

**THE IMPORTANCE OF IBADAH IN DEVELOPMENT OF GOOD
MUSLIM PERSONALITY**

Norzihan binti Md Ab Patah
(Matric No.P 010576)

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Perpustakaan KUIM



1000021526

Faculty of Leadership and Management
KOLEJ UNIVERSITI ISLAM MALAYSIA
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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledge.

Date: 22nd March 2004

Signature:



Name: Norzihan Bt. Md Ab Patah

Matric No: P010576

Adress: Lot 2406, Kampung Cherang
Tendong, 17030 Pasir Mas, Kelantan Darul
Naim.

Acknowledgment

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Compassionate, the Merciful.

In the name of Allah, the Most Gracious, the Most Merciful. All praise is to Allah Who is Most Praiseworthy, our beloved Prophet Muhammad SAW and upon his family, his companions and all his sincere followers of them. Amin.

Praise is to God, the Cherisher and Sustainer of the world, thanks offering to Allah (God) because with His permission I am able to complete the academic project although many problems have to be faced whereby the time is very compact with the class subjects and other programmers.

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Abstrak

Projek Ilmiah ini yang di bawah tajuk “Kepentingan *‘Ibādah* Dalam Menjana Personaliti Muslim”. Kajian ini bertujuan untuk membahaskan dan mengkaji secara terperinci tentang kepentingan dan pelaksanaan *‘Ibādah* untuk meningkatkan kualiti seseorang Muslim. Untuk menerangkan dengan lebih lanjut lagi penulis telah membahagikan tajuk ini kepada enam bab. Kaedah yang digunakan oleh penulis ialah kajian perpustakaan dan pengumpulan data seperti pemerhatian dan dokumentasi. Selain itu juga, penulis menggunakan Al-Qur’an sebagai rujukan yang khusus dalam projek ilmiah ini. Hasil daripada kajian ini, penulis dapat mengetahui tentang kepentingan dan kelebihan *‘Ibādah* dalam menjana personaliti seseorang Muslim dan juga dapat mengetahui sejauh mana keberkesanan pelaksanaan *‘Ibādah* kepada masyarakat Islam semasa khususnya.

Abstract

This academic project entitled “The Importance of *Ibadah* in Development of Good Muslim Personality. The objective of this research is to debate and conduct a thorough study on the importance of *Ibadah* and its practice to enhance the quality of a Muslim. To further explain this matter, the writer has divided the title into six chapters. The writer gather information from library research, observation and documentation, as well as *Al-Qur’an* as the main reference of the research, the writer can understand the role of *Ibadah* in generating good Muslim personality, as well as, the effectiveness of *Ibadah* practice in the Muslim society.

ملخص البحث

هذا البحث العلمي تحت الموضوع "أهمية العبادة في بناء شخصية المسلم". يهدف هذا البحث إلى المناقشة والبحث على وجه عميق عن أهمية العبادة وتطبيقها من أجل رفع مستوى شخصية المسلم. والنتيجة من هذه الدراسة، لقد قسمتها الكاتبة إلى ستة أبواب، وأما من حيث المنهج الذي استخدمتها الكاتبة فهو البحث المكتبي وجمع المعلومات مثل عملية التأمل والتوثيق. وإضافة إلى ذلك، لقد رجعت الكاتبة إلى المصدر الأول في الدين الإسلامي ألا وهو القرآن الكريم كمرجع أساسي في إنجاز هذا البحث. لقد استنتجت الكاتبة من هذا البحث فهم عن التعريف العبادة ومميزياتها في تعزيز شخصية المسلم فضلا عن معرفة على حدي تأثير العبادة في المجتمع الإسلامي وخاصة في عصرنا الحاضر.

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Glossary

<i>Al-Quran</i>	-The sacred book of the Muslims, and believed by them to be the inspired word of God. It is written in the Arabic word.
<i>Amal</i>	- The record of action.
<i>Akidah</i>	- The doctrine of faith.
<i>Bid'ah</i>	- A novelty or innovation in religion.
<i>Dhul-hijja</i>	- The twelfth month of the Muhammadan year.
<i>Din</i>	- The Arabic word for “religion”. It is used especially for the religion of the Prophets and their inspired books, but it is also used for idolatrous religion.
<i>Hadith</i>	- Narrative relating deeds and utterances of the Prophet and his companions.
<i>Hajj</i>	- The Pilgrimage to Mecca performed in the month of Zulhijah or twelfth month of the Muslims year. It is the fifth pillar of Muslims practical religion, and an incumbent religious duty, founded upon express injunctions in the Quran.
<i>Ibadah</i>	- The meaning of worship.
<i>Ikhlas</i>	- Sincerity or theological term, implying that a Muslim performs his religious acts in the sight of God alone, and not to be seen of men.
<i>Islam</i>	- Resignation to the will of God. The word generally used by Muslims themselves for their religious.
<i>Jannah</i>	- Paradise or a term used by Suffi mystics to express different stages of the spiritual life.
<i>Jihad</i>	- A religious war with those who are unbelievers in the mission of Prophet Muhammad S.A.W. It is an incumbent religious duty, established in the Quran and in the traditions as a divine institution, and enjoined specially for the purpose of advancing Islam and of repelling evil from Muslims.
<i>Khalifah</i>	- Caliph; the word is used in the Quran for Adam as the vicegerent of the almighty on earth.

