



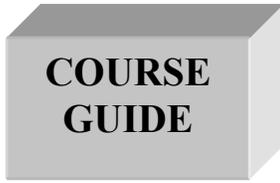
NATIONAL OPEN UNIVERSITY OF NIGERIA

FACULTY OF ARTS

DEPARTMENT OF RELIGIOUS STUDIES

COURSE CODE: ISL432

COURSE TITLE: ISLAMIC SOCIAL SYSTEM



Course Code / Title **ISL432: Islamic Social System**

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NATIONAL OPEN UNIVERSITY OF NIGERIA

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First Printed 2013

ISBN:

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INTRODUCTION

You are welcome to ISL432: Islamic Social System which is a two-credit unit course for part four students of the B. A. Degree, Islamic Studies programme of the National Open University of Nigeria. The material has been developed to acquaint you with sociological implication of the fundamental pillars of Islam; the Muslim homes, sharing of responsibilities between family members and manner of socialization among Muslims with relevant references from *Qur'ān* and *Hadīth*.

Aims and Objectives

The Course consists of fourteen (14) units, and each unit has its objectives. You should read the objectives of each unit and be conscious of them all along your study of the course. In addition to the objectives of each unit, the overall aims of the course include:

- (i) To introduce to you the social impact of the fundamental pillars of Islam.
- (ii) To acquaint you with the mode of Islamic marriage,
- (iii) To familiarize you with the building of Muslim Homes as well as responsibilities of husband and wife.
- (iv) To identify the impacts of Islamic modes of child upbringing and custody of children,
- (v) To intimate you the manner of socialization in Islam.

(vi) Objectives of the Course

Based on the general aims of the course as a whole, some objectives are set out. These are the essential things you should be able to do at your completion of the course. You should be able to:

- (i) Assess of the impacts of Islamic beliefs on individuals and the society.
- (ii) Analyze of the impacts of *Ṣalāh* on individuals and the society.
- (iii) State the benefits of *Zakāh* to the donors, beneficiaries and the society.
- (iv) Examine the impacts of *Ṣawm* on individuals and the society.
- (v) Evaluate the effects of *Hajj* and '*Umrah* on the Muslims and the society.
- (vi) Examine the effects of marriage as a social institution in Islam.
- (vii) Assess the impacts of the responsibilities of husband and wife in Islam.
- (viii) Examine the impacts of child upbringing and custody in Islam.
- (ix) Analyze the impacts of Islamic modes of greetings and salutations.
- (x) Assess the Islamic dress code and its impacts on individuals and the society.

- (xi) Examine the manner of socialization in Islam and its effects.
- (xii) Evaluate the impacts of Islamic attitude towards education on individuals and the society.
- (xiii) Examine the impacts of naming ceremony and funeral services in Islam.

Working through this Course

The major components of the course are:

1. This Course Guide
2. The Study Units
3. References and other resources, including the ones listed under each unit.
4. Assignments
5. Presentation Schedule

The Study Units

Module 1: Sociological Impacts of the Fundamental Principles of Islam

Unit 1: Impacts of Islamic Beliefs on Individuals and the Society

Unit 2: *Ṣalāh* and its Social Impacts

Unit 3: *Zakāh* and its Social Impacts

Unit 4: *Ṣawm* and its Social Benefits

Unit 5: Social Impacts of *Hajj* and *ʿUmrah*

Module 2: Social Impacts of Islamic Marriage, Muslim Home, Greetings and Salutations.

Unit 1: Marriage as a social institution

Unit 2: Socio- Religious Impacts of the Responsibilities of

Unit 3: Social Impacts of Child Upbringing and Custody in Islam

Unit 4: Social significance of mode of greetings in Islam

Module 3 Islamic Culture and Socialization

Unit 1: Manner of Socialization in Islam

Unit 2: Muslim Dress Code and its Impacts

Unit 3: Impacts of Child naming and funeral celebration in Islam

Unit 4: Impacts of celebration of Eids, Mawlid etc., etc.,

References and other Resources

Certain books have been recommended to deepen your understanding of the course. You are hereby provided with a list containing some of them. Try to acquire as many as possible of those material.

1. Abdul, M. O. A. (1972) *The Prophets of Islam; His Life, Sayings and Deeds*, Lagos: Islamic Publications Bureau (IPB).
2. Ahmad, H. S. (2002); *Matrimonial Education in Islam*, New Delhi.
3. Al-Asqalani, M. (1996). *Bulūgh Al-Marām*, Riyadh: Dar-Us-Salam Publications.
4. Al-Ghazali, H. M. (n.d) *The Outlined Copy of Ihiya'a Ulum Ad-Deen (Reviving the Sciences of Religion)*, Egypt: Dar al-Manarah
5. Ali, A. Y. (1973) *Holy Qur'ān: Text, Translation and Commentary*, London.
6. Ayoob, H. (2007) *Social Manners in Islam*, Cairo: Daru s-Salām.
7. Doi, A. R. I. (1990) *Sharī'ah: The Islamic Law*, London: TA-HA Publishers.
8. El-Jazaarey, A. J. (2012) *The Approach of the Muslim: A Book of Outlining Doctrines, Ethics, Morals, Worships and Behaviors*, Beirut; 3rd Edition.
9. Hammudah, A. (1970). *Islam in Focus*. Kuwait: International Islamic Federation of Student's Organisations.
10. Maudoodi, M. A. () *The Laws of Marriage and Divorce in Islam*, Islamic Book Publishers.
11. Mawdudi, A. (2006) *Towards Understanding of Islam*, Lahore: I. I. F. S. O.
12. Mawdudi, S.A. (1982) *Let Us Be Muslims*, United Kingdom: The Islamic Foundation
13. Qutb, S. (1977) *Islam: The Religion of the Future*. Beirut:
14. Sharif, M. M. (ed) (1966) *A History of Muslim Philosophy*, Vol. 2, Pakistan.
15. Tobpas, O. A. (2011) *Islamic Spirit and Form*, Istanbul; Erkan Publications.

The Self Assessment Exercises

Though your answers to these **Self Assessment Exercises** questions do not add a credit to your overall grade in the course, it is advisable that you attempt all of them yourself as it serves as a demonstration of the level of understanding you are achieving as you go through the content.

Tutor Marked Assignments

You will be provided with 4 online TMAs each of which will consist of twenty Multiple Choice Questions (MCQ). At least, three of the four TMAs must be answered before arrangements are concluded for the written examinations. The three in which you perform best shall be selected to constitute 30% of your final grade.

Final Examination and Grading

At the end of this course, you will write a final examination, which shall constitute 70% of your grade. In the examination, you will be required to answer three out of at least five questions.

Course Marking Scheme

This table shows how the actual Course marked allocation is broken down

Assignment	Marks
Assignments (best three assignments out of four marked)	= 30%
Final Examination	= 70%
Total	= 100%

Presentation Schedule

The Presentation Schedule included in your course materials gives you the important dates for the completion of tutor-marked assignments and attending tutorials. Remember, you are requested to submit all your assignments by the due date. You should guard against falling behind in your work. You will be informed of the date for your final examination.

Course Overview and Presentation of Schedule (Module 1)

Unit	Title of Work	Weeks Activity	Assignments
Module1 Sociological Impacts of the Fundamentals of Islam			
Unit 1	Impacts of Islamic Beliefs on Individuals and Soci	Week 1	
Unit 2	<i>Ṣalāh</i> and its Social Impacts	Week 2	
Unit 3	<i>Zakāh</i> and its Social Impacts	Week 3	Assignment 1
Unit 4	<i>Ṣawm</i> and its Social Benefits/Impacts	Week 4	
Unit 5	Social Impacts of <i>Hajj</i> and <i>‘Umrah</i>	Week 5	Assignment 2
Module 2 Social Impacts of Islamic Marriage, Muslim Home, Greetings and Salutations.			
Unit 1	Marriage as a Social Institution	Week 6	Assignment 3
Unit 2	Socio- Religious Impacts of the Responsibilities of	Week 7	
Unit 3	Social Impacts of Child Upbringing and Custody in Islam	Week 8	Assignment 4

Unit 4	Impacts of the Mode of Greetings in Islam	Week 9	
Module 3 Islamic Culture and Socialization			
Unit 1	Muslim Dress Code and its Impacts	Week 10	
Unit 2	Manner of Socialization in Islam	Week 11	
Unit 3	Impacts of Islamic Education and <i>Da'wah</i>	Week 12	
Unit 4	Impacts of Naming and Funeral Services in Islam	Week 13	
	Revision	Week 14	
	Examination	Week 15	

How to get the Most from This Course

In distance learning, the study units replace the University lecture. This is one of the great advantages of distance learning. You can read and work through specially designed study materials at your own pace, and at a time and place, that suit you best. Think of it as reading the lecture instead of listening to the lecture. In the same way, a lecture might give you some reading to do; the study units tell you where to read, and which your text materials are set books. You are provided exercises to do at appropriate points, just as a lecturer might give you an in-class exercise. Each of the study units follows a common format. The first item is introduction to the subject matters on the units, and how a particular unit is integrated with the other units and the course as a whole. Next to this is a set of learning objectives. These objectives let you know what you should be able to do by the time you have completed the unit. These learning objectives are meant to guide your study. The moment a unit is finished, you must go back and check whether you have achieved the objectives. If this is made a habit, then you will significantly improve your chances of passing the course. The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from a Reading section. The following is a practical strategy for working through the course. If you run into any trouble, telephone your tutor. Remember that your tutor's job is to help you. When you need assistance, do not hesitate to call and ask your tutor to provide it.

1. Read this Course Guide thoroughly, it is your first assignment.
2. Organize a study schedule. Design a 'Course Overview' to guide you through the Course. Note the time you are expected to spend on each unit and how the assignments relate to the units. Whatever method you choose

to use, you should decide on and write in your own dates and schedule of work for each unit.

3. Once you have created your own study schedule, do everything to stay faithful to it. The major reason that students fail is that they get behind with their coursework. If you run into difficulties with your schedule, please let your tutor know before it is too late to help.
4. Turn to unit 1, and read the introduction and the objectives for the unit.
5. Assemble the study materials. You will need your set books and the unit and the unit you are studying at any point in time.
6. Work through the unit. As you work through the unit, you will know what sources to consult for further information.
7. Keep in touch with your Study Centre. Up-to-date course information will be continuously available there.
8. Well before the relevant due date (about 4 weeks before due dates), keep in mind that you will learn a lot by doing the assignments carefully. They have been designed to help you meet the objectives of the course and, therefore, will help you pass the examination. Submit all assignments not later than the due date.
9. Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study material or consult your tutor.
10. When you are confident that you have achieved a unit's objectives, you can start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself busy on schedule.
11. When you have submitted assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the Tutor/Marked Assignment form and also the written comments on the ordinary assignments.
12. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in the Course Guide).

Facilitators/Tutors and Tutorials

The dates, times and location of these tutorials will be made available to you, together with the name, telephone number and address of your tutor. Your tutor will mark each assignment. Pay close attention to the comments your

tutor might make on your assignments as these will help in your progress. Make sure those assignments reach your tutor on or before the due date. Your tutorials are important. Therefore, try not to skip any. It is an opportunity to meet your tutor and fellow students. It is also an opportunity to get the help of your tutor and discuss any difficulties encountered on your reading.

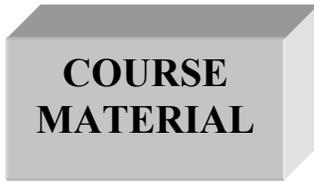
Conclusion

Much as I cannot promise you too-easy ride on this course, I equally do not envisage much difficulty as long as you play the roles assigned to you in the whole exercise.

Summary

In this Course Guide, you have been provided with a general overview of **ISL 432: The Islamic Social System** in which students pursuing University Degree programme must earn three credit units. The Course Aims and Objectives and what learners will gain through the Course materials and its study units are stated clearly at the onset. You have also been provided with a list of textbooks and references for your further reading. As an inference in the Guide, to develop an active interest in the Course is a prerequisite for its successful completion. Assess yourself through the Self-Assessment Exercises (SAEs). You will equally be assessed for grading purposes through the Tutor-Marked Assignments (TMAs). Thus, to do well in the course, you must get yourself organized and try to conform to presentation schedule.

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



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First Printed 2013

ISBN:

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MODULE 1: SOCIOLOGICAL IMPACTS OF THE FUNDAMENTAL PRINCIPLES OF ISLAM

Unit 1: Impacts of Islamic Beliefs on Individuals and the Society

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 - 3.2 Belief in the Angels of Allah
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 - 3.4 Belief in the Messengers of Allah
 - 3.5 Belief in the Last Day
 - 3.6 Belief in Divine Regulation
- 4.0 Conclusion
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- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

The term belief in Islam is *Imān*; it connotes faith, conviction or doctrine; The Articles of beliefs in Islam are six namely: belief in Allah, the Angels of Allah, Revealed Books, Messengers of Allah, the Last Day and the Divine regulation of all things. On the other hands, faith (*Imān*) is the first and foremost of the five fundamental principles of Islam. Thus, this Unit focuses on the sociological impacts of having faith in the first of the fundamental principles.

2.0 OBJECTIVES

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

- Analyze the sociology of belief in Allah and His Angels.
- Expound the social significance of faith in the Revealed Books and Messengers of Allah.
- Discuss the implication of having faith in Resurrection and its impact in the society.
- Expatriate upon the consequences of belief in Divine Regulation in all affairs of Muslim.

3.0 MAIN CONTENTS

3.1 Belief in Allah (*Imān Billah*)

The bedrock of monotheism and statement of belief in Islam is enshrined in its “Words of Testimony”. This is “*Lā ilaha Illa Allah, Muhammadun Rasūlullah*”. It simply means that there is no “god” or “deity” except Allah; Muhammad is the Messenger of Allah. The generic term for Islamic monotheism is *Tawhīd*; its opposite is polytheism (*Shirk*). Polytheism is association of any fabricated god, man-made god or deity with God, either in faith, in worship or both.

One of the cardinal teachings of Islam is that before embarking on anything, the Muslim must utter the formula: *Bismillahir-Rahmānir-Rahīm* (In the name of Allah, the Most Generous, the Most Merciful). The significance of this is that the servant of Allah humbly and submissively seeks the guidance, permission and assistance of the Almighty Allah, Whose generosity and mercy is required in order to achieve the desired without incurring His anger.

In the day-to-day affairs of the Muslim, he invokes the name of Allah when he wants to embark on a, business, perform a religious duty, carry out spiritual, economic or social relations.

Whenever the Muslim achieves anything, overcomes any problem or attains a particular thing, he expresses deep appreciation and unstained gratitude to Allah, Who has favoured him and showed mercy on him. This is manifested in the expression of *Al-hamdulillah Rabbil-‘Ālamīn* (Glory and gratitude to Allah, the Lord of the worlds).

When the Muslim wakes up in the morning, gives birth to a child, arrives safely in a place, achieves success in an examination, business, political or any undertaking, he does not arrogate it to himself, but to the favours and mercy of Allah. In essence, he does not refuse or fail to appreciate the favours of Allah and thank Him for His blessings in order not to become an ingrate, a disbeliever and a sinner.

When he receives some favour or good things from someone, he thanks him and thanks the Almighty Allah in the proper manner. In the socio-

religious perspective, he does not direct the appreciation to a semi-god or a man-made-deity; otherwise, it would tantamount to polytheism, the most heinous crime and unforgiveable sin in the sight of Allah.

A knowledgeable and practicing Muslim is fully cognizant that Allah is the Master of the Day of Reckoning (*Māliki Yawmid-Dīn*). He strives to the utmost to be righteous in all human relationships so that he would not regret in the Hereafter. He believes that whatever anybody does, whether good or bad, it will eventually be judged and rewarded accordingly by the Almighty, Master of the Day of Judgement.

According to the socio-religious teaching of Islam, the purpose of creation is to worship Allah. An indication to this is given in a quintessence form in verse five of the Opening Chapter of the Glorious Qur'ān which teaches humankind to realize, appreciate and promise that Allah is the Only One to be worshipped and relied on at all times and in all situations. He is aware that love for anybody, however close, either friends, family or associate, should neither be an excuse for anyone to abandon or neglect the utmost duty of worshipping Allah.

Constantly, the practicing Muslim seeks divine guidance to the right path in various compartment. Invariably, during all *Ṣalāh*, he is inherently and steadily reminded to seek Allah's guidance in all undertakings.

Moreover, he fears that God will not tolerate a situation whereby anyone is described to have taken over any of His duties and positions. Hence, he is convinced that it is a great sin and punishable in this world and in the Hereafter to arrogate any of the attributes, works or essence of Allah to anybody or anything. He holds unshakable faith that Allah is the true God, the Creator and the Sustainer of all human beings. He accepts that Allah is fully aware of secret and open words and deeds and He is Able to reward the righteous and punish the disobedient. He declares openly that Allah has no father, mother, wife, child or co-equal and there is nothing or anybody that can be compared with Him. He attests to the basic fact that Allah is the Originator and Creator of everything and that He Alone is the Disposer of their affairs with His Total Will and Absolute Knowledge. He upholds the belief that Allah is absolutely free from any need, while all

living and non-living things including plants and animals, believers and non-believers are totally dependent on Allah for their existence. He acknowledges that Allah is the Sole administrator of the Heavens and the earth, including all things inside and beyond them.

Furthermore, he finds it essential to appreciation Divine favours that make human relations possible and benefitting. These include making human beings to succeed and inherit one another, removing plagues and other evils in the land, sending down the rain, alternating the sun and the moon, enabling human beings to recognize their ways to different places and back home. Others are uniting the minds of people to do things in common, rescuing people from precipitous end and educating them on proper social relations, otherwise there would be serious commotion and some difficulty of existing together as a family, group, society or nation (Qur'ān 27: 62- 65; Qur'ān 3: 103; Qur'ān 8: 63).

SELF-ASSESSMENT EXERCISE

- Analyze the scope and impacts of Islamic doctrine of monotheism.
- Assess the socio-religious impact of belief in Allah with respect to the relationship between the Muslims and Allah and His creatures.

3.2 Belief in the Angels (*Malā'ikah*) of Allah

According to the teachings of Islam, the Muslims should believe in the existence of the Angels; that they are created by Allah from light and are different from human beings who are created from the earth or dust, while the spirits (*Al-Jinn*) are created from fire. In practice, the true Muslim believes that the Angels cannot be seen because they are immaterial beings with spiritual functions and powers. He is aware that they can change to any form or shape, including human beings and animals yet it is sinful and incorrect to say that they are males, females, wives or children of Allah as fallaciously alleged by the ignorant and misguided people. He believes that they do not eat, drink, marry, sleep or have freedom or personal desires but they possess all spiritual virtues and do not have any of the human vices. Moreover, in effect, he believes that faith in the Angels does not permit anyone to worship any of them or think that they can perform any of the duties of Allah. He is conscious that Allah Alone knows what is before the Angels and what is behind them, and they cannot intercede except for whom He is pleased. He is apprehensive that it

is also a great sin to call oneself an Angel of God or think that anyone can behave like an Angel.

The Muslim knows that Allah created the Angels to always obey, praise, worship and serve Him, even before the creation of Adam and Hawā'u. He accepts that fact that they guide and protect the believers and the righteous ones and that Satan and bad spirits mislead and prompt people to commit sins and immoralities. He acknowledges that the Angels do not belong to the kingdom of Satan or spirits and that they comfort the believers and helps them against their enemies with the permission of Allah. He is acquainted with the basic teaching of Islam that the Angels have some connection with the physical world of human beings from womb till death, resurrection, spiritual progress in Paradise or punishment in Hell Fire. He is hopeful that they will be allowed by Allah to intercede on behalf of the Muslims, including himself, on the Day of Judgement.

In the socio-religious perspective, the Muslims believe that Arc-Angel Jibrīl (Gabriel) known as *Rūhul-Qudus* (the Holy Spirit), is the over-all leader of all Angels and that he is in charge of revelation to all Prophets of Allah, as well as destruction or punishment of the sinners. He does not dispute that Angel *Mīkāil* (Michael) is in charge of rains for the sustenance of all living things in order to educate on their relationship with human being. He is informed that Angel *Israfil* is assigned to the duty of blowing the Trumpet to commence transition to eternal life and to resurrect all human beings and spirits for the inevitable last Day of Judgement is an indication of his role in the life of man. Hence, he constantly prepares for the inevitable death with true belief and righteousness in all affairs. He has it in his mind that *'Azarāil* is the Angel of death; he tries to act righteously in all affairs.

The belief that *Munkar* is the recorder of all the good deeds while *Nakir* is the recorder of all wrong deeds of human beings and *Jinn* and that *Ridwān* is in charge of Paradise and that *Malik* is in charge of Hell Fire, inspires the believer to do all those things that would pave the way for him to attain salvation and be saved from the punishment of Hell-Fire. The belief that *Sāiq* and *Shahīd* are the guardians and companions of the deed in the grave, either to punish or to bring blessings to the inmates engineers

the believer to always strive to accumulate good deeds and avoid wrong deeds in order to attain paradise and be saved from Hell Fire.

SELF-ASSESSMENT

- Explain the nature, extent and impacts of belief in the Angels of Allah.

3.3 Belief in the Revealed Books

Belief in the Prophets and Messengers of Allah is not only the fourth Article of faith it is one of the fundamental doctrines in Islām. Belief in all Prophets (*Anbiyā'*) and Messengers of Allah (*Rusul*) is ordained by Allah. The Muslim believes that the Glorious Qur'ān is the final, the best and the uncorrupted of all these Books. He believes in the unpolluted teachings in the Revealed Books by shunning what they prohibit and doing what they recommend. He also believes in and follows the authentic Apostolic Traditions of the Prophet which is complimentary to the Glorious Qur'ān. He attests to it that Allah makes it a healing for spiritual, mental and social diseases such as hypocrisy, wickedness, ignorance and doubt (Qur'ān 6: 155; 16: 89).

Moreover, the Muslim believes that Allah has sent down some Books upon His Messengers to clarify and complete His past messages in order to guide people aright. Allah makes the purpose of sending Messengers to mankind, stating that

Mankind was one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And none differed over it (i.e. over the Scripture) except those who were given it – after clear proof came to them – out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they differed, by His permission. And Allah guides whom he wills to the right path (Qur'ān 2: 213).

Indeed We have sent Messengers with clear proofs, and revealed with them the Scripture and the Balance (Justice) that mankind may keep up justice. And We

brought forth iron wherein is mighty power) in matters of war), as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allah is All-Strong, All-Mighty (Qur'ān 57: 25).

From the above, it becomes clear that belief in the fundamental teachings of Islam inspires the Muslims to do what is right and avoid what is wrong in different aspects of life. He believes in all Messengers of Allah without discrimination and accords all of them their due respects. He acknowledges that they are given the same Divine message – to believe in One God, to establish what is good and eradicate what is wrong and that they should neither be deified nor disrespected. He has unstained faith in the uncorrupted messages of all Messengers of Allah without denying part and believing in the other in demonstration of that all of them were Messengers of Allah.

SELF-ASSESSMENT EXERCISE

- Analyze the impacts of belief in the Revealed Books.

3.4 Belief in the Messengers of Allah

Belief in the Apostles (*Anbiyā'*) and the Messengers of Allah (*Rusūlullah*) is the fourth Article of Faith as well as one of the fundamental doctrines of Islām. A *Nabiyy* is a Prophet of Allah i.e. a person who receives a message from Allah. When a Prophet is commissioned to deliver the message to the people, he becomes a Messenger of Allah. It should be recalled that when Angel Jibrīl appeared to Muhammad in the Cave of Hira near Makkah, he was only appointed a Prophet with the revelation of the first portion of the Glorious Qur'ān to him by the Angel. On his way back home from the Cave, Angel Jibrīl re-appeared to him, announcing to him from the sky that he has been commissioned by Allah to deliver the Message to the people. A true believer is totally convinced that this onerous thrust on him makes him the Messenger of Allah. He believes that not all Prophets of Allah were appointed Messengers but all Messengers of Allah were first of all appointed Prophets before becoming Messengers of Allah and that both terms Prophet (*Nabiyy*) and Messenger

(*Rasūl*) are used interchangeably in respect of the one divinely commissioned.

According to the teachings of Islām, belief in all Prophets and Messengers of Allah without any discrimination or reservation is one of the socio-religious teachings in Islām. As long as the teachings contained in those books do not contradict or falsify any of the teachings of Allah or has not been tampered with, the Muslims obey them. Although Allah has raised the status of His Prophets and Messengers higher than ordinary people the believer does not regard any of them as semi-gods or co-equals. He is unhappy that discrimination between the Prophets among their followers has brought a lot of disaffection, misunderstanding and conflicts among the adherents of their respective followers. In the proper socio-religious point of view, he does not see religion as a disuniting mechanism; rather, he views it as a uniting phenomenon in all its ramifications. Allah declares that

Say: We believe in Allah and the revelation given to us, and to *Ibrāhīm* (Abraham), *Ismā'īl* (Ishmael), *Ishāq* (Isaac), *Ya'qūb* (Jacob), and the Tribes, and that given to Musa (Moses) and 'Iysā (Jesus) and that given to all Prophets from their Lord. We do not differentiate between one another among them, and we submit to Allah in Islām (Qur'ān 2: 136).

From the foregoing, we should learn that the pure faith in Islām teaches that the true believer in Allah believes in Prophet Muhammad as the leader and seal of all Prophets of Allah. He believes that every one of them was sent with Divine message and lived exemplary life and that every one of them preached monotheism, morality, justice, peace, sincere worship of Allah. He acknowledges that they are all virtuous in all aspects of life and that it is sacrilegious to disbelieve in them or say anything bad against any of His Prophets. He sees them as members of the same divine family of the righteous creatures of Allah, who all enjoin what is right and forbid what is wrong. His belief is not shakable that they all command their followers to follow their teachings and way of life and that they did not seek remuneration, praise or rewards from human beings, except Allah. He proclaims that they neither commercialized religion nor asked

anyone to worship or call any of them a deity. He praises men as men of integrity, which never compromised any religious teachings acclaims their trustworthiness, intelligence, and freedom from mortal sins. Moreover, he strives to the utmost to model his life after them, especially after Prophet Muhammad.

SELF-ASSESSMENT EXERCISE

- Suggest how discrimination and conflicts can be avoided between the adherents of various Messengers of God.

