ramaḍān*. It comes only once in a year. During this time the Angels descend down and the devils run away. The night is looked for in one of the odd nights of the last ten days of *Ramaḍān*. It is so important that all sins are forgiven therein provided one has a firm faith in Allah. The reward attached to devotional activities and deeds of righteousness this night is so great that nobody knows the extent of it. Because of this, Muslims engage themselves heavily in good deeds to get innumerable benefits.

Abu Hurayrah transmits that the Messenger of Allah stated: whoever with faith and intention to earn the reward, worshipped in the night of Power, all his previous sins are forgiven. (Bukhar & Muslim)

One should not miss the rewards therein. The Prophet advised Muslims to strive to acquire the rewards. He even considered any Muslim who missed the rewards as an unfortunate Muslim.

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

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

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

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

Aishah, may Allah be pleased with her, relates that the Messenger of God (PBOH) when the last ten days of *Ramaḍān* commenced, used to buckle up for

worship. He used to keep vigil for (worship) during its nights; and would also wake up the people of his household. Bukhārī and Muslim agree on this *Hadīth*.

3.3 *I'tikāf*

It is the staying in the mosque praying and observing various kinds of Ibadat (devotional activities) during the month of *Ramaḍān*, particularly the last ten days. The purpose of *I'tikāf* is to reap the benefits attached to *Laylatu l-Qadr* and to increase one's *'ibādah*. The prophet observed *I'tikāf* when he was alive. *I'tikāf* gives muslims the opportunity to cut off themselves from worldly affairs during the last ten days of the month, spending day and night in a mosque for the purpose of seeking Allah's pleasure through their *'ibādah*.

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

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

Abu Hurayrah relates that during *Ramaḍān* *Qur'ān* was recited once completely before the Messenger of Allah (PBOH). In the last year of his life it was recited twice completely. In a similar manner the Messenger of Allah (PBOH) observed *I'tikāf* for ten days; but in the last year of his life he observed it for twenty days (Bukhārī)

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

Abu Dawud and Ibn Majah.

It is allowed for women to observe *I'tikāf*. According to the *Hadīth* related by *Bukhārī* and Muslim: Along with the Messenger of Allah (PBOH) his consorts (wives) also observed *I'tikāf* (Bukhārī and Muslim)

If during *I'tikāf*, a mu'takif falls ill, he should suspend it and go back to his house. If a woman menstruates during her *I'tikāf* she should go back to her home. If a person whose *I'tikāf* was interrupted by illness or menstruation recovers from illness or regains purity respectively before the end of *Ramādān*, the person can go back to the mosque immediately and resume his or her *I'tikāf*.

Self Assessment Exercise

How do the Muslims spiritual devotions reach its peak during the last ten days of *Ramādān*?

4.0 CONCLUSION

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

5.0 SUMMARY

In this unit we have explained that the *Ramādān* fast should start when the moon is sighted and stop when the moon of Shawwal is sighted. We can rely on our own efforts or one or more just men who proclaimed that they have sighted the moon. The last method of ascertaining the beginning of *Ramādān* is to count Sha'ban to 30th, and we can end it even if the moon is not sighted provided we have fasted for 30 days.

6.0 TUTOR MARKED ASSIGNMENT

What are the methods of ascertaining the beginning and the end of the *Ramādān* Fasts?

Write notes on *Laylatu 'l-Qadr* and *I'tikāf* with relevant quotations from the *Qur'ān* and *Hadīth* .

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MODULE 2

Unit 1: Exemption from and Spoiling of Fasting

Unit 2: Voluntary and Unlawful Fasts in Islam

Unit 3: The Benefits of Fasting

UNIT 1: EXEMPTION FROM AND SPOILING OF FASTING

1.0 Introduction

2.0 Objectives

3.0 Main Body

3.1. People exempted from fasting

3.1.1. People exempted from fasting permanently.

3.1.2. People exempted from fasting temporarily

3.2 Spoiling of Fasting

3.2.1 Things Which Spoil Fast.

3.2.2 Things Which Do Not Spoil Fast

4.0 Conclusion

5.0 Summary

6.0 Tutor Marked Assignment

7.0 References/ Further Reading.

1.0 INTRODUCTION

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

2.0 OBJECTIVES

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

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

3.0 MAIN BODY

3.1 People Exempted from Fasting

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

3.1.1 People exempted from fasting permanently.

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

- The sick person whose sickness is permanent is exempted from fasting altogether. But he can do *it-ʿām* (i.e. feeding of indigent person) if he is able for every fast he misses.
- The very old people who can no more withstand the pangs of hunger and thirst. He can give *it-ʿām* in lieu of each fast missed provided he can afford it. Quran Chapter 2 verse 184 says: **وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامَ مَسْكِينٍ**

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

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

رُخِصَ لِلشَّيْخِ الْكَبِيرِ أَنْ يَفْطِرَ وَيُطْعِمَ عَنْ كُلِّ يَوْمٍ مَسْكِينًا وَلَا قِضَاءَ عَلَيْهِ .

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

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

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

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

إِذَا خَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ فَذَلِكَ مِنْ نُقْصَانِ دِينِهَا

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

- Nursing mothers suckling babies are exempted from fasting if it can affect them and the babies. They should make up for the lapsed fasts when they are able.
- A traveler may break his fast if it is difficult for him to continue. He should make up for the missed fasts after the month of *Ramādān*. However a traveler by profession or on a journey allowed to break his fast while traveling

Anas b. Malik al-Ka‘bī narrates that the Messenger of Allah stated:
Allah

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

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

Self Assessment Exercise

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

3.2 Spoiling of Fasting

3.2.1 Things Which Render Fasting Void.

- **Sexual intercourse:** Fasting is rendered void if a fasting person is intentionally involved in sexual intercourse. The sexual intercourse may be with the opposite sex or the same sex. It may be with human or non-human. Which ever it may be it renders fasting void. A fasting Muslim must avoid it.
- **Drinking and Eating:** The two acts, if done intentionally, render fast void. It is immaterial whether they are small or big. However, if it was done unintentionally, he should stop eating and drinking immediately he remembers that he is fasting.
- **Masturbation. (Istimna):** A fasting person should not masturbate. But if he or she does it, it renders his or her fasting void. Masturbation means performing an act upon oneself or upon someone else or other thing other than sexual intercourse as a result of which semen is discharged.
- **Shirk (Associating partners with Allah):** If a fasting person associates partners with Allah, his fast is rendered useless. He has to take a ritual bath of entering into the fold of Islam afresh. (Ghuslu dukhuulu `l-Islam)
- **Menstruation :** If a woman or a lady is fasting and her menses begin, her fast is spoilt. She has to stop fasting immediately and make up for the missed fasts after the month of *Ramādān*.
- **Vomiting.** If a person vomits intentionally, his fast is rendered void even if he is forced to do so on account of ailment. However, if a person

unintentionally vomits, or by mistake, his fasts remained valid. He only needs to clean his mouth.

3.2.2 Things Which Do Not Vitiating Fast.

- Wet dream: if one sleeps and has a wet dream i.e. one dreams that one has had sexual intercourse with the opposite sex whether one releases semen or not one's fast is still valid. What one needs to do if one releases semen is to take a ritual bath called Janabah.
- Eating and Drinking. If one forgetfully eats or drinks when fasting, he should stop the moment he remembers and pour out the food or the drink in his mouth immediately. If he swallows it after-wards, his fast is spoiled. Otherwise, his fast is still valid. It is Allah who wants to feed him and give him drinks. The prophet said:"

إِذَا نَسِيَ فَأَكَلَ وَشَرِبَ فَلْيَتِمَّ صَوْمَهُ فَإِنَّمَا أَطَعَمَهُ وَسَقَاهُ (البخارى)

" when one eats or drinks by forget fullness while fasting, he should complete his fast because Allah made him eat and drink (*Bukhārī*).

- Taking bath during Ramadān: It is allowed to take bath anytime during the month of Ramadān. If one takes bath during the day one's fast is still valid. However, caution must be taken to ensure water does not enter one's throat through one's mouth.

Self Assessment Exercise

Discuss prohibitions and permissibilities of fasting.

4.0 CONCLUSION

In conclusion, a permanent sickness and old age are two reasons that may warrant exemption from fasting permanently. Underage is another reason for exemption.

Curable ailment, menstruation, breast feeding, child birth blood, hard labour and traveling are reasons for temporary exemption from fasting.

Sex, eating and drinking, masturbation, menstruation, apostacy and induced vomiting spoil fasting. Wet-dreaming, eating and drinking forgetfully, bathing and brushing, hugging and non-amorous kissing do not render fasting void and attract nopenalties.

5.0 SUMMARY

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

People exempted from fasting temporarily will redeem the number of days they missed during Ramadan as soon as a condition for exemption is over.

Sexual intercourse during the fasting period in the month of Ramadan, deliberate eating and drinking must be atoned for through *kafārah* i.e. fasting for two consecutive months or feeding sixty poor people or setting slaves free.

