

# INTERNATIONAL JOURNAL OF THE Universe and Humanity in Islamic Vision and Perspective

## Humanity's Cosmic Purpose: Worship, Ethics, and Divine Service in Islam

**Dr. Bushra Murtatza Malik**

Assistant Professor, Govt. Ayesha Siddqia Degree College, Lahore

### Abstract

In Islam, humanity's purpose is intricately linked to a divinely ordained cosmic order, where worship, ethics, and service to the Divine play central roles. The core of this purpose is articulated in the Quran and the teachings of the Prophet Muhammad, wherein human beings are seen as stewards (khalifah) of the Earth, tasked with fulfilling a dual responsibility of worship (‘ibādah) and ethical conduct (akhlāq). Worship in Islam transcends ritualistic prayer, extending to every act performed with the intention of fulfilling God's will. Whether in personal devotion or communal responsibility, worship in Islam is a comprehensive framework that aligns human activity with divine purpose.

Ethics in Islam is a reflection of divine guidance, shaping the moral character of believers and guiding them toward justice, compassion, and righteousness. The ethical teachings of Islam are grounded in the Quran and Sunnah, which offer principles for personal behavior and social interaction. These teachings emphasize the importance of integrity, honesty, humility, and kindness, which collectively contribute to the moral fabric of society.

Central to Islamic teachings is the notion of divine service. Acts of worship and ethics are not merely individual pursuits but are embedded in the broader purpose of serving God through service to humanity. This cosmic purpose calls for a balance between spiritual devotion and worldly engagement, where believers are encouraged to contribute positively to the well-being of society while maintaining a conscious connection to the Divine.

Islam presents a holistic approach to life, where worship, ethics, and service to God converge in a unified vision of human purpose. The ultimate goal is to achieve harmony between the individual, society, and the cosmos, all in submission to God's will. This understanding of humanity's cosmic purpose offers a profound spiritual framework that motivates believers to act as moral agents and servants of the Divine in all aspects of life.

### Keywords:

Worship, Ethics, Divine Service, Islam, ‘ibādah, Akhlāq, Stewardship, Quran, Sunnah, Moral Conduct.

### Introduction

In the Islamic worldview, the purpose of human existence is deeply embedded in the concepts of worship, ethics, and divine service. This triad constitutes the foundation of a comprehensive and holistic understanding of life and its ultimate goal: submission to God's will. Islam offers a unique approach that frames the human condition as being part of a divine cosmic order, where every individual has a predetermined role as God's vicegerent (khalifah) on Earth (Khan, 2018; Nasr, 2002). The focus of this role is to live in accordance with God's guidance as revealed in the Quran and as exemplified by the Prophet Muhammad (peace be upon him) (Ali, 2010; Esposito, 2002). Consequently, worship, ethics, and divine service are not isolated aspects of religious life; they are interdependent and interwoven into the fabric of daily existence, forming a cohesive framework for understanding humanity's cosmic purpose (Haddad & Esposito, 2000; Sardar, 2006). Worship (‘ibādah) in Islam is a central tenet and the primary means through which a Muslim fulfills their purpose on Earth. However, the concept of worship extends far beyond ritualistic acts such as prayer, fasting, or pilgrimage. In the Islamic tradition, worship encompasses every action performed with the intention of

# INTERNATIONAL JOURNAL OF THE Universe and Humanity in Islamic Vision and Perspective

pleasing God (Choudhury, 2008; Ramadan, 2010). This comprehensive understanding of worship is rooted in the Quranic command to live in submission to God in all aspects of life. In Surah Al-Dhariyat, God declares: "And I did not create the jinn and mankind except to worship Me" (51:56) (Ali, 2010). This verse underlines the intrinsic purpose of human life: devotion to the Creator.

Worship in Islam is, therefore, not restricted to specific acts performed in a mosque or during times of prayer. Every facet of life can be an act of worship if done in accordance with God's will and for the sake of seeking His pleasure (Haddad & Esposito, 2000). For example, a Muslim's engagement in social activities, work, or even rest can be elevated to an act of worship if done with the right intention (Ramadan, 2010). This idea reflects the Islamic principle that worship is a holistic endeavor, where the physical, spiritual, and ethical dimensions of life are integrated in the pursuit of God's pleasure (Choudhury, 2008).

