

PREFACE

The present thesis “*Morality in Islam-A Study*” is the result of both primary and secondary source of information. The author has extensively made use of primary source of information by studying the Quran and Hadith. The secondary source of information comes from published literature, periodicals and journals. The primary intention of the author is to highlight the glorious ideals and values of Islamic culture.

Mankind, according to the Prophet, are a fold, every member of which is a keeper unto every other, and accountable for the welfare of the entire fold (Bukhari). Again, mankind are creatures of Allah, and most beloved of them before Him is he who is the best to His creatures (Baihaqi). These sayings of the Prophet stress the point that one has to identify his interests with the interests of others. The duties to one’s self and the duties to others are here placed side by side as the component parts of one’s responsibility in life.

Duties are generally expressed in terms of duties to God and duties to society. The spirit underlying duties to God is the spiritual development of one’s self so as to be mindful of duties to others—a harmonious interaction between the sense of God and the sense of fellow-men resulting in righteousness. This is the concept of morality in Islam. Therefore, Islamic law is the law of duties rather than of rights. Generally, rights have corresponding duties but in Islamic law duties are more than rights.

Right is a claim on someone and duty is a responsibility to someone. The emphasis merely on rights gives rise to the sense of one’s own power and authority over others. It may be injurious to peace. On the other hand, emphasis on duties creates harmony in social life which is conducive to peace. Thus, Islamic morality tries to show that the sense of duty reminds us of our responsibility towards our fellow-beings.

To run the research work on this topic, the entire work is divided into five chapters.

The introductory chapter attempts to give a brief account of the concept of morality and religion. It also tries to find out the mutual relationship between morality and religion. Morality and religion have been closely connected in the history of the race. Both have emphasized human personality in its relationships and have been concerned with conduct. Morality has been especially concerned with the field of human values, or with the right, the good, and the desirable in respect of conduct. It has emphasized the right of every person to the fullest development through the sharing of values in community persons.

The introductory chapter is concluded with the assertion that religion and morality are closely related, but cannot be regarded to be identical. Nietzsche, for example, never subscribed to any religion. He projected his ideas as opposed to Christianity. But he had his own version of morality. Sartre rejected the idea of God but had firmly subscribed to the thesis that through our free choice we can create our own moral values. All these show that religion cannot simply be equated with morality.

In the second chapter, the main points of discussion are regarding religious duties of man. What are the duties towards Allah is discussed in this chapter. Mainly the significance of the Five Pillars of Islam are thoroughly analysed here because these are the compulsory duty for each of the followers of Islam. The five pillars of Islam are: *Shahadah* (declaration of faith), *Salat* (five compulsory daily prayers), *Swam* (fasting during Ramadan), *Zakat* (welfare contribution/charity), and *Hajj* (pilgrimage to Mecca).

In the third chapter an attempt has been made to highlight different concepts and ideals of Islamic economics and throw new light on the economic morality of Islam. What are the financial resources of an Islamic state and what is the responsibility of individual and society to implement these resources for the betterment of the humanity is another significant point that are discussed in this chapter. This chapter emphasises on economic justice which finally establishes brotherhood spirit among Muslims.

The fourth chapter endeavours to explain the social morality of Islam. In this chapter an attempt has been made to highlight the significant social ideals of Islam and how it play important role in the social development of entire humanity. These ideals are: Simplicity, Ihsan (Sympathy), Unity of Mankind, Love and Compassion, The ideal of Mercy (Forgiveness), Truthfulness, Jihad in Islam, Peace and Non-violence, Justice, Equality and Brotherhood, Environmental ideals, Education in Islam and the ideal of Tolerance.

By these ideals Islam tries to build an ideal society where peace and justice prevails. The ideal society of Islam is called the *umma*. The main motto of *umma* is to create brotherhood among whole human beings. The *umma* is a society in which a number of individuals, possessing common faith and goal, come together in harmony with the intention of advancing and moving toward their common goal (Ibrahim 84).

This concluding chapter summarises the whole discussion with emphasis on the importance and relevance of study and research on morality. This chapter begins with the assertion that Islam believes in human brotherhood. Because all men and women have

descended from a single pair, so there is a natural brotherhood. The author has tried to find out various ideals of Islamic morality from religious, economic and social point of view and endeavoured to interlink among the chapters. The ideal of brotherhood is one significant outcome of the preceding chapters.

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