Eating and drinking forgetfully, wet-dreaming, hugging and non-amorous kissing

6.0 TUTOR MARKED ASSIGNMENT (TMA)

Who are those people that will not fast but refund the missed fasts?

Some will postpone their fasts: who are they?

Fasting cannot be spoiled with certain acts. Explain.

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UNIT 2: VOLUNTR Y AND UNLAWFUL FASTS IN ISLAM

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

1.0 INTRODUCTION

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

2.0 OBJECTIVES

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

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

3.0 MAIN BODY

3.1 The Voluntary Fasts in Islam

- Fasting is recommended at anytime of the year except on days when it is prohibited
- It is recommended to fast on Mondays and Thursdays.

Abu Hurayrah narrated the report that the Messenger of Allah (PBOH) stated: deeds of people are presented before Allah on Monday and Thursday. I would like to be in a state of fasting when my deeds are presented before Allah.

- It is recommended to fast on all days of Rajab and Sha‘bān or as many days as it is possible even if it is for one day only.

مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِسْتَكْمَلَ صِيَامَ

شَهْرٍ قَطُّ إِلَّا رَمَضَانَ وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ مِنْهُ صِيَامًا مِنْ شَعْبَانَ (متفق عليه)

Aishah states: I have not seen the Messenger of Allah (PBOH) fasting the whole month except in Ramadān. Nor did I see the Messenger of Allah (PBOH) fasting excessively in any other month other than Sha‘bān.

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

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

whoever, after completing the fast of Ramadān (every year), fasts for six days in Shawwāl, he will be rewarded as if he has been fasting for his entire life.

- Fasting is recommended on the day of Arafat for non-pilgrims.
- Fasting is also recommended on the day of Ashura (i.e. the tenth day of Muharram).

Ibn Abbas said: “when the Prophet came to Medina, he found the Jews observed the fast of Aashuraa. He enquired about it from them and was told that it was the day on which God had delivered the children of Israel from their enemy and Moses used to keep a fast on it as an expression of gratitude to God. The Prophet, there upon remarked that Moses has a great claim upon me than upon you. He fasted on that day and instructed his followers to do the same.

Abu Qatādah transmits a report that the Messenger of Allah (PBOH) stated: fasting on the day of Arafah is expiation of sins committed during two years (the past year and the next year), and fasting on the day of Āshūrā is expiation of sins committed in the past one year.

* Fasting the Ayamū `l-Biid (three bright days), 13th, 14th and 15th of every lunar month

Abu Qatādah transmits that the Messenger of Allah (PBOH) stated: from one Ramadān to another fasting for the three bright days 13th, 14th and 15th in every lunar month is equivalent to fasting for the entire life.

- It is considered best to fast every other day.

Abdullah b. Umar transmits that the Messenger of Allah (PBOH) stated: fast for three days in a month. I said: I am stronger than that. The Messenger of

Allah (PBOH) continue to raise the number the number of fasts, so much so that he said: fast every other day. This is the most excellent of the (voluntary) fasts. This was the practice of my brother Dawud. (Bukhārī & Muslim)

3.2 UNLAWFUL FASTS

- It is unlawful to fast on the day of Eidu `l-Fitri and Eidu `l-Adha.

Abu Ubayd relates: I performed id prayer with Umar b. Khattab Umar stated:

the Messenger of Allah (PBOH) prohibited us from fasting on these two days.

First when you eat the meat of sacrificed animals (Bukhārī)

- It is unlawful for Muslims to fast on the day of doubt (*Yawmu sh-Shakk*) in order that there might be a coincidence that the day is the first day of *Ramadān*.

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

No person should fast a day or two before *Ramadān*. However a person who according to his practice fasts he may do so. (*Bukhārī & Muslim*)

- It is forbidden for pilgrims to fast on the day of Assembly at Mount Arafat.

Umar Fadl relates: people thought that the Messenger of Allah (PBOH) was fasting on the day of arafah so I sent some milk for him which he drank. At that time he was delivering sermon at Arafah (Bukhārī & Muslim)

- Fasting everyday of the year is prohibited
- Fasting two days or more without breaking the fasts during the night between them is prohibited.

Abdullah b. Amr b. Anas relates: the Messenger of Allah (PBOH) asked me: Oh Abdullah? I am informed that you always fast during the day and stay awake in the night. I said: yes Oh Messenger of Allah I do. He said. Do not fast like this. Observe fast and give it up. Stay awake in the night and also sleep. Your body has its rights over you. Your eyes have rights over you. Your wife has rights over you. Your guest has rights over you. Whoever fasts continuously cannot be considered to have been fasting (Bukhārī & Muslim)

- It is not allowed for a woman to fast voluntarily without informing her husband.

Abu Hurayrah transmits that the Messenger of Allah (PBOH) stated: no woman, while her husband is present should observe supererogatory fast without his permission. (Bukhārī).

- Fastng two days after *Eidu`l-Adhā*. However pilgrims observing Tamattu (performimg Umrah and Hajj in pleasure) are not prohibited.

Aishah and Ibn Umar transmits that no person was permitted to fast during during the days of Tashreeq except the pilgrim, who was unable to sacrifice an animal (Bukhārī)

4.0 CONCLUSION

From the fore-going, it has been established that in addition to the obligatory fasting, there are supererogatory ones having their bases from both the *Qur'ān* and *Hadīth* . Fasting is also prohibited on certain occasions as could also be deduced from the above discussion. Thus as Islam specifies the details of when, why and how fasting should be observed, it also classifies them into compulsory, supererogatory and prohibited.

5.0 SUMMARY

Voluntary fasts may be undertaken in Islam:

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

Fasting is prohibited on

- (i) Eid Days
- (ii) Day of Doudt during Ramadān.
- (iii) Day of Assembly at Arafah (for pilgrims).
- (iv) Fasting every day of the year.
- (v) Continuous fast without break.

6.0 TUTOR MARKED ASSIGNMENT

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

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UNIT 3: THE BENEFITS OF FASTING

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

1.0 INTRODUCTION

This Module 4 opens with a discussion of people exempted from fasting and acts that vitiate fasting. The subject-matter of Unit 2 of the Module was an examination of the voluntary and unlawful fasts. In this unit, we shall treat the spiritual, moral, social and health benefits of fasting in Islam.

2.0 OBJECTIVES

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

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

3.0 MAIN BODY

3.1 The Spiritual Benefits of Fasting.

(i) Patience in Obedience to Allah:

A fasting person exercises a great patience in obedience to Allah's command through the sufferings of the pangs of hunger and thirst he experiences. This

also transfers to the subjugation of his physical desires, his carnal appetites and of the longings of his heart to the will of Allah.

(ii) *Taqwa* (God – Consciousness)

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

(iii) *Al-Ikhlās* (Sincerity).

Allah asks Muslims to worship him sincerely: (Q. 98: 4). Fasting is one of the ways by which sincerity of a Muslim is tested. This is because it is only Allah who can know if a person is really fasting or he is eating, drinking, having sexual intercourse etc secretly. People cannot see the secret of a fasting person. Only Allah has the power to know his condition.

(iv) Cultivating Sense of Appreciation

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

(v) Unquantifiable divine reward

Abu Huayrah reports that the Messenger of Allah stated: the reward for every good deed of a person is increased by ten to seven hundred times (depending on intention and sincerity). But in respect of the reward for fasting Allah proclaims. Fasting is for me and I myself shall bestow the reward. The person who fasts forgoes his desires, eating and drinking for my sake. He will be entitled to two kinds of delights. One will be at the time of breaking the fast and the second will be at the time of meeting his Lord.

(vi) Prestige (of entering Paradise through the gate of Rayyān).

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

In actual fact, the doors to heaven are opened and doors of hell are closed during the month of Ramadān. Abu Hurayrah reports that the Messenger of Allah stated:

إِذَا دَخَلَ رَمَضَانَ فَتُحْتَفَتُ أَبْوَابُ الْجَنَّةِ وَغُلِقَتْ أَبْوَابُ جَهَنَّمَ وَسُلْسِلَتِ الشَّيَاطِينُ

when Ramadān commences the gates of paradise are opened and the gates of hell are closed, and the evil ones are chained. (Bukhārī & Muslim)

This is because many people aspire to please and do Allah's will and avoid following the Satan's way.

(vii) Shield against Satan and its Agents.

Fasting is one of the major tool believers have against Satan. Ghazali explains this and says: it is when we eat that Satan enters our blood stream. Fasting is therefore, a fortress and safe place for the friends of God who has put the guile and trickery of Satan in shackles.

(viii) Quick Answer to Prayers.

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

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

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

3.2 Moral and Social Benefits of Fasting.

(i) Cultivation of Good Behaviors:

Fasting helps Muslims to behave well and control their bad attitudes. A fasting person must neither pick up quarrel nor tell a lie nor back-bite. Fasting is not only to abstain from food and drinks, it also includes avoiding all the sinful deeds and the use of foul and filthy language. The Prophet is reported to have said:

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

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

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

الصِّيَامُ جُنَّةٌ وَإِذَا كَانَ يَوْمَ صَوْمِ أَحَدِكُمْ فَلَا يَرْفُثُ وَلَا يَصْحَبُ فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي صَائِمٌ. البخارى

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

(ii) Sympathy and Kindness.

