**IBADAAT (WORSHIPS)**

**Islamic concept of worship:**

**Meaning of worship:**

Worship means devotion to Allah almighty, who has the only right to be worshipped, and this right is deservingly reserved for Allah (alone). Ibadah is an Arabic word, that is taken from Abada and its meaning is slave and Ibadaat means slavery. Ibadah has three main aspects:

Loyalty towards Allah almighty.

Obedience towards Allah almighty with alone.

Request and administration for Allah almighty.

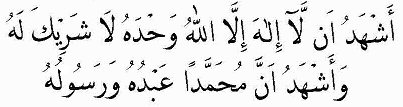
**Misperception of worship:**

Most of people in generally and some Muslims also have the idea that the concept of worship is limited in five pillars of Islam. This is the misperception. Sahadah, prayer, fasting, Zakat and Hajj are also worship but these are not only worship because worship has a wide meaning in Islam. It will be misperception if it is bound to some part of our life.

‘the worshipping concept of Islam is misunderstood, many people even some Muslims while performing religious acts such as Prayer, Fasting ,Zakat and Hajj have not clear concept of worship. Their concept is very limited and it is not correct.

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**KALIMA-E-SHAHADAT:**

The kalmia shahadat is the most important of these obligations. It reads  
 ‘’I bear witness that there is no god saye Allah, who is one, without any partner: And I bear witness that HazratMuhammad,(peace be upon him) is servent and prophet’’.

In chapterI the effects of Tauheed on human life have been in detail. An outline is given here.

Deliverance from kufr and shirk: The first part of the ‘’kalmia’’ shahadat i s the decleration and acceptance of Tauheed (unity or oneness of Allah).

Its second(  ) part affirms that the Holy prophet Muhammad(pbuh) is the true messenger of Allahand that his that his religion is the accepted religion for mankind without expressing testimony to these facts no one can legalitimately

Claim to be amuslim. Though’’tauheed and prophethood’’(risalat) are apparently two conceps,yet in fact these are two aspects of the same reality. Neither can one believe in prophethood without admitting the existence of the Almighty,norIs the reverse possible. As belief in the Holy prophet (pbuh) whom be peace,implies belief in his teachings, hence the recitation of the ‘’kalima’’ , with complete faith,delivers one from all forms of kufr and shirk.

**The real Testimony:** Although one admits the existence of god with a verbal declaration.yet it is essential that declarent(recite of kalmia) should believe in it practice by following the commands of Allah i.e his desires andActions should confirm to the teaching and dicates of islam. The Holy prophet,(pbuh) said:

( )“None of you can become a real momin(true believer unless he subordinates his wishes to the shariat (law brought by me” .

**The concept ensures Human greatness:**A study of Islamic history reveals that when the muslims demonstrated proof of their belief in tauheed and prophethood by , and abided by the islamic shariat in their individual And collective lives , they distinduished them selve by their remarkable achievements. But,when their conviction and belief declined, their eminence and distinction were reduced to dust.

***PRAYER:***

*Islam presents a complete and comprehensive way of life. It does not merely express certain beliefs but prescribes for its followers a regulated system of prayers (salat),hajj,fasting and zakat to strengthen those beliefs. God has said about prayer, the most important component of*

**INTRODUCTION TO NAMAZ:**

This word as used in the Holy Quran and Hadith is formed, from the word salat and in Arabic dictionary it means “to pray” but in Islamic terminology it convey the way of expressing devotion by man to his pearl creator and object of his worship in the special manner taught by the God to the people through his Apostle.

4) prayer are said at dawn, noon ,mid afternoon,sunset and night fall ,

And thus determine the rhythm of the entire day. Although it is preferable to worship together in amosque , a muslim may pray almost anywhere, such as in field,office, factories and universities. Visitors to the muslim world are struck by certrality of prayers in daily life.

