THE CONCEPT OF ETHICAL LIFE IN ISLAM

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Abstract
Islam is a revealed religion. Quran is a book of revelation. It is also known as the constitution and book of guidance. The main subject of this book is human beings. The major purpose of it is the welfare and betterment of humanity. The literal meanings of Islam are peace, love, tranquility, tolerance and goodwill. Holy Prophet (S.A.W.W.) is the last messenger of Allah Almighty for humankind. He lived an ideal and exemplary life. Allah Almighty declares Him as an ideal for all the beings. The value of a being depends upon the attitude, behaviour manners and character. There are a number of theories and philosophies are in practice in the world. What is the approach of Islam in this regard? This is main theme of this article.

Keywords: Concept ; Ethical Life ; Islam

Introduction
When we start our discussion about ethics, these questions arise in our minds. What is meant by ethics? What is morality? Why is the ethical life? Why the moral values are necessary for us? What is good and evil? What is right and wrong? How can we determine to an action as right or wrong? What is the relationship of an individual with his society? The moral objectives may be obtained with in solitude or with in a society? What is the nature of a moral action? Is it subjective or objective?

Reginald A. P. Rogers says:
"Will, character, person, and self—for ethical purpose these four may be also identified." (1960: P: 21)

What are the parameters of a moral action? A search of the answers of these questions in the perspective of the Islam is the main objective in this article. Before proceeding further, it is proper to try to evolve a comprehensive definition of ethics.

Ethics means:
"The philosophical study of morality. The word is also commonly used interchangeably with 'morality' to mean the subject matter of this study; and some times it is used more narrowly to mean the moral principles of a particular tradition, group, or individual." (Audi, 996:244).

Ethics deals with conduct, behaviour, and character. Attitude, behaviour, conduct and character are of two kinds: intentional or unintentional. Ethics deals with intentional behaviour. Human beings are rational beings. Rationality is the prominent feature of a human being. Among all the species only human being is the creature, which depends upon reason. Therefore, morality, ethics and norms are related with human beings. A human being thinks, behaves, acts and reacts with in a society because he is a rational as well as social being by his very nature. Unintentional
behaviour and actions have no gravity in ethics and morality because they have no rational ground.

“Ethics seeks the principles that will tell us what is the right thing to do, or what things are worth doing, no matter what people in fact approve or disapprove and no matter what people will be damaged by the decision. It is not concerned at all with what public opinion on moral matters actually happens to be, but with what public opinion ought to be.” (Jones (ed) 1962: 6)

However other creations also have emotions passions and feelings in other creations also but we never consider their behaviour as moral and ethical. Although human beings also have passions, emotions and feelings but they also have reason. Therefore, their actions are ethical and moral because norms are only concerned with rational and intentional actions and behaviour. According to John Harris,

“When we ask what makes human life valuable we are trying to identify those features, whatever they are, which both incline us and entitle us to value ourselves and one another, and which license our belief that we are more valuable (and not just to ourselves) than animals, fish or plants.” (1991:9)

There are number of ethical theories existing and in practice in this world. We may divide all of them in two main categories: Revealed (Judaism, Christianity and Islam) and non Revealed (Consequentialism, Values Clarification, Utilitarianism, Legalistic Moralism, Situation Ethics, Ethical Realism, Ethical Hierarchicalism, Principle Ethics and Cognitive Moral Development.)

After discussing morality in general, we come to the moral philosophy of Islam. Let us start from an introduction of the Muslim Theology, which is in the basis of all ethical life in Islam.

The Basic Elements of Muslim Theology

_Tauhid_ or Oneness of Allah

_Tauhid_ or oneness of God (Allah) is the first pillar of Islamic theology. He is omnipotent and omniscience. He is absolute, perfect, eternal and the origin of every thing. He is absolute good and His will is an absolute criterion of every good. He has ninety-nine attributive names (good names) alongwith His self-name Allah (The God). He is as fountain of every good as He is the creator of every thing and every thing will surely return towards Him. According to Quran:

“Surely we are Allah’s and to Him we shall surely return.” (Al-Quran, 2:156.)

Therefore, faith in Allah is the base of all the ethical life in Islam. The first part of the Kalima: the Muslim confession of faith is the affirmation that there is no god but Allah. The first part of this confession consists of four words: La, Ilaha, Illa, Allah.

La: means no.

Ilah: means worshipped, adored.