<i>Khurafat</i>	- The meaning of superstition.
<i>Kufur</i>	- Disbelieving in the Quran or in any of the tenets of the Muslim religion (Blasphemy).
<i>Mazhab</i>	- Manner followed, denomination.
<i>Niyah</i>	- Intention; a term used for the row or declaration of the intention to perform prayers.
<i>Qibla</i>	- The direction in which all Muslims must pray, whether in their public or in their private devotions, namely, towards Mecca.
<i>Qital</i>	- The meaning of fight, struggle and contention.
<i>Rabbi</i>	- The Lord.
<i>Rakaat</i>	- To prostrate one's self. A section of the Muslims daily prayers.
<i>Ramadan</i>	- The ninth month of the Muslims year, which is observed as a strict fast from dawn to sunset of each day in the month.
<i>Sabr</i>	- The meaning of patience, forbearance.
<i>Sadaqa</i>	- To be righteous, truthful. A term used in the Quran for "Almsgiving".
<i>Salam</i>	- A contract involving an immediate payment of the price, and admitting a delay in the delivery of the articles purchased.
<i>Salat</i>	- Prayer; it is the second of the five foundations, or pillars, of practical religion in Islam, and is a devotional exercise which every Muslim is required to render to God at least five times a day, namely, at early morning, midday, afternoon, evening and night.
<i>Sawm</i>	- Fasting; the usual Arabic term used for this religious act whether during the Ramadan or any other time.
<i>Sidq</i>	- One who speaks the truth.
<i>Sunni</i>	- A path or way; a manner of life. A term used in the religion of the Muslim to express the custom or manner of life. Hence the tradition which records either the sayings or doings of our Prophet Muhammad S.A.W.
<i>Syariah</i>	- The law; including both the teaching of the Quran and of the traditional sayings of Prophet.

- Tahyul* - Mislead; cause to form a wrong impression.
- Taqwa* - Abstinence.
- Tawakkul* - Trust confidently.
- Tawhid* - A term used to express the unity of the Godhead, which is the great fundamental basis of the religion of Muslims.
- Umma* - A people, a nation and a sect.
- Umra* - A lesser pilgrimage, or a visitation to the sacred mosque at Mecca, with the ceremonies of encompassing the Ka'bah and running between Al-Marwah and As-Saffa, but omitting the sacrifice. It is a meritorious act, but it has not the supposed merit of the Hajj or Pilgrimage. It can be performed at any time except the eight, ninth and tenth days of the month Zulhijah these being the days of the Hajj.
- Zakat* - In its primitive sense the word "zakat" means purification, whence it is also used to express a portion of property bestowed in alms, as a sanctification of the remainder to the proprietor.

Translittération

TRANSLITERATION TABLE

ARABIC WORDS TRANSLITERATION SYSTEM

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	'	فأر	fa'r
ب	b	برد	burd
ت	t	تلّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	ḥ	حليب	halīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	ṣ	سلام	Salām
ش	sh	شعب	sha°b
ص	ṣ	صخر	Sakhr
ض	ḍ	ضيق	Dayq
ط	ṭ	طازخ	Tālib
ظ	ẓ	ظالم	Zālim
ع	c	عقل	°aql

غ	gh	غلام	Ghulām
ف	f	فيل	Fil
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لبّ	lubb
م	m	مال	māl
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yamm

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba
_____	i	علم	°alima
_____	u	غلب	ghuliba

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
أ، آ	ā	عالم، فتى	°ālim, fatā
ي	ī	عليم، داعي	°alīm, dā°ī
و	ū	علوم، أدعو	°ulūm, Ad°ū

4. Diphthong

Abréviation

a.s	alayh al-salam
Dr.	Doktor
n.a	no author
n.d	nodate/no year
n.p	no place
n.pb	no publisher
n.s	no author
pp	pages
S.A.W	sallaAllah alayh wa salam
SWT	subhanahu wataala
Etc	etcetera

CHAPTER 1

INTRODUCTION

1.1 Background Of Research.

This academic project paper explains the meaning of worship and its practice by Muslims in getting better position in *Islām*. As we know, worship is an all-inclusive term for that entire God loves of external and internal sayings and actions of a person. In other words, worship is everything one says or does for the pleasure of Allah. This, of course, includes rituals as well as beliefs, social activities, and personal contributions to the welfare of one's fellow human beings.