3.5 Belief in the Last Day (*Yawmul-Ākhir*)

Belief in the Last Day (*Yawmul-Ākhir* or *Yawmul-Qiyāmah*) the Day of Resurrection, the Day of Reckoning (*Yawmul-Hisāb*) or the Day of Requit (*Yawmud-Dīn*), is one of the Fundamental dogmas of Islām. In line with the teachings of Islam, the Muslim acknowledges that death is not the end of life; it only opens the door to another life which is eternal. He is constantly aware that the Last Day means death of individuals, period in the grave, resurrection, judgment and reward with either paradise or Hell Fire. He is not oblivious that it is Allah Who causes human being to die, buried and resurrected (*Sūratu ‘Abasa*, Qur’ān 80: 21-22). In another portion of the Book of Guidance where the state of the Last Day is presented vividly and graphically, Allah warns that

Nay! When the earth is pounded to powder! And your Lord has come and the Angels rank upon rank! And Hell is brought that Day (face to face), on that Day, human being will remember (all his past deeds); but how will the remembrance profit him? He will lament, Oh! I wish I had sent ahead (some good) for my future life! So on that Day, his punishment will be severe as none has been inflicted so much! And his binding (with heavy chains) will be (so painful) as none other has been so much! The righteous soul will be told, Oh! The reassured soul! Return to your Lord well pleased with yourself and pleasing (to Allah)! And enter among My Righteous servants! And enter My paradise! (Qur’ān 89: 21-30).

As a practicing Muslim, he is constantly reminded that belief in and remembrance of future life, the reality of divine judgement and reward are germane to achieving salvation. He is aware that all intentions and actions are faithfully recorded and safely kept as substantiation for or against human beings on the Day of Judgement. He hopes that the faithful and righteous servants of Allah will enter paradise where they will enjoy forever, while the disbelievers and sinners will be clamped into eternal Hell fire where they will suffer the worst mortification and punishment. He feels that the primary objective of believing in the Last Day is to guide the faithful to the path of consciousness of Allah and compliance to Islam. In essence, anybody who has a right idea about the Last Day will do what is righteous always; avoid theft, assassination, polytheism, immorality, dishonesty, deception, corruption and disbelief.

SELF-ASSESSMENT EXERCISE

- Assess the socio-religious impacts of belief in the Last Day on the Muslims in the society.

3.6 Belief in the Divine Regulation of all Affairs (*Al-Qadar*)

Belief in the Divine Will or Divine regulation of all affairs is one of the key-doctrines of Islām. The erroneous but popular notion that Divine regulation is destiny and that Allah has predestined evil or good from which nobody can escape is incorrect in the socio-religious view-point in Islam because that amounts to attribution of wickedness to Allah. Destiny in this sense is synonymous to fatalism, absolute decree of good and evil by Allah without mercy which is obviously contrary to His attributes such as the Most Merciful, the Most Just. On the other hand, Divine regulation is the pre-knowledge and pre-measurement of things and not pre-destination because Islām is totally against the doctrine of fatalism.

In the socio-religious standpoint, it impacts on him that human beings are limited by various circumstances and realities of life, including the custom, laws and regulations of the religion, society and government. He believes that in those things that are natural, there is little or nothing anybody can do. However, he is of the opinion that Allah gives liberal opportunities to individuals to choose between belief or disbelief, righteousness or unrighteousness, paradise or Hell. When he succeeds in

his efforts to achieve a particular goal or avoid a difficulty, a danger or a calamity, he thanks and praises Allah sincerely and reverently. If he fails, it does not diminish his faith or his doing what is virtuous. He accepts the outcome as the will of Allah and without becoming an apostate, or a half-hearted Muslim. He supplicates to Allah ardently, tries as much as possible to be in the state of total purification, with strong faith, utmost humility, veneration and hope. He does not succumb to the erroneous belief that things will continue to go on smoothly without adversities or that achievement can be made without sustained efforts in the right direction. He opines that that kind of belief is not only counter-productive but also anti-progress and anti-Islām. Allah has assured that ease will eventually come after hardship. He supplicates for the forgiveness, guidance and mercy of Allah. He does not succumb to fatalism, which amounts to disbelief that can prompt him to commit sins and land himself in unwarranted and unpleasant sociological, psychological, physical, economic, spiritual and religious consequences.

Allah teaches that

Whoever submits his whole self to Allah and is a doer of good, has grasped the most trustworthy hand-hold. And the outcome of all matters rests with Allah (*Sūratu Lukmān*, Qur'ān 31: 22).

From the foregoing, everyone could learn that it is important to have pure and strong faith in Allah, to be patient, fore-bearing in doing what is good and steadfast in eradicating or avoiding what is unrighteous. Faith in Divine regulation strengthens and improves faith in Allah, infuses the believer with happiness, acceptance of whatever happens to him, without ill-feeling, causing physical or psychological problems or injury to self or others.

SELF-ASSESSMENT EXERCISE

- Analyze the impacts of Islamic doctrine of *Al-Qadar*.

4.0 CONCLUSION

A careful study of this unit from the socio-religious perspective reveals the scope and impacts of belief in Allah; the nature, extent and significance of belief in the Angels of Allah as well as the Revealed Books. It also sheds light on the impacts of

belief in the Messengers of Allah, the Last Day as well as belief in the Divine regulation of all affairs.

5.0 SUMMARY

1. The concept and doctrine of the unity of God is the core and kernel of Islam and anything contrary to it is disbelief, fallacious, polytheistic and sinful. It is a manifestation of human degradation below that of the animals, which ironically, worship only Allah.
2. *Tawhīd* is the foremost and first pillar of Islam. The generic term for Islamic monotheism is symbolized by the Words of Testimony, which is the determinant of all beliefs and practices in Islam. It invariably impacts on individuals and the society.
3. The level of belief and perception determines the kind of relationship of individuals with His Creature.
4. The Angels of Allah are righteous, different in all aspects from other creatures and have no choice other than to obey and worship Allah.
5. The enlightened Muslim believes in and acts in accordance with the uncorrupted teachings of Allah that are contained in the Revealed Books.
6. The Messengers of Allah brought the same message of monotheism and righteousness in all affairs, if any stained message is noticed, that is brought by their unrighteous followers.
7. Belief in the Last Day constantly reminds the Muslims of the inevitability of death, resurrection, accountability and eternal punishment for disbelievers and paradise for the faithful and righteous ones.
8. Proper belief in Divine Regulation of all affairs instills avoidance of fatalism, concerted efforts to achieve success and absolute submission to the will of Allah.
9. Anybody who believes in or worships any Prophet, Angel, spirit, idol, hero, deity or any living or non-living thing has committed the unforgiveable sin of polytheism.

6.0 TUTOR MARKED ASSIGNMENT

- Analyze the socio-religious impacts of the six articles of faith.

7.0 REFERENCES/FUTURE READINGS

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UNIT 2: *ŞALĀH* AND ITS SOCIAL IMPACTS

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 Socio-Hygienic Importance of Purification
 - 3.2 Socio-Religious Effects of Announcement and Call for *Şalāh*
 - 3.3 Socio-Religious Impact of *Şalāh*
 - 3.4 Socio-Spiritual Values of Supplications during and after *Şalāh*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

CONTENT

1.0 Introduction

In the last unit, the sociological impacts of the Fundamental Pillars of Islam on the Muslims and the society were analyzed. In this unit, the socio-hygienic impacts of purification on the Muslims, the environment and the society will be examined. The socio-religious impacts of *Adhān* and *Iqāmah* in summoning the faithful to perform the purpose of their creation will be assessed. This will be followed by the evaluation of the significance of *Şalāh* in the socio-religious life of the individual Muslims the congregation and the society as a whole. Finally, the roles of supplication in solving multifarious problems and promotion of closeness to Allah will be discussed.

2.0 Objectives

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

- Examine the socio-hygienic impacts of purification in Islam
- Assess the socio-religious significance of *Adhān* and *Iqāmah*.
- Analyze the socio-religious impacts of *Şalāh*.
- Explicate the socio-religious values of supplication.

3.0 MAIN CONTENTS

3.1 Socio-Hygienic Importance of Purification

In the characteristics of Islam as a comprehensive code of conduct and a perfect way of life, it makes purification and cleanliness (*Tahārah*) one of its cardinal teachings. Islam pays great attention to the purification of

designated places of worship, body, environment, clothes and materials of purification and cleanliness (*Tahārah*). It is noteworthy that impurities include white discharge after passing urine (*Wady*), sperm (*Maniyy*, thick, sticky and white discharge as a result of a desire for sexual affair or preliminaries, blood of prohibited animals such as dog and pig.

In the socio-hygienic perspective, the Muslim purifies himself from all major and minor impurities as well as inner and physical impurities. He is sincerely and totally convinced that purification is a precondition for the performance of religious and spiritual undertakings. He is conscious of the basic fact that Allah is pure and that He will never accept what is not pure. He is also responsive to the fact that the Prophet has emphasized that cleanliness is next to Godliness, half of faith and key to *Ṣalāh*. He puts into practice the place of importance given to the socio-hygienic life of the Muslims, including cleanliness of the private part with water (*Al-Istinjā'*); or toilet roll (*Istijmār*) in the absence of pure and clean water; washing of certain parts of the body (*Al-Wudū'*) or religious bath (*Al-Ghusl*). He avoids pollution of the environment and keeps it clean. The basic injunction on socio-hygienic and religious significance of purification in Islam is further emphasized by Allah Who commands that

O you who believe! When you prepare for *Ṣalāh* (Fundamental Worship in Islām), wash your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles (*Wudū'*). If you are in a state of ceremonial impurity or sexual impurity (*Junub*), bath your whole body (*Ghusl*); but if you are ill, or on a journey, or one of you comes from offices of the nature, or you have been in contact with women, and you do not find water, then take for yourselves clean sand or the earth, and rub your faces and hands (*Tayammum*). Allah does not wish to place you in a difficulty, but only to make you clean, and to complete His favour to you, so that you might be grateful (Qur'ān, 5: 7).

In compliance with the Islamic injunctions on purification, the Muslim uses pure and clean water for all forms of purification and cleanliness. He

uses water, soap and disinfectants to avoid contamination or spread of disease after attending to the call of nature or when a container is contaminated by saliva of dog. Furthermore, as a pre-cautionary measure against rabies and canine plague of dog and diseases of the pig, which is very dangerous to human health, he pours away the content of the container and washes it thoroughly with clean sand or disinfectant and water. He uses the left hand for situational purification and washes his two hands scrupulously with water and soap after passing excreta. He uses handkerchief or toilet roll to absorb the wetness from the hand or any part of the body. He expresses gratitude to Allah for relieving him of impurities and promoting his healthy-living by saying: Glory be to Allah Who has purged me of impurities and forgiven me (*Al-Hamulillahil-Lādhī adhaba 'annil-adhā wa'a'fānī*). He follows the Prophet's instruction that the Muslims should avoid excreting, urinating or pouring anything that can contaminate private or public water as measure against disease spreading and guard against environmental hazard on the land.

In a practical step at promoting socio-hygienic life of the Muslims, he complies with the instruction of the Prophet that the Muslims should cleanse their mouths with toothbrush or chewing stick, on regular bases in order to remove food remnants, keep away bad or offensive odour in the society. He also appreciates the socio-hygienic and religious importance of Islamic teachings which promotes strong, healthy teeth and removal of sins committed by mouth as a result of regular cleanliness of the mouth with chewing stick or tooth-brush and ablution. He purifies the major organs of the body which are usually exposed to dirt regularly in the performance of ablution (*Wudū'*). Via ablution, he washes the two hands that are usually employed in committing sins; the face (eyes) which are used for looking at forbidden things and the feet which carry people to the places where sins and immoralities are committed. He purifies the tongue which is the instrument for many sins such as lies, backbiting, bad statements, eating and drinking of non-permissible things. This also reminds him of the need to keep the mind or soul away from obscene and sinful things. More importantly, he purifies all parts of the body in order to benefit from the spiritual light which Allah has promised the worshippers in the Day of Judgement (*Yamul-Hisāb*) as a reward for constant purification. In effect, the Muslim ensures that he keeps hygienic,

healthy, pure and pleasant atmosphere in the Divine presence and in the society.

SELF-ASSESSMENT

- Analyze the socio-hygienic values of purification in Islam.

3.2 Socio-Religious Effects of Call for *Ṣalāh* (*Adhān*) and Announcement of its Readiness (*Iqāmah*)

The Call to *Ṣalāh* or public announcement of the time for a fundamental worship of the Creator is known universally as (*Al-Adhān*). It is the Islāmic formula for inviting the faithful to perform their ordained duty which is the purpose of their creation by Allah. It is the declaration of certain prescribed formula or words to make signal, inform or remind the faithful to get prepared for the observance of the fundamental duty of Islām, the very purpose of creation. It is the pre-requisite act of worship before the *Ṣalāh*. This unique symbol of Muslim unity, universality and submission to the will of Allah is made in specific words or formula at the prescribed times. It came into existence in the first year of *Hijrah* (622 AD) in Madinah and the appointment of Bilal Ibn Rabah, a freed- black slave as the first Official Caller to *Ṣalāh* throughout the life-time of the Prophet and his life-time is symbolical. The Prophet did not discriminate against Bilal because of his colour, status or race. He was chosen because he was a Muslim and his possession of loud, good, clear, sonorous voice which are necessary requirements for proclamation of the *Al-Adhān* formula. Hence, Bilal Ibn Rabah is known universally as the first Caller to *Ṣalāh* in Islām (*Muadhhdhin*).

Traditionally, it is the person who makes *Adhān* that makes the *Iqāmah* (Call for the Commencement of *Ṣalāh*) that acts as the Imam in the former's absence. Among the pre-requisites of *Al-Adhān* and *Iqāmah* are that the Caller (*Muadhhdhin*) must be a practicing Muslim male, possessor of good, loud and clear voice, in the state of purity, sane, responsible and righteous person. He should master their correct formulae, cognizant of the correct period of each of the daily *Ṣalāh*; properly dressed and make it in a clear and systematic manner. Notwithstanding, it could be made through electrical gadgets such as loud-speaker, Radio, television-set have been produced, the Muslims can make use of them if they have the means, to invite the faithful to carry out their fundamental duty on the earth.

The socio-religious significance of the *Adhān* and *Iqāmah* cannot be underestimated. The Muslim proclaims and invites to the worship of Allah, the Creator and the Greatest. He proclaims that He is the Only One Who is worthy of worship and that Muhammad is the Messenger of Allah but should not be worshipped. The Call to *Ṣalāh* impacts on the Muslim who hastens to *Ṣalāh*, the direct path to success and salvation. He abandons all worldly affairs when he hears the *Adhān* and *Iqāmah* in order to join the tram of salvation, the surest and most constant means of communicating with Allah directly without any intermediary. He appreciates the basic fact that the Call to *Ṣalāh* and proclamation of the Commencement of *Ṣalāh* daily as the most effective, authoritative, natural, rich, appealing, meaningful and universal means of inviting the Muslims to worship their Creator. He is cognizant that that is the surest means by which the Satan can be driven far away and saddened for his refusal to obey the commandment of Allah, thereby becoming an accursed forever. On the other hand, the Muslim has internal happiness that he is fulfilling the purpose of his creation, which will entitle him to eternal happiness and joy in the Hereafter by means of this unparalleled system in any religion or any manner of inviting adherents to places of worship. He is fully convinced that the declaration of belief that “there is no deity except Allah” is a reminder to mankind that Allah does not tolerate any other “deity or god”. He then finds himself obligated to obey Allah Who possesses overwhelming power over all things. It runs through his veins and bone marrows that Allah is the Only Provider, Forgiver of sins, Giver of salvation and Worthy of directing all supplications and worship.

The pronouncement “Muhammad is the Messenger of Allah” serves as a clarion call and a clear reminder to the Muslims in particular and mankind as a whole that Muhammad is the Messenger of Allah, he is a mortal human being like us. The Muslim acknowledges that he is the best exemplar, worshipper and servant of Allah; but he is not co-equal, part of, or the same with God. His conscience reminds him that the *Adhān*, and *Iqāmah* constitute a challenge to every individual and generality of the Muslims to put their faith to practice particularly at the appointed times. He responds positively with religious alacrity and highest sense of commitment to this open Divine invitation to join the rank of the practicing Muslims for the assessment by Allah and the Angels of God who always keep watch and record all deeds of human beings in all aspects of life.

SELF-ASSESSMENT EXERCISE

- Explain the socio-religious significance of *Adhān*, and *Iqāmah*.

3.3 Socio-Religious Importance of *Ṣalāh*

Muslims throughout the world are directed by Allah to face the direction of the *Qiblah* in Makkah in their *Adhān*, *Iqāmah* and *Ṣalāh* which is a unifying socio-religious force among the Muslims, universally. *Ṣalāh* is the second pillar of Islām and the most fundamental mode of worship, the most observable, distinguishing feature between a Muslim and a non-Muslim, as well as a practicing and non-practicing Muslim. Hence, it is given the major attention in the Glorious Qur’ān and classification of the zealous observers of *Ṣalāh* as the successors who will receive salvation and inherit everlasting enjoyment in Paradise. It is the means to attaining moral and spiritual greatness, unification of the Muslims throughout the world and attaining purification of the body, soul and heart. Allah has declared that those keep up *Ṣalāh*, and spend out of their possessions are on the right course from their Lord and those who will gain salvation (Qur’ān 2: 2- 5).

The first practical fundamental duty in Islam is *Ṣalāh* which was introduced within three months at the advent of Islam in Makkah. Since then, it has become the commonest feature of Islam in the world. It is said in the same language and formulae, with the same intention of worshipping the Creator directly and dutifully, without any intermediary. Its distinctiveness is calculated to deliberately focus attentiveness on the presence of the Supreme Being, Who is pictured mentally as All-Present God Who keeps watching on the devotees. In practical and religious terms, all the various postures and expressions in *Ṣalāh* are very rich in meaning and are genuine demonstration of complete submission to the Almighty Allah. It is important to note that the foremost requirement before any *Ṣalāh* or religious duty can be performed is that the devotee must be a true believer and in the state of complete purification and spotlessness (*Tahārah*). Moreover, in the socio-religious perspective, *Ṣalāh* is the most constant, significant and practical mode of worship, the dividing line between *Islām* and infidelity. Hence, it is made a compulsory duty on every Muslim who has attained the age of maturity (*Balaghah*) and has a sound mind. It consists of making certain statements, recitation of Qur’ānic passages and doing certain things in orderly manner. It becomes an institutionalized form of worship during the nocturnal journey and ascension of the Prophet on Rajab 27, 619 AD, about three years before *Hijrah*. There are numerous verses in the Glorious Qur’ān which command the Muslims to observe *Ṣalāh* regularly and diligently (Qur’ān 2: 238; Qur’ān 4: 103).

The socio-religious significance of *Ṣalāh* cannot be under-estimated. The Muslim is constantly cognizant that the Messenger of Allah has steadily reminded the Muslim Community of the significance of *Ṣalāh*, and in the same token, warned them of the unpleasant consequences of neglecting it. He is apprehensive that Islam Allah and His Prophet have severely condemned the neglect of *Ṣalāh* as a characteristic of the infidels who will be denied the blessings of Allah on the day of reckoning. The Prophet likens the person who observes *Ṣalāh* regularly to a person who washes his dirt in a river five times a day (Bukhari and Muslim). He also asserted that the first thing about which a person will be asked on the Day of Judgement will be *Ṣalāh* (Abu Dawud and At Tirmidhi). In this respect, the Prophet enjoins that

Whoever will offer the *Ṣalāh* properly and regularly, it will be for him on the Last Day a source of light, a proof of his faith and a means to salvation. On the other hand, whoever will not offer it carefully and regularly it will be for him neither a source of light, a proof of faith, nor a means of salvation, and the end of such a person will be with Qarūn, Pharaoh, Haman and Ubayy Ibn Khalaf.

One of the uniqueness of *Ṣalāh* is that the worshipper utters some meaningful sacred formula in line with various postures and in a complete state of cleanliness. He sees *Ṣalāh* as a safeguard against indecency and evil; a veritable platform for expression of profound gratitude and sincere appreciation to the invaluable and innumerable blessings and favours of Allah. He sees the observation of *Ṣalāh* as a manifestation of true Islāmic spirits of Brotherhood, mutual respect, equality and voluntary total submission to Allah. He observes it as the system of being alive to the purpose of creation of human beings, which is the worship of Allah. Therefore, he is fearful that abandonment of *Ṣalāh* or failure to give adequate attention to it is not only a worst act of irresponsibility and negligence of duty, it is also a component of disbelief (*Kufr*) or disobedience to Allah. Hence he places his face, which is the most honourable and eye-catching part of the body, on the floor several times daily in voluntary worship to its Creator. In effect, the fundamental worship does not only remove artificial obstructions and bring democracy into practical life; it also reminds every believer of the day of resurrection and judgement when everyone would stand before the Creator. Invariably, the socio-religious significance of *Ṣalāh* is established during congregational worship,

especially when a worshipper steps on or pushes others by mistake or inadvertently without resorting to violence.

SELF-ASSESSMENT EXERCISE

- Assess the socio-religious values of supplication

3.4 Socio-Spiritual Importance of Supplications during and Outside *Ṣalāh*

In Islam, supplication (*Ad-Du‘ā’*) is an informal worship. It is the earnest search for the forgiveness, mercy, protection and solution to varieties of human problems. It is the recommended down-to-earth step to get constantly nearer to Allah, spiritually. Originally, the human soul is pure and divine directly from Allah. The practical way of profitably actualizing its potentialities and fulfilling its desires is by engaging in all forms of purification of body, soul, material, places demarcated for worshipping Allah, acts of sacrifice, self-discipline, supplications and devotedness, in line with the teachings of Islām.

In the socio-spiritual view-point in Islam, the importance of supplication cannot be under-estimated. A practicing Muslim demonstrates in his invocation, request or supplication that he is seeking Allah’s forgiveness, protection, blessing, guidance and long-life, good health, success in all undertakings. He avoids imprecation, cursing and other ill-intended supplications. Whenever he becomes despondent and ultimately frustrated as a result of affliction with a disaster or mess-up in a problem, he humbly, faithfully and respectfully resorts to supplication. He passionately seeks the refuge and mercy of Allah, Who is More Merciful than a mother to her child; the Omnipresence, Who hears the weeping of the oppressed and accepts those who repent to Him, the Most-attentive Who responds mercifully to the cry of the distressed when he calls on Him, the All-Powerful Who removes his distress and grants his requests (Qur’ān 27: 62). Moreover, he supplicates as an expression of servitude to Allah Who commands the Muslims to call on Him because He is the Only God that can solve all problems without incurring His wrath (Qur’ān 40: 60).

Inherently, during different postures in *Ṣalāh*, the Muslim seizes the unique opportunity to talk to Allah with humility; to earnestly seek directly in a pure state of mind and body (Qur’ān 6: 63; Qur’ān 35: 15).

He is overwhelmingly cognizant that Allah and His Prophet have made it clear that as a result of supplications a lot of adversities are divinely removed or prevented from human beings and their possessions. However, Allah warns against calling on anyone or anything besides Him, emphasizing that

And do not call, besides Allah or any other that can neither benefit you nor harm you. If you do that, you will certainly be one of the wrong doers. And if Allah afflicts you with some harm, no one can remove it except Him. And if He desires good for you, there is none that can repel His bounty. He causes it to reach whoever He will among His servants and He is the Most Forgiving, Most Merciful (Qur'ān 10: 106-107).

In Islam, the socio-religious importance of supplication cannot be dismissed in any department of life. The true believer is conscious that Allah does not bother about those who refuse to call on Him. However, he is cognizant of the fact that Allah has instructed His Messengers and Prophets and all believers to call on Him earnestly during ease and comfort, day and night, before and especially after *Ṣalāh* (*Sūratun-Nasr*, Qur'ān 94: 7-8); and to ask for His bounties (Qur'ān 4: 32). He hold firm to the belief that it is Only Allah Who can remove afflictions and satisfy the desire of His creatures (Qur'ān 6: 41). He does not feign to “command” Allah or “decree” anything (Qur'ān 25: 77). Allah reminds and challenges mankind to pay due attention to the importance of supplication, stating that

Is it not He Who answers the distressed one when he calls upon Him, and removes the evil and makes you successors in the earth? Is there any deity besides Allah? Little is what you are conscious of (Qur'ān 27: 62).

When My servants ask thee concerning Me, I am indeed close (to them): I listen to the *Ṣalāh* of every supplicant when he calls on Me: let them also, with a will, listen to My call, and believe in Me: that they may walk in the right way (Qur'ān 2: 186).

The Apostolic Tradition admonishes further, according to the inspiration from Allah that

I Allah, the Almighty has said: O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done,

and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I will bring you forgiveness as great as it.

The socio-spiritual importance of supplication is further brought to the fore. The practicing Muslim understands that through the informal worship in terms of supplication the Muslim remembers, glorifies and worships Allah through reading or recitation from the Glorious Qur'ān. If he has a rudimentary knowledge of Arabic and Islamic studies, he seeks the forgiveness of Allah, repeats one or more of His beautiful names, fasts and restrains himself from sins and worldly desires. He gives out charity because of Allah without expecting appreciation; expresses gratitude to Allah and human beings. He greatly values supplication as a worthy socio-religious undertaking; he seeks to get closer to Allah with utmost respect and hope and resorts to middle course. Moreover, he avoids making mischief on the land, and calls on Him with fear and hope in Him Whose mercy is close to those who are righteous (Qur'ān 17: 110; 7: 56).

Invariably, there are many other occasions when the socio-spiritual importance of supplications is demonstrated. The faithful commences and ends everything with supplication. He makes his journey, enters his house or working place, a city with supplications. He rides, drives and boards a ship or aircraft with supplication to Allah. He enters and leaves the toilet; performs every form of purification; receives fruits of his harvests, visits the graveyards of the Muslims, welcomes the birth of a child, organizes or takes part in marriage ceremony, sleeps and rises from bed, as well as leaves the house and returns to it with supplication to Allah. He is confident that Allah will never leave out any supplication of a believer unless He will expound this for him.

Moreover, as part of the significance of supplication, the Muslim expresses his requests and solutions to his problems. Furthermore, in tandem with the teaching of the Prophet, he avoids what could lead to psychological problem, physical paralysis, loss or pollution of faith or apostasy. In order to fully achieve the socio-spiritual goal of supplication, he abstains from polytheism (*Shirk*); focuses full attention on Allah; shuns all forms of pomposity and outward show; seeks Allah's forgiveness for himself and other Muslims, especially the parents and

religious leaders. He is steadfast in belief and carrying out the fundamentals of Islam; avoids despondency if there is delay in the acceptance of his supplication. He does not supplicate for or aspire to attain what is impossible to happen ordinarily.

