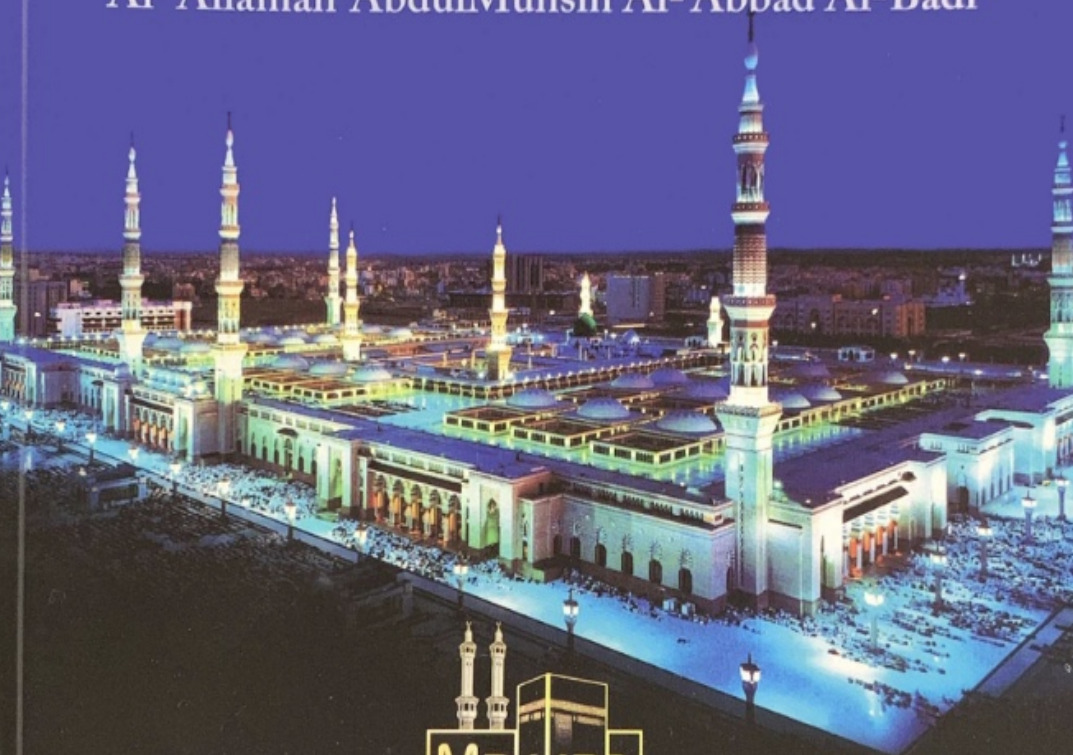


# أثرُ العبادةِ في حياة المسلم

## THE EFFECTS OF WORSHIP ON A MUSLIM'S LIFE

Al-'Allāmah 'AbdulMuhsin Al-'Abbād Al-Badr



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ الَّذِي  
خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
وَالَّذِي يُضَوِّبُ الْمَوْتَ  
وَالَّذِي يُرْسِلُ الرِّيَّاحَ  
وَالَّذِي يُنَزِّلُ الْمَطَرَ  
وَالَّذِي يُحْيِي الْمَوْتَى  
وَالَّذِي يُخْرِجُ الْحَيَّ مِنَ  
الْمَوْتِ وَهُوَ الْعَلِيمُ  
الْحَكِيمُ



# **The Effects of Worship on a Muslim's Life**

**We accept any practical feedback, which might lead to improvement of the book ; perfection is important and is solely for Allah alone.**

**Method of translation:**

Translate by one translator and [two] proofreaders from our party, may Allah preserve them, grant them success and increase their perseverance.

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# **The Effects of Worship on a Muslim's Life**

**Al-'Allāmah**

**'AbdulMuhsin al-'Abbād al-Badr**



# Introduction

## In the name of God the most Merciful the Most Gracious

All Praise is due to Allah, who we praise and whose help and forgiveness we ask. We seek refuge in Allah, Most high, from the evils of our own souls and for the forgiveness for our sins. Whomever Allah guides cannot be led astray, and whomever He leads astray cannot be guided. I testify that there is no true God worthy of being worshipped, except Allah, alone, without partner or associates. I further testify that Muhammad is His Messenger ﷺ. He sent him with guidance and the true religion to prevail over all others. Verily, the Prophet, peace be upon him, has delivered the message, fulfilled the covenant and advised the nation. May Allah's blessings be upon him, his family, his friends and whomever follows his path and guidance until the Day of Judgment.

