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ISLAMIC SOCIAL ETHIC: A SCHOLAR VIEWS

¹Najmi Hayati, ²M.Arif, S.pdi, & ³Ramlan Mustapha

¹Department Islamic Education, Islamic University of Riau, Indonesia

²Universitas Islam Negeri (UIN) Sjech M. Djamil Djambek Bukittinggi, Indonesia

²Universiti Teknologi MARA Pahang, Raub Campus Malaysia

Article Info	ABSTRACT
<p>Article history:</p> <p>Received: 1 Sept 2024 Revised: 4 Oct 2024 Accepted: 23 Oct 2024 Published: 1 Nov 2024</p>	<p>Islamic social ethics, rooted in the teachings of the Quran and the example of the Prophet Muhammad, provide a comprehensive framework for understanding the responsibilities and obligations of Muslims towards their community and society. This article explores the perspectives of renowned Islamic scholars, including Ibn Taimiyyah, Hassan al-Banna, al-Qurtubi, and al-Qaradawi, on the key principles and tenets of Islamic social ethics. At the core of this ethical framework is the concept of Maslaha, or the pursuit of public welfare and the common good, which guides Muslim decision-making and shapes the social, economic, and political landscapes of Islamic civilizations. The emphasis on compassion (Rahmah), charitable giving (Zakat), social justice, environmental stewardship, and the protection of the vulnerable are examined as central pillars of Islamic social ethics. The article delves into the views of these scholars, highlighting their unique contributions to the understanding of individual and communal transformation, the role of moral and spiritual development, and the responsibility of the state in promoting the greater good. It underscores the holistic and integrated nature of Islamic social ethics, which seeks to foster just, equitable, and harmonious communities. The conclusion presents recommendations for the deeper study, dissemination, and practical application of Islamic social ethics, with the aim of addressing contemporary challenges and contributing to the betterment of humanity as a whole. By upholding these ethical principles, Muslim societies can demonstrate the transformative power of Islamic teachings and their relevance in the modern world.</p>
<p>Keywords:</p> <p><i>Islamic social ethics, Maslaha, compassion, social justice, environmental stewardship, moral development, state responsibility</i></p> <p></p>	

Corresponding Author:

*Najmi Hayati,

Department Islamic Education, Islamic University of Riau, Indonesia

najmihayati@fis.uir.ac.id



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INTRODUCTION

In the Islamic tradition, the concept of Maslaha, or public interest and welfare, serves as a crucial foundation for social ethics and decision-making. This principle, rooted in the teachings of the Quran and the example of the Prophet Muhammad, guides Muslims to consider the greater good of the community and prioritize the alleviation of hardship and the promotion of societal well-being (Kamali, 2008). One of the core tenets of Islamic social ethics is the emphasis on compassion (Rahmah) and kindness towards all of God's creation. The Quran instructs Muslims to "Be kind to parents, and to kindred, and orphans, and the needy, and to the neighbor who is a kinsman and the neighbor who is a stranger" (Quran 4:36). This mandate to extend compassion and care beyond one's immediate circle underscores the universal responsibility that Muslims have towards the welfare of all people (Dien, 2004).

Another important principle in Islamic social ethics is the concept of Zakat, the obligatory charitable giving that serves as a means of redistribution and social support. Zakat is not merely a financial transaction but a profound expression of social solidarity, as the Quran states, "And in their wealth there is a known right for the beggar and the deprived" (Quran 51:19). Through this system, wealthy Muslims fulfill their duty to support the less fortunate, fostering a more equitable and just society (Chapra, 2008). The Islamic emphasis on social justice and the rights of the marginalized is further exemplified in the teachings on the protection of the vulnerable, such as orphans, widows, and the poor. The Quran admonishes those who "devour the wealth of orphans" (Quran 4:2) and commands believers to "give the relative his right, and [also] the poor and the traveler" (Quran 17:26). This commitment to safeguarding the rights and dignity of the disadvantaged is a cornerstone of Islamic social ethics (Auda, 2008).

