

Allah is my Lord

انجليزي

The effects of worship
on deeds and
behaviour

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Second: The effects of worship on deeds and behaviour:

The belief of Tawheed reflects in the behaviour and actions of a Mu'men. It is exhibited in his deeds as well as in his heart and how pious he is. It is evident in his behaviour concerned with only his self as well as in his behaviour with the people. Life in its entirety is affected by Iman, Tawheed and worship. Allah says: {And I did not create the jinn and mankind except to worship Me} [Az-Zâriyât: 56].

The effects of Tawheed on the Mu'men's behaviour concerned with only the self include:

Firstly: Effects on the individual Tahara (purification):

Tahara is a result of Tawheed of Allah as Tawheed motivates a Mu'men to be in a state of Tahara more than anything else. Tahara is, therefore, loved by Allah. He (mighty and majestic is He) says: {Indeed, Allah loves those who are constantly repentant and loves those who purify themselves} [Al-Baqarah: 222].

The Prophet (peace be upon him) said: «Purity is half of Iman» (Narrated by Muslim).

Tahara is half of Iman since it is one of its most important aspects. Allah loves all types of Tahara, which are

1. Moral Tahara (purification):

This means to purify the soul from the effect of sins, wrongdoings and shirk through sincere repentance, and purifying the heart from the filth of shirk, doubts, envy, jealousy, malice and pride. This purification can only take place by being sincere to Allah, loving what is good, being patient, humble, and honest, and seeking the face Allah (mighty and majestic is He) in all one's deeds.

2. Physical Tahara :

This means to remove dirt and ritual impurities:

a- Removing dirt:

This is done by removing impurities, with clean fresh water, from clothes and from the body, and the like.

b- Removing ritual impurities:

This is done by making wudu' (ablution), ghusl (major ritual Tahara) or tayammum (dry Tahara) in order to perform Salah and recite the Qur'an, or to make Tawaf (circumambulation) around the holy Ka'bah, or other acts of worship.

«Purity is half of Iman»
(Narrated by Muslim).



The relation between Tawheed and Salah (prayer):

Tawheed is reflected clearly in Salah, which is derived from the Arabic word "sillah" which means connection. Salah is, therefore, a connection between the slave and his Lord and an act in which the slave demonstrates his obedience, love, subservience and submission to his Lord. Consequently, Salah is the greatest of the pillars of Islam after uttering the two Shahadas (i.e. There is no God but Allah and Muhammad is His messenger - La illaha illallahu, Mohamadon rasoulollah). It is the main pillar of Islam and makes one have more certitude. When performing Salah, a person feels tranquil and also has a feeling of joy in his soul and of safety in his heart. Salah prevents a person from doing wrong and is a way of having one's minor sins erased.

Salah is a ritual that includes certain movements performed at certain intervals of the day. It begins by saying the Takbeer (Allah is the Greatest - Allahu Akbar) and raising of the hands, and ends with the Tasleem (may the peace of Allah and His Mercy be upon you - Assalamu 'alaikom warahmatullah).

He who abandons Salah because he does not believe that it is an obligation, is one who belies Allah and His Prophet and does not believe

in the Qur'an. This contradicts the very root of Iman. As for he who believes that it is obligatory, but abandons performing it out of laziness, he has exposed himself to great danger and a severe punishment. The Prophet (peace be upon him) said: «Verily, between a man and disbelief and paganism is the abandonment of Salah (prayer)» (Narrated by Muslim).

Some scholars are of the opinion that it is Kufr (disbelief) to abandon Salah due to being lazy, but not the highest level of Kufr. It is, therefore, either a type of Kufr that takes a person completely out of Islam, or it is the most major sin.

Salah has many great effects on the Mu'min, which include:

The Prophet (peace be upon him) said, "The Salah (prayer) is a light" (Narrated by al-Baihaqi).



1. It prohibits immorality and doing wrong. The Most Merciful says: {Recite (O Muhammad) what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do} [Al-'Ankabût: 45].

2. It is the best of deeds after the two Shahadas. 'Abdullah Ibn Mas'ood narrated: «I asked the Prophet (peace be upon him): 'Which deed is the most virtuous (one)?' He said: 'Salat at the beginning of its time.' I asked him: 'What is after that, O Messenger of Allah?' He said: 'Being dutiful to one's parents.' I said: 'What is after that (O Messenger of Allah)?' He said: 'Jihad in the Way of Allah'» (Narrated by Muslim).

