

Effect of the acts of worship on the Muslim's life



Produced By:

Islamweb Staff

Editorial & Translation Department

Definition of worship:

The best definition given to worship is that it is a comprehensive word which includes all words and deeds that Allah Almighty loves and is pleased with, both outward and inward.




Importance of worship:

Worship is of great importance. Allah Almighty created the creation, sent the Messengers, and revealed the Books to enjoin people to worship Him and forbid worshipping other than Him. Allah Almighty Says (what means): {***And I did not create the jinn and mankind except to worship Me.***} [Quran 51: 56], which means that Allah Almighty created them to command them to worship Him and forbid them to disobey Him.

He, the Exalted, also says (what means):

- {***And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taaghoot."***} [Quran 16: 36]
- {***And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me."***} [Quran 21: 25]

There are many types of worship such as fear of Allah, hope in Him, putting trust in Him, seeking His pleasure and fearing his punishment, repenting to Him, seeking His help, seeking refuge with Him, slaughtering for His Sake, vows and so on.

Amongst the other forms of worship are the pillars of Islam which are included in the well-known Hadeeth of Jibreel (Gabriel), , where he asked the Prophet, , about Islam. Upon this, the Prophet, , said: "***Islam is to testify that there is none***

worthy of worship except Allah and that Muhammad is the Messenger of Allah, to establish the prayer, to pay Zakah (i.e. obligatory charity), to fast Ramadan and to perform pilgrimage to the House if you are able to.” [Muslim]

Also, ‘Abdullah ibn ‘Umar, , narrated that the Prophet, ﷺ, said: “*Islam is built upon five [pillars]: testifying that there is no god worthy of worship but Allah and that Muhammad is the Messenger of Allah; establishing the prayer; paying Zakaah; performing Hajj (pilgrimage) and fasting Ramadan.*” [Al-Bukhari and Muslim]

Conditions that make worship accepted:

To be accepted, worship should meet two conditions:

Firstly, offering worship with sincerity to Allah Alone.

Secondly, full compliance with the teachings of the Messenger of Allah, ﷺ.

Accordingly, sincerity of intention should be dedicated to Allah Almighty, Alone, without associating others with him. Nothing of acts of worship should be dedicated to other than Allah Almighty. Also, one should adhere to the way of the Messenger of Allah, ﷺ, with sincerity. Thus, Allah Almighty is worshiped according to what the honorable Messenger, ﷺ, came with only. These are, really, the requirements of the Testimony of Faith, which is a proclamation that none is truly worthy of worship except Allah and that Muhammad is the Messenger of Allah. In other words, all acts of worship should be done for the Sake of Allah Almighty, Alone, and according to the way of the Messenger of Allah, ﷺ. So, Allah Almighty should not be worshiped by innovations, newly introduced matters and misdeeds for which Allah Almighty has sent down no authority.

In conclusion, every act should be done sincerely for the sake of Allah Almighty and in total conformity with the way of His Messenger, ﷺ, because this is the exact implication of testifying that there is no god but Allah and that Muhammad is the Messenger of Allah. If one of these two conditions is missing, meaning that if sincere worship of Allah or compliance with the Prophet, ﷺ, is not achieved, or both of them, then, in this case, all the acts of the slave will be rejected and Allah Almighty will not accept any of them. Allah Almighty says (what means): ***{And We will regard what they have done of deeds and make them as dust dispersed.}*** [Quran 25: 23] This verse explains that the deeds which lack sincerity will be rejected completely.

Also, the honorable Messenger of Allah, ﷺ, said:

- ***“Whoever innovates anything in this matter of ours (Islam) that is not a part of it will have it rejected.”*** [Al-Bukhari and Muslim]
- ***“Whoever among you lives after I am gone will see a great deal of dissent. Thus, I urge you to adhere to my way (Sunnah) and the way of the rightly-guided caliphs who will come after me. Hold fast to it and bite onto it with your eyeteeth [i.e., cling firmly to it], and beware of newly-invented matters for every newly-invented matter is Bid’ah (i.e. innovation in religion) and every Bid’ah is a stray error.”*** [Abu Dawood and At-Tirmithi]

The Prophet, ﷺ, mentioned that there would be seventy-three sects, all of whom will be in Hellfire, in a Hadeeth; he excluded only one group, which is the saved sect, clarifying that they are those who follow that which he, ﷺ, and his honorable companions follow, ﷺ.

