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Preface

The reform of human beings and human societies, and their salvation from individual and social problems and corruptions, will be realized in the light of the promotion of morality in the true sense. Morally living without exception, has been emphasized in all religions because societies without morality are considered dead societies and will never achieve real progress.

The Holy Prophet introduced the purpose of his mission to complete the moral virtues and said:

“I was motivated to complete moral virtues”.

It is clear from the past of human life that the effect of morality on the growth, excellence and maturity of nations has been more than beliefs and rules.

When the grounds of immorality arise, the fall and annihilation of nations will be a definite and necessary matter. A clear example of this is the Andalusian civilization, which was destroyed in the worst and most heinous way due to moral deviance.

Today, morality is missing globally and in fact the most essential need of today's society is morality and ethics. If we want social harms to disappear from society, we must promote morality in society. Morality is the greatest asset of humanity. Society will not go anywhere without morality. At the moment, the neighbor is indifferent to the neighbor, because of the decline of morality in society. Honesty, transparency and avoidance of motivation should be among the concerns of the society, in this case, morality, security

and trust in the society will be created. Why corruption has become prevalent in the political arena and fraud and corruption have grown in the economic arena is due to the decline of morality. We must promote morality in society, because morality is the savior of society. Examples of ethics in society are honesty and truthfulness, fulfilling the covenant of paying attention to the poor and subordinates. In societies where immorality is rampant, personal interests take precedence over social interests. A person who adheres to moral virtues and has established the principle of not being absent, suspicion and faultfinding of others in his temperament; Definitely, in its social relations, it also considers the interests of the society, and if the members of the society are like this; Social morality is institutionalized in this society, and we will certainly have societies like the utopia. The importance of preserving moral virtues is so important in education and behavior that it is repeatedly emphasized in the Qur'an.

Dr. Syed Fayaz Husain
Editor-in-Chief IJRT

Editorial

Another Issue of 'International Journal of Religious Thoughts' is with you. This issue deals with a very important subject for everyone who believe in ethics and morality. Basically, Morality in life is very important for both those who believe in religion and those who do not believe in religion, because a life without morals is not acceptable to anyone. With every succeeding Issue, the response that we are getting in the form of letters, mails and contributions from the learned authors has been encouraging for us. It is an indication in itself as regards the popularity of 'Religious Thoughts' that it has achieved. Our main goals in publishing this journal have been to inform the educated class about the common points of religions regarding the beliefs, morality, mysticism, spirituality, peace and security, so that we can reach an ideal, progressive, and stress-free society. Another point that may be of interest to our worthy readers is that 'Religious Thoughts' has now been allotted ISSN number and we are trying to get the ISI standard (Scopus Title Evaluation) for this journal soon. It is a milestone in our journey, which started with the realization of the need to publish a Journal that presents discussions on Inter-Faith and various positive aspects of religion to Indian and Iranian readers. The publication is a sincere attempt by Al-Mustafa Islamic Research Society to highlight those different paths and processes of thought exist in the world. We believe that initiating the process of dialogue and expression of different views and thoughts always adds to sustenance of mutual understanding. In a world, where difference of opinion offers leads to misunderstanding and conflicts, we wish to use the tools of

dialogue and interaction for better understanding and human relations. We intend to and have tried to take a deeper look at various existing religions and to develop a spirit of togetherness. Study of culture and religion shows that, peace oriented, convergent and scholarly approaches are welcomed by the right-thinking people in India and Iran both. While thanking the scholars and experts on the subject, we earnestly hope that they will continue to patronize us in this momentous task through their constructive criticism and suggestions.

Dr. Syed Fayaz Husain
Editor-in-Chief IJRT

The Truth of Morality

Part (2)

Dr. Reza Shakeri¹

Abstract:

This article examines the views on religion and ethics and the relationship between these views. In this regard, it discusses three general perspectives (contrast, unity and interaction). And further explains the needs of religion for ethics (ethics and theology, ethics and theism, ethics and purpose of religion, ethics and publicity of religion, ethics and the meaning of religious propositions).

Key Words: Ethics, Religion, Science, philosophy, originality

Examine several perspectives

In general, all theories that have been expressed about the relationship between religion and morality can be discussed in three general perspectives:

Contrast, unity and interaction.

Some believe that the realm of religion and morality are completely separate, there is no relationship between them; Another group considers the relationship between religion and morality as organic relations and they unite them with each other; And the third view is that, although religion and morality each have an independent

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realm, they have relationships and interactions with each other. In the continuation of this article, we want to explain our accepted theory in detail while expressing these views and criticizing them.

1. Contrast Theory

According to this view, religion and morality are two different categories, and each has a specific domain, there is no logical connection between them, and they remain as two separate circles that do not intersect at any point. If religious issues intersect with moral issues, they are merely incidental and not logical; Just like two travelers who are each moving from their origin to their destination and meet each other by chance on the way, but this does not mean that there is a logical relationship between them.

From the view point of the presenters of this way of thinking, Religion is about human's relationship with God; and morality expresses the relationship of people with each other.

Therefore, religion and ethics have nothing in common in terms of subject and belonging. Some have even gone so far as to believe that religion and religious beliefs are an obstacle to morality, leading to its gradual decline and breakdown, and have said: "The dependence of morality on religion is likely to lead to the disappearance of morality. Because with the collapse of religious beliefs, morality also collapses.

Friedrich Wilhelm Nietzsche (1844-1900), one of the most famous representatives of this way of thinking, believed that only the "death of God" and the liberation of humanity from the shackles of religion could pave the way for proper moral development. He

believed that the idea of God was the enemy of life, hence, "the collapse of faith in God opens the way to the full development of the creative forces of man." The Christian God with His order and prohibition no longer closes the way for us; And man's eyes are no longer fixed on a false supernatural realm, on another world instead of this world, "he said.

"Christianity has led to the acceptance of the spirit of slavery and baseness; While traits such as weakness, baseness, and fear are morally distasteful, morality must train people to be strong and active."

According to this view of religion and morality, in addition to independence in the realm, there is nothing in common between them in terms of purpose; The purpose of religion is to make people godly, to exalt them and to satisfy the feeling of human dependence on God; While the purpose of ethics is to provide guidelines for correcting human social relations.

It should be noted that the belief in the contradiction of the realm of religion and morality is not specific to atheists and opponents of religion, but some believers and religious believers, such as Kierkegaard, believe that at least in some cases, there is a contrast between religion and morality. Kierkegaard believed that if one remained in the realm of morality, he could not enter the stage of faith and make the "leap of faith"; for example, if Abraham had followed the moral rule that he was not allowed to kill a child, he would never have been able to enter the realm of faith.

Religious faith requires blind obedience and liberation from the shackles of reason, and morality, however transcendent, is still in the shackles of rational expediency.¹

He considers the human soul to have three stages and considers the passage from one stage to another through selection and action of the will; It means choosing from several alternatives and choosing the higher option.

The **first stage** is the aesthetic stage, which is characterized by scattering itself in the realm of the senses. "The absence of fixed general moral standards and specific religious faith, Also the desire to enjoy all the emotional and sensory experiences, are the basic features of aesthetic awareness."²

The **second stage** is the moral stage. At this stage, human "obeys certain moral standards and moral duties, which are the voice of the whole intellect, and thus gives form and coherence to his life."³

A simple example of the transition from the sensuous stage to the moral stage for Kierkegaard is the act of marriage in which man, instead of satisfying his sexual desire through transient attractions, he submits to marriage, which is a moral institution, and assumes all its duties;

¹ - See: Alasdair Macintyre, *History of the Philosophy of Ethics*, translated by Houshang Nahavandi, pp. 431-435; Frederick Copleston, *History of Philosophy*, translated by Darius the Assyrian, vol. 7, pp. 332-344.

² - Frederick Copleston, *History of Philosophy*, translated by Darius the Assyrian, vol. 7, p. 332.

³ -ibid.

The **third stage** is the stage of faith and Continuity with God. He mentions Abraham as an example to show the difference between the moral stage and the faith stage. The hero of the moral stage sacrifices himself for the moral law; But Abraham, the hero of the faith stage, according to Kierkegaard does not work for the "whole," He believes that at this stage, "the moral position is not credible."

2- Unity Theory

The second general view of the relationship between religion and morality can be called the "Theory of Unity." According to this view, the relationship between the two is of the type of organic relationship, and part and whole.

According to the famous view of Muslim thinkers, religion is "a set of beliefs, morals and rules that God has revealed to the prophets in order to guide people and ensure their worldly and hereafter happiness." Thus, the realm of morality is not separate from the realm of religion; Rather, it is considered part of a broader set of religions. If we compare religion to a tree, beliefs are the same as the roots of religion; Morality forms the trunk of the tree; And the rulings make its leaves. It is clear that the relation of the trunk of the tree to the tree itself is not a relation of two independent and distinct things; The tree trunk is a part of the whole tree.

In other words, the relationship between religion and morality, according to this Islamic view of religion, is of the absolute whole and part type; Like the relationship between two small and large circles where the small circle is inside the large circle. It is natural

that in this case all members of the small circle set are also considered members of the large circle set.

3- Interaction Theory

The third view is that each religion and morality have an independent identity, but at the same time interacts with each other. And there is a logical connection between them; Such as the relationship between Cause and Effect, influence and effect or interaction. That is, both morality and religion need each other in some ways. Acceptance of some religious propositions depends on the acceptance of some moral concepts and propositions, and the definition of some moral concepts and the affirmation of some moral propositions and knowledge of many details of moral precepts all depend on religion and religious propositions. All those who enumerate the requirements of religion for morality, all those who enumerate the requirements of religion to morality and all those who affirm the dependence of morality on religion, somehow believe in the theory of the interaction of religion and morality.

Here are some ways in which these two interact:

requirements of religion for morality

1. Morality and theology

One of the most famous and perhaps the most important reasons for the necessity of theology, which is mentioned in most of our theological books, is that thanksgiving is obligatory. Because God is our benefactor and all the blessings, we have been from Him, so according to morality, it is obligatory to be thankful to Him, and of

course, thanking the benefactor is based on knowing Him, we cannot be thankful until we know Him. Therefore, the obligation of theology requires acceptance and is based on the moral rule that "thanksgiving is obligatory."

In addition, many Western philosophers have tried to prove the existence of God by using moral arguments. It seems that the first person to use this argument to prove the existence of God, it was Emmanuel Kant.

He, who considered all the arguments of theoretical wisdom to be barred from proving the existence of God, believed that the necessity of practical wisdom and moral laws is the recognition of the existence of God and some other religious teachings such as the immortality of the soul.

Therefore, according to Kant, belief in God and acceptance of the immortality of the soul (resurrection) is based on and dependent on moral awareness and practical intellect. Some defenders of this argument have sought to bridge through the moral order and prohibition the existence of a permanent, eternal and absolute commander and prohibitor, namely God, In this way, moral authority requires the existence of command and prohibition, and this command and prohibition cannot be the person or other human beings, but there must be a supernatural and superhuman authority, in the name of God, which is the source of moral commands and prohibitions.

In this way, moral order and prohibition requires the existence of commander and prohibitor, and this commander and prohibitor

cannot be the person or other human beings, but there must be a supernatural and superhuman authority, in the name of God, which is the source of moral commands and prohibitions.

Others have sought to prove the existence of divine legislation through moral laws. A relatively well-known expression of moral argument is that moral values are objective, and must be created by either matter or immaterial (spirits or souls); Matter that cannot be the creator of objective values, and is immaterial or human or a being beyond human.

Nor can human be the creator of objective values; Because human beings perish, but moral principles and values remain, and this shows that there is a being beyond human who is the creator of moral values, and that being is God.

However, all those who have resorted to moral proof to prove the existence of God have consciously or unconsciously affirmed the need of religion for morality.

2. Ethics and theism

Another aspect of religion's dependence on morality, which is still rooted in our own theological and moral books, is that morality obliges us to perform religious duties. The foundation of religion is based on the worship of God. But what makes us worship God and why should we worship Him? The answer is that God is our Creator; And has the right of servitude and worship over us; We are His servant and creation and we must fulfill His right, and the way to fulfill God's right is worship and servitude. According to Imam

Zina al-Abedin (as), the greatest right of God over human is the right to worship.

So, what compels us to turn to religion and carry out religious precepts and duties is a moral precept that says, "Everyone's right must be upheld."

3. Ethics and purpose of religion

Another basic need of religion for morality is related to the purpose of religion. Religion claims that it has come to make human beings and ensure the worldly and otherworldly happiness of human beings. Therefore, the handling of human individual and social life is one of the goals of religion, which can be achieved only in the light of a specific set of moral precepts. For this reason, it can be said that religion without morality cannot achieve its goals and ensure the happiness of the world and the hereafter.

