

CLASS 5

WORSHIP

La Ilaaha Ill Allah

None has the Right to be Worshipped but Allah

Ibaadah (Worship), Its general meaning is as I have indicated earlier, namely the submission to Allaah, the Mighty and Majestic, with love and awe by doing that which He commands and avoiding that which He has forbidden, and in the manner set forth by His legislations. This is the general meaning.

The specific meaning, i.e. its meaning in detail, then, as Shaykh-ul-Islaam ibn Taymeeyah said,

"It is a comprehensive name covering whatever Allaah loves and is pleased with, both sayings and actions, the apparent and the hidden, such as fearing (Khawf), having awe (Khashyah), having true trust and reliance (Tawakkul), Prayers (Salaat), Zakaat (obligatory charity), Fasting (Siyaam) and the like, from the ordinances of Islaam."

The submission and obedience of man to His Creator is the essence of Islam. The Name "Islam" is chosen by God (Allaah) and not by man. It is the same message revealed to all the prophets and Messengers by Allaah and which they spread amongst their respective nations. In its final and universal form it was revealed to Muhammad ﷺ.

Allaah is the identifying name or title of the Majestic, sole and True God. This noun which is the name of Allaah applies to none other than Him. He, Most Majestic and Most High, has other names all of which follow on from His name Allaah. The meaning of the name Allaah is the ma'looh (that which is worshipped out of love, magnification, deification, and longing). He is the Creator: to Him belongs the Commandment. No worship is worthy of being given to a stone, statue, saints, priests, kings, emperors, or the sun or the moon or anything that is created, not even the Prophets and Messengers.

The name Allaah is not chosen by man and it is not named after a prophet, saint or any famous man. The name "Allaah" was referred to by all prophets including Adam, Jesus, Moses, and by the last and final Prophet, Muhammad ﷺ, as the One true God who deserves to be worshipped alone.

Allaah, the One free of all imperfection and the Most High, did not create the creation in play (without any purpose). Indeed they were brought to exist only due to a great wisdom, embracing within its folds the secrets of happiness for this life and for the next. Allaah, the Most High, said: *Did you think that We created in play (without any purpose), and that you would not be brought back to Us (for requital)?* [Qur'aan, soorat al-Mu'minoon (23): 115].

Allah has made clear the purpose behind Creating the Jinn and Ins (mankind), who are duty bound to act in accordance with His Statement: *I did not create the jinn and mankind except that they worship Me.* [Qur'aan, soorat ath-Thaariyaat (51): 56].

This noble Aayah directs us to the established fact upon which life is based, that there is a specified objective behind the existence of mankind and Jinn. This is signified in the execution of a noble task, the one who undertakes it has indeed accomplished the purpose behind his existence, and the one who fails to achieve this objective his life becomes aimless and devoid of its pure and genuine meaning. This

specified objective is the worship of Allaah alone in the manner which Allaah has prescribed for His slaves to worship Him.

We recite the Ayah “*You Alone we Worship*” atleast 17 times a day (by reciting Surah Fatiha in our 5 daily prayers). But there are rules for the worship to be accepted, they are: -

1. It should be done only for the Sake of Allah
2. It should be in the way of the Prophet ﷺ (as per Sunnah)

Types of Worship

Ibnul-Qayyim (d.751H), rahimahullaah, said: “*Worship revolves around fifteen principles. Whosoever completes them has completed the stages of ‘uboodiyyah (servitude to Allaah). The explanation of this is that ‘ibaadah is divided between the heart, the tongue, and the limbs. And that for each one of these three come five types of rulings, covering all actions: waajib (obligatory), mustahabb (recommended), haraam (prohibited), makrooh (disliked), and mubaah (permissible).*” Madaarijus-Saalikeen (1/109).

Worship is a noun covering everything which Allaah has commanded, so doing whatever Allaah has commanded in obedience to Allaah, and leaving whatever Allaah has forbidden in obedience to Allaah, this is worship, and its types cannot be enumerated, its types are many, everything which Allaah has commanded is worship, and everything that Allah has forbidden, then leaving that thing is worship, whether it is something outward on the limbs or something inward in the hearts it is worship, because worship can be upon the tongue and it can be within the heart and it can upon the limbs.

It can be upon the tongue such as saying, “Subhaan Allaah”, and remembrance of Allaah and saying, “Laa ilaaha ill Allaah”, and stating the two declarations of faith, all the legislated statements of the tongue from the remembrance of Allaah are worship.

And likewise, everything which is within the heart, from that which draws a person closer to Allaah the Mighty and Majestic, then it is worship, such as al-khawf (fear) and ar-rajaa (hope) and al-khashyah(awe) and ar-raghbah (fervent desire) and ar-rahbah (dread) and at-tawakkul (trust and reliance) and al-inaabah (turning repentantly) and al-isti’aanah (seeking aid) all of these are actions of the heart. Turning for refuge to Allaah with the heart, and having khashyah (awe) of Allaah and fearing Him and having fervent desire for him and having hubb (love) of Him, He the Perfect and making one’s actions purely and sincerely for Him and having intention which is true and sincere for Allaah the Mighty and Majestic, everything within the hearts from these types is worship.

And likewise worship can be upon the limbs such as the rukoo’(bowing in the prayer) and the sujood (prostration) and striving in Allaah’s cause, all of these are acts of worship of the body and fasting is an act of worship of the body, it is apparent on the limbs.

So therefore worship can be upon the tongue, and in the heart and upon the limbs. Then worship is divided into acts of worship performed bodily and acts of worship performed through the giving of wealth.