Illa: means except.

Allah: The Lord. The God.

This _Kalima_ or confession consists of two parts: 1) Negation—by reciting _La_, a believer negates the absolute existence of every thing and by _Ilah_ denies the worshipped of every kind of every thing. 2) Affirmation—after the negation of absoluteness of every thing a believer declares that the only existence of Allah is real and only He is worthy of worship. According to Allama Dr. Muhammad Iqbal:

“The first half of the formula of Islam has created and fostered the spirit of a critical observation of man’s outer experience by divesting the forces of Nature of that Divine character with which earlier cultures had clothed them.”

(1989:101)

Therefore, ethical life in Islam starts by faith in Allah.

Prophecy

The second pillar of Muslim theology is the concept of prophecy of the Holy Prophet (S.A.W.W). What is the will of God? How to serve God. How the obedience of God is possible?
Is concept of religious life in Islam is practical or imaginative. The prophecy of the Holy Prophet is the finality of prophet hood. Seal of prophecy means the end of the revelation. Therefore, what will be the way of guidance for humankind in the physical absence of the Prophecy?

The faith in Prophecy and finality of the Prophet Hood of the Holy Prophet resolves all these issues. As Dr. Abdul Khaliq elaborates, that faith in the Holy Prophet significant due to three dimensions for an ideal ethical life as,

"Firstly it is through him after all that the nature of God as well as His choices and preferences have been revealed to us for emulation and assimilation. Secondly, the Quran declares the Holy Prophet (S.A.W.W) as the ideal of perfect manhood. He is an embodiment of Quranic concept of the moral man. Certainly, you have in the messenger of Allah an excellent exemplar. Recognition of this status of the Prophet (S.A.W.W) gives us an assurance that the moral ideal as laid down by God is not utopian in its character and that its realization is humanly possible… Thirdly, Prophet Muhammad (S.A.W.W), is the last one in the line of the prophets. With him the Divine source of knowledge as authoritative has reached its Consummation and thus human beings have know been thrown back on their own resources.” (1990:112-113)

The Divine Essence of Human Beings

The God announces that origin of human beings is divine. God has created the human beings on the nature that is absolute good. Therefore, no thing is bad by its nature. That is the misuse or improper use of a thing or a blessing, which makes it evil. Therefore good is absolute and evil is relative. Allah Almighty describes the human nature as:

"The nature made by Allah in which He has made men.” (Al-Quran, 30:30)

Its means the human beings have the urge for good by their nature. The creation of human beings is better than all other creatures. Good reflects to the perfection while evil represents to a flaw which is not worthy for the best creature of the best creator. Allah Almighty declared in Quran that He is the best creator and human being is the best creation. He says:

"Then We made the life-germ a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.” (Al-Quran, 23:14)

And for human beings He says:
“Certainly We created man in the best make.” (Al-Quran, 95: 4)

Human Being as the Vicegerent of Allah

Allah Almighty is absolute good. He has created the human beings on good nature. The human being is a masterpiece among His all creatures. Now the question arises about the status and role of a human being in this comprehensive and extensive world. Is the creation of human beings is purposeful or vague and aimless? The discipline, harmony and proportion of this universe negate the angle of aimlessness and show that there is a teleological approach in all the phenomenon of nature. According to Quran, man is the vicegerent of Allah on the earth. God has delegated His powers to him. He has to fulfill His will on earth. To declare the prominent status of man in this universe, Allah Almighty has narrated the story of creation in these words.

“And when, your Lord said to the angels, I am going to place in the earth a Calif (vicegerent)” (Al-Quran, 2:30)

Then God proves the worth of Adam before them manages a test:

“And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right. They said: glory be to Thee! We have no knowledge but that which Thou hast taught us; surely, Thou art the
knowing, the Wise. He said: O Adam! Inform them of their names.” (Al-Quran, 2:31)

When Adam qualifies the test honourably, He asks the angels to prostrate before him:

“And when We said to the angels: Make obeisance to Adam they did obeisance, but Iblis-The Devil, Satan (did is not)” (Al-Quran, 2:34)

Purpose of the Creation

The distinctive feature of human beings is rationality. He thinks about of every thing. The basic questions arise in the mind of a rational being are: Why I am created? From where I have come? What is the purpose of my existence? Why is this universe? Is it vague and purposeless? According to the Quran this universe is purposeful. Every phenomenon of this universe is related with each other. Each event and every movement has an objective. Therefore, the whole is essentially purposeful. Human being is the masterpiece of His creation. What is the aim of his creation? Allah Almighty describes it as,