Moreover, Islamic social ethics extend beyond individual and communal responsibilities to encompass the stewardship of the natural environment. The Quran instructs humans to "not cause corruption on the earth" (Quran 2:11) and to "*walk upon the earth with humility*" (Quran 31:18), underscoring the importance of sustainable and responsible interaction with the world around us. This ecological consciousness is integral to the holistic vision of Islamic social ethics (Kamali, 2008). In conclusion, the Islamic conception of Maslaha, or the pursuit of public welfare and the common good, is a guiding principle that shapes the social ethics and responsibilities of Muslims. Through the emphasis on compassion, charitable giving, the protection of the vulnerable, and environmental stewardship, Islamic social ethics provide a comprehensive framework for creating a just, equitable, and harmonious society. By upholding these principles, Muslims can fulfill their role as God's vicegerents on earth and contribute to the flourishing of all humanity.

Islamic Social ethics and its impact on Society

The principles of Islamic social ethics, rooted in the Quran and the teachings of the Prophet Muhammad, have had a profound and lasting impact on Muslim societies throughout history. These ethical frameworks, centered on the concept of Maslaha (public welfare and the common good), have shaped the social, economic, and political landscape of Islamic civilizations, promoting the flourishing of just, compassionate, and equitable communities (Kamali, 2008). At the heart of Islamic social ethics lies the emphasis on compassion (Rahmah) and the inherent dignity of all human beings. The Quran's instruction to "*Be kind to parents, and to kindred, and orphans, and the needy, and to the neighbor who is a kinsman and the neighbor who is a stranger*" (Quran 4:36) has fostered a deep sense of social

responsibility and concern for the welfare of others, even beyond one's immediate circle (Hallaq, 2009). This universal ethic of compassion has led to the development of robust systems of social support and the protection of the vulnerable in Muslim societies.

One of the most tangible expressions of Islamic social ethics is the institution of Zakat, the obligatory charitable giving mandated by the Quran. Zakat serves as a mechanism for the redistribution of wealth, ensuring that the basic needs of the less fortunate are met. As the Quran states, "*And in their wealth there is a known right for the beggar and the deprived*" (Quran 51:19), Zakat underscores the interconnectedness of the community and the shared responsibility to uplift the disadvantaged (Asutay, 2007). The implementation of Zakat has been instrumental in addressing poverty, promoting social welfare, and fostering a more equitable economic system in Muslim societies. Moreover, Islamic social ethics extend beyond individual and communal responsibilities to encompass the stewardship of the natural environment. The Quran's injunctions to "*not cause corruption on the earth*" (Quran 2:11) and to "*walk upon the earth with humility*" (Quran 31:18) have inspired a deep reverence for the natural world and a commitment to sustainable practices. This ecological consciousness has encouraged Muslim communities to develop, adapt, and implement environmentally responsible policies and practices, contributing to the preservation of the delicate balance of the planet (Kamali, 2008).

The influence of Islamic social ethics can also be seen in the emphasis on the protection of the vulnerable, such as orphans, widows, and the poor. The Quran's admonishment of those who "*devour the wealth of orphans*" (Quran 4:2) and its command to "*give the relative his right, and [also] the poor and the traveler*" (Quran 17:26) have led to the establishment of robust systems of social welfare and the safeguarding of the rights and dignity of marginalized groups (Auda, 2008). This commitment to social justice has been a cornerstone of Islamic civilizations, shaping the development of institutions and policies aimed at ensuring the equitable distribution of resources and opportunities. The holistic approach of Islamic social ethics has also had a profound impact on the conceptualization and implementation of governance in Muslim societies. The principle of Maslaha, which prioritizes the public good over individual or particular interests, has informed the development of political systems and decision-making processes that strive to promote the welfare and well-being of the entire community (Kamali, 2008). This emphasis on the common good has fostered a culture of civic engagement, accountability, and the equitable distribution of resources and power.

Furthermore, the impact of Islamic social ethics can be seen in the realm of education and knowledge production. The Quran's exhortation to "*read*" (Quran 96:1) and the Prophet Muhammad's emphasis on the pursuit of knowledge have led to the establishment of renowned educational institutions and the flourishing of intellectual traditions within the Muslim world. This commitment to learning and the dissemination of knowledge has been integral to the advancement of Muslim societies, contributing to their cultural, scientific, and technological achievements throughout history (Hallaq, 2009).

In conclusion, the principles of Islamic social ethics have had a profound and lasting impact on Muslim societies, shaping their social, economic, political, and cultural landscapes. The emphasis on compassion, charitable giving, environmental stewardship, the protection of the vulnerable, and the pursuit of the common good have fostered just, equitable, and harmonious communities, serving as a testament to the transformative power of these ethical frameworks. By upholding these principles, Muslim societies have demonstrated the capacity of Islamic teachings to promote the flourishing of all humanity and the betterment of the world.