To Proceed:

God's peace, mercy and blessings be on you, dear Muslim brothers and sisters, who are listening from the United States of America:

The topic of my speech, as requested, pertains to the significance of worship in a Muslim's life. To me,



“worship is a comprehensive word which encompasses all inward intentions, and outward actions that Allah loves and that please [Him]”, this is the best definition of worship. Worship has a great importance, Allah Almighty has created humankind and all there is in the Universe, has sent the Messengers to every civilization and sent down the Scriptures to instruct His worship and forbid polytheism.

Allah ﷻ says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

**“And I did not create the jinn and mankind except to worship Me.”**

{adh-Dhaariyaat (51): 56}

This implies that Allah has created them (Jinn and Mankind) to worship Him and to forbid the deification of any other entity, except Allah.

In another verse Allah ﷻ says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوعَ

**“And verily We have raised in every nation a messenger, (proclaiming): Serve Allah and shun false gods.”**

{an-Nahl (16): 36}

Allah ﷻ also says:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

**“And We sent no messenger before thee but We inspired him, (saying): There is no Allah save Me (Allah), so worship Me.”**

{Anbiya (21): 25}

Worship has many different types such as: fear, hope, dependence, need, reverence, repentance, seeking refuge, appeal, slaughter, vow and other types of worship.

The pillars of Islam are among the types of worship which are mentioned in the famous hadith of Jibreel. When the Prophet was asked about the pillars of Islam, he said:

*“To testify that there is no God is worthy of worship except Allah and that Muhammad is His messenger, to perform regular prayer, give zakat, fast during the month of Ramadan, and perform pilgrimage to Makkah if you have the means.”<sup>1</sup>*

The pillars of Islam were also mentioned in the hadeeth of Abdullah ibn 'Umar (peace be on him) wherein the Messenger of Allah says:

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<sup>1</sup> Reported in Muslim from the hadith of Umar; hadeeth one, in the *Book of Belief*, 8.

*“Islam was built on five pillars: to testify that there is no God worthy of worship except Allah and that Muhammad is his messenger; the establishment of prayer; to pay Zakat; the Hajj pilgrimage, and fasting in the month of Ramadan.”*<sup>2</sup>

Worship requires two conditions in order to be accepted, firstly sincerity to Allah, and secondly adhering to the practice of the Prophet. Being sincere to Allah is a must, whereby a person should not associate partners with Allah. One does not observe any kind of worship to anything except Allah and one should follow the example of the Prophet ﷺ. One does not worship Allah, unless they practice what the Prophet established ﷺ.

This is the foundation of the Shahadah (the declaration of faith by testifying that there is no God worthy of worship, except Allah and that Muhammad is His messenger). The significance of the first part of the shahadah is to purify all actions to Allah and Allah alone, so one does not associate any partners with Allah. The essence of the second part of shahadah entails that any worship should comply with the message of the Prophet ﷺ. Therefore, Allah should only be worshipped in the ways ordained and practiced by the Prophet, and no innovations should

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<sup>2</sup> It is the first hadith in Bukhari, in the *Book of Belief*, 8; and in *Sahih Muslim*.

add, or replace, the well-established principles of the Prophet.

In summary, the basis of faith is sincerity to Allah when performing any deed. The implication of testifying that Muhammad is the Prophet of Allah is complete adherence to the Prophet ﷺ. Therefore, any action should be sincere to Allah and it should comply with the Prophet's Sunnah ﷺ. If one of the two conditions, sincerity or adherence is not fulfilled, or if neither are fulfilled, then the deed is rejected by Allah.