4. Ethics and the propagation of religion

Undoubtedly, the moral and value behavior of religious people has always been the most important and effective way of propagating religion. Therefore, religion also depends on ethics for its dissemination and expansion:

"It is by a mercy from God that you soften to them, and if you were harsh and hard-hearted, they would have dispersed from around you, so pardon them and ask forgiveness for them and consult them in the matter, so if you decide, then trust in God. God loves those who trust (in God)"¹

¹ - Aal-e- 'Imran, verse 159.

5. Ethics and meaning of religious propositions

Another aspect of religion's need for morality, as expressed by some Western thinkers, is that religious propositions must be "delivered" to moral propositions if they are to be meaningful.

One of the most famous proponents of this theory, Mr. R. B. Braithwaite.

He was strongly influenced by the criterion of significance of rational empiricists, according to which only meaningful expressions are either logical facts or proved by experience. But at the same time, one of his main occupations was the meaning of religious propositions.

Braithwaite argued that the rational empiricist criterion was ineffective in evaluating religious and moral propositions. Their meaning should be examined according to the way in which they use the expressions contained in them, and accordingly sought to explain how religious propositions are used, and finally came to the conclusion that religious propositions are in fact used as moral propositions. Hence, they can easily be handed over to moral rulings.

A moral ruling actually expresses the motivation of its speaker in specific to the action, and this is the basic application of religious rules. Religious rulings and expressions are also expressions of support for a particular practical policy.

According to Braithwaite, the only part of religion that is not easily transferable to morality is the mythology that has been told to

support religious propositions. Of course, he also justifies them in the end.¹

Apart from the very serious objections to the presuppositions of this opinion on the criterion of meaning, the following points are remarkable about his opinion on the meaning of religious propositions:

1. Divine religions such as Islam, according to their purpose, to ensure the eternal happiness of human beings, in addition to morality and practical rules, also consider certain beliefs necessary and consider acceptance and belief in them as part of religion. These beliefs are not considered as myths, Rather, they are considered truths that also supportive and directing action; For example, the belief in the existence of one God with the attributes of absolute perfection, in addition to causing closeness to him as the ultimate goal of morality, and the criterion of value in the Islamic moral system and also as a source of legitimacy and right in the Islamic legal system, It is discussed in Islamic philosophy as a real being and the source of existence of other beings. Belief in the resurrection and immortality of the soul, in addition to broadening the scope of the consequences of human actions in the moral evaluation of his actions, is also presented as a philosophical and theological discussion. So are other religious beliefs, such as prophecy, revelation, and the like, which are truths, not myths.

¹ - see *W. W. Bartley, Morality and Religion III, Chapter 2, p.17-33.*

Of course, the issue of the language of religion, and the content of religious propositions, is a long one, and it takes another opportunity to examine all its aspects and to discuss what has been said in this regard;

2. Many practical injunctions, which are of the type of Shari'a, also cannot be handed over to mere ethical evaluations. Religion's rulings on limits, retribution, blood money, judgment, and other legal matters, as well as economics and transactions, and even worship, are not merely moral assessments.

As a result, religion's need for morality in the meaning of its propositions cannot be accepted.

Ethical dependencies on religion

In fact, the main focus of religion and ethics in the West is the study of the ethical requirements to religion. On the other hand, proponents of religious ethics have always tried to show the needs of ethics to religion, to show the conceptual, epistemological and motivational dependencies of ethics to religion.

On the other hand, the proponents of secular ethics have rejected that the morality needs to religion, considering the realm of morality to be entirely independent of religion. Even, as mentioned earlier, some of them have considered religion and religious beliefs harmful to morality.

Proponents of religious morality have often sought, through the "theory of the divine order," to prove that morality, both in the position of proof, that is, the definition of its concepts, and in the

position of affirmation, that is, the affirmation of its propositions, and even knowledge of them, desperately needs religion.

In addition, the defenders of religious ethics consider religion and religious beliefs as necessary support for the implementation of moral precepts, and thus emphasize the need of ethics to religion.

In this section, we will address some of the most important ethical needs to religion.

1. Determining moral values

One of the moral requirements of religion is that religion determines moral values.

When we want to see what should be done and what should not be done, it is argued that how do we know the good and bad of things? What are its boundaries? What is good under what conditions and what is bad under what conditions? Who should determine these? This is where some believe that morality, in this position, is also dependent on and in need of religion. Religion must determine value acts as evidence; That is, with the help of divine revelation and the knowledge that has come to us from the saints of God through revelation and inspiration, we can determine the behavioral values and limits of action and explain what is desirable and has moral value, and vice versa, what is not. It is a moral or immoral value.

This theory can also be true in general; That is, in determining the value of many details of human voluntary action, we need religion and religious propositions. The human intellect alone cannot

determine all moral values. At the same time, some principles of moral values, such as the goodness of justice and the ugliness of oppression, are recognizable without religion and religious beliefs.

2. Determining the purpose of moral values

Another ethical requirement of religion is about determining the purpose of moral actions and values. Explanation: The basis of values is the goals of actions and behaviors. In other words, the value of moral behaviors lies in their goals. In other words, the value of moral behaviors lies in their goals. Because we have sacred purposes that are inherently desirable to us, we must do things that lead us to those sacred goals, and that is where moral values come into play. According to this point, it is said that human's goal is to reach nearness to God, and this is the highest goal that is set for the evolution of human, And the value of moral behaviors stems from the fact that they either directly bring one closer to God or provide the ground for closeness to God. On this basis, the relationship between religion and morality and the dependence of morality on religion is explained in such a way that in religion, God is known and introduced as the evolutionary goal of man, and from here moral values arise; That is, if there was no religion and it did not prove these teachings to us, moral values would have no basis at all.

The conclusion is that, despite the independence of the realm of morality and religion, the great and valuable service that religion renders to morality is that it sets a high goal for moral values.

3. Execution guarantee of ethical values

Undoubtedly, Contrary to Socrates's imagination, merely knowing good and bad deeds cannot be the sole reason for doing or leaving them. One may be well aware of moral values, but refuse to act on them. Moreover, based on human psychology, it can be said that if not all human beings, at least many of them, do not show much desire to do good deeds and quit bad deeds, unless encouraged or punished.

Therefore, it can be said that without religion and some religious teachings, such as the belief in divine justice, the existence of resurrection, and the Auditing the actions of servants, the majority of people will not have much adherence to moral principles and values. In fact, expediency, selfishness, and self-love are common to all human beings in all matters, including moral ones, and few can be found to adhere to moral values and religious norms simply out of love of truth and love of God.

Many because of the desire for heaven and its blessings, and many others because of the fear of hell and its rewards, who give in to moral behaviors and commit themselves to doing good deeds and abandoning bad deeds. Undoubtedly, in this field, too, religion can lead people to practice moral values by providing the necessary guarantees and expressing the Worldly and Hereafter effects and benefits of moral actions.

Religion by making the highest promises to do good deeds and the most painful promises to do bad deeds, leads to the actualization of moral values.

In principle, some moral values such as "self-sacrifice" cannot be rationally justified except by relying on religion and religious teachings. There is no rational justification for self-sacrifice on the basis of materialism.

4. Impossibility of secular ethics

Some times to reinforce the moral need for religion, it is said that for someone who does not believe in religion and the metaphysics, morality has no meaning; Because in ethics, immaterial values are raised; Values that may have no material benefit to man. If anybody does not accept anything other than matter, how he can accept these spiritual and immaterial values! But the fairness is that morality, in the sense that it is used in different schools, is not depended upon acceptance of religion.

A morality based on the originality of pleasure, the originality of benefit, the originality of the plural or the conscience, does not depend on religion. Even materialists can accept ethics on the basis of these principles and say that moral concepts, although not material, are based on nature and matter. When matter reaches a degree of perfection and complexity, it acquires the ability to comprehend these concepts, adapts to social life, accepts social customs and values them as well.

Regardless of Distortion of this basis, when we discuss only in the field of morality, we cannot say that one who does not believe in God and the Resurrection cannot accept any moral school. Therefore, the principle of the possibility of secular ethics cannot be denied. If there is a problem, it is in their philosophical vision and

worldview. In other words, without religion one can have a minimal morality, as we see in Western societies; But maximum morality and morality that leads man to the final perfection is not possible without religion.

Selected View

So far, we have presented three general theories about the relationship between religion and ethics; Now it is time to explain the accepted theory. It seems that the first and most important step in this direction is the definition of religion and morality.

We have already seen that each of these theories has a specific definition and perception of religion and ethics, and this has led to the presentation of that particular theory of the relationship between them. In contrast theory, there was a specific definition of religion and ethics.

According to the proponents of this theory, religiosity means that man knows God, believes in him, and worships. This misconception of religion has become the basis of secularist ideas and secularist tendencies in the West.

A common view of religion in the West, with the exception of some exceptions in some Catholic schools and circles and the like, is that religion has nothing to do with other matters.

Religion is considered as a kind of tendency and feeling that man has towards God and in order to satisfy this tendency and feeling and psychological need, it is necessary to go to the Church.

No reason can be given for the reality of these feelings and tendencies. It is just a personal and spiritual feeling and experience that exists in human beings.

Morality is also interpreted in relation to human social behavior. Ethics means the values that are expressed in human social behaviors; Just like how human beings should be together, human beings should be good-natured, well-behaved, honest, truthful and just. These are all examples of morality.

However, some of these may have a fundamental aspect and can be considered as the basis of other moral values. However, the realm of morality is limited to human social relations. Naturally, if our view of religion and morality is such a thing, we can no longer talk about the relationship between the two. Ethics examines the relationship between human beings, and religion expresses the relationship of the human individual with God.

It seems that the fundamental weakness of this theory is its misconception of religion and morality. The realm of morality is not limited to human social relations. Just as morality does not include only sensual attributes, but all human behaviors that are praiseworthy and have a value, whether related to human relations with each other, or human relations with God, or human relations with oneself, or Even human's relationship with nature is in the realm of morality. Religion is not limited to expressing human's relationship with God.

In the Holy Quran and our hadith books, there are thousands of other issues in various personal, social, political and international

fields, all of which are considered as religion. Of course, our religion is the religion of truth and based on the true divine revelation, that is, Islam; Not everything in the world is known as religion.

A cursory glance at Islamic sources reveals that Islam has addressed all of these issues. One of the clearest things about Islam is that it contains both beliefs, morals and rules. Accordingly, religion encompasses all aspects of human life and is not dedicated to human's relationship with God.

Of course, it should be noted that this does not mean that, for example, the rules of arithmetic, geometry, physics and chemistry are considered as religion. The mere relations that exist between phenomena, that is, the causal relations between physical and chemical compounds or physical interactions and the like, have nothing to do with religion. But because these things play a role in human life and all of them are somehow related to human evolution, they are in the realm of religion in terms of their value. In a sense, it can be argued that nothing is outside the realm of religion. Every phenomenon in this world will have a religious significance and value; At the very least, there is a ruling on legitimacy and immorality, which again, religion must issue.

Finally, the more plausible view for us is that morality is part of religion; That is, we consider the relationship between religion and morality to be an organic relationship, such as the relationship between the trunk of a tree and the whole tree. Religion remains like a tree whose roots are the beliefs; its body morality and its branches are rules.

It should be noted that sometimes ethics refers to the same issues and presuppositions (regardless of the theory that religion has about ethics or the method it offers for evaluating ethics), in which case it can be said that religion and ethics have two independent domains; In such a way that one can accept a kind of morality without believing in religion. Accordingly, morality is not necessarily in the realm of religion or part of religion. If we define morality in this way, its relation to religion becomes a kind of general and specific to me.

Another point that we need to point out at the end is that according to our analysis of moral concepts and propositions, which we consider to be the real relationship between man's voluntary actions and man's ultimate perfection, morality does not depend on religion; That is, in principle, no belief has been taken from this theory. One can accept this theory without adhering to religious beliefs or precepts. But when we want to know the final perfection and discover the relation between the voluntary actions and the final perfection, this is where we desperately need religion; It requires both religious principles and beliefs and the content of revelation and prophecy.

Explanation: Everyone may have a specific analysis of the ultimate perfection of man; For example, in Aristotle's theory, the moderation of the three powers of anger, lust, and reason, and the rule of reason over other powers, is the ultimate perfection. Others may consider human adaptation to the ultimate perfection. In this case, there is no need for religion.

But in our opinion, which we prove, the ultimate perfection of man is closeness to God.

Therefore, if we want to determine the ultimate perfection of man, we have to raise the issue of God. This is where this theory relates to religious beliefs. Also, in order to distinguish good deeds that are related to the ultimate perfection of man, we must consider the issue of immortality and immortality of the soul, so that if there is a conflict between some material perfections and eternal perfections, we can choose between them and say something bad. Is; Not because it cannot create material perfection for us, but because it is in conflict with an afterlife perfection. So, we must also believe in the resurrection.