It is the greatest deed through which a slave draws nearer to Allah.

3. Salah washes away sins. It was narrated by Jaber ibn 'Abdullah (may Allah be pleased with him) that the Prophet (peace be upon him) said:



«The five daily Salat (prayers) are like a great river running by your door in which you take a bath five times a day» (Narrated by Muslim).

4. Salah is a light to its performer in this world and in the Hereafter: The Prophet (peace be upon him) said the following about Salah: «Whoever keeps on performing prayers (in its due time), it will be a light, a proof and redemption for him on the Day of Judgement. Otherwise, he will be assembled with Pharaoh, Qarun, Haman and 'Ubai ibn Khalaf» (Narrated by Ahmad).

The Prophet (peace be upon him) said: «Salah is light» (Narrated by al-Baihaqi).

5. Salah is a reason that Allah raises a erases his sins. It is narrated by Thawban the servant of the Prophet (peace be upon him) that the Prophet said to him: «Make frequent prostrations before Allah (in Salah), for you will not make one prostration without being raised a degree and having a sin removed because of it» (Narrated by Muslim).

6. Salah is an act of worship which, more than any other act, makes its performer be in the company of the Prophet (peace be upon him) in Jannah, as the Hadeeth narrated by Rabe'a ibn Ka'b Al-Aslami (may

Allah be pleased with him) states: «I used to sleep at the Prophet's house and bring him his water for ablution and his needs. He once said to me: 'Ask (for anything).' I said: 'O Messenger of Allah! I ask (you to intercede for me with your Lord so) that I be your companion in Paradise.' He said: 'Is there anything else?' I said: 'Only that.' He said: 'Then help me (in interceding) for you by performing many prostrations'» (Narrated by Muslim).

It serves as a connection between the Supreme, Powerful Allah and the weak slave, through which the weak becomes strong with the power of Allah (mighty and majestic is He), always remembering Him and attaching his heart to Him. This is the most important objective of Salah. Allah says: {...and establish prayer for My remembrance} [Tâ-Hâ: 14].



Zakat (a certain obligatory proportion of wealth paid annually by the Muslim to the poor):

Paying Zakat cleanses the soul, the wealth and also the society, and stimulates its growth.

It is a word that denotes growth and cleansing. The purity of the soul of the slave who has Tawheed urges him to give a part of his wealth so as to cleanse it. Zakat is a right that is obligatory upon all Mu'meneen who have a certain amount of wealth, and it is to be paid from their wealth to the poor and those who are similar in status to achieve the satisfaction of Allah, cleanse the soul, and a give charity to the needy.

Zakat is of utmost importance in Islam. The wisdom of its legislation clearly indicates its importance, and the person who contemplates over this legislation will see the importance of this significant pillar and its great effects, which include:

1. Cleansing the human soul from stinginess, tightfistedness, greed and avarice.
2. Supporting the poor and filling the needs of the needy, the impoverished and the disadvantaged.
3. Establishing public interests upon which the nation's life and happiness depend.

4. Not increasing the amount of wealth of the rich and the merchants, so as not to limit wealth to a certain group of people or to allow money to circulate only amongst the rich.

5. Zakat renders the Muslim community a single family in which those who have sufficient money are sympathetic to those who are less fortunate.

6. Zakat removes that which is in the souls of anger, resentment, envy and hatred towards the rich for the livelihood with which Allah has blessed them.

7. Zakat is a barrier that prevents the occurrence of financial crimes, such as robberies, lootings and the like.

8. It is a means of making wealth grow in value, and not decrease.

Qur'anic texts and those from the Sunnah clearly indicate that Zakat is obligatory. The Prophet (peace be upon him) pointed out that Zakat is one of the great pillars of Islam, and that it is the third pillar of this religion. Allah says: {Establish prayer and pay Zakah and bow with those who bow (in worship and obedience)} [Al-Baqarah: 43].

Allah the Exalted also says: {Establish prayer and give Zakah, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do, is All-Seeing} [Al-Baqarah: 110].

In the famous Hadeeth of Angel Jibreel, the Prophet said: «Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are financially solvent enough (to bear the expense of) the journey» (Narrated by Muslim).