One of the aims of fasting is to experience what it is to be hungry so that one can have a greater understanding of what it is like to be poor and not have enough to eat. Giving *Sadaqat al-Fitr* is the practical demonstration of this objective. It is believed that ones fasting will be hanging in the balance until he has given out the *Sadaqat al-Fitr*.

(iii) Fasting generates Friendship, Brotherhood and Unity

In some places, Muslims pay visits and join one another in breaking their fasts at sunset during Ramadān; they gather together to listen to Tafsir (explanations of the *Qur'ān*); they observe *Tarāwīh* and sometimes tahajjud prayers together; they give charity to the less privilege members of the society. Some mosques provide food during Maghrib and fajr times for the benefit of the poor. All these acts lead to friendship and promote the sense of brotherhood. Thus, enmity, hatred and the likes are removed from the society.

(iv) Prevention of Anti-Social Evils

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

3.3 Physical and Health Benefit

Health wise, the benefits derivable from fasting are many. Organs are rested; blood is purified and stomach troubles cured. An over-weight person sheds some of his weight. The health of the diabetic patients is improved as fasting reduces the level of sugar in his body.

4.0 CONCLUSION

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

5.0 SUMMARY

The spiritual benefits that will accrue to a person from his fasting includes: Patience in obedience to Allah, Taqwa (God – Consciousness), Al-Ikhlās (Sincerity), cultivating sense of appreciation, prestige (of entering Paradise through the gate of Rayyan). Shield against Satan and its agents, quick answer to supplications,

Moral and Social Benefits of Fasting include Cultivation of Good Behaviors, Sympathy with an kindness to the poor, generation of friendship, brotherhood and sense of belonging to the global Muslim family and prevention of anti-social evils like adultery.

Health benefits also derivable from fasting are many.

6.0 TUTOR- MARKED ASSIGNMENT

List and explain the benefits of fasting in Islam

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

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MODULE 3

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

Unit 1: *Hajj* (Pilgrimage to Makkah)

Content

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
 - 3.1 Definition of *Hajj*
 - 3.2 Origin of *Hajj*
 - 3.3 Legitimacy of *Hajj*
 - 3.4 Pilgrimage in the Light of the *Qur'ān* and *Sunnah*
 - 3.5 Pre-Requisite of *Hajj*
 - 3.6 *Hajj* by Proxy
 - 3.7 Priority of *Hajj* in Person over *Hajj* by Proxy
- 4.0 Conclusion
- 5.0 Summary
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- 7.0 Reference/Further Reading

1.0 Introduction

Islam is based upon five pillars. *Hajj* being the last of them was and is held in high esteem by Muslims across the globe. To this extent, *Hajj* is an integral

part of Islam and thus required to be well understood. In this unit, you shall be acquainted with the meaning, origin as well as the *Quranic* and Prophetic tradition in respect of *Hajj*.

2.0 Objectives

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

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

3.0 Main Content

3.1 Definition of *Hajj*

The lexical meaning of the word *Hajj* is "to set out towards a definite objective" or "heading for a specific destination". It also means, "to continuously strive to reach one's goal". However, as a Jurisprudential terminology, it implies "to set out for the Ka‘bah, the sacred House in order to fulfill the pilgrimage rites".

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

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

Hajj is to be performed once in the life of a Muslim and additional attempt to perform it more than one is supererogatory. A companion once asked the Prophet (PBOH): "*O messenger of Allah! Is the Hajj (pilgrimage) to be performed yearly?*" The Prophet (PBOH) replied, "*If I say so, it will be taken for an obligatory rite which lies beyond your power. Pilgrimage is to be performed once and whoever does it more than once does so voluntarily*". (See Abū Dāwud: ch.11, *Hadith* 1)

Self-Assessment Exercise 3.1

Examine the concept of *Hajj*

3.2 Origin of *Hajj*

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

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

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

Self-Assessment Exercise 3.2

State the Origin of *Hajj*.

3.3 Legitimacy of *Hajj*

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

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

Translation:

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

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

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

Self-Assessment Exercise 3.3

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

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

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

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ. لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ . ثُمَّ لِيُقْضَىٰ لَهُمْ تَقَاتُومُهُمْ وَيُؤْفُوا نُدُورَهُمْ وَيَلْطَوْفُوا بِالْبَيْتِ الْعَتِيقِ . ذَلِكَ وَمَنْ يُعِظْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأَجَلْتُ لَكُمْ الْأَنْعَامَ إِلَّا مَا يُنْتَلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ .

Translation

- *"And proclaim the pilgrimage among men; they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways.*
- *That they may witness the benefits (provided) for them and celebrate the name of Allah, through the Days appointed, over the cattle, which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want.*
- *Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House (the Ka'aba).*

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

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

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

"Whoever performs Hajj to this House (Ka'abah) and does not approach his wife for sexual intercourse nor commits sins (while performing Hajj), he will come out as sinless as a newly-born child (just delivered by his mother)".

(Sahih al-Bukhāri, vol. 3, Hadith No. 45)

He (PBOH) was also reported to have said:

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

(Bukhāri and Muslim)

Another tradition has it that:

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

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

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

On being asked what came after it, the Prophet (PBOH) replied,

"Pure and untainted Hajj" . Muslim related it.

Self-Assessment Exercise 3.4

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

3.5 Pre-Requisite of Hajj

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

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

He should also remember to take along with him the following articles among others:

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

Self-Assessment Exercise 3.5

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

3.5 Hajj by Proxy

This connotes the arrangement made by a person for someone else to perform Holy Pilgrimage on his behalf. This includes defraying his journey expenses and enough funds to provide for dependants till his return from the Holy land. When putting on the Ihram, the deputy has to intend by heart for the person who has appointed him.

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

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

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

Self-Assessment Exercise 3.6

Explain the conditions for performing Hajj by Proxy.

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

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

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

Self-Assessment Exercise 3.7

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

4.0 Conclusion

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

Summary

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

6.0 Tutor-Marked Assignment

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

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

Contents

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
 - 3.1 Meaning of *‘Umrah*
 - 3.2 Differences between *Hajj* and *‘Umrah*
 - 3.3 Preliminaries of *Hajj* and *‘Umrah*
 - 3.4 Some etiquettes of *Hajj* and *‘Umrah*
 - 3.5 Short description of the Ka'bah
 - 3.6 The *Maqām Ibrāhim*
 - 3.7 The well of Zamzam
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 Reference/Further Reading

1.0 Introduction

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

2.0 Objective

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

- Define *‘Umrah*
- Differentiate between *Hajj* and *‘Umrah*

- State some etiquettes of *Hajj* and 'Umrah
- Explain the concept of Ka'bah, *Maqām Ibrāhim* and the Zamzam

3.0 Main Content

3.1 Meaning of 'Umrah

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

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

Translation:

"And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (PBOH), the *Hajj* and 'Umrah (i.e. the pilgrimage to Makkah) for Allah ...

Q.2: 196

A Tradition also speaks of the obligatory nature of the 'Umrah and Ibn 'Umar is quoted as saying: "There is no man but on him rest the obligation of the *Hajj* and the 'Umrah", while Ibn 'Abbās said that the 'Umrah is the companion of *Hajj* in the Book of Allah'. In a tradition, it is even said that:

(عمره في رمضان تعدل حجة - متفق عليه-) i.e. 'Umrah during (the month of) Ramadān is equivalent to a *Hajj* in reward. (*Bukhāri* and *Muslim*).

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

Self-Assessment Exercise 3.1

Explain the term 'Umrah in Islam.

3.2 Differences between Hajj and 'Umrah

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

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ

Translation:

The *hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first

ten days of the 12th month of Islamic Calendar, i.e. two months and ten days) ...

(Q.2: 197)

Conversely, 'Umrah may be performed at any time of the year and unlike Hajj, it takes place only in Makkah itself.

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

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

Self-Assessment Exercise 3.2

State the differences between Hajj and 'Umrah.

3.3 Preliminaries of Hajj and 'Umrah

Whosoever intends to proceed to the sacred mosque at the Holy City of Makkah, with a view of performing either the Hajj (the major pilgrimage) or the 'Umrah (the minor pilgrimage) has to observe certain rites and ceremonies, as ordained by Almighty Allah and practised by the Holy Prophet (PBOH).

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

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

Transliteration:

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

Translation:

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

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

Self-Assessment Exercise 3.3

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

3.4 Some Etiquette of *Hajj* and *'Umrah*

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

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

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

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

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

لَنْ أَسْرُكَتَ لِيَحْبِطَنَّ عَمَّاكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

Translation:

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

Self-Assessment Exercise 3.4

State some etiquette of *Hajj* and *'Umrah*.

