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RESEARCH ARTICLE

Corelation between Islamic Ibadah(عبادة) and Akhlaq-Hasana (Good characters)

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Ibadah is a Arabic word (عبادة) which means "worship" is connected with related words literally meaning "slavery". The word **Ibadah** (عبادة) linguistically means "obedience with submission". The word 'morality' comes from the Latin word 'moralitas' meaning "manner, noble character, and proper. behavior". Morality generally refers to a code of conduct, that an individual group or society hold as authoritative, in distinguishing right from wrong. Such an ideal code of conduct is often espoused in preference to other alternatives. After studying the holy techings of Quran and Sunnah we concluded, That the Islamic concept of Ibadah is very wide. If we free our speech from filth, falsehood, malice and abuse and speak the truth and talk goodly things, and do all this only because God has so ordained, they constitute "Ibadah" (عبادة) however secular they may appear. In a general sense, ethics is concerned with the development of reasonable and universal standards of human conduct. In Islam, ethics governs all aspects of life and specifically addresses such principles as truthfulness, honesty, trust, sincerity, brotherhood, and justice.

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Introduction

Literary meaning of Ibadah(عبادة)

Ibadah is a Arabic word (عبادة) which means "worship" is connected with related words literally meaning "slavery". The word **Ibadah** (عبادة) linguistically means "obedience with submission".⁽¹⁾

Conventional meaning of Ibadah(عبادة)

As we know the word **Ibadah** (عبادة) come from root Abada which means that someone enjoy complete supremacy over one's freedom or independence, and one surrendering himself totally to his authority. Thus, everything we do is for the sake of Allah and to earn His pleasure by fulfilling His commands.

- Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for

Allah, Lord of the worlds." (2) *قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ* (2) Allah (swt) also asserted that we hold on to His Deen *إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتُبَيِّنَ لِلنَّاسِ مَا ظَلَمُوا إِنَّهُنَّ غَيْرَ مُخْلِصِينَ لَهُ الدِّينَ* (3) "Verily We have sent down to you (O' Mohammad) Book, with Truth; therefore, make your Deen exclusive for Allah, and give your Ibadah (عبادة) to Him alone" He (swt) also mentioned that it is His exclusive right as the Creator that His creation submits to Him alone. It means that He should be obeyed and

worshipped sincerely and exclusively Hence, the purpose of our life is to please Allah (swt) through "Ibadah" (عبادة) and by following His Deen, to achieve success in this life and in here after. It is thus important to fully comprehend word "Ibadah" and its association with word "Deen".

Imam IbnTaymiah was asked about the (verse 21), in *suratAl-Baqarah*, that can be translated as,(4) يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ "O People, "o 'badoo" your Lord." He was asked, "what is "ibadah" (عبادة)? What are its branches? Is the whole *deen* included in it or not?" He responded with details in his book titled "*Al-O'bodiyyah*": "The "ibadah" (عبادة) is a collective noun that includes every thing that Allah (S.W.T.) loves and accepts from sayings and the physical acts; the hidden (acts by heart) and the openly (acts by limbs). The acts by limbs include the prayer, *zakah*, fasting, *hajj*, straight talk, loyalty (returning someone's possessions to them), kindness with parents, having good accord with relatives, keeping promises and treaties, enjoining what is good and forbidding what is evil, fighting against the *kuffar* and the hypocrites, kindness with the neighbor, with the orphan, with the poor, with the wayfarer, with the animals, supplication, remembering Allah, reciting *Qur'an*, and all things of this nature are from "*ibadah*." (عبادة) (5).

Literary meaning of Ethics

The word "Ethics "comes from the Greek words"ethos"meaning habit or customs and word morals comes from the Latin word morals meaning mores or customs.(6)

Conventional meaning of Ethics

Islam is a comprehensive way of life, and morality is one of the cornerstones of Islam. Morality is one of the fundamental sources of a nation's decline. Islam has established some universal rights for humanity as whole, which are to be observed in all circumstances. To uphold these rights, Islam has provided not only legal safeguards, but also a very effective moral system. Thus, whatever leads to the welfare of the individual or the society and does not oppose any maxims of the religion is morally good in Islam, and whatever is harmful is morally bad.

