



## (B) Worships

### 1. The Importance and Significance of Worship

#### LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the meaning and concept of worship.
- Explain the importance and significance of worship.
- Explain the effects of worship in practical life.

**The meaning and concept of worship:** "Iba'dat" is an Arabic word derived from "Abd". "Iba'dat" literally means worship, humility, submission and obedience. In Islamic terminology, "Iba'dat" means to live according to the blessed life of The Holy Prophet ﷺ، with the intention of gaining the pleasure of Allah Almighty. *Iba'dat* includes every action which Allah has commanded to do and to avoid which He has forbidden. Since the servant's job is to obey the master, especially if He is the master of all the rulers, then to consider His commands as a cause of happiness and contentment for oneself is the ascension of a servant.

**The Importance and Significance of Worship:** In Islam, the first emphasis is given to worship after the reformation of faith or belief. Worship is a practical form of direct contact and relationship with Allah Almighty. Allah Almighty says: "And I have not created Jinn and mankind except that they should worship Me." (Surah Al-Zariyat: 56). In another place, the Almighty says: "O people! Worship your Lord, Who created you and those before you, so that you may save (from His punishment)." (Surah Al-Baqarah:21). Here worship refers to piety, which is the destination after the purification of the heart and soul and sincerity of action. This condition of a man's heart leads to love for good deeds and hatred of evils. Allah says in the Holy Qur'an: فَإِنَّ الْمُصَلِّيْنَ وَالْمُسْكِنِيْنَ وَ

مَنْ يَعْبُدْ مِنْ دِرْبِنَا إِلَّا رَبُّ الْعَالَمِينَ - (Surah al-Anaam: 162) **Translation:** “And proclaim that my prayers, my sacrifices, and my life and death are all for Allah, the Lord of the worlds.”

Every day in every prayer, Muslims repeatedly pray for the straight path. The verse mentioned above gives a brief and comprehensive outline of the straight path, which is the soul of Islamic life. It is the lifeblood of Islamic society. The verse mentioned above states that every Muslim's breath, step, and deed should be for Allah Almighty's sake, not for the other and one's desire. This is the purpose of a Muslim's life.

**The Requisites of Worship:** We should obey all the commands of Allah Almighty and should act upon them. We must abstain from what He has made unlawful and act upon what He has made obligatory and compulsory with complete obedience. We should bring every aspect of life under the sphere of obedience to Allah Almighty. Allah Almighty says: “O Believers! Enter into Islam wholeheartedly.” (Surah Al-Baqarah: 208).

**Effects of Worship on Man's Practical Life:** The Islamic System of worship develops feelings of love and sympathy in man for other human beings. Therefore, a Muslim loves other people. He loves and sympathizes with them and helps them in their sorrows. In the same way, these acts of worship also teach patience and forbearance. At the same time, they awake the spirit to sacrifice their interests for the sake of Allah Almighty and the collective good.

Worship teaches man to live together collectively, so man learns to live together with other human beings and becomes a socialist.

Punctuality of worship eliminates bad habits like laziness, idleness and wastage of time.

The punctuality of prayer creates in man the qualities like observance of time, outward and inward purification, the obedience of a leader and collectivity. He abstains from evils and obscenities.

Fasting creates piety in man, that is, the fear of Allah Almighty that helps a man distinguish between good and evil.



Through paying Zakat, the love of wealth decreases within man, and he becomes happy to help other human beings financially.

Hajj teaches universality.

Good deeds like helping people, relating with kin and caring for their subordinates improve relationships and affiliations. All these fruits of worship will be given to the believer on the basis of his intention and sincerity. Therefore, the correctness of the intention and sincerity in worship are the keys to its acceptance. Then every good deed has the status of worship for the believer. Furthermore, there is an emphasis on sticking to it. Allah Almighty says: "So worship Him and be steadfast in His worship". (Surah Maryam: 65).

These are the acts of worship that, along with the reformation of man, promote goodness and virtues in society and cause happiness for the believer in this world and in the Hereafter.

## Exercise

**(A) Write detailed answers of the following questions:**

- 1) Write a note on "*Iba'dat*" (worship) in detail.
  - 2) Write down the effects of worship on general life.
  - 3) Write down the importance and significance of worship.

**(B) Write brief answers of the following questions:**

- 1) What is the literal and terminological meaning of "*Iba'dat*" (worship)?
  - 2) Write some requisites of worship.
  - 3) Write the translation of this verse (Arabic text).