SELF-ASSESSMENT EXERCISE

- Examine the socio-religious values of supplication.

5.0 SUMMARY

1. Purification (*Tahārah*) is the major pre-requisite of *Ṣalāh*; it is half of faith in Islam, promoter of good human relation and hygienic living.
2. The introduction of Call to *Ṣalāh* (*Al-Adhān* and announcement of its readiness (*Iqāmah*) is historical, unique and a universal mechanism for summoning the faithful to the worship of the Creator.
3. The mode of observation, intention, direction and object of worship in Islam bear an indubitable testimony to its uniqueness as the best mode of worshipping the Creator.
4. *Ṣalāh* serves the purpose of creation which is the worship of the Almighty Allah with sincere submission, glorification, reverence and devotion.
5. Supplication is the sword of the Muslims, part of worship and the ordained way of seeking solution to myriads of problems.

6.0 TUTOR-MARKED ASSIGNMENT

- Analyze the socio-hygienic impacts of purification in Islam.
- Evaluate the socio-religious impacts of *Adhān and Ṣalāh*.
- Assess the socio-religious impacts of supplications in Islam.

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UNIT 3: *ZAKĀH* AND ITS SOCIAL VALUES

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 Socio-Economic Impacts of *Zakāh*.
 - 3.2 Impacts of *Zakāh*-Materials and their Beneficiaries
 - 3.3 Socio-Religious Effects of *Zakāh*.
 - 3.4 Socio-Spiritual Values of *Zakāh*.
 - 3.5 Socio-Political Significance of *Zakāh*.
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the last unit, *Ṣalāh* and its social impacts have been analyzed. In this unit, the socio-economic, socio-religious, socio-spiritual and socio-political effects of *Zakāh* will be assessed. Originally, the term “*Zakāh*” means to cleanse. In Islamic terminology, the word *Zakāh* means Compulsory Charity, an act of worship, a social investment and the means by which a Muslim purifies his property and seeks its growth. It is a fixed proportion collected from the surplus wealth and earnings of a Muslim for socio-economic development of the poor, the needy, and the propagation of Islam, the Islamic State and Muslim organisation or institution. It is paid on the net balance once in a year by a Muslim male or female after spending on necessities such as family expenses, school fees, donations and taxes. It is also referred to as *Sadaqah* in the Glorious Qur’ān. In line with its comprehensiveness, perfect code of conduct and Divine way of Allah, Islam places premium interest on the socio-economic well-being of all human-beings. In order to achieve this very noble objective, Compulsory Charity (*Zakāh*) is made the third pillar of Islam, a socio-religious duty. It has specific materials from which it is collected and encourages its proper collection, distribution and utilization.

2.0 OBJECTIVES

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

- Socio-religious importance of *Zakāh*-Materials
- Socio-economic values of *Zakāh*.
- Socio-spiritual importance of *Zakāh*.
- Socio-political significance of *Zakāh*.

2.0 MAIN CONTENTS

3.1 Socio-Religious Effects of *Zakāh*-Materials.

Zakāh is the third fundamental duty in Islam. It is noteworthy that *Zakāh* is mentioned in the Glorious Qur'ān in most cases together with *Ṣalāh*. Its proper payment or collection, distribution and utilization constitute a very important religious duty upon the Muslims throughout the world. Allah commands that

And keep up *Ṣalāh* and pay the Compulsory Charity (*Zakāh*.) and offer to Allah a goodly gift. And whatever good you send on before hand for yourselves, you will find it with Allah. This is the best and greatest in reward... (Qur'ān 73: 20).

Allah has directed that the following categories are the beneficiaries of *Zakāh*.

Beneficiaries of Compulsory Charity are the poor, the needy, those employed to administer it (the fund), for those hearts are inclined to Islam; for those in bondage, for those in debt, in the cause of Allah and for the wayfarer. This is an obligation from Allah. Allah is full of knowledge and wisdom (Qur'ān 9: 60).

It is noteworthy that before *Zakāh* can be paid, a minimum wealth must remain in the hand of a Muslim for a whole year (*Nisab*). In practice, the amount of *Zakāh* varies according to the kind of wealth in one's possession. However, the general rule is that the Muslim should pay 2½

% or 1 over 40 percent of his wealth as a Compulsory Charity. In order to effect the payment of *Zakāh*, the Muslim jurists categorize *Zakāh* resources into five. These are one: cash in hand or at the bank: gold, silver, ornaments of gold and silver two: agricultural produce three: domestic animals: cows and buffaloes, goats and sheep, camels four: mineral resources and five: articles of trade. Therefore, the essence of *Zakāh* from these materials is that the less-to-do (the beneficiaries) among the Muslims are given the opportunity to empower themselves and probably become employers of labour. In the interest of the beneficiaries, female animals are recommended as *Zakāh*-materials. It is in response to the commandment of Allah that the Muslims do pay *Zakāh*. Allah admonishes that

O you who believe! Spend of the good things which you have earned, and from which We bring forth from the earth and do not aim at giving out what is bad while you would not take it yourselves unless you connive at it. And be conscious that Allah is Self-Sufficient, Praiseworthy (Qur'ān 2: 267).

Proper collection and distribution of wealth is a guarantee to harvesting multiple and everlasting rewards from Allah in the Hereafter. In a community where rearing and selling of animals are their business, there is the possibility of the beneficiaries to get as many domestic animals as possible and thereby becoming shepherds or sellers of animals. In the urban areas, there is the possibility of the majority of the givers of *Zakāh* to give out money. The beneficiaries from *Zakāh*-money will automatically get some relief for the amelioration of their deplorable conditions or empowering them so that they can become self-dependent. This unique redistribution of wealth and empowerment mechanism is capable of raising the socio-economic status of some indigent and unemployed members of the society. As a practicing Muslim, the giver of *Zakāh* is conscious that it is the inalienable right of the categories of the Qur'anic-beneficiaries; hence he closely monitors his wealth. When any of his sources of wealth reaches *Nisāb*, he calculates it meticulously with a mental picture that Allah and His Angels are watching him and calculating it, although He cannot see them. In the same vein, he gives out the *Zakāh* correctly with the fear of Allah to its beneficiaries or

beneficiary, promptly whenever it is due. He gives out the best product, not the one he would not be happy with, if he were to be a beneficiary. He sees *Zakāh* as a compulsory religious duty which he must perform in fulfillment of one of the fundamental duties in Islam.

Moreover, as a committed Muslim, he does not see payment of *Zakāh* as mere device to exploit him or reduce his wealth. Rather, he is hopeful that he will be compensated by Allah in multiples, as much as Allah wishes, on the day when there will be no opportunity to do anything or prepare for future life. He is cautious that this world is ephemeral, deceitful and therefore unworthy of relying on at any point on time. He feels the eternal joy that Allah has blessed him to the extent of giving out from what Allah has bestowed on him with a true conviction that individuals and the society are benefiting freely from his wealth. He puts himself in the position of the poor or the needy to the extent of exacting deep sense of sympathy and assistance to them as the creatures of Allah like him. He is conscious that failure or refusal to pay *Zakāh* promptly from pure *Zakāh*-material(s) is a serious socio-religious offence that attracts serious punishment from an Islamic State or Muslim State as well as from the Almighty Allah Who blessed him with the property.

SELF-ASSESSMENT EXERCISE

- Analyze the socio-religious importance of *Zakāh*-materials to the givers and its beneficiaries.

3.2 Socio-Economic Values of *Zakāh*.

Invariably throughout human history, human beings in different parts of the world have not been on the same economic level. Generally, a small percentage of the people are very rich, some are in the middle level while the majority are in the lowest rung of the ladder. In order to cater for the less-to-do, Islam ordains the giving out of *Zakāh*-materials for some categories of people at specified time. A practicing and enlightened well-to-do Muslim will be cognizant of the fact that *Zakāh* is the rightful property of the poor in his hands; therefore he must give it out faithfully in order to reduce economic hardship and its attendant problems in the society. Whenever his property reaches *Nisāb*, he pays it promptly; he is

not only ungrateful to Allah, not a worshiper of wealth or an economic saboteur. He does not unlawfully retain with him the prescribed portion from his wealth thereby callously denying the prospective recipients their rightful shares from his property. He is an active collaborator in the promotion of the uniqueness of the Islamic spirit of free-distribution of wealth to effectively reduce the hardships and wants of the masses, thereby making life more meaningful to them.

Acting in accordance with some socio-economic jurists, he transfers *Zakāh* directly to the beneficiaries that are mentioned in the Glorious Qur'ān, especially to the poor, genuine debtors, victims of accidents, flood, starvation, old age, war and theft victim. He cherishes the philosophy behind transfer payment which is an instrument for the achievement of maximum socio-religious significance of *Zakāh*-utilization, especially in this globalized world. In a period of disaster, draught or war, he finds it easier to transfer *Zakāh* money for their relief as early as possible and for the amelioration of some people that can fall in the categories of the beneficiaries of *Zakāh*.

He is cognizant of the fact that when *Zakāh* is faithfully and properly given out, distributed and utilized, it is capable of making significant socio-economic impact on individuals and the society. The contributor feels highly elated and submissive to Allah for making him a responsible and considerate person who has contributed to the well-being of the less-privileged-Muslims in the society. His action explains the unique Islamic philosophy that it does not go against private enterprise or private ownership of wealth by Muslim males or females, young or old - yet, it does not permit selfishness, fraud, idleness, fatalism or exploitative capitalism. Through the scheme of *Zakāh* he becomes an active participant in finding practical solution to the elusive task of wealth-distribution which constitutes the major socio-economic crises and hindrance to even development that have clamped down some countries in the world to economic slavery and camps in the hand for foreign aids. He is apprehensive to the warning of Allah to the well-to-do in the society that they should not look down on the poor or needy; rather, they should be sympathetic to their plight by coming to their aid through the instrumentality of charitable deeds. Moreover, he is fully concerned that there are some people suffering in silence, but will never beg from door to

door, from individuals or group of people in the streets or anywhere of any hardship. Allah commands that

(Charity is) for those in need, who are restricted from travel in the cause of Allah and cannot move about in the land, seeking (for trade or work). The ignorant man thinks them to be rich on account of their abstaining from begging. You shall not know them by their mark – they do not beg people importunately. And whatever good thing you spend, surely Allah knows it very well (Qur’ān 2: 273).

SELF-ASSESSMENT EXERCISE

- Assess the impact of *Zakāh* on the society.

3.3 Socio-Spiritual Values of *Zakāh*.

Zakāh is a purifier of the heart and property of the donor from all forms of impurity, sin, greed and selfishness. In return, it purifies the heart of the recipient from envy, hatred rancor and uneasiness. In effect, *Zakāh* enlivens in the heart of the beneficiary goodwill and warm wishes for the giver. The giver responds to the Divine appeal to man’s conscience to remember that everything belongs to Allah and that he is a mortal caretaker of his wealth and property. He sees its payment as an open treasure to himself and the recipient for spiritual development and abundant blessings of Allah. The Prophet encourages and admonishes the Muslims to *Zakāh* out of their property for it certainly purifies it. He also enjoined them to be always kind to their relatives and acknowledge the rights of the poor, neighbours and beggars. Allah also commands that

Take Charity (*Sadaqah*) from their wealth so that you (Muhammad) might purify and sanctify them, and supplicate on their behalf. Certainly, your supplications are a source of security for them. And Allah is One, Who is the Most Hearing and Most Seeing (Qur’ān 9: 103).

Be steadfast in *Ṣalāh* and Compulsory Charity. And whatever good you send forth for your souls, you will find it with Allah. Certainly, Allah is always aware of all what you do (Qur'ān 2: 110).

From the foregoing, it is instructive to note that *Zakāh* is a socio-economic institution which is deeply rooted in humanitarian services. It strengthens harmony among the Muslims, discourages hoarding of wealth and guides the distribution of excessive wealth among the poor and for the overall development of the society.

SELF-ASSESSMENT EXERCISE

- Identify the socio-spiritual values of *Zakāh*.

3.4 Socio-Political Significance of *Zakāh*.

The system of *Zakāh* is an eloquent demonstration and promotion of Islamic spirit of universal peace, mutual love, unity and Brotherhood of mankind. In Islam the political class is instructed to be alive to its responsibilities by encouraging proper distribution and utilization of property for the over-all development of the society and the less-privileged Muslims. The giver is mindful that the system of *Zakāh* seeks to establish an egalitarian, happy, peaceful, prosperous and united society. The donor of *Zakāh* seeks to rid the society of impurity, ill-feelings, distrust, class-warfare, corruption, disharmony, disintegration, financial crimes and anarchy. He saves the society of some social crises resulting from poverty or unemployment. It is instructive to note that cases of theft, armed robbery, kidnapping, child trafficking, fraud, vandalism, social unrest and disobedience are usually the products of poverty, frustration, and dissatisfaction with economic planners and political leaders. Allah extols good political leaders and economic planners that

Those who, if We give them power in the land, performs *Ṣalāh* and pay Compulsory Charity and enjoin kindness and forbid inequity (Qur'ān 22: 41).

The God-conscious political leaders and economic-planners see *Zakāh* as the excellent way and means of redistributing wealth ameliorating the conditions of the less privileged, empowering the needy, stimulating growth, mutual love and development of individuals and the society. They are well informed that *Zakāh* is one of the most effective ways for eternal security against selfishness, cultivation of dangerous ideologies and indiscipline, the trend of which is capable of discharging serious catastrophes in any given society. They encourage the qualified Muslims of any sex or age to give out Voluntary Charity (*Sadaqāh*) to the less-to-do Muslims in any form or quantity for their general welfare. They give all the needed supports and advice to the people in charge of its collection, its fair distribution and judicious utilization in the over-all interests of the receivers and the society.

SELF-ASSESSMENT EXERCISE

- Examine the socio-political significance of *Zakāh*.

4.0 CONCLUSION

A careful study of this unit reveals the definition and concept of *Zakāh*, its materials, its givers and Qur'anic-categories of beneficiaries, the mode of payment of *Zakāh* as well as its impacts on the donors, the beneficiaries and the society.

5.0 Summary

1. Compulsory Charity (*Zakāh*) in Islam is a veritable means of alleviating the deplorable conditions of the less-to-do, raising their socio-economic status and promoting peace in the society.
2. It is the third fundamental duty in Islam, a unique mechanism for wealth distribution, capacity building and human empowerment.
3. It has significant economic, religious, social and spiritual significance.
4. It has specific and general rules and regulations for the betterment of the givers, receivers and the society.
5. Anybody who is qualified but refused to pay it is a gross sinner, an ingrate, an enemy of the less-privileged.

6.0 TUTOR-MARKED ASSIGNMENT

- Analyze the impacts of *Zakāh* on the givers, beneficiaries and the society.

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UNIT 4: *ŞAWM* AND ITS SOCIAL IMPACTS IN ISLAM

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 Socio-Religious Impact of Fasting in Islam
 - 3.2 Socio-Spiritual Significance of Fasting in Islam
 - 3.3 Socio-Economic Impacts of Fasting in Islam
 - 3.4 Socio-Cultural Values of Fasting in Islam
 - 3.5 Socio-Physical Importance of Fasting in Islam
 - 3.6 Socio-Moral Effects of Fasting in Islam
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 Introduction

In the last unit, *Zakāh* and its social impacts have been studied. In this unit, the socio-religious, socio-physical, and socio-spiritual impacts of fasting (*Şawm* or *Siyām*) will be evaluated. The word “*Şawm*” means absolute abstinence from something. In the technical language of Islam, *Şawm* or *Siyām* signifies fasting or abstinence from food, drink and sexual intercourse and any other thing that can spoil fasting from dawn until sunset. Fasting is a form of worship in Islam and it is found universally in other world religions. The vital idea of fasting is present in almost all religions even though there are enormous dissimilarities regarding the style of fasting and the circumstances applied to it. Nevertheless, one cannot rule out the possibility of its gradual discontinuity or abandonment through gradual decay in practice among non-Muslims. One can look into Buddhist as an attention-grabbing example. Its leader started his quest for truth with a rigorous form of fasting. Later on, he abandoned this practice, obviously not because he no longer believed in it, but because it had adversely affected his health. Conceivably, that is why some Buddhists,

here and there, still observe some form of fasting. However, in Islam, fasting is not only an abiding institution that has survived since the advent of Islam in 622 AD, it is made the fourth pillar of Islam which every practicing Muslim male and female must observe yearly.

2.0 Objectives

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

- Assess the socio-religious impacts of fasting on the Muslims.
- Examine the socio-spiritual significance of fasting in Islam.
- Analyze the socio-economic impacts of fasting on the Muslims.
- Evaluate the socio-cultural values of fasting in Islam.
- Identify the socio-physical importance of fasting in the society.
- Appraise the socio-moral effects of fasting in Islam.

3.0 MAIN OBJECTIVES

3.1 Socio-Religious Impacts of Fasting In Islam

Fasting (*Ṣawm*) is a highly developed religious institution in Islam starting from the life-time of the Prophet, his companions and the generations of the Muslims till date. There is no possibility of its abandonment by the later generations of the Muslims because it has become a universal socio-religious institution.

Since fasting in Islam is not to impose unnecessary hardship, certain categories of people are exempted, either temporarily or permanently from fasting. Those who are exempted temporarily are required to make a note of the number of days of fasting they have missed and retribute same before the beginning of the next Ramadān fasting. On the other hand, those who are permanently freed from fasting are not obliged to pay the missed-fasting back. Those who are temporarily exempted from fasting are menstruating women (*Haydah*); women whose blood-flow after childbirth (*Nifās*) has not stopped; nursing mother; travelers in severe hardship and temporarily sick person. Those who are permanently exempted are those who have permanent sickness, including cancer, serious ulcer, diabetes; the aged and feeble that cannot eat enough to sustain them throughout the period of fasting. Others are mad person and

the seriously disabled who cannot eat or drink without the assistance of others. However, there are exceptional cases when fasting is not incumbent due to the prevailing circumstances. Included in this category are prisoners, slaves and workers under tyrant bosses, the pregnant and nursing mothers throughout the years, which make it difficult for them to fast.

Bearing in mind that fasting begins from the eve of dawn or *Fajr* and ends at the sunset daily, a practicing Muslim does not do anything that can lead to the breaking of fasting; he is ever cautious of its dos and don'ts. He does not allow anything to enter his stomach, including all kinds of drinks, foods, drugs and smoking, throughout the days of the month of *Ramadān*. He intentionally avoids snuffing, inhaling drug, over-rinsing of the mouth in ablution, causing vomit, sexual relationship, loss of sense, obscenity and apostasy (*Riddah*) because they render fasting null and void. He believes that the Glorious Qur'ān and Apostolic Traditions have specified the conditions that necessitate *Ramadān* fasting and make it acceptable to Allah and attract rewards in manifolds. He makes intention (*Niyah*) to fast as a Muslim when he reaches the age of maturity (*Balāghah*) and has the ability (*Qudrah*) to fast.

The female Muslim purifies herself from menstruation, semen, blood after child birth and other unclean things (*Tahārah*), during the eve of dawn and sunset throughout the month of *Ramadān* (*Waqt*). Allah has instructed the Muslims that

O you who believe! Fasting is prescribed for you as it was prescribed for those before you that you may cultivate the habit of self-restraint. (Fasting is) for a number of days, but if any of you is ill, or in a journey, then the same number (should be made up) from other days. And as for those who can fast with difficulty (e. g. an elderly person), the ransom is feeding of an indigent person (for each day). Whoever does good voluntarily, it is better for him. And it is better for you to fast, if only you know. The month of *Ramadān* in which the Qur'ān was revealed, it is guidance and the criterion (between what is right and what is wrong). So

whoever of you sights (the crescent on the first night of) the month (of Ramadān). And whoever is ill or on a journey, should make up the same number (of days which one did not observe fasts). Allah intends ease for you; he does not intend hardship for you. He wants you to complete the period and to glorify Allah for that (to) which He has guided you; and perhaps you will be grateful (Qur'ān 2: 183-185).

The practicing Muslim feels obligated to fast throughout the month of Ramadān every year in order to abide by the injunctions of Allah and His Prophet and to reap its immeasurable rewards in the Hereafter.

SELF-ASSESSMENT EXERCISE

- Assess the socio-religious importance of fasting in Islam.

3.2 Socio-Spiritual Significance of Fasting

At the first appearance of dawn of every day in the month of Ramadān, fasting begins and ends with sunset. Every devoted Muslim abstains from all kinds of food and drink completely, without any feeling that it is intended to inflict physical hunger and thirst but as a practical demonstration of submission to Allah and self-discipline. Muslims universally acquire a far more important character and play a central role in changing their way of life in the most admirable way through the institution of fasting.

The socio-spiritual significance of fasting in Islam, which sets the pace for the mode of its observation, cannot be over emphasized. It imbues the Muslims with the Islamic spirits of Brotherhood, charity, goodness to all, love, tolerance, discipline, closeness to Allah, avoidance of sins, immorality and all those things that can bring injury or discomfort to others. Moreover, a practicing Muslim refrains from vain talk, quarrels, fighting, carnal pleasure and all actions that are reprehensive, especially during the month of Ramadān, thereby making them part of his daily life. He also engages in voluntary fasting which has become a part of the righteous Muslim's way of life. Although, majority of the Muslims do not go beyond the month of obligatory fasting, some keep extra fasts now and

then particularly for the sake of winning Allah's special favours and to ward off their problems.

Fasting is one of the most important socio-spiritual duties in Islam. The Prophet warns that whoever breaks one day fasting in the month of Ramadān without a genuine reason, should he fast for the rest of his life, it will not be enough to retribute it. Interestingly, it could be noticed that those who had hitherto neglected *Ṣalāh* and other religious undertakings are usually found worshipping Allah enthusiastically in various mosques across the world throughout the month of fasting. Invariably, the Muslims who fast according to Islamic injunctions do feel that they are in the presence of Allah. Their supplications, charitable deeds, seeking Allah's forgiveness and mercy, recitation and reading of the Glorious Qur'ān are undertaken in larger numbers and with greater figure throughout the month of Ramadān fasting. In practical terms, hundreds of millions of Muslims globally do choose the month of Ramadān as the best time for tuning a good life. In essence, the life of practicing Muslims is observably transformed positively, rapidly and dramatically in the month of Ramadān. They engage in night vigil spiritual activities in groups and individually.

A very large percentage of the Muslims wake up voluntarily many hours before dawn for individual *Ṣalāh*, supplications, remembrance of Allah, recitation of the Glorious Qur'ān in every Muslim home with greater spiritual exercises than in ordinary days. No human authority could have achieved this dramatic and momentum reformation or change in life-style of its adherents.

SELF-ASSESSMENT EXERCISE

- Examine the socio-spiritual effects of fasting in Islam.

3.3 Socio-Economic Impacts of Fasting

Naturally, the quantity of food and drinks, their consumption, their preparation as well as money on their procurement are reduced significantly in the month of Ramadān. What is profited or saved could be diligently ploughed back into some lawful and benefitting purposes. Obviously, the well-to-do can afford to eat and drink whatever he wants as much quantity, quality and time as possible, daily. Whereas he is not

permitted do so throughout the days of the whole month of Ramadān. If the period which spends on preparation, eating and drinking in the month of Ramadān can be calculated and compared with that of ordinary days, one will be greatly surprised at the number of hours that are gained unconsciously with the fasting.

Characteristically, Muslims throughout the month of Ramadān are more charitable and enthusiastic to assist the poor, the needy and the less privileged than in the ordinary days. In effect, the month of Ramadān is a month of great economic boom and relief to the less-to-do in the society. The economic planners, politicians, the rich and business people among the Muslims should learn from the experience of hunger and thirst during the days of Ramadān that the poor and the needy are really suffering for the whole year. Therefore, their conscience should ginger them not only to give immediate relief to those who are suffering, they should empower them financially, technologically and materially so that they can stand on their own and contribute their own quota to the over-all development of the society.

SELF-ASSESSMENT EXERCISE

Analyze the socio-cultural values of fasting in Islam.

3.4 Socio-Cultural Values of Fasting

Each of the two types of fasting has its injunctions, namely: obligatory fasting popularly known as fasting during the lunar month of Ramadān (*Ṣawm* Ramadān) and optional fasting. Naturally, the month of Ramadān keeps changing around the year in relation to the solar months, thereby creating a universal balance for the worshippers. Muslims in all parts of the world have some periods of easy-fasting and some of arduous-fasting. Moreover, the Muslims in different parts of the world experience rotational winter-nights, shorter easy day fasting in winter months in comparison to the long exacting long day during the summer months. Notwithstanding, no Muslim individual, group or nation has the right to change its period, month or days because of the hardship at a particular place. Hence, the observation of Ramadān fasting in the same month does impact universal discipline, oneness and sense of devotion to Allah. In essence, the entirety of the Muslims in different parts of the world becomes immersed in a unique socio-cultural transformation.

SELF-ASSESSMENT EXERCISE

- Identify the socio-physical impacts of fasting in Islam

3.5 Socio-Physical Importance of Fasting

Apart from the fact that fasting is for the purification of the soul and body, it also has a lot of benefits for healthful living and physical well being. The person who fasts will concentrate on devotion to Allah and think less of the myriads of problems in the society. The psychological problems of the society are reduced in the minds of individuals who are fasting. If a fasting person is fully conscious of Allah and respect the regulations of Ramadān fast, it should remove from him the deadly disease of excessive love for wealth, foods, drinks, miserliness, pomposity and fantasy. In practice, anybody who cannot endure the hardships of hunger and thirst, who is too much accustomed to comforts of life, can easily break down in the face of a crises or disaster. It is also noteworthy that eating and drinking are at regular intervals throughout the month of Ramadān. This gives ample opportunity to the digestive system to have rest and to work with redoubled energy. Therefore, fasting promotes healthful living, reinvigorates the body system and assists a person to strive to the utmost to achieve noble objectives.

SELF-ASSESSMENT EXERCISE

- Evaluate the socio-physical impacts of fasting in Islam.

3.6 Socio-Moral Significance of Fasting

A curious observer will not fail to perceive the uniqueness and effectiveness of Ramadān fasting in instilling, instituting and upholding social reconstruction and healthy rehabilitation. This is manifested in the socialization, self-discipline and moral development in the world. This is in line with the popular Apostolic Tradition reported by Abu Hurayrah, which says that

Every act of the son of Adam is for him, except fasting. It is (exclusively) meant for Me and I (Alone) will reward for it. Fasting is a shield. When anyone of you is

fasting on a day, he should neither indulge in obscene language, nor raise his voice, or if anyone reviles him or tries to quarrel with him, he should say: I am a person fasting. By him, in Whose hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah on the Day of Judgement than the fragrance of musk. The one who fasts has two occasions (of joy). First, when he breaks the fast, he is glad with breaking (of the fast), and last, when he meets his Lord, he is glad with his fast.