3.5 Short Description of the Ka'bah

The Ka'bah is located at the centre of a parallelogram whose dimensions, as contained in the Encyclopaedia of Islam, are as follows: N. -W. side 545 ft., S. -E. side 553 ft., N. -E. side 360 ft., S. -W. side 364 ft. This area is known as *al-Masjid al-Harām* or the sacred mosque, the famous mosque of Makkah.

Besides the Ka'bah, also within the confines of the sacred mosque are 'the *Maqām Ibrāhim*' and 'the building over which the fountain of Zamzam'.

The Ka'bah is a rectangular building almost in the centre of the sacred mosque (*al-Masjid al-Harām*). The four corners of this building are known by four

different names, the north corner as *a`r-ruknu al-'Irāq* ✚ (after Irāq), the south corner as *a`r-ruknu al-Yamān* ✚ (after Yemen), the west corner as *a`r-ruknu a`sh-Shām* ✚ (after Shām or Syria) and the east as *a ruknu al-hajar al-Aswad* (after the black stone). The four walls are covered with a black curtain called *Kiswah* (clothing).

Self-Assessment Exercise 3.5

Describe the four corners of the Ka'bah.

3.6 The *Maqām Ibrāhim*

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

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

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

Translation

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

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

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

Translation

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

Self-Assessment Exercise 3.6

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

3.7 The well of Zamzam

This is a well near the Ka'bah from whose depths water can be drawn for the benefit of the pilgrims who cherish the well-attested blessings that come to those who drink it.

In the nineteenth century, Julius Wellhausen, according to Peters (1994) pronounced the Zamzam "the only spring of Makkah and so likely the origin of the Holy place as well as the city".

It wasn't that there were no other wells from which the pilgrims used to get their water, Zamzam utterly eclipsed them, and the people went to it because it was in the sacred enclosure and because its water was superior to any other; and above all, it was the well of Ismā'il, son of Abraham. Because of it, the Banū Abd-Manāf – a tribe of the Quraysh- behaved boastfully towards others as well as the generality of the Arabs.

Self-Assessment Exercise 3.7

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

4.0 Conclusion

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

5.0 Summary

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

6.0 Tutor-Marked Assignment

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

7.0 References/Further Readings

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UNIT 3: CONDITIONS OF *HAJJ*

Content

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

1.0 Introduction

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

2.0 Objectives

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

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

3.0 Main Content

3.1 Islam

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

Self-Assessment Exercise 3.1

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

3.2 Maturity

Hajj is obligatory on every adult Muslim in a sound mental health. Although, minor may be taken along to perform it in order to encourage him to practise Islam, or lest Evil carts away his mind but he has to perform it again when he becomes of age to attract more reward. For, it is valid for a child to enter the state of *Ihram* in supererogation, but it does not fulfill the obligation that Islam imposes. Ibn Abbās reported: A woman held a child to the Prophet (PBOH) saying:

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

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

Self-Assessment Exercise 3.2

How does Islam view a pilgrimage performed by a Minor?

3.3 Health

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

The Glorious *Qur'ān* teaches:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

Translation:

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

Self-Assessment Exercise 3.3

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

3.4 Financial Capability

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

...وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى...

Translation:

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

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

Self-Assessment Exercise 3.4

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

3.5 Safe Route

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

Self-Assessment Exercise 3.5

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

3.6 Sanity

He should also be of sound mental health, that is, one in his right mind as *Hajj* is not obligatory on a lunatic who, according to Islam, can neither be taken nor

adjudged by his actions. *Hajj*, like other religious duties in Islam requires mental alert to cope with the rigours but rewarding acts.

A tradition of the Prophet (PBOH) reads thus:

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

Self-Assessment Exercise 3.6

Why does *Hajj* require sanity?

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

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

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

A man then said:

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

The Apostle said:

"Go out with her"

(Bukhāri & Muslim)

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

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

Translation:

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

Sahih Muslim

Self-Assessment Exercise 3.7

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

4.0 Conclusion

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

5.0 Summary

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

6.0 Tutor-Marked Assignment

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

7.0 References/Future Reading

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Unit 4: Types of Hajj

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

1.0 Introduction

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

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

2.0 Objective

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

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

3.0 Main Content

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

This is the kind of *Hajj* combined with '*Umrah* with two separate intentions. The person performing this kind of *Hajj* is referred to as a *Mutamatti'* (a person enjoying pleasure of life) because he is enjoying the forbidden things of Ihram between the services of *Hajj* and '*Umrah*.

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

Self-Assessment Exercise 3.1

Discuss in brief who a *Mutamatti'* is.

3.2 Manner of Performing *Hajj al-Tamattu'*

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

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

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

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

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

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

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

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

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

فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةَ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ
لَّمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ...

Translation:

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

Q.2:196

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

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

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

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

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

Self-Assessment Exercise 3.2

Highlight the duties of a *Mutamatti'*.

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

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

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

Self-Exercise 3.3

Discuss in brief who a *Qārin* is.

3.4 The Manner of Performing *Hajj al-Qirān*

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

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

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

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

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

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

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

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

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

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

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

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

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

It can be understood from the above that whoever has chosen this kind of *Hajj* has to perform two *Tawāf*, the first one for *Hajj* while the other one is for 'Umrah. Also, a single *Sa'y* suffices him for both *Hajj* and 'Umrah as no other *Ihrām* is required besides the one he assumed at *Miqāt* prior to his entrance to the Holy precinct.

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

Self-Assessment Exercise 3.4

Highlight the duties of a *Qārin*.

3.5 Hajj al-Ifrād

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

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

Self-Assessment Exercise 3.5

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

3.6 The Manner of performing Hajj al-Ifrād

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

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

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

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

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

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

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

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

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

Self-Assessment Exercise 3.6

Highlight the duties of a *Mufrid*.

3.7 Distinction among the Three Types of *Hajj*

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

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

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

Self-Assessment Exercise 3.7

Compare and contrast the three types of *Hajj*.

4.0 Conclusion

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

5.0 Summary

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

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

6.0 Tutor-Marked Assignment

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

7.0 References/Further Readings

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MODULE 4

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

Unit 1: Rites of Hajj

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 - 3.1 The *Ihrām*
 - 3.2 The *Tawāf*
 - 3.3 The Significance of *Tawāf*
 - 3.4 The Significance of Kissing the Black Stone
 - 3.5 The *Sa 'y*
 - 3.6 The Assembly at 'Arafah (*Wuqūf*)
 - 3.7 Stoning of the Effigies (*Ramy al-Jimār*)
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 Reference/Further Reading

1.0 Introduction

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

2.0 Objective

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

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

3.0 Main Content

3.1 The Ihram

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

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

The *Ihrām* cloth sold in Saudi Arabia comes mainly from six countries – Egypt, the United Arab Emirates, Syria, China, Pakistan and India. Starting from 15 Saudi riyals to 90 riyals, the price varies depending on the quality of the cloth – texture, design, pattern, thickness, etc.

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

Several places called *Miqāt* (standing stations) are appointed for *Ihrām*. These are Dhul-Hulaifah, for pilgrims coming from the direction of Madinah, Juhfah for those coming from the direction of United Arab Republic (Syria and Egypt); Qarn al-Manāzil for those from Najd; Yalamlam for those from Yemen, India, Pakistan, Java and other pilgrims coming through Aden; Dhāt 'Irq for those from Irāq.

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

لبيك اللهم لبيك, لبيك لا شريك لك لبيك, إن الحمد ونعمة لك والملك لا شريك لك

Transliteration:

"*Labbayka Allahuma labbayka*

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

Translation:

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

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

Self-Assessment Exercise 3.1

Distinguish between *Ihrām* of men and women.

3.2 The Tawāf

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

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

Translation:

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

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

...وَأَلْبِطُوا بِالْبَيْتِ الْعَتِيقِ

Translation:

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

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

1. *Tawāf al-Qudūm* (It is also known as *al-Tawāf al-Masnūn*) for whoever enters Makkah, it is a *Sunna* to perform this *Tawāf*.
2. *Tawāf al-Ifādah*, which is being performed on return from Mina. It is also known as *Tawāf al-Ziyārah* (circumambulation of visit). This *Tawāf* is a principle of *Hajj* and 'Umrah.
3. *Tawāf al-Wadā'* (Farewell), it is a duty (*Wājib*) to perform this *Tawāf* following *Hajj* rites before returning home.

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

ثُمَّ لِيَقْضُوا تَفَنَّهُمْ وَلِيُؤْفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ .

Translation:

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

Self-Assessment Exercise 3.2

What are the three kinds of *Tawāf*?

3.3 The Significance of *Tawāf*

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

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

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

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

Self-Assessment Exercise 3.3

Explain the significance of *Tawāf*.

3.4 The Significance of Kissing the Black Stone

It is not an over statement to say that the Black stone had been in the vicinity of Ka'bah ever since the Ka'bah has been known to exist, even before Prophet Ibrahim rebuilt it. It is, in fact, the corner-stone of the Ka'bah and stands there only as an emblem, a token that that part of the progeny of Abraham which was rejected by the Israelites was to become the corner-stone of the Kingdom of God.