Moreover, reason can only acquire general concepts about the relationship between voluntary actions and ultimate perfection, and these general concepts are not very effective in determining instances of moral precepts; For example, wisdom understands that justice is good, but what justice requires in each case and how to behave in each case is not clear in many cases, and wisdom itself cannot determine them; Such as whether the rights of men and women in society should be exactly the same or whether there should be differences between them, and which is fair, and if so, how much and in what cases. It is obvious that the human intellect cannot discover these things on its own; For he can recognize such cases when there is a complete encirclement of all the relations of man's voluntary actions with their ends and results, and their worldly and otherworldly effects, and such an encirclement is not possible for the ordinary human intellect. So, in order to get specific

examples of moral precepts, we still need religion. It is a revelation that explains the moral precepts in each particular case with its own limits and conditions, and the intellect alone cannot do so.

Conclusion:

Our theory of moral concepts and propositions, in its full form, requires both the doctrinal principles of religion (belief in God and the resurrection and revelation) and the content of the revelation and precepts of religion. Naturally, we must say that morality is in no way separate from religion; Neither from religious beliefs nor from religious orders. Not only that, we are not Needless of religion in any case.

According to selected theory, we desperately need the beliefs and precepts of religion, both in determining the ultimate goal of morality and the criterion of evaluation, and in identifying and determining valuable, counter-valuable, and indifferent actions.

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Business Ethics and Its Practices: What Values Lacking in India

Dr. P. Veerachary¹

Abstract

Business Ethics is the study of business situations, activities, and decisions where issues of right and wrong are addressed. It is worth stressing that as opposed to, for example commercially, financially right or wrong. Moreover, by business ethics, we do not mean not only commercial business, but also government organizations, pressure groups, not-for-profit businesses, charities, and other organizations. For example, Questions of how to manage employees fairly, or what constitutes deception in advertising, are equally important for organizations such as Greenpeace the University of Stockholm, or German Christian Democratic Party as they were for Shell, Volvo, and Deutsche Bank.

When comes to India what is lacking is values in Business. Although they are laws to prevent this it is not possible until people and businesses realize that ethicality in business helps both the parties. There is an urgent need for reevaluation of business standards with practical ethics.

Key words: Business ethics, values, pressure groups, charities, not-for-profit businesses

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Introduction

The world of political economy may be divided into two kinds of people- global fans and local fanatic. Take the example of people migrating from the East to the West. Western governments are under pressure from two groups at home- the professional establishments who are running short of personnel want to have them, but the locals protest, since they feel that their jobs will be taken away. The world is a much-traversed planet, and yet there are serious cultural differences among the nations. Support soon forget their sponsorship and indulge in racial slur Western businessmen look askance at the way their Eastern counterparts conduct business and cast doubts about the integrity of the deals to be signed. There are several trade barriers, taxes, and tariffs that hinder fair trade practices. The question we will deal with is, whether is possible to have global business ethics practices in a multicultural world, much unified and yet divided.

Business Ethics in India

'Most businesses in India act ethically most of the times' is a fact that most people do not realise most of the times.

It is a common perception that a business cannot be run ethically under current conditions and so most businessmen would be essentially unethical. A major reason for such misperception by the common man about ethics in business is the vagueness regarding the meaning of the word ethics itself. 'Your ethics are different from mine'; 'What ethics is depends on the view point you take.'; 'Are we talking about ethics or morals?' are the refrains we hear in the

society, in small and medium businesses and also in the board rooms of large corporations. We need to define ethics clearly, understand how it is different from morals, and also know its relationship with laws before we proceed to judge whether the Indian businesses today are ethical or not.

On Ethics and Morals

Students of management and practicing managers are no different from the enlightened citizens of India when it comes to the usage of the word's ethics and morals. These words are often used interchangeably and both are almost invariably considered as subjective judgments that can differ from person to person. Even the vast literature on this subject, including books on management, seems to shy away from defining the terms ethics and morals. Fortunately, these have been defined recently. These definitions are not only easy to understand but can be put in practice for judging any action.

Ethics Defined

Both ethics and morals refer to the 'do's' and 'don'ts' in human society. So, we will constrain our discussion on ethics as behavioural guidelines amongst human beings. As a human being, each of us does any action essentially for one's own happiness. The actions belong to two distinct categories: those that affect another person(s) and those that do not (directly) affect other person(s).¹

¹ "[Business Ethics \(Stanford Encyclopedia of Philosophy\)](#)". *Plato.stanford.edu*. 2008-04-16. Retrieved 2013-06-04.

1. Let us consider an action X taken by a person A, which affects another person B, to make himself happy. If the person B were to take the same action X that affects A similarly, would A continue to be happy? If YES, then the action X is ethical. If NO, then the action X is not ethical.

2. In this definition, B can be a group of persons or even the society as a whole. Also, if the action X affects another person(s) C, then an interchange of A with C must also be taken into account while deciding the ethicality of action X. Let us take a concrete example for 1.: If A steals Rs 1000 (action X) from B, A is happy. But if B steals from A the same Rs 1000, A becomes unhappy. Therefore, 'stealing' is unethical. Consider an example for 2.: If a chemical production unit A pays the Pollution control Inspector (B) a bribe to get a clearance without having done adequate effluent treatment (action X), both A and B would be happy even after B takes the place of A. But what about the farmers nearby (C) whose crop yield goes down owing to contaminated water? Here, A interchanging with C will make A, unhappy. Therefore, not treating the effluent properly is unethical.

We thus see that ethics is applicable universally amongst all human beings. It cannot be different between different societies and over long periods of time.

In short, *Ethics is universal.*

Morals

Morals are those edicts of do's and don'ts that are instilled in a person from childhood onwards by the society. These get

communicated and imbibed via the mother, the family, the schools and the local norms of behaviour.

There is no need to start with any particular name or action regarding unethical businesses and practices. Everywhere we see practice of bribery, commission, offering low quality against promises of high or genuine quality, use of child labour in dhabas and so on. The whole society is running for excessive profit making without understanding the impact of these decisions. It will lead us to a point where wealth will be there but peace will not be there. We need to check this uncontrolled growth like growth of cancer cells for a sustained prosperous society. Ethical behaviour is the only way for this problem.

Ethics are principles or standards of human conduct, sometimes called morals and, by extension, the study of such principles is sometimes called moral philosophy. In the west, ethics is regarded as a normative science and a branch of philosophy because it is concerned with the norms of human conduct as distinguished from the formal sciences such as mathematics and logic, and the empirical sciences such as chemistry and physics.

Business ethics is ethics applied to the business environment in order to study the moral and ethical issues related to it. Although business ethics can be both a normative and descriptive discipline, when it comes to corporate practice, it is essentially a normative science.

Meaning of the 'Term Ethics'

The famous missionary physician and humanitarian Albert Schweitzer defined ethics as "our concern for good behavior. We feel an obligation to consider not only our own personal well-being, but also that of other human beings" this meaning is similar to the precept of the Golden Rule: Do unto others as you would have them do unto you. The term 'ethics' originates from the Greek word Ethos meaning human character and it refers to the philosophical science that deals with the rightness and wrongness of human actions. From the very beginning, clearly from the time of Plato and Aristotle, ethics- the most general term has concerned itself with the human 'mechanism' of moral being or morality: the faculties of the human soul and the needs, passions, and desires of the human mind and body. According to the International Encyclopedia of Ethics,

Ethics is the name given to that most general study of the rightness and wrongness of human actions, including not only the determination of whether particular acts are morally permissible but also the derivation of those theories by which such a determination may be made, as well as an analysis of the meaning of the language that is peculiar to such determination and derivation' In relation to ethics, the International Encyclopedia also defines 'morality' which originates from the Latin word, Mores, meaning traditions or folkways and refers to personally held ethical beliefs, theories of obligations, and the social elements that reinforce ethical decisions. The concept of morality is present implicitly in ancient thought or early ethical thought, the term 'moralities' appears in the fourth century C.E. in the writings of St. Ambrose.

Morality encompasses a wide variety the sphere of morality, Ethical theories that lack a primary notion of obligation or duty, concern for the non-instrumental good of other persons.

Morality recognizes the obligations that humans have in each other as primary facto of ethical theories. The nation of the human person become very central in moral Introduction to Business Ethics theory, it also accounts for the choice between good and there is the social aspect to human moral adherence (the structures of religion, law, society, etc are often examined from the perspective of the roles they play in promoting morality).

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Evolution of Ethics

Social conduct has evolved along with the evolution of society. When your elders tell you 'Do not cheat', they are referring to social; code of conduct. Social conduct has developed in society over hundreds of years. The codes of conduct have been passed down from generation to generation, and there is a pattern to the evolution of such codes.

Acceptable behavior is promoted and elevated as a social value, and unacceptable behavior is rejected and condemned. In ancient India, there was no moral problem with the custom of Sati- immolating the wife on the funeral pyre of the deceased husband. But society has evolved humanely and has condemned the act as unacceptable and morally reprehensible.

The laws of a country are based on the customs or moral codes of its society. Penalties are prescribed for bad actions- actions that contradict the established laws. The laws are a measure against those people who cross the limits of the code of social conduct, and ensure that good citizen are protected from the negative consequence of the law-breakers.

The object of the social codes of conduct is to maintain, promote, and elevate harmonious relationship. 'Honors your parents' is one such code. It maintains a peaceful relationship between parents and children and promotes respect for each other in the family. Because of its salutary effects, it is considered as one of the fundamental values to be cultivated.

Why Ethics Is a Vital Part of Management Practices

John F. Akers, former board chair of IBM, recently said that it makes good business sense for managers to be ethical. Unless they are ethical, he believes, companies cannot be competitive in either national or international markets.

According to Akers: Ethics and competitiveness are inseparable. We compete as society. No society anywhere will compete very long or successfully with people stabbing each other in the back; with people trying to steal from one another; with everything requiring notarized confirmation because you can't trust the other person; with every little squabble ending in litigation; and with government writing reams of regulatory legislation, trying business hand and foot to keep it honest.

Although ethical management practices may not be linked to specific indicators of financial profitability, conflict is not inevitable between ethical practices and making a profit. As Akers's statement suggest, our system of competition presumes underlying values of truthfulness and fair dealing. The employment of ethical business practices can enhance overall corporate health in their important

areas: productivity, stakeholder relations, and government regulation.

Productivity: The employees of a corporation constitute on major stakeholder group that is affected by management practices. When management is resolved to act ethically toward stakeholders, then employees will be positively affected. For example, a corporation may decide that business ethics requires it to make a special effort to ensure the health and welfare of its employees. To this end, many corporations have established

Employee Advisory Programs (EAPs) to help employees with family, work, financial, or legal problems, or with mental illness or chemical dependency. These programs have even enhanced productivity in some corporations. For instance, Control Data found that its EAP reduced health costs and sick-leave usage significantly.

Stakeholder Relations: The Second area in which ethical management practices can enhance corporate health is by positively affecting “outside” stakeholders such as suppliers and customers. A positive public image can attract customers who view such an image as desirable. For example, Johnson & Johnson, the world’s largest maker of health care products, is guided by “our Credo” addressed more than 60 years ago by General Robert Wood Johnson to the company’s employees and stockholders and members of its community.

Government Regulation: The third area in which ethical management practices can enhance corporate health is in minimizing government regulation. Where companies are believed

to be acting unethically, the public is more likely to put pressure on legislators and other government officials to regulate those businesses or to enforce existing regulations. For example, in 1995, Texas state legislators held public hearings on the operations of the psychiatric hospital industry. These hearings arose, at least partly, out of the perception that private psychiatric hospitals were not following ethical pricing practices.

A Code of Ethics

A code of ethics is a formal statement that acts as a guide for the ethics of how people within a particular organization should act and make decisions. Ninety percent of Fortune 500 firms, and almost half of all other firms, have ethical codes. Moreover, many organizations that do not already have an ethical code are giving serious consideration to developing one.

Codes of ethics commonly address such issues as conflict of interest, competitors, privacy of information, gift giving, and receiving political contributions or business. A code of ethics recently developed by Nissan of Japan, for example, barred Nissan employees from accepting almost all gifts or entertainment from, or offering them to, business partners and government officials. The new code was drafted by Nissan president Yoshikazu Hanawa and sent to 300 major suppliers.

According to a recent survey, the development and distribution of a code of ethics is perceived as an effective and efficient means of encouraging ethical practices within organizations. In addition, codes of conduct are also commonly used as vehicles for

encouraging global ethical practices outside of organizations. Contains an excerpt from the code of conduct that Nike, Inc. use of influence the practices of global business partners, practices outside Nike.

Managers cannot assume that merely because they have developed and distributed a code of ethics, organizations members have all the guidelines they need to determine what is ethical and to act accordingly. It is impossible to cover all ethical and unethical conduct within an organization in one code. Managers should view codes of ethics as tools that must be evaluated and refined periodically so that they will be comprehensive and usable guidelines for making ethical business decisions efficiently and effectively.¹

Creating an Ethical Workplace

Managers commonly strive to encourage ethical practices, not only to be morally correct, but to gain whatever business advantage lies in projecting an ethical image to consumers and employees. Creating, distributing, and continually improving a company's code of ethics is one common step managers can take to establish an ethical workplace.

