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## **BAN IN ISLAM: APPROACHES BETWEEN DOGMATIC SCHOOLS**

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**Annotation.** The article scientifically analyzes the prohibition in Islam and the approaches between dogmatic schools. When analyzing the philosophical principles of prohibition in Islam, the concepts of good and evil and their sources of definition, the main goals of Islam and human interests are studied. It analyzes theories of good and evil, the goals of Sharia and the benefits.

**Keywords:** prohibition, Islam, approach, dogma, schools, religion, rule.

### **INTRODUCTION.**

Prohibitions and restrictions in religions are of particular importance for believers of a particular religion, and therefore it is important to study prohibitions in religion. There are prohibitions in all monotheistic religions. In particular, more than half of what are known as the "ten covenants" in Judaism and Christianity are made up of prohibitions, and these have tended to be used by the peoples of Europe for millennia to regulate social relations between certain societies and religions. There are also prohibitions in Islam, which are mainly expressed by the word "haram".

### **MAIN BODY.**

Islam is one of the world religions that have played a significant role in the history of human civilization and continues to have a significant impact on various spheres of life in many

countries of the world. Islam is the third and last of the monotheistic religions. His teachings are detailed in the Shariah (a set of principles and rules of conduct, religious life and deeds of a Muslim). His teachings are fully consistent with human nature. According to Islamic teachings, everything from the smallest cells in nature to the largest planets is subject to the laws established by Allah. If there is any environment without human influence, we can definitely see uniqueness and balance in it. This balance exists in all beings. Only man is given the will (Herodai Juziya), according to which a man chooses between good or evil, and ultimately bears responsibility to the Creator for his choice.

The first theory examines the criterion of good and evil in Islam and

the source of considering actions as good or bad, while the second theory defines the goals of the Sharia assessment of actions and analyzes the concept of human interests from an Islamic point of view. In Islam, the rules of Sharia are interpreted on the basis of philosophy, according to which, since a person was created by Allah, he knows what is good for him and what is bad.

The question of whether the actions and deeds themselves are good (husn) and bad (qubh) or are they good because they are prescribed by the Shariah and bad because they are forbidden has puzzled Muslim thinkers. Although there are several theological schools, the main ones are the Mu'tazilis, Ash'aris and Moturidis. Their approaches to this issue are described below.

The Mutazilites believe that good and evil are real traits that are present in the deeds themselves. Although this point of view was originally put forward by Jahm ibn Safwan [1, p. 346], this point of view was later adopted and developed by the Mu'tazilites. Although the Mu'tazilites are unanimous in their point of view on the reality of good and evil, differences of opinion can be observed in their details. For example, early Mutazilites such as Ibrahim Nazzam (d. 231/845), Abulhuzail Allof (d. 235/849), Abu Jafar Iskafi (d. 240/854), and Abu Ali

Jubbai (d. 303/916) considered the entity good and evil as one of the signs of actions. Since good and evil are real features of an act, they can be perceived by the mind, and in this they put forward the idea that the mind itself is sufficient [1, p. 54]. According to them, since deeds have good and bad qualities, Allah called them to do them or forbade them to do them. Good is commanded because it is good, and evil is forbidden because it is evil. The commandments and prohibitions in religion show good and evil, but do not make an act good or bad. For example, the evil of adultery can be judged by its consequences. The prohibition of adultery in religion did not make it bad after the prohibition, but because it was bad in itself.

However, among later Mu'tazilites, such as Abul-Qasim Kaabi (d. 319/931), Kazi Abduljabbor (d. 415/1025) and Abulhusayn Basri (d. 436/1044), the attitude changed slightly. In particular, they saw good and evil not as attributes of deeds, but as one of the signs of quality. Accordingly, it is better to enter the house with permission, and worse - without permission. Also, prayer is good if it is done before Allah, but it is bad if it is done to someone else besides him, that is, every movement can be good or bad depending on the situation [2, p. 16].

## **THEORETICAL BACKGROUND.**

The Mutazilites, who believed that good and evil differ depending on their condition, divided their actions into three groups: 1. A condition or position that is not considered good and evil. This includes work done without human will. For example, an act or deed done in a dream does not have the characteristics of good and evil, except that they occur.