The informed and practicing Muslim is of the legitimate and the obscene. He avoids certain legitimate things including permissible foods, drinks and sexual relations with his wife in the ordinary days because they are forbidden during the month of Ramadān. He also keep away from the obscene things either in the month of Ramadān or in ordinary days including doing or listening to immoral things, abusive language, adultery and fornication, intoxicants, fighting, picking up quarrels, backbiting, vain talks. This is out of the conviction that any of the legitimate and obscene things during the day spoils fasting.

The socio-moral impacts of this transformation are tremendous. If a person can voluntarily avoid the legitimate things despite the desires for them and shun the obscene things in the face of intimidating temptations because of Allah, he is expected to imbibe strong self-discipline and God-consciousness throughout his life. The over-riding interest of seeking the pleasure of Allah and avoiding eternal punishment should not be limited to the month of Ramadān. If the self-control and consciousness of Allah exhibited during Ramadān is made an abiding guiding principle of life by all Muslims, the life would have become a better place to live. Moreover such a person would have become a paragon of Islamic virtues.

The Muslims throughout the Muslim world gather during the month of Ramadān more than ordinary days for religious, social, spiritual and educational purposes. The Islamic socialization processes are internalized. During the Ramadān fast, every Muslim is brought to the same level. The artificial differences are buried and the true Muslim Brotherhood fills the atmosphere. Tolerance, unity of purpose, mutual-respect for fundamental

human rights and ethical revolution are witnessed in the domestic, public, mundane and spiritual departments. Sympathy is generated for the indigents; arrogance triggered off as a result of wealth, position and power is subdued throughout the “long month of fasting”. There is no religion or culture in the world, both in the past or present that can put into practice such an over-whelming religious, political, social, educational, moral and spiritual revolution.

SELF-ASSESSMENT EXERCISE

- Appraise the socio-moral effects of fasting in Islam.

5.0 SUMMARY

1. Fasting is the fourth fundamental duty in Islam.
2. It has its unique social, religious, spiritual, medical, educational, economic and moral significance.
3. The manner of fasting is guided and established by the teachings of the Glorious Qur’an and Apostolic Traditions for all generations of the Muslims in the world.

6.0 TUTOR-MARKED ASSIGNMENT

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UNIT 5: SOCIOLOGY OF (*HAJJ* AND '*UMRAH*) IN ISLAM

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 Socio-Historical Values of *Hajj* and '*Umrah*
 - 3.2 Socio-Religious Significance of *Hajj* and '*Umrah*
 - 3.3 Socio-Cultural Impacts of *Hajj* and '*Umrah*
 - 3.4 Socio-Spiritual Effects of *Hajj* and '*Umrah*
 - 3.5 Socio-Economic Impacts of *Hajj* and '*Umrah*

1.0 INTRODUCTION

In the last unit, the socio-religious, socio-physical and socio-spiritual impacts of *Ṣawm* have been explored. In this unit, you will discover that *Hajj* and '*Umrah* have socio-historical, socio-religious, socio-cultural, socio-spiritual and socio-economic effects on the pilgrims and the society. Originally, the word "*Hajj*" means repairing to a place for the sake of a visit (*Qasduz-Ziyārah*). In the technical language of Islam, "*Hajj*" means repairing to the House of Allah (*Ka'bah*) in Makkah, and by extension, it means visitation to holy places in Makkah and Madinah for the purpose of worshipping Allah. The term "*Manāsik*" the injunctions on *Hajj* are particularly used in relation to the rites of *Hajj* in Islam. Simply put, *Hajj* is pilgrimage in Islam for the purpose of observing necessary Islamic devotions (*Iqāmatan lilmanāsik*). Greater Pilgrimage in Islam is known as (*Hajj*), while the Lesser Pilgrimage is called ('*Umrah*). The former (*Hajj*) is compulsory on all matured Muslims, males and females, who have the means to perform it, at least once, as an institution and as the last pillar of Islam. The latter ('*Umrah*) is voluntary and can be performed any time of the year, as many times as possible.

3.0 CONTENTS

3.1 Socio-Historical Values of *Hajj* and '*Umrah*

Pilgrimage (*Hajj*) was made an institution, in the fifth and the last pillar in Islam, during the second year of the flight of Prophet Muhammad from Makkah to Madinah (*Hijrah*), before the Battle of Badr. Both *Hajj* and

‘Umrah portray the true spirit of the universality of Islamic injunctions regarding the practice of religion. Although, the institution of pilgrimage is found in all religions of the world, the sites for their pilgrimage are scattered at different localities, in one or more countries. In contradistinction to all of them, one can find a particular holy place in Makkah, where Muslims from all over the world gather annually and spend about ten days entirely dedicated to the worship of Allah, the Creator of all things.

Pilgrims from all countries, nations, races and ages of the world assemble in Makkah and Madinah in millions annually, for the sole purpose of carrying out the injunctions of Allah. This is another grand display of universality and uniqueness of Islam. The Glorious Qur’ān describes it as an ancient institution, starting from time immemorial when the first House of God was built in Makkah. It also refers to it as the ancient House (*Baytul-‘Atiq* (Qur’ān 22:29 and 33) and Makkah as Bakkah (Qur’ān 3: 96). Prophet Ibrahim (Abraham) raised it from the ruins, which he discovered under Divine guidance, and about which he was commissioned by God to rebuild with the help of his son Isma‘il (Ishmael). It is the same place where he had left his wife Hagar and infant son Ishmael, again under Divine instruction. However, work on the House of God awaited attention until Ishmael grew to an age where he could be of some help. Hence, both of them worked together to rebuild the house and resurrect the institution of pilgrimage. Allah Himself brings the sanctity and socio-historical origin and values of pilgrimage in Islam to the fore. Allah declares that

Remember Abraham supplicated: O my Lord! Make this City (the abode of) peace and security; and keep myself and my sons away from worshipping idols. O my Lord! Indeed, they have led astray many among humankind. So, whoever follows me is one of my followers, but whoever disobeys me, indeed, You are the most Forgiving, Most Merciful. O Our Lord! I have made some of my offspring to dwell in an uncultivated valley by Your sacred House, (the *Ka‘bah* at Makkah) in order, O my Lord, that they may establish regular prayer (*Iqāmatuṣ-Ṣalāh*). So fill

the hearts of some of them with love towards them, and feed them with variety of fruits so that they may give thanks (Qur'ān 14: 35-37).

From the foregoing, it is obvious that pilgrimage (*Hajj*) in Islam complies with ancient universal religious duty on the worshippers of Allah in and around His first House of worship on the earth. Hence, the act of devotion to Allah in its sacred precinct is made an institution and the fifth pillar in Islam. Patriarch Ibrahim is not only the universally acknowledged “father of faith”, he had performed pilgrimage at Ka‘bah and supplicated that a multitude of people in the world should be thirsty of worshipping Allah in its precinct. Allah and Prophets Ibrahim and Muhammad are emphatic that Ka‘bah is certainly the ancient House of Allah, at which all true believers should worship Allah. Although, Ka‘bah, and indeed, Makkah, was a desolate place in the life-time of Prophet Ibrahim, his supplication to Allah and His longing that pure annual pilgrimage should be performed in it has become a daily event in the lifetime of Prophet Muhammad.

Moreover, it is the directive of Allah to all the Muslims throughout the world to always turn their faces towards the direction of *Ka‘bah* in all their acts of worshipping Him, including pilgrimage. Allah orders that

We see the turning of your face (for guidance) to the heavens: now shall We turn you to a *Qiblah* that shall please you. Turn your face in the direction of the Sacred Mosque. Wherever you (the Muslims in the world) are, turn your faces in that direction (Al-Qur’ān 2:144).

SELF-ASSESSMENT EXERCISE

- Assess the socio-historical values of *Hajj* and *‘Umrah*

3.2 Socio-Religious Significance of *Hajj* and *‘Umrah*

Islam believes strongly in fostering unity, hence, it unites the Muslims in their worship of the One True God; wherever they may be in the world, they are commanded to face only one direction (towards the *Ka‘bah* in Makkah). Apart from this, in order to locate the direction of Ka‘bah,

which is at the Centre of the World, the Muslims drew the map of the world, with the south facing upwards and north downwards. In history, the Muslims were the first to draw the map of the world, because of their ardent desire to facilitate for the Muslims everywhere in the world to face the correct direction of the House of Allah located in Makkah.

It is a pre-requisite that anyone who intends to perform pilgrimage in Islam must be a free adult, male or female practicing Muslim, healthy and strong enough, possessing legitimate enough means to undertake the journey. Nevertheless, the minor or slave is not prevented from performing pilgrimage, the former has to perform it again when he becomes matured and the latter when he becomes free. Every pilgrim must utter an intention to perform one of the three types of pilgrimage before entering the state of consecration. These are one, the performance of pilgrimage alone (*Ifrād*), and the person who performs it is called *Mufrid*; two, the combination of *Hajj* and '*Umrah*', and the one who performs it is called *Qārin* and three, is the performance of '*Umrah*', going out of it, and later perform *Hajj* at its time. Such a pilgrim is called *Mutamattu* '.

Shortly before reaching the fixed station or place for the beginning of the formal procedures of *Hajj* (*Manāsikal-Hajj*) or assembly at the station (*Miqāh*), the pilgrim shaves or cuts his hairs; trims his nails; washes his body; performs ablution; scents himself and puts on the *Ihrām* garb. These religious undertakings are expected to reflect in the hygienic living and self-discipline which are germane to pure undertaking of religious duties.

It is certain that pilgrimage (*Hajj*) in Islam is not a mere invention of Prophet Muhammad or his follower; it is the duty imposed by Allah on all worshippers of God. Hence, the insinuation that the Muslims do worship the *Ka'bah* is fallacious and malicious. Indeed, in line with the monotheistic doctrine of Islam, they do worship only the Lord of the House (Qur'ān 106: 3-4). Moreover, its period and mode of performance are specified in Islam. Allah points out that

And complete the Greater Pilgrimage (*Hajj*) and Lesser Pilgrimage (*‘Umrah*) in the service of Allah. But if you are prevented (from completing it), send an offering for sacrifice; such as you may find. And do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment on his scalp, (necessitating shaving, (he should) in compensation, either fast, feed the poor or offer sacrifice. And when you are in peaceful conditions again, if anyone wishes to combine the Lesser Pilgrimage (*‘Umrah*), on to the Greater Pilgrimage (*Hajj*), he must make an offering which he can afford. If he cannot afford it, he should fast three days during the Greater Pilgrimage and seven days on his return; these are ten days altogether. This is for those whose household is not in (the precinct of the Sacred Mosque). And be always God-conscious, and bear in mind that Allah is severe in punishment. The months of Greater Pilgrimage (*Hajj*) are well known. Whoever determines to perform pilgrimage in it, there should be no immodest speech, nor abusing, nor altercation in the pilgrimage. And whatever good you do, Allah knows it. And make adequate provisions for yourselves (for the journey); the best provision is God-consciousness (*Taqwā*). Be conscious of Me, O you the wise people! (Qur’ān 2: 196-197).

SELF-EXAMINATION EXERCISE

- Analyze the socio-religious significance of *Hajj* and *‘Umrah*

3.3 Socio-Cultural Values of *Hajj* and *‘Umrah*

Pilgrimage in Islam is the greatest annual religious, social and spiritual gathering on the earth, with the same intention, mode of worship and goal. During the pilgrimage, everybody stands on equal footing, whether rich or poor, old or young, male or female, black or white, king or subject. Apart from the females who are allowed to wear their ordinary clothes,

preferably white, each of the male pilgrims from different parts of the world will be in two seamless white robes, devoting themselves to the worship of the Creator, chanting in unison words of Testimony submission and supplication in fervent desire to move closer to Allah.

SELF-ASSESSMENT EXERCISE

- Appraise the socio-cultural values of *Hajj* and ‘*Umrah*’

3.3 Socio-Spiritual Impacts of *Hajj* and ‘*Umrah*’

The socio-spiritual impacts of pilgrimage in Islam cannot be over-estimated. In order to get closer to Allah spiritually, on arrival at Makkah, the first duty the pilgrim will perform is the circumambulation of the *Ka’bah*, known as *Tawaful-Qudum*. This seven circuits of arrival is started from the black stone (*Hajarat-Aswad*) and keeping the *Ka’bah* at the left hand side. On its completion, the pilgrim drinks from the water of *Zamzam* and proceeds to perform seven quick movements from the mount of *Safa* to *Marwah* (*Sa’y*). He faces the *Ka’bah* and raises up the two hands in thanksgiving and supplication. On the 8th day of *Dhul-Hijjah*, he makes adequate provision of water, food, money and other basic needs that would last them until the end of the rites of pilgrimage.

While remaining in the state of *Ihrām*, the pilgrim leaves Makkah to the valley of *Mina* in the outskirts of Makkah where he offers shortened *Zuhr* and ‘*Asr*’ as prayers as well as full Maghrib and shortened ‘*Ishāi*’ *Salāt*. Thereafter, he observes *Salātus-Subh* before leaving for the Mountain of ‘*Arafah*’ on the 9th day of *Dhul-Hijjah* after sunrise. At ‘*Arafah*’, he shortens *Zuhr* and ‘*Asr*’ *Salāt*, preceded by “Call to Prayer” (*Adhān*,) and the “Formula for Readiness for Prayer” (*Iqāmah*). He spends the whole period of ‘*Arafah*’ in the worship of Allah, while facing the *Qiblah*, in supplication, praising of Allah and seeking His forgiveness, mercy, guidance and protection. He reads the Glorious Qur’ān, makes up the mind to abandon sins and immoralities, and strives in the way of Allah and avoids the devil. Thereafter, the pilgrim leaves ‘*Arafah*’ to *Muzdalifah* to observe *Maghrib* and *Ṣalātul-‘Ishai*’ in congregation, in combined and shortened form. He observes *Ṣalātus-Subh* there, followed by supplications and remembrance of Allah. Before the sunrise, he moves to *Mina* on the 19th of *Dhul-Hijjah*, the Day of Sacrifice of animals

(*Yawmun-Nahr*). This is in commemoration of the historical sacrifice and total submission of Prophet Ibrahim, his wife Hajar and their son, Isma‘il which elevated them to the apex spiritual pedestal. He throws seven stones on the effigy of Satan, shaves the head, sacrifices animal, circumambulates the *Ka‘bah*, makes seven quick movements between the hills of *Safā* and *Marwah*, and partially leaves the state of *Ihrām*.

The rites of Lesser Pilgrimage (*‘Umrah*) are similar to the Greater Pilgrimage (*Hajj*). The pilgrim commences it by assuming the state of consecration (*Ihrām*) before or at the designated station, uttering the words of *Talbiyah*;, circumambulates the *Ka‘bah* seven times, walks briskly between the hills of *Safā* and *Marwah* (*Sa‘y*) seven times. He shaves his hair; seeks the forgiveness, mercy and all other good things from Allah. Notably, the only peculiar rites of *Hajj* (that are not carried out in case of *‘Umrah*) are that he stands still at *‘Arafah*, stops-over at *Mina* and *Muzdalifah* and slaughters sacrificial animal. He stays away from sexual relation and its preliminaries, hunting an animal or shedding of blood, marriage, abuse, fighting, provocative attitudes or statements, causing injury to others, exposing one’s nakedness and other forbidden things to the pilgrims. He visits Madinah and important places such as the burial ground of the Muslims (*Jannatul-Bāqi‘*, *Quba* mosque and seven mosques. This is in obedience to the Prophet who is reported to have asserted that observation of *Ṣalāh* in his mosque at Madinah attracts 1000 greater rewards than in any other mosque except the Holy mosque at Makkah, which has 100,000 rewards than any other mosque.

SELF-ASSESSMENT EXERCISE

- Examine the socio-spiritual impacts of *Hajj* and *‘Umrah*.

4.0 Conclusion

A careful study of this unit reveals the meaning, concept status and significance of fasting. It also analyzes the socio- historical, religious, cultural, spiritual and economic impacts of *Hajj* and *‘Umrah*.

5.0 Summary

1. Pilgrimage in Islam has immeasurable social, historical, economic, religious, social, political, educational and cultural values.

2. The mode of pilgrimage in Islam has its historical origin and injunctions in the Glorious Qur'ān, Apostolic traditions and works of Muslim scholars.

6.0 TUTOR-MARKED ASSIGNMENT

- Analyze the Socio-Historical Values of *Hajj* and *'Umrah*
- Socio-Religious Significance of *Hajj* and *'Umrah*
- Socio-Cultural Impacts of *Hajj* and *'Umrah*
- Socio-Spiritual Importance of *Hajj* and *'Umrah*
- Socio-Economic Impacts of *Hajj* and *'Umrah*

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MODULE 2: THE SOCIOLOGY OF ISLAMIC MARRIAGE AND MUSLIM HOME

Unit 1: Marriage as a Social Institution

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 Socio-religious significance of marriage in Islam.
 - 3.2 Socio-legal impacts of marriage in Islam
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor –Marked Assignment
- 7.0 References/Future Readings

1.0 Introduction

In the last unit, you have become acquainted with the social impacts of the teachings of Islam on *Hajj* and *'Umrah*. Islam attaches great importance to legal, religious and life-long marriage. In this unit, you will discover that in order to institutionalize legal marriage, Islam prescribes the essentials of marriage that must be fulfilled and states the categories of females that are prohibited from marriage in order not render the marriage invalid and illegal. It also safeguards the interests of the couple, the children and the society by spelling out the reciprocal rights and duties of the husband and the wife as well as the society.

2.0 Objectives

At the end of this unit, you shall be exposed to:

- Socio-religious significance of marriage in Islam.
- Socio-legal impacts of marriage in Islam.

3.0 MAIN CONTENTS

3.0 Introduction

The word “*Zawj*” is used in the Glorious Qur’ān to mean a pair or a mate. There are common terms in relation to marriage in Islam. These include, husband (*Zawj*), wife (*Zawjah*). The term “*Tazawwaja*” is to marry. In Islam, marriage is a life-long legal union or a social contract between a man and a woman to live together as a husband and a wife. In Islam, marriage is a solemn covenant or a mutual life-time agreement (*Mithāq*) between a couple and which must be undertaken with all seriousness it deserves. It is also a legal ceremony for the formalization of a union between a male and a female as a husband and a wife. It demands that men and women should love one another, provide company and comfort to each other, procreate and live in peace and tranquility to the commandments of God. Moreover, it is a means to emotional and physical gratification, a form of worship and obeying Allah and His Messenger and the only legal way for the opposite sexes to unite under God.

3.1 Socio- Religious Significance of Marriage in Islam

The socio-religious significance of marriage-life in Islam cannot be under-estimated. Instead of bathing in sins and immoralities, Islam advocates and encourages marriage as obedience to God, with full understanding of the essentials, duties and responsibilities that are attached to it in order to make it a life-time socio-religious contract. Proper marriage-life in Islam is aptly described by Allah Himself when He declares and prescribes in the Glorious Qur’ān, Chapter 2 verse 187 that the females (*Nisā’*) should be treated as the essential comforters, companions and friends. An in-depth study of this Qur’ānic verse reveals that Allah prescribes that husband and wife should constantly and mutually share their moments, days, years, joys and sorrows, successes and failures, dreams and fears.

Every practicing Muslim attaches great importance to marriage as obligatory (*Wājib*), on the Muslims who have attained the age of maturity and are capable to marry. He imbibes the Islamic injunction that if a person, male or female refuses to marry, such a person is not a true Muslim. Hence, he/she does not dishonor or delay marriage, especially

when he/she has attained the age of marriage and has the means to do so. He/she sees it as contra-Islam to dislike children or conceive the wrong idea that marriage will seriously affect one's religious obligation. He/she believes that Islam greatly encourages marriage because it shields one from wrongful actions and upholds the family unit. He/she is convinced that when a Muslim marries, he/she has fulfilled half of religion; therefore he/she fills the remaining half with God-consciousness (*Taqwa*). In Islam, every couple supplicates and hopes to be re-united together as husband and wife in paradise (Qur'ān 43: 70).

The husband shows genuine feeling for his wife because Allah will reward him for anything he does to seek the pleasure of Allah including the food he puts in the mouths of his wife. The Muslim-couple wakes up at night to observe Night-*Ṣalāh* (*Ṣalātut-Tahajjud*) and supplications together. The spouse who rises up first to wake the partner up for the socio-religious and spiritual undertakings has done very commendable thing. The husband loves and cares for his wife and extends the good-will to parents, family and friends of the wife as well as his own. Moreover, in the socio-religious perspective, the Muslim detests celibacy because it is prohibited by Allah; it is against the law of nature and it can lead to the extermination of humankind if everybody should adopt the wrong ideology that marriage is a sin or unnecessary. He/she attunes to the natural and basic fact that celibacy is also against the teachings of Islam, which prescribes marriage as a way of life. He/she abhors it because it is a manifestation of either extreme and irrational asceticism or shying away from the responsibilities of fatherhood and motherhood. He/she believes that marriage is part of Islamic tradition; therefore whosoever keeps away from it is not reckoned as one of the true believers.

The Muslim-couple keeps one another's secret and give the best advice and support all the time. When any of the team-mate is sick, the other takes the best care; protects the other and makes sure that they are passionately united in accordance with Islamic teachings (Qur'an 16: 72). The couple tries to understand the teachings of Islam because the relationship is the most marvelous of all human relations: the quantity and quality of love and fondness, intimacy, mercy and compassion, peace and tranquility that fills the hearts of the spouses is simply incomprehensible, deep and pure. Allah declares that

And among His signs is this, that He created for you mates from among yourselves that you may dwell in tranquility with them and He has put love and mercy between your hearts: Verily in that are signs for those who reflect (Qur'ān 30: 21).

Reflecting on the above discussions and Islamic quotations the couple appreciates that marriage is a socio-religious and moral safeguard as well as an everlasting contract. The couple keeps the tree of marital love alive and growing; makes the soil pure, sustains, waters and nurtures it through genuine interest in each other and satisfactory sexual relationship. The husband tries his best to be good to his wife by words and by deeds. These include talking to her, smiling to her, seeking her advice, making her happy, spending useful and reasonable time with her. The husband strives to emulate Prophet Muhammad, who is the best example and the wife does her best to model her life after Khadijah, who is the best exemplar to all Muslim wives.

SELF-EXAMINATION EXERCISE

- Evaluate the socio-religious significance of marriage in Islam.

3.2 Socio-Legal Impacts of Marriage in Islam

The socio-legal impacts of marriage in Islam cannot be underestimated. In order to ensure that marriage contract is legally binding, Islam lays down certain conditions. It does not give room for satisfying certain aspects and paying no attention to the remaining pre-requisites for marriage validity. In other words, neglect of one of the conditions adversely affects the legitimacy of the marriage. Through the legal relation, families which are considered the fundamental units of the society are established. Through it, legitimate children are procreated, the society is sustained and one of the basic teachings of Islam is carried out conscientiously. The essentials of marriage in Islam are practicable, natural and necessary. Islam stipulates seeing of each other physically by the future husband and wife at a tolerable distance. This is meant to afford both of them the opportunity to see and appreciate certain qualities that can attract each of them to another, and distinguish the future partner from others. Since marriage is supposed

to be a long life legal, social and religious contract, if there is any defect or anything that can be nauseating in any of the future partner, seeing each other will provide the needed opportunities to make a free choice of rejection or acceptance. Free and genuine consent of each of them to marry a particular person is required before any other essentials.

It is unreasonable and un-Islamic for two people to be forced together and be expected to relate and be intimated as husband and wife when they do not know much about each other. Hence, the suitors are permitted to look at each other with a critical eye and not a spiteful one. This ruling does not contradict the Qur'ānic injunction, which says that believing men and women should lower their gaze. However, the couple are not permitted to be alone in a closed room or to go out together alone, before marriage solemnization. The Prophet has warned that when a man and a woman are together alone, there is a third presence (*Satan*). In essence, Islam does not permit physical relationship of the opposite sex before marriage because the romantic notions that are very prominent among young people often prove to be unrealistic and harmful to those involved. Therefore, Islam encourages focus of attention on Islamic qualities, compatibility of the couple and critical evaluation than solely physical attraction.

Islam places premium attention on the Islamic home. Hence it makes Islam of the couple a paramount importance in solidifying marriage contract. Although, Islam permits a Muslim male to marry a female from the People of the Book, this is predicated on the essentiality that such a female must believe in and worship One God, not being polytheistic and not antagonistic to Islam or the Muslims. However, in the presence of other qualifying, marriageable females, the choice of Muslim female is not negotiable because of the interest of Islam and real Muslim home they are expected to build. The choice of a partner by a Muslim virgin girl is subject to the approval of the father or guardian under Maliki School. This is to safeguard her welfare and interests. The Prophet said that either the widow or the divorced woman should not be married until she has consented and the virgin shall not be married until her consent is obtained. Moreover, the Prophet did revoke the marriage of a girl who complained to him that her father had married her against her wishes. Approval of marriage by the parents or guardians of the female (*Bi-ithni ahlihinnah*), is indispensable for the validity of marriage contract.

Proposal and acceptance of marriage (*Qubūl wal-Ijābah*) by the male or female is essential. However, arranged marriage by choice of future spouse by either the parents or the experienced and good people, as long as the spouses agreed, is permissible. Bridal gift (*Mahr* or *Sadūqāt*) by the groom directly to the bride as mutually agreed upon by both of them is essential. The bridal gift can be of any chosen item or service by the bride. Islam does not specify a particular item or limitation to the bridal gift. The whole issue depends solely on the free choice of the bride. This may be prompt or deferred, depending on the agreement between the parties. A marriage is not valid without bridal gift. It does not have to be money or gold. It can be non-material like teaching her how to read the Glorious Qur'ān. However, payment of the bride's gift by her parent or payment of the future husband to marry the daughter is not permissible in Islam, and it degrades the woman.