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

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

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

Self-Assessment Exercise 3.4

Explain the significance of kissing the Black Stone

3.5 The Sa'y

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

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

Translation:

"The 'afā and the Marwa are truly among the signs of Allah, so whoever makes a pilgrimage to the House

or pays a visit to it, there is no blame on him if he goes round about them". Q2:158

This rite starts from ʿafā. Going forth up to Marwah makes one run and coming back to ʿafā makes another. Thus the last seventh run is completed at Marwah. The pilgrim should perform the rounds consecutively.

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

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

Self-Assessment Exercise 3.5

Relate the origin of the well of Zamzam

3.6 The Assembly at ʿArafat (*Wuqūf*)

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

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

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

The *Hajj* is considered to have been performed if the pilgrim reaches ʿArafah in time on the 9th of Dhul-Hijjah, but if he is unable to join in the assembly at ʿArafah, the *Hajj* is not performed.

Self-Assessment Exercise 3.6

Explain the concept of ‘Arafat

3.7 Ramy al-Jimār

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

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

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

Self-Assessment Exercise 3.7

Examine the concept of *Ramy al-Jimār*

4.0 Conclusion

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

5.0 Summary

This unit has focused on the rites of *Hajj*, the *Ihrām*, the *Tawāf* and its significance, the significance of kissing the black stone, the *Sa’y*, the ‘Arafat and *Wuqūf* and *Ramy al-Jimār*.

6.0 Tutor-Marked Assignment

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

7.0 References/Further Readings

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

Content

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

1.0 Introduction

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

2.0 Objectives

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

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

3.0 Main Content

3.1 Covering both face and head

The *Ihrām* of a male involves both his face and head thus. He is thus prohibited from covering both with whatever amounts to direct cover such as cap, shawl, turban, rag, or any of such things that can be of benefit to him from heat or

cold. As for a female, she can do all that except the *Niqāb* (veil) which covers her face and gloves, as it is reported that the Prophet (PBOH) said:

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

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

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

(Abū Dāwud)

Self-Assessment Exercise 3.1

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

3.2 Application of Scent

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

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

Self-Assessment Exercise 3.2

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

3.3 Amorous Discourage and Sexual Intercourse

During or even before the state of *Ihrām*, from the beginning of the journey to Makkah, no amorous discourse is allowed and sexual intercourse or any of its

causes such as kissing or touching with desire is therefore also forbidden. The *Qur'ān* reads thus:

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

Translation:

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

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

Self-Assessment Exercise 3.3

Why is sexual intercourse forbidden during *Hajj*?

3.4 Hunting or aiding and abetting it

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

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا

Translation:

"Lawful to you is (the pursuit of) water-game and its use for food – for the benefit of yourselves and those who travel but forbidden is (the pursuit of) land-game as long as you are in a state of *Ihrām* (for *Hajj* or *'Umrah*) ...
(Q.5: 96)

Self-Assessment Exercise 3.4

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

3.5 Contracting of Marriage and Betrothals

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

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

Self-Assessment Exercise 3.5

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

3.6 Wearing of Sewn Clothes (for Men)

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

Self-Assessment Exercise 3.6

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

3.7 Clipping of Nails or Shaving of Hair

It is prohibited for anybody in a state of *Ihrām* to trim his nails or to remove any hair by shaving or clipping or by any other method. Although, there is no blame on him if these break or come off by them unintentionally. The glorious *Qur'ān* teaches:

وَلَا تَخْلُقُوا رُؤُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ

Translation:

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

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

Self-Assessment Exercise 3.7

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

4.0 Conclusion

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

5.0 Summary

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

6.0 Tutor-Marked Assignment

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

7.0 References/Further Reading

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UNIT 3: THE RANSOM FOR VIOLATING THE CONDITIONS OF IHRĀM

Content

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

1.0 Introduction

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

2.0 Objectives

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

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

3.0 Main Content

3.1 Compensation for shaving the head or wearing stitched clothing

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

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

Translation:

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

Self-Assessment Exercise 3.1

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

3.2 Compensation for application of scent or perfume

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

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

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

Self-Assessment Exercise 3.2

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

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

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

Self-Assessment Exercise 3.3

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

3.4 Compensation for physical contact area with sexual desire

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

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

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

Self-Assessment Exercise 3.4

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

3.5 Compensation for Hunting or Slaughtering a Game Animal

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدِيًّا بَالِغِ الْكَعْبَةِ أَوْ كَفَّارَةً طَعَامٍ مِّسَاكِينٍ أَوْ عَدْلٌ ذَلِكَ

صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو
الْإِنْتِقَامِ .

Translation:

O ye who believe! Kill not game while in the sacred precincts or in pilgrim garb. If any of you doth so intentionally, the compensation is an offering, brought to the Ka'bah, of a domestic animal equivalent to the one he killed as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. Allah forgives what is past: for repetition Allah will exact for him the penalty. For Allah is Exalted and Lord of Retribution. (Q.5: 95)

Self-Assessment Exercise 3.5

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

3.6 Compensation for quarrelling or arguing

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

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

Translation:

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

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

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

Self-Assessment Exercise 3.6

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

4.0 Conclusion

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

5.0 Summary

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

6.0 Tutor-Marked Assignment

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

7.0 References/Further Readings

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UNIT 4: THE STEPS OF HAJJ

Content

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

1.0 Introduction

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

2.0 Objectives

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

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

3.0 Main Content

3.1 Encampment at Minā: The 1st Day of Hajj (*Yawmu 't-Tarwiyah*)

The *Hajj* proper begins on the 8th Dhul-Hijjah when pilgrims will gather in the flat valley of Mina, about five kilometres east of Makkah. Here, the pilgrims meditating and praying in preparation for the next day. The way into the valley of Mina is about a mile long pass through a hill called 'Aqabah. This place is famous in the history of Islam because on it the Prophet (SAW) took pledges from the *Ansār* of Madinah before *Hijrah*.

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

Self-Assessment Exercise 3.1

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

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

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

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

Self-Assessment Exercise 3.2

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

3.3 Proceeding to Muzdalifah: The Second Nigh.

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

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

Self-Assessment Exercise 3.3

Outline the duties of the pilgrims at Muzdalifah.

3.4 Stoning the *Jamarāt* and *Eidu 'l-Adhā*: The Third Day.

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

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

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

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

Translation:

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

(Q.37: 103 – 107)

Self-Assessment Exercise 3.4

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

***Tawāf al-Ifādah* (Circumambulation of Crowd's Arrival from *wuquf*)**

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

The *Hajj* of a *Mufrid* or *Qārin* ends with *Tawāf al-Ifādah* and he is not expected to repeat the Hastening between 'afā and Marwa. However, this is required of a *Mutamatti'*.

The pilgrims, after having their heads shaved or the hair cut, both *Mufrid* and *Qārin* may do away with *Ihrām* with the exception of the enjoyment of their wives. But the *Mutamatti'* cannot enjoy that prior to the performance of the *Sa 'y* (Hastening between Safā and Marwa again. This is called the first *Ihlāl* (divesting from the state of *ihrām*).

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

Self-Assessment Exercise 3.5

Explain the concept of *Tawāf al-Ifādah*

3.6 Tawāf al-Wadā' (Farewell Tawāf)

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

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

Self-Assessment Exercise 3.6

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

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

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

Upon stepping into the mosque of the Prophet (PBOH) in Madinah a Muslim has to call to mind all that he knows of the meritorious deed of the Prophet as well as his spiritual guidance. He should thereafter pray two *rak'ats* to Allah

and then proceed to the Tomb of the Prophet at which he will utter these words in greetings:

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

Translation:

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

While doing this, the visitor should not circumambulate the tomb, or nudge the wall around the tomb with his back or front. He is equally recommended to visit al-Baqee - a graveyard of people of Madinah - where many of the Prophet's relatives and his companions were buried. Whenever the Prophet (PBOH) visited al-Baqee, he would say"

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

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

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

"Whoever washed well at his house, then came to Qubā, intending nothing but praying in it, his reward will be just as if he had performed an '*Umrah*'"

Self-Assessment Exercise 3.7

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

4.0 Conclusion

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

5.0 Summary

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

6.0 Tutor-Marked Assignment

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

7.0 References/Further Readings

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MODULE 5

Unit 1: The Significance of *Hajj* Performance

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

Unit 3: The Spiritual Benefits of *Hajj*

Unit 1: The Significance of Hajj Performance

Content

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- 2.0 Objective
- 3.0 Main Content
 - 3.1 Manifold Rewards in Religious Observances
 - 3.2 Demonstration of Love in Almighty Allah
 - 3.3 Manifestation of the Universality of Islam
 - 3.4 Renewal of Contact with Prophet Ibrāhim and Ismā'il
 - 3.5 Reminder of the Grand Assembly on the Day of Judgement
 - 3.6 Confirmation of Commitment to Almighty Allah
 - 3.7 Abrogation of Sins
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 Reference/Further Reading

1.0 Introduction

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

2.0 Objectives

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

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

3.0 Main Content

3.1 Manifold rewards in religious observances

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

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

(Muslim and Bukhāri)

Self-Assessment Exercise 3.1

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

3.2 Demonstration of Love in Almighty Allah

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

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

Self-Assessment Exercise 3.2

How does a prospective pilgrim demonstrate his love in Allah?