“And I have not created the jinn and the men except that they should serve me.” (Al-Quran: 51:56)

The Relationship between God, Man and Universe

The obedience and servitude to God is possible only in this world. Because Islam has the concept of two worlds: this visible or material world and the world hereafter. According to Islam, this material world has an inevitable relation with the other world. Quran names this visible and material world as Darul Ibtela-Darul Aml or the world of deeds. This is the world of deed and hereafter is the world of reward. Therefore, for a Muslim it is necessary to play an active role in this world. According to Allama Dr. Muhammad Iqbal,

“Indeed the Quran regards both Anfus (self) and Afaq (world) as sources of knowledge. God reveals His signs in inner as well as outer experience, and it is the duty of man to judge the knowledge-yielding capacity of all aspects of experience.” (1989:101)

This is a temporary world. All objects of this world are mortal. In this world, our stay is transitional. However, we have to stay in this world to gain some objects and ideals. The life of this world is linked with other world (world hereafter). That is the immortal world. After a specific span of time, we have to migrate to that eternal world by the way of death. The world hereafter is eternal. The life of that world would be everlasting. That is the world of reward and punishment. The reward and punishment would be on the behalf of the behaviour, attitude and role of a being played by him in this visible and material world. Success of the life hereafter is related with the role of a being in this world. Man is a vicegerent of God in this earth. God has blessed him with specific capabilities to play a specific role in this world. How he should play his role? God had sent a constitution, code or a work order in the form of His revealed book-the Quran. This universe is his field of action. Therefore, for a Muslim it is necessary to play an active, attentive and responsible role in this world under the guidance of Allah Almighty. He should live in this universe as His vicegerent to fulfill His will. In this way, Islam abolishes the separation between material and spiritual, which is in some religions and philosophical systems.

Allama Dr. Muhammad Iqbal explains it in this way.

“In Islam the spiritual and temporal are not two distinct domains, and the nature of an act, however secular in its import, is determined by the attitude of mind with which the agent does it. It is the invisible mental background of the act, which ultimately determines its character. An act is temporal or profane if it is done in a spirit of detachment from the infinite complexity of life behind it; it is spiritual if it is inspired by that complexity. In Islam, it is the same reality, which appears as Church looked at from one point of view and state from another.” (1989:122)
The Criterion of an Action in Islam

According to Quran the basic source of a moral action is faith. An action without a firm belief has no gravity in Islam. In Islam, faith and action are the complements of each other. Everywhere Quran narrates the faith, essentially mentions the good action along with it. It means, faith without action has no significance. Like this, an action without faith has no value. In other words, we may say that faith is as the root of a moral action in Islam while action is like its fruit. In this reference, another important thing is the intention of a being. The worth of an action depends upon the intention of a being that whether action is for the sake of Allah or for some other objectives. This intention determines the value of an action. This is the affair between God and man with out interruption of any other being. In Islam for the magnitude of an action, the performance with consciousness is also necessary. An action in blind pursuit has no importance in Islam. Therefore, faith with reasoning is the fundamental trait of a moral action in Islam. Therefore, firmness in belief, sincerity in faith and purity in intention are the necessary conditions for a moral action. Faith gives the confidence, belief strengthens the personality, and intention provides the courage to perform a moral action. While reason justifies that action. On the other hand, Islam negates hypocrisy. Quran classifies the men into three kinds: believers, non-believers and hypocrites. According to Quran believers and non-believers are clear in their direction. They are faithful on the way, which they have adopted. However, according to the Quran the hypocrites are the most disliking class of the society. Because they are the men of two faces. A hypocrite as deceives to the society as he deceives himself. Hypocrisy weakens the personality of a person. Hypocrisy means the disintegration of the personality. A disintegrated personality can never perform a moral action because a moral action is always a product of a firm and a confident personality.

