



# Fundamental Commandments of Philosophy and Islamic Perspectives-A Research Review

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This research paper aims to present the basic principles of philosophy in the Islamic subject - as a research review and to describe the findings that have produced its results in a research style. From this, it is known that the philosophers, intellectuals, and intellectuals of the age until the end of the century pondered but could not arrive at any solid and unanimous conclusion. The reason for this was that these problems are related to metaphysical facts while intellect is related to the physical world. Therefore, the problems are within the domain of the intellect and trying to do this exercise for the intellect is like trying to close the ears and trying to see or trying to close the ears. For a long time, philosophy wandered in the valleys of doubt and doubt, and there was no one that could satisfy reason as well as being based on reality. Islam, in the light of revelation, presented such a satisfactory solution to these problems, which, after providing solid foundations for ethics, built a magnificent edifice of ethics on its foundation. From this, the point of view of Islam is authoritatively stated in the following lines.

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## **Introduction:**

The first question of moral philosophy is what is this universe? What is its status? Did it come into existence by itself or did someone who made it create it? Does it have a purpose and purpose or is this factory running without any purpose? What is the status of man and his place and status in it? Where has he come from and where is he going? Is he accountable to anyone for his actions or not etc.? To find the answer to this question, the most intelligent people pondered for centuries, but no definite answer could be found. Islam said that the world did not come into existence by itself, but it has a creator and owner who is the owner of infinite abilities and powers. He is the Knower of everything open and hidden. He has created this universe for a specific purpose. He is the creator of all human beings and the purpose of sending man into the world for a certain period of time is testing. Man is in need of Allah Almighty for all his abilities and essentials of life and is accountable to Him for their proper use. It is as if this life and all its circumstances are a test for man. After death, he has to appear before Allah. A person who takes account is one who does not know anything about a person's appearance, but has full knowledge of his thoughts and intentions.

### **❖ The standard of good and evil**

The second important question of moral philosophy is that what should be the measure of good and bad? That is, what is the standard on which someone can be judged to be good or bad. In this regard, different ideas were presented at different times. Someone declared pleasure as the measure of good and evil, while someone called 'Urf, someone is a supporter of the theory of intuition, then in someone's opinion, the law of evolution should be made a standard. In summary, the philosopher Akhlaq had highly scholarly debates on the issue of beauty and beauty, but he failed to reach a decisive conclusion. Each theory was lacking in one or the other and each had some flaw due to which it could not be applied everywhere in the various situations of life.

The concept that Islam gave about the universe and man also solved this complicated problem forever. According to this concept, when the creator and ruler of everything is Allah and man has to be accountable to Him, then the measure of good and bad should be only Allah's pleasure. Therefore, this is the standard on which the moral system of Islam An action is judged to be good or bad. By fixing this standard, morals get the center around which the whole moral life revolves and its condition does not remain like that of an anchorless ship, tossed about by gusts of wind and waves. Due to this, a central goal comes before the human being, in the light of which the appropriate limits, appropriate places and appropriate cognitive forms of moral attributes in life are determined and those permanent values are put in our hands which can remain in place in all changing situations. Then the most important thing is that when attaining God's pleasure becomes the goal, morality gets a higher level, thanks to which an endless chain



of moral development is established, and at any stage, a person can reach his own goal. Some are not ready to compromise on moral principles to achieve ulterior interests.

- **Source of ethics**

Islam does not limit itself to giving the standard of good and evil, but also provides a permanent source of knowledge in this regard. In other words, He did not leave our morals only to reason or desires or human experience and observation, whose changing decisions also keep changing our moral rules and they could not be blessed with any permanent foundation and stability, but He gave us a fixed source, and that is the Book of Allah and the Sunnah of the Prophet ﷺ. They are the means by which we receive moral instruction at all times and in all kinds of situations, and these instructions are such that they apply at every level, from the smallest matters of domestic life to the grandest problems of international politics. They apply and such a clear guidance is available by which tangled knots are untied and insoluble beliefs are resolved.