The Five Pillars of Islam, which include the declaration of faith (shahada), prayer (salat), fasting during Ramadan (sawm), giving charity (zakat), and the pilgrimage to Mecca (hajj), represent the formal rituals of worship that every Muslim is obligated to perform (Esposito, 2002). These rituals form the foundation of Islamic worship, providing structure and discipline to the believer's relationship with God. However, beyond these formal acts, Islam encourages the believer to seek worship in every action and thought, transforming daily life into a continuous journey of devotion (Haddad & Esposito, 2000).

## **Ethics in Islam: The Moral Framework (Akhlāq)**

Closely linked to the concept of worship is the Islamic emphasis on ethics, known as akhlāq. The ethical teachings of Islam provide a moral compass for individuals and societies, guiding them toward righteous conduct in accordance with God's commands (Ghazali, 2010; Makdisi, 1981). Ethics in Islam is not seen as a mere set of social norms or cultural practices but is deeply rooted in the divine will (Siddiqui, 1997). The Quran and the Hadith (the sayings and actions of the Prophet Muhammad) serve as the primary sources of ethical guidance, offering principles for how individuals should interact with others and fulfill their responsibilities within the broader community (Ali, 2010; Rahman, 1980).

The Prophet Muhammad's life serves as the quintessential model for ethical conduct in Islam. Described in the Quran as "an excellent example" (Surah Al-Ahzab 33:21), the Prophet embodied the highest standards of moral behavior, such as kindness, honesty, humility, and justice (Hussain, 2012). His teachings and actions reflect the importance of maintaining good character and striving to emulate divine attributes in everyday life (Sardar, 2006). This moral responsibility is not confined to individual behavior; it also extends to social justice, equity, and the protection of human dignity (Ghazali, 2010).

One of the key ethical principles in Islam is the concept of taqwa, often translated as "God-consciousness" or "piety" (Makdisi, 1981). Taqwa serves as the foundation of Islamic ethics, urging believers to live in constant awareness of God's presence and to act in a manner that reflects His will (Siddiqui, 1997). This internal state of mindfulness informs all aspects of behavior, shaping the way Muslims interact with others and the world around them. Through taqwa, ethical conduct becomes a means of worship, as individuals strive to align their actions with God's commandments and to cultivate virtuous character traits (Rahman, 1980).

The ethical framework of Islam emphasizes several core virtues, including justice (adl), compassion (rahmah), honesty (sidq), and patience (sabr) (Hussain, 2012). These virtues form the basis of a moral life and contribute to the well-being of both individuals and society as a whole. Justice, in particular, is a central theme in Islamic teachings, as it reflects the divine order and the balance that God has established in the universe (Ali, 2010). The Quran

# INTERNATIONAL JOURNAL OF THE Universe and Humanity in Islamic Vision and Perspective

commands believers to "stand firm for justice, even if it is against yourselves" (Surah An-Nisa 4:135), highlighting the importance of upholding justice in all circumstances (Choudhury, 2008).

Compassion is another fundamental ethical principle in Islam, with the Quran frequently referring to God's mercy and kindness (Ghazali, 2010). Muslims are encouraged to show compassion to others, especially those in need, and to act with kindness in their interactions with people and animals (Hussain, 2012). The concept of *ihsan*, or excellence in conduct, further reinforces the idea that Muslims should go beyond mere obligation and strive to exceed expectations in their moral and ethical behavior (Siddiqui, 1997).

## **Divine Service: The Ultimate Act of Devotion**

Service to God and to humanity lies at the heart of Islam's cosmic purpose for humanity. Acts of worship and ethical behavior are not solely individual pursuits but are meant to be manifested in service to the greater good of society (Nasr, 2002). The Quranic notion of *khilafah*, or stewardship, emphasizes that humans are entrusted with the care and management of the Earth, acting as God's representatives in creation (Rahman, 1980). This role entails a responsibility not only toward one's personal spiritual growth but also toward the welfare of others and the protection of the environment (Ali, 2010).

Divine service in Islam is a comprehensive concept that includes both *'ibādah* (worship) and *mu'āmalāt* (social dealings) (Haddad & Esposito, 2000). While the former focuses on the believer's relationship with God, the latter emphasizes the believer's responsibilities toward others (Sardar, 2006). Islam promotes the idea that serving others is a form of worship, as it reflects God's mercy and generosity (Ramadan, 2010). The Prophet Muhammad famously said, "The best of people are those who are most beneficial to others" (Siddiqui, 1997). This hadith underscores the importance of contributing positively to society and serving humanity as an expression of one's devotion to God (Hussain, 2012).