Hence, Imam Malik, رحمته, said: *“The latter generations of this Ummah (i.e. Islamic nation) will not be rectified except by that which rectified its earlier generations.”*

And he also said:

Whoever introduces any innovation into Islam claiming that it is good, he is thus claiming that Muhammad, ﷺ, betrayed the message entrusted to him, because Allah Almighty says (what means): { ***This day I have perfected for you your religion.*** } [Quran 5:3]


So whatever was not part of the religion of Islam at the time of the Prophet, ﷺ, is never part thereof now. [Ash-Shatibi in Al-Istisam]



Accordingly, one cannot do an act of worship which was not done by the Prophet, ﷺ, claiming that he has good intentions. That is because when the Prophet, ﷺ, was informed that one of the honorable companions slaughtered his sacrifice before ‘Eid prayer, he said to him: *“Your sheep is a sheep for meat (i.e., not a sacrifice).”* [Al-Bukhari and Muslim]

That is because it was not in conformity with the Sunnah of the Prophet, ﷺ, which commands that slaughtering the sacrificial animal should be done after performing ‘Eid prayer; however, slaughtering before prayer does not meet the proper time and, thus, it will not be considered valid.

Al-Hafith Ibn Hajar, رحمته, said, in Al-Fat-h, commenting on this Hadeeth: *“Shaykh Abu Muhammad ibn Abi Jamrah said, ‘It indicates that any act cannot be valid, even if it is done with a good intention, unless it is done in conformity with the Sharee‘ah.’”*

Moreover, ‘Abdullah ibn Mas‘ood, رضي الله عنه, the companion of the Messenger of Allah, ﷺ, saw some people in the mosque, sitting in circles. Every one of them had a number

of pebbles. Among them, there was a man who would say, “Say ‘*Subhan Allah*’ (*Tasbeeh*) *one hundred times, say ‘La ilaha ill-Allah*’ (*Tahleel*) *one hundred times, and say ‘Allahu Akbar*’ (*Takbeer*) *one hundred times,*” and they would say so, counting with pebbles. Ibn Mas‘ood, , stood before them and said, “*What is this that I see you doing?*” They said, “*O Abu ‘Abdur-Rahman, these are pebbles with which we count the Takbeer, Tahleel and Tasbeeh.*”

He said, “*Count your bad deeds, for I promise you that nothing of your good deeds will be lost. Woe to you, O Ummah of Muhammad, how soon you have drifted into the way of ruin even though the companions of your Prophet, , are still alive amongst you, and his garments and the vessels which he used are not yet worn out or broken. By the One in Whose hand my soul is, either you are following a way that is more guided than the way of Muhammad, , or you are starting a way that is the way of misguidance.*” They said, “*By Allah, O Abu ‘Abd al-Rahmaan, we did not intend anything but good.*”

He said, “*How many of those who intend good never attain it.*” [Ad-Darimi; Al-Albani; Saheeh]

Amongst the effects that the acts of worship cause is expanding the person's breast, peace of mind, abundant provision, safety, comfort and tranquility.

Such effects are attested to by many Quranic verses and Prophetic traditions. They also indicate that fearing Allah Almighty and doing good deeds cause happiness in this world and the Hereafter.

Allah Almighty says (what means): {*And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth.*} [Quran 7: 96]

This noble verse speaks about worship and the effects it leaves on the life of the Muslim. That is, it is stated in it that whoever fears Allah Almighty and believes in him, He, the Exalted, will reward him greatly in this world, with good provision, and will sent, upon him, blessings from the heaven and the earth, through sending down rain and getting out plants and treasures from the earth.