***INCIDENT OF MIRAAJ WHEN NAMAZ WAS MADE OBLOIGATORY:***

*The incident ‘Mi’raaj’ took place in Makkah. This wonderful event occurred a year before the migration of holy Prophet (P.B.U.H).from Makkah to Madina. Hazrat jibrail came at night, met the Holy Prophet (P.B.U.H), and led him to ‘Masjid-ul-AQSA’ in Jerusalem on Buraq (the horse-like animal. The messenger (P.B.U.H) of Allah ta’ala met some of Prophet (A.S) led the Prophet (P.B.U.H) of Islam to ascent to different layers of the heaven where he met some of exalted Prophet and observed Heaven and hell. After that the holy Prophet (P.B.U.H) went up and up and got access to Allah, Almighty, who blessed him, issued some guidance and five times ‘NAMAZ’ (prayers) was made obligatory. After that he descended to jeruslem and came back to Makkah safe and sound. The holy Quran mentions in the following words:*

*“Glory is to Him who made His servant go by night from the sacred Mosque to the farthest Mosque whose precincts’. We have blessed, that we might show him (som) of our signs. He is the Hearer, the seer” (17:1)*

*“Establish prayer and be not of those who ascribe partners (into him)” (30:31)*

*Several Ahadith reveal that the holy Prophet, upon whom be peace, had particularly stressed upon the believers to keep up their prayers.*

*“The real foundation of religious stands on obedience to Allah and his Prophet, and the pillar of this edifice is Prayer”*

*`****EMPHASIS On PRAYER (WORSHIP):***

*Prayer or formal worship Almighty is the most important part of religious training and declared Obligatory for every member of the ‘ummah’. The Quran reveals that those who keep up prayer will gain salvation, while the defaulters shall suffer disgrace and humiliation on the judgment day. It is stated in one of the verses of the Quran that when the angels will ask the occupants of hell why they had been thrown there:*

*“They will answer: we were not of those who prayed”.(74 : 43)*

*Failing to offer prayer, despite having verbally admitted Allah’s existence is another form of refusal to obey him. To Holy Prophet, upon who be peace, has said:*

*“Anyone who deliberately leaves his prayers has adopted the course of infidelity”*

*In view of its importance, the first accountability on the judgment day shall be that of prayer. The holy Prophet has said:*

*“On the judgment Day, the first account to be rendered will be that prayer”.*

***INDIVIDUAL BENEFITS OF PRAYER:***

1. *Attendance in prayers before the Almighty five times a day strengthens a man’s conviction that ha is ruled by Allah. This consciousness impels him to pray regularly. With the passage of time this develops into second nature and he becomes a devout Muslim.*
2. *Prayers five times a day reassure a man that the Almighty is with him all the time. He does not feel alone and is thus able to overcome all fear and anxieties. The awareness of being near to Allah indeed restrains him from straying into sin.*
3. *The effect of prayer endure throughout the day, and the true Muslim is able to avoid temptation because he implored earlier to help him overcome sin and evil. Prayer thus helps man to abstain from sin.*

***COLLECTIVE ADVANTAGES OF PRAYER:***

1. *Prayer five times a day in assembly to min the favor and good will of Allah promotes equality, affection and affinity amount the people. Society thus stands to gain by collective worship.*
2. *Praying together, particularly at jumma and eid congregations promotes the feeling that the Muslims are one ummah. When they stands shoulder to shoulder, behind one Imam (who leads the prayers I assembly), it demonstrates ideological harmony and equality between them.*
3. *Collective observance proves more effective than individual actions. Prayers offered in assembly, therefore, shall be rewarded twenty seven times more than prayers offered in isolation.*
4. *The example of Muslims who frequently visit the mosque influences and induces the defaulters to pray as well.*
5. *Appointment of an imam who the congregation follows in prayer promotes discipline and order in society. The holy Prophet, upon whom be peace, is reported to have remarked about individuals who failed to turn up for prayers in the mosque : “ had I no consideration for their wives and children, I would have the burning of their houses”.*

***SPIRITLESS PRAYERS:***

*It is worth pondering why prayers today do not always bear the fruits enumerated above. Perhaps there are few among us who pray regularly, and viewer still who know the meaning of what they pray. Or do we pray with the conviction that we are in audience before the almighty? Besides, how many of us are aware of the vital purpose served by prayers?*

*The Quran says:*

*Behold, prayers today are devoid of significance, just as a rose can be without fragrance or a skeleton without a spirit.*

***CONDITION OF THE PRAYERS:***

***INTENTONS:*** *A person should make the intention (niyah) of the prayers. It is a state of heart. One does not have to say it in words. The Prophet and the companions never said them by their tongue (action are judged by the intention) (agreed).*

***TIME:*** *Prayer must be offered at its stated time. Quran says,* ***“prayers indeed have been enjoined an believers at fixed times”(4:103).***