Another step many companies are taking to create an ethical workplace is to appoint to chief ethics officer. The chief ethos officer has the job of ensuring the integration of organizational ethics and values into daily decisions al all organizational levels. Such officers

¹ [History of Business Ethics](#). Scu.edu (2005-02-19). Retrieved on 2010-09-02.

recommend, help implement, and reinforce strategies aimed at integrating, appropriated conduct throughout all phases of company operations. The characteristics designated by the Ethics officer Association that a person must have in order to be successful chief ethics officer.

Another way to promote ethics in the workplace is to furnish organization members with appropriated training. General Dynamics, McDonnell Douglas, Chemical Bank, and American Can Company are examples of corporations that conduct training programs aimed to encouraging ethical practices within their organization. Such programs do not attempt to teach managers what is moral or ethical, but to give them criteria they can use to help determine how ethical a certain action might be. Managers

Some important quotations of business ethics

Can feel confident that a potential action will be considered ethical by the general public if it is consistent with one or more of the following standards:

1. The Golden rule – Act in a way you would expect others to act toward you.
2. The utilitarian principle – Act in a way that results in the greatest good for the greatest number of people.
3. Kant’s categorical Imperative- Act in such a way that the action taken under the circumstances could be a universal law, or rule, of behavior.

4. The professional ethic – Take actions that would be viewed as proper by a disinter. Eted panel of professional peers.

5. The TV test – Managers should always ask, “Would I feel comfortable explaining to a national TV audience why I took this action?”

6. The legal test- Is the proposed action or decision legal? Established laws are generally considered minimum standard for ethics.

7. The four-way test- Managers can feel confident that a decision is ethical if they can answer “yes” to the following questions: is the decision truthful? Is it fair to all concerned? Will it build goodwill and better friendships? Will it be beneficial to all concerned?

Finally, managers can take responsibility for creating and sustaining conditions in which people are likely to behave ethically and for minimizing conditions in which people might be tempted to behave unethically. Two practices that commonly inspire unethical behavior in organizations are to give unusually high rewards for good performance and unusually severe punishments for poor performance. By eliminating such factors, managers can reduce any pressure on employees to perform unethically in organizations.

For an example for the management word illustrating how management action can be debated from an ethical viewpoint, consider recent events at Sprint, the third largest wireless provider in the United States with more than 53 million customers. The company recently sent letter to about 1,000 customers terminating their contracts. These customers called Sprint with questions and

needing help an average of 25 times a month, a rate 40 times higher than average customers. According to Sprint, these customers were too costly to maintain at a time when cost control is a high company priority.

Although Sprint cancels service of customers who do not pay their bills, it is the first time the company has canceled customer contracts who call too much. Some would argue that Ethr Company is being unethical due to its selfishness in this situation while others would argue that the company is being ethical because it is acting in the best interests of stockholders. In the final analysis, management is responsible for evaluating its actions from an ethical viewpoint and maintaining those activities that is deems ethical.

Following the Law:

In the summer of 2001, outrageous management practices were discovered at several companies including Enron, World Com, and Tyco that seemed aimed at unjustifiably maximizing the personal wealth of top managers to the detriment of the will- being of other organization stakeholders. As an example, many of these managers used inaccurate accounting reports to deceive employees, shareholders, legal authorities, the media, and the general public. These reports grossly overstated the level of company performance, allowing top managers to justify inflated salaries. Some employees were personally outraged by the deceitful management practice, and others experienced personal financial disaster after being encouraged to invest in worthless company stock and company

retirement programs. Needless to say, Managers involved in such deceitful practices were prosecuted to the full extent of the law.

Classification of Ethics

Ethics is divided into descriptive ethics (which provides the scientific description of what ethics is), normative ethics (which involves both the standard normative ethical theory and also its application to particular disciplines, actions, classes of actions), and meta-ethics (which is about the methods, the meaning and the language of ethics).

Introduction to Business Ethics

Descriptive Ethics are scientific description of ethics. Sound logic for ethics is presented. These moral standards can be applied to human action to judge their moral character, that is, whether they are right or wrong. Examples of some of the moral standards are utility, duty, conscience, use of right means for right ends, justice, prudence, and stewardship. Just as there are several standard to measure distance, such as meter, yard, mile, etc., so also there are several standards to judge an action right or wrong.

Normative ethics Norms or standard are also known as values or codes. Norms set clear guidelines for social interaction in a community. Normative ethics is a subject of study wherein student study moral



Fig- Classification of ethics

Business ethics comes under this classification. Normative standards of moral judgment are applied by business managers to the business decisions they take. The ethical element is part and parcel of the integral process of decision making on a business management problem. Business ethics, therefore, deals with the application of normative standards to specific business experiences. The study of business ethics is as essential for a businessman as the study of professional norms for a medical practitioner. We expect a doctor to diagnose correctly so that the right medication is given. There are chances that he could diagnose a simple ailment but report it as a serious one in order to exploit the patient financially. Likewise, a client places trust on a businessman for a transition and hopes that the latter does not deceive. Thus, applied ethics is strictly professional ethics.

Meta-ethics The Greek word meta stands for beyond. Thus, meta-ethics laterally means beyond ethic, suggesting an in-depth study of

the discipline. In other words, it is scientific study of the concepts of ethics in itself. You may not find these concepts practical, because nowhere in the world will you find a perfect human being who is ideas that are considered as supra-standard, and are concepts that can be conceived as perfectly as perfection itself. We study these concepts as ultimate principal-principle such as good and evil, right and wrong. We study them just the way we study theoretical physics when dealing with the principles of gravitation, energy, or light. The character of these principles is universal in nature. For instance, if we handle 'duty' as an ethical principal, it would be applicable as a standard of ethical judgment in all the cases of duty. Hence, meta-ethics is a study of the general principles that govern right and wrong human actions.

APPLICATION

The relevance of ethics is in its application. Just as when we study the theory of relativity in physics, we ensure that the laws or principles of relativity are applied to the factors and elements being considered, so too in our study of ethics, the universal principles have to be applied to individual contexts and situations. We have to abandon the absolutism of universal principles. For instance, killing a man is wrong. But we approve the killing of the enemy in a war and the government honors the act with medals for bravery. This is due to the fact that such an act has served a higher principle, that is, the protection of countrymen. Ethics, in the practical sense, is also known as moral action and is an applied discipline that deals with a particular human action and also assesses to what extent it is compatible with the general principles.

BUSINESS ETHICS

The study of ethics in management can be approached from many different directions. Perhaps the most practical approach is to view ethics as catalyzing managers to take socially responsible actions. The movement to include the study of ethics as a critical part of management education began in the 1970s, grew significantly in the 1980s and is expected to continue growing in the twenty-first century. John Shad, chair of the Securities and Exchange Commission during the 1980s when Wall Street was shaken by a number of insider trading scandals, recently pledged a \$20 million trust fund to the Harvard Business School to create a curriculum in business ethics for MBA students. Television producer Norman Lear gave \$1 million to underwrite the Business Enterprise Trust, which will give national awards to companies and “whistle blowers.... Who demonstrate courage, creativity, and social vision in the business world?”¹

In business, ethics can be defined as the capacity to reflect on values in the corporate decision-making process, to determine how these values and decisions affect various stakeholder groups, and to establish how managers can use these observations in day-to-day company management. An ethical manager strives for success within the confines of sound management practices that are characterized by fairness and justice. Interestingly, using ethics as a major guide

¹ [King Leopold II King of Belgium—King of the Congo](#). Video.google.com. Retrieved on 2010-09-02.

in making and evaluating business decision is not only popular in the United States but also in the very different societies of India and Russia.

Business ethics concerns itself with adhering to the social principles of the situations in which business takes place. The analysis of this definition leads us to the following discussion.

Business for Profit

It would see that business ethics does not come within the confines of ethics. As Adam Smith (1779), the father of modern economics says: 'People of some trade seldom come together, even for merriment and diversion, but the conversion ends in a conspiracy against the public, or in some contrivance to raise prices,' people find mechanism to generate the highest possible returns when conducting business. No one holds it against a worker for demanding higher wages, or a landlord for increasing the rent. Their actions are not considered illegal or unethical. Profits are the just wages for invested capital and entrepreneurship. Hence, these would not be resented and should be left alone outside the boundaries of ethics. Business is for profit; the just rewards for doing business lies in the excess returns received on the investment. Again, as Goeth (1809) said: 'Everything which is properly business, we must carefully separate from life.' This is because business requires definite strategies; life must be led in freedom.

Business with Ethics

No matter how hard one tries, it is impossible to separate life from business. For a businessman, business is life. Mahatma Gandhi

(1948) said, 'it is difficult but not impossible to conduct strictly honest business. What is true is that honesty is incompatible with amassing of large fortune.' The business world is an important part of society, as it is concerned with the livelihood of people. Business activity too is subjected to the code of conduct without any exception. People expect businessman to possess some rationality as any other citizen. Therefore, there is no separate business ethics for businessmen, as ethics applies to all activities of people. Consequently, we have to keep business within the bounds of ethics.

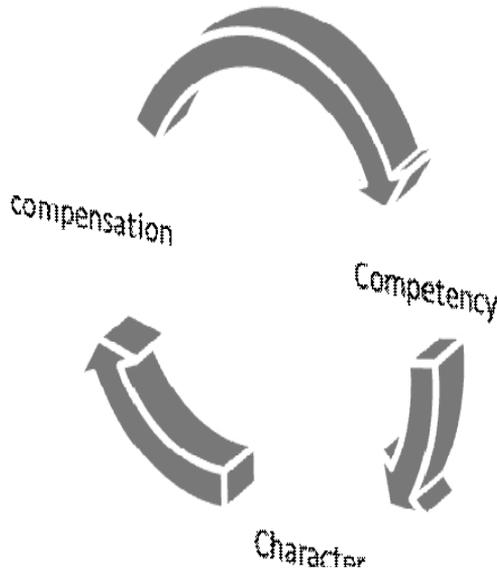
Character of Business

'There are two fools in every market: one asks too little, one asks too much,' so says a Russian proverb. Is there concept called balanced profit? The business in a society reflects its character. Transparency international, in its corruption perception index, gives Finland, Denmark, and New Zealand the first place with 9.4 points. India is way down at 72, with just 3.5 point on a scale of 10. We may gloat over our cultural heritage and religious and ethical glories of the past, but we stand exposed before the world as a corrupt society. Corruption prevails in all walks in life, whether political, social or economic. If we have to improve our business, we have to improve our business behavior.

Professional Ethics

The aforementioned discussion may be understood through the following distinctions: ethics and business ethics. We have studied the distinction between normative and practical ethics and have

established that business ethics comes under practical ethics and is applied to a particular activity. Just as a society functions on the social codes of conduct and a country is governed by its constitution, a business is run on corporate codes. In other words, there is professional code of conduct for any business. These codes keep evolving as other things around evolve and develop. Therefore, not only should business be defined within the confines of ethics, but it should be practiced strictly under its own professional code of conduct. This distinction helps to orient the general principles of ethics and business to particular activity. The principles, however, do not change. For instance, there is a manager who is doing very well in his career because he is both efficient and honest. To his neighbors and friend, he is not only a very successful businessman, but also a very good family man. To a question asked by a journalist on how he divided his time between his family and business despite his busy schedule, he replied, 'Efficiently.' 'What is the secret of your success?' asked the journalist. He replied, 'Honest.' The journalist looked inquiringly as if to say, 'Look, business and family are separate.' The businessman said, 'Both efficiency and honesty work equally well at work and at home.' Our roles may change from time to time and from place to place, but the integrity of our character should be maintained.



Business ethics, thus, professionally adheres to a code of conduct that is accordance with the normative principles.

Cultural Values

Indeed, it would seem that the universal norms are confined to the geographical hemispheres, because culture shapes our values. Cultures are geographically diverse.

The European culture is deferent from the Asian culture, whereas the African culture is different from both the European and Asian cultures. Cultures are confined to territories. Even the old civilizations of Egypt, Mesopotamia, China, and India were geographical pockets. Each of these cultural centers developed their Owen ethos, where the social relations that developed were typical to their environment.

Manners Indicator of Values

Let us specify where the ethical values get translated into good manners or etiquette. If you go to European wedding in a Kurta Pyjama, it may be construed as being rude. Chances are that you may be thrown out for not wearing a decent dress, and for having dared to come in straight from the bed, in night clothing. Likewise, when half-clad European tourists visit Indian temples with their shoes on, they hurt the religious sentiments of the Indians. There have been instances in business where Western products have exhibited the Eastern religious symbols of gods and goddesses on their footwear or undergarments, and this has led to angry protests that have cost many lives. It is therefore wise to understand and respect the cross-cultural differences and conduct ourselves in an appropriate and friendly manner, rather than put up the false pretence of global business ethics.¹

One Humanity, Many values

We can no more confine ourselves to geographical boundaries and remain isolated from the vagaries of cultural differences. The fundamental assumption of ethics in any region or culture is that human beings are endowed with the ability to be good. Man's basic nature is oriented to the good. The aim of every human action is good, although it may not end up as such, due to the complexities of relationship and the contexts in real life situations.