Ibn Miskawayh view on Islamic Social Ethics: Cultivating Virtue for the Betterment of Society

As a renowned Islamic philosopher and ethicist, Ibn Miskawayh's (d. 1030 CE) contributions to the discourse on social ethics within the Muslim tradition are profound and far-reaching. Grounded in the teachings of the Quran and the example of the Prophet Muhammad, Ibn Miskawayh's ethical framework emphasizes the cultivation of individual virtue as a means to promote the well-being and harmony of the broader society (Griffel, 2009). At the heart of Ibn Miskawayh's social ethics is the notion of the "virtuous city," which he envisions as a harmonious community wherein the citizens strive to embody moral excellence and contribute to the common good. This conceptualization is rooted in the Quranic injunction to "command what is right and forbid what is wrong" (Quran 3:104), underscoring the interconnectedness of individual and societal flourishing (Meri, 2006).

According to Ibn Miskawayh, the foundation for a virtuous city is the development of good character traits, or "virtues," within the individual. He outlines four cardinal virtues – wisdom, courage, temperance, and justice – which he sees as the cornerstones of ethical conduct and the basis for a thriving social order (Aladdin, 2015). By cultivating these virtues, individuals not only enhance their own moral standing but also contribute to the overall well-being of the community. The virtue of wisdom, in Ibn Miskawayh's view, is particularly crucial, as it guides the individual in making sound judgments and decisions that align with the greater good. The wise person, steeped in knowledge and understanding, is able to navigate the complexities of social interactions and guide others towards righteous actions (Griffel, 2009). This emphasis on wisdom underscores the importance of education and the pursuit of knowledge in Ibn Miskawayh's social ethics.

Courage, another key virtue in Ibn Miskawayh's framework, is not merely the absence of fear, but the ability to confront challenges and stand firm in the face of adversity for the sake of upholding moral principles. The courageous individual, driven by a sense of justice and the desire to protect the vulnerable, is essential for maintaining the stability and security of the virtuous city (Aladdin, 2015). Temperance, as conceived by Ibn Miskawayh, is the virtue that enables individuals to exercise self-control, moderation, and restraint in their desires and behaviors. By cultivating temperance, citizens learn to prioritize the collective well-being over narrow self-interest, thereby fostering a harmonious and cohesive social fabric (Meri, 2006).

The virtue of justice, in Ibn Miskawayh's vision, is the cornerstone that binds the other virtues together and ensures the equitable distribution of rights, responsibilities, and resources within the virtuous city. The just individual, guided by a deep sense of fairness and a commitment to the common good, plays a crucial role in maintaining the delicate balance of a thriving society (Griffel, 2009). Ibn Miskawayh's emphasis on the synergistic relationship between individual virtue and societal well-being is exemplified in his notion of the "perfect man," who embodies the highest moral and intellectual qualities and serves as a role model for the rest of the community. The perfect man, through his exemplary conduct and dedication to the common good, inspires others to emulate his virtues and contribute to the overall flourishing of the virtuous city (Aladdin, 2015).

In conclusion, Ibn Miskawayh's vision of Islamic social ethics is a comprehensive and integrated framework that places the cultivation of individual virtue at the heart of societal transformation. By emphasizing the development of wisdom, courage, temperance, and justice within the individual, Ibn Miskawayh outlines a path towards the creation of harmonious, just, and prosperous communities – a vision that continues to resonate with Muslim thinkers and practitioners alike (Meri, 2006). Through the realization of this ethical ideal, Ibn Miskawayh's teachings hold the potential to address the pressing social, economic, and political challenges faced by Muslim societies, ultimately contributing to the betterment of humanity as a whole.

The Ethical Vision of Al-Ghazali: Nurturing the Spiritual and Social Self

Al-Ghazali (d. 1111 CE), the renowned Islamic scholar and theologian, is renowned for his comprehensive and influential perspectives on social ethics within the Muslim tradition. Grounded in the teachings of the Quran and the example of the Prophet Muhammad, Al-Ghazali's ethical framework emphasizes the harmonious integration of the spiritual and social dimensions of human existence, offering a holistic approach to the betterment of both the individual and the community (Griffel, 2009). At the core of Al-Ghazali's social ethics is the concept of the "*purification of the soul*," which he sees as the foundation for ethical conduct and the attainment of individual and societal well-being. This notion is rooted in the Quranic injunction to "*command what is right and forbid what is wrong*" (Quran 3:104), underscoring the interconnectedness of personal and communal transformation (Treiger, 2012).