The Prophet (peace be upon him) also said: «Islam has been built on five (pillars): Testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the Salah (prayer), paying the Zakat (obligatory charity), making the Hajj (pilgrimage) to the House, and fasting in Ramadan.» (Narrated by al-Bukhari).

Such texts clearly indicate that Zakat is one of the great and indispensable pillars and foundations of Islam.



As-Sawm (Fasting):

Allah has made As-Sawm an obligation upon the Muslim and one of the pillars of Islam as well. As-Sawm is to abstain - with the intention of worshipping Allah - from food, drink and sexual intercourse from dawn until sunset. Allah says: {Eat and drink until the white thread of dawn becomes distinct to you from the black thread (of night), and then complete the fast until the sunset} [Al-Baqarah: 187].

Iman settling in the heart of the slave of Allah and the slave's Tawheed make the person fulfill what Allah has decreed upon him (of prayer, zakat, fasting etc.). Allah says: {O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous-} [Al-Baqarah: 183].

The Mu'men who has Tawheed feels delight when fasting, and hastens to perform it as best as he can. Allah says the following in a Hadeeth Qudsi:

«Every deed of the son of Adam is for himself, except fasting; it is for me and I will give the reward for it» (Narrated by al-Bukhari).

The results of As-Sawm on the slave of Allah are many, and they include:

As-Sawm is like a school that teaches one how to build Iman in the soul.

1. It is a special bond between the slave and his Creator the Exalted in which there is an element of sincere self-control in the conscience of the Mu'men, for there is absolutely no place in it for hypocrisy. As-Sawm makes the person aware that Allah is constantly observing him and also makes him have a feeling of reverence towards Him in his heart, both of which are noble aims and honourable goals.

2. As-Sawm develops a sense of order, unity, and a love of justice and equality in the Muslim Ummah (nation). It generates the feeling of mercy and the manners of beneficence in the Mu'meneen. It also protects the society from evils and corruption.

3. It causes the Muslim to feel and sense his brother's pains, thus urging him to be generous and benevolent with the poor and needy, thereby fostering love and brotherhood amongst the Muslims.

4. It is considered a means of practicing self-control, accepting responsibilities, and becoming perseverant.

5. As-Sawm is a safeguard for a Muslim against committing sins and also an act of worship for which he is abundantly rewarded. The Prophet (peace be upon him) said: «Fasting is a shield (screen or shelter). Hence, the person observing fast should avoid sexual relations with his wife and should not behave foolishly and impudently. And if somebody fights with him or abuses him, he should tell him twice: 'I am fasting.'» Then the Prophet added: "By Him in Whose Hands my soul is, the smell coming from the mouth of a fasting person is better in the sight of Allah than the smell of musk. (Allah says about the fasting person): 'He has left his food, drink and desires for My sake. The fast is for Me. So I shall reward (the fasting person) for it and the reward of good deeds is multiplied ten times'» (Narrated by al-Bukhari).



Hajj (pilgrimage to Mecca):

Tawheed appears clearly in Hajj, which is an act of worship that increases Tawheed in the heart of the Mu'men and makes him become beautified with the perfect level of Iman. In Hajj, a pilgrim announces Tawheed from the very beginning of his journey: "Labayka Allahuma labayk. Labayka la shareeka Laka labayk" ("O Allah, here I am responding to your call, here I am. Here I am, I witness that You have no partner, here I am"). He continues announcing Tawheed until he returns home as sinless as a newborn baby and in a pure state of Tawheed. Hajj refers to travelling to Makkah at the time designated for that (in the month of Dhul-Hijja) with the intention of performing the acts of Hajj according to the instructions in the Qur'an and in the way the Prophet (peace be upon him) performed his Hajj. It is an obligatory act of worship, as mentioned in the Qu'ran and the Hadeeth and also the consensus of Muslim scholars.

a. The results of Hajj on the life of a Mu'men include:

The Prophet (peace be upon him) said, «Going round the House (the Ka'bah), running between as-Safa and al-Marwa and the throwing of the jamarat (stoning) are meant for the remembrance of Allah'» (Narrated by Ahmad).

1. reason for the expiation of sins. The Prophet (peace be upon him) said: "Are you not aware of the fact that Islam wipes out all the previous (misdeeds)? And verily migration wipes out all the previous (misdeeds), and the pilgrimage wipes out all the (previous) misdeeds"

(Narrated by Muslim).

