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## Morals and Ethics of Islam

**Key words:** *Islam, fundamental rights, immoral, charitable affairs, religious principles, Muslim, family-marriage relation, behavior, forbidden – punishable, social control, angel, destiny.*

**Annotation:** *the social norms preaching by Islam, testify to attempt of creation of a fair society which, as well as earlier and late, has appeared non-realized. As the history shows, occurrence of similar ideas is characteristic for critical epoch in society development, and that and was at that time on Arabian Peninsula.*

As is known, Islam – is a universal way of life, and morals are one of the main requirements of Islam. The morals always are one of basic power sources of any people, the same as also immorality - one of the main reasons of decline of the nation. Therefore in Islam some universal and fundamental rights of all mankind which are necessary for observing under any circumstances are established. For observance of these rights in Islam is not only a legal establishment, but also effective system of moral values. For example, everything, that leads to well-being of the individual or society and does not break any of religious principles, it is considered virtuous in Islam, and all harmful - are immoral.

Attaching special significance to well-being of society, Islam supports morals and virtue, resists to moral decay and everything that can result in it. Behavior of the Muslim supervises the principle «charitable affairs». This concept includes all acts, and not just divine service. The patron and the Judge of all acts is God.

*«Do not turn on the person from people from arrogance and do not stride by the ground haughtily. Truly, the Allah does not love any arrogant men and boasters. Go a measured gait and lower the voice for the most unpleasant voice is a roar of a donkey» (the Koran 31:18-19).*

Muslims should learn to supervise the passions and desires.

Muslim should not be vain and should not pursue fleeting pleasures of our world. While many people fill the soul material, in heart of the Muslim there should be God, and all material - in hands. It is not necessary to cling to the car, work, formation or the bank account, all these things should become only way to become better.

*«That day, when neither riches, nor sons will not bring advantage to anybody, except what will appear before Allah with pure heart» (the Koran: 26:88-89).*

The way of moral perfection for each devout Muslim is ordered in Sheriyat. Sheriyat is a summary part of the Muslim right representing the universal arch corrected behavior and interdictions, covering property relations, taxes, trade, family-marriage relation and ceremonies. It contains set following of the analysis of the Koran of councils and the recommendations, concerning human mutual relations.

Sheriyat instructions are numerous, strict and obligatory for the Devout Muslim. Sheriyat basis -is a function of the social control and base representation that correct acts (sleepyheads. But appreciable and subject to the control and correction) it is more important, than the feelings tested thus devout. As for a deviation from norms corresponding punishments have been defined. So, in Sheriyat of action of people are subdivided into five categories: obligatory for which default punishment follows; recommended, i.e. desirable, but not the obligatory; the permitted; reprehensible, i.e. condemned, but not punishable, and forbidden - punishable.

Unlike other religions where moral ideals were so high that are practically unattainable, in Islam there was a possibility of real execution of moral law of the religion in personal and public life. Mukhammad considered that the perfect belief in practice is expressed in full self-sacrifice, and the lowest step - in execution of necessary instructions of religion and morals. At this step of norm of morals were not only done, but also simple, and clear.

Mukhammad called for decency in relations with simple people. He said that there are three fatal properties which the person cannot get off: avarice, following to passions and admiration of self. Therefore, to any person it is necessary to be kind, not to be proud before others and piously to keep the promises. The basic requirements to Muslim sound in the following way:

- To obey Allah, its envoy and owners of the power.
- To render good and for harm so that also the enemy has turned to the patron and the friend.
- Truly to execute agreements, after all for them will ask.
- Not to go by the ground it is pride. Allah does not love any arrogant men, imperious.
- When hear malignant gossip in the address do not hasten to expose known defects of the vituperator.
- Reconciliation of two enemies costs above a pray, a post and alms.
- To be protected many thoughts! After all some thoughts - a sin.

The ethical standards ordered by Islam, are rather numerous. The list of some norms of morals which to Muslim should be observed is more low resulted:

- Truthfulness (as-sidk).
- Reliability and fidelity (al-amana).
- Sincerity (al-Ihlas).
- Politeness, correctness and other rules of conducting conversation and dispute (adab al-hadis).
- Exile of rage, hatred, envy and other defects from heart (salyamat as-sadr).
- Force moral and physical (al-kuvva).
- Tolerance and ability to forgive (al-hilm and as-safh).
- Modesty (al-hajja).
- Advantage and self-esteem (al-izza).
- Search of wisdom and knowledge, aspiration to self-education and intellectual self-improvement (al-ilm).
- Desire to devote all life to kind affairs (al-hirs alya al-vakt).
- Generosity (al-djud to val-karam).
- Patience (as-sabr).
- Reasonable management of the means (al-iktisad).
- Sociability, kind relation to associates (at-taaruf).
- Predilection for cleanliness and beauty (an-nazafa vattadjumul).

- Disgust for harm and sin (tadjannub al-aatam val shubuhah).

According to Islamic tradition, to the sinner it is necessary to show patience, hoping, that it will be corrected. After all it is known, that each kind act of 10 times is brought by an angel in the destiny book. In the same sense appeal Mukhammad sounds - do not talk scandal about anybody. It is unworthy to dishonor someone's honor; it is unworthy to damn someone, unworthy any idle talk.