- ❖ **Enforcement force**

An important question of the philosophy of ethics has been that what is the driving force behind whatever system of ethics is adopted? That is, he has no power that can force people to obey him? Many answers have been given to this question, but none of the solutions satisfy the common sense and are satisfactorily practicable. The unique and reality-based concept of the universe and human being presented by Islam has also solved this problem in a good manner. According to this concept, the force that must be on the back of morality is the fear of God, the sense of the eternity of the hereafter and the danger of the ever-present future disorder. Although Islam also wants to develop a powerful public opinion that will compel individuals and groups to adhere to the principles of morality in collective life and also wants to create a strong political system that enforces moral law through the power of authority. However, his real trust is not on this external pressure, but on the internal pressure that is hidden in the faith of Allah and the Hereafter. Before giving moral commands, Islam inscribes in the heart of a man that your matter is with God is with you who is watching you at all times and everywhere. Therefore, he can hide from the whole world but not from him, so he can deceive all the ages but not from him. The world only sees your outward appearance, but it sees the intentions and intentions hidden in your heart, which act is being done under which spirit. Do whatever you want in the short life of the world, but one day you will die and you have to appear in that court where nothing from advocacy, bribery, recommendation, false testimony, fraud and deceit etc. will work and your future will be decided precisely. This belief plays the role of a divine watchman within man who forces him to obey the commandments of Allah in private and everywhere, regardless of whether there is a police or court outside to enforce those commands or not it is the real force behind the moral code of Islam that enforces it. It is better if the public opinion and the power of the government are there to support it, otherwise only this belief can keep a Muslim individual and



the Muslim nation on the right path, the only condition is that faith with all its accessories resides in the hearts.

#### ❖ **Motivations**

Islam does not only provide the force to follow the principles of morality, but also provides the motivations and reasons, due to which it becomes easy for a person to follow the good deeds willingly and willingly. A person's consent to accept Allah as his Lord and to make His servitude the way of his life, and to make His pleasure the goal of his life, is sufficient for the willingness of the heart and he should follow with relish those commandments which he believes to be from God. There are two basic motivations to induce a person to act or to refrain from an act. One is the hope of profit and the other is the fear of loss. The Holy Qur'an draws a map of the horrors of hell in order to protect from evil and shows the pleasant scenes of heaven to encourage good deeds. If this hope and this fear descends in the heart, it has such a great power to inspire action that it can inspire it to goodness even on such occasions where goodness seems to result in loss in the world and it can keep away from evil even on those occasions where evil appears to be very pleasant and beneficial.

It is clear from this discussion that Islam has its own concept of the universe, its own standard of good and bad, its own source of knowledge of ethics, its own power to enforce its laws and inspire people to act. By making the pursuit of Allah's pleasure the goal of life, he provides such a high standard for ethics that there is no end to the possibilities of moral development. It provides stability, in which there is scope for development, but there is no scope for inconsistency and disconnection. Also, through the fear of God and the feeling of accountability in the hereafter, it is to give the force of morals that forces people to adhere to moral values without any external pressure, and through the concept of heaven and hell, it provides the power to inspire action. It automatically creates the desire and willingness to follow the moral law within the human being and through these things, Islam spreads the well-known ethics according to its values in all spheres of life. On this basis, it would be correct to say that Islam has its own complete, permanent and unique moral system, which cannot be found in any other system of ethics in the world.

#### • **Distinctive features of Islamic concept of ethics**

There are many distinguishing features of the Islamic theory of ethics that give it a unique position from other philosophies of ethics, but some of the prominent ones are as follows.

#### ❖ **Comprehensiveness**

The first quality of Islam's theory of ethics is its comprehensiveness. The instructions and teachings that Islam has given are for every time, every place, every person, every time and every condition. There is no corner and no aspect of life where a person feels thirsty and needs another philosophy. Have to look at. In whatever field and in whatever condition a person may



be, Islam has a solution for all his problems, difficulties and problems. All the essentials for a happy and successful life in this world are seen in the best form of Islam and then this guidance is not only limited to this worldly life but also success and success in the eternal life that follows. The guarantee of Islam is available. On the one hand, the Qur'an declares the afterlife to be the right of the people of faith and piety.

{And the aqeeb for the pious.<sup>1</sup>

"And the end is good for the pious."

