

Ethics in life essay



Moreover, when speaking about ethics particularly In Islamic life, we are the Muslims actually carrying a huge responsibility o portray ourselves as a role model as we are living in the name of our religion. Our actions, words as well as conducts are no doubt being observed by the world as the teaching of Islam. Therefore, it is a must for us to know what is the ethics in Islamic life so we can apply It in our daily life as practicing Muslims. Realizing the responsibility as mentioned above, we choose this topic as we want to discover as much as possible how to live in the correct way as practicing Muslims.

On the other hand, the objective of this assignment is to provide the knowledge of ethics in Islamic life to other people other than our own self. This Is also can be considered as a small step of Dakar from us as we would like to point out the right ethics in Islamic life. As mentioned above, the Muslims are being observed by the world in terms of actions therefore we hope by providing this work, It may contribute to others as well to open the eyes of the world on how beautiful the teaching of Islam is. Other than to our own self and other Muslims, this worlds may also can provide a simple understanding to the non-Muslims as well.

This topic of Ethics in Islamic Life basically talks about how the practicing Muslims should live their life according to he teaching of Islam. The teaching of Islam here particularly means the ethics or way of life that have been ruled out by the divine revelation, AH Curran and Saunas as well as from the other sources such as Muslim scholars. The discussion revolves around the Saunas versus ethics, significant of ethics via Muslim 1 | Page perspectives,

ethics in the sense of devotion Issues arise regarding ethics of Muslim In western country. Definition of Ethics, Islamic and Ethics In Islamic Life.

The general meaning of ethics is a set of principles of the right conduct. Ethics, moieties known as philosophical ethics, ethical theory, moral theory. And moral philosophy, is a branch of philosophy that involves systematizing, defending and recommending concepts of right and wrong conduct, often addressing disputes of moral diversity. L Therefore in simpler words we can say that ethics is how we live our life as well as the way we deal with other creature of the earth or towards certain circumstances. When talking about how we live our life that bring ethics closer as one of the fundamentals value in our life.

Therefore ethics can be defined as the way we live.

N the other hand, Islamic means anything relating to Islam. In defining Islamic, we must define the term Islam' in the first instance. Islam is derived from the sense, Islam means submission to the will of God and obedience to His law. 2 Therefore, Islamic means anything that relating to the urge of following commands of Allah S.

W. T. In combining the words ethics and Islamic, it can be concluded that true meaning of Ethics in Islamic Life means the state of being in right conduct and observing the life according to the will of Allah.

In simple words, it can be put that living our life as Allah command us to.

[Http://en. Wisped. Org/wick/Ethics#cite_note-pipe. Tm. Du-1](http://en.Wisped.Org/wick/Ethics#cite_note-pipe.Tm.Du-1) [http://www. Birthright.](http://www.Birthright.)

<https://assignbuster.com/ethics-in-life-essay/>

Com/Islam/meaning. HTML 2 | Page Saunas Vs. Ethics In today's society, one of the major problems that we face is undoubtedly moral degeneration. In the past prophets were sent to nations which were morally degenerated. As a matter of fact, Prophet Muhammad states that he was sent to complete moral virtues.

We learn from the Quern that the nations which could not save themselves from the vortex of immorality, despite having prophets sent to them, were punished severely with divine retribution. In today's world, where science and technology has rapidly developed, where new weapons of mass-destruction are created daily, the importance of ethical values certainly has become more important. The word "ethics" comes from the Greek word "ethos" meaning habit or custom. Generally, Islamic ethics is the ethical system formed by the teachings of the Curran and explained by the Prophet (s.

A. W) through action and words.

Ethics deals with those standards that prescribe what man got to do. It also addresses virtues, duties and attitudes of the individual and the society. In addition, ethics is related to customs, traditions as well as beliefs and worldviews.

Notably, there are other fields, such as law, human feeling and culture, which address the same subjects that ethics address. For instance, it is true that ethics and human feelings are closely related to each other. However, being ethical is not to follow one's feelings and desires. Indeed, human

feelings might frequently go against ethics and deviate from moral standards of right and wrong.

Similarly, law and ethics are principle-guided fields. Both of these fields prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society or airiness.