2. Performing Hajj is a way of obeying Allah's commands. A pilgrim leaves his family and children, and puts on ihram [a piece of cloth that covers only certain parts of the body (for males only)] and announces Tawheed to his Lord, all of this just to obey Allah's commands. This is why it is the highest example of perfect obedience.

3. Hajj is a way of attaining Allah's pleasure and entering Jannah. The Prophet (peace be upon him) said: «...and the reward of Hajj Mabruur (i.e. one that is accepted) is nothing but Jannah» (Agreed upon)

4. Hajj is a physical demonstration of justice and equality among the people when they all stand together united at one place on Mount 'Arafat without any difference at all between any of them according to any worldly consideration; the only difference between them being due to their piety and their level of Tawheed.

5. In Hajj there is an emphasis on the principle of acquaintance and cooperation. Hajj strengthens the bonds between people; and consultations and exchange of opinions take place which lead to the progress of the Ummah and raises its position as a leader.

6. Hajj calls for Tawheed and sincerity. This reflects on the Mu'men's entire life: so he does not ascribe any of Allah's characteristics and rights on His slaves to others but Allah, neither does he supplicate to anyone except Allah.

Secondly: the effects on the dealings amongst the people:

Just as the impact of Tawheed and Iman is evident in the Mu'men's heart and the behavior concerned with only the self, it also reflects in his behaviour and manners with the people. The Prophet (peace be upon him) said: «I have been sent to achieve the culmination of high moral standards» (Narrated by al-Baihaqi).

Moreover, the Prophet made a connection between Iman and manners. He (peace be upon him) said: «Among the believers who show the most perfect faith are those who have the best manners and are kindest to their families» (Narrated by at-Tirmidhi).

The Mu'men who has Tawheed is the one who understands that Allah always sees us, and the one who shows mercy to the people around him in different situations. Some of them are:

At home and in the family:

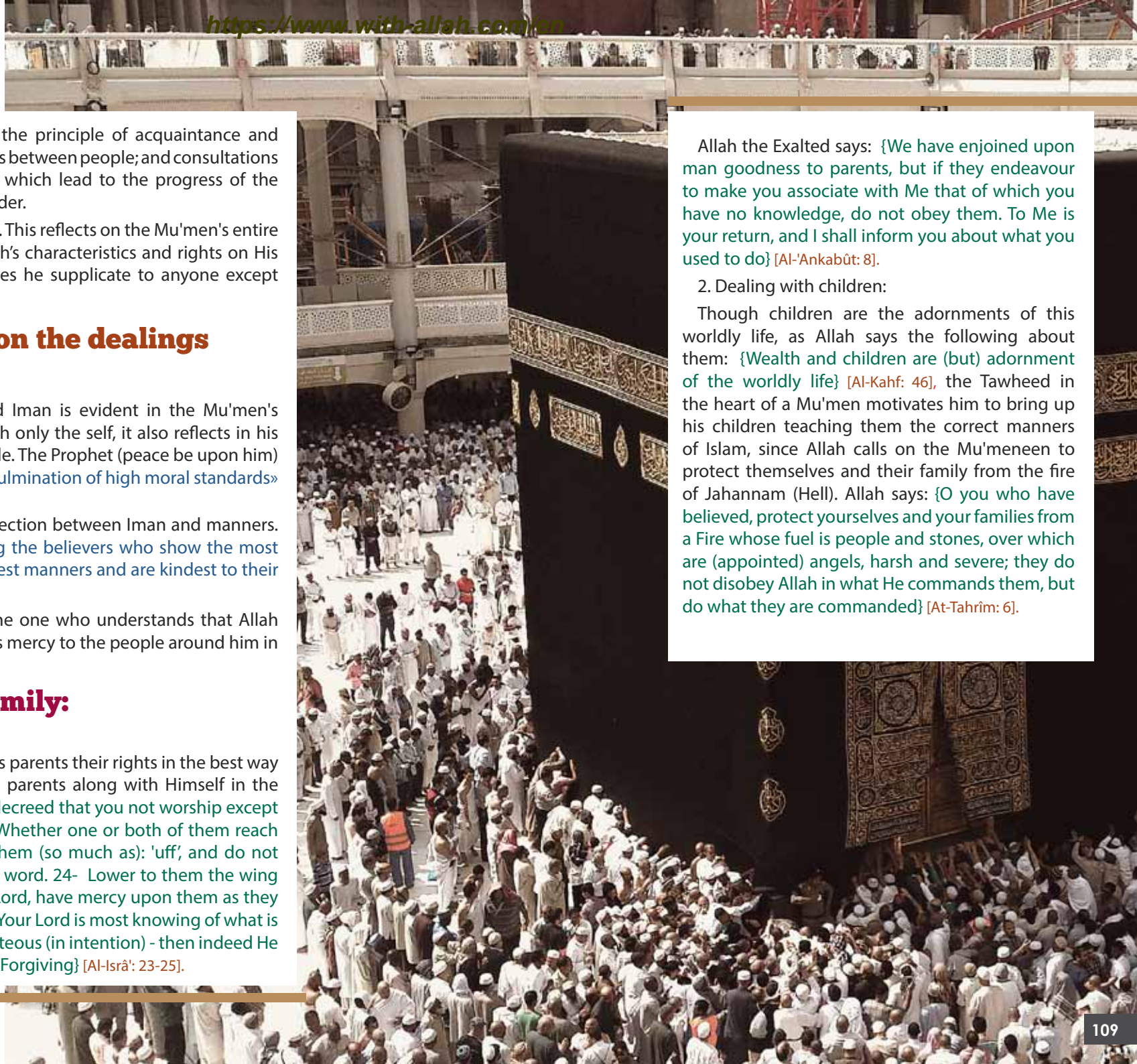
1. Dealing with parents:

A Mu'men who has Tawheed gives his parents their rights in the best way possible, for Allah has mentioned the parents along with Himself in the Qur'an. Allah says: {23- Your Lord has decreed that you not worship except Him, and to parents good treatment. Whether one or both of them reach old age (while) with you, say not to them (so much as): 'uff', and do not repel them but speak to them a noble word. 24- Lower to them the wing of humility out of mercy and say: 'My Lord, have mercy upon them as they brought me up (when I was) small!' 25- Your Lord is most knowing of what is within yourselves. If you should be righteous (in intention) - then indeed He is ever, to the often returning (to Him), Forgiving} [Al-Isrâ: 23-25].

Allah the Exalted says: {We have enjoined upon man goodness to parents, but if they endeavour to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I shall inform you about what you used to do} [Al-'Ankabût: 8].

2. Dealing with children:

Though children are the adornments of this worldly life, as Allah says the following about them: {Wealth and children are (but) adornment of the worldly life} [Al-Kahf: 46], the Tawheed in the heart of a Mu'men motivates him to bring up his children teaching them the correct manners of Islam, since Allah calls on the Mu'meneen to protect themselves and their family from the fire of Jahannam (Hell). Allah says: {O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are (appointed) angels, harsh and severe; they do not disobey Allah in what He commands them, but do what they are commanded} [At-Tahrîm: 6].



He made this an obligation on every guardian. The Prophet (peace be upon him) said: «Every one of you is a guardian, and is responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband's house and is responsible for it, and a servant is a guardian of his master's property and is responsible for it» (Narrated by al-Bukhari).

3. Dealing with the wife:

A Mu'men who has Tawheed gives his wife her rights and treats her in the best way possible, as he fears Allah and is aware that He is watching him. Allah the Exalted says: {Due to the wives is similar to what is expected of them, according to what is reasonable} [Al-Baqarah: 228].

And the Prophet (peace be upon him) said: «The best of you is the one who is best to his wife, and I am the best of you to my wives» (Narrated by at-Tirmidhi).

When a woman came to the Prophet (peace be upon him) complaining to him, he said: «The best of you are those who are best to their womenfolk» (Narrated by ibn Majah).

4. Dealing with the husband:

Tawheed yields the fruits of feeling reverence towards Allah in the heart of the wife who is a Mu'men, and this causes her to give her husband all his rights as best as she can in order to attain Jannah. The Prophet (peace be upon him) said: «When a woman is punctual in (performing) her five daily Salah, fasts for the month of Ramadan, safeguards her chastity and obeys her husband, it will be said to her (on the day of Judgment): Enter Paradise through whichever door you wish» (Narrated by Ahmad).