3.3 Manifestation of the Universality of Islam

Indeed, pilgrimage is a wholesome manifestation of the universality of Islām and brotherhood, as well as equality of the Muslims. Makkah is the centre towards which Muslims must converge from all walks of life once in a year in response to the call of Allāh. They meet on this occasion and discuss topics of common interest, and in general create and refresh in themselves the faith that

all Muslims are equal and deserve the love and sympathy of others, irrespective of their geographical or cultural origin. This principle is in line with the following verse of the Glorious *Qur'ān*:

...إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ...

Translation:

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

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

Self-Assessment Exercise 3.3

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

3.4 Renewal of Contact with Prophet Ibrāhim and Ismā'il

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

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

Translation:

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

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

Self-Assessment Exercise 3.4

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

3.5 Reminder of the Grand Assembly on the Day of Judgement

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

It is also a reminder of the fact that only Makkah in the world over was honoured by Allāh in being the centre of monotheism since the period of Prophet Ibrahim and it will continue to be the centre of Islām, the religion of pure monotheism, till the end of time.

Self-Assessment Exercise 3.5

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

3.6 Confirmation of Commitment to Almighty Allāh

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

Self-Assessment Exercise 3.6

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

3.7 Abrogation of Sin

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

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

(*Bukhāri and Muslim*)

Self-Assessment Exercise 3.7

How can pilgrimage to Makkah abrogate sins of the pilgrims?

4.0 Conclusion

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

5.0 Summary

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

6.0 Tutor-Marked Assignment

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

7.0 References/Further Reading

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UNIT 2: SOCIO-ECONOMIC BENEFITS OF HAJJ

Content

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

1.0 Introduction

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

2.0 Objective

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

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

3.0 Main Content

3.1 Alhāji and Alhāja Appellations

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

A trader who has performed the Hajj stands a better chance of having more customers than those who have

not. His commodities are considered to be possessing more blessings and can be resold much quicker because of the charisma which he received by means of *Hajj*.

He states further that:

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

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

Self-Assessment Exercise 3.1

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

3.2 Enhancement of Inter-Tribal Marriages

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

Self-Assessment Exercise 3.2

Explain how *Hajj* enhances inter-tribal marriage.

3.3 Social Exposure and Experience

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

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

Self-Assessment Exercise 3.3

Examine the concept of social exposure and experience.

3.4 Institution of Universal Brotherhood

The teaching of Islam, which recognizes the Muslims, the world over as brothers to one another irrespective of their origin is well understood in the matter of *Hajj*. In a small locality, all the Muslims meet to pray five daily

prayers in a mosque through which they get to know one another. The gathering is greater when all the Muslims in that town come together on Fridays for *Ju'm'at* service; one can imagine what the case would be when Muslims meet in Makkah on yearly basis to serve, same Lord, in same manner.

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

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

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

Self-Assessment Exercise 3.4

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

3.5 Annual fair and transcontinental merchandising opportunity

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

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

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

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِّن قَبْلِهِ لَمِن الضَّالِّينَ .

Translation:

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

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

Self-Assessment Exercise 3.5

Explain the legality of trade while on the Holy pilgrimage.

3.6 Enhancement of Saudi Arabia Economy

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

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

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

Self-Assessment Exercise 3.6

Explain how the annual pilgrimage enhances Saudi Arabia economy.

3.7 Immeasurable Economic gain

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

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

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

Self-Assessment Exercise 3.7

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

4.0 Conclusion

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

5.0 Summary

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

6.0 Tutor-marked Assignment

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

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UNIT 3: SPIRITUAL BENEFITS OF HAJJ

Contents

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

1.0 Introduction

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

2.0 Objective

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

- State the spiritual benefits of *Hajj*
- Discuss the spiritual benefits of *hajj*
- Explain the spiritual benefits of *Hajj*

3.0 Main Content

3.1 Opportunity of Self-Examination

The Holy pilgrimage affords Muslims an excellent opportunity of self-examination. At least they can look inward to test themselves on the anvil of

Prophet Ibrāhim's origin and their leaders and reformers can as well take advantage of this unique combination of circumstances to purge themselves of the corrupting influence of the hypocrites, deceivers and extremists.

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

Self-Assessment Exercise 3.1

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

3.2 Heart-Awakening Exercise

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

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

Self-Assessment Exercise 3.2

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

3.3 Sincere Obedience to Almighty Allāh

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

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

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

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

Translation:

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

(Q.37: 103-108)

Self-Assessment Exercise 3.3

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

3.4 Engagement in more devotional activities

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

Self-Assessment Exercise 3.4

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

3.5 Opportunity of having a new beginning

The spiritual benefits of *Hajj* can be gauged in the attitude put on by pilgrims on their return from *Hajj*. Although, within a short time, some quickly changed to what they used to be ever before *Hajj*, many others come back utterly transformed and their lives take on a new and more meaningful quality. The former fail to realise the real import of *Hajj*, but to the latter, *Hajj* has really

acted as a new beginning to their lives. These are those whom the Prophet (PBOH) says will return sinless as newly born baby.

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

Self-Assessment Exercise 3.5

Many pilgrims return home as newly born babies. Explain.

3.6 Efficacious Supplication

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

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

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

Self-Assessment Exercise 3.6

Examine the concept of efficacious supplication.

3.7 Connection of people across revealed religions

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

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

Meaning:

O mankind!, we created you from a single (pair) of a male and a female and made ye into nations and tribes, that ye may know each other (not that ye may despise each other) verily the most honoured of you in the sight of Allāh is (he who is) the most righteous

of you. And Allāh has full knowledge and is well acquainted (with all things). (Q.49: 13)

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

Furthermore, the fact that millions of Muslims transcending geographical boundaries, linguistic disparities, level of practice, cultural affiliations, ethnic, colour, economic and social barriers in order to converge in unison in Makkah, attests to the universality of the *Hajj*. It plants the seed to celebrate the diversity

of our common humanity. Pilgrims thereafter return home enriched by this more pluralistic and holistic outlook.

Self-Assessment Exercise 3.7

Explain how pilgrimage in Islam links people across revealed religions.

4.0 Conclusion

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

5.0 Summary

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

6.0 Tutor-Marked Assignment

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

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MODULE 6

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

UNIT 1: MODERN MANAGEMENT OF HAJJ IN NIGERIA

Contents

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 - 3.1 Recruitment and Registration of the Intending Pilgrims
 - 3.2 Issuance of Pilgrims' Passports and Visas
 - 3.3 Medical Services
 - 3.4 Air-Lifting of the Pilgrims to and from Saudi Arabia
 - 3.5 Hiring of Accommodation in Makkah and Madinah
 - 3.6 Pilgrims Guides
 - 3.7 Appointment of Students' Welfare Officers in Saudi Arabia
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 Reference/Further Reading

1.0 Introduction

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

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

2.0 Objectives

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

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

3.0 Contents

3.1 Recruitment and Registration of the Intending Pilgrims

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

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

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

Self-Assessment Exercise 3.1

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

3.2 Issuance of Pilgrims Passports and Visas

The processing of passport for the intending pilgrims begins after they have paid their *Hajj* fare or substantial amount by installment, which must have been

deposited in one of the designated Banks. It is worthy of note that the pilgrims' passport differs from the international passport. While the former is specifically designed for *Hajj* exercise with only a lifespan of six months after which it becomes obsolete, the latter is used by pilgrims who go on pilgrimage en route international. It is valid for any other country in the world and can as well be of use in the subsequent *Hajj* exercise before its normal expiration of five years. The preparation of passport include completion of forms and fixing of pilgrims passport photographs to the appropriate pages after which it will be submitted to the chief passport control officer in immigration department, Abuja for verification and signature.

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

Self-Assessment Exercise 3.2

Narrate the manner of processing pilgrims' passport and visas.

3.3 Medical Services

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

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

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

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

Self-Assessment Exercise 3.3

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

3.4 Air-Lifting of the Pilgrims

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

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

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

Self-Assessment Exercise 3.4

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

3.5 Hiring of Accommodation in Makkah and Madinah

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

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

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

Self-Assessment Exercise 3.5

Compare and contrast pilgrims' accommodation in Makkah and Madinah.

3.6 Pilgrims' Guides

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

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

Self-Assessment Exercise 3.6

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

3.7 Appointment of Students' Welfare Officers in Saudi Arabia

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

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

Self-Assessment Exercise 3.7

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

4.0 Conclusion

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

5.0 Summary

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

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

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

6.0 Tutor-Marked Assignment

1. Compared and contrast the pilgrim's passport and the international passport.
2. Discuss the pilgrims' accommodation both in Makkah and Madinah.
3. Explain the roles of the students' welfare officers annually appointed in Saudi Arabia.