Allah Almighty says (what means): {*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.*} [Quran 5: 66], meaning that they would have benefited from the provisions that Allah Almighty sends down to them from the heaven due to rain and also from beneath their feet, from where He causes to grow, from the earth, such as plants and trees, and from the treasures that He produces from the earth. What Allah Almighty mentioned in both verses in relation to the people of the cities and the People of the Book refers to the reward of the worldly life for believing in Him and fearing Him. As for the reward of the Hereafter for the righteous believers, Allah Almighty mentioned it in His saying (which means): {*And if only the People of the Scripture had believed and feared Allah, We would have removed from them their misdeeds and admitted them to Gardens of Pleasure.*} [Quran 5: 65]

Allah Almighty says (what means): {*O you who have believed, fear Allah and speak words of appropriate justice.*} [Quran 33: 70] This is really a form of worship. He, the Exalted, then mentioned the effects that it causes, saying (what means): {*He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.*} [Quran 33: 71]

Amending deeds and forgiving sins in the Hereafter are included among the effects of worship. This noble verse mentioned the effects that worship causes in this life

and the Hereafter. In this life, the person will have his deeds amended, will attain success and guidance and will travel in his journey to Allah Almighty with clear insight. In the Hereafter, he will have his sins forgiven and his misdeeds removed.

Allah Almighty says (what means): {*And whoever fears Allah – He will make for him a way out and will provide for him from where he does not expect it.*} [Quran 65: 2-3]

This noble verse indicates that fearing Allah Almighty, which means worshiping Him and submitting to his orders and avoiding his prohibitions, entails relieving the person from difficulties and hardship. Moreover, Allah Almighty provides whoever obeys and fears him from where he does not expect it.

Allah Almighty says (what means): {*And whoever fears Allah – He will make for him of his matter ease.*} [Quran 65: 4]


Facilitation of the person's matters, making accessible for him the ways of goodness and opening before him the ways that lead him to attaining happiness in this life and the Hereafter are other consequences of fearing Allah Almighty.


Allah Almighty says (what means): {*And whoever fears Allah – He will remove for him his misdeeds and make great for him his reward.*} [Quran 65: 5] This is included in the reward that the person earns due to fearing Allah Almighty, who says (what means): {*O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty.*} [Quran 8: 29]

This noble verse indicates that whoever fears Allah Almighty and obeys Him and His Messenger, ﷺ, He, the Exalted, will grant him a criterion with which he can easily distinguish between truth and falsehood. He will travel the journey to Allah Almighty with clear insight and guidance. This is to take place in this life. As for in

the Hereafter, Allah, the Exalted, will forgive him his misdeeds and sins. Just like Allah Almighty says at the beginning of the above verse (what means): {*...if you fear Allah, He will grant you a criterion...*} [Quran 8: 29] He also says (what means) at the end of the verse of debt (what means): {*And fear Allah. And Allah teaches you.*} [Quran 2: 282] and He also says (what means), through the tongue of Nooh (Noah): {*And said, ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers. And give you increase in wealth and children and provide for you gardens and provide for you rivers.*} [Quran 71: 10-12]

Such are the effects of worship, which is referred to in the verse here as seeking forgiveness. The outcomes of such form of worship are Allah's sending of rain from the sky in continuing showers for the slaves, his supply with wealth and children and providing them with gardens and rivers.

Allah Almighty also mentioned the same about Prophet Hood, , and his people as He says (what means): {*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.*} [Quran 11: 52]

Also, Allah Almighty says (what means) about our Prophet Muhammad, , and his people:

- {*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..."*} [Quran 11: 3]
- {*Whoever does righteousness, whether male or female, while he is a believer – We will surely cause him to live a good life, and We will surely give them*

their reward [in the Hereafter] according to the best of what they used to do. } [Quran 16: 97]

This noble verse indicates that faith and good deeds make one live a good life full of Taqwa (God-fearing) and obedience to Allah Almighty and His Messenger, ﷺ, along with the great reward one will get in the Hereafter.