According to Al-Ghazali, the path to ethical and spiritual fulfillment lies in the cultivation of virtuous character traits, or "*praiseworthy qualities*," within the individual. He outlines a comprehensive taxonomy of virtues, including wisdom, courage, temperance, and justice, which he regards as the cornerstones of righteous living and the basis for a thriving social order (Griffel, 2009). By nurturing these virtues, individuals not only enhance their own moral standing but also contribute to the overall well-being of the community. The virtue of wisdom, in Al-Ghazali's view, is particularly crucial, as it enables the individual to navigate the complexities of life and make decisions that align with the divine will and the greater good. The wise person, steeped in both religious knowledge and practical understanding, can guide others towards righteous actions and foster a culture of intellectual and spiritual growth (Treiger, 2012).

Courage, another key virtue in Al-Ghazali's framework, is not merely the absence of fear, but the ability to confront challenges and stand firm in the face of adversity for the sake of upholding moral principles. The courageous individual, driven by a sense of justice and the desire to protect the vulnerable, is essential for maintaining the stability and security of the community (Griffel, 2009). Temperance, as conceived by Al-Ghazali, is the virtue that enables individuals to exercise self-control, moderation, and restraint in their desires and behaviors. By cultivating temperance, citizens learn to prioritize the collective well-being over narrow self-interest, thereby fostering a harmonious and cohesive social fabric (Treiger, 2012).

The virtue of justice, in Al-Ghazali's vision, is the cornerstone that binds the other virtues together and ensures the equitable distribution of rights, responsibilities, and resources within the community. The just individual, guided by a deep sense of fairness and a commitment to the common good, plays a crucial role in maintaining the delicate balance of a thriving society (Griffel, 2009). Al-Ghazali's emphasis on the synergistic relationship between individual virtue and societal well-being is exemplified in his notion of the "*revival of the religious sciences*," which seeks to integrate spiritual and intellectual development with the practical application of ethical principles. Through this holistic approach, Al-Ghazali envisions the transformation of the individual and the community, where the pursuit of knowledge and the cultivation of virtue go hand in hand in the quest for the betterment of humanity (Treiger, 2012).

In conclusion, Al-Ghazali's vision of Islamic social ethics is a comprehensive and integrated framework that places the nurturing of individual virtue at the heart of societal transformation. By emphasizing the development of wisdom, courage, temperance, and justice within the individual, Al-Ghazali outlines a path towards the creation of harmonious, just, and prosperous communities – a vision that continues to resonate with Muslim thinkers and practitioners alike (Griffel, 2009). Through the realization of this ethical ideal, Al-Ghazali's teachings hold the potential to address the pressing social, economic, and

political challenges faced by Muslim societies, ultimately contributing to the betterment of humanity as a whole.

Ibnu Taimiyyah views on Islamic Social ethics

Ibn Taimiyyah (1263-1328 CE) was a prominent Islamic scholar and jurist who made significant contributions to the understanding of Islamic social ethics. His views on this topic provide valuable insights into the Islamic perspective on social responsibilities and obligations. One of the central tenets of Ibn Taimiyyah's social ethics is the concept of hisbah, which refers to the obligation of every Muslim to promote good and forbid evil in society (Ibn Taimiyyah, 1976). This principle is rooted in the Quranic injunction to "enjoin what is right and forbid what is wrong" (Quran 3:104). According to Ibn Taimiyyah, every Muslim must uphold this command and ensure that the community adheres to Islamic principles and values.

Another key aspect of Ibn Taimiyyah's social ethics is the emphasis on justice and equity. He believed that social and economic disparities should be addressed through the fair distribution of wealth and resources (Ibn Taimiyyah, 1983). He criticized the accumulation of wealth by the few at the expense of the many. He advocated for a more equitable economic system that prioritizes the welfare of the entire community. Ibn Taimiyyah also stressed the importance of cooperation and social solidarity within the Muslim community. He argued that Muslims should support one another and work together to achieve the common good (Ibn Taimiyyah, 1976). This community and collective responsibility spirit is a central tenet of Islamic social ethics.

