

Philosophy Of Ethics In Muslim Society

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Abstract

Islamic ethics are discussed in this study from a definitional and academic standpoint. It emphasizes the necessity for Islamic ethics to be systematically relevant to modern situations, which calls for the growth of Islamic ethics as a full discipline capable of handling all obstacles, including conceptual, practical, normative, and applicative ones. According to the researcher, a proper ethics definition should cover habits, character traits, and morally significant conduct. Islamic ethics should effectively handle metaethical, normative, and practical aspects of the topic as a field of study of utmost practical importance. Islamic jurisprudence gives the finest available technique for the field to meet the needs of normativity and application, whereas Islamic ethics is drawn from revealed knowledge. The researcher contends that reducing Islamic ethics to virtue ethics is unreasonable because a detailed examination of the subject's sources would show that Islamic ethics is an integrated area that includes virtue ethics, categorical imperative theory, commission ethics, etc. The Qur'an, in particular, offers ethical insights that should guide Muslim communities' social reformers. This paper defines Islamic ethics using the Qur'an. It then examines the major issues in Islamic nations and their ethical underpinnings to emphasize Islamic ethics as a solution. This interdisciplinary qualitative study uses Qur'an thematic commentary and remedy approaches, merging sociology and ethics.

Keywords: Islamic ethics, Qur'an, Ethics, virtue

Introduction

"Ethics" comes from "ethos," which means "character, spirit, and mentality of a group, people, or culture." According to (Simanjuntak, 2020), ethics is a set of moral rules used to evaluate human behaviour. The recognized conduct for a certain group of human actions. Ethics are morals, values, or rules. When faced with moral choices, ethics arises. Online ethics as interpersonal connections. Ethics deals with morality and the norms that should guide human behaviour and

interaction. A person's morals and standards of right and wrong reflect ethics. Ethics is the pursuit and comprehension of a decent, well-lived life (Nicolaidis & Vettori, 2019). Thus, ethics is mostly about knowing what is significant and what is not. There is little doubt that modern Muslim societies face a wide range of social, economic, political, & environmental issues, such as despotism, division, poverty, gender inequity, and climate change (Fadel, 2022). It is vital to pinpoint the primary causes of these issues and offer feasible remedies to address them. As was previously mentioned,

academics and professionals frequently ignore the ethical component. It is crucial to stress that, according to Islamic ontology, human immorality is the root cause of all social, economic, political, and environmental issues (Jan & Asutay, 2019). As a result, altering human ethics is the only way to reverse the bad effects this has on the world. According to Allah, "Corruption has appeared on land and water because of what people's hands have earned, to make them taste some of what they have done, so that they may return" (Qur'an, 30:41). Rather than the political or structural corruption addressed below, which is one form of the more general corruption attributed to flaws in human ethics, corruption in this context refers to decay or disorder. Islamic ethics are significant because they offer Muslim nations the chance and potential to identify the unethical causes of their most pressing issues and work toward resolving or minimizing those (Raza Rabbani et al., 2021). This is because it follows the logic that if ethical failings bring on an issue, the solution is strengthening the weak ethical principles that guide actions. Islam's two main sources—the Qur'an and Hadith—focus on morality and belief. Muslims strive to enhance their morality (Kamri et al., 2014). A brief study of recent philosophical studies on Islamic ethics reveals two fundamental concerns. Western ethics scholarship has historically ignored Islamic ethics. However, Muslim study has not sufficiently examined Islamic ethics to clear this confusion. Compared to the massive Fiqh & Tafsir books, Islamic ethics writings are rare and usually discuss etiquette in Su literature (adab). Since the 20th century, Islamic values have grown. This article will respond to several inquiries that have been made regarding the connection between ethics and religion and, more particularly, the relationship between Islam and ethics.

Objectives

The purpose of this article is to evaluate the Islamic Philosophy of Ethics and

Contemporary Muslim Ethical Dilemma. According to the perspective of the Quran and the sunhat, this study is essential for understanding the Islamic Philosophy Of Ethics. As a result, the following research objectives guided this study:

- ☞ To comprehend the literature on Muslim Ethical Dilemma.
- ☞ To assess the importance of Islamic ethics in the light of the Quran and Hadith.
- ☞ To analyse the Islamic Philosophy Of Ethics.
- ☞ Consider how patriarchal practices and religious beliefs undermine in today's era.