Freedom of Thought and Action

Islam puts the foundation of faith and action on free will. Quran says, we have created this man in the best make. Man is a masterpiece in all His creations. Allah has blessed the human beings with the best possible faculties. Rationality is at the top of all those blessings. Rationality and determination are poles apart from each other. In Islamic theology, every body is free to choose his religion and pattern of life. A bad action with free will is better than a determined good action. In Quran, there are more than three hundred and forty verses on the importance of reason, reasoning and the use of rationality in all affairs of life. The discriminating factor between the human and animal behaviour is reason. Allama Dr. Muhammad Iqbal, a well-known Muslim thinker of the modern era, relates the concept of the finality of prophet hood of the Holy Prophet (S.A.W.W) with reason and rationality in this way.

“The Prophet of Islam seems to stand between the ancient and the modern world. In so far as the source of his revelation is concerned he belongs to the ancient world; in as far as the spirit of his revelation is concerned he belongs to the modern world. In him, life discovers other sources of knowledge suitable to its new direction. The birth of Islam, as I hope to be able presently to prove your satisfaction, is the birth of inductive intellect. In Islam, prophecy reaches its perfection in discovering the need of its own abolition….The abolition of priesthood and hereditary kingship in Islam, the constant appeal to reason and experience in the Quran, and the emphasis that it lays on Nature and History as sources of human knowledge, are all different aspects of the same idea of finality.” (1989:101)

Islam is a religion, which has a claim of being the religion of reason and nature. It provokes the freedom of thought and action in all its followers. Unluckily in the early ages of Islam, some Muslim dictators introduced the idea of determinism in the Muslim world to put the veil on their bad deeds and brutalities. They established a group of so-called religious representatives to defend their bad deeds on the name of predestination. They propagated and described the man as
a compelled being. God is omnipotent and omniscience. He has all power. He has written the fate of every being on the *Lowh -i Mehfuz* (the Preserved Tablet) before there birth. Resultantly all actions of a being, right or wrong are due to predetermined fate. He is bound by his faith and not responsible for any of his actions. In this way by the power of state, the brutal dictators propagated the idea in the laymen and society for their vested interests. They gained two objects; to veil their brutalities and provide a divine shelter to their mischievous acts and on the other hand to repress the waves of revolt and protest against their dictatorship. Thus on the one side, they uprooted the transparent political system of Islam and on the other side demolished the moral system of religion. They developed a pessimistic and a stagnant approach in all the subjects. Because if every thing is from God and predetermined then none is responsible for his deeds. Its means rulers have been born to rule and the subjects for subjugation. Oppressor and oppressed both are justified. This was a kind of a religious sophistry, which destroyed all the institutions. Some courageous men dared to challenge this maleficent approach of the rulers and promoted the concept of free will but those were hanged or put to death by the orders of despotic rulers. Professor M. Saeed Sheikh narrated it as:

“These were very cruel times: there were relentless persecutions and ruthless blood shedding in the country for the Umayyad hegemony. In consequence, there was a general feeling of resentment and bitterness amongst the people. The freedom-loving Arabs could not easily brook all this; they would demand answers from the state officials to queries such as the following: Why do you practice such barbarities? Is not all this against the spirit of Islam? Are you not Muslims? With whatever innocence they could pretend, the officials would reply: we are not responsible for what we do. God does every thing. He is the power for good and evil.” (Sheikh, 1974: P-2)

This discussion got a special attention in the Muslim world. Different schools of thought came into existence in the favour of both the ideas. Actually, the idea of determinism snubbed the approach of creativity and crushed the spirit of optimism in the Muslim world. This confrontation is in current till now with in the Muslim societies. One of the main reasons of decline of the Muslim world is the idea of determinism. The future of the Muslim world has special concern with this issue. Because all the affairs of this world and the world here after are linked with issue. The concept of reward and punishment is also attached with it.

**Determinism and Free Will**

There are three main factors in the life of a human being, which play an important role in determination of his track of life i.e. internal, external, supernatural.

“Writers on moral subjects have generally referred to three kinds of compelling factors which appear to rob the individual of genuine freedom. Firstly, there are the environmental-the social, the geographical, the historical and the genetical factors that, nodoubt go a long way in making an individual the kind of a man he actually is. ...Secondly, there is psychic determinism on which, for instance, the psychoanalysts have laid a great emphasis...Besides these external and internal determining agents, and there is a set of compellers from ‘above’.” (Khaliq, 1990:117)

According to the orthodox Muslims, God predetermines every thing. The God is all power and authority in the determination of the fate of a being. Therefore, every body is bound by his prewritten and predetermined fate. Actually, it is absolutely against the teachings of Islam. Quran invokes a rational approach in all his fellow beings. The creed by birth or made up is not appreciable in Islam. On the contrary, Islam negates the blind faith. According to Islam, the faith and action adopted by a person on rational grounds would only be accepted. Otherwise, there would be no difference between human or animal behaviour. In Islam all the actions performed
by a being before the age of maturity will neither be rewarded nor be punished because the concept of reward and punished is connected with independent and rational behaviour.