In addition, Ibn Taimiyyah emphasized the need for individual moral and spiritual development as a foundation for a just and ethical society. He believed that personal piety and adherence to Islamic teachings were essential for realizing a truly righteous social order (Ibn Taimiyyah, 1983). Ibn Taimiyyah's views on social ethics also included a strong emphasis on the protection of the weak and vulnerable members of society. He advocated for the rights of the poor, the orphans, and the disadvantaged, and called for the establishment of a welfare system to ensure their basic needs are met (Ibn Taimiyyah, 1976).

Furthermore, Ibn Taimiyyah's social ethics encompassed the importance of maintaining public order and security. He believed that the state had a responsibility to ensure the safety and well-being of its citizens and to uphold the rule of law (Ibn Taimiyyah, 1983). This concept of social responsibility and the role of the state in promoting the common good is a significant aspect of his ethical framework. In conclusion, Ibn Taimiyyah's contributions to Islamic social ethics provide a comprehensive and holistic framework for understanding the responsibilities and obligations of Muslims towards their community and society. His emphasis on hisbah, justice, social solidarity, individual moral development, and the protection of the vulnerable, as well as the role of the state, offer valuable insights into the Islamic perspective on social ethics and its practical application.

Islamic Social Ethics According to Hassan al-Banna

Hassan al-Banna (1906-1949) was a prominent Egyptian Islamic scholar and the founder of the Muslim Brotherhood, one of the most influential Islamic movements of the 20th century. Al-Banna's perspectives on Islamic social ethics provide valuable insights into the Islamic approach to societal responsibilities and obligations. At the core of al-Banna's social ethics is the concept of the comprehensive and holistic nature of Islam (al-Banna, 1940). He believed that Islam is not merely a set of religious rituals and beliefs, but a complete way of life that encompasses all aspects of human

existence, including the social, economic, and political spheres. This understanding of Islam as a comprehensive system shapes his approach to social ethics. One of the key principles in al-Banna's social ethics is the notion of collective responsibility (al-Banna, 1940). He emphasized that every Muslim must work towards the betterment of the entire community, rather than focusing solely on individual interests. This sense of communal responsibility is rooted in the Islamic teaching of the "Ummah," the global community of believers.

Al-Banna also stressed the importance of social justice and the equitable distribution of wealth and resources (al-Banna, 1940). He criticized the accumulation of wealth by the few and the exploitation of the poor, and advocated for an economic system that prioritizes the welfare of all members of society. This emphasis on social justice is a cornerstone of his social ethics. Furthermore, al-Banna's social ethics encompassed the idea of moral and spiritual reform as a foundation for social change (al-Banna, 1940). He believed that individual and collective moral development, based on Islamic teachings, was essential for the creation of a just and ethical society. This focus on personal and societal transformation is a crucial aspect of his approach to social ethics.

Al-Banna also highlighted the importance of education and the dissemination of Islamic knowledge as a means of promoting social cohesion and ethical behavior (al-Banna, 1940). He saw education as a powerful tool for instilling Islamic values and principles within the community. Another key element of al-Banna's social ethics was the concept of political engagement and the role of the state in promoting the common good (al-Banna, 1940). He believed that Muslims had a responsibility to participate in the political process and work towards the establishment of an Islamic state that would uphold the principles of justice and social welfare. In conclusion, Hassan al-Banna's perspectives on Islamic social ethics emphasize the comprehensive and holistic nature of Islam, the importance of collective responsibility, social justice, moral and spiritual reform, education, and political engagement. These principles provide a comprehensive framework for understanding the Islamic approach to societal obligations and the realization of a just and ethical social order.

Islamic Social Ethics According to al-Qurtubi

Al-Qurtubi (1214-1273 CE) was a renowned Islamic scholar and Quranic exegete who made significant contributions to the understanding of Islamic social ethics. His insights on this topic provide a comprehensive framework for the Islamic perspective on societal responsibilities and obligations. At the heart of al-Qurtubi's social ethics is the principle of enjoining good and forbidding evil (al-Qurtubi, 1964). He derived this concept from the Quranic injunction to "let there be [arising] from you a [single] nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong" (Quran 3:104). According to al-Qurtubi, this command is a fundamental duty of every Muslim and a crucial aspect of the Islamic social order.