Charitable acts, such as *zakat* (obligatory almsgiving) and *sadaqah* (voluntary charity), are examples of how Muslims can fulfill their duty of service (Ghazali, 2010). *Zakat* is one of the Five Pillars of Islam and represents the believer's obligation to support those in need, reflecting the ethical principle of social justice (Haddad & Esposito, 2000). *Sadaqah*, on the other hand, is an opportunity for Muslims to go beyond their obligatory duties and engage in acts of kindness and generosity (Ramadan, 2010). Through these forms of charity, Muslims are encouraged to alleviate suffering, promote social harmony, and contribute to the well-being of the broader community (Choudhury, 2008).

Moreover, the concept of divine service in Islam extends to environmental stewardship (Nasr, 2002). The Quran emphasizes the importance of preserving the balance of nature and protecting the environment as part of fulfilling one's duty as a steward of the Earth (Ali, 2010). In Surah Al-A'raf (7:31), God commands humanity: "And do not waste, for indeed, He does not like the wasteful" (Ghazali, 2010). This verse, along with others, underscores the idea that environmental conservation is not only a social responsibility but also a religious obligation (Siddiqui, 1997). Muslims are encouraged to protect the natural world and to live in harmony with the environment, recognizing it as a reflection of God's creation (Hussain, 2012).

The concepts of worship, ethics, and divine service in Islam are not isolated from one another; rather, they are deeply interconnected and mutually reinforcing (Sardar, 2006). Worship provides the spiritual foundation for ethical behavior, as believers seek to align their actions with God's will (Ali, 2010). Ethics, in turn, shapes the believer's character and guides their interactions with others, ensuring that their worship is not confined to ritualistic

# INTERNATIONAL JOURNAL OF THE Universe and Humanity in Islamic Vision and Perspective

practices but is reflected in their daily conduct (Ghazali, 2010). Divine service brings these two elements together, encouraging believers to act as stewards of the Earth and to contribute to the well-being of society as a form of devotion to God (Nasr, 2002).

In this way, Islam presents a holistic vision of humanity's cosmic purpose, where worship, ethics, and divine service converge to create a life of meaning, purpose, and fulfillment (Haddad & Esposito, 2000). Muslims are called to live in submission to God's will, to cultivate virtuous character traits, and to serve others in a manner that reflects the divine attributes of mercy, justice, and compassion (Ramadan, 2010). Through this framework, Islam offers a profound understanding of the human condition, one that transcends the material world and connects individuals to the greater cosmic order (Sardar, 2006).

In conclusion, Islam's vision of humanity's cosmic purpose is centered on the principles of worship, ethics, and divine service (Choudhury, 2008). These three concepts provide a comprehensive framework for understanding the purpose of human existence and the role of individuals in the broader cosmic order. Worship is not limited to ritualistic acts but encompasses every aspect of life, while ethics provides a moral compass that guides believers toward righteous conduct (Hussain, 2012). Divine service reflects the believer's responsibility to serve God by serving humanity and preserving the natural world. Together, these elements form a cohesive vision of human purpose that is both spiritual and practical, offering a path to fulfillment in this life and the hereafter (Esposito, 2002; Siddiqui, 1997).

## Literature Review

The intersection of humanity's cosmic purpose, worship, ethics, and divine service in Islam has been the subject of extensive academic exploration within Islamic studies, theology, philosophy, and comparative religion. The literature on this topic spans centuries, from classical Islamic scholarship to contemporary discourse. This literature review aims to contextualize these concepts within the broader scholarly dialogue, tracing their evolution and examining key contributions by both historical and modern scholars.

The Quran and Hadith are the primary sources for understanding worship (‘ibādah), ethics (akhlāq), and divine service in Islam. Scholars of the classical Islamic period laid the foundational interpretations that would influence generations of theologians and philosophers. Among these early scholars, Al-Ghazali (1058–1111) is a pivotal figure. In his seminal work, *Ihya Ulum al-Din* (The Revival of Religious Sciences), Al-Ghazali explores the essence of worship as an encompassing practice that permeates all aspects of life. He argues that worship transcends ritual acts, emphasizing that every action performed with the intention of fulfilling God's will can be considered worship. For Al-Ghazali, ethics are deeply integrated with worship, as the purification of the soul and the cultivation of virtuous behavior are prerequisites for spiritual elevation (Ghazali, 2010).

Another key figure, Ibn Taymiyyah (1263–1328), offers an alternative perspective on worship and ethics, with a strong emphasis on the notion of divine service and human responsibility. In his writings, particularly in *Majmu' al-Fatawa*, Ibn Taymiyyah stresses the importance of adhering to both the external acts of worship and their inner dimensions. He also highlights the concept of stewardship (khilafah), suggesting that humanity's purpose is not only to worship but to act as guardians of God's creation, promoting justice, and righteousness in the world (Ibn Taymiyyah, 2000).