**Union of Religious and Natural Good**

There are two kinds of good; religious and natural. Islam bounds its followers to perform some religious duties like prayer (five times in a day), fast (one month in a year), zakat (a kind of charity) etc. These are known as religious obligations. On the other hand, justice, honesty, truth, modesty, etc are the natural goods. These are not bound to any religion. These are the natural urges of the inner self of every being. Islam holds that these goods are as necessary and compulsory for a Muslim as other religious goods. Quran describes that the hidden wisdom of religious duties is the development and implementation of natural goods in the personality and character of a being. Allah Almighty in Quran orders to the believers more than seven hundred times to offer the prayers. And what is the wisdom-hidden truth or benefit in the prayer for mankind. Quran describes that prayer (sulat) prevents a being from obscenity and bad deeds. Fast gives a person the consciousness of the problems of poor. Zakat (a kind of charity) develops the passions of help of needy and poor etc.

**The Concept of Divine Justice**

In Islam, the self-name of God is Allah while He has ninety-nine attributive names along with it also. Justice is an important attribute of Allah. Islam puts the foundation of all the relations, obligations, responsibilities and institutions on justice. According to the Quran justice plays a basic and fundamental role in the existence and survival of the societies and nations. Only those communities survive which adopt the principle of justice in all their affairs. Quran emphasizes in these words:

“Lo! Allah enjoineth justice and kindness” (Al-Quran, 14:90)

Although Islam upholds equality but justice has so much significance in Islam. Islam considers justice as the basis of equality. Justice establishes a balance, and harmony in a person and in a society. Islam has a concept of reward and punishment in the life hereafter. There are number of verses in the Quran, which shows the significance of justice:

“(Allah) is the master of the day of judgment.” (Al-Quran, 1:3.)

According to Quran God will do the justice with every one:

“Then as for him whose measure of good deeds is heavy, He shall live a pleasant life. And as for him whose measure of good deeds is light, His abode shall be the abyss. And what will make you know what it is? A burning fire” (Al-Quran, 101:6-11)

This concept of divine justice creates optimism in his followers. Because when a person faces oppression, cruelties and repression in this world and he observes that oppressors and culprits have no check and they enjoy the life with full esteem, he fills into pessimism. He suffers in the feelings of helplessness. At this stage, the concept of divine justice and the concept of reward and punishment give him support. He starts his struggle with full confidence that in the end he will take the day. This consciousness helps a being to live a moral life and to struggle for human values at every cost because finally he will be success full. An other thing, which causes the pessimism of a being, is the instability and mortality of the life. The fear of death and unseen future paralysis the potentials motives and possibilities of an individual. The concept of divine justice along with the concept of reward and punishment pulls out a being from this stagnant condition. According to Bashir Ahmad Dar:

“This universe is meaningful and man has a particular purpose to perform in the whole scheme, and this can be done only if he knows away out of this painful pessimism. The way out lies in the belief in a life after death, which alone can make life on this earth meaningful….The good and bad consequences of moral acts therefore, cannot be realized in the present life fully; it is only in eternity, in life after death, that the true nature of these rewards can take shape.” (1993:61)
So the ethical life in Islam is by reason, by choice, by full consciousness and opted. In this state of affair, a person fulfills his duties in all situations with full optimism. He is never disappointed in any situation. Therefore, the concept of divine justice motivates a person to perform his moral obligations without any worldly hope of gain or fears of lose. Because there is an ultimate reward for him in an everlasting world which is based on truth and justice.