On the other hand, He does not deprive the people of faith from the adornments and comforts of worldly life, as the Almighty has said.<sup>2</sup>

"Say: Who has forbidden the adornment of Allah, which He has created for His servants, and who has forbidden the good things of food? Say: These blessings in the life of this world are for the believers. It will be pure for them on the Day of Resurrection, so we explain the verses in detail for those who understand."

The dua of the believers in the Holy Qur'an has been described in which the blessings of this world and the hereafter have been collected and said:

And of them are those who say, Lord, give us goodness in this world and goodness in the Hereafter, and let us know the punishment of the fire .<sup>3</sup>

"And some say, O our Lord, grant us goodness in this world and goodness in the Hereafter, and save us from the punishment of Hellfire."

Human personality is a combination of physical, mental, emotional and spiritual aspects. Islam gives instructions regarding the development, evolution and development of all these aspects. It also provides regulations regarding collective and international life, pointing to this universal glory of the Holy Qur'an, it has been said:

{He is only a remembrance of the world.<sup>4</sup>

"This is only an admonition for the people of the world."

#### ❖ **Moderation and balance**

The second quality of Islamic moral theory is moderation and balance, which means adopting a moderate and natural approach in every matter while demonstrating realism. Exaggeration and extravagance are two great weaknesses of man to which he generally falls victim. While the perfection of the human personality lies in the quality of justice between these two extremes. This is the reason why the central point of the moral philosophy of Socrates (399 BC), Plato and Aristotle (322 BC) is the court, and almost the same thing is seen with Ibn Maskwiya and Imam Ghazali. However, when we look at the various philosophies and ethics prevalent in the world, they practically lack this quality. Even those who are considered to be the pioneers and founders



of moral ideals. Even their own lives (with a few exceptions) seem devoid of this attribute. On the other hand, Islam declared this attribute as the main attribute of the Muslim Ummah and said: And so we made you a nation in the middle so that you would be a witness for the people and the Messenger would be a witness for you.<sup>5</sup>

"And thus We made you a chosen nation to be a witness over you and the people and the Messenger to be a witness over you."

And then the practical examples of moral teachings that were put forward in the form of the Prophets, all of them had this attribute in a high degree and their lives were free from all kinds of exaggeration. Islam from its beliefs. It maintains this attribute everywhere from practical teachings. He neither exaggerates a thing by exaggerating it from its real and true position, nor is he deficient in any matter. Rather, it puts everything exactly where it really should be. This is such a prominent quality of the Islamic theory of ethics that makes other theories of ethics seem almost empty. And on the basis of this quality, Islamic morals become applicable to human nature because nature is also created on the attribute of justice.

#### ❖ **Justice and kindness**

The discussion of the relationship between law and ethics in ethics is very old. According to most Western thinkers, law and morality are two different normative systems which, although they come close to each other at some points, are generally at odds with each other. Thus, according to Kant, law prescribes our external behavior and morality determines our internal behavior. Thus, he is strongly opposed to incorporating moral concepts into law and has the theory of pure law.

In this context, the uniqueness of Islam is that it, as a religion of nature, while maintaining the separate status of law and morals, merges the two in such a way that both appear to be inseparable components of the same totality and mutually inseparable. . On the one hand, while ordering justice, he says:

{Addilwa is closest to piety.<sup>6</sup>

"Do justice, for this is nearer to piety."

On the other hand, he advises to go beyond justice and adopt the attitude of kindness and says:

"And do good, verily Allah loves the doers of good."<sup>7</sup>

While in the third place ordering to gather both, he says:

"Indeed, Allah commands to do justice and to do good."<sup>8</sup>

From Ghaid's point of view, both law and morals are equally necessary for the establishment of peace and harmony in the world, the regulation of communal life and the suppression of sedition



and corruption. It should be given to him. While morality is defined as benevolence and tolerance, which means that a person has so much courage that he knows how to give more than his right to others just for the pleasure and pleasure of Allah. Islam among its believers. He wants to see this elevation of character and the glory of a universal religion is that it should be inclusive of law and morality.

Another aspect of the relationship between law and morality is that the law is merely the fulfillment of the external form of actions and duties. Whether he is paying it cheerfully or simply pursuing it cruelly to relieve a burden. However, morality goes beyond the external and reaches the innermost part of a person and prompts him to perform any action or responsibility with full sincerity and whole hearted willingness and keeping his true soul in mind.