Al-Qurtubi also emphasized the importance of social justice and the equitable distribution of wealth and resources (al-Qurtubi, 1964). He criticized the accumulation of wealth by the few at the expense of the many. He advocated for a more balanced economic system that ensures the welfare of all members of society. This focus on social justice is a key component of his ethical framework. Another central tenet of al-Qurtubi's social ethics is the concept of cooperation and solidarity within the Muslim community (al-Qurtubi, 1964). He believed that Muslims have a responsibility to support one another and work collectively towards the common good. This spirit of community and interdependence is a crucial aspect of his understanding of Islamic social ethics.

Al-Qurtubi's social ethics also encompassed the protection of the weak and vulnerable members of society (al-Qurtubi, 1964). He advocated for the rights of the poor, the orphans, and the disadvantaged,

and called for the establishment of a comprehensive welfare system to ensure their basic needs are met. This emphasis on social welfare and the care for the less fortunate is a significant aspect of his ethical framework. Furthermore, al-Qurtubi highlighted the importance of moral and spiritual development as a foundation for a just and ethical society (al-Qurtubi, 1964). He believed that individual piety and adherence to Islamic teachings were essential for realizing a truly righteous social order. This focus on personal transformation and its societal implications is a crucial component of his approach to social ethics.

Additionally, al-Qurtubi's social ethics included the concept of the role of the state in promoting the common good and upholding the rule of law (al-Qurtubi, 1964). He believed that the state had a responsibility to ensure the safety and well-being of its citizens and to create an environment conducive to the realization of Islamic principles and values. In conclusion, al-Qurtubi's contributions to Islamic social ethics provide a comprehensive and multifaceted framework for understanding the responsibilities and obligations of Muslims towards their community and society. His emphasis on enjoining good and forbidding evil, social justice, cooperation, the protection of the vulnerable, individual moral development, and the role of the state offer valuable insights into the Islamic perspective on social ethics and its practical application.

Islamic Social Ethics According to al-Qaradawi

Yusuf al-Qaradawi (b. 1926) is a prominent contemporary Islamic scholar and thinker who has made significant contributions to the understanding of Islamic social ethics. His perspectives on this topic provide valuable insights into the Islamic approach to societal responsibilities and obligations. At the core of al-Qaradawi's social ethics is the concept of the comprehensive and holistic nature of Islam (al-Qaradawi, 1995). He emphasizes that Islam is not merely a set of religious rituals and beliefs, but a complete way of life that addresses all aspects of human existence, including the social, economic, and political spheres. This understanding of Islam as a comprehensive system shapes his approach to social ethics.

One of the key principles in al-Qaradawi's social ethics is the notion of collective responsibility (al-Qaradawi, 1995). He stresses that every Muslim must work towards the betterment of the entire community, rather than focusing solely on individual interests. This sense of communal responsibility is rooted in the Islamic teaching of the "Ummah," the global community of believers. Al-Qaradawi also highlights the importance of social justice and the equitable distribution of wealth and resources (al-Qaradawi, 1995). He condemns the accumulation of wealth by the few and the exploitation of the poor, and advocates for an economic system that prioritizes the welfare of all members of society. This emphasis on social justice is a cornerstone of his social ethics.

Furthermore, al-Qaradawi's social ethics encompass the idea of moral and spiritual reform as a foundation for social change (al-Qaradawi, 1995). He believes that individual and collective moral development, based on Islamic teachings, is essential for the creation of a just and ethical society. This focus on personal and societal transformation is a crucial aspect of his approach to social ethics. Al-Qaradawi also highlights the importance of education and the dissemination of Islamic knowledge as a means of promoting social cohesion and ethical behavior (al-Qaradawi, 1995). He sees education as a powerful tool for instilling Islamic values and principles within the community.

Another key element of al-Qaradawi's social ethics is the concept of political engagement and the role of the state in promoting the common good (al-Qaradawi, 1995). He believes that Muslims have a responsibility to participate in the political process and work towards the establishment of an Islamic state that would uphold the principles of justice and social welfare. In conclusion, Yusuf al-Qaradawi's

perspectives on Islamic social ethics emphasize the comprehensive and holistic nature of Islam, the importance of collective responsibility, social justice, moral and spiritual reform, education, and political engagement. These principles provide a comprehensive framework for understanding the Islamic approach to societal obligations and the realization of a just and ethical social order.

