

# THE CHARACTERISTIC FEATURES OF WORSHIP AS PROPOUNDED BY ISLAM (An analytical study)

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*“It is clear that the concept of worship in Islam is a comprehensive concept that includes all the positive activities of the individual. This of course is in agreement with the all inclusive nature of Islam as way of life. It regulates the human life on all levels. The individual, the social, the economic, the political and the spiritual. That is why Islam provides guidance to the smallest details of one’s life on all these levels. Thus following these details is following Islamic instruction in that specific area. It is a very encouraging element when one realizes that all his activities are considered by Allah as acts of worship. This should lead the individual to seek Allah’s pleasure in his actions and always try to do them in the best possible manner whether he is watched by his superiors or he is alone.”*

Every religions prescribes its own prayer system, Islam also does. Every religion has its own unique system and it is this uniqueness which is precious. Islam prescribes its prayer system without challenging prayer systems of other religions as it recognizes the uniqueness of prayer systems of other religions. It puts it succinctly as under:

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّئُهَا فَاسْتَنبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ۔

“And everyone has direction to which he turns (himself), so vie with one another in good works.”<sup>1</sup>

Thus it is clear that everyone has ones own way of worshipping and one should not denounce each others way of worship. According to Imam Raghīb the word wijhat is more comprehensive. It mean not only direction but also entire Shar’ia. Thus according to Raghīb what Qur’an states in the above verse is that each religion has its own Shar’ia which has its own uniqueness.

The importance of worship may be seen in the fact that it has been prescribed by God in all religions prior to Islam. God said in the Qur’an:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ، فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَ مِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ۔

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31. Ibid 9/384
32. Al-IMran 3:110
33. Ibid. 104
34. An-Nahl 14:125
35. Syed Suleman Nadvi. Seerat Un Nabi. 4/352, 353
36. Al. Imran 3: 102
37. Ibid: 103
38. Ibid: 104
39. Sadr Uddeen Islahi, Fareeza Iqamat e Deen, 155

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1. Al-Asfahani, Raghīb "Mufrīdat-ul-Quran p. 499
2. An-Nisa 4: 163,164,165
3. Yunus 10:47
4. Al-Isra 17:18
5. Ta-Ha 20:134
6. Al-Qasas 28:59
7. Ibrahim 14:4
8. Ihya ul Uloom, Kitab Al Aqaid (1/85)
9. Fatawa-Ibn-e-Tammia, 19/93
10. Shah Wali Ullah, Hujatullah-ul-Balagha 1/204
11. Syed Abu-al-Aala Maudoodi. Seerat sarwar Aalam,  
Published by, Idara Turjaman-ul-Quran, Lahore.
12. Alama Iqbal also declared "Risalat" as a source of unity of  
Nation. See Rumooz-e-Bekhudi he says:

هم نفس هم مدعا گشتیم ما

از رسالت هم نوا گشتیم ما

13. At-Taghabun 64:8
14. Al-Araf 7:158
15. Al-Hujurat 49-15
16. Al-Araf 7:157
17. Sahih Al-Bukhari, Vol.I, hadith No. 50 and 87
18. Al-Imran 3:31
19. Ibid, 132
20. An-Nisa 4:13
21. Ibid, 80
22. Ibid, 59
23. Ibid, 64
24. Al-Maidah 5:92
25. An-Nur 24:52
26. Ibid: 54
27. Ash-Shu-ara 26: 107,108
28. Al-Ah-zab 33-21
29. Ibid: 71
30. Sahih Al-Bukhari, Vol. 9, Hadith No. 251

bearer of glad tidings, warner, inviter, reminder, a Messenger and last Prophet of Allah. Prophet Muhammad ﷺ have sent to all mankind. So now being a true believers of Prophet it is our duty to invite the people about Islamic teaching with wisdom and full of devotion. God said about that type of responsibilities of true believers.

You best of peoples over raised up for mankind; you enjoin Al-Maruf and forbid Al-Munkar and you believe in Allah. (32)

Let there arise out of you a group of people inviting to all that is good, enjoying Al-Maruf and forbidding Al-Munkar. And it is they who are successful. (33)

God has also given us the principles of Dawah, like, "Invite (mankind, O Muhammad ﷺ) to the way of your Lord with wisdom and fair preaching and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from his path, and he is the best aware of those who are guided. (34)

Syed Suleman Nadvi has briefly defined these principles in his famous book Seerat Un Nabi. (35)

Prophet Muhammad ﷺ sent so many delegation to the kings of different states for the cause of Islam. The whole life of Prophet is a good example for us to do something better in the context of Preaching.