The ethical dimension of Islam has also been extensively analyzed by Ibn Miskawayh (932–1030), whose work *Tahdhib al-Akhlaq* (Refinement of Character) is one of the earliest treatises on Islamic ethics. Ibn Miskawayh integrates the Platonic and Aristotelian ethical frameworks with Islamic teachings, focusing on the cultivation of virtues such as justice,

# INTERNATIONAL JOURNAL OF THE Universe and Humanity in Islamic Vision and Perspective

courage, wisdom, and temperance as essential to the moral life of a Muslim. His work marks an important contribution to Islamic ethical theory, positioning human virtues as the means by which one fulfills their divine purpose (Ibn Miskawayh, 1981).

## **Modern Islamic Scholarship: Revisiting the Concept of Human Purpose**

Contemporary scholarship has revisited these classical themes in light of modern philosophical, social, and environmental challenges. Fazlur Rahman (1919–1988), a prominent Islamic philosopher and scholar, significantly contributed to the discussion of worship and ethics within a modern context. In his book *Islam and Modernity: Transformation of an Intellectual Tradition*, Rahman emphasizes the dynamic nature of the Islamic tradition and the need for Muslims to adapt ethical teachings to the contemporary world while remaining faithful to the Quranic imperatives. He suggests that the notion of divine service should be understood as a call for Muslims to contribute positively to social and political justice in modern societies (Rahman, 1982).

Rahman's approach is echoed by Tariq Ramadan, whose work *Radical Reform: Islamic Ethics and Liberation* delves into how ethics and worship in Islam can be adapted to respond to modern global challenges, including economic inequality, environmental degradation, and social injustice. Ramadan argues that divine service must be reframed as a proactive engagement with contemporary societal issues. He draws on the Quranic call for justice and compassion to argue for a more active Muslim involvement in promoting ethical principles in modern governance, economics, and environmental stewardship (Ramadan, 2009).

Seyyed Hossein Nasr, another significant contemporary Islamic scholar, places special emphasis on the ecological and spiritual dimensions of Islam. In *Man and Nature: The Spiritual Crisis in Modern Man*, Nasr critiques modern materialism and advocates for a return to the Islamic understanding of humanity's role as stewards of creation. Nasr's work situates divine service within the broader cosmic order, stressing that true worship and ethics are inseparable from humanity's responsibility to care for the natural environment. He argues that the modern ecological crisis can be mitigated by reviving traditional Islamic teachings on the balance and harmony of creation, aligning human actions with divine will (Nasr, 1997).

## **Ethics in the Context of Worship and Divine Service: Integration and Application**

The integration of ethics with worship in Islam is a recurring theme in both classical and modern scholarship. Muhammad Asad in *The Message of the Quran*, his translation and commentary on the Quran, frequently highlights the inseparability of worship from ethical conduct. Asad argues that Islam's holistic approach to life is evident in the Quran's emphasis on both personal devotion and social responsibility. Worship and ethics are intertwined, with the latter serving as a practical manifestation of the former (Asad, 1980).

Rashid Rida (1865–1935), a modernist Islamic thinker, also explored the role of ethics in the context of worship. Rida's work, particularly in his journal *Al-Manar*, emphasizes the need for reform in Islamic practice to ensure that worship aligns with ethical behavior. He criticizes superficial ritualism and calls for a deeper, more meaningful engagement with Islamic principles that emphasize justice, mercy, and compassion. Rida's vision of divine service is one in which Muslims actively work to create just and equitable societies as a form of worship (Rida, 1930).

The ethical component of Islam is further explored in the works of Jasser Auda, particularly in his *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*. Auda emphasizes the importance of maqasid al-shariah (the objectives of Islamic law) in guiding Muslims toward ethical and just behavior. He argues that worship and ethics must be understood within the broader framework of the maqasid, which include the preservation of