2. Only evil deeds. 3. Only good deeds [2, p. 16]. They also went beyond the idea that reason is the criterion for good and evil, and said that the mind can only perceive good and evil. They show 3 different levels of perception of good and evil: 1. Form of view. It includes simple truths of life that anyone can know without thinking they are good or bad. For example, gratitude, to save a drowning person and say that a useful correct word is good, as well as understand that ingratitude, refusing to help a drowning person and harmful lies are evil. 2. Perception through the mind. Because it's hard to tell right away if something is good or bad. So you can recognize them with a little thought. For example, knowing that a correct statement that is harmful is bad, and a useful lie is good. 3. Perception through revelation. This includes questions such as prayers that are difficult to grasp at the heart of the

matter. Because it is possible that the mind cannot fully comprehend the essence and kindness of prayer. Hence, in such matters, revelation follows. That is why prophets came and explained religion [2, pp. 64-66].

As you can see, the second group of Mu'tazilites did not consider reason to be primary in the choice of actions. In the third part, revelation prevails, while in the first and second parts, knowledge perceived by the mind is supported by religion. It should be pointed out here that the Mu'tazilites show that good is Allah, not the intellect that determines the judgment of evil. God makes judgment, and reason perceives it. They explain this by the fact that Allah has put knowledge in the human mind. Specifically, he says: «The religious and secular duties of the mukallid are embedded in the consciousness as a whole. Only the mind does not know in detail what the mucalliph should do or not do »[2, pp. 31-32]. "Everything that the prophets bring is part of the judgments that are put into consciousness as a whole. As we said, good is good and evil is bad. Only we cannot judge each choice (herodai zhuzya) as "this is good" or "this is bad." That is why the prophets came to teach the state of such deeds. Accordingly, the prophets support the decrees that Allah had previously issued to us and show their details. This

is why the cases of the prophets are like the cases of doctors. After all, it is the duty of doctors to describe the condition of certain plants with judgments such as "this plant is useful" and "this plant is harmful." Before their announcement, we knew that it was necessary to eliminate what was harmful to the human body, and that it would be good to do what was useful "[2, pp. 62, 64].

## **RESULTS.**

So we see that the Mu'tazilites have a different view of this question than the dogmatic rationalists. Because, according to philosophers, reason not only perceives, but is also the basis for judgment. However, the Mu'tazilites, like other scientists, view the mind not as a creator of judgment, but as a source of knowledge that perceives and explains. At the same time, they believe it is the duty of Allah to issue Sharia rulings, which are a requirement of innate or relative rulings adopted by the intellect in an artistic form. In their opinion, Allah should command what the mind considers good, praise and reward those who do it, and also prohibit what the mind considers bad, condemn those who do it, and punish them. Because what the mind considers good or bad, they know in the eyes of Allah [1, pp. 863-864]. That is, one can see that divine commands and prohibitions correspond to the inherent and relative qualities of the verbs that

support the judgments of the mind. Kazi Abduljabbar said: "Divine prohibitions do not require bad deeds to be bad, but show them. Divine commandments do not require good deeds to be good, but show them "[2, p. 254]. On the other hand, the Moturids, in contrast to the Mutazilites, were moderate. According to Imam Moturidi, good and evil come from two points: the human mind and human nature. What the mind knows as good or bad may coincide with what human nature knows as good or bad, or it may be contradictory [4, p. 170].

Something good or bad is present in our imagination. The mind perceives, orders or forbids it. For example, expressing gratitude as opposed to blessing can make the mind understand that righteousness and justice are good, but ingratitude, oppression, and lies are bad [5, pp. 178, 181, 217-218]. What the mind considers good does not change depending on the situation [5, pp. 223-224]. On the other hand, human nature is slightly different from reason. Human nature can know that what the mind knows is good. Good and evil, as determined by human nature, can change under the influence of ability, inaction and other external factors.

Imam Moturidi distinguishes between good and evil, depending on their nature: an act that is good or bad in itself, and an act that has good or bad

consequences. According to Moturidi, good and evil are perceived by the mind. There is good and evil in things and in the verbs themselves. The mind can also perceive good or evil in most verbs, depending on the characteristics of the verbs, good or evil arising from them.

## **CONCLUSION**

In conclusion, we can say, according to the teachings of Moturidi, to dispose of what the mind considers good and to prohibit what the mind considers bad is not the duty of Allah, but a deed worthy of Him. Hence, there is no obligation based on good and evil that is perceived by pure reason. Perhaps the sin or reward is determined based on the guidance of the Sharia and the teachings of the prophets. There is only one exception: faith. That is, according to moturidia, even if the mind perceives good and evil, it is not clear in Sharia that a person cannot determine good and evil on his own.

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