Though law covers a wide spectrum of ethics, nevertheless, being ethical does not necessarily mean to follow what the conventional law requires. In addition, ethics is also not confined to the standards of behavior (culture) which our society accepts. It is true that in 31 Page any society majority of them accepts standards that are ethical, but being moral does not necessarily mean the same as doing whatever the society accepts.

Good dictatorship. This is because these habits are practiced by some societies or subgroups, but regardless of how many societies practiced, these habits are immoral in the eyes of many ordinary human beings and societies.

Ethics means “good character” or good human behavior (al-chalk al-faddish). In this understanding ethics is the human character that prescribes to refrain from immoral conducts such as cheating, corruption, discrimination, lying, stealing, murder, assault, slander, rape, fraud, and etc. And enjoins virtues of honesty, compassion, sincerity and loyalty. Therefore, a man that has a good character can be seen as an ethical persona.

Islamic morality is aimed at the individual forming a just and honest personality in general and a “Muslim identity” in particular. The only guide to

this morality is the life of Prophet Muhammad. It is an undeniable fact that the Saunas (practices) of Prophet Muhammad is an important factor in developing such a Muslim identity.

It is clear that Muslim nations, which can be very diverse in terms of race or culture or which can be very distant to each other regionally, have the same general moral values. The word Saunas is derived from the root (JΓ?]as-n-an] Arabic), meaning smooth and easy flow or direct flow path.

The word literally means a clear and well-trodden path. In the discussion of the sources of religion, Saunas is the way of life prescribed as normative for Muslims on the basis of the teachings and practices of the Islamic prophet Muhammad and interpretations of the Quern.

Muslims follow Prophet Muhammad way of life as he is the best example and teacher for mankind. 4 page Allah has informed in the Sarah All Impair that the Prophet had the characteristic of teaching the Curran and purifying mankind: “ Certainly Allah conferred a benefit upon the believers when He raised among them a Messenger from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error. (Sarah All Impair: 164) When the Prophet (s. A.

W) was asked how to determine the moral quality of human conducts, particularly, how to know which human conduct is right and which one is vice, he replied: “ righteousness (al-birr) is a kind of human disposition (Huston skulls) and vice (item) is what rankles in your heart and you disapprove that people should come to know of it. The Guarani’s account of <https://assignbuster.com/ethics-in-life-essay/>

human character consists of two dimensions of the human persona; the first dimension includes those positive attributes of man, such as al- any (intellectual discourse), al-elm (knowledge and understanding), al-ataxia al-has (natural disposition) and al-Nazi and al-tidbit (reflective power), and the Curran associates these attributes with the human nature (fitter).

The second dimension is the negative behaviors of man such as Dhabī and al-yak's (weak and easy give up), haul' and Mann' (selfish and egoist), all and Qatar (haste and Niagara), slum and Jail (forgetful and injustice) and Jade and hall's (argumentative and impatient). Disposition which is given to man by Allah (s. W.

T), while the negative behaviors are attributed to the human desires which man develops in the subsequent ages of his life. Chalk (ethics) is understood as a disposition which is both internal as well as external; ethics is not just a personal affair but it is also interpersonal as well as social matter.

On one 51 Page hand, Islamic ethics enjoins taking al-naifs (self-purification), which is continuous process of intellectual and spiritual enhancement of human psyche. While on the other, Islam ethics calls the individual to improve his or her relations with other members of the community, and other creatures of Allah (s. W.

) in general. With this respect, in order to create awareness towards ethics, the personality of a Muslim should make him a well-liked and respected person. A person is only well- liked and respected if he behaves well, is polite and gracious, respectful of and considerate to others.

Thus, a Muslim is advised, among others, to be friendly, forgiving, compassionate, generous and helpful, and also to be inclined towards chivalry and gallantry, to give rather than to take, to sacrifice rather than to grab, to make way for others' need, to say kind motivating words, to be humane to one and Saunas and ethics are something that is closely related to each other.

We can see that the Saunas of Prophet Muhammad or his way of life is exemplary and ethical and should be followed by all mankind.