Research Methodology

Mixed-methods, qualitative, and quantitative research methodologies are also utilized. For instance, a qualitative study uses statistical and numerical data and analysis to assess whether the study's findings are consistent with the hypothesis. When using a qualitative technique, the researcher focuses on gaining a thorough grasp of the opinions, viewpoints, emotions, expressions, and data. The mixed approach incorporates quantitative and qualitative methodologies, and a comprehensive statistical analysis backs up the findings. The qualitative approach chosen for this study allowed the researcher to conclude by concentrating on various interpretations of the information presented on the topics of an Islamic Philosophy of Ethics and Contemporary Muslim Ethical Dilemmas.

Furthermore, a thorough investigation of this subject is required, one that must be based on the outcomes of earlier research, in addition to the instructions provided by the Quran and Hadith. The researcher has selected a qualitative methodology to perform the research in Islamic studies. The strategy used by researchers to gather information appropriate for analysis in a study is known as the data collection method. The researcher chose the secondary data-gathering strategy for this investigation. The researcher can

concentrate on secondary data from books, journals, research papers, and articles.

Additionally, the researcher has included several hadiths and verses from the Quran to emphasize the point and give the findings a more legitimate perspective. Because of this, a thorough method has been made by analysing different studies that have already been published. The method of data collection that was selected informs the data analysis strategy. The researcher used content analysis because this study used secondary data to get information. This data analysis method also made it possible to compare and contrast the results of earlier studies and make inferences from them. The researcher has provided Quranic and Hadith evidence for each theme to support the findings. This has allowed the researcher to offer a wider range of analyses backed up by different Hadith and Quranic implications. This has made the findings more reliable as a whole.

Ethics In The Quran And Hadith

Hadith and the Qur'an both offer insightful commentary on ethics. Because they are many and dispersed throughout the Qur'an, it is quite difficult to count all the verses that discuss ethics directly or indirectly (Ahmed, 2020). They undoubtedly exceed 1,000, making them roughly twice as many as the legal verses (Ayat al-AKM) in the Qur'an and the legal texts of Hadith (Aadth al-AKM). Similarly, the Prophet's path is many and extremely full of moral guidelines, laws, and lessons (Yamani, 2022). In truth, the religion of Islam is all about ethics, and Allah refers to it as khuluqun 'am (a great religion with a great moral code) in the Qur'an. The Qur'an was revealed to direct humanity toward what is most morally right. Almost every element in the Qur'an, even it is foundational "pillars," has to do with ethics. For instance, practicing regular prayer creates a powerful daily reminder and strong moral character to deter immoral and bad deeds. Another example is paying Zakah (alms),

which purifies the soul from greed and selfishness and encourages concern for the impoverished and downtrodden.

Allah states in the Qur'an: "God mandates justice, goodness, and charity toward family while He condemns immorality, injustice, and oppression." This is one of the most illustrative verses for Islamic ethics. The passage "Be tolerant, command decency, and avoid the uneducated" captures the heart of Islamic principles. The highest level of forbearance and bravery is to put up with the offender and forgive them (Kodalle, 2022). The highest level of generosity is to help people who hinder you. The highest level of goodness is not to harm someone who breaks off contact with you. To command decency is to give to those who hinder you (Nasir e al., 2022). Being tolerant means forgiving others, accepting their justifications, and not repeating their errors. It also includes not prying on other people's intentions or private lives. To "demand decency" is to order something moral, and to "avoid the ignorant" is to refrain from retaliating against those who mistreat you or seek revenge. The Qur'an underlines that individuals with good character are the noblest among the believers in Allah's eyes. It is also important to discuss how immoral behaviour hurts the person, the community, the state, and the universe (Ribble & Park, 2022).

Ethical teaching, commanding good and preventing evil, exemplary behaviour, and the role of elites in harbouring such activities are ways to correct such unethical behaviour and change immoral surroundings. The quantity of hadiths that deal with ethics is extremely difficult to pin down because the entire body of Sunnah literature is fundamentally an ethical discourse (Aldulaimi, 2016). The life, teachings, and deeds of Prophet Muhammad (PBUH) and his biography uphold the highest standards of Islamic morality regarding interactions between Muslims, non-Muslims, and all of creation, including plants, animals, and the natural world. The Prophet (PBUH) is

described as having a great and exemplary character in the Qur'an, which attests to the fact that he is a wonderful role model to follow. The Prophet (PBUH) mentioned that achieving good character and ideal moral deeds is the higher purpose of his wonderful teaching.