Allah the Exalted ordered her not to ask him for what is more than he can fairly afford. Allah says: {Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except (according to) what He has given it. Allah will bring about, after hardship, ease} [At-Talâq: 7].

She is also not to ask him for divorce unless she has a plausible reason. The Prophet (peace be upon him) said: «If any woman asks her husband for divorce without some strong reason, the odour of Paradise will be forbidden to her» (Narrated by Ahmad).

Dealing with neighbours:

Family ties and the neighbours' rights:

Allah has interlinked worship, Tawheed and a Mu'men's treatment of his family, relatives and neighbours. Allah says: {Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful} [An-Nisâ': 36].

Allah the Exalted also says: {So give the relative his right, as well as the needy and the traveler. That is best for those who desire the countenance of Allah, and it is they who will be the successful} [Ar-Rûm: 38].

And the Prophet (peace be upon him) said: «He who believes in Allah and the Last Day should do good to his neighbour» (Narrated by Muslim).

At work and with all the people:

Iman bears fruits of good manners in the heart of the Mu'men who has Tawheed. A Mu'men always gives good advice to the people around him and is sincere in dealing with them. These are some of the best deeds which a Mu'men can perform to draw closer to Allah the Exalted:

1. Good manners:

Allah says the following while describing His Prophet (peace be upon him): {Indeed, you are of a great moral character} [Al-Qalam: 4]

And the Prophet (peace be upon him) said: «The fear of Allah and good morals are the two major characteristics which lead to Paradise» (Narrated by at-Termidhi).

The Prophet (peace be upon him) also said: «The most beloved of people according to Allah is he who brings most benefit, and the most beloved of deeds according to Allah the Mighty, the Magnificent, is that you bring happiness to a fellow Muslim, or relieve him of distress, or pay off his debt,



or stave away hunger from him. It is more beloved to me that I walk with my brother Muslim in his time of need than I stay secluded in the mosque (I'tikaf) for a month» (Narrated by at-Tabarani).

2. Truthfulness:

Allah says: {O you who have believed, fear Allah and be with those who are true} [At-Taubah: 119].

And the Prophet (peace be upon him) said: «Truthfulness leads to righteousness, and righteousness leads to Paradise; and a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajoor (i.e. wickedness, doing evil), and Al-Fajoor (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies until he is written before Allah as a liar» (Narrated by al-Bukhari).

The Prophet (peace be upon him) also said: «There are three signs of a hypocrite: when he speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays his trust» (Narrated by al-Bukhari).

3. Giving advice and not cheating:

The Prophet (peace be upon him) said, «Allah does not entrust to his bondsman the responsibility of managing the affairs of his subjects and he dies as a dishonest (ruler), but Paradise is forbidden by Allah for such (a ruler)» (Narrated by Muslim).

The Messenger of Allah (peace be upon him) happened to pass by a heap of food (corn). He thrust his hand

in that (heap) and his fingers became moistened. So he said to the owner of the heap of food (corn): «What is this?» He replied: “O Messenger of Allah, these have been drenched by rainfall.” The Prophet remarked: “Why did you not place this (the drenched part of the heap) on top of the other food so that the people could see it? He who deceives is not of me (i.e. is not one who follows his guidance)» (Narrated by Muslim).

It is foolishness to think that the Prophet (peace be upon him) (cheated his nation by not telling them all that Allah told him, and not advising them about what they need so he) taught his Ummah only about istinja (purifying oneself after defecating) and did not teach them Tawheed. In fact Tawheed was described by the Prophet in his saying: «I have been commanded to fight against people so long as they do not declare that there is no god but Allah (i.e. have Tawheed)...» (Narrated by Bukhari) – indicating that whatever is protected by Tawheed of wealth and blood is (the result of the actualization of) the true meaning of Tawheed.

Imam Malik bin Anas

Questions

1. What should be the effects of the following acts of worship on one's behaviour and deeds: Tahara- Salah - Zakat - Sawm – Hajj?
2. Describe the Iman of a person who does not perform salah? Give proof of your answer.
3. Is it possible for a person to perform Salah but his Salah does not prevent him from committing sins or doing wrong?
4. How does Iman in Allah reflect in the treatment of our children, wives, relatives, neighbours and all the people?