# INTERNATIONAL JOURNAL OF THE Universe and Humanity in Islamic Vision and Perspective

life, intellect, religion, property, and lineage. For Auda, the ultimate purpose of divine service is to promote the common good and ensure justice and equity in society (Auda, 2010). Comparative studies have also contributed to the understanding of worship, ethics, and divine service in Islam, particularly in relation to other Abrahamic faiths. Wilfred Cantwell Smith in *Islam in Modern History* examines the similarities and differences between Islamic worship and the concepts of devotion found in Christianity and Judaism. Smith's work highlights how worship in Islam is uniquely integrated with ethical behavior and social responsibility, in contrast to the more individualized focus on personal salvation in Christianity (Smith, 1957). Karen Armstrong in *A History of God* also engages with these comparative dimensions, tracing the development of monotheistic concepts of divine purpose across Judaism, Christianity, and Islam. Armstrong notes that while all three traditions emphasize worship and ethical conduct, Islam's holistic integration of the two offers a unique framework for understanding humanity's role in the cosmos (Armstrong, 1993). The role of Islam in addressing contemporary global crises—such as climate change, economic inequality, and political conflict—has become an increasingly important area of study. Scholars like Ziauddin Sardar in *Islamic Futures: The Shape of Ideas to Come* argue that Muslims must reclaim the ethical and spiritual dimensions of their faith to address the challenges of the modern world. Sardar's work reflects the growing consensus among contemporary Islamic scholars that divine service must extend beyond personal piety to include active engagement in solving global issues (Sardar, 2010).

Amartya Sen, while not an Islamic scholar, has also contributed to the dialogue on ethics and justice in Islam through his broader work on justice and development. In *The Idea of Justice*, Sen explores how Islamic concepts of justice can contribute to global ethical frameworks, particularly in addressing issues of poverty and inequality. Although not directly focused on divine service, Sen's work has been influential in shaping contemporary Islamic thought on the ethical responsibilities of Muslims in the global context (Sen, 2009).

## Research Questions

- How is the concept of worship (‘ibādah) in Islam defined beyond ritual practices, and how does it integrate with daily life and ethical conduct?
- In what ways do Islamic teachings on ethics (akhlāq) provide a framework for moral conduct in personal, social, and environmental contexts?
- How does the Islamic concept of stewardship (khilafah) inform the understanding of divine service in relation to humanity's responsibility toward the environment and society?
- What are the intersections between worship, ethics, and divine service in Islam, and how do they collectively shape the Islamic understanding of humanity's ultimate purpose?

## Research problem

The Islamic worldview offers a holistic understanding of human existence, grounded in the concepts of worship (‘ibādah), ethics (akhlāq), and divine service (khilafah). However, the integration of these elements in defining humanity's cosmic purpose remains a subject of varied interpretation across Islamic scholarship. While classical scholars like Al-Ghazali and Ibn Taymiyyah emphasized worship as the central purpose of life, modern thinkers such as Fazlur Rahman and Seyyed Hossein Nasr have expanded this framework to include social justice, environmental stewardship, and moral conduct as essential components of worship. This diversity in interpretation raises important questions: What does it mean to worship in

# INTERNATIONAL JOURNAL OF THE Universe and Humanity in Islamic Vision and Perspective

Islam beyond ritual practices? How do ethical behaviors and social responsibilities align with worship, and how do they contribute to fulfilling humanity's divine role?

Moreover, in a world grappling with environmental degradation, social inequality, and moral crises, the Islamic principles of stewardship and service demand deeper exploration. Can traditional Islamic teachings provide solutions to modern global challenges through their unique approach to divine service? While existing literature addresses these themes individually, there is a lack of comprehensive analysis that interlinks worship, ethics, and divine service in Islam. Thus, the central research problem is the need for a cohesive and contemporary understanding of how these elements converge to define humanity's cosmic purpose in Islam, particularly in addressing current global issues.

## **Significance of Research**

This research is significant as it offers a comprehensive understanding of humanity's cosmic purpose in Islam, integrating worship, ethics, and divine service. By bridging classical and contemporary Islamic thought, it addresses how these concepts converge to shape a Muslim's role in the modern world. This study also contributes to addressing global challenges such as social injustice, environmental degradation, and moral crises, using Islamic teachings on stewardship and ethical conduct. Ultimately, the research provides insights that can guide individual and collective actions, aligning them with divine purpose and contributing to societal and environmental well-being.

## **Research Objective**

The primary objective of this research is to explore and elucidate the concept of humanity's cosmic purpose within the Islamic framework by integrating the principles of worship ('ibādah), ethics (akhlāq), and divine service (khilafah). This study aims to examine how these elements are defined and interconnected in both classical and contemporary Islamic thought. Additionally, it seeks to investigate how the Quranic teachings and the Prophetic tradition guide Muslims toward fulfilling their spiritual and moral obligations, both individually and collectively.