¹ Moon, Chris Et al. (2001) Business Ethics. London: The Economist:119-132

For instance, *Casablanca*, the classic movie set in North Africa against the background of World War II, brings out the complexities of a relationship and the choices people have to make. Rick Blaine is the owner of a nightclub (a character essayed by Humphrey Bogart), for all the ironies of life, has to forego marrying his sweetheart Elsa (Ingrid Bergmann) in Paris. But it is even more ironical when Elsa walks into his club with her husband Victor Laszlo. Victor, a Resistance leader, is actually on the run from the Nazis. Elsa, who is still madly in love with Rick, is in a dilemma. She cannot make up her mind on whether to run with her fugitive husband, or stay back with Rick.

She asks Rick to decide for her, since this dilemma is too hard for her to bear. She would do as he decides. It is a battle or Rick, too. He finally makes up his mind. He lies to Victor about his relationship with Elsa. He tells Elsa to go with her husband and so Elsa and Victor leave. Indeed, it goes without saying that after this event both the character may rue their decision. Stories such as these are not exceptional in real life, and are to be found irrespective of territorial boundaries. Noble decisions of personal sacrifice have enriched the lives of people beyond their boundaries. However, in episode, this is not the only issue. Should one tell lies to save a marriage? Is telling lies a good thing?

Manners

Good manners and etiquettes, although very edifying, are not the essence of ethical behaviour. Whether one holds a fork in one's right hand or left hand is totally insignificant when compared to the

value of telling the truth. Truth is appreciated beyond boundaries and all cultures have some definition for the fundamental values such as truth, justice, love and respect.

Universal versus Particular Values

The above example places before us a destination in human behavior- universal principles and their particular values. A problem arises when we universalize our particular values as universal principles. We are formed by particular instances and exclusive cultures and pursue definite interests. This is because our beliefs are influenced by our parent and elders, by the communities we belong to and the religions we follow, our definite political convictions, our professional rules, and personal ambitions. These are causes for dreadful disagreements and even wars. Thus, we should not be surprised that the values that we took so dear collide and we lose faith in ourselves. That is why when people say that 'ethics is an oxymoron,' they are not to be changed as cynics. On the other hand, the principles of right and wrong are definitely universal, only if we can rise above our individual and treasured behavior patterns. For instance, if honesty is our universal principle, then it translates into not to cheat, tell lies, or mislead.

Through the practice of honesty, one's conscience is formed, which guides with simple 'dos' and don'ts' and the person turns habitually into a good person. One cannot hold a good person down, irrespective of the territorial boundaries and ideological chasms. Good leaders such as Mahatma Gandhi and Nelson Mandela have

become the conscience of mankind beyond all geographical, racial, and cultural boundaries.

Nature of values

From the above discussion, the first distinction that we must draw is between the formal and material aspects of ethics. To have a deeper understanding of moral concepts we must go from individual or material instance of behavior to general or formal concept. This process of thinking, from the particular to general is known as the dialectic or Socratic Method. It enables us to question particular instances- the material aspect- and by the elimination of peripheral elements we are then able to define them and apply them universally. For instance, how best do we arrive the concept of justice? Is the death penalty given to a merchant for adulterating food that lead to death odd some people considered as justice? Is letting of Nick leeson, the derivatives manager whose actions saw the Baring Bank suffer total insolvency, justice? We feel outraged when corrupt corporations get away lightly for their misdeeds. For instance, McDonald's products are charged for causing obesity and Coca Cola's manufacturing units for environmental damage. It is true that none of the above instances serve as examples where justice is done. We see what justice is not, and through it what is meant by justice. The meaning of justice that we know is devoid of individual imperfections and therefore universal. The universal concept is an ideal, as it was, that the individual instance would lid to come close to. A good man is one who comes as close as possible to this ideal, and the not-so good one goes astray and moves farther away.

Theory and practice

In ethics, we may do well to remember the gap between theory and practice. Just as studying music with notes, meter, tune, timing, etc. does not produce a musician without actually practicing assiduously, so also, merely by learning the universal principles or ethics, one does not become a moral hero. Extraordinary people such as Mahatma Gandhi show that moral victory, though moral actions, is the greatest achievement worth having.

There is a great many professional such as musicians, painters, medical personnel, and architects who have excelled in their field due to highest possible standers that they have set for themselves. Have they really achieved perfection in its fullest sense? Definitely not. But they have reached a very high degree of perfection from which others can be inspired. No matter how great the practitioners or ethics are, they cannot arrive at an absolute perfection of their ideals, though they do come very close to them.

Business management is field for practicing ethical principles. We may not reach the zenith of the ideals, but all the same, without such lofty ideals the pursuit of perfection would be meaningless. It is by practice that some of our corporations have become leaders in good governance, employee care, and customer satisfaction. Their way of doing business has changed the lives of many people. Their way of doing business has changed the lives of many people. Their presence has made a difference to community.

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Importance of Ethics and Morality in Social Life in Contemporary World

(A Religious Perspective)

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Abstract:

Ethics and morals are very important and vital element for social life in the contemporary world. For an individual as well as a society, ethics and morality is one of the fundamental sources of influence and strength, just as immorality is one of the main causes of decline. While respecting the rights of the individual within a broad Islamic framework, Islam is also concerned with the moral health of the society. Thus, everything that leads towards the safety, security and welfare of the individual and the society is morally good in Islam, and whatever is harmful is morally bad in the religion of Islam. Giving importance to a healthy, integrity and harmonious atmosphere in society, Islam supports morality and matters that lead to the enhancement of morality, and stands in the way of corruption and matters that lead to the spreading of corruption.

This article studies the Importance of Ethics and Morality in Social Life in Contemporary World (A Religious Perspective)

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Key Words: Morality, Social life, Contemporary world, Religious Perspective, Islam

Introduction:

There are three very important and interrelated ways in which moral and ethical principles in Islam differ from those that are understood and practised in other western cultures. One of them is the concept of individual freedom and independence. In Islam, one's freedom ends where another's physical and moral space begins. Indeed, alongside freedom of expression and liberty for individuals and society also have moral rights. Thus, how one individual behaves morally must be guided by how that behaviour impinges upon and influences the behaviour of those around him. Second of them, Islamic teachings expand outwards with the family as the unit of society, not the individual. Islam believes in collectivism not individualism. There is, therefore, no concept of being responsible for the self alone. And third of them, moral and ethical principles are decided by the virtue of their divine source and not determined by the vote of the majority.

Definition of Ethics & Morality

Morality generally refers to a code of conduct that an individual, group or society hold as authoritative in distinguishing right from wrong. Such an ideal code of conduct is often espoused in preference to other alternatives. Ethics refers to the moral principles that control or influence a person's behaviour and describes

generally an accepted set of moral principles¹. Meanwhile, moral is considered with the principles of right and wrong behaviour and describes the goodness or badness or right or wrong of actions of people, groups and society². And values describe individual or personal standards of what is valuable or important. Morals and values are a part of an individual's life. They often dictate the behaviour, personality and the way of living for a particular individual. Morals are a set of rules that differentiate the right from wrong based on the belief system of society, culture and religion, etc. These are ethics that have already been set for us and we have to conform to them while growing up, from the moment that a person is born, they are often told that stealing is bad, being polite is good, offering help is good and being mean is bad. These are examples of morals which have been passed on in generations. Morals vary significantly depending on the region, culture and religion etc. Many cultures stated that God demands a human sacrifice and this was morally acceptable; however other cultures state that murder of any person under any condition is morally wrong.

Islam as a comprehensive way of life encompasses a complete moral system that is an important aspect globally. We live in an age where good and evil are often looked at as relative concepts. Islam however holds that moral positions are not relative and instead defines a universal standard by which actions may be deemed

¹ . Oxford, Dictionary, p, 518

² . Ibid, p, 994

moral or immoral. Islam's moral system is striking in that it not only defines morality but also guides the human race in how to achieve it at both an individual as well as a collective level. The Islamic moral system stems from its primary creed of belief in One God as the creator and sustainer of the universe. Islam considers the human race to be a part of God's creation and as His subjects.

From an Islamic perspective, the purpose of human life is to worship God by leading this worldly life in harmony with the Divine Will, and thereby achieve peace and tranquillity in this world and everlasting success in the life of the hereafter. Muslims look to the Glorious Qur'an and the Traditions and Sayings of the Prophet as main source and their moral guides.

Definition and Sources of Islamic Ethics

Islamic ethics is being defined as Akhlaq (plural of Khuluq) which means character, nature, disposition and morals and morality. The word Akhlaq has a very close relationship with the word Khaliq (the Creator) and Makhluq (the creature). Therefore, Akhlaq assumes a good relationship between Khaliq (the Creator) and Makhluq (the creature), and among Makhluq (the creature) themselves. The term Khuluq has appeared in the verse of Holy Qur'an for prophet: (وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ) "And You (Muhammad) are on an exalted standard of character"¹. Khuluq (Akhlaq) or a character has been referred as the state of the soul that determines human actions. It is neither the soul nor the action. Such character

¹ . Qur'an: Surah, Al Qalam, verse No, 68: 4.

could be acquired through training and practice. In addition, to differentiate between the words, character and action, character is the internal and hidden state of the soul, while action is its outward manifestation.

Character or Akhlaq is the inward cause while action is its outward consequences. A good character hence begets good action whereas a bad character yields bad action¹. Al-Farabi (d. 950) is to be known as the earliest great Muslim philosopher who acknowledged the interrelation of Akhlaq or the state of the soul with human action. Indeed, he defined Islamic ethics or Akhlaq as “a science that studies the state of human soul”. Besides al-Farabi, Ibn Miskawayh (d. 1030) in his work *Tahzib al-Akhlaq* defined Akhlaq as “a state of the soul which causes it to perform its actions without thought or deliberation”. The definition of Akhlaq as the science of the human soul was further elaborated by successive writers and philosophers on Islamic ethics, such as, al-Ghazali (d.1111), Fakhruddin al-Razi (d. 1209), al-Tusi (d. 1274), al-Dawani (d.1502), and others. Overall, they defined ethics or *Ilmul al-akhlaq* as the science of the human soul which defines the characteristics and qualities of the soul as well as the methods of how to control and moderate them².

Values of Good Ethics and Morality in Islam

Ethics in Islam include many aspects of individual’s life that is part of group and society; keeping the promise is an original Islamic

¹ . Mohd Nasir Omar, *Christian and Muslim Ethics*, Kuala Lumpur: Dewan Bahasa dan Pustaka, 2003, p. 4

² . *Ibid.* Page No.6

value. Honesty in speech, work, efforts, behaviour and telling the truth are Islamic values. Returning a deposit to its owner, a good advice for everyone and preferring others over yourself, respecting elders and love and affections to the younger are regarded a beautiful behaviour in Islam. All those ethical values and characters which are exemplified by the Prophet Muhammad (P.B.U.H.) and his companions are good and Nobel feature of true ethics in the religion of Islam. As Holy Qur'an has described the features of true ethics and morality in the religion of Islam and says:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ، الخ.

“It is not righteousness that you turn your faces toward the east or the west, but (true) righteousness is (in) one who believes in Allah, the Last Day, the Angels, the Book, and the Prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the travellers, those who ask (for help), and for freeing slaves; (and who) establishes prayer and gives Zakah; (those who) fulfil their promise when they promise; and (those who) are patient in poverty and hardship and during battle. Those are the ones who have been true and it is those who are the righteous” .

This verse underscores the Islamic belief that righteousness and piety is based on a true and sincere faith. The key to virtue and good conduct is a strong relation with God, who sees all, at all times and everywhere. He knows the secrets of the hearts and the intentions

¹ . Holy Qur'an, Sura,(Al- Baqarah, verse no, 2:177)

behind all movements and actions. Therefore, Islam commands moral behaviour in all circumstances; God is aware of each one when no one else is. It may be possible to deceive the world, but it's not possible to deceive the Creator. So, the love and continuous awareness of God and the Day of Judgment enables individual to be moral in conduct and sincere in intentions with devotion and dedication.

Sometimes, we find a lot of people who do not know more about Islamic teachings or its moral system; differentiate between worship and ethical acts and good behaviour. When people see a person attending or performing the five times prayers daily, they think he is a good man and devoted servant of Allah the Almighty. When you see a person absorbed in reciting the Glorious Qur'an or remembrance of Allah in a lonely place, you think he is a good person and a devoted servant of Allah the Almighty. And no doubt this is true, but the matter is same when you see a person who behaves people with truth, politeness and kindness according to the ethical standard of Allah and His Messenger. When a person decorates himself with the manners and morals of the Prophet Muhammad (P.B.U.H.) and follows the footsteps of the esteemed companions is also a true worshipper of Allah the Almighty and a perfect devotee of Him.