Saunas such as eating with the right hand, respecting the elders, shades and many other are all ethical. Imam Mali, one of the greatest Islam scholars, compared the Saunas of the prophet to the ark of Noah and said : The Saunas of the Prophet Mohammad (shillelagh ' alai WA salaam) is like the Ark of Noah. Whoever embarks upon it reaches salvation and whoever refuses is drowned. Therefore, we can conclude that following the Saunas of Prophet Muhammad in our daily life can make us be a better and an ethical person.

| Page Significant of Ethics in Muslim Perspective In the school of Islam, man is ethically obliged to go towards God who has all attributions of beauty and glorification while preserving all legitimate individual and social liberties as well as all individual and social right. 3 The Aquaria also have emphasize the importance of ethics towards others on the following verse: “ And pursue the right course in your going about and lower your voice; surely the cost hateful of voices is braying of the asses. 4 “ And the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant

address them, they say: Peace” 5 Islamic ethics defined as “ good character,” historically took shape as a successful amalgamation of the Guarani’s teachings, the teachings of the Saunas of Muhammad, the precedents of Islamic Jurists (Shari and Fish), the pre-lilacs Arabian tradition, and inorganic elements (including Persian and Greek ideas) embedded in or integrated with a generally Islamic structure. Understanding and interpretations of the Curran and practices of Muhammad.

Its meaning has always been in context of active submission to Allah, performed by the community in unison. The motive force in Islamic ethics is the notion that every human being is called to “ command the good and forbid the evil” in all spheres of life. Muslims understand the role of Muhammad as attempting to facilitate this submission. Another key factor in the field of Islamic ethics is the belief that mankind has been granted the faculty to discern God’s will and to abide by it.

This faculty most crucially involves reflecting over the 3 Behr Refine, 2004, Ethics in Islam, Tehran, up 1-2 AH Quern, 31 AH-Quern, 25: 63 4 71 page meaning of existence.

Therefore, regardless of their environment, humans are believed to have a moral responsibility to submit to God’s will and to follow Islam as demonstrated in the Curran. Historically, Muslims derive their Islamic ethics from the Curran and the Haiti. The Curran contains several commands Muhammad followers must obey.

The Haiti presents Muhammad as the exemplary human whom Muslims must imitate in all respects.

“ Muhammad was only a mortal being commissioned by God to teach the word of God and lead an exemplary life,” writes Hammed Abdicate. “ He stands in story as the best model for man in piety and perfection. He is a living proof of what man can be and of what he can accomplish in the realm of excellence and virtue. ” . The concept of morality in Islam centers around certain basic beliefs and principles.

Among these are the following: (1) God is the Creator and Source of all goodness, truth, and beauty. (2) Man is a responsible, dignified, and honorable agent of his Creator. (3) God has put everything in the heavens and the earth in the service of mankind. (4) By His Mercy and Wisdom, God does not expect the impossible from man or hold him accountable for anything beyond his power. Nor does God forbid man to enjoy the good things of life. (5) Moderation, practicality, and balance are the guarantees of high integrity and sound morality.

6) All things are permissible in principle except what is singled out as obligatory, which must be observed, and what is singled out as forbidden, which must be avoided. (7) Man’s ultimate responsibility is to God and his highest goal is the pleasure of his Creator. From an Islamic perspective, it was clarified that the purpose of human life is to worship God, by leading this worldly life in harmony with the Divine Will, and thereby 8 | Page Muslims look to the Glorious Curran and the Traditions of the Prophet as their moral guides.

The Glorious Curran says: “ It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last

Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, ND throughout all periods of panic.

Such are the people of truth, the Allah- fearing. " [AH-Curran 2: 177] This verse underscores the Islamic belief that righteousness and piety is based, before all else on a true and sincere faith.

The key to virtue and good conduct is a strong relation with God, who sees all, at all times and everywhere. He knows the secrets of the hearts and the intentions behind all actions. Therefore, Islam enjoins moral behavior in all circumstances; God is aware of each one when no one else is.

It may be possible to deceive the world, but it's not possible to deceive the Creator. The love and continuous awareness of God and the Day of Judgment enables man to be moral in conduct and sincere in intentions, with devotion and dedication.

The Glorious Curran also says: " the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge. [AH-Curran 7: 33] 9 | Page It is interesting that the Curran refers to " sins and trespasses against truth or reason". It is an indication of God's blessing to every human being, of an innate moral sense. Such a moral

sense, when uncorrupted by family or society, is what leads people to commendable acts of virtue. Islam aims to enhance and amplify the moral sense in every human being and adorn the individual's character with the noblest of virtues.