Quran Addresses All Human Beings

The human beings belong to different categories. Quran has addressed to all the beings of all categories. The objects, things, rewards and ideals, which are desirable for a layman, have no significance for a person of the higher level. The pleasures of the beings of lower level cannot satisfy to the fellows of higher level. Contrary to this, the ideals of the intellectuals have no meanings for the ordinary beings. Quran addresses the people of different classes at all emotional, psychological and rational levels. Like this Islam determines different ideals for the men of different levels. Quran describes paradise (the place of blessings, gift and reward for the doers of the good in the life hereafter) with sensuous, material, and physical descriptions like, gardens full of fruit, ponds of honey and milk, decorated palaces, ready-made meals etc. This is very much acceptable for ordinary beings because in this way they enjoy their unfulfilled desires. Therefore, Islam appeals ordinary beings to perform good deed by promising the reward of paradise in the life hereafter. Quran elucidates it as:

“And He will cause them to enter gardens beneath which rivers flow, abiding therein” (Al-Quran; 58:22.)

At the next and rather upper level, there are the men of reason. This is the level of philosophers. Sensuous pleasures are vague and meaningless for them. At this level the physical, material and sensuous symbols have no mean. The clear and abstract ideal motivates them to perform their religious duties.

“While the hereafter is better and more lasting...” (Al-Quran.87:17).

And the last level is the level of mystics, who neither have any concern with physical pleasures nor with abstract ideals. Whereas their ideal and ultimate goal is Allah Almighty. The absolute goal of their all-ethical exertions is the development of an I-Thou relationship with Allah Almighty. Quran narrates it in these words:

“And Allah is better and more abiding.” (Al-Quran.20:73).

So, moral ideals of Islam upgrade the men from sensuous to rational and from rational to direct personal contact with Allah Almighty. In other words, we may say that the ethical life in Islam means the life at the highest spiritual level.

Conclusion

Now we conclude to our discussion. We have observed that a rational ethical life is a natural urge of every rational being, which discriminates his behaviour from layman level. In Islam, there is no concept of absolute rationality. Islam admits another higher level for the guidance of humanity that is revelation. So, in Islam reason leads human beings but under the divine guidance of religion. Allama Dr. Muhammad Iqbal elaborates this phenomenon in these words:

“The main purpose of Quran is to awaken in man the higher consciousness of his manifold relations with God and universe.” (1989: 7)

According to Islam, the ethical life of a being starts with faith in the God and an absolute obedience and servitude to Him. He has made him in the best make. He has created him as His vicegerent on the earth among all other creation. The ultimate goal of a man in Islam is the will of God. He blessed him with the best and perfect practical guidance of the Holy Prophet (s.a.w.w), to whom he has to follow to gain the will of God. The
human beings are not compelled beings. They have free will and authority to choose their own way by their reason. The basic spirit of all the teachings of Islam and the ideal character of the Holy prophet (s.a.w.w) is the betterment of humankind. Therefore, the ethical life in Islam means the service of humanity and well of the human beings without any discrimination of colour, creed, nation and race. How is it possible? There are three stages to gain this object. The first step is the self-building. By opting the virtues and by preventing himself from the evils, a person builds his personality, which is the first step of ethical life. When a being caste his self according to this pattern he becomes as a vital force or like the fountain of life for all the creatures. And the second step of the ethical life starts when he practically tries to build the personalities of the others by educating them. It does not mean that he should behave as superior to others, never. He should change others by his character and positive practical behaviour. He should be like a magnet, which attracts all useful and becomes the center of all positive. It will be the step of changing the society. The development and construction of the society start by this process. The last and final level of ethical life is the society building. With a successful completion of the first two steps, the last stage comes automatically because the building of the society is an inevitable and a compulsory result of above two. Therefore, in Islam ethical life starts from an individual and encircles all spheres of all the beings and society. According to Quran an ethical life is possible only with in society and for society. Monasticism has been strictly condemned. In this way, an individual good becomes a collective good. We may conclude that life will be the mean to attain the will of God and will of God is in the welfare of humankind. It is absolutely the blessings of Allah Almighty. He increases His blessings on thankfulness. Hazrat Imam Ali bin Al-Hussain (AS) describes:

“O lord, verily none becomes to an end of thanking Thee (there) accrues to him, from Thy benevolence, that which requires of Him more thanks. None reaches a goal in Thy service, even though he tries best but he turns out to be deficient by the side of Thy (claim), due to Thy excellence.” (N.D:333)

Thankfulness prevents a being from pride and arrogance. This is the most basic disease of a being and for a society. It devours to the foundations. While gratefulness enriches all the potentials of human nature. Therefore, in Islam ethical life means faith, service and thankfulness.

Allah Almighty in Quran says:

“If you are grateful, I would certainly give to you more.” (Al-Quran: 14:7)
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