

Abstract

The book **"Implication of 'Ibādah, Akhlāq and Manner in Shari'h"** is consisted of three dimensions that is 'Ibādah (worship), Akhlāq (character) and Manners (Adāb). These are the most important basic elements of Islam which are essential to know and put in practice by each and every individual. 'Ibādah is so important for which man and jinn are created. Akhlāq is so important for which the Messenger of Allah was sent and assigned for and manner is so important the observance of which is imperative of having paradise. As regards 'Ibādah Allāh Ta'ala says **"Indeed I have not created man and jinn but they should worship Me"** and as regards Akhlāq or character the Messenger of Allāh says that **"Indeed I have been sent to perfect the character (of man)"** and as regards manner (in responding toward a favor) Allāh Ta'ala command **"when you are greeted with a greeting; greet in return that which is better than it or (at least) return it equally. Certainly, Allah is Ever Careful Account Taker of all things"**. The outcome or findings of this writing is **firstly** have shown that 'Ibādah, in addition to the meaning of worship - is the obedience of the entire set of laws of Allāh without any reservations whatsoever. **Secondly**, performance of all permissible acts and avoidance of all prohibited acts in one's life time is 'Ibādah provided these are done in carrying out one's obligation for the pleasure of Allah and reward in the hereafter. Hence, a man can be a good 'ibid/worshiper of Allah while he is a Politian, or a professional if he leads his all of his actions, duties, obligations etc., in conformity with the law of Allāh. **Thirdly**, the sole objective of sending the Messenger of Allāh is to perfect the character means to purify the soul of human being as the soul is responsible for producing good actions, reactions and behaviors. Hence, character of a person good means the soul of a person is good and having of good soul is the way either to paradise and bad soul is the hell. **Fourthly**, Adāb or etiquette referred to the obligation, duties or responsibilities of a man towards his own body, own soul, towards all other human and non human beings to be shown as per the ways and methods prescribed by shari'ah. **Fifthly**, the write up is of the conclusion that, the true objectives of the creation of man could only be realized in its true sense in knowing and observing these three as dimensions. Leaving and observing of them would lead its followers towards the learning and practicing of entire set of shari'ah which is the ultimate objective of the law of Islam.

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Transliteration

			a	ا
			,	ء
	Short Vowels		b	ب
Fa'ala	فَعَلَ	a -	t	ت
Waḍa'a	وَضَعَ	I	th	ث
Yaf'alu	يَفْعَلُ	u -	j	ج
			ḥ	ح
			kh	خ
			d	د
	Long vowels		dh	ذ
Fā'il	فَاعِلٌ	a ي	r	ر
Raḥīm	رَحِيمٌ	I ي	z	ز
Ḥurūf	حُرُوفٌ	ū و	s	س
			sh	ش
			s	ص
	Diphthong		ḍ	ض
			ṭ	ط
			ẓ	ظ
			'	ع
Hawl	حَوْلٌ	aw و	gh	غ
Sayf	سَيْفٌ	ay ي	f	ف
Raj'iy	رَجْعِيٌّ	yy ي	q	ق
'Aduww	عَدُوٌّ	uww و	k	ك
			l	ل
			m	م
			n	ن
			w	و
			h	ه
			y	ي

Part-I

Implications of 'Ibādah

1.0 Chapter: One

1.1. Meaning and Significance of 'Ibādah

The word 'Ibādah (عبادة) originates from root word 'abada (عبد) which literally means to serve, to adore, to worship, to submit, to surrender, to obey, to be degraded, to be loyal, to lie flat to the last degree etc. The person performs 'Ibādah is called (عبد) 'abd which means a slave or servant.¹ The action of an 'abd is 'Ibādah that is service, slavery, servitude, obedience, submission, surrender, loyalty, degradation, devotional service or worship. The doer of 'Ibādah is called 'Ābid (عابد) or worshiper. To whom 'Ibādah is rendered is called Ma'būd (معبود) and the place where the 'Ibādah is to be taken place is called Mab'ad (مبعد). Ragib Al-Ispahani wrote in his Dictionary "Mufradat that 'Ibādah means (غاية الخشوع والتدليل) degradation of the last degree and extreme humbleness and it also means submission.²

1.2. Definitions of 'Ibādah

There are several definitions of 'Ibādah as given by the scholars. Such as:

(i) 'Ibādah is the name of all hidden and expressed sayings and actions that have been performed for the love and pleasure of Allāh Ta'ala.

1. Arabic-Englis Dictioary, 1972. Maan Z. Madina. Pocket Book, New York. p. 416

2. Al-Mufradat al Isfahani, quoted in Al-'Ibādah fī al Islam.

scholars of Islam, such as Abu Hanifa, shafi'i, Syed Mawdudi, Golam Sarwar and so on. According to Imām Abu Hanifa, 'Ibādah is the actions of a Muslim that are against his self desire (النفس الهوى) and which are done for the respect and pleasure of his Lord. According Shafi'i, 'Ibādah is all those activities which Allāh authorises His slaves to perform and that is against his self desirous action.⁵ According to Syed Mawdudi, Islamic concept of 'Ibādah is very wide, such as, it is the keeping away of a speech that are filthy, falsified, maliceious and to advise and speaking the good things, with the view that Allāh commands for doing so, is 'Ibādah. According to Golam Sarwar, 'Ibādah is an Arabic term includes any activities which are done to gain the favor and pleasure of Allāh. As such, Ṣolah, Zakāh, Ṣawūm and Ḥaj are the main forms of 'Ibādah.⁶

Technically 'Ibādah is the total submission and obedience towards the commands of Allāh by His slave (man) in all aspects of his life ranging from birth to death, no matter these are material or spiritual. It means, all actions of a Muslim so long as such actions are done for carrying out of the commands of Allah Ta'ala- is 'Ibādah.

Importance to Know the Real Meaning of 'Ibādah

The term 'Ibādah has prime importance, as the sole purpose and objective of the creation of man and jin is to provide 'Ibādah only nothing else. As Allāh Ta'ala says,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ. (الذاريات، ٥١:٥٦)

"Indeed I have not created man and jin except that they should worship Me alone".⁷

5 Ibid

6 Maududi, Syed Abul A'ala, *Fundamentals of Islam*, Markazi Maktaba Islami, Delhi, India, 2005, p. 122.

7 Al-Qurān, al Dhāriyāt, 51:56