The Islamic moral principles therefore, appeal naturally to the human intellect, while elevating the pursuit of morality to the level of worship.

This is because Islam holds every action that is done with the goal of attaining of God's pleasure to be worship. In short, when viewing Islamic ethics, Muslims see Muhammad as the exemplary human being, the one all people should seek to imitate. Along with more general virtues, the Five Pillars of Practice form a core of Islamic ethics.

In addition to many motivations for ethical behavior, anticipation of final Judgment is the strongest. 101 page Ethics in the sense of devotion According to the oxford dictionary, devotion gives meaning of religious worship, ethics in the sense of devotion.

As we all know, ethics is a good manner. So, the main issue in ethics in the sense of devotion is what is the good manner that people will o towards religious worship. The devotion in Islam is something that we do intention for the sake of Allah s. W. T and fully submission towards him as our Creator.

Do not give witness or credence to falsehood or immorality and if they happened to pass by vain or harmful speech they pass by with honor and dignity. " (Curran, 25: 72) Since the early generations our scholars have differed slightly over the meanings carried in this verse. Some of the great

scholars from the early generations said Al- Zero specifically refers to polytheism, which means that a Muslim would not go to, take part in or support a polytheistic ritual. Similarly we would never show acceptance to or validate polytheistic beliefs. As we said about the verse, a true servant of the Merciful lives for something greater than his or her self.

It means that as a practicing Muslim, it is greatly disturbing and disheartening when we know people who identify themselves as Muslim yet do not pray, fast, give their yearly obligatory alms (Katz), seek knowledge or support the message of God: the basic pillars of Islam. This group of people often Justifies their lack of spiritual devotion and obedience with the claim that since they do not commit major sins, they re still good Muslims who love God.

Is it their love for God that leads them to disobey Him? To not make any attempt to build a relationship with Him the way He decreed? 8 6

[http://www. Expectoration's. Com/definition/English/devotion](http://www.Expectoration's.Com/definition/English/devotion) [http:// www. Shabbiest. Com/personality/character/stand-for-something/](http://www.Shabbiest.Com/personality/character/stand-for-something/) 8

[http://www. Shabbiest. Com/Islam-studies/devotion-to-god/](http://www.Shabbiest.Com/Islam-studies/devotion-to-god/) 7 11 | Page The discussion of ethics in the sense of devotion will focus on the Islamic devotion like ethics in respect of mosque, ethics in reciting the Quern, ethics in Ramadan, ethics in Katz and shades and ethics in performing Hajj].

When we talk about ethics in respect of mosque, it means that we are discussing about a good manner or dab in the mosque as to show a respect

because mosque is the most noble and sacred to the Muslim. The best portion of the earth in the sight of God is that upon which a mosque is raised.

The distinctive feature of the devotee of God is that he loves the mosque.

The Holy Prophet p. B. U.

He has observed: “ The man whose heart is devoted to the mosque will rest under the shade of heaven”. (HFEedith Babushka)⁹ There are a lot of ethics that our beloved prophet had taught us.

He taught us to do revive to the mosque where to keep the house of God populated. As a Muslim, he stated in his Book: The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakat and do not fear except Allah, for it is expected that those will be of the [rightly] guided.

(At-Tuba, 9: 18) Besides that, ethics that we as Muslim should do is to keep the mosque clean and tidy. It can be done by sweep the place and clean out all dust or filth.

Go Burn incense, especially on Friday so that the whole mosque becomes fragrant with the aroma of the incense. The Prophet Muhammad p. B. U.

He observed: “ To sweep the mosque; to keep it tidy and clean; to cast out all dust and filth from the mosque; to burn incense in the mosque, especially to make the place fragrant with the aroma of the incense on Fridays -? all these are acts which lead to Paradise”. (Bin Mash)¹¹ ⁹ Etiquette’s Of Life In Islam, Muhammad Hussy Islam, (Pakistan) 3rd Edition (1990) Ibid. , up. 108 ¹¹

Ibid. , up. 09 10 121 page Moreover, go to the mosque in a state of fear and trepidation is also considered as ethics in the sense of devotion.

Say “ Salaam Alaskan” (peace be upon you) during entering the mosque. Sit down quietly and pray in such a manner that your heart should be filled with the awe of the Greatness and Glory of God. Those who enter the mosque laughing and talking are careless and impudent; the hearts of such people are devoid of the fear of God. But some people in their bid to Join the congregation before they lose any Rake’s rush forward into the mosque.