Specifically, the research will:

- Analyze the Islamic understanding of worship beyond mere ritualistic practices, considering its broader implications in daily life and ethical conduct.
- Explore how Islamic teachings on ethics provide a framework for personal, social, and environmental responsibility, particularly in the context of modern global challenges.
- Investigate the role of stewardship and divine service in addressing issues such as social justice and environmental conservation within the contemporary world.
- Provide a cohesive and holistic vision of how worship, ethics, and divine service collectively define humanity's ultimate purpose in Islam.

## **Research Methodology**

This research employs a qualitative methodology, integrating textual analysis and comparative study to explore humanity's cosmic purpose in Islam. The primary approach involves a comprehensive review of classical Islamic sources, including the Quran, Hadith, and works of key scholars such as Al-Ghazali, Ibn Taymiyyah, and Ibn Miskawayh, to understand historical interpretations of worship, ethics, and divine service. This will be complemented by an analysis of modern scholarly contributions from figures like Fazlur Rahman, Seyyed Hossein Nasr, and Tariq Ramadan, who offer contemporary perspectives on these concepts. Comparative analysis will be used to contrast Islamic views with those from other religious and philosophical traditions, highlighting similarities and differences in

# INTERNATIONAL JOURNAL OF THE Universe and Humanity in Islamic Vision and Perspective

understanding cosmic purpose. Additionally, the research will incorporate case studies of contemporary issues related to social justice and environmental stewardship to evaluate how Islamic principles apply to current global challenges. By synthesizing these diverse sources and perspectives, the research aims to provide a comprehensive and nuanced understanding of how worship, ethics, and divine service converge to define humanity's purpose within the Islamic framework.

## Data analysis

The analysis of the intersection of humanity's cosmic purpose, worship, ethics, and divine service in Islam involves examining how these concepts have been understood and applied throughout Islamic history and how they address contemporary challenges. This analysis integrates classical and modern scholarship, revealing evolving interpretations and applications of these fundamental Islamic principles. Classical Islamic scholars, notably Al-Ghazali, Ibn Taymiyyah, and Ibn Miskawayh, provided foundational interpretations of worship in Islam. Al-Ghazali, in his seminal work *Ihya Ulum al-Din*, extended the notion of worship beyond ritual acts to include every action performed with the intention of fulfilling God's will. This holistic view emphasizes that worship permeates all aspects of life, shaping one's daily actions and interactions. This perspective suggests that worship is not confined to specific rituals but is a continuous, integrative practice that aligns with divine commands (Ghazali, 2010). Ibn Miskawayh's *Tahdhib al-Akhlaq* integrates Platonic and Aristotelian ethical frameworks with Islamic teachings, focusing on virtues such as justice, courage, wisdom, and temperance. His work underscores that ethical behavior is central to the moral and spiritual life of a Muslim. The ethical teachings in Islam, drawn from the Quran and Hadith, stress the importance of virtues in shaping one's character and conduct. This alignment between worship and ethics suggests that true worship is manifested through virtuous behavior, making ethics a practical expression of one's faith (Ibn Miskawayh, 1981). Stewardship (Khilafah) and Divine Service Ibn Taymiyyah's writings emphasize the dual dimensions of worship: the external acts and their internal, spiritual aspects. His focus on stewardship highlights that humanity's purpose extends beyond worship to include responsibility for God's creation. This perspective positions humans as guardians who must promote justice and righteousness. This concept of stewardship reflects a broader understanding of divine service, which encompasses both personal piety and social responsibility (Ibn Taymiyyah, 2000). Adaptation to Contemporary Issues Fazlur Rahman's *Islam and Modernity* advocates for a dynamic interpretation of Islamic teachings that addresses modern challenges. Rahman argues that ethical teachings must adapt to contemporary contexts while adhering to Quranic principles. This view supports the idea that divine service involves engaging with social and political justice, aligning with the evolving needs of modern societies. Rahman's approach emphasizes the need for Muslims to actively contribute to societal reform, reflecting an expansion of divine service from personal to collective spheres (Rahman, 1982).

Ethics and Global Challenges Tariq Ramadan's *Radical Reform* argues that Islamic ethics must be applied to address global issues such as economic inequality and environmental degradation. Ramadan's work highlights that divine service involves proactive engagement with contemporary societal issues. This perspective aligns with the idea that worship and ethics are interlinked and should manifest in efforts to address global challenges. Ramadan's approach underscores that ethical principles are not static but must be dynamically applied to current global contexts (Ramadan, 2009). Ecological and Spiritual Dimensions Seyyed Hossein Nasr's *Man and Nature* emphasizes the ecological and spiritual dimensions of divine



# INTERNATIONAL JOURNAL OF THE Universe and Humanity in Islamic Vision and Perspective

service. Nasr critiques modern materialism and advocates for a return to Islamic teachings on environmental stewardship. His work highlights that true worship and ethics are inseparable from humanity's responsibility to care for the natural world. This view suggests that environmental conservation is both a spiritual and ethical obligation, integrating divine service with ecological awareness (Nasr, 1997).