(C) Mark  on correct answers of the following questions:

- 1) Allah Almighty has created the Jinn and mankind:
    - a) for worship.
    - b) for cultivation
    - c) for trading
    - d) for industry and commerce
  - 2) To live life according to the life of The Holy Prophet ﷺ is called:
    - a) economics
    - b) sociality
    - c) worship
    - d) trading
  - 3) The purpose of human creation is:
    - a) to rehabilitate on the earth
    - b) to do business
    - c) to worship Allah Almighty
    - d) to cultivate



## 2. Jihad

### Introduction, Importance and Types

#### LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the introduction of *Jihad*.
- Explain the significance and importance of *Jihad*.
- Describe the types of *Jihad*.

**Meaning and concept of *Jihad*:** *Jihad* is an Arabic word which is derived from "Juh'd". It literally means: hard work, striving hard, doing the utmost hard and endeavour.

**Shariah Term:** *Jihad* in Islamic Shariah is to make every effort and endeavour for the sake of Allah Almighty, which is for the upliftment, protection and defence of the country and nation. Also, every effort and endeavour for the reformation of the society, to promote goodness and virtue and eliminate evils and vices from society is also *Jihad*.

**The significance and importance of *Jihad*:** Islam has given much importance to *Jihad*. Because only through *Jihad*, it becomes possible to create an atmosphere of peace and security in the world and protect human rights by eliminating distortion, corruption, oppression and all kinds of evil deeds which cause conflict and disorder in society. Allah Almighty says: ﴿وَجَاهُدُواٰ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللّٰهِ ذٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾ (Surah Al-Tawbah: 41) **Translation:** "And do *Jihad* in the way of Allah with your wealth and your lives, it is better for you if you knew".

Regarding the emphasis on *Jihad*, the Messenger of Allah said: "One who died in a state that he did not fight in the way of Allah practically nor did he express any desire (or determination) for *Jihad*, so he died the death of a hypocrite." (Sahih Muslim: 1910).

#### Types of *Jihad* and its Practical Forms.

**1. *Jihad against the desires of the self*:** The inner strength that prevents man from obeying and worshipping Allah Almighty is his that



soul, which enjoins evil and incites man to commit sins and disobedience, including selfishness, hatred, backbiting, lies, vulgar talking and other self-desires. The domination of these desires and evil is what corrupts human actions and character.

Overcoming this enjoiner of evils falls into the category of *Jihad*. The Almighty says in the Holy Qur'an: "And for one who fears to stand before his Lord and restrains his soul from evil desire, then indeed Paradise only is his destination." (Surah al-Nazi'at: 40-41).

The Holy Prophet ﷺ has declared a person who controls his self to be a *Mujahid*. He said: (Arabic text) Translation: "A *Mujahid* is one who strives against his own soul (regarding obedience to Allah)". (Sunan al-Tirmidhi: 1621). In some traditions, striving against one's soul is declared as the biggest *Jihad* (*Jihad-e-Akbar*).

**2. Jihad to Eradicate Evils:** When individual evils prevail commonly in any society, they go ahead and take the form of collective evils. Islam has named all these as evils (*Munkaraat*).

An Islamic society is based on the principles of mutual good and welfare. Therefore, Islam not only rejects every action that causes trouble in society but also commands believers to eradicate it. Islam emphasizes that the social order should be peaceful and organized in all cases. It is possible only through the promotion of mutual tolerant attitudes. Islam has pointed out the deeds which fall under evil. These deeds include theft, looting, lousy behaviour based on linguistic and national distinctions, perjury, abuse, bribery, adulteration, underweighting, foul rituals and deprivation of rights etc. In Islam, it is the responsibility of every single member of society to try to save him and others from evils through individual and collective efforts.

The Holy Qur'an has mentioned various methods for eradicating evils and reforming society. Somewhere the name of commanding good and forbidding from evil, somewhere invitation and preaching and somewhere urging one another to the truth and urging one another to



have patience. Every member of the *Ummah* has to perform this duty according to his capacity. The Holy Prophet ﷺ has said in one of his blessed instructions: "السَّاجِدُ مَنْ جَاهَ نَفْسَهُ". (Sahih Muslim: 49)

**Translation:** "He who sees something evil amongst you should change it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should dislike it from his heart."