The writer also studies the status of *‘Ibādah* to Muslims nowadays. As we know, Allah is everywhere in His creation or that His divine being is or was present in some aspects of His creation, which has provided justification for the worship of creation though such worship maybe called the worship of Allah through his creation. However, the message of *Islām* as brought by the prophets of Allah is to worship only Allah and to avoid the worship of his creation either directly or indirectly.

Besides that, the writer discuss about the problem of Muslims to perform their *‘Ibādah* as mislead of worship, for example *Khurāfat* and *Bid‘ah*. The academic project also discusses the cause of problem and tries to suggest solutions.

Finally, from this academic project, it could be concluded that *‘Ibādah* of Muslim in this world has connection with the action of hereafter.

1.2 Aim Of Research.

The Ilmiah Project is compulsory to final year study of Faculty of Leadership and Management. It is also a requisite to obtain University Degree at Islamic University College of Malaysia.

Beside that, the writer aims to study about the effectiveness of good *‘Ibādah* practice especially to Muslim nowadays. In conclusion, it is not easy to obtain best quality in *‘Ibādah*. We must to strive hard to get better position in the eyes of Allah. So, the other words, the responsibility must have for every Muslims to upgrade their *‘Ibādah*.

1.3 Objective Of Research

1. To understand the real concept of worship in Islam.
2. To study the System and Problems of *‘Ibādah* in Islam.
3. To know the effectiveness of *‘Ibādah* practice of Muslims nowadays
4. To prove that *‘Ibādah* practice ordained by Allah is based on *Al-Qur’an* and *Sunni*.

1.4 Research Methodology.

The academic project does not focus on library research only, but the writer also use the following methods:

1) Selection Of The Subject Matter.

The writer makes selection of the subject matter before make the research. The writer determined subject matter of the research, which is the conflict of *‘Ibādah* and how to data collection upgrade the quality of *‘Ibādah* practice.

2) Collecting The Data.

To ensure the effectiveness and detailed data gatherings, the writer has used several method of data collection. These methods are as follows:

a) Observation

Writer uses observation method to get clear information, whether directly or indirectly. The observation was made at certain area in Kuala Lumpur such as at KUIM.

The direct observation was made during in attendance at some of the situation *‘Ibādah* practices such as Jumaat Prayer, Fasting in *Ramadhan* month etc. The writer makes the direct survey to the place, which needed to get the information without asking the question to anybody. Indirect survey was made without attended it.

b) Documentation

The writer uses documentation in collecting data. The documentation method is to refer to materials such as magazine, book story, Internet and etc.

Data collected through documentation method revolve more on opinions of ulama’ and khilaf on certain *‘Ibādah* practice. The research would choose the best opinion, based on stronger justification on the conflict between the school of thought (*Mazhab*).

1.5 Literature Review

The research uses five main references as follows:

The first book is *Islām Ideology and the Way of Life* created by Afzalur Rahman. The book explains in detail about Islam and its concept of *‘Ibādah*. The book also tells us the understanding of *iman* based on *Qur’an* and the *Sunni*. Besides that, the book discusses about *Tawhīd* and the five pillars of *Islām*.

The second book used is *Worship in Islām* by Syed Sulaiman Nadwi. The book discusses the concept of worship from *Islāmic* perspective. Other than that, the writer has elaborated on the understanding of worship in its true sense. As we know, worship is commonly taken to mean performing ritualistic acts such as prayers, fasting, charity, etc. However, worship is not limited only to these *‘Ibādah* practices, since these acts are only one part of the meaning of worship in *Islām*.

The third book is *Islām and the Muslim ‘Ummah* by Dr. Mahathir Mohamad talk details about future of Islam religion. In this book many discuss about the problems of Muslims to settle the misunderstood of religion among Muslims and Non-Muslims and try to make a solutions for this causes.

The fourth book is *Islām the Practical Religion* written by Prof. Dr. Ala’eddin Kharofa. The book explains in detail about *Islām*, *Tawhīd*, Islamic ethics and a brief history of our

Prophet Muhammad SAW. The book also includes arguments of the writer on why man needs religion as guidance in their life.