The marriage contract should be made public and not in secrecy, which can lead to suspicion and troubles within the society. Allah and His Prophet recommend qualified witnesses (*Shuhadau*) as a fundamental requirement for the legitimacy of marriage contract. The Glorious Qur'ān requires upright Muslim witnesses, either two Muslim males or one Muslim male and two Muslim females for the validity of the marriage. The measure is to safeguard the marriage relationship. Islam recommends that marriage contract should be solidly built on God-consciousness or piety (*Taqwa*). This is to ensure that the sanctity and seriousness which marriage demands, as well as the duties and rights of the couples are protected and promoted. There should be marriage sermon that is focused on educating the couples on their responsibilities as husband and wife, as parents, as Muslims and as members of the society. Marriage feast that are Islamic-compliant to entertain the guests according to the purse of the husband is required.

Islam does not leave the matter of marriage to the whims and caprices of individuals, couples or society. It stipulates two prohibited degrees of marriage so that it does not turn animalistic or immoral. These are the permanently prohibited degree and the temporarily prohibited degree. The permanently prohibited degree is the category of women that are forbidden for marriage in all circumstances. Those ones that are

temporarily forbidden are those females that are forbidden for marriage because of certain prevailing conditions. However, when the specific restricting clause is over, one can marry such a person. The Almighty Allah has mentioned the prohibited degrees of marriage in certain portions of the Glorious Qur'ān. In order to direct the faithful aright Allah states that

And do not marry those women whom your fathers married, except what has already happened (of such a relation) in the past. Lo! It is lewdness and abomination; and an evil way. Forbidden to you are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brothers' daughters, your sisters' daughters, your foster mothers, your foster sisters, your mothers' in-law, your step daughters who are under your protection, (born) of your women unto whom you have gone in. However, if you have not gone into them, then there is no sin on you (to marry their daughters). (it is forbidden to marry) the wives of your sons who (spring) from your own loins. And (it is forbidden to you) that you have (marry) two sisters together, except what had already happened (of that nature) in the past. Lo! Allah is Ever-Forgiving, Most Merciful (Qur'ān 4: 22-23).

Do not marry idolatress, until they believe (in Allah); a believing slave girl is surely better than an idolatress, though you may admire her. Do not marry idolaters, until they believe; surely, a believing slave is better than an idolater is, though you may admire him. The unbelievers invite you to the Fire but Alan invites to paradise and forgiveness by His grace. He makes His sign clear to humankind, that they may remember (Qur'ān 2:221).

From, the foregoing, the permanently and part of the temporarily forbidden females can be figured out. The permanently forbidden females

in marriage are the mother, stepmother, grand-mothers from the father and mother's sides, sisters; including uterine, full or consanguine sisters, father's sisters; including the grand-father's sisters, mother's sisters; including the grand-mother's sisters, brother's daughters, foster mother, foster mothers' sisters, foster sisters, sisters' daughters, and wives' mothers, wife of the son and step daughters. The temporarily forbidden include marriage of two sisters at the same time. However, if the wife dies, the prohibition is removed. He can take her sister in marriage. Marriage of more than four wives at the same period is prohibited. However, the hold-up is removed if one of the wives dies or is divorced. It is forbidden to marry a married woman. However, if she is divorced or become a widow because of the death of her husband, she can be married. It is not permissible to marry a female during her waiting period (*'Iddah*), but after the completion of her waiting period, she can be married. The Muslim is forbidden from marrying a pagan male or female until he/she embraces Islam, sincerely. The Muslim female is forbidden from marrying a non-Muslim, either from the People of the Book, an idol worshipper or an atheist. It is noteworthy that the prohibited degrees are of consanguinity (relationship by blood), affinity (relationship by marriage), milk fosterage and religion. Prohibition of marriage with a blood relative such as one's sister, mother, daughter of one's sister or brother, guides against incest, immorality and unnecessary enmity like that of Cain and Abel over marriage. It also gives room for establishing good relationship with other families and opportunities to the future partners to choose whom the heart desires within Islamic framework.

Other forms of marriage that are forbidden in Islam are Temporary Marriage (*Mut'ah*) and Exchange of Wives and Daughters in Marriage (*Shighar*). Since in the Islamic concept, marriage is a long-life socio-religious and legal contract, it abhors and forbids both forms of marriage. Temporary Marriage (*Mut'ah*) is contracted for a specific period for a fixed remuneration for the purpose of enjoyment and tension relief. Mainly travelers, soldiers and traders who do not want to engage in the normal marriage sees *Mut'ah* as a way out of the long life responsibilities of marriage. It is conceptualized as a form of prostitution since it does not fulfill all the essentials of marriage.

SELF-ASSESSMENT EXERCISE

- Assess the socio-legal impacts of marriage in Islam.

4.0 CONCLUSION

An in-depth study of this unit reveals that Islam encourages lawful marriage and prohibits celibacy, maltreatment of women and children as well as illegal sexual relations. It states the essentials of marriage and makes it understandable that family is the nucleus of the society; the success or failure of the society or nation depends largely on how it plays its roles. Moreover, it analyses the socio-religious significance and socio-legal impacts of marriage in Islam.

5.0 SUMMARY

1. Allah and His Prophet give great encourage to lawful marriage and point out its advantages to the husband, wife and the society.
2. The essentials and prohibited degrees of marriage are clearly stated in order to ensure lawful marriage and promote the health of the society.
3. Marriage life in Islam is the ideal and reflection of the wish of the Creator, which attracts abundant Divine blessings.

6.0 TUTOR-MARKED ASSIGNMENT

- Analyze the socio-religious significance of marriage in Islam.
- Assess the socio-legal impacts of marriage in Islam.

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Unit 2: Socio-Religious Impacts of Islam on the Responsibilities of the Husband and Wife

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 Socio-religious impacts of Islam on the responsibilities of the husband
 - 3.2 Socio-religious impacts of Islam on the responsibilities of the Wife
 - 3.3 Socio-religious impacts of Islam on the joint responsibilities of the couple.
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings.

1.0 Introduction

In the last unit, the impacts of essentials of marriage and prohibited degrees of marriage in Islam were discussed. In this unit, the socio-religious, impacts of the duties and rights of the husband and wife will be analyzed.

3.1 Socio-Religious Impacts of Islam on the Responsibilities of the Husband

In compliance with its nature as a complete way of life and a perfect Divine code of conduct, Islam stipulates the duties and rights of the husband, which are reciprocally the rights and duties of the wife. Naturally, man is stronger than the female which is created delicate and weaker than the male. Socially, in a situation whereby two people or more are to live or do certain things together, there is the need for a recognized leader, otherwise chaos will be the outcome. There should be the head in any social relationship and other human settings.

Islam impacts a lot of socio-religious duties of the husband which are the rights of the wives. Before the solemnization of marriage, the suitor pays the bridal gift (*Mahr* or *Saduqah*) directly to the wife; he exhibits sincerity and God-consciousness in all his relationships with the female he wants to marry. When marriage solemnization has taken place, he treats the wife with kindness, patience and honour. He provides her with good accommodation, feeding, clothing, general care and domestic needs. He gives her special maintenance during pregnancy, breastfeeding and sickness including medical care. He tries to satisfy her with sexual intercourse as demanded by the wife and fulfills the promises made with the wife. He does not deny her the right to inheritance from his property, in case he died before her. He does not fail to protect, guide and be her custodian at all times. Allah commands that

Men are the protectors and maintainers of women because Allah has given the one more than the other, and because they support them from their means (Qur'ān 4: 34).

O you who believe! You are forbidden to inherit women against their will. Nor should you treat them with harshness, that you may take part of the dower you have given them, except where they have been guilty of open lewdness. On the contrary, live with them on a footing of kindness and equity, if you take a dislike to them it may be that you dislike a thing and Allah brings about through it a great deal of good (Qur'ān 4: 19).

In relation to this, the practicing Muslim is not oblivious of the fact that Allah has taught the Muslims great lessons, in form of supplications, including: Our Lord, grant us wives and offspring who will be the coolness (joy) of our eyes and guide us to be models for the righteous (Qur'ān 25: 74).

SELF-ASSESSMENT EXERCISE

- Examine the socio-religious impacts on the Muslim-husband.

3.2 Socio-Religious Impacts on the Responsibilities of the Wife

The socio-religious impacts of Islam on the wife cannot be undervalued. In effect, the Muslim wife has her socio-religious duties which are the rights of her husband. These include preparation of the desired food at the right time for the husband, children and their dependants. She gives due respect and care to the husband, his parents, family-members, friends and associates. Apart from trying to give sexual satisfaction to the husband she safeguards herself from illegitimate relations with anyone. She keeps her domestic responsibilities by keeping the house, property and environment of the husband and the family clean and tidy. She protects the husband, children and property of the household from destruction or loss and offers useful admonition and guidance to the husband with humility and respect. She makes it her socio-religious duty to keep the husband and the household happy and united and contributes to the success and happiness of the marriage. Moreover, in line with the socio-religious teachings of Islam; she makes herself trustworthy, attractive to her husband and not doing anything which may lead to marital problems. Above all, she makes God-consciousness her guiding principle in all affairs.

SELF-ASSESSMENT EXERCISE

- Outline the socio-religious impacts of Islam on the wife's responsibilities.

3.3 Socio-Religious Impacts of Islam on the Joint Duties of the Couple

The socio-religious impacts of Islam on the joint responsibilities of the husband and wife cannot be underestimated. Islam emphasizes that the ruler is a guardian and is responsible for his subjects. The man is a guardian in his family and responsible for his charges; a woman is a guardian of her husband's house and responsible for her charges; and the servant is a guardian of his master's property and is responsible for his

charge. A man is a guardian of his father's property and responsible for his charges; so every Muslim is a guardian and responsible for his charges (Bukhari). Both the father and the mother have the joint responsibility of bringing up their children properly. Moreover, it is the responsibility of the couple to take proper care of their parents, dependants, relatives and visitors as much as possible.

In order to achieve this very important objective, Islam imposes certain obligations on the husband and wife or father and mother, which form the nucleus of the society. Islam makes it the basic duty of the Muslim couple to live in peace, unity, harmony, mutual love and respect. One of the blessings of marriage is the procreation of good Muslim children. Adequate and Islamic-compliant foods and drinks, clothes, medical care, protection and guidance of the children are basic duties of the couple. The responsibilities demand great sacrifice, commitment, dedication and united efforts of the couple in particular and the society in general. The Muslim jurists are of the strong opinion that proper upbringing or custody of children in line with the teachings of Islam is the only panacea to the myriads of problems that confront the family and the society. Hence, responsible Muslim couples mutually and jointly lay solid Islamic foundation for their children with the provision of high quality and proper education, socialization in the Islamic way. Practicing of Islamic teachings and duties from the character formation stages is germane for the children, parents, Islam and the society. An informed Muslim couple teaches and moulds the children from childhood to adulthood in accordance with Islamic injunctions in their social, religious, spiritual, economic, cultural, political and educational life. The unassuming and responsible couple does not leave efforts to atrophy or destiny. Both of them is cognizant that Allah is monitoring them on how they monitor the children and lay best examples for them in all aspects of life. The belief that Allah monitors the parents and will reward them according to their efforts serves as a galvanizer to them to strive to their uppermost to contribute significantly to the socio-religious development of the children and the society.

SELF-EXAMINATION EXERCISE

- Examine the impacts of the joint duties of the couple in Islam.

4.0 CONCLUSION

This unit discloses that the husband has his ordained responsibilities towards his wife and wife has her ordained responsibilities to her husband. The responsibilities of the husband are the rights of the wife and the responsibilities of the wife are the rights of the husband. In addition, both of them have certain joint responsibilities towards their children, parents, relatives, neighbours and dependants and visitors.

5.0 SUMMARY

1. Allah and His Prophet have imposed certain individual and joint responsibilities on the couple.
2. Cognizance is taken of the basic fact that the family which the couple builds is the foundation of the society.
3. The strength of the society depends principally on the extent of the positive roles played by the couple. Likewise, the weakness of any given society depends largely on the neglect of the basic roles of the parents.

6.0 TUTOR-MARKED ASSIGNMENT

- Assess the socio-religious impacts of Islam on the responsibilities of the husband
- Evaluate the socio-religious impacts of Islam on the responsibilities of the Wife
- Examine the socio-religious impacts of Islam on the joint responsibilities of the couple.

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Unit 3: Child Upbringing and Custody of Children

1.0 Introduction

2.0 Objectives

3.0 Main Contents

3.1 Three Stages of Childhood

3.2 Mother's Basic Right to Child Custody

3.3 Responsibilities of the Father Towards Child Custody

3.4 When the Right of Child Custody Can be Taken Away from the Mother

3.5 Child Custody in the Absence of the Mother

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignment

7.0 References/Further Readings

1.0 INTRODUCTION

In the last unit, the impacts of the socio-religious responsibilities and rights of the husband and the wife have been examined. In this unit, you will discover that the guardianship of children (*Hadanah*) is the joint fundamental socio-religious duties of the father and the mother. You will also discover that consequent to their marriage and engagement in sexual affairs, they have accepted to carry out the duties of parenthood at all circumstance. You will find out that the Muslim jurists have prescribe the entitlement to the custody of a male child to the mother until seven years of age and that of the female until her age of puberty. Moreover, you will realize that it is the duty of the father to provide all the financial needs for the upbringing and custody of the child.

2.0 Objectives

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

- Analyze the three stages of childhood.
- Explain the basic right of the mother to child custody.
- Evaluate the responsibilities of the father towards the custody of his child.

- Identify when the right of child custody can be transferred to another person.
- State those who are eligible to child custody in the absence of the mother.

3.0 MAIN CONTENTS

3.1 Joint Custodianship during Childhood

Islam makes it the socio-religious duty of the parents to take proper and adequate care of their children jointly from womb till the end of the parents' life. If a couple divorces while the child is in the period of weaning, the couple must agree on one of the alternatives. The first option is that the mother does the weaning. If so, she is entitled to full maintenance from the father, although the wife will not remarry another man during this time. Another woman does the weaning if she is disqualified, dead or suffering from a contagious or deadly disease. In all cases, the father has complete financial responsibility for the child and for whoever is providing care for the child. Allah has ordered that

Lodge them (the divorced women) where you dwell, according to your means; and do not harm them in order to straighten them (that they be free to leave your house). And if they are pregnant, then spend on them until they lay down their burden. Then, if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other women may give suck (the child) on behalf of the father (Qur'ān 65: 6).

When the child passes into the period of custody, the mother is favoured as long as she is a Muslim and the father has an obligation to raise the child as a Muslim. If custody disputes arise, concerning non-Muslim children, the mother should be of the same religion as the child and be of good character. The major purpose of this regulation is to protect the innocent child from suffering unwarranted parental neglect. This is the period when the child depends almost entirely on constant, total, friendly

beneficial attention of the parents. This includes dietary, welfare, medical, social, educational, cultural, psychological and religious aspects of life. If a child loses any of this in this crucial stage of life, it is capable of creating serious or complex problems for the child, the parents and the society in the future.

SELF-ASSESSMENT EXERCISE

- Explain the three stages of childhood and their implications

3.2 Mother's Basic Right to Child Custody

According to the Muslim jurists, the mother has the right of custody of a male child until the child is capable of taking care of his own basic bodily functions and needs, such as eating, dressing and cleaning himself. She is also entitled to the custody of a female child until she reaches the age of puberty (*Balaghah*). The right of custody of children is given to females probably because, naturally they are more compassionate and they know better how to raise small children, and they are more tolerant in dealing with the difficulties involved. When a woman complained to the Messenger of Allah that her husband was planning to take her child away from her, he responded that she had more right to the custody of the child as long as she did not marry another man (*Sunan Abu Dawud*). If the father died, his executor becomes the legal guardian of the under-age children. Notwithstanding, the father is obliged to supervise his children under the custody of their mother. However, the mother can forfeit the right of child custody for some reasons. These include apostasy (*Riddah*), open indulgence in sins such as adultery or marriage. There is an apprehension of the child being adversely affected. Others are failure to give due attention to the child, demand of cut-throat payment for the upbringing of the child when there is another woman to raise the child without remuneration or much difficulty.

SELF-ASSESSMENT EXERCISE

- Examine the basic right of the mothers to the custody of their children.

3.3 Socio-Religious Responsibilities of the Father towards Child Custody

In the socio-religious perspective of Islam, irrespective of who has the rights of child custody, either the father or the mother, the other party has visitation rights according to mutual understanding and consent. The practicing Muslim parents realize that the waiting period (*Iddah*) serves as a partial extension of the matrimonial link. The father provides financial support for her and the child, even though the child is under the custody of the mother or under his roof. These include food, educational requirements, housing, clothing and medical care. Although, the obligations of the father and the roles of the mother in respect of child custody in particular could be the potential source of nervousness and legal action, it could turn out to an effective channel of re-union and harmony.

One of the observable ugly situations is that often, the party that has the rights of custody uses the child as a weapon to punish the other party by depriving him or her of visitation rights. This is not only totally against the concept of Islam; it is also a grave sin and tremendous harm to the child. In the case of a disabled child (male or female), the father is permanently responsible. When the mother has the rights of custody but does not have a shelter to stay in with the child, the father provides shelter for both. It should also be remembered that after the transfer of child custody from the mother to the father, the boy remains in the custody of the father until puberty. When he becomes matured and wise, he is free to choose with whom to live, or to live on his own.

SELF-ASSESSMENT EXERCISE

- Evaluate the socio-religious responsibilities of the father towards child custody

3.5 Child Custody in the Absence of the Mother

According to some Muslim jurists, if the mother dies or the *Shari'ah* disqualifies her, the custody of children becomes the responsibility of the categories of certain people in the order of priority. These include

mother's mother, father's mother, mother's grandmother, father's grandmother, full sister, uterine sister, daughter of full sister, and daughter of full sister, daughter of uterine sister, full maternal aunt and full paternal aunt. However, after all the possibilities of the custody of the child by the listed females have been exhausted, the males have the right of custody in the following sequence order: father, paternal grandfather, real brother, paternal brother and maternal brother. The major reason for this decision by some Muslims jurists is that, in the early years, the mother and the other female relatives are more suitable for raising the young child (regardless of sex) with greater affection, compassion, consideration, and maternal care.

The female child, after reaching the age of understanding is in need of being inculcated with female traits, which she receives by living with her mother. After reaching puberty, she is in need of protection, which the father offers. However, in case of parents' dispute about the custody of the child, the view of the majority of the Muslim jurists is that the child should be given a choice if both of them can fulfill the conditions for sponsorship and residence. Bearing these views in mind, Islam also sets out guidelines about what is in the best interests of a child who is too young to understand or express his or her own interests. These include the parents in the same religion as the child, the parents of good moral character and a child under the age of discretion to be raised by the mother if possible.

SELF ASSESSMENT EXERCISE

- State the socio-religious impacts of child custody on those who are eligible in the absence of the mother.

4.0 CONCLUSION

Islam gives adequate attention to all aspects of life including the principles and rights of child custody by the father and the mother. It also states the conditions when certain people can become eligible to child custody with the view of safeguarding the interests of the child.

5.0 SUMMARY

1. Muslim scholars have mapped out three stages of childhood with the accompanying responsibilities of the parents.
2. The basic rights of the mother to child custody and the responsibilities of the father towards child custody have some basic socio-religious impacts on the child.
3. There are conditions whereby the child custody can be taken away from the mother and given to certain people that are eligible in order to safeguard the interests of the child.

6.0 TUTOR-MARKED ASSIGNMENT

- Analyze the socio-religious impacts of the parents in the development and custody of children.

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Unit 4: Impacts of the Mode of Greetings (*At-Tahiyyah*) in Islam

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 Upshots of the Etiquettes of Greetings in Islam
 - 3.2 Socio-Religious Consequences of Greetings among the Muslims
 - 3.3 Socio-Cultural Impacts of the Rules of Greeting Non-Muslims
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the last unit, you have become acquainted with the Islamic principles of child custody. In this unit, you will be exposed to the value of greetings in Islam, the recommended forms of greetings among the Muslims and between the Muslims and non-Muslims.

2.0 Objectives

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

- Evaluate the upshots of the etiquettes of greetings in Islam.
- Assess the socio-religious consequences of greetings among the Muslims.
- Examine the socio-cultural impacts of the rules of greeting non-Muslims.

3.0 MAIN CONTENT

3.1 Upshots of the Etiquettes of Greetings Islam.

Islam, as the universal, excellent and divine religion, does not leave any aspect of this world or the Hereafter without giving proper direction and legislation. As usual with Islam, in order to guide the Muslims aright in their cultural way of life, the Muslims are taught by the Almighty Allah and His Prophet how to greet each other. In this socio-cultural realm, the

Muslims are enjoined to adopt certain manner of greeting other Muslims as a necessary unifying-mechanism of their hearts and strengthening Islamic bonds between them. For example the Muslims are enjoined by Allah that

When a (courteous) greeting is offered, meet it with a greeting more courteous or (at least) of equal courtesy. Allah takes careful account of all things (Qur'ān 4:86).

From the above Qur'ānic quotation, we could see that the mode of greetings in Islam is a demonstration of its unique quality of establishing and promoting peaceful co-existence. Normally, this Islamic socialization process creates in the minds of those who greet each other, a sense of mutual love, good will, sense of belonging and absence of intrigues. It is also a distinguishing mark of the Muslims anywhere in the world. In a report credited to Imams Abu-Dawud and Tirmidhi, a Muslim visited the Prophet and greeted him saying: "*As-Salamu 'Alaykum*", the Prophet responded with better greeting, asked him to sit down and promised him that he will have thirty rewards from Allah. It is noteworthy that this unique mode of greeting has some underlying philosophy. It impresses in the minds of both parties that they are interchanging supplication to Allah to grant them peace, tranquility, good health and salvation. It also demonstrates that none of them nurses any evil against another, for it would tantamount to hypocrisy to conceal malice and utter benevolent words for a fellow Muslim. In an occasion of the presence of many Muslims, it could amount to disruption or making a nuisance of oneself to start to greet all the Muslims around, one after another. In a kind of demonstration of the beauty of Islam, the Prophet has recommended that one Islamic greeting is enough for a group and it is enough for a member of the group to respond to it (Imams Abu Dawud and Malik).

The general rule is that the visiting Muslim or the one who comes later should greet the Muslims that are present; the one who is riding should greet the one who is walking; the one who is walking should greet the one who is sitting; the smaller group should greet the bigger group and the young should greet the older. This measure is capable of saving the Muslim *Ummah* the problem of egoism that "You should be the first to greet me". Otherwise, the atmosphere of superiority syndrome and

inferiority complex is capable of setting a party of the Muslim against another. When meeting another Muslim, shaking of hands is highly recommended along with a great smile because it increases the love and respect among the Muslims. The culture of shaking hands was recommended by the Prophet and it was a popular practice among the companions at the time of the Prophet Muhammad. Therefore, Islamic greetings accompanied with shaking of hands, is done enthusiastically by the Muslims. The Prophet has enlightened that if the Muslims meet and shake hands with each other, they will be forgiven before their departure (Abu Dawud and Tirmidhi). Tirmidhi reported further that whenever the Prophet met a man, he will shake hands with him and the Prophet would not pull away his hand until the man pulled his hand away first (Anas Ibn Malik).

Furthermore, the Islamic etiquette or general rule of greetings can be found in the Glorious Qur'ān, the Apostolic Traditions and works of Islamic scholars. For example, Allah commands that

O you who believe! Do not enter houses other than your own houses, until you have asked permission and saluted their inmates. This is better for you that you may be mindful (of the rule of social relationship). If you do not find anyone in the house, do not enter into it until express permission has been to you. If you are asked to go back, you should go back. This is better for both of you. Allah knows well all that you do. However, there is no sin on you if you enter uninhabited houses (public houses) where you have your necessities. Allah knows what you do openly and what you do secretly (Qur'ān 24: 27-29).

In addition to the already identified impacts of the Islamic modes of greeting, the visitor to another person's residence or place of work seeks express permission from the inmates or people in charge before entering the place. He greets the people or person(s) therein and listens patiently to their response, whether friendly or unfriendly. If he is not permitted to enter or there is no positive response to his demand for entering, Islamic ethics dictates to him that he should turn back, honourably. It could be

that the inmate or the receptionist is not ready to receive him for the reason best known to the occupier of the place. The rule safeguards the interests of both of them in some ways. There could be danger in the house or the office, a crime might have been committed and the security agents might be inside or around the place. In carrying out their official duty, unwittingly or knowingly, they can round up all the people found in the premises or office for interrogation and possible trial.

It is noteworthy that in this context, public place can be categorized into two. A public place can be a Town Hall, sporting arena, community bore hole or river. Usually, such public places belong to the masses; and there could be people of different callings or statuses in the arena. It might practically result to a mere waste of time, foolishness or embarrassing situation to seek permission to enter such a public place. It could also be regarded as an irritant or a disturbance as a result of greeting individuals or groups found therein. However, in public places such as schools, private and public offices or institutions, companies or shops, there is the need to obtain express permission and greet the inmates or the people in charge before entering. Acting in accordance with this Islamic socialization is a practical demonstration of its nature as the excellent universal religion of peace and civilization.

Invariably, the first Muslim to greet would utter the formula *As-Salām 'Alaykum*, meaning: Peace of Allah on You. The respondent, either one or more, will reply in a better form, saying: *Wa'alaykums-Salām warahmatullahi wabarakātuh*, meaning: Peace, mercy and abundant blessings of Allah on you, too. Muslim scholars are unanimous that starting with *Salām* is highly recommended in Islam, while responding with better greeting is obligatory. In the same vein, the Prophet further encourages the Muslims to strengthen their socio-religious relationship and gain paradise with the exchange of Islamic greeting. Imam Muslim reported that the Prophet teaches that

I swear by the one whose hand my soul is in that you will not enter paradise until you believe. And you cannot be a true believer, until you love one another. May I tell you something, that if you practice it you

will love another, spread the (*Salām*) Islamic greeting among you.

According to an Apostolic Tradition, the Islamic mode of greeting is traceable to Prophet Adam and the Angels. The Prophet was reported to have said that

When Allah created Adam He told him to go and say *As-Salām Alaykum* to a group of Angels and listen to their reply. It is your greeting and the greeting of your descendants. Adam went and said: *As-Salām 'Alaykum*, they said: *As-Salāmu 'Alaykum warahmatullah* (Bukhari and Muslim).

This Apostolic Tradition teaches that spreading and reciprocating Islamic mode of greeting among the Muslims is the right step towards Paradise. In essence, promotion of the etiquette of Islamic greeting nurtures wholesome relationship which leads to promotion of mutual love between the hearts of the Muslims and blossoming of faith in Allah, which leads to salvation.