Therefore, this is our duty and responsibility and we are required to worship Allah the Almighty with both types of worship, with the prayer, almsgiving, fasting and pilgrimage, alongside the moral actions, good behaviour, honesty in speech and deeds, dealing with good manners, avoidance of backbiting and gossip, keeping away

from the theft, deception and lying. Because, dealing people with good manner is a sort of worship of God. In this connection, I would like to state here, what Allah the almighty says about the prayer in Holy Qur'an:

(وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ) .

(“And establish prayer. Indeed, prayer prohibits immorality and wrongdoing”.) This blessed verse clearly says that the prayer is intended to keep you away from wrong and evil acts.

And more over in this regard, the Prophet (P.B.U.H.) said about the fasting that it is also a most important principle of Islam:

(مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ)

The Prophet (P.B.U.H.) said: “Whosoever does not leave bad words and bad actions, Allah does not care if he leaves his food and drink.”

Fasting is not just avoiding food and drink. Fasting is to learn how to avoid bad words and bad deeds. In fact, the fasting intends to improve your moral consciousness and ethical awareness.

In addition to this, when we commit a bad manner with others (who not following the Islam) or cheat any of them, we represent Islam to

1. Holy Qur'an, Sura,(Al- Ankabut, verse no, 26:45)

2. Hadith, Sahih Al-Bukhari, Chapter, Kitabus saum, sub- chapter, (باب من لم يدع قول الزور والعمل به في الصوم), Page, No 140, Hadith No.1804, (Reported by Ahmad and Abu Horaira)

them in a bad manner and people think that Islam tells us to do so and they become haters of Islam because of our behaviour. Thus, we deserve two punishments; one for our bad manner, and another for alienating people from Islam and its excellent message, as we kept them away from Islam and its glorious teachings by our bad representation of Islamic message.

Similarly, when we treat with a good manner, we deserve two rewards; one for our good ethics and another for our good representation of Islam. Thus, we have represented Islamic message in a positive way, and encouraged people for coming close to Islam, a great religion that has such beautiful and sublime principles. So, we have to be always careful about our ethics and manners, and be eager to implement the Islamic teachings in a peaceful and perfect way, especially, when we deal with others than Muslims. So, the ethics of the followers of this glorious religion should be a mirror of good characters and manners.

Significance of Islamic Ethics and Morality

Islam gives very much emphasis on the importance of morals and ethics and its significance for the development of individual and society. Good individual will produce a good society at large. There are many verses of Qur'an and Hadiths which indicate the importance of morality and ethics. The Qur'an mentions,

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ

“Let there arise out a group of people inviting to all that is good enjoining what is right and forbidding what is wrong. They are the one who attained success”¹.

The two important points can be highlighted from the above verse; first is calling others to all that is good, and second is enjoining what is right and forbidding what is wrong. Good implies the whole Islamic value system, its beliefs, ideas, ethical principles and all aspects of life. It can be inferred from the above verse that the successful Muslims are those who put the struggle and strife to practice everything which is good in the eyes of God and to refrain everything which is unlawful according to Shariah and Islamic laws. In the other verse, Allah the almighty mentions: (كُنْتُمْ خَيْرَ أُمَّةٍ

أَخْرَجَتِ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ)

“You are the best community that has been raised up for mankind. You enjoin right conduct and forbid wrong”². In this sense, Allah has labelled Muslims as the best Ummah who enjoins what is good and forbid what is wrong. Thus, the personality of the best Ummah is not only having personal virtues but also calling and leading others to the right path of virtue. This has been indeed the practice of the prophets and their successors. After achieving their own perfection, they helped others to achieve the same. The Prophet Mohammad (P.B.U.H.) said, “Nothing is heavier on the scale than

¹ . Qur’an: Surah, Al-Imran. Verse No 3: 104

² . Qur’an, Surah, Al-Imran. Verse No 3: 110

having the good character". "I was sent to uphold and purify the noble characteristics".

"Among the greatest number of people who enter paradise are of the pious and the virtues". There is no doubt that Islam really stresses on the aspects of having noble characteristics. Moreover, ethics and morals can be considered as the basic pillar for a healthy and firm nation. A society or nation which is devoid of ethical and moral values would always be having problems. Therefore, all scholars and philosophers agreed on the importance of ethics and morals in every individual and society, and considered ethics as the foundation of every society. According to most scholars, the first step in promoting an ideal human society is to advocate refined morality. Indeed, each prophet brought the same message to urge people to uphold a good morality.

Merciful manner of the Prophet Mohammad (P.B.U.H.)

Prophet Muhammad (P.B.U.H.) showed kindness and mercy to everyone, even to those who dealt him harshly and who made some serious mistakes, but when he dealt with them with wisdom and good manner, they embraced Islam being influenced by his sublime manner. As, Holy Qur'an declared him mercy to the whole universe: ¹ . (وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ) "And we have not sent you (O Muhammad) except as a mercy to the worlds".

There are numerous examples of his mercy and kindness dealing with the people but here I would like to mention one of them,

¹ . Holy Qur'an, Surah Al- Anbiya, Verse No (21:107).

maybe it will explain partly, as Anas Ibn Malik, (may Allah be pleased with him), narrated: "Whilst we were in the Mosque with the prophet Mohammad (P.B.U.H.) a Bedouin came and stood urinating in the Mosque. The Companions of the prophet said, 'Stop it! Stop it!' and were about to attack him. But the prophet Mohammad (P.B.U.H.) said, 'do not interrupt him; leave him alone'. So, they left him until he had finished urinating, then the prophet Mohammad (P.B.U.H.) called him and said to him, 'In these mosques it is not right to do anything like urinating or defecating; they are only for remembering Allah, praying and reading Qur'an,' or other words to that effect. Then, he commanded a man who was there to bring a bucket of water and throw over it and he did so".¹ So, here we have to see the words and manner of prophet, how sublime was his manner, how lofty was his behaviour and how merciful was his nature.

Conclusion

Ethics and Morality of individuals and society in Islamic perspective address every aspect of a Muslim's life, from the way of greetings to international relations. It is universal and eternal in its scope and in its applicability. A Muslim is expected to not only be virtuous but to also enjoin virtue. They must not only refrain from evil and immorality, but must also actively engage in asking people to avoid them. In other words, they must not only be morally healthy, but must also contribute in the creating peaceful, strong and moral health of society as a whole. The Prophet Mohammed (P.B.U.H.) has

¹ . Hadith Reported by Al-Bukhari

summarized the conduct of the Muslim and said: "My Sustainer has given me nine commands: to remain conscious of God, whether in private or in public, to speak justly, whether angry or pleased, to show moderation both when poor and when rich, to reunite the friendship with those who have broken off with me, to give to him who refuses me, that my silence should be occupied with thought, that my looking should be an admonition and that I should command what is right". So, we have to be very cautious and apply the teachings of Qur'an and Hadith in daily life as well as in building a strong, sociable and ideal society for all human beings.

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CONCEPT OF ISLAMIC ETHICS AND ITS SIGNIFICANCE IN COEXISTENCE

Dr. Uzma Khatoon¹

Abstract:

In spite of the fact that it is one of the most commonly applied terms in today's world, Muslims' ethics and coexistence in non-Muslim lands remains in urgent need of theological reflection. The contemporary discussions of integration in today's Europe are mainly focused on Muslim integration and Muslim identity. When the question of Muslim integration is raised the issue of coexistence becomes contentious as most Muslims perceive Islam as a way of life. *Shari'ah* is deemed to be the ultimate authority for the Muslim majority. Although interpreted differently, according to different schools of thought, *Shari'ah* regulates a Muslim's relationship with Allah, Muslim-Muslim relationships and Islam and other religion relationships. In other words, relationships between a Muslim and the entire universe around him/her are regulated by *Shari'ah*. This paper attempts at clarifying the concept of Islamic ethics as a basic pillar for a healthy society. It explains about the need of ethics for the development of individual and society, and its significance on the character building. The author tries to present ethics as the counter part of other sciences, such as, law, politics, science,

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economics, and others for such sciences become soulless or insignificant if detached from ethics. In this paper I will discuss freedom of expression, justice and tolerance, good conduct with others, and love towards other religions in Islam.

Key Words: Ethics, coexistence, *shariah*, morality, building.

Definition and Views

Islamic ethics is being defined as *akhlaq* (plural of *khuluq*) which means character, nature, and disposition. The word *akhlaq* has a very close relationship with the word *khaliq* (the Creator) and *makhluq* (the creature). Therefore, *akhlaq* assumes a good relationship between *khaliq*(the Creator) and *makhluq* (the creature), and between *makhluq* (the creature) and *makhluq* (the creature) themselves. The term *khuluq* appears in the Qur'anic verse "And You (Muhammad) are on an exalted standard of character"¹. *Khuluq* (*akhlaq*) or character has been referred as the state of the soul that determines human actions. It is neither the soul nor the action. Such character could be acquired through training and practice [1]. In addition, to differentiate between the words character and action, character is the internal and hidden state of the soul, while action is its outward manifestation. Character or *akhlaq* is the inward cause while action is its outward consequences. A good character hence begets good action whereas a bad character yields bad action². Al-

¹ Qur'an: 68: 4. See also Qur'an 26: 137.

² Mohd Nasir Omar, *Christian and Muslim Ethics*, Kuala Lumpur: Dewan Bahasa dan Pustaka, 2003, pp. 4

Farabi (d. 950) was to be known as the earliest great Muslim philosopher who acknowledged the interrelation of *akhlaq* or the state of the soul with human action¹. Indeed, he defined Islamic ethics or *akhlaq* as ‘a science that studies the state of human soul’. Besides al-Farabi, Ibn Miskawayh (d. 1030) in his work *Tahzib al-Akhlaq* defined *akhlaq* as ‘a state of the soul which causes it to perform its actions without thought or deliberation’. The definition of *akhlaq* as the science of the human soul was further elaborated by successive writers and philosophers on Islamic ethics, such as, al-Ghazali (d.1111), Fakhruddin al-Razi (d. 1209), al-Tusi (d. 1274), al-Dawani (d. 1502), and others². Overall, they defined ethics or *ilm al-akhlaq* as the science of the human soul which defines the characteristics and qualities of the soul as well as the methods of how to control and moderate them³. Al-Ghazali stated that man consists of two forms, *khalq* and *khuluq* or *akhlaq*. *Khalq* refers to the physical form of mankind while *khuluq* or *akhlaq* refers to the spiritual form of mankind. Thus, *akhlaq* from al-Ghazali’s point of view is rooted in the soul and manifested through man’s actions. Good soul will produce right action and vice versa. Al-Ghazali defined Islamic ethics or *ilm al-akhlaq* as the way to acquire the wellbeing of the soul and to guard it against the vices. It is also a

¹ In his work *Fusul*, al-Farabi emphasized that ‘the states of soul by which a man does deeds and fair actions are virtues, and those by which he does wicked deeds and ugly actions, are the vices’. Refer to Mohd Nasir Omar, *Christian and Muslim Ethics*, pp. 4.

² *ibid*

³ *ibid*, pp. 6.

study of certain religious beliefs and of rightness or wrongness of actions for the purpose of practice, and not for the sake of mere knowledge. For him, the study of *akhlaq* includes the study of right actions towards God, family members, and society. Thus, the scope of *akhlaq*, according to al-Ghazali, is very wide [2]. Meanwhile, according to Ibn Taymiyyah, Islamic ethics or *ilm al-akhlaq* is a science that seeks to know which actions should be done and which should be avoided. It is a practical science meant to be applied [3]. Accordingly, Islamic ethics or '*ilm al-akhlaq*' is a science which deals with the ways to maintain virtues at their optimum level, i.e, to avoid wrongdoing and to do what is right and desirable [4]. The scope of Islamic ethics is numerous, far reaching and comprehensive because Islamic ethics deals with the relationship between man and God, man and his fellow men, men and other creatures of the universe, and man with his innermost self. Meanwhile, the two primary sources of Islamic ethics are the Qur'an and Sunnah of the Prophet Muhammad (p.b.u.h). Al-Qur'an is the most significant source given by God for the human being to refer to pertaining to human conduct besides the Sunnah of the Prophet Muhammad (p.b.u.h) as the role model to be imitated. Both Qur'an and the Sunnah of the Prophet Muhammad (p.b.u.h) are called the scriptural morality. There are some elements in the Qur'an which can be considered as fundamental problems of ethics, such as, i) the nature of right and wrong, ii) divine justice and power, and iii) freedom and responsibility [5]. With regards to the first problem, the Qur'an uses a whole cluster of terms to denote the concept of moral or religious goodness, such as, *al-khayr* (goodness), *al-birr*

(righteousness), *al-qisr* and *al-iqsat* (equity), *al-adl* (justice), *al-haqq* (truth and right), *al-ma'ruf* (known and approved), and *al-taqwa* (piety). Pious actions are normally referred to as *salihat*, whereas impious or sinful actions are termed *sayyi'at*¹. The term like *m'aruf*, *khayr*, and *al-birr* which occur in many verses² express the moral and religious spirit of the Qur'an. The second fundamental ethical issue in the Qur'an is regarding the divine justice. There are several verses in the Qur'an that are related to the divine justice, such as, verses that enjoin justice³, disapprove of the unjust⁴, and love the equitable and pious in which to show that God is not an unjust dealer with His servants⁵. Meanwhile, the third ethical problem in the Qur'an is regarding the human responsibility⁶. The term used is *yus'alu* in which it is used in passive voice in a morally neutral sense that would be referred as the meaning of 'liable to question' such as responsible or answerable for doing or believing that which is clearly reprehensible. In some of the verses, the unbelievers or polytheists are stated to be answerable to God for their misdeeds or disbelief on the Day of Judgment while in others this answerability is expressed much broader terms that illustrate the general imperative of moral responsibility. The other source of Islamic ethics is Islamic theology. Theologians did not enter into normative

¹ Majid Fakhry, *Ethical Theories in Islam*, Netherlands: E. J Brill, 1991, p. 11.