Finally, an entitled *Muslims: Their Religious Beliefs and Practices* by Andrew Rippin focuses on the objective of worship to Allah. In addition, the writer stresses on the function and advantages of worship to Muslims nowadays.

CHAPTER 2

WORSHIP IN ISLAMIC PERSPECTIVE

2.1 Introduction Of Worship

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (21)¹

Meaning: “ O ye people! Adore your Guardian Lord, Who created you and those who came before you, that ye may have the chance to learn righteousness.”²

The meaning of worship is generally thought to be few particular acts, which are performed by followers to express their gratitude to the greatness and supremacy of God. This is however a narrow concept of worship. The message of the Almighty Allah, through Muhammad S.A.W to mankind was not just to prescribe in *Islām* other methods of worship in place of the methods already used by previous religions, but the essence of it was to tell people about the reality and purpose of worship, to correct the faults of the past, to explain the vague statements, and to detail the summary teachings of the previous religions.³

¹ Al-Quran. Al-Baqarah 2:21

² All the translations of Quranic verses in this book are based on *Interpretation of the Meaning of the Glorious Qur'an* by Syed Vickar Ahamed. 1999. Malaysia: TR Group of companies.

³ Syed Sulaiman Nadwi'. N.d. *Worship In Islam*. (Trans.) Rizwan Uddin Ahmad, Muhammad Aslam. Kuala Lumpur: Percetakan Sooriya. p. 9.

In the rest of the world, people were worshipping trees, stones, animals, ghost, and other deities. At that very time, when the whole world had been busy worshipping all the different creations between earth and sky other than the One Single God, from one corner of a dry and barren country came the voice:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (21)⁴

Meaning: “ O ye people! Adore your Guardian Lord, Who created you and those who came before you, that ye may have the chance to learn righteousness.”

In the light of the prevailing situation, just think of the sincerity, purity and truth of the following supplication which was made to the Grace of the Almighty Allah by the devoted tongue of the Prophet Muhammad SAW during the testing-ground of the battle of *Badr*: “O Allah, grant me what Thou hast promised to me. O Allah, bring about what Thou hast promised to me. O Allah, if this small band of believers is destroyed, Thou will not be worshipped on this earth.”

2.2 The Definition *Islām*, *Imān* Practices And Connection In Worship.

Islam is an Arabic word, which has a combination of various meanings. Several verses of the *Qur'an* excess that the word '*Islām*' means 'peace'.

⁴ Al-Quran. Al-Baqarah 2:21

فَإِنْ اَعْتَرَلُوْكُمْ فَلَمْ يُقَاتِلُوْكُمْ وَاَلْقَوْا اِلَيْكُمْ السَّلَامَ فَمَا جَعَلَ اللّٰهُ لَكُمْ عَلَيْهِمْ سَبِيْلًا (90)⁵

Meaning: “ Therefore if they withdraw from you but fight you not, and (instead) send you (guarantees of) peace, then Allah hath opened no way for you (to war against them).”

Another number of verses of the same Holy Book is also found to signify that ‘*Islām*’ means peace.⁶

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللّٰهِ إِنَّهُ هُوَ السَّمِيْعُ الْعَلِيْمُ (61)⁷

Meaning: “But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for He is the One that Heareth and Knoweth (all things).”

Anyway, the two aforementioned are closely correlated in the sense that without practical submission to Allah and compliance with His commandments, real peace cannot be materialized, nor can it be put into practical life.⁸

Etymologically, the word ‘*Islām*’ is found in the Quran to have variation of accents. It is frequently read as ‘*Salām*’ and sometimes pronounced as ‘*Salām*’. Both bear the same

⁵ Al-Qur’an. An-Nisa’ 4:90

⁶ Abu Huraira Abdurrahman. 1999. *Islam In Practice*. n.pl. Perniagaan Jahabersa. p.1

⁷ Al-Qur’an. Al-Anfaal 8:61

⁸ *ibid.* p.1

connotation, which is ‘peace’. Its accent as ‘*Salām*’ has been substantiated in the *Qurānic* verse, which goes this:

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اعْتَرَفُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَا
إِلَيْكُمْ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا (90)⁹

Meaning: “Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you. Therefore if they with draw from you but fight you not, and (instead) send you (guarantees of) peace, then Allah hath opened no way for you (to war against them).”

2.2.1 The Worship Of Only One God

In the matter of reforming religion and bringing it to completion, the foremost achievement of the Prophet of Muhammad S.A.W was to discard all the false deities from the worship-place of the world, and to forbid their worship completely. The entire creation was made to bow before one single God: the following verse announces this in very clear terms:¹⁰

⁹ Al-Quran. An-Nisa’ 4:90

¹⁰ Syed Sulaiman Nadwi’. *Worship In Islam* p. 15.