Corelation between worship and Ethics:

The status of worship in Islam is clear because worship is considered a part of Islam. We find emphasis on performing different worships in the Holy Quran. Where there is emphasis on worship, there is emphasis on good character. Allah almighty says in the Holy Quran (7). (ا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ) O you who believe !bow down and prostrate yourselves and worship your Lord and do good :hapily you may thrive.

Here Allah has ordered both to worship and show good character. It is clear that good acts is the second name of good character. It becomes clear from this verse of Holy Quran that if worship is the right of Allah, good character is right of His creation. Thinking about the rights of creature and his creation is Islam. Worship without good character is like a roof without walls or like a flower without fragrance and a body without soul.

Conclusion

After studying the Holy techings of Quran and Sunnah we concluded, That the Islamic concept of Ibadah is very wide. If we free our speech from filth, falsehood, malice and abuse and speak the truth and talk goodly things, and do all this only because God has so ordained, they constitute "Ibadah" (عبادة) however secular they may appear.If we obey the law of God in letter and spirit in our commercial and economic affairs and abide by it in our dealings with our parents, relatives, friends and all those who come into contact with us, all these activities of ours are also "Ibadah" (عبادة). If we help the poor and the destitute, give food to the hungry and serve the afflicted and do all this not for any personal gain but only to seek the pleasure of God, this is all "Ibadah" (عبادة). Even our economic activities – the activities we undertake to earn our living and to feed our dependents - are 'Ibadah" (عبادة) if we remain honest and truthful in them, and observe the law of God.In short, all our activities are 'Ibadah" (عبادة) if they are in accordance with the law of God and our ultimate objective is to seek the pleasure of God. Thus, whenever we do good or avoid evil for fear of God, in whatever sphere of life and field of activity, we are discharging our Islamic obligations. This is the true significance of 'Ibadah." (عبادة)In a general sense, Ethics is concerned with the development of reasonable and universal standards of human conduct. In Islam, Ethics governs all aspects of life and specifically addresses such principles as truthfulness, honesty, trust, sincerity, brotherhood, and justice. The conditions for everlasting success or falah in Islam are the same for all Muslims, whether conducting business or carrying out their daily activities. Without specifying any situational context, Allah describes people who attain success as those we are "inviting to all that is good (khayr), enjoining in what is right (ma'aruf) and forbidding what is wrong (munkar)

The Qur'an uses the term taqwa to describe the human quality that encompasses the concept of the ideal ethical value. It is referred to in various forms over two hundred times in the Qur'an, and represents, on the one hand, the moral grounding that underlies human action, while on the other, it signifies the ethical conscience which makes human beings aware of their responsibilities to God and society. Applied in a broader social context, taqwa becomes the universal, ethical mark of a truly moral community: (8) يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

"O humankind! We have created you out of male and female and constituted you into different groups and societies, so that you may come to know each other - the noblest of you, in the sight of God, are the ones possessing taqwa."

More specifically, when addressing the first Muslims, the Qur'an refers to them as عَلَى النَّاسِ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا (9) 'a community of the middle way, witnesses to humankind, just as the Messenger (i.e. Muhammad) is a witness for you.

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- (1) www/http.Islamic wiki
- (2) (Al Anam,162).
- (3) (Alzumer,2)
- (4) (Albaqarah,21)
- (5) (Imam IbnTaymiah, "*Al-O'bodiyah*").
- (6) Thomas Mautner, *Adictionary of Philosphy* (Oxford:Blackwell,1996),137
- (7) Alhaj,77)
- (8) (Alhujurat,49)
- (9) Albaqarah,132)