***OURITY FORM MAJOR AND MINOR IMPURITIES:***

*A person should be in a state of wudu. Allah says in Quran, “****O you who believe! When you rise for the prayers, wash your faces, your hands up to the*** *elbow, and lightly rub your hands and (wash) and your feet up to the ankles. If you are unclean, purify yourselves”(5:6).*

*“The prophet (P.B.U.H) SAID,* ***“Allah does not accept any prayers that was not in performed while in state of purity” (agreed).***

*Purity of a body, clothes and place.*

***SATTAR:***

*Men should be covered from navel to knees. for women, all the body should be properly covered expect her face and hands. Says Allah in the Quran, O! Children of adam,take your adornment (by wearing proper sssss*

***FACING TO QIBLAH:***

ONE must face the Masjid al-Haram (in MAKKAH) during every prayer. Quran says, **direct your face to the Masjid al-Haram. Whereever you may be, turn your faces to it” (2:144).**

***FASTING***

In Arabic the word 'as-Sawm' (Sawm) meant 'al-Imsak', that is, to abstain totally from any act including eating, drinking, walking, speaking, etc

**OBJECTIVES AND IMPORTANCE OF FASTING:**

1. To get rid of bad habits: Ramadan Fasting demands the strict and solid resolution to submit oneself to a special diet which, often corrects habits, harmful to the health, that we may get into, during the running year, thus to comply with a severely regulated diet and some bad habits, as a self-willed sacrifice. This is why we notice that the Holy Quran mentions patience, tolerance, will, and perseverance as being synonyms of fasting.
2. To suffer hunger thus feel the difficult life of the poor: This endurance provokes in ourselves the feeling of association with their sorrows and deprivations. This feeling, so humane and compassionate, is much more expressive than a whole series of well-prepared speeches or well-organized public demonstrations. The rich people who never experience deprivation, discover, through fasting, the hardship imposed on needy people. Then, their hearts become more tractable, and their hands, will exercise generosity and charity towards the needy.
3. To Appreciate God's beyond measure donations: The daylight is never enough estimated unless we endure the night darkness. Also we cannot know the real value of happiness until we lose it. So when we fast, we suffer hunger, thirst and deprivation of so many other leisure's we used to enjoy before fasting. Then, we effectively evaluate the life comforts Mighty God has gifted us with.
4. Recalling of evident return to God: In fact, Ramadan fasting is a stage where the human being is the closest to God. The fasting period, Ramadan is a time when one submits to spiritual and social changes.
5. One acquires loyalty, honesty and sincerity to God, by fasting: Ramadan fasting is a confidential act which occurs between the human being and his Creator. This act must be impregnated with full sincerity and the deepest loyalty. Now in case fasting loses its honesty, it becomes a hypocrisy.
6. Regulating habit: By Ramadan fasting, we acquire the habit of punctuality. We breakfast at fixed time, and we abstain from eating and drinking at a strict and special time. Moreover, becoming accustomed to regulations leads to the respect of time, of word and promise, and so one becomes trustworthy, well estimated, able to carry out one's responsibilities, and to fulfill one's social duties.
7. Spreading assistance and mutual help in the society: Ramadan fasting inspires love and tightens links among the family members who live the whole fasting period in the same routine which approaches them to God. Habits change automatically during the period, and the family members meet in the evenings to say prayers appropriated to this holy occasion. The morals and fruitful consequences of fasting extend to the vast society, where collaboration between its members, and decent behavior are demonstrated. Charity and mutual help occupy a remarkable place, and brotherhood and equality triumph, which that is, the most human acts and the holiest purpose of the fasting.

Fasting has its advantages from the point of view of health and hygiene. Islam wants a Muslim to be healthy, clean, alert, agile and energetic. [**"Fast to be healthy,"**](http://www.ezsoftech.com/ramadan/ramadan23.asp) had said the [Holy Prophet Muhammad (S.A.W.)](http://www.ezsoftech.com/stories/holy.prophet.asp). And physicians today acknowledge the many benefits of fasting that ensure health and the soundness of one's body and mind. Some of these positive points have a direct influence on psychology and physique of the fasting individual.