Islamic ethics were of utmost importance to the Prophet Muhammad (PBUH), which was evident in his statements, actions, and unspoken endorsements (Mohammad & Quoquab, 2016). He specifically urged people to conduct themselves appropriately and commit to having excellent character since it is precious and significant on the Day of Judgment. Nothing is weighed heavier on the scale than good character, he said. A person of good character will have acquired the status of a fasting and praying person. He also asserted that having flawless ethics makes one a perfect believer (Williams, 2022). He remarked that the best among them in manners is the perfect believer in terms of faith.

The Prophet's wife, Khadija bint Khuwailid (may Allah be pleased with her), reportedly comforted him with a few words that are arguably the best explanation of the high ethical standards of the Prophet (PBUH) before as well as after his appointment to prophethood, when the Prophet Muhammad (PBUH) returned home after receiving the first revelation of the Qur'an in the Cave of Hira. By Allah, Allah will never make you feel ashamed. You maintain strong relationships with your family members, aid the needy and the impoverished, provide generous service to your guests, and support the deserving victims of calamities.

Islamic Education and Current Ethical Conundrums

Islamic education can be understood in different ways: interpretively and critically. These interconnected methods of Islamic teaching are conducive to various practices that produce particular human behaviors. In general, the idea of Islamic education can be sensitive to

some of the moral conundrums in the modern world, such as global warming, human trafficking, and international terrorism (Aisyah, 2014). First, the concepts of hud (direction), tarbiyyah (socialization), and hikmah (knowledge) are the building blocks of Islamic education. These fundamental meanings are what give Islamic education its specific form. These three interconnected theoretical strands of Islamic education are often known as those. These ideas can then inspire various human deeds referred to as Islamic educational practices. Second, the aforementioned educational ideas inspire human behaviors like ijtihad (individual striving), she (dialogical/deliberative participation), and ummah that can respond to moral challenges that are challenging in today's society (communal action). It is argued that issues of provincialism and toxic masculinity, religious and ideological discrepancies, and Islamophobia can best be addressed through critical and responsible human action because significant ethical dilemmas in and about Islamic education are prevalent, particularly in the Arab and Muslim world (Shehrbano Zia, 2022). Thirdly, in dealing with the aforementioned human problems, all of the ijtihad (individual striving), she (dialogical/deliberative engagement), and ummah (community action) can foster accountability, humanity, diversity, and compassion for the other.

Recommendations

In light of the analysis above, the following suggestions are made for the application of Islamic morality in order to resolve the significant political and social, economic, and environmental problems that the world currently faces and to adjust to contemporary challenges:

- To create global citizens with strong ethical principles, the education sector must be reformed, and the educational philosophy must be modified. All

educational levels desperately need to integrate Islamic ethics in theory and practice as a subject and course of study focusing on professional and applied ethics.

- Encourage individuals who embody Islamic ethics to play important roles in society and to strengthen real-world virtue in public settings.
- Promote ethical behavior among young people, adults, and the general public through awareness campaigns, pertinent training, media initiatives, and rewards.
- Encourage Islamic ethics-related study, writing, collaboration, seminars, and conferences in Muslim nations worldwide. It is crucial to incorporate the findings of these studies into government actions across all fields and industries.

Conclusion

Islamic ethics is a very important subject and discipline that needs to be constructed on solid foundations to serve as a clear framework for moral judgment. More expansive than Islamic law is the field of ethics. Islamic law's tenets must be put into practice in the area of ethics. Therefore, broadening the classic concept of Islamic ethics is important to encompass behavior, personality, and moral judgment. The development of Islamic ethics as a self-contained subject and as a core subject in any better academic programs where the subject will meet the specific dilemmas and program-related issues is equally important as the advancement of ethics as a subject and self-control, as explained throughout the said details. The conceptual framework and the importance of Islamic ethics for current Muslim societies have been covered in detail. In order to address the first question, the debate focused on examining both the literal and technical definitions of ethics and considering the Qur'an, data, and the opinions of some important traditional and modern thinkers on Islamic

ethics. The conclusion reached was that the two primary sources of Shari'ah—the Qur'an and the Hadith—lay the groundwork for Islamic ethics.

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