The scholars of Hadith have written in the interpretation of this Hadith that it is the responsibility of the government to eradicate evils with force and power. It is the responsibility of the scholars and the writers to forbid evils with their tongues and writings, and it is the responsibility of every individual of the *Ummah* to consider evil as vicious and avoid it.

Similarly, Islam emphasizes that the believer himself should stand on the truth, speak the truth and persuade others to stand on the truth. Moreover, he should strive for the upliftment of the truth. This process is called the "*Best Jihad*".

The Holy Prophet ﷺ has said "مَنْ رَأَىٰ مِنْكُمْ مُّنْكَرًا فَلْيُنْهِيْدُ بِيْدِهِ وَإِنْ لَمْ يُسْتَطِعْ فَبِلِسَانِهِ وَإِنْ لَمْ يُسْتَطِعْ فَبِقَلْبِهِ" (Sunan Abu Dawood: 4344): **Translation:** "The best *Jihad* is to speak a word of justice in front of the tyrant ruler."

### **Jihad by sword/Armed Jihad (Fighting).**

**Jihad by the Sword:** This means that if an enemy force invades an Islamic country, then it becomes obligatory on it to fight and protect its borders, the religion, faith, life and property, and the honour and dignity of its citizens.

**The Obligation of Armed Jihad:** When The Holy Prophet ﷺ laid the foundation of the state of Medina, the wrath of the infidels of Makkah and other enemies of Islam increased immensely. They were



eager to eradicate this new Islamic state from the surface of the earth. So they started making various plans, as a result of which the existence of the Islamic State and the lives, property and honour of the Muslims were seriously endangered, so Allah Almighty allowed the Muslims to wage Armed *Jihad* against these infidels in order to defend themselves.

Allah Almighty says: "Permission to fight back is hereby granted to those being fought, for they have been wronged. And Allah Almighty will help them of He is truly Most Capable of helping them." (Surah Al-Hajj: 39)

### **Reasons for the obligation of Jihad by the sword:**

**A: Enmity of the infidels and their dangerous intentions:** Whoever embraced Islam in Makkah, he was oppressed and tortured by the enemies of Islam. The main reason was "the words of truth," i.e., (Arabic text) "There is no god but Allah, Muhammad is the Messenger of Allah". The infidels considered these words of truth to be against their faith; they were not ready in any case to tolerate these words of truth. Therefore, they narrowed the land of Makkah for the Muslims and forced them to migrate to Medina.

Allah Almighty says: "They are those who have been expelled from their homes for no reason other than proclaiming, 'Our Lord is Allah'." (Surah Al-Hajj: 40)

The intense opposition and enmity of the infidels of Makkah towards the Muslims can be guessed from this verse as well, "And they (infidels) will always fight you until they turn you away from your faith if they can." (Surah Al-Baraqah: 217)

**Threat to the existence of the Islamic State:** The pagans of Makkah did not bear the words of truth in Makkah. A state was founded in Medina on the same words of truth. Hence, the fear of the pagans increased that the power of Islam would become a permanent threat to them. So their sleep flew. They increased their evil efforts and began planning a war to remove the Islamic State. So Allah Almighty revealed these commands for the defence to Muslims. "And those who fight you,



fight them in the way of Allah, but do not transgress, for Allah does not like transgressors.” (Surah Al-Baqarah: 190).

Not to transgress means to use force where it is inevitable and to use it to the extent that it is needed.

**The objectives of the armed Jihad:** Besides defending and protecting the Islamic state, the Holy Qur'an has also described other objectives of armed *Jihad*. They are as follows:

**A: Punishment for breaking the agreement:** Islam places great emphasis on fulfilling the agreements. The divine instruction is: “And when you make an agreement with Allah, then fulfill it, and when you have sworn with a firm oath, do not break them, for you have made Allah your guarantor, and Allah knows what you do.” (Surah Al-Nahal: 91)

Islam has commanded to fight against the nation that makes an agreement with the Islamic government not to wage war and has intentions of war behind that agreement. The Holy Qur'an, while addressing The Holy Prophet ﷺ, said: “If you find them in battle, then punish them in such a way that those who are behind them (maybe warned). There is no doubt that Allah does not like the treacherous.” (.....36-38)

Although the background of the revelation of these verses is for a special occasion, its command is general. In other words, Islam has no concession to a treacherous nation. If a nation breaks an agreement and tries to fight, Islam has ordered the Islamic government to fight against it.