Fasting has been found to be an effective treatment for psychological and emotional disorders. It helps a person to firm up his will, cultivate and refine his taste and manners, strengthen his conviction of doing good, avoid controversy, petulance and rashness, which all contribute towards a sane and healthy personality. Besides nurturing resistance and ability to face hardships and endurance, fasting reflects on outward physical appearance by cutting out gluttony and getting rid of excess fat. The benefits of fasting on health do not stop there but are instrumental in alleviating a number of physical diseases, including those of the digestive systems, such as chronic stomachache, inflammation of the colon, liver diseases, indigestion, and conditions such as obesity, arteriosclerosis, high blood pressure, asthma, diphtheria and many other maladies.

Generally speaking, fasting hastens the destruction of the decaying tissues of the body by means of hunger, and then builds new tissues through nutrition. This is why some scientists suggest that fasting should be regarded as an effective means of restoring youthfulness and longevity. However, Islam exempts from fasting sick and old people whose health is bound to deter.

But fasting should have its regulations too, and not simply the in orderly skipping meals, that is bound to harm health and stamina, rather than improving them. Here again Islam provides the answer, and in order to realize the benefits of fasting, it recommends the late midnight meals called [Sahar (before the formal start of a fast)](http://www.ezsoftech.com/ramadan/ramadan03.asp) and the breaking of the fast at the time prescribed. Of course, to ensure good health one should abstain from gluttony after breaking fast.

**BENEFITS OF FASTING:**

The benefits of the Ramadhan month of fasting are too many to be counted. If one does recognize them and realize their importance, he wishes to have the month of Ramadhan to be throughout the whole year.

These blessings are given by Allah to the fasting Muslims, who are to fast with full faith and expectation.

These blessings and benefits of the month of fasting during Ramadhan are:

01. Taqwa:

* Fearing Allah
* Practicing the Revelations of Allah
* Accepting the little things that one has achieved
* Preparing for departure from this world to the Hereafter
* Self-discipline
* Self-control
* Self-restraint
* Self-education
* Self-evaluation

02. Protection:

* Avoiding Immorality
* Avoiding anger/outcry/uproar
* Avoiding stupidity
* Avoiding all makrooh/mashbooh/haram

03. Revelation of Holy Quran: The Holy Quran was revealed during the month of Ramadhan. The Holy Quran is meant to be:

* A Guidance to mankind
* A Manifestation of right from wrong
* A Summation and culmination of all previous revelations
* A Glad-tiding to the believers
* A Healer
* A Mercy

04. Doors of heaven are open.

05. Doors of hell are closed.

06. Devils are chained down.

07. Fasting with Iman (faith) and expectation:

Such type of intention leads to forgiveness by Allah to the individual's sins.

08. Door of Rayyan:

There is in Paradise a door called Al-Rayyan. It is for the fasting Muslims. Only those who fasted the month of Ramadhan are the ones to enjoy the bliss of Paradise inside that area.

09. Rejoices:

There are two types of rejoices for the Muslims who fast. These are:

* When breaking fast
* When meeting Allah on the day of Judgment

10. Mouth Smell:

The smell of the mouth of the fasting Muslim will be better than the smell of musk during the day of Judgement.

11. Glad-Tidings:

These glad-tidings are given to the well-wishers while the ill-wishers are to be stopped during fasting.

12. Ramadhan -to- Ramadhan:

Whoever fasts two consecutive months of Ramadhan with good intention will receive forgiveness for the mistakes committed throughout the year.

13.Multiplication of Rewards:

Doing good = 10x, 70x, 700x or more during the month of Ramadhan.

14. Feeding Others:

Whoever invites others to break the fast, and whoever takes care of the hungry, needy, during the last ten days of Ramadhan will receive equal rewards to the fasting person(s).

15. Blessing of Iftar:

Dua is accepted by ALLAH at [Iftar time](http://www.ezsoftech.com/ramadan/ramadan04.asp).

16. Blessings of Sahoor (The late night meal):

This meal time gives the opportunity for:

* Night Prayers
* Zikr, Remembrance, Contemplation
* Recitation of Holy Quran
* Fajr Salat in Jamaat
* Dua of Fajr

17. Night Prayers:

Whoever performs the Night prayers with sincerity and good intention will receive forgiveness of his past mistakes.

18. Shafa'at (Pleading One's Case for Forgiveness):

Whoever fasts Ramadhan will receive on the day of Judgement the Shafa'at of:

* Ramadhan
* Holy Quran

19. Ihya (Passing Nights Awake):

Last ten days of Ramadhan. When a Muslim makes this type of effort, he will get rewards, forgiveness, and multiples of blessings.