Allah says regarding rejection of deeds lacking sincerity:

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنَّ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا

**“And We will regard what they have done of deeds  
and make them as dust dispersed.”**

{al-Furqan (25): 23}

The Prophet ﷺ said regarding deeds based on innovations: *“If somebody innovates something which is not in accordance with the principles of our religion, that thing is rejected.”*

Reported by Bukhari hadith no. 2697 and Muslim hadith no. 718 from the hadeeth of A'ishah may Allah be pleased with her. In Muslim's narration:

*“Whoever performs a deed which does not comply with our religion then it is rejected.”*

He ﷺ said:

*“Whoever will live after me will see many differences, so hold on to my Sunnah and the Sunnah of the rightly guided Caliphs; hold tight to it and hold on to it with your molar teeth. Avoid novelties, for every novelty is an innovation, and every innovation is misguidance.”<sup>3</sup>*

In one hadith mentioning the existence of seventy three sects, of which one only is saved from Hellfire, the Prophet ﷺ has shown, that this sect is saved only because they have followed in the footsteps of the Prophet ﷺ and his Companions (may Allah be pleased with them).

Imam Malik said: Our current Ummah will only be rectified by following what rectified the start of our Ummah.

Imam Malik also said: Whoever innovates in Islam a new innovation which they consider good, then they are claiming that Muhammad has betrayed the Message, because Allah says:

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<sup>3</sup> Abu Daud hadith no. 4607 and at-Tirmidhi hadith no. 2676 from the hadeeth of al-Irbad bin Sariyah; and at-Tirmidhi said this hadeeth is hasan and sahih.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

**“This day I have perfected for you your religion...”**

{al-Ma'idah (5): 3}

That which was not considered part of the religion during the period of the Prophet ﷺ cannot be made part of the religion today.<sup>4</sup>

It is not sufficient for a person to undertake a particular deed merely out of good intention, if it has not been prescribed or practiced by the Prophet. The proof for this is when the Prophet ﷺ heard that a man from his Companions had slaughtered the Udhiya of Eid al-Adha before the Eid prayer. He ﷺ said to him: “*Your slaughter is only meat*” which means that this is not an Udhiya because it did not comply with the Sunnah, since it should have been slaughtered after the Eid prayer.<sup>5</sup>

Al-Hafidh ibn Hajar al-Asqalani said in his book, *Fath al-Bari*, vol. 17, p.10:

**Shaikh Abu Muhammad bin Abi Jumra said: ‘The hadeeth indicates that if a deed does not comply with the Sunnah, it will be rejected even if it was based on a good intention.**

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<sup>4</sup> Imam ash-Shatibi, al-Itisam, vol.28, p.21.

<sup>5</sup> Bukharee hadith no. 5556 and Muslim hadith no. 1961.

In addition, when Abdullah ibn Masoud, the companion of the Prophet ﷺ entered the Prophet's Masjid, he found people sitting in a circle. Each person in the circle had a number of pebbles, and amongst them a man instructing them by saying: "Say Tasbeeh 100 times, say tahleel 100 times, say takbeer 100 times." The men then started counting until 100 using the pebbles, so Abdullah ibn Masoud asked them: "What are you doing?" They replied: "O, Abu Abdurrahman! These are pebbles that we use to make takbeer, tahleel, and tasbeeh, Abdullah ibn Masoud replied:

*"You are counting your evil deeds that you are accumulating. Woe to you O, nation of Muhammad! How fast do you hasten to your doom! The Companions of the Prophet are still living among you, and the Prophet's clothes are not worn out yet and his pots are not broken yet! By the One who has my soul in His hand, you are either innovating a better religion than the Prophet's religion or you are starting a new door of misguidance!"* They replied: "O Aba Abdurrahman! We only intended [to do] good [deeds]."

He said: "How many who seek the good [deeds], will not achieve the goodness they intend."<sup>6</sup>

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<sup>6</sup> Reported by ad-Darami in his book, *Sunan* 6968/1; al-Albani has included it in his book, *Al Silsilah As-Saheehah* hadith no. 2005.

Among the benefits of worship are: soothing of the chest, tranquility of the mind, increase in provision, one's safety, comfort and calmness.

There are many verses in the Quran and ahadeeth in the Sunnah of the Prophet ﷺ which indicate these benefits.

The verses and ahadeeth also indicate that the fear of Allah, and good deeds result in happiness in this life and the hereafter.

Allah says:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ

**“And if only the people of the cities had believed and feared Allāh, We would have opened upon them blessings from the heaven and the earth...”**

{al-A'raf (7): 96}

The above verse mentions the type of worship and the importance of the worship in the life of Muslims.

Whoever fears Allah Almighty and believes in Him, Allah will reward them with the bounty of provision in this life, and opens the blessings of the heavens and earth by sending rain from the sky and [causing] plants to grow and treasures in the land [to be discovered].