**B: Respect for humanity and helping the oppressed:** Islam has the most significant message of human dignity. The principles laid down for humanity have been declared necessary for the Islamic government to support and help the oppressed, to get rid of the oppressor's oppression.

In Surah Al-Nisa, Allah Almighty says: “And what is with you! You do not fight in the way of Allah and for those oppressed men, women, and children who cry out: Our Lord! Take us out of this land of oppressors! And appoint them for us a saviour on your behalf.” (Surah Al-Nisa: 75).



This verse refers to those oppressed men, women and children who were left in Makkah and were unable to migrate. The pagans were persecuting them to the extent that their life became intolerable. However, in this verse, the high goal of *Jihad* is stated that if human rights are being violated in any region of the world and that land is narrowed for them, so it is the duty of the Islamic government to help the oppressed Muslims as much as possible and save them from oppression.

**C: Elimination of sedition and mischief:** One of the main objectives of Islamic teachings is to establish peace, promote love and tolerance, and eliminate sedition and mischief.

Wherever in the world, if any government or group attacks the weak for its evil purposes and inflicts oppression, sedition and mischief endangering peace and tranquillity, the Holy Qur'an urges the Islamic State to wage war against them in order to refrain from such sedition and oppression. Allah Almighty says: "Fight against them until there is no more persecution and (in the country) the religion will be entirely to Allah, if they stop persecuting you, let there be no hostility except against the aggressors." (Surah al-Baqarah: 193).

In this verse, eradicating sedition and mischief on earth and creating an atmosphere of peace and harmony in the world is stated as the aim of *Jihad*.

**Conditions of armed Jihad:** Islam has laid down some conditions for armed Jihad, these should be kept in view while doing Jihad, and they are as follows:

**A: For the exaltation of the religion of Allah:** The first condition of armed Jihad is that it should be only for the exaltation of the religion of Allah.

**B: Declaration by the Islamic State:** The second condition of armed Jihad is that the state should make a declaration of war. In Islam, only the state has the authority to declare war. Therefore, the declaration of an individual or a group or issuing a Fatwa has no value in *Shariah* for



wagging war. Rather, such Fatwa or declarations of corruption fall into the category of mischief on earth.

**C: Adequate availability of military power:** The government should have adequate power and strength to fight the opposing force. The Holy Qur'an has emphasized to keep the Islamic state strong. He said: "Prepare (as much as possible) against them what you can of military power and cavalry to deter Allah's enemies and your enemies as well as other enemies you do not know but Allah knows them. And whatever you spend in the way of Allah will be paid to you in full, and you will not be wronged." (Sruah al-Anfaal: 60)

The meaning of this verse is that O' Muslims! You should always be ready with the equipment of war and a permanent army to take immediate action in case of need and fight the enemy to the fullest.

**D: Methods of ignorance should not be used in war:** The fight should be against those who are armed in battle and ready to fight. Women, children, the elderly, the wounded and civilians should not be attacked. The victims of the enemies should not be cut off their ears and noses, and the fields, houses and livestock should not be destroyed without any reason.

**The difference between Jihad and fighting:** The meaning of *Jihad* is to do utmost struggle to achieve a goal. Word *Jihad* is not a synonym of war. The word "*Qi'tal*" (fighting) is used for war, while *Jihad* has a broader meaning, which includes all kinds of struggle. *Jihad* for the sake of Allah is that everything should be done only for the sake of Allah in order to establish the religion of Allah on His land.



## Exercise

**(A) Write detailed answers of the following questions:**

- 1) Explain the significance and importance of *Jihad*.
- 2) Describe the types of *Jihad*.
- 3) Write down the conditions for *Jihad*.

**(B) Write brief answers of the following questions:**

- 1) What is the meaning and concept of *Jihad*?
- 2) Explain the objectives of *Jihad*.

**(C) Mark  on correct answers of the following questions:**

- 1) Types of *Jihad* are:  
a) 3                  b) 4                  c) 5                  d) 6
- 2) *Jihad* by sword refers to do *Jihad*:  
a) by heart.      b) by tongue.      c) by arms    d) by writing.
- 3) In some traditions, to strive against one's soul is declared as:  
a) small *Jihad* (*Jihad-e-Asgar*).  
b) big *Jihad* (*Jihad-e-Akbar*)  
c) middle *Jihad* (*Jihad-e-Awsat*).  
d) great *Jihad* (*Jihad-e-A*)