20.Itikaf (Retreat):

A Muslim who performs [Itikaf](http://www.ezsoftech.com/ramadan/ramadan52.asp) during the last ten days of Ramadhan will get:

* Blessings and rewards
* Peace of mind
* Contemplation and evaluation
* Better citizen

21. [Lailatul Qadr](http://www.ezsoftech.com/ramadan/ramadan05.asp) (The Night of Power):

Whoever observes it with sincerity and good intention will get the following benefits:

* Forgiveness of mistakes
* Better than 1,000 months
* Dua
* Zikr
* Prayers
* Reading Holy Quran
* Rewards
* Blessings
* Better human being

**RAMADAN AND THE HOLY QURAN:**

There is an strong relation between Ramadan and Quran. Chapters of Quran are the sources of instruction and guidance for the Muslims. Only condition to get instruction and guidance is fear of the God which is grown due to fasting. So that, the reciting of Holy Quran is strengthened in the Month of Ramadan.

**RAMADAN AND PAKISTAN:**

The importance of one Holy night of this month for the Pakistani Muslims is that Allah gave them independence. The establishment of Pakistan on this holy night strongly makes a sign that the rules and regulations of Quran must be applied in this country.

**AFFECTLESS FASTING:**

This is all because we do not know about the objective of fasting i.e Taqwa. Its important conditions are empty from faith and accountability. Our fasting is just for display or showing.

Lailatul Qadr

(The Night of Power)

Qadr means honour and dignity. Lailatul Qadr means the night of honour and dignity. It is this night in which the first Divine Revelation came to the Prophet sallalahu alayhi wasallam, when he was in prayer in the cave of Hira. Since this night enjoys the honour of having the first revelation brought to the Prophet sallalahu alayhi wasallam, it has been named Lailatul Qadr.

This is one of the holiest and most blessed nights, which is likely to occur on one of the odd nights on the last ten days of Ramadhan and most likely to be the 27th. The reward of worship on this night is better than the worship of a thousand months of worship, equivalent to a person's lifetime. So, on this night one should pray nafil namaz, recite the Quran, do Tasbih, Zikr, Duas, etc as much as possible.

This night had already opened its gates of treasures when the angel for the first time had come with the Divine Message in the cave of Hira, but its auspiciousness has continued to be with us permanently. Every year in the month of Ramadhan, this night is given to the Ummah. Muslims engage in prayers, recitation of Quran and praying to Allah, as the Prophet sallalahu alayhi wasallam said: "The person who offered prayers to Allah in the night of Dignity with faith and with hope of reward from Allah, all his past sins have been forgiven." (Bukhaari)

As the rainy season is suitable for farming, similarly for the attainment of nearness to Allah, specific times , specific days and specific nights are most suitable, e.g. the time of Tahajjud prayers, Friday prayers, month of Ramadhan, the Day of Arafah, etc. So also the Night of Power is the most suitable night for attaining nearness to Allah.

In the Hadeeth, we have been asked to seek it in the last ten nights of the month of Ramadhan. Hazrat Aa'ishah radhiyallahu anhaa narrates that the Messenger of Allah sallalahu alayhi wasallam has said, 'Seek the night of Dignity in the odd nights of the last ten days of Ramadhan'.(Bukhaari).

By odd nights, the reference is made to the 21st, 23rd, 25th, 27th, 29th night of the month of Ramadhan. No one night has been fixed so that the yearning to find it may increase and people may spend more nights in worshipping Allah. From this aspect, the importance of `Itikaaf (seclusion) during the last ten days of Ramadhan is clear.

The Prophet (S.A.W) had made a Kutba about Laylatul Qadr:

-"Oh people! A great month is coming to you. A blessed month. A month in which there is one night that is better than a thousand months. A month in which Allah has made it compulsory upon you to fast by day, and voluntary to pray by night. Whoever draws nearer to Allah by performing any of the voluntary good deeds in this month shall receive the same reward as is there for performing an obligatory deed at any other time. And whoever discharges an obligatory deed in this month shall receive the reward of performing seventy obligations at any other time. It is the month of Sabr (patience), and the reward for sabr is Heaven. It is the month of kindness and charity. It is a month in which a believer's sustenance is increased. Whoever gives food to a fasting person to break his fast, shall have his sins forgiven, and he will be saved from the Fire of Hell, and he shall have the same reward as the fasting person, without the latter's reward being diminished at all."