

ETHICAL ISSUES IN ISLAMIC PHILOSOPHY

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ABSTRACT	KEYWORDS
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 ethics, Qur'an, Ethics, virtue, adab, philosophy.

Introduction

“Ethics” comes from “ethos”, which means “character, spirit, and mentality of a group, people, or culture”. 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. 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. 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. 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. 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. 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. 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. They undoubtedly exceed 1,000, making them roughly twice as many as the legal verses in the Qur'an and the legal texts of Hadith. Similarly, the Prophet's path is many and extremely full of moral guidelines, laws, and lessons. 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 its 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.

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. 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. 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.

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. 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. 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. 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 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. 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 ijihad (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. Thirdly, in dealing with the aforementioned human problems, all of the ijihad (individual striving), she (dialogical/deliberative engagement), and ummah (community action) can foster accountability, humanity, diversity, and compassion for the other.

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