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَانَ عَبْدًا (93)¹¹

Meaning: “Not one of the beings in the heavens and the earth but must come to (Allah) Most Gracious as a servant.”

Other than Allah, there is no one, either in the sky or on the earth nor above the sky nor underneath the earth, who deserves to be stood before, bent down and prostrated to. No animal can be sacrificed for anyone else other than Allah. No construction can be made for worshipping anyone else other than Allah; no offering can be made to anyone other than Allah; no supplication can be made to anyone other than Allah. All worship and all prayer is for Him and Him alone.¹²

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (162)¹³

Meaning: “Say: Truly, my prayer and my service of sacrifice, my life and death, are (all) for Allah, the Cherisher of the Worlds.”

The infidels were told in every possible way not to worship idols, deities, stars, planets and other creation of Allah. They were advised by all kind of reasoning that worship other than of one true God was not right. When the explanations and advice had no effect on them, then Allah ordered the messenger of Islam to serve connections with them. Allah said thus to Muhammad S.A.W:

¹¹ Al-Quran. Maryam 19:93

¹² ibid. p.15

¹³ Al-Quran. Al-An'aam 6:12

قُلْ يَا أَيُّهَا الْكَافِرُونَ (1) لَا أَعْبُدُ مَا تَعْبُدُونَ (2) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (3) وَلَا أَنَا عَابِدٌ مَا
عَبَدْتُمْ (4) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (5) لَكُمْ دِينُكُمْ وَلِيَ دِينِ (6)¹⁴

Meaning: “Say: O disbelievers! I worship not that you worship. Nor will you worship that which I worship. And I will not worship that which you have been wont to worship. Nor will you worship that which I worship. To you be your way, and to me mine.”

2.2.2 Free From Extraneous Aids.

In Allah’s worship no object extraneous to one’s body is needed. Neither the presence of a rising sun, nor looking at it at worship time is necessary; neither the splashing of water in a river, nor the making of a bonfire at the time of prayer is required; neither placing at one’s front the statues of Gods, goddesses and saints, nor lighting of candles and burning of camphor and other incenses at worship-time is ordained. There is no need of bells and conches. There is no need of having special gold and silver wares and utensils. There are also no restrictions of special clothes to be worn. Worship in Islam is undefiled and free from all kinds of extraneous ceremonies and conditions. What are needed for worship are a clean body-covering garment, a clean body and a pious heart. If at any time, due to unavoidable circumstances, the condition about the cleanliness of garment and body cannot be complied with, then this also is waived.¹⁵

¹⁴ Al-Quran. Al-Kafiruun 109:1-6

¹⁵ ‘Syed Sulaiman Nadwi’. *Worship In Islam* p. 16.

2.2.3 No Intermediary Required

Islam does not require the intermediation of any special person or family for the worship of God by a devotee. In the *dīn* (religion) of Prophet Muhammad S.A.W there are neither Brahmans (Head-priests) nor Prohits (Family-priests) nor any other priests as in the Hindus. Neither are Rabbis and other priests needed, nor is the mediation of Aaron's family required, as is the case with the Jews. In the performance of one's worship neither, like the Christians, there is need for officials of different priestly orders, nor like the Parsees (Zoroastrians), Dasturs and Mobids are necessary. In Islam every devotee addresses his Allah directly, converses with Him and states his own case personally. A Muslim is his own Brahman, his own *Rabbī*, his own Chaplain and his own Dastur. For a Muslim the commandment from Allah is: You call and address Me directly and I would respond to your call.¹⁶

2.2.4 External Attractions Not Needed

Many religions had taken help of external means of attraction and glamour to make their worship attractive, alluring, effective and dignified. In some of them there were the awe-inspiring sounds of conches and horns, in others alluring songs and melodious music were used, and in still others the deafening noise of gongs and bells were employed. The plain and simple *dīn* (religion) of Muhammad S.A.W has refrained from all these things. To influence the human soul it has not taken help from any extraneous means and artificial methods and has relied only on purity of heart and on benevolence of spirit, so that the

¹⁶ 'Syed Sulaiman Nadwi'. *Worship In Islam*. p. 17.

communion between Allah and His devotee produces, with its natural simplicity, the effects of sincerity.¹⁷

2.2.5 Special Place Of Worship Not Required.

Every religion has confined its worship within the four-walls of its purpose made building. There is no worship outside idol-temples, this no prayer aside fire-temples, there is no prayer in any place other than churches, and there is no worship outside synagogues. In the method of worship taught by the Prophet Muhammad SAW, there is no need for a building or an arch or a pulpit. It is altogether independent of the confines of a temple, synagogue, church and mosque. Every corner of the earth, rather every part of the expansive universe is a Muslim's worship-place.¹⁸