SELF-ASSESSMENT EXERCISE

- Analyze the significance of the etiquettes of greetings in Islam.
- Trace the origin of Islamic greetings

3.2 Impacts of Socio-Religious Greetings among the Muslims

Apart from the general and unique *Tasliīm* greeting already discussed, there are various ways of interchanging greetings among the Muslims, in some particular events or occasions. These include the following:

During the month of *Ramadān*, the first to greet will say: *Ramadān Karim* (*Blessed Ramadān to you*) and the person(s) greeted will respond in the same mode: *Ramadān Karim* or (*Allahu Akram*) Allah is the Most Blessed. When bidding a beloved one farewell, the well wisher would say: *Fi amanillah* (I seek Allah's protection for you, to and fro), and the traveler or the departing person would reply: *Ma's-Salāmah, illal-Liqa'* (With peace (we are departing), we shall meet again (by the grace of

Allah). When a person arrives from a journey, enters a public place like bank, the first to greet will say: *Marhaban bikum or Ahlan wasahlan Wamarhaban* (You are Welcome). The person who is greeted will say: *Shukran, Shukran* (Thank you, Thank you). In the morning, the first to greet would say: *Sabahul-Khayr* (Good Morning). The reply is *Sabahun-Nur* (Delighted or Fine Morning). In the afternoon, the first to greet would say: *Naharukums-Sa'id* (Good Afternoon), the respondent would say: *Naharukums-Sa'id* (Good Afternoon). In the evening, the first to greet would say: *Masa'ukums-Sa'id*, the respondent would say: *Masa'ukums-Sa'id* (Good Evening), the respondent would say: *Masa'ukums-Sa'id* (Good Evening). During the Muslim Festivals, the first to greet would say: *'Idun Mubarak* (Wishing you Blessed Festival), the respondent would say: *'Idun Mubarak* (Wishing you Blessed Festival (too)).

On departing for the Greater Pilgrimage (*Hajj*), the one who greets the intending pilgrim(s) would say: *Hajjun mabrūrun 'Adhān, bun maghfurun, taqabbalahallahu minkum* (May (Allah) make the pilgrimage a sanctified religious duty, lead to forgiveness of sin. May Allah accept it from you). The intending pilgrim(s) would say: *Wa'adaku llahu bi-ziyaratih* (May Allah make it possible for you also to perform it). The Muslim who sneezes would say: *Al-Hamdulillah* (Thanks and praise be to Allah), the Muslims around would say: *Yarhamukallah* (May Allah bless you). The reply of the one who sneezes would be: *Ghafarallahu 'alayna walakum*. May Allah forgive us and you. When escorting the deceased to the grave, the sympathizers would say: *Al-Baqau' lillah* (Everlasting life belongs only to Allah). Relatives of the deceased would respond by saying: *Shukranlillahi, was'adayka, waghafaralaka dhanbak* (Gratitude to Allah, good fortune to you, may Allah forgive your sin). When a person achieves something such as success in an examination, birth of a baby, purchase of a thing: *Mabrūk 'alayk* (Congratulations), the respondent would say: *Shukran, jazakallahu khayran* (Thanks! May Allah reward you abundantly).

In the socio-religious perspective, when the Muslims exchange greetings, they have the hope of reaping thirty rewards from Allah. In effect, it cements mutual relationship between them because exchange of greetings connotes that there is goodwill between the two parties.

SELF-ASSESSMENT EXERCISE

- Evaluate the mode and significance of greetings among the Muslims.

3.3 socio-cultural Impacts of the Rules of Greeting Non-Muslims

Having discussed the modes and etiquettes of greetings in Islam, it is crucial to direct attention to the rules of greeting non-Muslims who are also members of the society. It has been noted that when a person offers a greeting to the Muslim, he should reply in a more courteous manner. Supposing such a person is not a Muslim, how does he respond? Some of the Muslim scholars are of the opinion that the Muslims are duty bound to answer in the same form, whether he/she is a Muslim or not. This is in consideration of the Qur'ānic verse already quoted that a more courteous greeting should be reciprocated by the Muslims as a sign of his/her socialization and portrayal of Islamic beauty. It could be in the form of *Salām*, Happy Day, Good Morning, Welcome, How are you?

Some Muslim scholars such as Ibn Abbas and Muhammad Ibn Bashir are of the opinion that when a Muslim is greeted by a Muslim, it is the duty on the Muslim to greet him back with a better greeting, and if he is greeted by other than a Muslim, he should greet back just like what was said to him. Jabir b. Abdullah reported that some people from amongst the Jews said to the Messenger of Allah: *As-Samu-‘Alaykum*, meaning: death on to you (Muhammad) and the Prophet answered: *Wa ‘Alaykum*. ‘Ayshah was enraged and asked the Prophet whether he had not heard what they had said. He replied that he heard and the curse he invoked upon them would receive response from Allah, but the curse that they invoked upon the Muslims would not be responded (Abu Dawud).

From the foregoing, it could be discovered that the People of the Book used to mischievously twist their tongue in a swift manner to curse the Prophet and the Muslims. Instead of saying the proper words of salutation they would say “Death to you all” (*As-Samu ‘Alaykum*). When pronounced quickly, it sounds very near to the original words of *As-Salāmu ‘Alaykum*. In order to avert and counter this devilish trick, the Muslims were directed to say: *Wa ‘alaykum* (To you too). Nevertheless, the Muslims were asked to reply with the words: *As-Salāmu ‘Alaykum*, the best of supplications, greetings and wishes, if non-Muslims say the

same. In essence, Muslim greetings promote good social relations and mutual respect, unity understanding and progress in the society. Instead of resorting to violence when a non-Muslim or an aggressive Muslim greets maliciously or in a non-compliant with Islamic spirit, the Muslims should respond in the same mode.

SELF-ASSESSMENT EXERCISE

- Assess the impacts of the socio-religious rules of greeting non-Muslims.

4.0 CONCLUSION

The significance of the etiquettes of greetings established by Islam universally cannot be underestimated. It spells out the general rules of greetings among the Muslims on one hand and the non-Muslims on the other hand. It manifests the uniqueness of the socio-cultural, goodwill and socialization framework enshrined in the Islamic mode of greetings. It sheds light on the recognition which Islam accords to the importance of living in peace and harmony among the Muslims and with other members of the society.

5.0 SUMMARY

1. The socio-cultural, universality, richness and socialization of the etiquettes of Islamic greetings manifest its supra-uniqueness in the world.
2. As the perfect way of life and comprehensive code of conduct, the Muslims adopt certain modes of greetings for varieties of situations and social relations its tradition in order to promote mutual respect, love and harmony.
3. The pre-cautionary measure in safeguarding the interests of the Muslims against the evil machinations of certain non-Muslims is worthy of critical assessment and espousal.

7.0 TUTOR-MARKED ASSIGNMENT

- Outline the socio-religious impacts of the etiquettes of greetings in Islam.
- Explain the socio-religious consequences of greetings among the Muslims
- Assess the socio-cultural impacts of the rules of greeting non-Muslims
- Examine the socio-religious impacts of the etiquettes of Islamic greetings.
- Assess the significance of the rules of Islamic mode of greetings.

- Evaluate the mode of greetings among the Muslims.
- Examine the relationship of non-Muslims with the Muslims in respect of greetings.

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MODULE 3 ISLAMIC CULTURE AND CIVILIZATION

Unit 1: Muslim Dress Code and its Impacts

1.0 Introduction

2.0 Objectives

3.0 Main Contents

3.1 Socio-Cultural Significance of Dressing (*Libs*) in Islam

3.2 Socio-Spiritual Impacts of Islamic Injunctions on Nakedness

3.3 Socio-Religious Values of Women's Dressing in Islam

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignment

7.0 References/Further Readings

1.0 INTRODUCTION

In the last unit, the impacts of the rules of Islam on greetings have been analyzed. In this unit, the socio-religious, spiritual and cultural impacts of Islam on Muslim dress code will be examined. A set of requirements for Islamic-compliant mode of dressing will be presented from the Glorious Qur'ān and Apostolic Traditions and works of some Muslim scholars. This will be done in cognizance of different environmental conditions as well as the customs and traditions of respective places in the world that are not at variance with Islamic principles. You will discover that the impacts of proper dressing, the attitude of Islam against nakedness and stipulations on women's dressing cannot be under-estimated.

2.0 OBJECTIVES

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

- Evaluate the socio-cultural importance of Islamic code of dressing (*Libs*).
- Assess the socio-spiritual impacts of Islamic injunctions on nakedness.
- Appraise the socio-religious values of women's dressing in Islam.

3.0 MAIN OBJECTIVES

3.1 Socio-Cultural Significance of Dressing (*Libs*)

The question of dressing (*Libs*) and adornment (*Tazyin*) is given a priority attention in Islam. Islam seeks to create awareness in the mind of the Muslims that proper dressing is meant to cover human nakedness and shame and to provide befitting adornment, which is meant for the embellishment of the mind and body of the Muslims. Dressing in Islam is a differentiating factor between the properly cultured Muslim and those who lack culture, civilization and proper upbringing. Hence, Islam stresses that piety (*Taqwa*) and civilization constitute the underlying philosophy behind dressing and adornment in Islam. Allah enlightens that

O Children of Adam! We have indeed sent down to you clothing to cover your shame, and (clothing) for beauty; and clothing that guards against evil – that is best. This is one of the messages of Allah that they may be mindful. O Children of Adam! Do not allow Satan to seduce you, as he expelled your parents from the Garden, pulling off from them their clothing that he might show them their shame. He surely sees you as well as his host from where you cannot see them. Surely, we have made the devils to be the friends of those who do not believe (Qur’ān 7: 26-27).

Practicing Muslims derive from the above Qur’ānic injunction and similar ones both in the Glorious Qur’an and Apostolic Traditions that proper clothing and adornment should be for protection of one’s dignity as a decent human being. They believe that Islamic code of dressing is also a very important way of shielding oneself from the attacks of the devil and devilish people. They clothe themselves decently as a mode of differentiating themselves from animals that naturally do not feel ashamed of appearing naked in the public or in the clothing which does not cover their private parts. Apart from the basic fact that the animals do not have choice of clothing or beautification, they do not have the sense of shame and intelligence like human beings do. According to Islamic sociological perspective, appearing naked, semi-naked or in the cloth that exposes certain sensitive parts of human beings is tantamount to degrading oneself to that of the animals. Moreover, clothing is an essential element of righteousness in Islam.

SELF-ASSESSMENT EXERCISE

- Evaluate the socio-cultural significance of clothing in Islam.
- Assess the impact of piety (*Taqwa*) on dressing.

3.2 Socio-Spiritual Impacts of Islamic Injunctions on Nakedness (*‘Awwrah*)

The socio-spiritual impacts of Islamic injunctions on nakedness cannot be underrated. According to the Glorious Qur’ān and Apostolic Traditions, there are six criteria for observing proper and decent clothing and adornment in Islam. One, the nakedness of a male is the area between the navel and the knees. On the other hand, the whole part of the female is nakedness except her face and the hands up to the wrists. Some Islamic scholars insist that the face and the hands are part of nakedness; hence, they opined that all parts of the woman body should be covered (*Hijāb*). Yet, another group of Muslim scholars insist that the remaining five criteria are the same for men and women. Two, the clothes should be loose and should not reveal the figure. Three, the clothes should not bear a likeness to that of the unbelievers i.e. they should not wear clothes that have identities or symbols of the unbelievers or the morally bankrupt people. Four, the clothes should not be transparent such that one can see through them. Five, they should not be so glamorous as to magnetize the opposite sex. Six, the clothes should not resemble that of the opposite sex.

In a socio-religious perspective, some Muslim scholars are of the opinion that clothing (*Libs*), which they view as veil or cover (*Hijāb*) includes the moral conduct, behaviour, state of mind and intention of the individual in line with the teachings of Islam. Hence, a Muslim fulfils the criteria of *Hijāb* of the clothes as an observation of *Hijāb* in a limited sense. The socio-religious teachings of Islam impact on the Muslim woman when her *Hijāb* of the clothes is accompanied by that of the eyes, her heart, her reflection and her intention. It also affects the way she walks, talks, behaves and relates with people.

Islam is a universal, pragmatic, natural and sensible religion of peace. Therefore, it does not impose any unnecessary hardship on any individual, race, sex or nation. It takes into proper consideration, the peculiar

geographical and climatic conditions of different countries and climes. As long as the cloth is made of clean, made of non-prohibited material, and covers and protects the body as required by Islam, there is no fast and hard rule on it. Therefore, Islam permits different regions and races in the world to use their traditional clothes and does not impose total cover of the females. The major characteristics of Islamic dressing is observed by the female Muslim who does not expose sensitive parts of her body; she does not use too expensive material; she is not arrogant. Speaking on the type of clothing for the Muslims, ‘Aishah, the wife of the Prophet reported that

Asmau’, daughter of Abu Bakr came to the Messenger of Allah while there were thin clothes on her. He approached her and said: O Asmau’! When a girl reaches the menstrual time, it is not proper that anything on her should remain exposed except that and this. He hinted at her face and palms (Abu Dawud).

An in-depth study of the above Prophetic Tradition reveals that Islam forbids wearing any cloth that exposes any part of the body of a matured female but recommends the exposure of the face and the hands up to the wrists. It does not go to the extreme view of recommending total cover of the matured Muslim female such veil which is otherwise called *Hijāb*. The major reason of recommending the covering of the female body except the face and the hands up to the wrists by Allah is to safeguard her from molestation to cover her shame and to appear decent and worthy of respect. It should be noted that Asmau’ had just reached the age of maturity (*Balāghah*) that time the Prophet was advising her on the proper dressing. That is the age of greater temptation, yet the Prophet did not ask her to stay at home nor cover the whole part of her body. The wives of the Prophet are specifically commanded by Allah to stay indoors in order not to expose themselves to the public because they were special women, the mothers of the Muslims and the wives of the Messenger of Allah. Allah has stated that

O wives of Prophet! You are not like any other women. If you would be God-conscious, be not soft

in speech, in order not to attract those in whose heart is a disease (of hypocrisy or evil desire of adultery); but speak in an honourable manner. And stay put in your houses, and do not display yourselves in the manner of the period of ignorance (*Jahiliyyah*). Keep up prayer (*Ṣalāh*), pay the Compulsory Charity (*Zakāh.*) and obey Allah and His Messenger. Allah only desires to remove evil deeds and un-cleanliness (*Rijs*) from you O members of the household of the Prophet, and to purify you with a thorough purification (Qur'ān 33: 32-33).

It is noteworthy from the above Qur'ānic quotation that Allah desired to protect the wives of the Prophet from molestation by evil-minded people especially among men, and to safeguard their integrity as the honourable wives of the Prophet and mothers of all the Muslims. The emphasis is on their staying indoors, which is the greatest pre-cautionary measure against unwarranted assaults on their personality and by relation to that of the Prophet. The wives of the Prophet are the best examples for the Muslims; hence, no room should be given to anything that can tarnish their highly respected image. Their major duties were to take care of the Prophet, his family and visitors, teach the Muslims, especially the females, their religion and provide all necessary supports to the Prophet and Islam.

Moreover, they were commanded to uphold the tenets of Islam most seriously. This could not be rightly interpreted to mean imposition of veil on the Muslim wives. Allah gives specific injunction on proper dressing of the females, thus

O Prophet! Tell your wives and daughters, and the believing women that they should let down their outer garments (*Jalbāb*) over their persons (when abroad); that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful (Qur'ān 33: 59).

In consonance with the admonition of the Prophet to Asma'u, daughter of Abu Bakr, she started to cover her body properly except the face and the

wrists in order to protect her chastity. The above Qur'ānic verses shed further light on the dressing of the Muslim females. Allah enjoins them that when necessity makes them to appear in the public, they should dress properly. This includes drawing their outer garments on their bosoms and breasts because of their natural tendency to draw attention of people and restraining themselves from promiscuous intermingling with and staring at the face of the opposite sex. Others are speaking soft words and displaying of their beauties that could suggest invitation or inclination to the opposite sex, except to their husbands. In essence, clothing in Islam is for beautification, covering of the shameful part of the body and protection from molestation. This does not warrant outright imposition of veil on the Muslim females.

SELF-ASSESSMENT EXERCISE

- State the impacts of the criteria for proper dressing in Islam
- Examine the implication of the term “*Jalbab*” in the Qur'ānic usage

3.3 Socio-Cultural Impacts of the Qur'anic Terms “*Hijāb*” and “*Khumur*” in the Glorious Qur'ān

The proper perception of the usage and background of the term “*Hijāb*” is exposed by Allah Himself in eight different perspectives in the Glorious Qur'ān. Allah reveals that

O you who believe! Do not enter the house of the Prophet except permission is given to you for a meal, without waiting for the cooking to finish. However, enter only when you are invited; and disperse immediately after taking food without seeking to remain for talk. Surely, this gives trouble to the Prophet and he is shy of (dismissing) you. Nevertheless, Allah is not shy of the truth. And when you ask his wives for something, ask from behind the veil (*Hijāb*). This is purer for your hearts. And it does not befit you to trouble the Prophet, of Allah nor marry his wives after him... (Qur'ān 33: 53).

The specific sanctions against the visitors of the Prophet, who were in the habit of calling his wives under necessity, from behind the veil (*Hijāb*), especially those who might be in need of certain things, such as salt, water and additional food from the wives of the Prophet, was a preventive measure against any outsider from entering into their private apartment and becoming familiarized with them.

It is noteworthy that the term “*Hijāb*” is used in relation to the wives of the Prophet when Allah ordered that those who would ask anything from them should do so behind the veil, the wall or curtain (Qur’ān 33: 53), as already quoted above. In the same vein, in the Glorious Qur’ān 19: 17, it refers to the seclusion of the virgin Maryam from her family and members of the public in order to devote herself totally to the service of God. In the Glorious Qur’ān 7: 46, it refers to the punishment of the inmates behind the wall of Hell fire. In the Glorious Qur’ān 38: 32, it refers to the cover of the night that creates a veil of darkness as well as the lamentation and sincere repentance of Prophet Sulayman who occupied himself with the inspection of the new war horses until the time for *Ṣalāh* at the sunset has lapsed. In the Glorious Qur’ān 17: 45, *Hijāb* connotes a hidden spiritual barrier (protection), provided by Allah between a Muslim who reads or recites the Glorious Qur’ān and those who do not believe in the Hereafter, as well as the evil doers. In the Glorious Qur’ān 41: 5, it connotes the veil of disbelief that covers the ears of the disbelievers, thereby creating a veil or a wall between them and the Prophet so that they could not understand the divine message. In the Glorious Qur’ān 83: 15, it is in reference to the veiling of the inmates of Hell Fire from seeing Allah and in the Glorious Qur’ān 42: 31, *Hijāb* refers to the divine revelation to the Prophets from behind the veil.

In a related situation, the term *Khumr* (head-cover) is found in the Glorious Qur’ān 24: 31. In the pre-Islamic era, females used to appear in the public with their breasts partly uncovered in order to attract the attention of males. In order to protect the integrity of women, cover their shame, nakedness and ornaments and to safeguard them from attack or rape, Muslim women cover their breasts, chests and bosoms totally by drawing their head covers on those parts. Allah commands that

And instruct the believing women that they should lower their gaze and restrain their sexual passions and they should not display their ornament except what appears thereof. And that they should draw their head-coverings over their bosoms. And they should not display their ornament except to their husbands or their fathers... (Glorious Qur'ān 24: 31).

Based on the above discourse, some Muslim scholars set the requirements of Islamic modesty in dress in line with the spirit of the Glorious Qur'ān. If veiling (*Hijāb*) of the face and the hands were compulsory, the female pilgrims would have been compelled to put it on when performing the rites of *Hajj* and *'Umrah* where thousands of males and females from different parts of the world will be in close contact, days and nights.

In effect, moderate Muslim females view the word "*Hijāb*" as the cloth which must cover the entire body, only the hands and face may remain visible; the material must not be so thin that one can see through it; the clothing must hang loose so that the shape of the body is not apparent. Included are that the female clothing must not resemble the man's clothing; the design of the clothing must not resemble the clothing of the non-believing women; the design must not consist of bold designs which attract attention and that the clothing should not be worn for the sole purpose of gaining reputation or increasing one's status in society. They do not be fashion-crazy by wearing clothes that allure, intimidate and harass the opposite sex thereby breeding immorality, illegality and sin in the society, as well as gaining celebrity honour.

It is instructive to note that the rules of social conduct stated here, in relation to the Prophet are meant for all believers in God, in all ages and parts of the universe. A line of social demarcation and respect for privacy and personal integrity is drawn in this verse of the Glorious Qur'ān. The line is the *Hijāb*, which exists truly at one's home, and hardly in any public place. In all other verses where the term "*Hijāb*" is used in the Glorious Qur'ān, it does not refer to total covering or veiling of the female or male in the public. Hence, majority of the Muslim scholars are averse to the use of veil (*Hijāb*) by females because they do not see a genuine source or reason for the practice in the Glorious Qur'ān or Apostolic

Tradition. Nevertheless, Islam emphasizes that it is the religion of peace; it does not place any burden on anyone beyond his capacity and it does not deprive anyone of his/her freedom.

Abu Hurayrah narrated that he heard from the Prophet who warns: Religion (Islam) is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near perfection and receive the good tidings that you will be rewarded; and gain strength by offering the *Salāt* in the mornings, afternoons and during the last hour of the night (Sahih Al-Bukhari).

From the foregoing, it could be discovered that Islam does not impose veil of the face and hand on the Muslim women, nor does it seek to deprive anyone of God's given freedom. It only regulates the dressing of Muslim females in order to distinguish them from shameless and unethical non-Muslim women and to safeguard their interests as well as the natural and divine honours which Allah has given them. This leads the Muslim scholars to set certain conditions for women dressing.

SELF-EXAMINATION EXERCISE

- Analyze the socio-cultural impacts of the usages of the terms “*Hijāb*” “*Jalbāb*” and “*Khumr*”.

4.0 CONCLUSION

A careful study of this unit reveals that the mode of dressing in Islam is dictated by the teachings of the Glorious Qur'ān, the Apostolic Traditions and the proper views of Muslim scholars. The level of piety, education and socialization in the Islamic way play major roles in compliance with the Islamic mode of dressing. The interpretation of the terms “*Jalbāb*” “*Hijāb*” and “*Khumr*” by various interest groups among the Muslims reflect their respective applications to women and schools of thought. It does not mean that those who do not order their wives to cover their faces in the public are sinners or less devoted to the principles and practices of Islam, for God-consciousness is the heart.

5.0 SUMMARY

The Islamic mode of dressing is dictated by the Glorious Qur'ān and *Sunnah* of the Prophet. As a universal and comprehensive code of life, Islam takes into proper cognizance the various environmental conditions and traditions of its adherents as long as they do not run contrary to Islamic law. As a mark of its adequate respect to the Fundamental Human Rights and peace in the world, it does not impose unnecessary hardship on anyone. Although Islam does not permit shameless appearance, nakedness or semi-nakedness, it does not impose veil on the Muslims, either male or female.

6.0 TUTOR-MARKED ASSIGNMENT

- Analyze socio-cultural religious Impacts of the Qur'anic terms “*Jalbāb*, *Hijāb* and *Khumr* in Islam

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Unit 2: Manner of Socialization (*Ijtimā'iyah*) in Islam

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1.0 Introduction

In the last unit, the impacts of Muslim dress code have been evaluated. In this unit, the impacts of Islamic manner of socialization will be evaluated. This will be reflected in the impacts of Islam on manner of living together as a family, community, group, society and nation or as a member of international community. There are certain essential ingredients of socialization that are required for the actualization of the desirable phenomenon. These include Islamic framework for proper education, patience and steadfastness, spirits of forgiveness and tolerance, good leadership and followership, avoidance of injury to others such as gossiping, backbiting and suspicion.

2.0 OBJECTIVES

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

- Identify the evils of backbiting, gossiping and suspicion and how to avoid them
- Appreciate the importance of the spirit of forgiveness and tolerance
- Analyze the significance of the Islamic spirit of universality of mankind
- Evaluate the underlying philosophy behind the Islamic injunctions on goodness to parents

- Appraise the significance of the Islamic teachings in respect of treatment of females

3.0 MAIN CONTENTS

3.1 Socio-Religious Impacts of Backbiting, Gossiping and Suspicion

The term “backbiting” means talking spitefully about a person in his or her absence; “gossiping” is talking informally about the private affairs of others and “suspicion” is the feeling or expression that someone should not be trusted. These social ills are condemned unequivocally and discouraged by Islam because they are among the key factors that create major social problems in any society.

In Islam, it is strongly believed that an individual is held accountable (*Mukallaf*) for whatever he/she says, either in the public or in the private, religious or worldly domain. Hence, everyone is enjoined to guard his/her speech or tongue from vilifying, making jest of, telling lies against others or saying what he/she is not sure of its authenticity. Allah enjoins that

O you who believe! Do not laugh at people; perchance they may become better than they are; and females should not laugh at females perchance they may become better than they are. Neither find fault with your own people, nor call one another by nicknames. Evil is a bad name after faith. Whoever does not heed is indeed, the iniquitous. O you who believe! Avoid most of suspicion, in most cases, suspicion is a sin. Do not spy and do not back-bite one another. Does anyone of you like to eat the flesh of his dead brother? You abhor it! And keep your duty to Allah. Surely, Allah is Oft-Returning to forgiveness, the Most Merciful (Qur’ān 49: 11-12).

Abu Hurayrah reported that the Prophet has warned that whosoever believes in Allah and the Last Day then let him speak good or remain silent (Bukhari and Muslim). Abu Hurayrah reports that he heard the Prophet saying that

Indeed, the servant (of Allah) will speak a word, while being unaware of (its consequences), and due to

it, he will be cast into the Hellfire, farther than the distance between the east and the west (Bukhari).

The Prophet said that Indeed, a man will speak with words that are pleasing to Allah and by which he is not aware of what he has attained by it. Due to it, Allah will record His contentment (with him) until the day that he encounters Him. And indeed, a man will speak with words that are displeasing to Allah by which he is not aware of what he has attained by it. Due to it, Allah will record for him His discontentment (with him) until the day that he encounters Him (Bukhari and Muslim).

The Prophet said that when the son of Adam wakes from his sleep, all of his body parts seek refuge from his tongue, saying: Fear Allah with regard to us, for indeed we are part of you. Therefore, if you are upright, then we will be upright and if you are corrupt, then we shall be corrupt (Abu Sa'id Al-Khudri).

Lending apparent support to the admonition of Allah and His Prophet about the socialization of members of the society, Imam Ash-Shafi' says that

When one desires to talk, then it is upon him to think before he speaks. If there is beneficial good in what he will say, then he should speak. In addition, if he has doubt about that, then he must not speak until he clears that doubt (by making his speech good).