CONCLUSION AND RECOMMENDATION

The principles of Islamic social ethics, as outlined by the various Islamic scholars presented in this article, offer a comprehensive and integrated framework for understanding the responsibilities and obligations of Muslims towards their community and society. At the heart of this framework is the concept of *Maslaha*, or the pursuit of public welfare and the common good, which serves as a guiding principle for social ethics and decision-making within the Islamic tradition. The emphasis on compassion (*Rahmah*) and the inherent dignity of all human beings, as exemplified in the Quranic injunctions to "be kind to parents, and to kindred, and orphans, and the needy, and to the neighbor who is a kinsman and the neighbor who is a stranger," has fostered a deep sense of social responsibility and concern for the welfare of others, even beyond one's immediate circle. This universal ethic of compassion has led to the development of robust systems of social support and the protection of the vulnerable in Muslim societies.

The institution of *Zakat*, the obligatory charitable giving mandated by the Quran, serves as a tangible expression of Islamic social ethics, ensuring the redistribution of wealth and the fulfillment of the basic needs of the less fortunate. Moreover, the Islamic emphasis on social justice and the equitable distribution of resources, as well as the protection of the rights of the marginalized, such as orphans, widows, and the poor, have been instrumental in shaping the social, economic, and political landscapes of Muslim civilizations. The ecological consciousness inherent in Islamic social ethics, rooted in the Quranic injunctions to "not cause corruption on the earth" and to "walk upon the earth with humility," has also encouraged Muslim communities to develop and implement environmentally responsible policies and practices, contributing to the preservation of the natural world.

The views of scholars like Ibn Taimiyyah, Hassan al-Banna, al-Qurtubi, and al-Qaradawi further elucidate the holistic and integrated nature of Islamic social ethics, which encompasses individual and communal transformation, moral and spiritual development, and the role of the state in promoting the greater good. By upholding these principles, Muslim societies have demonstrated the capacity of Islamic teachings to foster just, equitable, and harmonious communities, ultimately contributing to the betterment of all humanity.

Recommendation

Based on the insights provided in this article, the following recommendations can be made to further enhance the understanding, application, and impact of Islamic social ethics:

1. Encourage the deeper study and dissemination of Islamic social ethics within Muslim communities, educational institutions, and policymaking bodies. This would involve the development of specialized academic programs, the publication of scholarly works, and the integration of these principles into educational curricula at all levels. By enhancing the knowledge and awareness of Islamic social ethics, Muslim societies can be better equipped to address the pressing social, economic, and environmental challenges they face.

2. Facilitate interdisciplinary research and collaboration between Islamic scholars, social scientists, and policymakers to explore the relevance and adaptability of Islamic social ethics in addressing modern-day issues, such as poverty, inequality, environmental degradation, and social cohesion. This cross-fertilization of ideas and the integration of Islamic and secular approaches can lead to the development of innovative solutions grounded in the ethical principles of the Islamic tradition.
3. Incorporate the teachings on Islamic social ethics into mainstream educational curricula, both in Islamic and secular institutions, to cultivate a deeper understanding and appreciation of these principles among the younger generations. This would involve the development of lesson plans, teaching materials, and interactive learning experiences that highlight the practical application of Islamic social ethics in various contexts, from personal conduct to community-level initiatives.
4. Promote interfaith and intercultural dialogues to share the insights of Islamic social ethics and explore commonalities with other ethical frameworks, such as those found in other religious and philosophical traditions. This exchange of ideas can foster greater mutual understanding, collaboration, and the adoption of best practices in addressing global challenges that transcend religious and cultural boundaries.
5. Encourage Muslim leaders, both religious and political, to embody the principles of Islamic social ethics in their decision-making and policy formulation, setting an example for the broader community. This can involve the development of governance structures and institutional mechanisms that prioritize the common good, the equitable distribution of resources, and the protection of the vulnerable, while also promoting individual and communal moral and spiritual development.

By implementing these recommendations, Muslim societies can harness the transformative power of Islamic social ethics and contribute to the creation of a more just, equitable, and harmonious world, fulfilling the divine mandate to be stewards and caretakers of the earth and all of God's creation.

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