2.2.6 Seclusion And Severance Of Worldly Relationships Is No Worship

The climax of worship of God by most religions was regarded as the retirement of a human being to a cave, cavern or forest to lead the life of a recluse by cutting himself off from all worldly relationships, Islam does not consider this as the right way of worship. Worship actually consists of discharging obligations that one owes to Allah and to mankind as will be apparent later. Such a person who retires to a lonely corner by cutting himself from fellow beings is, therefore, not discharging his obligations to humanity and is not worthy of any praise.¹⁹

¹⁷ *ibid* p.17

¹⁸ *ibid* p.17

¹⁹ 'Syed Sulaiman Nadwi'. *Worship In Islam.* p. 27-28.

2.3 The Real Meaning Worship To Allah

The relationship between man and Allah is that a servant and a master. The word [°]*abada* used in the *Qur'an* means both to serve Allah in the broad sense and worship in the ritual sense. Allah has not created us for nothing. What is His purpose? The purpose is to serve Him, worship Him to carry out His commands throughout our lives with a view to earning His pleasure and satisfaction.²⁰

In this sense worship means more than performing ritual prayers, keeping fast in the month of *Ramadhān*, performing Pilgrimage (*Hajj*) and Paying Alms (*Zakāt*), the five pillars of Islam are ritual forms of worship, necessary and essential to prepare and equip us for the total service and submission to Allah in the course of carrying out all of our daily activities, religious or secular with the sole purpose and the intent of earning His pleasure and satisfaction and avoiding His wrath and displeasure.²¹

In truth, a Muslim's entire life is meant for worshipping [°]*Ibādat* Allah, performing all his activities in accordance with His commands for attaining His pleasure and satisfaction. It is important to bear in mind that worshipping Allah should not be simply discharging a formal duty but should be performed in the purest form emanating from heart, remembering the words of Allah:

²⁰Salahuddin Ahmed. *Islam Basic Belief*. First Published 1420/1999. Kuala Lumpur. Pustaka Hayati. p. 141

²¹ *ibid* p. 141

قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي (14)²²

Meaning: “Say: it is Allah I serve, with my sincere (and exclusive) devotion.”

A Muslim derives immense spiritual satisfaction by performing worship, putting his best efforts so that Allah would be pleased upon Him. Allah assures Muslims that the performance of worship °*ibādat* will protect them from committing evils. A true servant of Allah is confident in his heart that the evils would not be able to deviate him from the right path guided by Him.²³

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ (39) إِلَّا عِبَادَكَ مِنْهُمُ
الْمُخْلِصِينَ (40) قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ (41) إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ
اتَّبَعَكَ مِنَ الْغَاوِينَ (42)²⁴

Meaning: “ Iblis said: O my Lord! Because Thou last put me in the wrong, I will make (wrong) fair, seeming to them on the earth, and I will put them all in the wrong. Except Thy servant among them, sincere and purified (by the grace). (Allah) said: This (Way of My sincere servants) is indeed a Way that leads straight to Me. For over My servants no authority shall thou have, except such as put themselves in the wrong and follow thee.”

²² Al-Quran. Az-Zumaar 39:14

²³ ibid p.142

²⁴ Al-Quran. Al-Hijr. 15:39-42

Muslims should have absolute certainty and conviction in their mind that the result of worshipping Allah would be that out of His mercy He would be kind and compassionate upon them:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ (207)²⁵

Meaning: “and Allah is full of kindness to (His) devotees.”

As honest, faithful and devoted servants of Allah, it is important to bear in mind that our Supreme Master, Allah always watchful upon us:

وَاللَّهُ بِصِيرٍ بِالْعِبَادِ (20)²⁶

Meaning: “and in Allah’s sight are (all) His servants.”

How can we be negligent and remain unmindful in not obeying the commands of Allah in all walks of our lives but remembering always that He is the Lord and we are his humble, obedient and diligent servants? How is it possible for the children of Adam to forget the covenant they had made with Allah recognizing Him as their Lord?

²⁵ Al-Quran. Al-Baqarah 2:207

²⁶ Al-Quran. Al-Imran 3:15,20

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا
بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ (172)²⁷

Meaning: “When thy Lord drew forth from the Children of Adam from their loins, their descendants, and made them testify concerning themselves, (saying): Am I not your Lord (who cherishes and sustains you)? They said: Yea we do testify! (This), lest ye should say on the Day of Judgment: of this we were never mindful.”