Allah ﷻ said about the People of the Book:

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ  
وَمِنْ تَحْتِ أَرْجُلِهِمْ

**“And if only they upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord, they would have consumed [provision] from above them and from beneath their feet.”**

{al-Ma'idah (5): 66}

This part of the verse:

**“they would have consumed [provision] from above them and from beneath their feet”**

Is similar to the previous verse:

**“...they would have been nourished from above through the bounty of rain and from beneath through springing plants and treasures.”**

In the two previous verses, Allah mentioned the worldly reward of the People of the Township and the People of the Book because of their belief in Allah and their piety. As for the reward for the pious believers in the Hereafter, Allah mentioned in the Quran:

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دَخَلْنَا لَهُمُ جَنَّةَ  
الَّتَعِيمِ

**“And if only the People of the Scripture had believed and feared Allāh, We would have removed from them their misdeeds and admitted them to Gardens of Pleasure.”**

{al-Ma’idah (5): 65}

And Allah ﷻ also says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

**“O you who have believed, fear Allāh and speak words of appropriate justice.”**

{al-Ahzab (33): 70}

The previous verse mentions worship, then Allah mentions the reward of this worship:

يُصَلِّحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا  
عَظِيمًا

**“He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allāh and His Messenger has certainly attained a great attainment.”**

{al-Ahzab (33): 71}

The forgiveness of one's sins and the reward for one's actions are among the benefits of worship. This verse mentions the consequences of worship in this world and the Hereafter. In this world, Allah rewards the believers by rectifying their deeds, improving their welfare and giving them guidance, and aiding the believer to walk toward Allah, based on sure knowledge. Among the mentioned consequences of worship in the Hereafter are forgiveness for sins and expiation of evil deeds.

Allah ﷻ says in the Quran:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

**“And whoever fears Allāh – He will make for him a way out; And will provide for him from where he does not expect. And whoever relies upon Allāh – then He is sufficient for him. Indeed, Allāh will accomplish His purpose. Allāh has already set for everything a [decreed] extent.”**

{at-Talaq (65): 2-3}

This verse indicates that fearing Allah, which is worshipping Allah, obeying Him, following His commandments, and abstaining from His prohibitions, will result in easing the believer's dilemmas and

hardships, and also [be given] provisions for those who obey Allah and fear Him.

Allah ﷻ also says:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

**“And whoever fears Allāh – He will make for him of his matter ease.”**

{at-Talaq (65): 4}

Other benefits of fearing Allah is that Allah eases one's life, sets up for him/her the paths to goodness and ways that lead him/her to the happiness in this world and the Hereafter.

Allah ﷻ says:

وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا

**“...and whoever fears Allāh – He will remove for him his misdeeds and make great for him his reward...”**

{at-Talaq (65): 5}

The verse mentions some of the reward in the Hereafter, which results from fearing Allah. Allah says in the Quran:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ  
وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

**“O you who have believed, if you fear Allāh, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allāh is the possessor of great bounty.”**

{al-Anfal (8): 29}

This verse means that whoever fears Allah and obeys Him and His Messenger ﷺ, Allah will bless them with guidance to distinguish the truth from falsehood and aid them in walking toward Allah Almighty. This is the reward in this world. As for the reward in the Hereafter, Allah will reward the believers by expiating their evil deeds and forgiving their sins.

Allah says in another verse, similar to the beginning of the previous verse:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ  
وَيَغْفِرْ لَكُمْ

**“O you who have believed, if you fear Allāh, He will grant you a criterion and will remove from you your misdeeds and forgive you.”**

{al-Anfal (8): 29}

وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

**“And fear Allāh. And Allāh teaches you. And Allāh is Knowing of all things.”**

{al-Baqarah (2): 282}

Allah ﷻ relays that Noah said to his people:

وَيَقُومِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا  
وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ

**“And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals.”**

{Hud (11): 52}

These are among the rewards of worship, where the type of worship mentioned in the previous verse is asking forgiveness, and the benefits of performing this type of worship are: God will send them rain for their vegetation, will increase their wealth and offspring, and will endow them with gardens and flowing rivers. Similar to the previous verse, Allah ﷻ says in the Quran regarding the Prophet Hud and his people:

**“And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals.”**

In a similar context, Allah says about the Prophet Muhammad and his tribe ﷺ:

وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ

**“And [saying], “Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor. But if you turn away, then indeed, I fear for you the punishment of a great Day.”**

{Hud (11): 3} Allah ﷻ also says:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

**“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.”**

{an-Nahl (16): 97}

This verse indicates that belief in Allah and good deeds lead to enjoying a decent life which is full of piety and obedience to Allah and his Messenger, in addition to the great reward waiting for the believer in the hereafter. The Sunnah contains many statements that illustrate the great benefits of worship on the life of Muslims. Among them, the advice of the Prophet ﷺ to Ibn 'Abbas ؓ, wherein the Prophet ﷺ told him:

*“Protect Allah, Allah will protect you, protect Allah and you will find Allah in your direction...”*<sup>7</sup>

In another narration in, *Musnad Imam Ahmad* (2803), it is recorded as:

*“Protect Allah, Allah will protect you, protect Allah and you will find Allah in front of you; remember Allah during times of ease, Allah will remember you during times of hardship.”*<sup>8</sup>

In his book *Jami' al-'Ulum wa'l-Hikam*, al-Hafidh Ibn Rajab extracted precious meanings from the hadeeth:

Allah protects His slave in two ways: Firstly, He protects their body, wealth, offspring and family. Secondly, He safeguards the religion of the slave from misleading

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<sup>7</sup> at-Tirmidhi 2516, ranking it hadeeth hasan saheeh.

<sup>8</sup> Hadeeth no. 19, *Nawawi's 40 Hadith*.



doubts and from forbidden desires, so the believer remains righteous and on a straight path in the matters of their religion and worldly life. This is how Allah protects whoever protects Him. The slave of Allah protects Allah by protecting Allah's boundaries, following His orders and abstaining from His prohibitions. Allah rewards His slave's protection with a protection of the same kind, because reward is of the same kind as the deed. The word "protect you" in the hadeeth is the result of a good deed.

*"Protect Allah and you will find him in front of you"*

Means that: you will find Allah in front of you, surrounding you, protecting and preserving you from all evil.

The Prophet ﷺ said in the hadeeth:

*"Remember Allah during the times of ease, Allah will remember you during the times of hardship,"* which means that if one remains obedient to Allah and His Messenger during trouble-free days, Allah will reward him/her with protection during hardships and dilemmas.

Another Hadeeth that further evokes the remembrance of Allah in the times of ease is the hadeeth of the three men who sought shelter in a cave. A boulder fell and blocked the cave's entrance. The three men were unable to exit the cave and they were trapped alive in the cave. They

deliberated among themselves and decided that their way of salvation is through supplication to Allah, asking for the reward of the good deeds that they had done during time of ease. The first man supplicated to Allah through his good treatment of his parents. The second man supplicated to Allah through his abstinence from adultery, despite his ability. The third man supplicated to Allah by his action of preserving and increasing his worker's wages, when the worker left before taking his wage. Each one of them begged Allah through a good deed that he had done during times of ease. Consequently, Allah moved the boulder and allowed the three men to walk out of the cave.

The story of the three men is mentioned in Bukharee (hadith no. 2215) and in Muslim (hadith no. 2743) from the hadeeth of 'Abdullah ibn 'Umar, May Allah be pleased with both of them.

Other types of worship are prayer, Zakah, fasting, and pilgrimage. Each one of them has good impact in the life of the Muslim. Prayer is the pivotal point of the religion. It prevents lewdness and injustice. It is a profound connection between the slave and his Lord. So if the person observes their prayers in the masjid, in congregation with other Muslims, this will strengthen the connection with Allah, because the person will be in a perpetual bond with Allah during the day and at night. One prays to Allah the five obligated prayers and prays

extra voluntary prayers. Allah rewards such a person by distancing them from sin and wickedness. If a Muslim intends to commit a sin, will they remember the reasons they pray? And why they persevere with worship? A Muslim does so because they are seeking Allah's reward and fearing His punishment. Thus, their prayer keeps them from evil and wrongdoing, so they stay away from such acts.

Allah ﷻ says:

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

**“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 Allāh is greater. And Allāh knows that which you do.”**

{al-Ankabut (29): 45}

The zakah also has great rewards. It purifies the soul from stinginess and miserliness.

Zakah also purifies the wealth and becomes the cause of its growth and multiplicity.

Zakah leads to what is called, nowadays social solidarity. Social solidarity occurs when the rich give their zakah to the poor.