### **To establish and enforce the divine commandments in the society**

The forth basic demand of the prophethood is to establish the divine thoughts in the society. it is the responsibility of Muslims to establish a system for human life under those instructions which given by God in the Holy Book of Quran.

O you who believe! Fear Allah as he should be feared. (Obey him, be thankful to him and remeber him always), and die not except in a state of Islam (as Muslims) with complete submission of Allah) (36)

And hold fast, all of you together, to the rope of Allah and be not divided among yourselves and remeber Allah's Favour on you, for you were enemies one to another but he joined your hearts together, so that, by his grace, you become brethren, and you were on the think of a pit of fire and he saved you from it. Thus Allah makes His Ayat (signs) clear to Your, that you may be guided. (37).

Let there arise out of you a group of people inviting to all that is good enjoying Alma ruf and forbidding Al munkar. And it is they who are the successful. (38).

Sadr uddeen Islahi a famous writer has presented the theory, that how to establish the divine thoughts in the society. He pointed out that fear Allah (by doing all that he has ordered and by abstaining from all that He has forbidden), attachment with eachother on the base of rope of Allah (Quran) and to perform the duty of inviting for right path (39).

He who obeys the Messenger (Muhammad ﷺ) has indeed obeyed Allah, but he who turns away, then he have not sent you (O Muhammad ﷺ) as a watcher over them. (21)

O you who believe! obey Allah and obey the Messenger (Muhammad ﷺ) and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and the Last Day. That is better and more suitable for final determination. (22)

We sent no Messenger, but to be obeyed by Allah's leave. (23)

And obey Allah and the Messenger (Muhammad ﷺ) and beware and fear Allah. Then if you turn away, you should know that it is our Messenger's duty to convey (the Message) in the clearest way. (24).

And whosoever obeys Allah and his Messenger (ﷺ), fear Allah and keeps his duty (to Him), such are the successful. (25)

Say: "Obey Allah and obey the Messenger but if you turn away, he (Messenger Muhammad ﷺ) is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (The Message) in a clear way. (26)

I am trust worthy messenger to you. So fear Allah, keep your duty to Him, and obey me. (27)

Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes for Allah and remembers Allah Much. (28)

And whosoever obeys Allah and His messenger (ﷺ), he has indeed achieved a great achievement. (29)

Narrated Abu Hurairah رضي الله عنه Allah Messenger ﷺ said, "Whoever obeys me, he obeys Allah, and whoever disobeys me, he disobeys Allah, and whoever obeys the ruler I appoint, he obeys me and whoever disobeys him, he disobeys me. (30)

Narrated Abu Hurairah رضي الله عنه: Allah Messenger said; "All my followers will be enter paradise except those who refuse" They said, O Allah's messenger! who will refuse? He said, whoever obeys me will enter paradise, and whoever disobeys me is the one who refuses (To enter it). (31)

This above mentioned detail is a sign and prove that all sayings and doings of the Holy Prophet have to be followed.

### **To Preach the Orders of Prophet Muhammad ﷺ**

The third basic demand of Prophethood is that to preach about Islam with full of wisdom. In the so many places of Quran the status of Prophet is mentioned as a witness, a

- (ii) to obey the orders of Prophet Muhammad ﷺ
- (iii) to preach the order of Prophet Muhammad ﷺ
- (iv) to establish and enforce the divine comandments and to

prevail divine thoughts in the society.

### i) To have Faith in the Messengership of Prophet Muhammad ﷺ

It is obligatory to have belief in the Messengership of Prophet Muhammad ﷺ.

In the teaching of Quran this concept is mentioned very clearly, Allah says in thsi regard; "So, believe in Allah and his messenger (Muhammad ﷺ) and in the light (this Quran) which we have sent down. And Allah is all aware of what you do. (13)

Say (O Muhammad ﷺ): O mankind! verily i am sent to you all as the Messenger of Allah - To whom belongs the dominion of the heavens and the earth. La Illaha Illa Huwa (none has the right to be worshiped but He) it is who give life and causes death. So believe in Allah and His Messenger (Muhammad ﷺ). The Prophet who can neither read or write (i.e. Muhammad ﷺ) who believes in Allah and His words, and follow him so that you may be guided. (14).

Only those are believers who have believed in Allah and His Messenger and afterwords doubt not but strive with their wealth and their lives for the cause of Allah. Those! they are the truthful. (15)

So those who believe in him (Muhammad ﷺ), honour him, help him, and follow the light which has been sent down with him, it is they who will be successful. (16)

Narrated Abu Hurairah رضي الله عنه one day while the Prophet was sitting in the company of some people, (the Angel) Jibrael came and asked, "What is Faith?" is to believe in Allah, His Angels, The meeting with Him, His Messengers, and to believe in Resurrection. (17).