² Qur'an 2: 263, 3: 104, 114-115, 22:77.

³ Qur'an 7:29, 16: 90.

⁴ Qur'an 3: 57, 140, 42: 40.

⁵ Qur'an 3: 183, 8: 51, 22: 10, 41: 46.

⁶ Majid Fakhry, *Ethical Theories in Islam*, pp. 18.

questions of Islamic ethics. They discussed the source of ethical knowledge, the basis of moral obligation and the meaning of ethical terms. Besides these epistemological and meta-ethical questions, they also discussed the questions of human freedom and responsibility, and divine justice. The theologians have taken various positions on these ethical questions. The determinists, for instance, upheld the absoluteness of divine power, denied the reality of human freedom and responsibility, and did not try to justify divine justice [6]. Meanwhile, another group of theologians, the Mu'tazilite, asserted man has power and freedom to choose and act through reason. They stated that acts like prayers, fasting, and zakah are determined good through revelation. However, there are other things that can be determined good through reason. For the Mu'tazilites, moral obligation is rational. The pronouncements of reason, they said, are binding not only on man but also on God. According to Mu'tazilites, God must reward the righteous and punish the wicked acts. This is what they called divine justice. Meanwhile, Ash'arite theologians took a middle position between absolute determinism and the self-sufficiency of human will¹. The Ash'arites was of the opinion that revelation is the only way to know the good and the right. They did not accord any role to reason except in knowing what is pleasant, useful or harmful. Nothing is obligatory, they said, unless revelation commands it. Reason is not the basis of obligation². The Maturidis and the Salafi (Ibn

¹ Abdul Haq Ansari, "Islamic Ethics: Concept and Prospect", in *The American Journal of Islamic Social Sciences*, vol. 6, no. 1, 1989, pp.86.

² Ibid

Taymiyyah), however, agreed partly with the Mu'tazilites. They claimed that reason does reveal things that are good, bad, right, or wrong in the ethical sense; but there is a limit to it in which there are things that are known to be good or bad only through revelation. Ibn Taymiyyah has also pointed out that if something is right or wrong for human beings, it is not necessarily so for God. The proposition that rational judgments are true for every rational being, including God, is not true. Some rules, such as, speaking the truth and keeping promises, are true for men as well as God. But some things, such as, causing death, pain, suffering to creatures, that are wrong for man are not wrong for God¹ since He has absolute power over anything. Other than Islamic theology, Islamic philosophy also becomes one of the important sources of Islamic ethics. The Muslim philosophers, such as, Abu Nasr Farabi (d. 950), Abu Ali Miskawayh (d. 1030), Nar al- Din Tusi (d. 1273), and Jalal al-Din Dawwani (d. 1502) concerned with the problem of goodness. Similar to Greek ethics, these philosophers dealt with an investigation into the ultimate good or good in itself, which is happiness or *saadah*. Muslim philosophers also shared the same view with Greek ethics in analyzing moral in terms of virtues of the faculties of the soul; the rational, the irascive, and the appetitive. The virtue of the rational was wisdom, the virtue of the appetitive was temperance, and the virtue of the entire soul was justice. Muslim philosophers followed this division and tried to categorize all the virtues of life under these four heads². The Greek

¹ Ibid

² Ibid

philosophers, however, made a distinction between knowledge and moral virtue. According to them, pure knowledge was regarded as the ultimate perfection of man and the highest good while moral virtue or righteous conduct was regarded as the proximate perfection and a lower good. Meanwhile, Muslim philosophers like al-Farabi, al-Ghazali, and others considered that nothing was good in itself except knowledge, and made every other good subservient to it¹. On the other hand, Islamic jurisprudence also could be the important source for Islamic ethics. There are many works of Islamic jurisprudence which discussed some normative questions and touched on the knowledge of the *shariah* rules and the basis of their obligation. Besides, Muslim jurists like al-Ghazali (d.111) in *al-Mustafa*, Ibn Abd al-Salam (d. 1262) in *Qawaid al-Ahkam fi Masalih al-Anam*, and Abu Ishaq al-Shatibi (d. 1388) in *al-Muwafaqat* have discussed about the objective of *shariah*. Al-Shatibi, for instance, stated that “The rules of the *shariah* have been designed to produce goods (*masalih*) and remove evil (*mafasid*) and these are certainly their ends and objects. And the *masalih* are those which promote the preservation and fulfillment of human life, and the realization of all that the human nature, animal and rational demands, till one is happy in every aspect” [7]. The statement clearly shows that the objective of the *shariah* is to secure the balanced well-being of man as well as to fulfill man’s comprehensive needs as a human being. Al-Shatibi also discussed the priorities of the *shariah*. Apart from the discussion of the objective and priorities of *shariah*, Muslim jurists also discussed about the levels of obligation, and the factors that

¹ Ibid.

may upgrade or downgrade the obligation of individual acts. There was also a discussion on motive and its effect on judgments regarding actions and the recompense thereupon, here or hereafter. The last source of Islamic ethics is Islamic mysticism. There are three categories of the Islamic mysticism writings. The first category of writings extols the ecstatic experience of union with God as the highest goal of human endeavor, and urges that the whole life be geared to that end. This is the view of Shaykh Abdullah al-Ansari al-Harawi (d. 1049). The second category of writings asserts that it is not ecstatic union but rather, the realization in knowledge that reality is one is the highest goal. There are different interpretations of this truth among the *sufis*. The third category of writings says that the ecstatic experience of union with God is only a stage in the spiritual pursuit (*suluk*) of the mystic. It has to be transcended, and the unbridgeable difference between God and man has been realized. That realization is the final end of the *sufi* pursuit. The exponent of this view is Shaykh Ahmad Sirhindi (d. 1627). He claims that without treading the *sufi* path and going through these experiences, one cannot attain the true concept of servant hood (*ubudiyyah*), that is, one wills nothing but the will of God¹. In order to realize their goal, *sufis* prescribe a discipline of life, a method of purification of the soul, and the way of worship, devotion and contemplation, which are partly based on the teachings of the Prophet (p.b.u.h) and partly developed in the light of experience. These two components of the *sufi* way (*Tariqah*) vary in their relative strength from group to group and individual to individual.

¹ Abdul Haq Ansari, Islamic Ethics: Concept and Prospect, pp. 90.

Accordingly, exercises in asceticism, renunciation, devotion, and contemplation vary in rigor¹.

CONCLUSION

In order to ensure the happiness and goodness of life, man needs to refer to the code of ethics to monitor his relationship with God, with his family, with other fellow men in society, with other creatures of the universe, and even with his innermost self. For example, ethics provide some manners in performing ritual obligations, such as, performing five daily prayers within stipulated time and also the manners in reciting the Qur'an in which ablution is necessary and the like. It shows the beauty of Islam that everything should be done in proper ways. Therefore, man cannot ignore the code of ethics because negligence of it would lead to the deviation and going astray from the straight path of Islam. In terms of the relationship between man and his fellow men, it is clearly mentioned in the Qur'an that Muslims are brothers; thus, one should possess ethical characteristics, such as, helpful, kind hearted, generous, and polite to one another. Similarly, Muslims should not be telling lies to others, spread false news, backbiting, slandering, and other unethical deeds. If every individual abides by the prescribed codes of ethics, people can live peacefully and there would be no cases of crime such as, murder, rape, theft, incest, and prostitution and so on. Therefore, Islamic ethics is vividly vital because it is a basic pillar for a healthy society. It aims at establishing life's order and

¹ Ibid

giving it regulation, dignity and serenity as desired by the teachings of Islam.

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Friendly-Environment Ethics: Ecological Implication of Ibn 'Arabi's Theory of Tajalli

Fithri Dzakiyyah Hafizah¹

Abstract

Ecological crisis that occurred in this millennium era is affected by the perceptual and ethical crisis originated from the modern paradigm that legitimizes the exploitative action toward nature. This paradigm implies the lack of human awareness in preserving their environment of living, and understanding how to live with the nature harmonically. This issue particularly appeared in urban areas, where the people living there have less understanding of nature as the inseparable part that sustain the human life. Instead of preserving their environmental living, they prefer to increase more on building the factories to get much more income and profit for the short term of worldly pleasure, while on the other hand creates more waste that jeopardize both human and nature life. This paper is intended to propose the alternative paradigm which is able to inspire the friendly-environment ethics, that is implicitly found in the theory of *tajalli* of Ibn 'Arabi. Furthermore, this paper is attempting to get the ecological implication from his theory of *tajalli*,

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regarding the interaction and relation among God, nature, and human. As the result, it has been found that Ibn 'Arabi's idea on *tajalli* implies the friendly-environment ethics which is characterized by the importance of unitary consciousness, admission of nature intrinsic values, sacral and qualitative dimension of nature, and human responsibility as the anthropocosmic reality.

Keywords: Friendly-Environment Ethics, Ecological Implication, *Tajalli*, Nature, Anthropocosmic Reality.

Introduction

In the eye of the wise man, the sky is male and female is earth. The earth cultivates the whole that has descended bysky. When the earth is deprived of heat, the sky sends it; if she loses the dew and freshness, the sky recovers Behold the Earth and the sky as creatures blessed with intelligence, because they do mindful work of thought. - Jalaluddin Rumi¹

To elucidate the natural conservation, in this sparkling technology and the increasing of consumptive human wave era, no longer mere a technical matter about intensifying reforestation activities. For cultivating plant seeds without human consciousness promotion to maintain the nature, will not necessarily stop the action of natural destruction and exploitation, just like what happened in Indonesia when a South Sumatra court judge in 2016 -who did not want to pay

¹Rumi: CintaAlamSemesta, <http://m.inilah.com/news/detail/2321385/rumi-cinta-alam-semesta>. Accessed in 19 February 2018.

7.9 trillion rupiah for the case of forest fires caused by slash and burn action-stated guiltlessly, "Burn the forest does not damage the environment, because it can still be planted again".¹

Before discussing the fruit of Ibn Arabi's thought, I begin this paper by quoting a beautiful poem from Jalaluddin Rumi which implies a great message that the nature is present to nurture and sustain human, not as an object to be conquered. It is inevitably that without the existence of nature, human will not exist; due to nature and human beings are impossible to be separated from one another. Unfortunately, this world is also fulfilled by unwise crowd of people, for even a court judge as previously told, who supposed to be a good "*hakim*/judge"², instead issued words that reflected an inappropriate attitude in viewing the nature.

To reflect the human attitude that appears to be colored by this awareness and spiritual crisis, I will take the closest examples that have taken place in Indonesia recently. Basically, the domination of the desire for power and satisfaction in human soul, not only cause human to ignore the preservation of nature, but also to commit cruel acts against other living creatures. As in the case of murder, mutilation and meat cooking of orangutans³ in Central Kalimantan. Last January 2018, civilians found a corpse of orangutans floating in

¹ This judge's statement reaped criticism and criticism from netizens all over Indonesia as very contrary to the norm of environmental protection.

² As the real meaning of the word "*hakim*" (in Bahasa called Hakim, while in English called Judge) in Arabic is a wise man.

³ Orangutans are a species of apes that belong to protected animals in Indonesia as they approach the extinction.

the river in a condition without head and husked body. Furthermore, research data in the journal of Current Biology revealed that about 148,500 orangutans died during the 16-year period. In addition, the endangered wildlife population is expected to shrink by 45,000 in 2050.¹

The origins of orangutan massacre occurred since oil palm companies burned forests in Central Kalimantan to transform them into the palm plantations. Finally, the orangutans who usually eat the leaves, eat the shoots of palms because their home have been burned down. Since then, the company issued a policy for orangutans to be exterminated because it is considered as pest. That's where the orangutan massacre keeps rolling. Besides, not only the massacre of orangutans keeps going, because the protected forest in Kapuas, Central Kalimantan (which is the habitat of 3000 orangutans) also targeted by greedy people whom do illegal logging by clearing the forest and stealing 2000-3000 logs each month.² Truly an irony to see this loss of humanity.