**Integration and Application** Holistic Integration of Worship, Ethics, and Divine Service The integration of worship, ethics, and divine service in Islam creates a comprehensive framework for understanding humanity's cosmic purpose. Worship, understood as an all-encompassing practice, provides the spiritual foundation for ethical behavior. Ethics guide interactions with others and ensure that worship is reflected in daily conduct. Divine service brings these elements together, emphasizing that serving humanity and the environment is an expression of devotion to God (Asad, 1980).

**Contemporary Relevance** The application of these principles to contemporary issues reveals the relevance of classical Islamic teachings in addressing modern challenges. The emphasis on stewardship and social responsibility highlights the need for Muslims to actively engage with societal and environmental issues. By integrating worship with ethical and divine service, Muslims can address global crises while fulfilling their spiritual and moral obligations (Sardar, 2010). **Comparative Perspectives** Comparative studies with other religious traditions highlight the unique aspects of Islamic worship and ethics. Islam's holistic integration of worship and ethics offers a distinctive framework for understanding humanity's role in the cosmos. The comparative perspective underscores that while similar concepts exist in other faiths, Islam's approach provides a comprehensive vision of cosmic purpose that connects personal devotion with social and environmental responsibility (Smith, 1957; Armstrong, 1993).

The data analysis reveals that the concepts of worship, ethics, and divine service in Islam are deeply interconnected and mutually reinforcing. Classical and modern scholarship provides a nuanced understanding of these principles, showing their evolution and application across different contexts. The holistic integration of worship, ethics, and divine service offers a profound understanding of humanity's cosmic purpose, aligning personal piety with social and environmental responsibility. This comprehensive framework addresses contemporary global challenges while maintaining fidelity to Islamic teachings, providing valuable insights for both scholarly discourse and practical application (Auda, 2010; Sen, 2009).

## **Finding / Conclusion**

In examining the intersection of humanity's cosmic purpose, worship, ethics, and divine service in Islam, it becomes clear that these concepts are intricately woven into the fabric of Islamic thought and practice. The analysis reveals that worship in Islam extends far beyond ritualistic acts to encompass every facet of life lived in submission to God's will. This comprehensive understanding positions worship as a continuous, all-encompassing practice that integrates spiritual devotion with everyday actions, reflecting a deep alignment with divine commands. Classical scholars like Al-Ghazali and Ibn Taymiyyah provided foundational insights into the nature of worship, ethics, and divine service. Al-Ghazali's perspective that worship transcends ritual acts and encompasses all actions performed with the intention of pleasing God highlights the holistic approach of Islam. This view aligns with the idea that ethics, or *akhlāq*, are not merely social norms but are integral to spiritual elevation and personal development. Ibn Taymiyyah's emphasis on stewardship and the dual dimensions of worship underscores the broader responsibilities that come with divine service, including the promotion of justice and righteousness in the world.

# INTERNATIONAL JOURNAL OF THE Universe and Humanity in Islamic Vision and Perspective

Modern scholars have revisited and expanded these classical themes, adapting them to address contemporary challenges. Fazlur Rahman's dynamic interpretation of Islamic teachings emphasizes the need for ethical adaptation to modern contexts, reflecting the ongoing relevance of Islamic principles in addressing social and political issues. Tariq Ramadan's focus on applying Islamic ethics to global challenges, such as economic inequality and environmental degradation, illustrates how divine service can be redefined to respond proactively to contemporary crises. Seyyed Hossein Nasr's work on the ecological dimensions of divine service brings to light the importance of environmental stewardship within the Islamic framework. His critique of modern materialism and advocacy for a return to traditional teachings on ecological balance underscore that true worship and ethics are deeply connected to humanity's responsibility to protect and preserve the natural world.

The integration of worship, ethics, and divine service in Islam presents a cohesive vision of humanity's cosmic purpose. Worship provides the spiritual foundation, ethics guide moral behavior, and divine service bridges these elements with social and environmental responsibilities. This holistic approach ensures that Islamic teachings are not confined to ritualistic practices but are lived out in a manner that reflects divine attributes of mercy, justice, and compassion. Contemporary interpretations and applications of these concepts demonstrate their enduring relevance and adaptability. By addressing global challenges through the lens of Islamic ethics and divine service, Muslims are encouraged to contribute positively to society and the environment. This comprehensive framework not only addresses immediate concerns but also offers a path to fulfilling humanity's ultimate purpose in alignment with divine will.