The conclusion is ^c*Ibādat* is a bridge the spiritual gap between the Creator and oneself. It creates, develops and maintains one’s relationship with God and brings one closer to Him. Thus belief and ^c*Ibādat* together form the basis of an ethical system society.

²⁷ Al-Quran. Al-A’araaf 7:172

CHAPTER 3

IBADAH PRACTICES IN ISLAM

3.1 The Kinds Of Worship In *Islām*

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي (56)²⁸

Meaning: “ I have only created Jinns and men, that they may serve Me.”

The word ‘Word’ in the above Holy verse has not been used in that narrow sense which is generally assumed by it. It encompasses all those righteous deeds and good act whose purpose to express one’s devotedness to Allah and to obey Him and seek His pleasure. In its expanse are included all the If time works of a human being, the correct performance of which has been the very purpose of his creation. This is the real meaning of worship of which one world became aware solely trough Muhammad S.A.W, the Messenger of Allah.²⁹

It is generally known that there are four kinds of worship in *Islām* which are obligatory, namely; *Salāt* (Prayer), *Sawm* (Fasting), *Hajj* (Pilgrimage to Mecca), and *Zakāt* (Obligatory Charity). However, this should not lead one to any misconception that the

²⁸ Al-Quran Adz-Dzaariyaa 51:56

²⁹ ‘Syed Sulaiman Nadwi’. *Worship In Islam* p36.

specification of the obligatory duties has in any way limited the wider concept of worship.³⁰

In reality, the specification of these four duties has divided the limitless, wide-meaning, and detailed ingredients of worship into four different chapters. Every one of this obligatory worship is comprised of the particular worship itself and its numerous ingredients and details. The description of the worship together with its details deals with the subject of the chapter concerned, whose short title is provided by the worship in question which in fact form the central theme. Therefore, these four obligatory acts of worship can truly be called the four principles on which good conduct and righteous deeds of people are based.³¹

All good conduct and righteous deeds that are concerned with the direct relationship between the Creator and the created form one definite chapter, entitle *Salāt* (Prayer). All those goods and righteous works, which an individual does for the benefit and comfort of others, fall under the heading of *Zakāt* (Obligatory Charity).³²

All those physical sacrifice made in the service of Allah and hardship suffered in order to achieve a good objective, and to keep one's self free from contamination of material and selfish desires which could be a hindrance in the way of achieving some lofty objective, are comprised under the heading of *Sawm* (Fasting). In other words, *Sawm* is the heading for sacrifice and negation of selfish desires of all kinds.³³

³⁰ ibid p. 36

³¹ ibid p. 37

³² ibid p. 37

³³ ibid p. 37

The organization, management and establishment of a center of Islamic brotherhood in the social order of Abraham with a chord of unity running through it, making all personal efforts for the livelihood, prosperity and maintenance of this center, all fall under the chapter entitled *Hajj* (Pilgrimage to Mecca).³⁴

A little reflection will make it evident that all good works and righteous deeds are included under these four principles in addition to having faith. Prophet Muhammad S.A.W, therefore, pronounced that Islam is based on the following five principles:

Firstly, to testify that none has the right to be worshipped but Allah and Muhammad SAW is Allah's Apostle. Secondly, to offer the (compulsory congregational) prayers dutifully and perfectly. Thirdly, to pay *Zakāt*. Fourthly, to perform *Hajj*. Finally, to observe fast during the *Ramadhān*.³⁵

The first of these comprises the basic faith and belief, and the rest of the four encompass all the good works and righteous deeds of a Muslim. It is on these pillars that the vast and magnificent edifice of *Islām* is established.³⁶

3.2 *Salāt*

Salāt is the first pillar in the worship of *Islām* and obligatory duty for every one, whether rich or poor, young or old, man or woman, healthy or sick. This is the worship that not

³⁴ *ibid* p. 37

³⁵ *ibid* p. 38

³⁶ *ibid* p. 38

permitted to be omitted by any man under any circumstances. In short, human being instinctively seeks for a Super-being before whom he can bow his forehead in submission, to whom he can open out his internal feelings and to whom he can present his heartfelt desires. In other words, worship is an answer to this natural demand of his heart and soul. Without this it is not possible to find a panacea for the human soul in its distress and passions.³⁷

According to a well-known *hadīth*, the value of an action depends on a person's intention. This is a fundamental principle in Islam, and prevents the lives of Muslims from denegating into a series of meaningless formalities. Before performing ablutions, they express in their hearts their intention of acquiring purity. Similarly, before performing *Salāt*, they stand facing the *qibla*, silently reflecting on the specific prayer they are about to offer, and express their intention of performing the prescribed number of *rakaat* solely for God. The need to be in a state of ritual purity before *salat* has the effect of making Muslims conscious of God throughout the day and night, even though (Fridays excepted) the ablutions and prayers themselves may occupy as little as forty minutes in every twenty-four hours.³⁸

In addition to its profound religious significance, *Salāt* ensures that Muslims take regular exercise. While expressing his adoration of God through a series of physical acts, the worshipper builds up his stamina, strengthens the musculature of his spine, and keeps his joints supple. The final act of turning the head slowly to the right and then to the left releases the tension in the neck and helps prevent arthritis. Moreover, the observance of prayer times, which are determined by the position of the sun, attunes the worship to the natural

³⁷ 'Syed Sulaiman Nadwi'. *Worship In Islam*. p. 40-41.