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UNIT:2 MODERN MANAGEMENT OF HAJJ IN SAUDI ARABIA I

Contents

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
 - 3.1 Introduction of Iris Scan System
 - 3.2 Institution of Tawāfa Establishments
 - 3.3 Mobile Phone Services
 - 3.4 Refinement of Zamzam water
 - 3.5 Makkah-Madinah Rail Link
 - 3.6 The Establishment of *Jamarāt* Bridge Project
 - 3.7 Installation of Fire-Proof Tents at Mina
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 Reference/Further Reading

1.0 Introduction

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

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

2.0 Objectives

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

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

3.0 Main Content

3.1 Introduction of Iris Scan System

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

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

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

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

Self-Assessment Exercise 3.1

Explain the essence of Iris Scan System.

3.2 Institution of *Tawāfa* Establishments

Owing to the fact that number of pilgrims to the Holy land is swelling up on yearly basis, the Kingdom of Saudi Arabia had formed *Tawāfa* Establishments in 1405 A.H in order to serve the pilgrims in an organised manner. These *Mutawwifs* are divided into six geographical regions. South Asia, Southeast Asia, Iran, Arab Countries and non-Arab African Countries, Turkey, Europe, Australia, as well as North and South America have been grouped together under one Establishment.

Each pilgrim pays SR 170 for various services, out of which SR 25 goes to the person who receives pilgrims at the airport; SR 30 goes to he who serves pilgrims in Madinah while the rest goes to the *Mutawwif* for his services. However, arranging accommodation for the pilgrims is not the latter's

responsibility. It is rather arranged either by foreign missions or tour operators. The *Mutawwif* is only to play a supervisory role by ensuring that necessary things required by the pilgrims are provided for them.

Furthermore, putting up tents, providing necessary food, and other items, such as: water, ice, rugs, sleeping mats, etc. in 'Arafat is also the responsibility of the *Mutawwif*. They, as well make sure that the pilgrims' passport details are registered in computers and issue an identity card to the pilgrim.

The ways the things are run have undergone dramatic change in the last decade. Earlier, all the records were handwritten but now every single detail is fed into the computer and every department involved in the *Hajj* service can check it up for his ease. It has truly become a year-round job of planning and service. The establishments start planning for the next *Hajj* while one is still on.

Self-Assessment Exercise 3.2

Examine the role of modern days' *Mutawwifs*.

3.3 Mobile Phone Services

Gone are the days when there used to be no contact between the pilgrims and their families once they left home for *Hajj*. Occasionally, passing travellers on the same route might bring a verbal message or notes.

Communication was facilitated to some extent when the postal and telegraph services were introduced. Although, it took a long time for the mail to reach its destination each way, telegrams were sent home just twice – once while reaching the Holy land and then after *Hajj*, intimating the arrival day and time. These were usually sent from the ship.

In this new era of technology, the availability of mobile phone services have been found to be extremely useful for pilgrims to stay in touch with home and office and also to locate fellow pilgrims. This has indeed lessened the burden and anxiety associated with the conduct of *Hajj* and in turn making it more interesting and exciting.

Self-Assessment Exercise 3.3

Explain the role of mobile phone services to the modern day pilgrims.

3.4 Refinement of Zamzam Water

The two rainwater storm drains in Makkah built about two decades ago are currently undergoing a form of repair. This is aimed at improving water quality in the area and protecting Zamzam water as well as to stabilize the earth around the storm drains, as a possible collapse would endanger structures above them.

The Zamzam well is now housed in a basement room protected by glass panels that allow a clear view of the well. Electric pumps are used to draw water from

the well, replacing the ropes and buckets. No visitor is allowed to enter the Zamzam well room and surroundings. Outside this room, there was a service area where cold Zamzam water fountains and dispensing containers were provided for drinking purposes.

Of recent, the Haram Tawāf area has been extended to cover the entrance to this area and it is no more accessible to pilgrims. Instead, cold Zamzam water fountains and dispensing containers are now placed at the periphery of Tawāf area.

Furthermore, Zamzam water is treated by a series of sand filters, micro filters and ultra violet disinfection. It is equally being stored in underground storage tanks on a continual basis prior to its distribution to people and transportation to Madinah.

Self-Assessment Exercise 3.4

Explain the recent reform experienced in Zamzam water.

3.5 Makkah-Madinah Rail Link

Owing to the growing number of pilgrims who travel between Makkah and Madinah, the government of Saudi Arabia has recently launched the ambitious project to link the two Holy cities through rail via Jeddah. This is aimed at providing a safe, fast, reliable and comfortable transport service for ‘Umrah and Hajj pilgrims travelling between the two Holy cities and Jeddah

In addition, besides having air sea and road links, Makkah and Madinah will be connected to the global railway network. It will as well reduce cost of travel for pilgrims besides the ease, which is attached to a rail journey compared to other mode of transportation.

The number of pilgrims is expected to grow further as a result of new regulations facilitating ‘Umrah traffic. Nearly 2.5 million pilgrims visit the Holy cities during the *Hajj* season. In addition, 7.5 million people, including two million in Ramadan alone, go for ‘*Umrah* annually.

The more the number of the pilgrims, the more the services required easing their staying in the Holy cities.

Self-Assessment Exercise 3.5

Explain the aim of Makkah-Madinah Rail link.

3.6 The Establishment of *Jamarāt* Bridge Project

The *Jamarāt* Bridge which is recently undergoing construction for expansion by the Saudi authorities, when completed in its five stages, will accommodate no less than five million pilgrims at once and thus putting an end to the

problem of over crowding around the *Jamarāt* and the surrounding areas as well as making the casting of stones easier, safer and hassle-free as possible for the pilgrims.

The project, once completed will have four floors, beside ground floor and a basement. It will also have escalators, 12 entrances and 12 exits and would be linked with tents by flyovers. (Haj & Umra Magazine, Vol. 61, Issue 22, p.21)

Certain measures are also being put in place to minimise pushing and shoving at the *Jamarāt* stoning place particularly in the identified two peak times: morning of the 10th day and the afternoon of the 12th day of Dhul-Hijjah. This is mostly caused by pilgrims carrying baggage while going to perform the stoning ritual.

Furthermore, in the words of Dr. Habib Zain Al-‘Abideen –Deputy Minister of Municipal and Rural Affairs, Kingdom of Saudi Arabia - the bridge will also help the emergency staff to provide quicker and thus better services since trouble spots would be more accessible even at the peak hours. After the completion of the project probably in 1429 A.H. the bridge is expected to accommodate at least 625,000 pilgrims per hour. (Haj & Umra Magazine, Vol.61, Issue 9, p.9)

Self-Assessment Exercise 3.6

Discuss the need for the establishment of *Jamarāt* bridge project.

3.7 Installation of Fireproof Tents at Mina

Mina is regarded as the most densely packed gathering place for human beings in the world due to the limited area available to living space in relation to the large number of pilgrims who must be accommodated during the pilgrimage season while taking into consideration the element of security, safety and the comfort of the pilgrims.

Based on these reasons, Mina in the past has been the scene of a number of accidents involving fires or outbreaks of diseases despite extreme care taken by the Saudi authorities. Consequently, in order to lower the risk of fire, a new idea for an accommodation project at Mina was born involving the use of the fireproof tents made of fireproof Teflon-coated fabric as against the usual traditional tents. Besides, no open flames are allowed in the encampment.

The project, which ran in three stages, first executed in 1417 A.H. and the last was undertaken in 1420 A.H.

Self-Assessment Exercise 3.7

Briefly discuss the need for fireproof tents at Mina.

4.0 Conclusion

In the foregoing, we have explained the first segment of the modern management of Hajj in the Kingdom of Saudi Arabia. The unit centred on the measures being recently taken by the Kingdom, as the custodians of the Ka'bah in seeing to the peaceful conduct of annual pilgrimage rites. Most of the points raised here centred on the welfare and security of the pilgrims.

5.0 Summary

This unit focused on the introduction of Iris Scan System to monitor the pilgrims. Institutions of Tawafa establishments as well as pilgrims' exploitation of mobile phone services were also discussed. Others are; refinement of Zamzam water for drinking purposes; provision of linkage between Makkah-Madinah rail in order to provide safe, fast, reliable and comfortable transport services for the pilgrims; the establishment of *Jamarāt* bridge project in order to put an end to the problem of over crowding around the *Jamarāt*; and installation of fire-proof tents at Mina in order to lower the risk of fire.

6.0 Tutor-Marked Assignments

1. Enumerate the functions of Iris Scan System
2. Explain the essence of the availability of mobile phone services to the modern day pilgrims.
3. Highlight the significance of Makkah-Madinah Rail link.

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UNIT 3: MODERN MANAGEMENT OF HAJJ IN SAUDI ARABIA II

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- 3.0 Main Content
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 - 3.3 Institution of Missing Pilgrims Guidance Centre
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 - 3.7 Instalation of Surveillance Cameras to Monitor Pilgrims
- 4.0 Conclusion
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1.0 Introduction

Like we did mention in the previous unit, the Kingdom of Saudi Arabia is giving top priority to security and safety of the pilgrims while on the Holy land in order to help them perform their religious rites in peace and comfort.