In summary, for any society to move towards real development and welfare, it is necessary that both law and ethics are running side by side and the society in which both of them come together in the true sense becomes a model of heaven in the world. In addition, the ultimate goal of Islam is to create such a society as the example of the early centuries is in front of us.

- **Two types of ethics**

Analyzing ethics, they can be divided into two major areas.

- ❖ **Personal ethics**

Personal ethics refers to the attributes on which the moral existence of a person is based. They include all the qualities that are essential for a man's success in the world, regardless of whether he is working for the right or the wrong. In these ethics, the question of whether a person is a believer or an unbeliever, good or bad, whether he believes in God's revelation and the Hereafter or not, whether he is equipped with purity of self, good intentions and righteous deeds or not, has no influence in these ethics. Any person and any group will develop those qualities within themselves. Those who are destined to succeed in this world will surely succeed and overcome those who are inferior to them in terms of these qualities. They can also be called basic human ethics.

These qualities include self-confidence, willpower, constancy, self-control, independence, patience, endurance, determination, courage, patience, stability, tolerance, courage, courage, persistence, tenacity, firmness and caution, understanding of matters and tact, etc. These are the morals which have been defined as the basic morals because these moral qualities are the real source of moral power of man and man cannot be successful in the world for any purpose unless these qualities are reasonable. Don't be in it. The example of these morals is like steel that it has strength and stability in itself and if an effective weapon can be made from it, it can be made from it, regardless of whether it is used for a wrong purpose or for a right purpose. People like Pharaoh, Nimrod, Shaddad, Genghis Khan, Halaku Khan, Napoleon Bonaparte, Stalin and Hitler had a generous share of these personality traits. It is a different thing that there was no positive



purpose in front of them, due to which their abilities were used for destructive purposes. Pointing to this point, the Prophet (peace be upon him) said:

((Fakhiyarkum fi al-Jahiliyyah)

"So those of you who were better in ignorance are better in Islam as long as they have understanding."<sup>9</sup>

It means that the people who were capable of everything in the era of Jahiliyyah proved to be capable men in the era of Islam. The only difference is that their talents and skills were being used in wrong ways before and Islam came and set them on the right path, but in any case, people without these qualities were of no use for ignorance and did not work for Islam. He could perform prominently.

#### ❖ Religious ethics

The second branch of ethics is what can be defined as religious ethics. They include all the qualities and attributes related to human behavior and character which have been described in the Qur'an and Hadith and it is emphasized to adopt them, such as self-control, generosity, kindness, compassion, justice, largeness of heart and Vision, truth, trust and honesty, honesty, commitment, reasonableness, decency, moderation and balance and purity and cleanliness etc. Not all these moral virtues are separate from the basic ethics but their correction, completion and higher. There are the worst cases.

In this regard, the first achievement of Islam is that it gives a correct center and axis to all these basic human ethics. By being associated with it, they become completely good. In its initial form, this morality is a discrete force that can be either good or evil. Just like the situation of the sword, it is a power that can become an instrument of oppression in the hands of a bandit, and a means of good in the hands of Mujahid fi Sabeel Allah. In the same way, having these morals in a person or group is not good in itself, but their good depends on using them in the right way, and this is what Islam serves.

Another thing that Islam does in the matter of ethics is that it consolidates these basic human morals and widens their application to extreme limits. For example, take patience, many people are patient even for worldly purposes. But the patience which is for the sake of the world has a limit to its endurance and its stability and determination, after which it turns into panic and impatience, but the patience which is nourished by the root of Tawheed and which is not for the sake of the world. Rather, for the sake of Allah, the Most High, He is such a vast treasure of patience and tolerance that all the possible difficulties of the world cannot return. Then the patience of a non-Muslim is of a very limited nature. It is quite possible that in the field of battle, he would stand steadfastly and steadfastly, but the next moment, if there is an opportunity to gratify his sensual feelings, he would not be able to withstand even a slight movement of his soul. But Islam extends patience to the whole life of man and makes it a great power of



determination not only against certain types of dangers, sufferings and difficulties, but against every greed, fear, apprehension and desire that man faces. All other basic ethics can be predicated on this one example. Due to the lack of proper intellectual foundation in the life of unbelievers, they are weak and limited, and Islam strengthens and widens them all by giving them a proper foundation.