³⁸ Neal Robinson. *Islam A Concise Introduction*. First Published in 1999. Britain. Laser Script Ltd. p. 106-107

diurnal cycle. It is thus hard to escape the conclusion that discipline in the mosque was originally intended to ensure discipline on the battlefield.³⁹

In *Islām*, *Salāt* is the sum of all commandments of physical worship. We have been commanded by different verses of the Holy *Qur'an* to perform different kinds of physical, lingual, and spiritual worship. There are orders to stand respectfully in front of Allah, then to bow and go into prostration, to recite different prayer, to glorify and praise, to request for forgiveness, to arouse feelings of sincerity and fear in hearts, to wish Allah's blessings for the Prophet Muhammad S.A.W and send on him one's salutations. On this account, the composition of *Salāt* has been devised in such a way that in this single worship all the physical, lingual and spiritual commandments mentioned above are discharged, all collected together in one.⁴⁰

In other words, *salat* is the name of complete and total obedience of all the various given to Muslims in the Holy *Qur'an*. In *salat* all these individual orders are carried out collectively. Furthermore, organization and sequence have been devised for carrying out these commands. Had this not been done so, and these duties were left to the choice of individual human beings with permission to exercise their own option. It was quite possible that many or some of these components could have inadvertently been missed out and not observed and it would not be surprising, due to lazy and easy-going human nature, if all or most of the components were never performed.⁴¹

Most important, there would not have been a single organized form of worship for all the Muslims, thus binding them together in a single unified society (*Ummah*). *Salat* would

³⁹ *ibid* p. 107

⁴⁰ Syed Sulaiman Nadwi'. *Worship In Islam*. p. 64.

⁴¹ *ibid* p. 64

not have been regarded as the distinctive worship of the religion of Islam, and it would not have the dignity and grandeur, which is, possesses by virtue of the wisdom of its distinctive and collective way of performance.⁴²

3.2.1 The Moral, Cultural And Social Benefit Of *Salāt*

Salāt in fact, is the means of enjoying one's faith. It is food for the soul and the source of peace of mind. Additionally, it is an effective instrument for moral cultural, social and collective reforms. In fact, *salat* has played by far the greatest part in the achievement of all the reforms brought about by the Prophet Muhammad S.A.W. As a result, *Islām* took only a few years to turn a nomadic, wild and uncultured people who did not even know to cover and clothe themselves, into a people of high culture and civilization.⁴³

The first cultural benefit of *Salāt* is the idea of covering one's body. In order to safeguard one's modesty it is very important to cover certain parts of body.

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ

المُسْرِفِينَ (31)⁴⁴

Meaning: "O Children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for Allah loveth not the wasters."

⁴²ibid p. 64

⁴³ibid p. 106

⁴⁴Al-Qur'an. Al-Aa'raf 7:31

After the covering of the body, the second elementary lesson of civilization concern cleanliness and purification, which is one of the earliest commandments of *Islām*.

وَتِيَابِكَ فَطَهِّرْ (4)⁴⁵

Meaning: “and thy garments keep free from stain!”

The greatest secret for success in the practical life of human being is that all his works are performed at appointed times. The times of *Salāt* being fixed, the working hours of Muslims who are regular performer of salat, especially in congregation, become automatically organized. All their daily works are performed properly and the times of salat become their guiding factors. The other words, salat is a measure for the work of every Muslim and can be used for gauging all his activities.

If a Muslim who is a regular performer of salat ever wavers from the right path because of carelessness or human weakness, the supreme kindness of Allah prevents him from going astray. His consciences pinches him, he feels ashamed to face Allah and is embarrassed to meet people for fear that they will say in spite of being a performer of salat he indulges in unbecoming acts, he feels regret and is ashamed to go before Allah, and consequently is afraid of treading the evil path. In short, salat awakens the moral senses of a human being and keeps him away from evil acts. Allah has Himself described the *Salāt* thus:

⁴⁵ Al-Qur'an. Al-Muddasir 74:4