There are texts of the purified Sunnah which highlight the good effects that acts of worship have on the life of the Muslim. Some such effects are indicated in the context of the advice given by the honorable Prophet, ﷺ, to Ibn ‘Abbas, , as he, ﷺ, said in this great and precious advice: *“Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you.”* [At-Trimithi]

According to another wording reported by Imam Ahmad, , he, ﷺ, said: *“Be mindful of Allah, you will find Him before you. Remember Allah during times of ease and He will remember you during times of hardship.”*

Ibn Rajab, , mentioned in his book *Jaami’ Al-‘Uloom wal Hikam*, explaining the above Hadeeth, valuable meanings which helped me in clarifying the meaning of the statements mentioned in this Hadeeth. The protection of Allah Almighty to his slave has two aspects:


- Protecting his body, wealth, children and family members.
- Protecting his religion i.e. he will be safe from misguiding doubts and forbidden desires.

In this way, one will be successful and steadfast regarding the matters of his religion and worldly life. Thus Allah Almighty protects those who observe the teachings of His religion properly for indeed, one reaps what he sows.



As for his saying, “*He will protect you.*” It is one of the effects that the good deeds bring about. It is the result of one's actions. As for his saying “*Be Mindful of Allah, and you will find Him in front of you,*” it means that Allah Almighty will take care of you and protect you from evil.

As for his saying, “*Remember Allah during times of ease and He will remember you during times of hardship,*” it means that if one abides by the obedience of Allah Almighty and His Messenger, ﷺ, during the times of ease and prosperity, Allah Almighty will reward him and protect him during times of hardship and experiencing difficulties.

The fact that whoever remembers Allah during times of ease, He will take care of him during times of hardship is highlighted by the story of the three men who took shelter in a cave in a mountain. A big rock rolled down from above the mountain and blocked the cave's mouth. They could not go out, as if they were in a grave while still being alive. They began to think and decided that the thing with which Allah Almighty would relieve them from their difficulty was to look for good deeds they did for the Sake of Allah Almighty during times of ease and then invoke Allah by means of those deeds, so that Allah would relieve them from their difficulty. One of them invoked Allah Almighty by his dutifulness and kindness to his parents. The second invoked Allah Almighty by his keeping away from fornication while he was able to commit it. The third invoked Allah Almighty by his preserving of the financial right of his laborer and investing it when he left before receiving it. Every one of them invoked Allah Almighty by means of a good deed that he did for His sake only, during times of ease, and thus Allah Almighty removed the rock and they went out.

This story was reported in Saheeh Al-Bukhari and Saheeh Muslim, on the authority of ‘Abdullah ibn ‘Umar, . Acts of worship include prayers, Zakat, fasting, and Hajj. Each of such acts has great effects on the life of the Muslim individual.

Prayer is the fundamental pillar of Islam. It forbids immorality and evildoing. It is a strong bond between the slave and his Lord. So, if one observes prayers regularly in the mosque with the Muslim congregation, it strengthens his relationship with Allah Almighty. That is because he will be in permanent contact with Allah Almighty, throughout his days and nights, for he offers obligatory prayer five times a day along with what he does of supererogatory prayers. In this way, Allah Almighty will greatly reward him for this and keep him away from immoralities and wrongdoing. Because if he intends to commit a sin or misdeed, he will remember: why does he pray? Why does he observe it regularly? Then he realizes that he does all this so as to seek the reward of Allah Almighty, fearing his punishment. In this way, the prayer will forbid him from committing immorality and wrongdoing and thus he will keep away from them. Allah Almighty says (what means): {*Indeed, prayer prohibits immorality and wrongdoing.*} [Quran 29: 45]