And all of these are to be only for the Sake of Allah

Worship is the right that Allaah has over His creatures, however, its benefits return back to them. So whoever refuses to worship Allaah, he is an arrogant rejecter. And whoever worships Allaah but also worships someone else besides Him, he is a polytheist. And whoever worships Allaah alone based on that which He did not legislate, he is an innovator. And whoever worships Allaah alone according to what He has legislated, he is a monotheist believer.

The best deed to perform

The greatest type of worship is to perform that which Allah makes obligatory on His servants and to refrain from all that He forbids. Abu Hurayrah narrated that Prophet ﷺ said: "Allah says: *'The most beloved deeds with which my slave comes nearer to me are what I have enjoined on him.'*" (Al-Bukhari).

Ibn Al-Qayyim said: *"Since the righteous predecessors lived their whole life in worship, it is then necessary for us to know with which type of worship they started, and which one have they given priority."* He then answered: *"The best acts of worship are the most pleasing to Allah in that particular time. The best act of worship during the presence of a guest is to take care of him and not to be distracted from that by other recommended acts of worship. This is also in performing one's duties towards one's wife and family. The best act of worship in the night is to be occupied with prayer, reciting the Quran, supplication and Thikr. The best thing during the time of the Athaan (i.e. the call for prayer) is to leave whatever worship one is doing and answer the Mu`aththin (i.e. the one calling the Athaan) by repeating what he says. The best thing during the time of the five obligatory prayers is to exert one's efforts in their prompt performance. The best thing when the poor is in dire need of assistance is to assist him and give that preference over supererogatory Thikr. The best thing to do when your brother is sick or dead is to visit him, attend his funeral, and give that priority over your supererogatory Thikr. And the best thing to do when you are afflicted and suffer people's harm is to be patient and not to run away from them."* [End of quote]

SubhaanAllah a beautiful advice by the sheikh, this is something we generally miss out on, as one of the tricks of Shaitaan to steal from one who is busy with Ibaadah is to get us busy in something is least beneficial.

Worship is part of our Daily life

Some people restrict the concept of worship to rituals only. Whenever this set of people works, they abstain completely from worship and whenever they worship, they keep away completely from work. This is unfortunately the most common belief. It is the people who hold this concept who say, "What does religion have to do with our personal behaviour?" or "What does religion have to do with a woman's dressing and her work?" Their purpose is to remove religion from one's life and confine it only to the mosque. That is why you see someone who prays, fasts, and reads Quran, yet he cheats, bribes, takes bribes and wrongs others. You also see a woman who prays yet she disobeys laws of Allah by dressing immodestly and mingling with men.

Deeds which one performs habitually become acts of worship through good intentions. The farmer in his farm, the labourer, the trader, or the practitioner of any other profession is capable of turning his occupation into an act of worship, provided that he does not tarnish it with cheating, lying, tricking etc. This is the concept of worship in its wider sense. To have a full imagination of acts of obedience makes a Muslim full of good, mercy, and benefits for his fellow human beings, thereby encouraging him to do more acts of worship and assist his nation.

It is possible for you to add a viable brick into the structure of this nation and add to your scale of good deeds weighty works, which may appear insignificant to you.

WHAT INVALIDATES WORSHIP

One should fear Allah and beware of all things that invalidate worship or remove its reward.

- Associating partners with Allah and showing off. Allah says (what means): *"If they had joined in worship others with Allah all that they used to do would have been of no benefit to them."* [Quran 6:88].
- Innovation. The Prophet ﷺ said: *"Whoever does a deed upon which there is no order from us will have it rejected."*
- Doing injustice to others. The Prophet ﷺ said: *"The bankrupt among my Nation is the one who comes on the Day of Resurrection with prayer, charity and fasting and yet has abused someone, slandered someone, taken someone's money illegally, shed someone's blood and beaten someone. Each of these people will be given for his good deeds (by way of compensation). If his good deeds however finish before judgement is passed on him, parts of their sins will be thrown on him, and he will then be cast into Hell."* (Muslim).
- Filthy words or saying things disliked things. The Prophet ﷺ said: *"A man may utter a word (carelessly) which displeases Allah without thinking of it's gravity and because of that he will be thrown into the Hell-fire."* (Ibn Maajah). The Prophet ﷺ also told us of a man who said: *"By Allah! Allah will not forgive so and so."* Allah then said: *"Who is that person swearing by Me that I will not forgive so and so? I have indeed forgiven him and render your own deeds fruitless!"* (Muslim).

THE FRUITS OF WORSHIP:

- Worship has many praiseworthy and beneficial results, such as:
- Making the entire life of the Muslim for the sake of Allah and in His service.
- Resulting in one leading a prosperous life, as Allah Says (what means): *"Whoever does righteousness, whether male or female, while he is a believer – We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."* [Quran 16:97]

- Worship is a training for the soul and the source of its satisfaction and so helps in attaining tranquillity.
- Freeing the person from being enslaved to other than Allah.
- Purifying the believer.
- Reforming the community.

Entitling the person to the protection of Allah; Jundub bin 'Abdullaah, may Allah be pleased with him, reported that the Messenger of Allah ﷺ said: *"When anyone offers the Fajr (dawn) prayer, in congregation, he is under the protection of Allah."* [Muslim]

- The angels supplicate for the worshiper.
- Entitling the person to the love of Allah.
- Relieving the person during times of hardship, as in the story of the three men who were trapped in a cave and received relief from Allah due to their righteous deeds.
- Elevating one's rank in Paradise.

May Allah make us all amongst those who worship Him in a way that pleases Him, May Allah overlook our mistakes and accept all our Ibaadah. May Allah by His Mercy make us all inhabitants of Jannah