Consequential to the impacts of Islamic teachings, the knowledgeable and committed Muslim desists from gossiping because it causes unimaginable harm not only to the person whose secret is exposed maliciously but also to the person who gossips because Allah would punish him severely. Momentously, he is in tune with the reported Tradition of the Prophet's

experience of two inmates of certain two graves one day. He remarked that the inmates were being punished for something that was difficult to avoid. One of them used to go about spreading malicious gossip, and the other used not to take precautions to avoid being contaminated with urine. Therefore, he avoids gossiping, backbiting and suspicion in order to be saved from the torment of Hell-Fire. In the same vein, he keeps away from abusing, making lest of another, calling others bad names or fault-finding.

SELF-ASSESSMENT EXERCISE

- Assess the socio-religious impacts of Islamic teachings on “backbiting”, “gossiping” and “suspicion”.

3.2 Impacts of Socio-Moral Spirit of Forgiveness and Tolerance in Islam

Invariably, iniquity against one another with impunity and refusal to forgive the offender and sins against God has taken the center stage in different parts of the world. Muslim scholars are of the view that repentance (*Tawbah*) with regard to the rights of Allah and infringement on the rights of others must meet three conditions. The offender must stop committing that sin immediately; he/she must feel remorse and sorrowful for having done it and he/she must resolve not return to committing that sin again. Apart from the three conditions, it is mandatory on a person who has committed the sin of backbiting to seek atonement and expressly seek the forgiveness of the person he has backbitten. And if the one who has been backbitten is either dead or absent, then one is excused from seeking to be absolved from it. On the other hand, it is one of the virtues of Islam to develop the Islamic-spirit of forgiveness and tolerance

In order to generate the socio-moral spirit of forgiveness and tolerance, the scholars are of the opinion that the Muslims should supplicate much for that person, ask forgiveness of Allah for him and encourage him to engage in many good deeds. In tune with the teachings of Islam, he imbibes the Islamic spirit of tolerance, repression of anger, overlooking of mistakes and offences of one another in the spirit of good relationship and with hope of seeking the forgiveness and blessings of Allah (Qur’ān 7: 199; Qur’ān 3: 134; Qur’ān 42: 43). Moreover, Allah admonishes that

And when you see those who engage in false conversations about Our verses by mocking at them, then turn away from them until they engage in a different topic or speech. But if the Devil causes you to forget, then after remembering, do not sit in the company of those people who are the wrong-doers (Qur'ān 3: 68).

As a result of adhering to these golden teachings of Islam, apart from turning away from various forms of iniquities, he repents from sins, develops large heart for forgiveness and engages in virtuous deeds.

Gossiping (*Namimah*) is the exposition of what one hates to be exposed by another person, whether the one he is relating from or the one he is relating the story to is true or false. Gossiping can be in form of text message, speech, and writing or by gesturing, etc and regardless whether what is being narrated relates to someone's sayings or actions, and whether it is a defect or other than that. Therefore, the reality of gossiping is the diffusion of what is supposed to be private, and destroying the concealment of what he hates to be exposed. The Almighty Allah has warned that if a wicked person (*Fāsiq*) comes to you with news, then verify it, less you harm people without realizing it (i.e. out of ignorance) and afterwards you become regretful for what you've done wrongly (Qur'ān 49: 6).

SELF-ASSESSMENT EXERCISE

- Examine the Islamic spirit of forgiveness and tolerance

3.3 Impacts of Socio-Religious Doctrine Universality of Mankind in Islam

Islam makes it abundantly clear that all human beings are created from the same origin (Adam and Hawa'). Allah drums it into the hearts and minds of the Muslims and the society in general that mutual love, understanding, tolerance, assistance and respect are germane to progress and stability of the world. Moreover, all artificial barriers are denounced and discouraged by Islam. Hence, in the Islamic perspectives, the males and females, young and old, males and females, rich and poor are to be given their due rights in the scheme of things. Invariably, socialization of humankind is a

socialization scheme that has been strongly entrenched in Islam. Allah states that

O humankind! Give reverence your Guardian-Lord Who created you from a single person created of like nature his mate and from them twain scattered (like seeds) countless men and women. Give reverence to Allah through Whom you demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you. (Qur'ān 4:1)

It is He, Who created you from a single person and made his mate of like nature in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord (saying): If You give us a goodly child we vow we shall (ever) be grateful (Qur'ān 7:189)

He is the Creator of the heavens and the earth: He has made for you pairs from among yourselves and pairs among cattle. By this means does He multiply you. There is nothing comparable unto Him and He is the One that hears and sees (all things) (Qur'ān 42:11).

The import of this teaching of Islam is reflected in the Muslim who cherishes, practices and preaches peace, love, mutual understanding and harmonious co-existence for the over-all interest of all human beings as the panacea to all forms of artificial barriers and injustice. The attention of a practicing Muslim is constantly drawn internally to the basic fact that all human beings are from the same origin and lowliness, thereby impacting on him that all human-beings in the world are from the same father and mother. Hence, he does not trample upon the Fundamental Human Rights of individuals or group. Rather, he protects and promotes peace and human rights if given a chance to lead in the society.

SELF-ASSESSMENT EXERCISE

- Assess the socio-religious impact of Islamic doctrine of the universality of mankind

3.4 Socio-Moral Impacts of Goodness to Parents

Family is the nucleus of the society. Islam imposes great responsibilities on the parents to make sure that they give good names to their children; provide excellent moral education, Islamic-compliant food, drinks, clothing, good human relation and sincere worship of the Creator. Reciprocally, as a process of socialization, Islam teaches the children to assist and give due respect to their parents, make them happy, as well as establish good and constant relationship with them. Allah instructs them that

We have enjoined on the person kindness to his/her parents: in pain did his/her mother bear him/her and in paid did she give him/her birth. The carrying of the (child) to his/her weaning is (a period of) thirty months. At length when he/she reaches the age of full strength and attains forty years he/she says: O my Lord! Grant me that I may be grateful for Your favour which You have bestowed upon me and upon both my parents and that I may work righteousness such as You may approve; and be gracious to me in my issue. Truly have I turned to You and truly do I bow (to You) in Islam (submission) (Qur'ān 46:15)

Your Lord has decreed that you worship none but Him and that you be kind to parents. Whether one or both of them attain old age with you, do not say to them a word of contempt nor repel them but address them in terms of honor. (Qur'ān 17:23).

And We have enjoined on humankind (to be good) to his/her parents. Her mother bore him in weakness and hardship, and his weaning in two years. Therefore, show gratitude to Me and to your parents: to Me is (your final) destiny (Qur'ān 31:14).

The need for goodness to the parents cannot be over-emphasized. A good Muslim is cognizant that the parents have suffered untold hardships and made a lot of sacrifice from pregnancy to birth and during upbringing of the children, he takes proper care of them, especially at the old age. He makes himself the source of joy and satisfaction to them at all times and carry-on their good works and as well inherit and take proper care of all what they might leave behind. He also desires to enjoy kind treatment from his own children. It is with hope of gaining great eternal for taking good care of their parents and averting of punishments of Allah which awaits those who fail to fulfill their obligations to their parents that catalyzes him to do whatever he does.

SELF-ASSESSMENT EXERCISE

- Examine the socio-religious impacts of Islamic teachings on goodness to parents.

3.5 Socio-Religious Impacts of Islamic Injunctions on Treatment of Females

Islamic socialization is manifested according due recognition to the full property rights of women before and after marriage. According to the socio-religious teachings of Islam, she does not lose her right to life as a result of sex or to inherit from the properties of her husband and parents. She is forced to spend her personal money or use her property for the household needs. However, she can freely contribute to the welfare of the family in order to keep it moving especially in the face of economic hardship. Nothing stops her from maintaining her maiden name. She is allowed the right to receive her marital gifts, keep present and future properties and income for her own security. She is entitled to moral and financial supports during marriage and during the waiting period (*'Iddah*) in case of divorce as well as child custody.

A socio-religiously-impacted Muslim allows the female to inherit and keep all what she inherits for her investment and financial security without any legal requirement to lose any part of it for domestic needs. However, the man is responsible financially for other females: daughters, wives, mother, and sister. Goodness to the mother is accorded special

consideration by the Muslim who complies with the teaching of the Prophet who was reported to have told his companions that priority in treatment of the parents should be given to the mother, thus

A man came to the Prophet Muhammad asking: O Messenger of Allah, who among the people is the most worthy of my good companionship? The Prophet said: Your mother. The man asked: Then who is next? The Prophet said: Your mother. The man asked further: Then who is next? Then did the Prophet say: Your father, then, your relatives, your relatives! (Bukhari)

Moreover, he bestows on Muslim female the freedom to engage in financial transaction and spend the money for her needs or keep it for security. She is allowed the choice in marriage. While guaranteeing their freedom and reward for their deeds, Allah states that

And their Lord has accepted of them and answered them: Never will I suffer to be lost the work of any of you, be it male or female: you are members of one another ... (Qur'ān 3:195)

If any do deeds of righteousness be they male or female and have faith they will enter paradise and not the least injustice will be done to them (Qur'ān 4:124).

Generally, a Muslim female, is guaranteed supports in all stages of her life granted other Fundamental Human Rights, as a daughter, a wife, mother. Allah enjoins further that

One Day shall you see the believing men and the believing women how their Light runs forward before them and by their right hands, (their greeting will be): Good news for you this Day! Gardens beneath which flow rivers! To dwell therein forever! This is indeed the highest achievement! (Qur'ān 57:12)

The teachings of Islam impact on the Muslim who does not make one gender superior to the other on the basis of sex, through the lenses of

ratio 1: 2 in terms of distribution of inheritance. He does not misinterpret the stated responsibility for the family (*Qiwāmah*) as an excuse for making the male superior over the female or subservient to the male. The Qur'ān makes it clear that the sole determining factor for the superiority of any person over another is piety and righteousness not gender, colour, or nationality. Allah asserts that

O humankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that you may know each other. Verily the most honored of you in the sight of Allah is (one who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).
(Qur'ān 49:13)

As part of the socialization of the Muslims, the *Jahiliyyah* practices, including infanticide, Islam prohibits treatment of women as second-class citizens (Qur'ān 81:8-9). All these pro-active measures add to the excellence of Islamic law and civilization. Allah reveals that

When news is brought to one of them of (the birth of) a female (child) his face darkens and he is filled with inward grief! With shame does he hide himself from his people because of the bad news he has had! Shall he retain her on (sufferance and) contempt or bury her in the dust? Ah! What an evil (choice) they decide on!
(Qur'ān 16:58-59).

Prophet Muhammad also gives great encouragement to the proper care of the females. He was reported to have said that

Whosoever supports two daughters until they mature, he and I will come in the Day of Judgment as this (and he pointed with his two fingers held together) (Ahmad).

Whosoever has a daughter and he does not bury her alive, does not insult her, and does not favour his son over her; Allah will enter him into Paradise (Ahmad).

The wrong perception and practice of weaning the child prematurely and replacing the much needed mother's closeness and care, especially by refusing to breastfeed the child for a very long period is not acceptable in Islam. The scientists have discovered recently that breastfeeding of the child provides great immunity against some diseases during the infancy and later in life. This has been stated in the Glorious Qur'an about one and half centuries ago. Allah commands that

The mothers shall give suck to their offspring for two whole years if the father desires to complete the term. However, he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly because of her child or father because of his child. An heir shall be chargeable in the same way if they both decide on weaning by mutual consent and after due consultation there is no blame on them. If you decide on a foster-mother for your offspring there is no blame on you provided you pay (the mother) what you offered on equitable terms. But fear Allah and know that Allah sees well what you do (Qur'an 2: 233).

If you fear that you shall not be able to deal justly with the orphans marry women of your choice two or three or four; but if you fear that you shall not be able to deal justly (with them) then only one ... (Qur'an 4:3)

It is noteworthy that the notion of near total seclusion of women is alien to the prophetic period. Seclusion is a product of extreme misinterpretation of Islamic provisions on the mode of dressing and appearance in the public that lead to justify seclusion of women.

Both males and females are entitled to equality before the law and courts of law. There is nowhere in the Glorious Qur'an or Apostolic Tradition that the male is given priority of justice over the female. Instead, some references fully equate the testimony of males and female. For an example, Allah says that

And for those who launch a charge against their spouses and have (in support) no evidence but their own solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth. And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife if she bears witness four times (with an oath) by Allah that (her husband) is telling a lie; And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth. (Qur'ān 24:6-9).

The general rule in social, religious and political life in Islam is the participation and collaboration of males and female in public affairs. Allah enjoins that

The believers, men and women, are protectors one of another; they enjoin what is just and forbid what is evil: they observe regular *Salāt*, practice regular charity, and obey Allah and His Apostle. On them will Allah pour His mercy: for Allah is Exalted in power, Wise (Qur'ān 9:71)

SELF-EXAMINATION EXERCISE

- Examine the socio-religious effects of Islamic teachings on treatment of females.

4.0 CONCLUSION

A careful study of this unit reveals the impacts of Islamic teachings on avoidance of backbiting, gossiping and suspicion among the Muslims and in the society. It reveals the effect of Islamic injunctions on forgiveness, tolerance and universality of humanity whose origin has been traced to Adam and Hawa'u. It identifies the impacts of Islamic instructions on the Muslims with regard to the doctrine of universality of mankind, goodness to parents and treatment of females.

5.0 SUMMARY

1. Mutual peace, love, understanding, tolerance and co-existence are generated as a result of abiding with the teachings of Islam on the need to eschew backbiting, gossiping and suspicion and other unethical practices.
2. As a result of acting in tandem with teachings of Islam, the properly enlightened Muslims do cultivate the Islamic spirit of forgiveness and tolerance in order to ensure peaceful, united and progressive society.
3. Proper cognizance of the same lowly origin and universality of humankind are taught and put into practice by well-informed Muslims in order to ensure the essential elements for socialization and maintenance of a virile and civilized society.
4. The socio-religious impacts of the teachings of Islam are reflected in the properly enlightened Muslims in their manifestation of Islamic spirit of goodness to parents and females in general.

6.0 TUTOR-MARKED ASSIGNMENT

- Analyze the significance of avoiding backbiting, gossiping and suspicion
- Examine the Islamic spirit of forgiveness, tolerance and universality of humankind

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Unit 3: Impacts of Islamic Education and Invitation to Islam (*Da‘wah*)

1.0 Introduction

2.0 Objectives

3.0 Main Contents

3.1 Impacts of Islamic Education.

3.2 Impacts of Invitation (*Da‘wah*) to Islam.

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignment

7.0 References/Further Readings

1.0 Introduction

In the last unit, the impacts Islam on the manner of socialization have been investigated. In this unit, you will find out that the impacts of Islamic education (*Ta‘lim, Tahdhid, Tarbiyah*), and invitation to Islam (*Da‘wah*) are phenomenal. The first word of revelation to Prophet Muhammad in 610 AD was the commandment to read, recite, study, investigate, search, explore, and examine (Iqra’). This is a very strong commandment from Allah to the Prophet, all Muslims and the entire humanity to seek education or knowledge of all kinds, particularly Islamic education, through research into new areas and to apply the knowledge or skill to all affairs and to disseminate it to the world. The Prophet exposes the concise concept of Islamic education with his declaration that his Lord has educated (*Adabani*) him in the all-round best education/culture. Allah has declared unequivocally that those who do not possess knowledge cannot be equal to those who are ignorant (Qur’an 39: 9). He also equates the ignorant with the blind and the knowledgeable with the people of understanding and obedience to Allah (Qur’an 13: 9).

3.1 Impacts of Islamic Education

Islamic education is wider in scope and deeper in meaning than all other systems of education, for it caters for the needs of this world as well as that of the hereafter. It states the best relationship that should exist between the children and the parents, husbands and wives, leaders and the followers, rich and the poor, one nation and the others. The socialization framework of Islam through excellent provides the best vista for excellent socialization of all races, communities and nations. On the relationship

between children and parents and social roles, it apportions reciprocal responsibilities for both of them. Customarily, Islamic education system makes it mandatory that education of the Muslims should start from the day of his birth until the last day on the earth and that the Muslims should broaden their horizon and Islamize education. In order to achieve these noble objectives, all stakeholders collaborate in ensuring that the necessary structure, infrastructure, personnel, fund and enabling environment for qualitative teaching and learning should be made available to all Muslim males and females. Cognizant of the basic fact that Islamic education is utilitarian in all ramifications, they equip the Muslims with the needed background to decipher and distinguish between what is in compliance with Islamic teachings in order to follow it and what is contra-Islam in order to abstain from it. They guide the populace to know the proper way of worshipping their Creator in contra-distinction to those who do not have Islamic education. Allah has stated in the Glorious Qur'ān that

Is he who is obedient during the hours of the night, prostrating himself and standing, taking care of the Hereafter and hoping for the mercy of his Lord – (like one who does not)? Say: Are they equal, those who know and those who do not know? It is those who are endowed with understanding (who have Islamic education) that receive admonition (Qur'ān 39: 9).

Through the teaching and learning of the injunctions of Islam Muslim nation, communities and groups become aware of the purpose of their creation, the importance of peace, justice and progress. Taking a very important lesson from this vantage point, the early Muslims viewed Islamic education in particular and all departments of education as very worthy socio-religious and intellectual undertaking. They rightly perceived education in its entire ramification as the key to conquering and civilizing the world and gaining paradise in the Hereafter. Within a century, the Muslim scholars surpassed all peoples and races in the world in all branches of science, philosophy, arts, theology and culture. National and international centers of learning started to spring up in various parts of the Muslim world. The first Muslim universities (Cordova, Timbuktu, Spain etc) were established where the Muslims and non-Muslims from various

parts of the world trooped in to drink from the oceans of education provided by the Muslims. The early Muslims and the following generations after generations sacrificed their pleasures and resources in acquiring, teaching and disseminating knowledge widely in order to understand and reflect upon Islam, seek the pleasures of Allah in paradise and rescue people from the Hell-Fire. They took upon themselves the onerous task of guiding people aright and making this life more meaningful. They voluntarily and devotedly assumed the roles of shepherds who are responsible for their subjects: students, family-members, males and females, young and old. These efforts yielded the rapid Islamization of knowledge and transformation of the Muslims as the harbingers of world civilization in the middle-ages. They treasured the commendable role of the early Muslim scholars in the social, political, religious, cultural, economic, spiritual and educational transformation and development in the society.

In effect, the properly informed Muslim parents give adequate and perfect care for their children in terms of nourishing, satisfactory and hygienic foods and drinks to their children at the right times, accompanied with table manners. They provide decent clothing for their children and teach them how to keep them safe, clean and tidy and as well use them for worshipping of the Creator. They socialize their children and household in general and the society in particular by impacting on them the need to always reflect on the blessings of Allah and express appreciation e.g. by saying *Alhamdulillah* (Praise and gratitude to Allah for His blessings). They socialize their children and the young ones to always reciprocate the sacrifices, compassion and commitments of the parents with provision of their needs, good companionship, welfare services and supplications for their good living and abundant mercy of Allah for them. In the unique Islamic socialization process, they instill in them respect for the Fundamental Human Rights; rendering due rights to neighbours, the needy, the poor, the travelers and protection of their rights are made obligatory on the Muslims.

3.2 Impacts of Invitation to Islam (*Da'wah*).

The Islamic term "*Da'wah*" simply means invitation to Islam. One of the major duties imposed by Allah on all His Messengers is invitation to all

things that are righteous and warning against all things that are wrong or prohibited. Their steps were socialization and reformation through *Da'wah* activities from Adam to Prophet Muhammad. The central theme of their message is the exposition of the truth and invitation to the right path, while the subject matter is guidance of humanity. In His wisdom and infinite mercy, Allah revealed His Divine messages to His Prophets at different periods and places to invite human beings to Islam, which is total and unconditional submission to the will of Allah in all ramifications. The Divine messages cover all aspects of life and the Hereafter. These include monotheism: belief in and worship of the Supreme Being only, righteousness in private and public life, goodness to all creatures, avoidance of immoralities and sins, as well as those things that can injure self and others. Islam as the accomplishment of all Divine religions via Prophet Muhammad enjoins invitation to it on the Muslims in general and the learned in particular.

The informed, committed and dynamic Muslims do not allow the law of Allah to be neglected. In respect to the people of Madyan, which is also applicable to all believers, Allah warns that

To the People of Madyan, We sent Shu'ayb, one of their own Brothers, he said: O my people! Worship Allah; you do not have any other god, except Him. Indeed, clear evidence has come from your Lord! Therefore, give full measure and weight; do not deprive people of their due; and do not make mischief on the land after its reformation. This is better for you if you have faith. In addition, do not lie in wait on every road, threatening and hindering from the path of Allah, those who believe in Him, seeking to make it crooked. Moreover, remember when you were few, and He multiplied you; you should reflect on what was the end of the mischief-makers (Qur'ān 7: 85-86).

The people of Madyan, and indeed, the people of the world are enjoined by Allah to worship Him Alone most sincerely and do good deeds to others, to do justice and give full measure and weight in all transactions. Moreover, like the message of Allah to the Israelites, they are warned to

desist from all kinds of mischief, armed robbery, fraud, prevention of people from worshipping Allah and doing what is righteous. In essence, everybody is educated to do what is good and avoid what is bad.

Proper Islamic education provides the guidance and weapon to rebuke the avalanche of aggressions with the same or superior media in order to correct the wrong impressions which the antagonists of the divine religion are determined to achieve. The same Islamic education socializes and directs the Muslim to defend Islam without resorting to violence or anything that can tarnish its sacred image. Allah has directed that if anyone transgresses against Islam and the Muslims, the Muslims should use the same way and means to defend Islam and themselves, bearing in mind that Allah is with those who restrain themselves from aggressiveness (Qur'ān 2: 194).

Cognizant of the fact that *Da'wah* and reformation are the most important duties, of the Messengers of Allah in general and Prophet Muhammad in particular they fought against corruption, inordinate ambition, non-fulfillment of contracts and promises in order to establish peace and reform the society. They avoided and preached against unjust killing or assassination, violence, terrorism, armed robbery, treason and all forms of aggression against innocent citizens and wanton destruction of lives and properties. Alternative punishments, as decided by the people in charge of justice in the land are recommended by Allah to the culprits. These are meant to serve as a punishment and disgrace to the offenders and to serve as a deterrent measure against those who might wish to engage in such crimes.

In their efforts to call people to do what is right and eradicate what is wrong, those who invite to Islam advocate justice, fair play and consideration for others in all relations. They become cognizant of the fact that life is the greatest gift of Allah and it is very sacrosanct. Hence, no one has the right to injure or terminate it except by the rule of the law. They avoid and expose the vicious dangers in corruption, fraud, giving lesser measurement in business transactions, false witness and denounce violence, arrogance, artificial barriers, and terrorism, wanton destruction of life and property and undue favouritism. They remind people in different positions and situations in the world that they are all from the same origin,

Adam and Hawa'. Hence, they shun evils and promote peaceful co-existence, mutual love, unity and understanding. They stress that the purpose of creation is to worship and obey Allah, the Creator and Provider.

Moreover, the impacts of invitation to Islam cannot be underestimated. A great number of the Muslims are aware that Islam is a universal religion; they feel obligated to convey the Divine message to humankind and regard those who refuse to pass Allah's message to others as unjust (Qur'an 2: 130). In carrying out the religious duty of striving to bring people to the way of Allah, its methodology is stated by Allah Himself. Allah has commanded that

Invite (all) to the way of thy Lord, with wisdom and beautiful preaching, and argue with them in ways that are best and most gracious! (Qur'an 16:125).

In conveying the message of Allah to non-believers, the enlightened and committed Muslims find it necessary to advance self-convincing-reasons and sufficient-evidence to showcase the beauties of Islam. The example of Ibrahim's propagation of Islam comes here handy. Allah has pointed out that

Have you not reflected about him (King Nimrod) who disputed with Abraham about his Lord, because Allah has given him kingdom? When Abraham said: My Lord is He Who gives life and causes death, he (King Nimrod) replied: I give life and cause death. Abraham said: Surely, Allah causes the sun to rise from the East, so make it to rise from the West. Thus, he who disbelieved was confounded. And Allah does not guide the unjust people (Qur'an 2: 258).

The impacts of *Da'wah* on the populace, audience and beneficiaries of *Da'wah* programmes on media cannot be over-emphasized. In effect, polytheism (*Shirk*), disbelief (*Kufr*), injustice, denial of Fundamental Human Rights, arrogance, unjust killing, fraud and corruption, obstinacy, all sorts of immoralities are abandoned or avoided by the beneficiaries. On the issue of polytheism, Allah warns that

If anyone contends with the Messenger of Allah after guidance has been plainly conveyed to him, and follows a path other than that of the people of faith, We shall leave him in the path he has chosen, and throw him in the Hell. What an evil refuge! Allah will never forgive joining other “gods” with Him (*Shirk*); but He forgives other sins for whom He wishes. Whoever joins other “gods” with Allah has strayed far, far away from the right Path (Qur’ān 4: 115-116).

The beneficiaries of *Da‘wah* programmes denounce injustice because it is debilitating sin that usually sets a group of people against another and resulting in virulent mistrust, enmity, violence, disorder, rebellion and destruction of lives and property. The freedom of choice given to human beings by the Creator is not abused; rather it is respected by them. In order to avoid the calamities that are associated with injustice, and to guide people aright, they encourage and command people to engage in *Da‘wah*, by best precept, self-convincing evidence and superior arguments. Allah orders that

Allah commands justice, the doing of good, and liberality to the kith and kin. He forbids all shameful deeds, injustice and rebellion. He instructs you so that you may receive admonition. Fulfill the covenant of Allah when you have entered into it and do not break your oaths after you have confirmed them. Certainly, you have made Allah your Surety. Allah knows all what you do (Qur’ān 16: 90-91).

... if anyone kills a person, except for manslaughter, or for mischief in the land, it is as if he has killed the whole people. And if a person saved a life, it would be as if he saved the life of the whole people. Certainly, Our Messengers came to them with clear arguments. Yet, after that, many of them continue to commit excesses in the land. The punishments of those who wage war against Allah and His Messengers, and strive with might and main to make mischief through the

land, is execution or crucifixion, or the cutting of the hands and feet from opposite sides or exile from the land. This shall be a disgrace for them in this world, and in the Hereafter, they shall have a grievous punishment (Qur'ān 5: 35-36).