Furthermore, Zakat has great effects. It purifies the soul from stinginess and miserliness. It purifies and increases wealth. It achieves what is currently called social solidarity i.e. when the rich pay Zakat from their wealth and give it to the poor. By doing so, the poor will have their needs satisfied and will receive sustenance because of this right that Allah Almighty prescribed in the wealth of the rich. Mu‘aath ibn Jabal, , narrated that the Prophet, , said: “*If they obey you in this (i.e. to perform prayer), then tell them that Allah has enjoined upon them charity from their wealth, to be taken from their rich and given to their poor.*” [Al-Bukhari and Muslim]

Giving Zakat has great benefits for the rich. It purifies their souls and increases their wealth, and they will be rewarded for doing good to their fellow Muslim, who was afflicted with poverty and difficulty. So, this Zakat will satisfy and put an end to their need. Allah Almighty prescribed Zakat on the wealth of the rich in a way that brings about benefit to the poor and does not cause harm to the rich. It is just a small part from a lot of wealth that Allah Almighty bestowed upon the rich, out of His favor and bounty. This small part cannot harm the rich person in any way while it is very beneficial to the poor one who has not got any money.

Amongst the good effects that charity and kindness bring about is what was narrated on the authority of Abu Hurayrah, رضي الله عنه, that the Prophet, ﷺ, said:

“While a man was walking through a barren land, he heard a voice coming out of a cloud saying: "Irrigate the garden of so-and-so." Thereupon, the cloud drifted in a certain direction and discharged its water over a rocky plain. The streamlets flowed into a channel. This man followed the channel until it reached a garden and he saw the owner of the garden standing in its center, working with his spade, spreading the water (changing the course of the water). He asked him: "O slave of Allah, what is your name?" He told his name, which was the same that he heard from the cloud. The owner of the garden then asked him: "O slave of Allah, why did you ask my name?" He replied: "I heard a voice from a cloud which poured down this water saying: 'Irrigate the garden of so-and-so.' I would like to know: what do you do with it." He said: "Now that you asked me, I will tell you. I estimate the produce of the garden and distribute one-third of it in charity, I spend one-third on myself and my family, and I invest one-third back into the garden.” [Muslim]

In another narration: he said to him: ***“And I give one-third of it in charity for the needy, those who ask [for help], and the wayfarer.”***

As for fasting, it has great effects and good results. Fasting is a shield as the Messenger of Allah, ﷺ, said: ***“Fasting is a shield.”*** [Al-Bukhari and Muslim]

It is a shield from the Hellfire and a protection from it in the Hereafter. It is a shield from committing sins because it weakens the power of desires in the soul and thus it becomes easy to curb them, prevents it from falling in problems and doing prohibited matters due to excessive enjoyment of blessings. Indeed, the soul may do what has bad repercussions in this life and Hereafter because of such desires. Therefore, the honorable Prophet, ﷺ, said: ***“Paradise is surrounded with difficulties and Hellfire is surrounded with desires.”*** [Al-Bukhari and Muslim and the wording is for Muslim]

The way to Paradise needs patience in terms of obeying Allah Almighty and the same on keeping away from sins. Meanwhile, the way to Hellfire is surrounded with desires. So, if one keeps away from desires, he will be successful. However, if he gets used to desires, this may make him fall in the prohibited matters. It will be a temporary happiness; however, it will be followed by regret, sorrow, shame and disgrace in this life and Hereafter. Ibn Mas‘ood, رضي الله عنه, narrated that the Messenger, ﷺ, said: ***“O young men, whoever among you is able to marry, let him get married. Whoever is not able to, he should fast, for it will be a shield for him.”*** [Al-Bukhari and Muslim]

The Prophet, ﷺ, explained that if one is able to marry, he should hasten to marry so as to keep himself chaste. However, if he is unable, then he should adopt the advice of the Prophet, ﷺ, which is fasting, for it is a protection and shield for one against

committing sins. That is because fasting hinders the soul from doing what it usually does while enjoying food and drinks.