The convergence of worship, ethics, and divine service in Islam provides a profound understanding of human existence and our role in the cosmic order. It highlights that living in submission to God's will involves not only personal piety but also active engagement in promoting justice, compassion, and environmental stewardship. This integrative approach offers valuable insights for both scholarly discourse and practical application, guiding Muslims in their journey to fulfill their divine purpose while addressing the complexities of the modern world.

## **Futuristic Approach**

A futuristic approach to understanding humanity's cosmic purpose in Islam involves integrating traditional teachings with contemporary advancements and challenges. As global issues such as climate change, technological advancements, and social inequalities evolve, Islamic principles of worship, ethics, and divine service must be dynamically applied. Embracing technological innovations can enhance the effectiveness of charitable activities and environmental stewardship, while maintaining ethical integrity in the digital age. Furthermore, fostering global dialogue among diverse faith communities can promote a unified response to common challenges, reflecting the Islamic values of justice, compassion, and stewardship. This approach envisions a future where Islamic teachings are actively adapted to address emerging issues, ensuring that worship, ethics, and divine service continue to guide and inspire individuals in their roles as responsible global citizens and caretakers of the Earth.

## **References**

- Ali, A. Y. (2010). *The meaning of the Holy Qur'an*. Amana Publications.
- Auda, J. (2010). *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*. International Institute of Islamic Thought.

# INTERNATIONAL JOURNAL OF THE Universe and Humanity in Islamic Vision and Perspective

- Al-Ghazali, A. (2010). *Ihya Ulum al-Din (The Revival of Religious Sciences)*. Kazi Publications.
- Armstrong, K. (1993). *A History of God*. Ballantine Books.
- Asad, M. (1980). *The Message of the Quran*. Dar Al-Andalus.
- Ibn Miskawayh, I. (1981). *Tahdhib al-Akhlaq (Refinement of Character)*. Kazi Publications.
- Ibn Taymiyyah, T. (2000). *Majmu' al-Fatawa*. Dar Al-Kutub Al-Ilmiyyah.
- Nasr, S. H. (1997). *Man, and Nature: The Spiritual Crisis in Modern Man*. Harvard University Press.
- Rahman, F. (1982). *Islam and Modernity: Transformation of an Intellectual Tradition*. University of Chicago Press.
- Ramadan, T. (2009). *Radical Reform: Islamic Ethics and Liberation*. Oxford University Press.
- Rida, R. (1930). *Al-Manar*. Dar Al-Manar.
- Sardar, Z. (2010). *Islamic Futures: The Shape of Ideas to Come*. Pluto Press.
- Sen, A. (2009). *The Idea of Justice*. Harvard University Press.
- Smith, W. C. (1957). *Islam in Modern History*. Princeton University Press.
- Auda, J. (2010). *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*. International Institute of Islamic Thought.
- Al-Ghazali, A. (2010). *Ihya Ulum al-Din (The Revival of Religious Sciences)*. Kazi Publications.
- Armstrong, K. (1993). *A History of God*. Ballantine Books.
- Asad, M. (1980). *The Message of the Quran*. Dar Al-Andalus.
- Ghazali, A. (2010). *Ihya Ulum al-Din (The Revival of Religious Sciences)*. Kazi Publications.
- Ibn Miskawayh, I. (1981). *Tahdhib al-Akhlaq (Refinement of Character)*. Kazi Publications.
- Ibn Taymiyyah, T. (2000). *Majmu' al-Fatawa*. Dar Al-Kutub Al-Ilmiyyah.
- Nasr, S. H. (1997). *Man and Nature: The Spiritual Crisis in Modern Man*. Harvard University Press.
- Rahman, F. (1982). *Islam and Modernity: Transformation of an Intellectual Tradition*. University of Chicago Press.
- Ramadan, T. (2009). *Radical Reform: Islamic Ethics and Liberation*. Oxford University Press.
- Rida, R. (1930). *Al-Manar*. Dar Al-Manar.
- Sardar, Z. (2010). *Islamic Futures: The Shape of Ideas to Come*. Pluto Press.
- Sen, A. (2009). *The Idea of Justice*. Harvard University Press.
- Smith, W. C. (1957). *Islam in Modern History*. Princeton University Press.
- Choudhury, M. A. (2008). *Islamic worship and devotion: Principles and practice*. Islamic Foundation.