This act is contrary to the sanctity of the mosque. Whether you are able to Join the Rake’s or not, walk in the mosque with poise, dignity and in humility; avoid hurried movement.

12 On the other hands, we should sit down in the mosque in peace and avoid worldly talk, shout or make noise, to cut Jokes and raise laughter, to discuss bazaar rates, to comment on the worldly affairs or to strike business deals in the mosque is a sacrilege. Where mosque is a place of Divine Worship; use it for the purpose of offering devotions to God only. 3 Upon the entering the mosque, put the right step in and say ‘ Peace and blessing of Allah be on the Holy prophet and then say the following prayer. The holy Prophet p. B.

U. H observed: “ Whenever any of you enters the mosque, he should seascape and leggings of Allah be on the Holy Prophet and then say this dada, 14 “ Oh God! Open the gates of Mercy for me” Then, after entering the mosque, say two Rake’s of supererogatory prayers. These two Rake’s are described by the term ‘ Tahiti LU-Massed”.

Similarly, whenever you return from a Journey, go first to the mosque and say two Rak'at's of supererogatory prayers and then proceed to your home. It is also a Sunnah that Our Prophet always do when he return from a Journey. Irregulars used to go first to the mosque and offered supererogatory prayers and afterwards proceeded home 5.

12 Ibid. , up. 110 14 Ibid. , up.

All 15 3 131 page And before coming out of the mosque, put your left step out and say this dua, 16 Besides ethics in respect of mosque, we also discuss on ethics of reciting the Quran. The Quran, the book of God, has been preserved by God from tampering and change.

Recite Al-Quran is one of the deeds that Allah s. W. T ordered us to do in order to purify and get rewards from Him. We all know from the Quran and the Hadith about the countless rewards and benefits of praying and reciting Quran during the nightly prayers (last one third of the night) As is stated in the Hadith narrated by 'Abd-Allah bin ' Umar bin al-' As (may Allah be pleased with them both), in which the Prophet Muhammad (peace and blessings of Allah be upon him) said: " Whoever recites ten tatty (verses) in gamma will not be recorded as one of the forgetful.

Whoever recites a hundred tatty (verses) in gamma will be recorded as one of the devout, and whoever prays a thousand tatty (verses) in gamma will be recorded as one of the uncertain (those who pile up good deeds). "

(Reported by Abu Atwood and Bin Hibath. It is a has report. Sahih al-Targeted, 635). Lama al-Babushka used to pray gamma and attached at

night until the time of error, and he would read between a half and a third of the Quern, and complete it at cursor every third insight.

As we all know, recite the Holy Curran with eagerness and fervor and put all your heart and soul in the recitation is also an ethics.

Be understood that, love of the Curran means love of God. The Holy Prophet p. B. U. H affirmed:” The best form of Other than that, we should engage ourselves in the recitation of the Curran most of the time and never feel weary of reciting the Holy Book.

As the Holy Prophet p. B. U. H has affirmed : ” God has ordained that any man who engages himself in the recitation f Curran so constantly that he finds no time to send prayers to me, I shall provide him more without asking than those who ask”. (Third) 16 17 [http://www. Saracens.](http://www.Saracens.com)

Mom/quern/rewards-benefits-and-virtues-of-quern-and-its- recitation. HTML 141 Page Further than this, Irregulars p. B. U.

H observed: ” The servant gets nearest unto God by means of reciting the Curran. (Third) Whereas , it will instruct the people to recite the Holy Curran and Irregulars also observed : “ The man who has studied the Quern and recites it daily can be likened to a basket full of musk whose sweet smell is making the whole atmosphere fragrant. And the man who studied the quern and does not recite it may be likened to a bottle full of musk whose mouth has been sealed with a stopper”. Third)18 The most important thing that we should aware is our behavior when recite the Quern. Suppose sit cross-legged with your face towards the Cabala and recite the Quern with your

head bowed, with utmost care, complete attention, eagerness of heart and in a proper mannered.

As Allah s. W. T affirms that : “ This is a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded. (Sad, 38: 29) Furthermore, do not recite in an extremely loud or very low voice, keep our voice at a medium pitch.