Zakah helps the poor to fulfill their needs and sustenance, as this is their right, which is ordained by Allah from the wealth of the rich.

In the hadeeth of Mu'aadh ibn Jabal (Muslim and Bukhari) the Prophet ﷺ said:

*“If they accept the prayer, then inform them that Allah has ordered on them a charity from their wealth, taken from the rich and given to the poor”*

There is a great benefit for the rich in giving zakah. It purifies souls, increases their wealth and rewards them for their kindness towards their poor Muslim brothers who happened to be in need and adversity. The zakah elevates the poor's situation and eliminates their distress. Allah ordered zakah to benefit the poor, not to harm the rich. One only pays a small portion of their total wealth, which Allah has bestowed on them.

Amongst the results of charity is what has been mentioned in the hadeeth of Abu Hurairah, that the Prophet of Allah ﷺ said:

*“A man in the wilderness heard a voice coming from the clouds saying, ‘water the garden of so-and-so’. After the cloud had cleared, the man emptied his water in a nearby irrigation tunnel. The water flowed only in one of these irrigation channels. So, the man followed the water, until he reached a man standing in his garden channeling the flowing water with his shovel. The first asked: ‘O slave of Allah, what is your name?’ He replied: ‘So-and-so,’ the same name he has heard in the cloud. ‘Why are you asking,’ said the second man? He said: ‘I heard a voice through the clouds mentioning your name and commanding me to water your garden; what do you do with the garden?’ The owner of the garden replied: ‘I give away a third of the harvest in charity, my family and I eat from third of the harvest, and I return third of the harvest into the soil.’”<sup>9</sup>*

In another narration, the owner of the garden says: *“I dedicate a third of the harvest to the needy, beggars, and wayfarers.”*

As for fasting, it has great results and huge gains. Fasting is a protection, as the Prophet ﷺ said:

*“Fasting is a shield (protection).”<sup>10</sup>*

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<sup>9</sup> Saheeh Muslim, hadith no. 2984.

<sup>10</sup> Bukharee, hadith no. 1894 and Muslim, hadith no. 1151.

It is a shield from the Hellfire and a protection in the Hereafter. It is a protection from sins, because fasting weakens and curbs the desires in one's soul. It shields a person from pitfalls and forbidden acts, due to excessive indulgence in life's bounties. One can risk heading into trouble in this world and the Hereafter due to indulging excessively in the luxuries of this life.

The Prophet ﷺ said: "*Paradise is surrounded by discomforts and Hellfire is surrounded with desires.*"<sup>11</sup>

Therefore, the way to Paradise requires persistence in worshipping Allah, and perseverance in avoiding evil. The path to Hellfire is bordered with whims and desires.

The person can remain safe if they abstain from these evil desires. But, if the person proceeds in following his evil desires, this will lead them into forbidden acts. Such a person will indulge in immediate lust, but it will be followed with regret, remorse, and humility.

In an authentic hadeeth in Muslim and Bukhari, Abdullah ibn Masoud, may Allah be pleased with said, that the Prophet ﷺ said:

*"O, youth, whoever amongst you is able to get married, let him do so. Marriage is a protection for the private*

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<sup>11</sup> Bukharee, hadith no. 6487 and Muslim, hadith no. 2822, and the wording in this narration is from Muslim.

*parts and aids in lowering the gaze. And whomever can't get married then he should fast; it will curb his desire.”*

The Prophet ﷺ has explained that if a man can get married, then he should do so, without a delay, to protect himself and the woman that he will marry. But, if he is unable to get married, then he should use the prophetic prescription given by the Prophet ﷺ which is the act of fasting, because it is a protection and a shield from committing sins. Fasting weakens one's desires and it restrains the person from committing wrongdoings he would otherwise be prone to do, when his body is nourished with drink and food. In summary, the Prophet ﷺ instructed the youth to get married, if they are able; otherwise he ﷺ advised them to fast in order to curb their whims and desires.

The rich feels the pain of hunger when they fast, so they remember the bounty of being well-off bestowed unto them by Allah. They should, therefore, thank Allah when they feel the pain and misery of their poor brethren who suffer from hunger without even fasting because they do not find sustenance. Therefore, the rich are motivated to be kind to the needy and to give away to the disadvantaged and the deprived.