In view of this discussion this concept is very clear that the belief in the Messengership of Prophet Muhammad ﷺ, is a basic and first demand of Prophethood.

### ii) To Obey the Orders of Prophet Muhammad ﷺ

The second demand of Prophethood is that to obey the orders of Prophet Muhammad ﷺ with full of devotion. God has given us so many instruction about the acceptance of Prophet Muhammad ﷺ orders in every phase of life.

Say (O Muhammad ﷺ to mankind) if you really love Allah then follow me. Allah will love you and forgive you of your sins, And Allah is Oft-Forgiving, Must Merciful. (18)

These are the limits (set by) Allah and whosoever obeys Allah and His Messenger (Muhammad ﷺ) will be admitted to Gardens under which rivers flow, to abide therein,

And for every Ummah there is a Messenger, when their messenger comes, the matter will be judged between them with justice, and they will not be wronged. (3)

Whoever goes right, the he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear anothers burden. And we never punish untill we have sent a Messenger (to give warning).(4)

And if we destroyed them with a Torment before this (i.e. Messenger Muhammad ﷺ and the Quran), they would surely have said; "Our Lord; if only you had sent us a messenger, we should certainly have followed your Ayat (Proofs, verses, lessons, signs, revelations, etc) before we were humiliated and disagreed. (5)

And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them our verses. And never would destroy the towns unless the people thereof are Zalimun. (6)

And we sent not a Messenger except with the language of his people, in order that he might make clear for them. Then Allah misleads whom He wills and guides whom He wills. And He is the All-Almighty, the All-wise. (7)

Imam Ghazali has described the importance of prophethood in the following words.

فحاجة الخلق الى الانبياء كحاجتهم الى الاطباء ولكن يعرف  
صدق الطبيب بالتجربة ويعرف صدق النبي بالمعجزة (8)

People have the dire need of Prophets as they need of a physicians / doctors, the authenticity of a doctor proves with experience and the sign of the veracity of prophet is his miracles. Imam Ibn-e-Tamias has also described the importance of prophethood.

والرسالة روح العالم ونوره وحياته فاي صلاح للعالم اذا عدم  
الروح والحيوة والنور والدنيا مظلمة ملعونة الا اذا طلعت عليه  
شمس الرسالة (9)

The prophethood is a soul, light and life of world. The perfection of this world is impossible without prophethood. This world is dark and insulted without the light of Prophethood.

Hazrat Shah Wali Ullah has also defined the theme and importance of prophethood in his famous book (حجة الله البالغة) (10)

Syed Abu-Al-Aala Maudoodi has also writien an important and precious book titled (سيرت سرور عالم) on that topic (Prophethood) (11), and so many others Muslim scholars has also described the importance of prophethood. (12)

### **Demands of Prophethood**

Prophethood has four basic demands. These demands are as follow

- (i) to have belief in the Messengership of Prophet Muhammad ﷺ



## Status of Prohphet Hood and its Demands (In the Perspective of Quran)

\*Ghulam Hussain

*Status of Prophet hood is very clear in the teaching of Qura'n. In fact prophet hood is a light, sold and the reality of world. In modern era when Muslims are facing so many problems in every way of life in this situation Prophet hood is the only way of guidance. Prophet hood has some demands for wise persons in view of belief on Prophet Muhammad (S.A.W.) to obey the orders of Prophet Muhammad (S.A.W), to preach and to establish the divine commandment in the society.*

### Meaning and Concept of Prophethood

Imam Raghilb Asfahani has defined the meaning and concept of prophethood.

النبيوة سفارة بين الله وبين ذوى العقول من عباده لازحه عليهم  
فى امر معادهم ومعاشهم (١)

Prophethood is a ambassadorship between God and his matured people for their betterment in this world and the hereafter world.

The above mentioned text shows that Prophethood has four basic characteristics;

- i) Prophethood is not a philosophical knowledge but it is a ambassadorship between God and his people.
- ii) The teaching of Prophethood is only for wise and mature persons. ذوى العقول من الجن والانس
- iii) The teaching of prophethood is not related to monestic asceticism, the main theme of prophethood is that to create peace and prosperity for the people in this world and the second world.
- iv) Propethood is totally Godgifted thing, its not related to personal efforts of some one.

### Importance of Prophethood

The importance of prophethood is very clear in the teaching of Quran; The importance of prophethood has been presented at so many places in Quran, like in Surah An Nisa Allah says verily, we have sent the revelation to you (O Muhammad ﷺ) as we sent the revelation to Noach and the prophets after him, we (also) sent the revelation to Abraham, Ishmael, Ishaq, Yaqub, and their offspring Ayub, Yunus, Haroon and Sulaiman and to Dawd we gave the Zabur. (2)

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