The measures recently being adopted by the Kingdom and its various agencies to meet this target are inexhaustible. In this unit, you shall be acquainted with some of these measures to complement those stated in the previous unit.

2.0 Objectives

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

- Enumerate the modern management of Hajj in Nigeria.
- Illustrate the modern management of Hajj in Nigeria.

3.1 Administrative and medical Personnel to accompany the *Hajj* Mission

In the past, the pilgrims who undertook pilgrimage to Holy land from every valley and mountain to perform Hajj had to seek the services of the "Amir of *Hajj*", now known as the "*Amir* of Makkah". He organized the affairs of the pilgrims. But as the number of the pilgrims grew as well as their requirements and needs, it became incumbent on the ministry of *Hajj* and the government bodies who maintained relations with the countries from which the pilgrims come from to forge a mutual agreement and to run affairs by official rules and regulation. Royal order Number 70648 issued on 29/08/1384 A.H. which stipulated that administrative and medical personnel must accompany the *Hajj* mission from each country was for this purpose.

Be that as it may, there are pilgrims from many countries who speak neither Arabic nor English language. These are from as many as 100 countries and equally speak as many as 90 different languages. Somebody who speaks their languages and understands their problems, needs and requirements and who also understands their mentality must be present at the point of entry to the Kingdom to receive them. Such people help very much in facilitating cooperation with their pilgrims.

In the same vein, there are many pilgrims coming from countries where the weather differs from that of the Kingdom, especially during the Hajj season. Also many of them have sensitive diseases such as diabetes, high blood pressure, heart problems, kidney failure, rheumatism and allergies. These require medicines and medical solutions that might not be available in the Kingdom because of the difference in the medical clinics in other countries and difference in the environment. The medical personnel who accompanied each of these countries would do well in curbing this problem.

Self-Assessment Exercise 3.1

Explain the need for Administrative and Medical Personnel to accompany *Hajj* Mission.

3.2 Opening of Madinah Airport to Foreign Airlines

Until few years back, Saudi Arabia Airline was the only Airline carrying *Hajj* pilgrims to the prince Mohammad bin Abdul-‘Aziz International Airport, Madinah directly from foreign destinations. In 2003 the Saudi government opened it to foreign airlines. Pilgrims from outside Saudi Arabia generally land in the King Abdul-‘Aziz International Airport, Jeddah in order to perform ‘Umrah and Hajj and thereafter proceed to Madinah. In the past, even those who wished to go to Madinah before performing Hajj or ‘Umrah had to land in Jeddah. This undoubtedly, was causing congestion in Jeddah especially during Hajj and peak ‘*Umrah* season like Ramadan.

Pilgrims arriving in Madinah means there is only one trip for them between Madinah and Makkah, as against two in case of arriving and leaving from Jeddah. This is not only convenient for them but also lessen traffic jams and accidents on the high way between the two Holy cities. That means saving in cost, time and effort.

Self-Assessment Exercise 3.2

Why was the need to open Madinah Airport to foreign Airlines?

3.3 Institution of Missing Pilgrims Guidance Centre

"If one goes missing in the morning but finds his way back home by evening you won't call him a person lost". Thus goes an urdu saying.

Fortunately, there are thousands of such 'lost and found' cases during Hajj, when they find their way back to their tents, usually by one of the numerous government and voluntary agencies involved in assisting the missing pilgrims.

There is no doubt that among the pilgrims there are hundreds of thousand who might have never ventured beyond the borders of their villages and cities, let alone the country. There are children, old and infirm men and women who are more likely to lose their way in the massive crowd. In this regard, all foreign pilgrims are issued wristbands on their arrival in Jeddah. These serve as identification tags. The wristband, which contains all the necessary information about the pilgrim, helps the authorities and volunteers to know the name of the pilgrim, his nationality and the name of the local Hajj agent in Makkah in case he loses his way or meets with an accident.

The Saudi Scouts, the organization that works in tandem with the *Hajj* Ministry to find missing persons and maintain statistics is recently adopting website to highlight missing children during the *Hajj* season. They do this by displaying pictures and full details of the missing children.

Self-Assessment Exercise 3.3

Why was the Missing Pilgrims Guidance Centre established?

3.4 The Formulation of New Traffic Management in *Jamarāt*

Saudi authorities have recently ordered to form a new group that will supervise pedestrian traffic and gathering on the roads leading to the *Jamarāt* Bridge. The group, which is under the Hajj Security Forces, will be responsible for organising the pilgrims' movement on the *Jamarāt* Bridge and the road leading to it.

Duties and responsibilities of this new management include coordinating with agencies and groups involved in guiding and assisting pilgrims in *Jamarāt* according to set schedules and grouping programme. The new management will also be on the lookout for people doing prohibited activities like sleeping, using portable tents, peddling and using carts and portable seats within the high-density area of *Jamarāt* and as well as prohibiting waiting on the roads leading to the bridge and around the basins.

Self-Assessment Exercise 3.4

Enumerate the duties and responsibilities of new traffic management in *Jamarāt*.

3.5 Implementation of New Real Estate Project

In order to cater for the growing demands of increasing number of pilgrims who go for *Hajj* and *‘Umrah*, a number of new real estate projects are recently being implemented in Makkah. These include Jabal Omar, Shāmiya and Khandama projects.

The residential buildings in Jabal Omar are primarily aimed at providing better housing facilities for pilgrims. It would also be linked with the sound system in the Haram so that its residents would be able to offer prayers there following the Imam. It would as well as have 92 multi-storey buildings, 27 five-star and four-star and parking space for 12,000 vehicles.

Shamiya project would include expansion of the *Haram* Mosque's northern courtyard by 1.5 million square metres. This will provide housing for more than 205,000 pilgrims and prayers area for 400,000 people. It will as well ensure free flow of pilgrims around the *Haram*, the Holy precinct.

The Jabal Khadama, which is located at the South-East of Haram, is a hilly area. Although the area is very close to Haram, for people reside there. Thus, the Makkah Development Authority plans to establish housing facilities for 24,000 people in the area.

These projects when completed will undoubtedly boost facilities for the millions of pilgrims aiming to perform their religious rites in peace and security. It will as well serve both the present and coming generations.

Self-Assessment Exercise 3.5

Discuss briefly the Jabal Omar, Shāmiya and Khandama projects.

3.6 Firemen on Bikes to Control Crowds

When pilgrims converge for either *'Umrah* or *Hajj*, the main concern of the authorities in Saudi Arabia is for their safety and security in all its aspects.

In the past, fires have caused a lot of damage to life and property and the authorities have gradually strengthened the system and increased efficiency with latest equipment, training and special units, such as the motorcycles unit in Makkah. These days, the Firemen work round the clock. Some units begin work at 5:00 pm and continue until 11:00 pm while another units work from 7:00 pm till 3:00 am.

There are more than 200 firemen on motorcycles. They are divided into different groups and their main tasks are to attend to incidents as soon as they happen before the fire brigades men get there. They are as well required to prevent people from crowding at the incident sites especially when there is fire.

The motorcycle units are equipped with basic fire-fighting equipments and each motorcycle fireman is equipped with an oxygen tank and a fire resistant uniform in case he has to enter a building on fire.

Self-Assessment Exercise 3.6

Briefly explain the mission of the firemen on bikes.

3.7 Installation of Surveillance Cameras to Monitor Pilgrims

In order to provide adequate security for pilgrims, the authorities of Saudi Arabia do not rule out any incident. They take into consideration all possibilities including thefts, pickpockets and even subversive acts among others.

In its plan to deal with these people, the Kingdom of Saudi Arabia has recently installed surveillance cameras in the Grand Mosque and in various parts of the Holy sites to monitor suspicious movements.

In the same vein, the Ministry of Justice has also established summary courts to quickly try and sentence petty criminals so as not to evade punishment.

Self-Assessment Exercise 3.7

Explain the need for the surveillance cameras to monitor pilgrims.

4.0 Conclusion

We have explained in detail the modern management of *Hajj* in the Kingdom of Saudi Arabia. This unit, like the previous one has touched the area of pilgrims' welfare as well as security, which are the foremost agenda of the Kingdom over the years.

5.0 Summary

This unit has focused on the need for pilgrims in every locality to be accompanied by the administrative and medical personnel. It also discussed the

opening of Madinah Airport to Foreign Airlines as well as the institution of missing pilgrims Guidance Centre. It also touched the formulation of new traffic management in *Jamarāt*; the implementation of new real estate projects; firemen on bikes to control crowds and the installation of surveillance cameras to monitor pilgrims.

6.0 Tutor-Marked Assignment

1. Explain the reason why pilgrims have to be accompanied by the administrative and medical personnels to the Holy land.
2. Discuss the reason why Madinah Airport is now opened to the foreign Airlines.
3. What brought the idea of installation of surveillance cameras in the Grand Mosque?

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