As for Hajj, it is a great worship ordered by Allah, once in the lifetime. Hajj includes physical and financial acts

of worship. Hajj has good appreciable results in the life of the human.

The Prophet ﷺ said: *“From one ‘Umrah to another is expiation for what is between them and Hajj Mabru‘ (accepted by Allah) has no reward, except Paradise.”*<sup>12</sup>

Abu Hurairah narrated that the Prophet ﷺ was asked about the best of deeds. He ﷺ said:

*“Believing in Allah and his Messenger”* Then what, the Prophet ﷺ was asked. He ﷺ said: *“Jihad in the sake of Allah.”* Then what, the Prophet ﷺ was asked. He ﷺ said: *“Accepted Hajj.”*<sup>13</sup>

Abu Hurairah may Allah be pleased with him said: The Prophet ﷺ said:

*“Whoever performs Hajj and does not commit any acts of lewdness nor indecency, will return (free from sin), just as the day his mother bore them.”*

Al-Hajj al-Mabroor is the Hajj, which coincides with the Sunnah of the Prophet ﷺ. Among the signs that the Hajj is accepted is the improvement of one’s state of affairs

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<sup>12</sup> Reported in Bukharee, hadith no. 1773 and Muslim hadith no. 1349.

<sup>13</sup> Reported by Bukharee, hadith no. 26 and Muslim, hadith no. 83.



after the Hajj is performed-This is indeed a clear sign that the Hajj has been accepted.

Another significance of performing Hajj and Umrah is that the person draws himself or herself close to Allah through unique acts of worship that cannot be done except in that place, such as Tawaf (circumambulation). Tawaf is an act of worship which Allah has made a characteristic of the 'Old House' (Kabah). Once a person arrives to at the Kabah, they perform Tawaf to draw near to Allah. Tawaf is an act of worship a person cannot perform anywhere else, except Makkah. Tawaf around the Kabah invokes the feeling that any tawaf around anything else or anywhere else, beside Kabah is prohibited and is not part of the religion of Allah.

Therefore, no one is allowed to perform tawaf around the graves or any other spot on earth, except the Kabah. Other unique acts of worship in Hajj and Umrah are kissing and pointing towards the Black Stone and the ar-Rukn al-Yamani. Allah Almighty does not allow such practices, except in these two locations.

This is why when Omar Ibn Al-Khattab may Allah be pleased with him, approached the Black Stone and kissed it, he said:

*“If I have not seen the Prophet ﷺ kiss you, I would have never kissed you.”<sup>14</sup>*

From the consequences of Hajj and Umrah, is that the male worshipper changes their clothes and wears the Ihram. The Ihram garments equates the rich with the poor, and reminds oneself of the cloth used in burials (kafan), so they prepare for that day by performing good deeds, which is the best provision as Allah says:

وَتَكَرَّوْا فِى الْبَيْتِ حَيْرَةَ الرَّزَادِ اتَّقُوا<sup>ع</sup> وَاتَّقُوا<sup>ع</sup> يَأْتُوا<sup>ع</sup> الْأَلْبَابِ

**“And take provisions, but indeed, the best provision is fear of Allāh. And fear Me, O you of understanding.”**

{al-Baqarah (2): 197}

Another good consequence of Hajj is the meeting and congregation of Muslims in Arafah. It reminds them of the congregation on the Day of Resurrection, which motivates them to prepare for that day, by performing good deeds. In Hajj, Muslims from east and west meet and get acquainted. They advise each other, exchange news and culture, share each other’s celebrations and joys, as they also share each other’s sufferings. They guide each other and cooperate in doing what is good and pious as Allah has ordered them.

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<sup>14</sup> Reported by Bukharee hadith no.1597 and Muslim hadith no. 1270.

In conclusion, these great acts of worships which Allah has ordered and established the religion on, have considerable benefits in the worldly life of Muslims, as well as great reward in the Hereafter.

I ask Allah Almighty to guide us all to what pleases Him, and to make us of those who listen to the advice and follow the best of it. I ask Allah to make us examples to others and to guide us.

*O Allah you are the Most Generous and Most Noble. May Allah's prayer and blessings be upon the best of Messengers, Muhammad ibn Abdillah, his household, Companions, and whoever follows his path and guidance.*

*All praise is due to the Lord of the worlds; and Assalamu Alikum wa rahmatullahi wa barakatuh!*