As considers P.M. Granovskaya, Muslims could manage proceeding under the Koran, be at war under the Koran, concern to won according to the sacred law etc.

Such requirements concern simple norms, as honoring of parents, care of education of children, respect for seniors, friendship with neighbors, condemnation of larceny, laziness, parasitism, drunkenness, arrogance, matrimonial incorrectness and marriages between close relatives. As it was already marked, moral instructions include the good relation to parents, especially to aged, and honoring of orphans. But the main moral duty under the Koran is, first of all, kindness to near. It is not necessary to accumulate means - to spend them for the poor better. In the Koran not only necessity of giving of alms to poor men was proclaimed, but also was spoken about preference of its anonymity. Not ostentatious, but the deep morals thereby can be affirmed.

The Koran speaks about equal responsibility of people before the God, but men have advantages before women.

Matrimonial incorrectness the same as also usury, drunkenness, gambling, concerned the heaviest sins.

The relation to disbelievers in Islam is specific. It was consequence of essential feature of morals and Islam ethical standards - execution of one of the main instructions - jihad, i.e. conducting «sacred war» against disbelievers. Jihad admitted a debt as the mankind shared on just - Muslims and unjust - disbelievers, subject to the reference any by, not excluding violence. The Koran demanded from the Muslim of efforts, return of forces on Islam distribution. Later on this basis have been developed representations about «spiritual jihad», i.e. an internal antagonism of disbelievers since any other belief was considered as error.

Many researchers fill concepts Muslim morals or moral-ethical system of Islam with the various maintenance, depending on that is meant Islamic, Muslim morals. One, for example, M.B. Piotrovskiy, D.E. Yermeev use them in a broad sense, i.e. in value of a way of life of Muslims, considering them in interrelation with firmness of traditions, in regulation of public relations.

Others - in narrow sense, carrying to concept Muslim morals moral establishments, directly, connected with dogma, cult and ceremonies.

The third define Islamic morals as the integral line of the Muslim right. For this reason, as one of representatives' religious of reformatory in South East Asia Ashari Zahri considers - «Sheriyat allows a Muslim society to stay on a path of good and to leave from harm». In D.E. Yermeev's opinion «the Islamic morals are the arch of Muslim ethical standards».

As it seems to us, the basis of the Islamic doctrine about morals and behaviour of the Moslem is made by belief doctrines. The central place among them, as is known, occupies a principle

«taukhid» - belief in the uniform god. Islamic ethics, proceeding from dogmatic, religious "beginnings", prove the concept of divine origin of morals, consider belief as the guarantor of moral behavior of the person, develops samples of moral behavior of the person, define moral virtues (ihsan), and the Moslem appears as «better» half.

Remarkable feature of Islamic ethics is that the doctrine of Muslims about morals has character of "morals of public are using», concrete ethics since it carefully regulates an ordinary life of the Muslim, subjecting to a moral estimation, customs and customs, hostel rules.

So, for example, in work Gazali «Ikhia» most «bad acts», made on the markets, streets are in detail considered, at reception of visitors. To present character of these manuals, we will result some endurances from this book. «In case of erection of columns, benches, planting of trees, creation of windows and verandahs, storage of fire wood, a premise of grain, food conducts to blocking up of roads, constrains street passes, all it badly". "The Butcher should not cut cattle opposite to bench doors, spoiling street». As badly to leave on road dust, to scatter water-melon crusts or to spill water so, that it is possible to slip and fall ». Numerous manuals of a similar sort, in our opinion, give to Islamic moral-ethical system educational character, and norms fill with its concrete social maintenance which is introduced in them by direct instructions on a situation in which these rules are applicable.

Islamic ethics operate with such concepts which are not peculiar to secular morals. It, for example, such specific religious concepts, as a sin (kafir), devotion (attakua), hope on the god (tauakkul), belief (iman), rescue, a pray (salyat) and many other things. Their originality is caused by bases of Islamic outlook.

So, for example, about moral value of pray in Islam it is said, that Allah «has made to the followers to pray, that the pray extorted from them cleanliness in understanding of a name of Allah, humility of heart and a subtlety of the prayful reference to Allah that gives light to heart and serves as a key to disclosing and the reason of constant accumulation of pleasant sincere properties». If having also in view of, that from the point of view of Islamic moral-ethical system the certificate of advancement of the Muslim on a way of moral perfection is its approach to the God moral value of prayful work is absolutely unequivocally defined in it.

The religion speaks about a duty and conscience, putting in them not only religious, but also the public maintenance much. The duty in religious-public sense is not only fidelity to the God, religion and personally to itself, it, first of all respect of interests of other people, societies and states. From all above told it is possible to draw conclusion, that religion, including Islam, is in itself huge stimulus which can eradicate immorality and form a basis of moral self-improvement and education of people. The religion is a push of moral progress of society.

The morals are a set of historically changing rules, principles, and norms regulating behavior of people in society. Each citizen of society has the system of moral values, norms of behavior, and concepts about good and harms which express, finally its social standing and interests. Many religion authorities say, that the religion creates morals, shines its rules. These words completely concern to Islam characteristic. The main feature of religious Muslim morals consists that its norms and rule speak as established by the God and accepted by society.

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