To sum up, this is an instruction given by the honorable Messenger, ﷺ, to young people to hasten to marry if they are able, otherwise, they should restrain themselves by fasting.

When rich people fast, they feel the pain of hunger. They remember the grace of Allah Almighty on them who made them rich and thus thank him for that. They will feel that there are Muslims brothers who suffer from hunger while they are not fasting only because they do not find what can satisfy their hunger. Thus, this will urge them to be kind to the needy and the poor.

As for Hajj, it is a great act of worship that Allah Almighty enjoined upon his servants once in a lifetime. It includes many matters related to wealth and body which are of great effects and good results in the life of humans. Abu Hurayrah, رضي الله عنه, narrated that the Prophet, ﷺ, said: ***“From one ‘Umrah to another is an expiation for whatever (sins) come between them, and an accepted Hajj brings no less a reward than Paradise.”*** [Al-Bukhari and Muslim]

Also, Abu Hurayrah, رضي الله عنه, narrated that when the Prophet, ﷺ, was asked about the best of deeds, he said: ***“Belief in Allah and His Messenger.”*** He was asked, then what? He said, ***“Jihad for the Sake of Allah.”*** He was asked, then what? He said, ***“An accepted Hajj.”*** [Al-Bukhaari and Muslim]

Abu Hurayrah, رضي الله عنه, narrated that the Prophet, ﷺ, said: ***“Whoever performs Hajj for the Sake of Allah and does not have sexual relations (with his wife), commit sin, or dispute unjustly during Hajj, will come back like the day his mother gave birth to him (i.e. without sins).”*** [Al-Bukhari and Muslim]

Accepted Hajj is that which one performs in compliance with the Sunnah of the honorable Prophet, ﷺ. Its sign is that one after it becomes better than he used to be before it. If one becomes good after being bad or better after being good after performing Hajj, then it is a clear sign that his Hajj is accepted.

Moreover, Hajj and 'Umrah make one draw closer to Allah Almighty through doing some acts of worship that cannot occur except in such a specific place such as Tawaf. Allah Almighty made Tawaf one of the distinct characteristic of His Ancient House. So, when one reaches Makkah, he should make Tawaf around the Ancient House and get closer to Allah Almighty with an act of worship which he could not do if he did not go there. That is because it cannot be done except around the honorable Ka'bah. There, one will remember that doing this act in any other place on the planet is proscribed by Allah Almighty. It is not permissible for anyone to make Tawaf around a grave or any other place on the earth except the honorable Ka'bah.

The same applies to kissing and touching the Black Stone and touching the Yemeni Corner. Allah Almighty never prescribed for Muslims to draw closer to him through kissing or touching a stone except those two places. Therefore, when 'Umar ibn Al-Khattab, رضي الله عنه, came to the black stone and kissed it, he said: ***"I know that you are only a stone which can neither benefit nor harm. If I had not seen the Prophet, ﷺ, kissing you, I would not have kissed you."*** [Al-Bukhari and Muslim]

Amongst the effects that Hajj and 'Umrah cause is that when a Muhrim (i.e. pilgrim in the state of Ihram) takes off his clothes and puts on Izar (i.e. lower garment) and Ridaa' (i.e. upper garment) the rich and the poor become equal. By this clothing, he remembers wearing the shroud at death and thus he gets prepared with good deeds, which are the best provision as Allah Almighty says (what means): ***{And take provisions, but indeed, the best provision is fear of Allah.}*** [Quran 2:197]

Also, when people assemble together on the Day of ‘Arafah, they remember the gathering of the Day of Judgment and thus this will urge them to get ready for that day by doing good deeds.

In Hajj, Muslims from all over the world meet together. Thus, they know one another, exchange advice and know the conditions of one another, share happy events and pains, and guide one another to what one should do, cooperate all in righteousness and piety as Allah Almighty ordered them.

In conclusion, such great acts of worship that Allah Almighty has prescribed and on which he has built his honorable religion have many great effects on the worldly life of the Muslim individual, and in the Hereafter.