The impact of invitation to Islam is reflected on the Muslim who believes that Allah is the Sole Creator, Nourisher and Provider for all creatures; the only God that has the unquestionable right to take life at any point in time. He realizes that life is sacred and the greatest gift of Allah, therefore, sanctity of life is given priority attention. He does not support any act of terrorism, treason and making life difficult to others. He believes in and invites people to monotheism, the path of rectitude and salvation. He preaches against intoxicants and tries to convince people to shun the evils and their consequences. This is in accordance with Islamic injunction which says that

O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination – of Satan's handiwork; eschew such (abomination), so that you may prosper (*Al-Qur'ān* 5: 90).

He turns to the Bible, if able, and points it out that Prophet Moses warned people against intoxicants; that “Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise” (Proverbs 20:1). That in the New Testament, Jesus, God warns: “Therefore, do not be unwise, but understand what the will of the Lord is. And do not be drunk with wine, in which dissipation... ” (Ephesians 5:17-18). He avoids intoxicant and emphasizes that intoxicant of all kinds is the mother of all evils; all forms of crimes are associated with it. He also makes use of the findings of scientists revealed that intoxicants inhibit the inhibitory centre in their brain and cause the consumer to engage in shameful and wrong deeds, which he would not do under normal circumstances. He warns them to run away from of Satan; enlightens them that intoxicants prevent people from worshipping the Creator; creates social disorders; generate economic wastage and spiritual distance from God.

The true Muslim is totally convinced that Allah has made it obligatory on the Muslims to practice, promote and defend their religion from attack from all fronts with the same means and ways by which it is attacked by its adversaries. He would bear in mind that from the early days of Islam, destructive criticism was the major virulent weapon used by the enemies of Islam to misrepresent and degrade Islam and the Muslims. Instead of resorting to violence, he makes use of the same or similar media to defend Islam and the Muslims through wise use mass media in print, audio and vision.

SELF-EXAMINATION EXERCISE

- Explain the impacts of *Da'wah* methodology of the Messengers of Allah.
- Assess the roles of the Muslim scholars as educators and reformers.
- Explain the socio-religious impacts of education in Islam.
- Analyze the roles of Muslim scholars as reformers and educators.

Unit 4: Impacts of Naming and Funeral Services in Islam

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1.0 Introduction

In the last unit, you have become acquainted with the impacts of Islamic education and invitation to Islam. In this unit, you will You will be become informed about the effects of Islamic injunctions on welcoming new born babies, the rites and naming ceremonies, enlightenment on the duties of parents and society towards proper upbringing of children. You will also be exposed to the impacts of preparation for the death, proper behavior of the Muslim and the people around at the point of death, the washing and shrouding of the corpse(s), funeral *Ṣalāh*, burial, condolences, mourning and visitation to the graves of the Muslims. In essence, you will appreciate that this cultural identity symbolizes a sense of acceptance of Islam and belonging to the Muslim *Ummah*, and that death is an inevitable natural experience to every human being at a point in time.

2.0 OBJECTIVES

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

- Analyze the impacts of Islam on naming and funeral services among the Muslims in your area.
- Evaluate the effects of Islamic culture of naming ceremony in your State.
- Assess the impacts of Islam on washing and shrouding of the Muslim corpse.
- State the Islamic effects on the performance of funeral *Ṣalāh (Salatul-Janazah)* and Burial of a Muslim corpse in your area.
- State the socio-religious lessons from condolences (*Mu'sah*), mourning (*Hidād*) and visiting of Muslim graves (*Ziyāratul-Qubūr*).

3.0 MAIN CONTENTS

3.1 Impacts of Islamic Culture of Naming Ceremony (*'Aqiqah*)

With the advent of Islam and by virtue of its acceptance, the Muslims found it laudable to give Muslim names to their children in compliance with Islamic injunctions. Invariably, in this unit you will discover that the culture of naming ceremony in Islam has become a popular practice and a cultural identity among the Muslims, from generations to generations. The Muslims have their immeasurable favours which should not be attributed to anything or anybody except Allah. Hence, various words of gratitude and appreciation, in any language or form, will be expressed sincerely to Allah, as many times as possible. The commonest and universal formula is "*Alhamdulillah*" (Praise and gratitude to Allah). This is contrary to the un-Islamic or pagan-mode of expressing joy, which attributes the God-blessing with a baby to a deity, ability or circumstances. Moreover, permissible food and drinks are giving foremost to the child. In one of the Apostolic Traditions, it is reported that

Narrated Asma' bint Abu Bakr: I conceived `Abdullah bin Az-Zubayr at Makkah and went out (of Makkah) while I was about to give birth. I came to Madinah and

encamped at Quba', and gave birth at Quba'. Then I brought the child to Allah's Apostle and placed it (on his lap). He asked for a date, chewed it, and put his saliva in the mouth of the child. So the first thing to enter its stomach was the saliva of Allah's Apostle. Then he did its Tahnik with a date, and invoked Allah to bless him. It was the first child born in the Islamic era, therefore they (Muslims) were very happy with its birth, for it had been said to them that the Jews had bewitched them, and so they would not produce any offspring (Bukhari 7. 379.1).

In the socio-religious perspective, the foregoing teaches us that good and permissible food and drinks should be given to the child in life. The blessed saliva of the Prophet and the chewed date represent the best water and food that should usher in the child into this world.

The Muslims are in the habit of making The Call to *Ṣalāh (Al-Adhān,)* audibly in the right ear and The Announcement of the Commencement of *Ṣalāh (Al-Iqāmah)* audibly in the left ear of the child on the first day of birth. The essence of the *Adhān*, and *Iqāmah* is to enable the child hear the words of Allah first in his/her life and to remind him/her that the purpose of creation is to worship Only Allah and do good (Qur'an 51: 56; 16: 90). On the eighth day, the hair of the child is shaved to the head-skin, while the hair is weighed and proportional or reasonable amount of money is given away as a Charity on behalf of the baby. The essence of this is to remove the hair from birth/womb for hygienic and spiritual reasons. It is believed in Islam that the hair can contaminate the cloth or food from the eighth day of birth and that is a pre-cautionary measure against creating a heaven for bad spirit. It also serves as a guide against nullity of religious and spiritual undertakings by those who may come in contact with the baby.

Two rams are slaughtered if the child is a male (by those who can afford) or one ram, if the child is a female. In the presence of the Officiating Ministers and people present, relevant sermon is expected to be delivered in order to remind or teach the parents, relatives and audience in general the importance of the special gift (new baby), their responsibilities towards the child from first day of birth a till as long as possible.

Moreover, the cooked meat and other permissible foods and drinks are served the guests from far and near in order to entertain them in this joyous occasion. This is followed by giving a beautiful Islamic name that conceptualizes the future status and achievements of the child. Parents do choose the most appealing among the various categories of Muslim names for their child. It could be among the Beautiful Names of Allah or that of the Prophet. This is in line with the admonition of the Prophet that the best among Muslim names is the one pre-fixed to one of the Ninety-Nine Beautiful Names of Allah or the one pre-fixed to that of the Prophet. Among such names pre-fixed to that of Allah are ‘Abdullah (the Servant of Allah), ‘Abdur-Rahman (the Servant of the Most Gracious) or ‘Abdul-‘Aziz (the Servant of the Most Exalted in Mighty). Examples of the names of the Prophet or pre-fixed to that of the Prophet are Muhammad Taha, Muhammad Yasin, Muhammad Mustapha. Allah teaches that

The most names belong to Allah, so call on Him by them; but shun people who use profanity in His names for what they do, they will soon be requited (Qur’an 7: 180).

There are numerous Muslim names which are in the category of the names given to the Prophets of God, e.g. Ibrahim, Musa, ‘Iysa, Yusuf etc. Another category is the pre-Islamic names to which the Prophet did not object, e.g. ‘Umar, Hamzah, ‘Abbas, Khadijah, ‘Aishah etc. Notwithstanding Muslims still bear other names to which the Prophet did not reject. Moreover Muslims do bear certain glorified names most of which came into existence during the ‘Abbasid Caliphate, the Moorish regime in Spain, the Muslim Moghul Empire in India and the Turkish Caliphate. These include Kamalud-Din (the Perfection of Religion), Sirajud-Din (the Star of Religion), and ‘Imadud-Din (the Pillar of Religion) Others reflect week-day or month of birth, number in the family etc, all of which are given in Arabic but regarded as Islamic names. The traditional practice of naming children after a “deity” or personality IS gradually giving way to Islamic name. In essence, the Islamic culture of naming ceremony has become institutionalized among the Muslims globally.

SELF-ASSESSMENT EXERCISE

- Evaluate the impacts of Islam on Islamic culture of naming ceremony on the Muslims.

3.2 Socio-Religious Impacts of Islam on Preparation for Death (*Mawt*)

Islam urges all Muslims, males and females, young and old, rich and poor, to remember death and its outcome on daily basis, and reflect upon what the day would look like. The Muslim who is conscious of the inevitability of death will continuously reflect on the need to seek the forgiveness of the Creator and constantly increase His worship and refuge with Him. In realization of the natural tendency to commit sin, the Muslims often seek the forgiveness and mercy of Allah, in private and public, before and after congregational and individual *Salāh*. The socio-religious impact of Islam is also manifested in the Muslims who are constantly conscious that death will come to anyone at any point in time and anywhere. This can be noticed in the preparation for death by seeking Allah's forgiveness, conscious effort to avoid sin, giving out Charity, payment of all outstanding debt and promises as well as greater remembrance of Allah in words and deeds.

The remembrance of death improves the quality of the *Ṣalāh* of the Muslim because of the consciousness that that could be his last opportunity. The Prophet has recommended that at the launch of every *Ṣalāh*, every Muslim should have a mental picture that he is looking at Allah, because if he cannot see Him, He sees every one. Therefore, repentance, *Ṣalāh*, humbleness, self-restraint, patience, charity, fear of Allah's punishment, and hope of His Mercy are all immediate outcomes of the remembrance of death. In His admonition on the inevitability of death and purpose of creation, Allah admonishes further that

Everyone shall taste death. Only on the day of resurrection shall you be paid your wages in full. And whoever is removed away from the fire and admitted to paradise, this person is indeed successful. The life of this world is only the enjoyment of deception (Qur'ān 3:185).

The Prophet also warns the believers to bear constantly in mind that death will snatch away everybody at his appointed time without choice or resistance. He was reported to have said that

Remember the destroyer of pleasures - death, for not a day passes upon the grave except it says: I am the house of remoteness; I am the house of loneliness; I am the house of soil; I am the house of worms (At-Tirmidhi).

Among other things, this Prophetic admonition encourages the Muslims to pay all his debts, fulfill all his good promises and to repay all his missed fasting, *Zakāh*, *Salāh*, proposed pilgrimage, if any, before death puts an end to his existence on the surface of the earth. Islam teaches the Muslims to have positive hope that Allah is Merciful and Just, and that He will reward him in multiples for his good deeds. If he remembers that he has not returned the money or property to the owners, he does so or orders those who are available to do so immediately. The Prophet warns that

Whoever had oppressed his brother in his reputation or wealth let him remedy that before the Day of Judgment comes. Because no *Dirham* or *Dinar* will be accepted then; if he has good deeds, they will be taken from him and given to his brother; and if he does not have good deeds, he will be burdened with his brother's sin (Al-Bukhari and others).

When there is the fear that a Muslim is about to die, there is the need for his/her family members and most pious friends to be informed and they are duty bound to be present. They come close to the dying person in order to direct his/her thoughts to Allah encourage him/her very tenderly to repent. They ask him about the debts he/she owes or obliged to pay to others. They also remind him/her about all the good deeds that he/she did, about Allah's compassion and forgiveness so that he/she may be hopeful of Allah's mercy and favours. Most importantly, they constantly prompt him/her to utter the Words of Testimony (*Kalimatush-Shahādah*). The Prophet has encouraged that the dying Muslim should be prompted to utter *Lailahaiilla Allah*, and that whoever says it as his/her last speech, will

enter paradise, regardless of what happens prior to that (Related by Muslim and others).

SELF-ASSESSMENT EXERCISE

- State the socio-religious impact of preparation for the day of death.

3.3 Socio-Hygienic Impacts of Washing (*Al-Janāzah*) and Shrouding (*Al-Kafn*) of a Muslim Corpse

In line with the socio-religious and hygienic teachings of Islam, immediately after a Muslim breaths his last his eyes should be closed, the corpse should be covered and supplications for the forgiveness of his/her sins should be made. The Muslim hastens with burial as a socio-hygienic and religious duty. He does not remove the corpse to another land without any genuine reason in order to guard against unnecessary delay that can lead to the decaying or rotting of the corpse. The socio-hygienic measure is meant to safeguard the interest of the society and that of the dead from health-hazards, unpleasant odours and counter-reactions of the people around.

Adequate number of Muslims, two, three or more is recommended for the washing of a Muslim corpse in order to ensure that it is properly washed in preparation for the Last Journey. Those who are to carry out the socio-religious and hygienic duty are expected to possess out some outstanding qualities. These include trustworthiness, adequate knowledgeable about how to perform the washing and keeping whatever secrets they could find about the corpse. They should carry out the *Janāzah* as a socio-religious duty that attracts great rewards from Allah. The Prophet has revealed that

He who washes a Muslim and conceals what he sees (bad smell, appearance, etc.) Allah grants him forgiveness forty times. And he who digs for him (a grave) and buries him would be granted a reward similar to providing for him a dwelling until the Day of Resurrection. And he who shrouds him, Allah will clothe him on the Day of Resurrection from the silk garments of Paradise *Jannah* (Al-Bayhaqi and others).

The socio-religious and hygienic process of washing (*Ghusl*) the Muslim corpse begins with the covering of its nakedness (*'Awrah*) by spreading on it completely, a large sheet of cloth before the removal of the cloth on the corpse's body. Lukewarm water is used for the washing. The body is raised up gently to give room for the washing of its private parts (*Istinjā'*) and pressing the abdomen gently to allow any waste to be released from the body. Two pieces of cloth or gloves will be put on the hands for washing the private parts and untying braids and plaits, if available. Ablution is performed and the actual washing begins with the performance of ablution (*Wudu'*) for the corpse; its body is positioned on the left side to ensure that water reaches its intended places; then washing of the left side takes place while the body is positioned on its right side. This is followed by washing again with water mixed with grounded lotus leaves, disinfectants or soap. The washing is performed three times, five, seven times or more, in odd numbers. On the final washing, camphor, or perfume can be mixed with the water and the body should be dried with clean towel.

The Prophet recommends that a person who performed the socio-religious and hygienic duty of washing the corpse should perform ritual bath (*Ghusl*), thereafter, and anyone who carried it should perform ablution (*Wudu'*) thereafter. Only males wash the deceased male and only females wash the deceased female; the husband washes his deceased wife and the wife her deceased husband. The corpse of a person who has been crushed by a falling wall, burned or has drowned is washed except there is the fear that washing may cause the body to fall to pieces. Then water is poured over it without touching. If there is the fear that water may cause the body to disintegrate, it should not be washed, instead, dry ablution (*Tayammum*) is performed if it would not adversely affect the body of the corpse. Dry ablution can be performed on the diseased if there is no enough water for the *Ghusl*. Ablution can be performed on those parts that can be washed and dry ablution on those parts that cannot be washed, especially when the body is disfigured due to an accident an accident.

Among the other socio-religious hygienic and spiritual impacts of wrapping the corpse (*Al-Kafn*), is that white cloth is used to cover the whole body of the deceased. Three pieces of sheets are used for males and females. However, five or seven wrappers are used to cover the corpse.

Some perfume is flittered on the shroud. The open cloth at the head and feet is tied with a piece of cloth (from the same shroud) in such a way that one can differentiate the head from the legs.

SELF-ASSESSMENT EXERCISE

- Assess the socio-hygienic impacts of Islamic injunctions on washing and shrouding of Muslim corpse.

3.4 Socio-Spiritual Effects of Islam on Offering Funeral *Ṣalāh* (*Ṣalātul-Janāzah*) Burial of a Muslim Corpse (*Dafn*).

The socio-spiritual and hygienic duty of performing the funeral *Ṣalāh* (*Janāzah*) and burial of Muslim corpse (*Dafn*) are compulsory on the Muslims that are available (*Fardu Kifāyah*), while the rest Muslims would be absolved of its responsibility. The Funeral *Ṣalāh* is a means of intercession, seeking the forgiveness and mercy of Allah for the deceased. Should all of them fail to do it, then all are guilty of sin of dereliction of an obligatory socio-religious obligatory duty. The Prophet was reported to have stood up in respect for a non-Muslim corpse being carried to burial ground in Madinah. However, *Janāzah* can only be performed on a Muslim. The impact of this is that the Muslims demonstrate great sense of commitment to the diseased Muslims, although, they are not permitted to attend the funeral of a non-Muslim. Notwithstanding, it is permissible to visit a sick person who is not a Muslim. The show of concern can incline his heart to embrace Islam. Allah commands that

You should never offer (funeral *Ṣalāh*) for any of them (hypocrites and pagans) who dies; nor stand at his grave. Certainly, they disbelieved in Allah and His Messenger, and died while they were rebellious (*Fāsiqun*), disobedient to Allah and His Messenger (Qur'ān 9: 84).

Although, the Muslims are not allowed to attend the funeral of a non-Muslim, as a precautionary socio-hygienic and religious measure, the Muslims are obliged to bury their deceased non-Muslim relative if there is no one to do the burial. Moreover, the unburied deceased will cause environmental hazard and great discomfort to the people in such vicinity.

It is also not permissible for the Muslims to supplicate for the non-Muslim decease, whether it is a parent, friend or a relative (Qur'ān 9: 113).

According to Islamic injunction, the deceased should be placed in front of the Imam, who should stand at the head of a man and the middle of a woman, and if there are a number of dead, men, women and children, the men should be placed closest to the Imam, then boys, then women, then girls. The woman's middle should be in line with the man's head, so that the Imam will be standing in the correct position in relation to all of them. The martyr receives expiation for everything (so he has no need of intercession), apart from debt; debt is not waived because of martyrdom, and rather, it remains owed by the deceased.

Funeral *Ṣalāh* in Islam begins when the Imam utters the first *Takbir* (*Allahu Akbar*), then he seeks refuge with Allah from the accursed Satan, and recites *Bismillahir-Rahmanir-Rahim*, *Suratul-Fatihah* and a short *Surah* or some verses of the Glorious Qur'ān, silently. Then he utters *Allahu Akbar* and asks Allah's blessings upon the Prophet as one does at the end of *Ṣalāh*. Then he will say the third *Allahu Akbar* and make supplication for the forgiveness and blessings of Allah for the deceased. The impact of this is that Muslims feel obliged to make supplications for the diseased Muslim, which must be made silently. A formula reads thus

O Allah, forgive our living and our dead, those who are present among us and those who are absent, our young and our old, our males and our females. O Allah, whomever You keep alive, keep him alive in Islam, and whoever You cause to die, cause him to die with faith. O Allah, forgive him and have mercy on him, keep him safe and sound and forgive him, honour the place where he settles and make his entrance wide. Wash him with water and snow and hail, and cleanse him of sin as a white garment is cleansed of dirt. O Allah, give him a house better than his house and a family better than his family. O Allah, admit him into Paradise and protect him from the torment of the grave and the torment of Hell-fire. Make his grave spacious

and fill it with light. O Allah, do not deprive us of the reward and do not cause us to go astray after this.

Then the Imam will utter the fourth *Allahu Akbar* and pause for a little while, and say: *As-Salāmu ‘alaykum warahmatullah*. It should be noted that there is no *Adhān*, *Iqāmah*, *Ruku‘* or *Sujud* in the Funeral *Ṣalāh*.

The remains of the deceased is buried in a deep grave that would neither allow odour to come out of it nor a scavenger to enter into it, the effect of which safeguards the society from environmental hazard and protection of human dignity. The body is made to face the direction of the *Ka‘bah* (*Qiblah*) with the left hand side on the ground. Water is sprinkled on the grave so that the soil will settle and the dust will be prevented from harming people who stand at the grave to supplicate for the deceased. The Messenger of Allah forbids the Muslims from plastering the graves with gypsum; sitting on them or to building anything over them. However, it is permissible to bury the dead at night if it had suffered a prolonged illness, when the distance to the place of burial, during a state of danger or emergency.

SELF-ASSESSMENT EXERCISE

- Appraise the socio-religious and spiritual impacts of Islam on washing shrouding and burial of Muslim corpse.

3.5 Socio-Psychological Impacts of Condolences (*Mu’sah*), Mourning (*Hidād*) and Visiting Muslim Graves (*Ziyāratul-Qabr*).

Islamic injunctions warn the visitors to be cautious not to utter any statement that could aggravate the grief of the bereaved, bearing in mind that such a situation can be lot of anybody, anytime. Only the words of sympathy and exhortation that can strengthen the faith should be made. In effect, the offering of condolences to the family of the deceased curtails their grief and helps them to accept the will of the Creator. It is better to use the example of the Prophet’s statement when he used to visit the bereaved. He was reported to have been in the habit of saying that

To Allah belongs that which He has taken and that which He gives, and with Him everything has an appointed end, so be patient and seek reward (Narrated by al-Bukhari, *al-Janā'iz*, 1204).

Mourning of the death (*Hidād*) of a beloved one comes naturally in the psyche because of a great disorder in the whole system of the body. However, loud wailing, striking of beats, hands and feet, tearing of cloths, knocking the head against an object and the like are prohibited in Islam. The period of mourning of the widow is four months and ten days from the day of her husband's death. She should live very simple life and must not contract marriage during this period. She is not permitted to leave the house of her deceased husband except it becomes inevitable, such as buying what she is in need of from the market such as food or other stuff, if she cannot find others to do these things for her and visiting the hospital due to illness. Similarly, she may vacate the house for another house if the former one is destroyed or in danger. Finally, if she does not find anyone who she knows close to her and she fears for her safety, she may move out due to that need. Great rewards from Allah are promised to those who exercise patience, forbearance and restraint during the period of grief and thereafter. Moreover, the tradition (*Sunnah*) of the Prophet encourages the relatives and neighbours of the deceased to make food enough for the bereaved family, thereby manifesting to socio-religious impacts of Islam.

Visitation to the graves enables the visitor to benefit from remembering death and the dead ones and to keep in mind that their ultimate future will be either Paradise or Hell-Fire. Moreover, the deceased will benefit from the visitor's greeting with *Salām 'Alaykum*, seeking Allah's forgiveness and blessings for them. Allah warns that

Be sure that We shall test you with something of fear and hunger, some loss in goods, lives, and the fruits of your toil. Nevertheless, give glad tidings to those who patiently persevere. Those who say, when afflicted with calamity: To Allah we belong, and to Him is our return. They are those on whom descend blessings from their Lord, and mercy. They are the ones who receive guidance (2:155-157).

From the above discourse, it should be realized that acting in accordance with the injunctions of Allah on condolences and mourning impact on the family of the deceased curtailment of grief and over-reaction to the occurrence of death; acceptance of the Will of Allah with pure faith. Although, mourning naturally affects the psyche as a result of reaction to the irreparable loss of the beloved, it is not an avenue to punish, overburden or deprive the widows and family. It creates an ample occasion for both the visitors and the bereaved to reflect on the real purpose and realities of this world in order to prepare for the inevitable transition to the world beyond.

Visitation to the graves of the departed souls of the Muslims was started and encouraged by the Prophet Muhammad. His companions and generations of the Muslims, especially the pilgrims during the Lesser and Greater pilgrimages, found it a worthy socio-religious psychological and spiritual undertaking. Supplications for the repose of the souls of the departed Muslims are offered as much as possible in line with the injunctions of Islam. In expression of encouragement of the Muslims to supplicate on behalf of the departed souls of the Muslims, including ones parents, associates Allah admonishes that

And those who come after them would supplicate: Our Lord! Forgive us and our Brothers (and sisters) who has precedence of us in faith, and do not leave spite in our hearts towards those who believe. Our Lord! Surely, You are the Most Kind, the Most Merciful (Qur'an 59: 10).

My Lord! Forgive me and my parents and whoever enters my house in faith, and all believing men and believing women. And do not increase the wrong-doers in anything except perdition (Qur'an 71: 28).

From the above, it should be noticed that the departed souls have started to reap the rewards of their belief and deeds, while the living also has his opportunity that can be profitably utilized in preparing daily, as much as possible, for the unavoidable next world. The socio-spiritual visitation is capable of impacting a tremendous psychological impacts on the Muslims. It serves as a reminder of the last journey; that the Muslims in the graves were given opportunities in this world to obey and

worship Allah. The Muslims are encouraged to offer supplications to Allah for His forgiveness and blessings to the all the departed souls of the Muslims, males and females, known and unknown, including ones parents and relatives. Obviously, the visitation to the graves and supplication for the departed souls of the Muslims, give a clear impression that there exists some socio-religious and psycho-spiritual connection between the living and non-living Muslims.

SELF-ASSESSMENT EXERCISE

- Analyze the socio-psychological, spiritual and religious impacts of condolences, mourning and visiting graves of the Muslims.

4.0 CONCLUSION

This unit reveals that naming ceremony is a universal and popular socio-religious institution and culture in Islam; that every soul will taste death at its appointed time and that preparation for death, washing of Muslim corpse, it's shrouding, funeral *Ṣalāh* and burial make great social, religious, spiritual and hygienic impacts on the Muslims and the society. Moreover, condolences, mourning and visitation to the graves of departed Muslims have some social, religious, spiritual, psychological and hygienic impacts on the Muslims and the society.

SUMMARY

1. Naming ceremony is a universal and popular socio-religious institution in Islam.
2. Every soul will taste death at its appointed time and that preparation for death; this world is a temporary station, only the wise will devote all his/her resources for attaining the purpose of creation before death will inevitably take him/her away to the final destination.
3. Washing of Muslim corpse; it's shrouding, funeral *Ṣalāh* and burial make great social, religious, spiritual and hygienic impacts on the Muslims and the society.
4. Moreover, condolences, mourning and visitation to the graves of departed Muslims have some social, religious, spiritual, psychological and hygienic impacts on the Muslims and the society.

TUTOR-MARKED ASSIGNMENT

- Describe the mode of washing, shrouding, Funeral *Ṣalāh* and burial of a Muslim corpse.

- Analyze the impacts of condolences, mourning and visitation to the graves of the Muslims.
- Analyze the social, spiritual, religious and hygienic impacts of washing, shrouding, offering Funeral *Ṣalāh* on Muslim corpse.

7.0 REFERENCES/FURTHER READINGS

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