In the same context, the third task of Islam is that it builds a very wonderful upper level of morality on the initial level of basic ethics. Thanks to which man reaches the highest heights of his dignity.

"Indeed, We have created man in a very good manner." .<sup>10</sup>

The practical form of Islam purifies the soul of man from selfishness and sensuality, cruelty and abuse, immorality and immorality, and creates in him godliness, piety, piety and righteousness. By making him a master of self-control, he inculcates in him the consciousness and sense of moral responsibilities. It makes him merciful and kind to all creatures, an ideal example of generosity and generosity, an embodiment of compassion and goodwill, a figure of trust and honesty, a selfless judge and one who sticks to righteousness and justice in all situations and builds in him such a lofty character that always expects only good and has no fear of evil. Then Islam is not limited to making a man good, but in the words of the Prophet (peace be upon him)<sup>11</sup>

It also makes him ((Muftah Il-Khair Mughalaq Il-Shar)) (the one who opens the door of goodness and closes the door of evil). That is, he positively entrusts this mission to him to spread good in the world and prevent evil. This concept of morality is so attractive and noble that no other concept of morality in the world can even come close to it.

After describing the salient features of Islamic philosophy of ethics in the above line, it seems appropriate to make a brief comparative review of Islamic and non-Islamic philosophy of ethics to see what position the Islamic theory of ethics is in contrast to other theories of ethics. stands on

- The source of ethics in Islam is revelation, while in the teachings of philosophy, the research of cause and effect, the discussion of psychological properties is to determine the purpose and goal of ethics and to renew the forces of action in the light of reason and observation. In addition, since all these things are in the realm of conjecture and estimation, they cannot be a substitute for the revelation that the Almighty said:

"Indeed, it does not help at all in understanding the truth"<sup>12</sup>

- All the emphasis of philosophers is limited to discussion and opinion. Beyond this, their footing seems to be almost empty in terms of action, while Islam emphasizes the aspect of action as well as academic and theoretical discussions. The proof of which is that in



the Qur'an, along with faith, righteous deeds have also been mentioned in many places. Islam looks down upon those who exhort others to good deeds but forget themselves:

Command the people with righteousness, and forget yourselves, and read the Book, and do not understand. <sup>13</sup>

"Do you command people to do good and forget yourselves even though you read the Book, then why do they not understand?"

- In the moral teachings of Islam, the innocent character of the Prophets is seen, while in the life of the philosopher, such innocence and character is not visible.
- The teachings of Islam have made many people moral in every era, but not a single person could become a moral person from the teachings of Socrates, Plato and Aristotle, not even Aristotle himself, which is the proof that when his wife died, he took a woman from his city as a daughter-in-law, from whose womb a boy would be born, and named him Naqo Majia, and Aristotle's "Book of Ethics" was named after that boy.

On the contrary, the role of the Prophet of Islam was that the enemies were free from him. They were willing to kill and there was no torture that was not given to him, but despite this, he called him by the title of Sadiq and Amin.<sup>14</sup>

After the above comparison, any person possessing common sense can easily guess on which tower of moral excellence the philosophy of Islam stands in comparison to other philosophies of morality.

#### ❖ **Islam and the Sources of Complete Morality**

The moral sense of every human being has been entrusted by nature by the creator of the universe, on the basis of which on one hand he knows the difference between good and evil and on the other hand he wants to adopt good. <sup>15</sup>However, this ability is potentially present in man, not actually. There are certain requirements that have to be fulfilled to give it a shape, grow it and mold it into a practical form. For this purpose, he needs to work hard in a special way. This is the case here. The purpose of all the teachings of Islam is to refine this hidden quality and bring the human being to the highest level of morals, where he can be a figure of mercy and grace, compassion and benevolence, and beneficence and benevolence for the whole universe. Be free and on the other hand, by attaining the pleasure and pleasure of Allah, you can enjoy eternal happiness. Islam has used two means in particular to push man to this destination.



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