High egoism and the loss of humanity show that the crisis of spirituality becomes the fundamental problem that suffered by the human soul. High education without the accompaniment of

¹DW.com.<https://www.google.co.id/amp/amp.dw.com/id/studi-populasi-orangutan-menyusut-drastis-di-kalimantan/a-42609846>. Accessed in 19 February 2018.

²Banjarmasin.Tribbunnews.com/2018/02/16/pembalakan-liar-sudah-tiga-tahun-beroperasi-tiap-bulan-3000-kubik-kayu-hutan-lindung-kapuas-dijarah. Accessed in 19 February 2018.

spiritual awareness does not guarantee humans to be able to manage nature wisely. Therefore, here I re-emphasized that natural conservation is not merely about reforestation, but also about the problem of how to foster human consciousness to understand that nature is actually half of human soul. Without that awareness, enforcing reforestation will end up in vain. The closest analogy is like the rejuvenation of Gelora Bung Karno Stadium Indonesia into an international class that was done since 2016 and inaugurated in early 2018, but then within a few hours, the new national facilities were damaged, the grass was damaged trampled, even a tree was uprooted by the anarchist football supporters.

Thus, the question is, how to build that awareness to create a more appropriate behavior toward nature and environment? This paper will further examine Ibn 'Arabi's thought of *tajalli* and draw its relevance to ecological implications that reflect the friendly environment ethics.

Nature is a Human Soulmate

Destroying nature is the easiest thing than preserving. As long as human consciousness of nature and the environment is not framed by mutual belonging, but a sense of control, the actions of natural exploitation are still difficult to stop. Unless human have a sense of harmony that always longs to blend with nature, as Susan Griffin expressed in the following,

The earth is my sister; I love her daily grace, her silent daring, and how loved I am how we admire this strength in each other, all that we have lost, all that we have suffered, all that we know; we are

stunned by this beauty, and I do not forget: what she is to me, what I am to her.-Susan Griffin¹

Many Western scientists look back on Eastern spiritualism such as Tao, Zen, Buddha, and so on, to see how humans could co-exist with nature. But in this paper, I prefer to write down Ibn 'Arabi's thought, which is no less phenomenal among the world's scholars², to look at the ecological implications of his thought on the formation of human attitudes to be more ethical in living his existence with the environment or nature.

Why Ibn 'Arabi? According to Komarudin Hidayat, Ibn 'Arabi's ideas entered a fundamental area of discussion in religious thought and philosophy; i.e. metaphysical and ontological. He conducts contemplative and rational demonstrative explorations, about the nature of God's existence and the universe, and how humans must understand the relationship between the two.³KautsarAzhariNoer also says that the teachings of Sufism of Ibn 'Arabi has an advantage

¹Sandilands, Catriona. "Mother Earth, The Cyborg, and The Queer: Ecofeminism and (more) Questions of Identity". *NWSA Journal*. Bloomington: Fall 1997. Vol. 9,pg. 18.

²Ibn 'Arabi's popularity can be seen in some Western institutions that examine Ibn 'Arabi in a special and profound way. Some of them are Ibn 'Arabi Society located in Oxford, United Kingdom, and <http://muhyiddinarabi.com/>. We also know some Western scholars whose names are familiar. They are the figures who sparked Ibn 'Arabi thought in the West, such as Toshihiko Izutsu, William C. Chittick, Sachiko Murata, William James Morris, and Eric Winkel who are now known as the first translators of al - Futuhat al Makkiyah.

³KomarudinHidayat, "Kata Pengantar", inKautsarAzhariNoer, Ibn Arabi Wahdat al-WujuddalamPerdebatan, (Jakarta: Paramadina, 1995), pg. xii.

where the problems and analysis of his thoughts are an everlasting theme that is always actual. The reason is none other than his thought is directly faced to the existential problem and the nature of meaning, as well as the purpose of life.¹

I choose the theory of *tajalli* because Ibn 'Arabi oftentimes reveals that nature was created as a manifestation (*tajalli*) of God. Ibn 'Arabi says, "Nature is only his *tajalli* in the form of his own permanent entities that cannot exist without Him.² Here Ibn 'Arabi calls the diversity (appearance) present in nature as *tajalli* (manifestation). Not only that, Ibn 'Arabi even says that the creation of nature is a form of God's love, as he reveals in the following,

I am a treasure / hidden treasure, then I love to be recognized. I created beings, so through Me they know me.³

The deepest meaning of the hadith about the 'Hidden Treasure' above is none other than explain how the world was created with love. God does not in fact say that He "wants" to be known, but He "loves" [*ahbibtu*] to be known. Thus, the nature He created is the source of the beauty and the object of God's love (*mahabbah*).

¹KautsarAzhariNoer, Ibn Arabi Wahdat al-WujuddalamPerdebatan, pg. xv.

²Muhyi al-Din Ibn 'Arabi, *Fusus al-Hikam (Juz un awal)*, pg. 81:

العالم ليس الا تجليته في صور اعيانهم الثابتة التي يستحيل وجودها بدونه

See also, Seyyed Ahmad Fazeli, *Mazhab Ibn Arabi: Mengurai Paradoksalitas Tasybih dan Tanzih*, Hal. 132, and Seyyed Ahmad Fazeli, "Sistem Tajalli dalam Pemikiran Ibn 'Arabi," *Mulla Sadra Jurnal Filsafat Islam dan Mistisisme*, pg. 11.

³Yunasril Ali, *Manusia Citra Ilahi: Pengembangan Konsep Insan Kamil Ibn 'Arabi* oleh al-Jili, pg. 62. As the following:

كنت كنزا مخفيا لم أعرِف فأحببت أن أعرِف فخلقت الخلق وعرِفتم اليهم فعرِفوني.

Through God's love, the world is created.¹ As Ibn 'Arabi says, "In the mirror of nature, it is love. Because He sees nothing but Himself.

"²

Due to nature according to Ibn 'Arabi is a manifestation of God's love, then everything within is a representation of love from God himself. The hadith, if deepened, also implies that every human being, as well as a soul mate for other human beings, is also the soul mate for every element of the universe. Since all elements of the universe come from the same source, that is God, then the universe must be related to human. Thus, it is natural if we frequently find a human who feel saturated in the daily routine, always longing to return to nature, whether for a vacation, or united with nature to calm down.

Unitary Consciousness

Unitary comes from the English word 'unite' which means unify. The unitarian consciousness here means as a consciousness that is able to unite and see relationships between existing existences, without considering them as totally different and separate from one another. In other words, it means a consciousness that capable of understanding the unity of all things in the universe.

¹Sayyed Hossein Nasr, William C. Chittick, *Islam Intelektual, Teologi, Filsafat, dan Ma'rifat*, pg. 139.

²Muhyi al-Din ibn 'Arabi, *al-Futuhāt al-Makiyyah (Arba' Mujalladat)*, vol. 2, pg. 326:

في مرآة العالم سبب الحب لأنه لا يرى سوى نفسه

Such consciousness can be found in the teachings of Ibn 'Arabi, who states that God is the only Reality, and besides Him is dependence. This view implies the existential unity in all beings in nature, and affirms the true nature of all beings, that each of them is in the same *mazhar*, that is, the manifestation of God.¹ They are not beings, but are overwhelmed by the form of God, as described in the Qur'an, that God has the properties of the Almighty, ie. al-Muhit}.²

The awareness of the existential unity of everything in Ibn 'Arabi's teachings, according to Kautsar, can be understood as the analogy of the sun and its light. The existence of nature is described as a ray whose light only belongs to the sun. The light is lent by the sun to the inhabitants of the earth.³ Without the sun, the earth will disappear.

According to Sachiko Murata, in Islamic cosmological thought, the universe is understood as a balance built on a harmonious polar relationship between the couples that make up everything. Thus, the whole outward phenomenon is a reflection that leads to God

¹Sharaf al-Din al-Qays{ari, *Sharh Fusus al-Hikam* (Tehran: Dar al-Funun, 1882), pg. 559:

فيظن المحجوب انها (صور) مغائرة بحقائقها.... ذاك الوجود الخلقى هو عين تلك العين الواحدة (حق تعالى) الظاهرة في مراتب متعددة، وذلك العين الواحدة التي هو الوجود المطلق، هو العين الكثيرة باعتبار البظاهر المتكثرة.

The words of Qays{ari above asserts that everything is His manifestation or His appearance, and only the one who is veiled thinks that every entity exists differently from one another.

²Muhyi al-Din ibn 'Arabi, *al-Futuhah al-Makiyyah (Arba' Mujalladat)*, vol. 4, pg. 193:

كان الحق عين الوجود لذلك اتصف بالإحاطة بالعالم.

³KautsarAzhariNoer,Ibn Arabi Wah {datulWujuddalamPerdebatan, pg.43.

(tawhid). Therefore, all forms of plurality can be reduced-by a certain path-to One. Because in essence, all beings in the universe, none other than, His reflections¹. As Ibn 'Arabi says,

And it is well known that we are dependent on one another, and our names are the names of Allah, to Him we depend on undoubtedly, and our entities are essentially His shadow, not apart from it. And that is our essence.²

By realizing that the essence of all beings is unity and as a reflection of God, this consciousness, in turn, will lead people to determine their attitudes and actions. According to Coates, each individual of human being is potentially become the important witness toward the unity of being (wah dat al-wujud). And this unity aspect really covers the ecological side of the planet.³ There is a phrase in *Fusus al-Hikam* Ibn 'Arabi that reflects the ecological side as follows:

Because, the whole reality from its beginning to its end comes from God Himself, ((and to Him all is back)). Thus, they all require

¹Sachiko Murata, *The Tao of Islam*, pg. 37.

²Muhyi al-Din Ibn 'Arabi, *Fusus al-Hikam (Juz un awwal)*, al-Ta'liqot Abu al-'Ala al-'Afifi, pg. 102:

ومعلوم ان لنا افتقاراً من بعضنا لبعضنا. فاسماءنا اسماء الله تعالى اذ اليه الافتقار بلا شك. واعياننا في نفس الامر ظله لا غيره. فهو هويتنا.

³Peter Coates, "Ibn 'Arabi and the Ecological Crisis", *Beshara*, <http://www.beshara.org/principles/talks-and-articles/lectures-and-talks/ibn-arabi-and-the-ecological-crisis.html>, accessed in August 2015, 17:35 WIB

clarification / clarification of the natural mirror; then Adam is the identical and clear the mirror and is the spirit of the form (nature).¹

And when al-H {aqq knows Himself, He knows Nature from His *Dhat*, then He takes out nature, then He knows His form, so be that nature as a mirror where He sees His form.²

The phrase, in essence, means that the understanding of the unity of being is not only sufficiently present in consciousness, but must also be present as practical consequences in everyday life. Eric Winkel adds an explanation of the phrase that God really wants us to do a good thing because God wants to see Himself in a clear mirror. That's why human should be able to clean the mirror.³

Thus, the consciousness of the unity of all things is an awareness in which the subject and the object are not distinguishable. Therefore, the objectification of nature by humans in this cyber era is not applicable. The application of this consciousness necessitates the ecological activity of our planet to cooperate with it and more respect it as part, even the essence of our selfhood.

¹Muhyi al-Din ibn 'Arabi, *Fusus al-Hikam (Juz un awwal)*, pg. 49:

فالأمر كله منه، ابتداءً وانتهاءً، ((وإليه يرجع الأمر كله))، كنا ابتداءً منه. فاقضى الأمر جلاءً امرأة العالم، فكان آدم عين جلاء تلك المرأة وروح تلك الصورة.

²Muhyi al-Din ibn 'Arabi, *al-Futuhat al-Makiyyah (Arba' Mujalladat)*, vol. 2, pg. 326:

ولها علم الحق نفسه فعلم العالم من نفسه فأخرجه علم صورته فكان له مرآة يرى صورته.

³ This statement was delivered by Eric Winkel in Ibn 'Arabi's FutuhatMakiyyah Intensive Course, 13 April 2016, 10.00 am, at STFI Sadra, Jakarta, when discussing a journal entitled "Inception and Ibn' Arabi.

Admission of Nature Intrinsic Values

The intrinsic value of nature means value that is inherent to nature beyond the natural use value of man. According to Arne Naess, the intrinsic value of nature is independent values of the usefulness of the non-human world for human purposes.¹

Speaking of the intrinsic value of nature, Ibn 'Arabi actually provides a deeper context in his teachings. For given nature is a manifestation of God², by all means the nature that discussed here far from the meaning of nature as a mere material dimension. Eric Winkel says that every atom, particle, or every entity that resides in the universe in itself is goodness. Because every entity in nature is created by God to become the medium of appearance and His attributes.³

¹The inherent value is a term commonly used in the ecological literature in (the presence of an inherent value in an object of nature is independent of any consciousness, importance, or appreciation of it by conscious beings. See, Arne Naess and George Sessions, *Basic Principles of Deep Ecology* (www. Deep ecology.org, 1984), theanarchistlibrary.org e-book, pg. 3.

²Mahmoud al-Ghurab, *Sharh Fusus al-Hikam min Kalam al-Shaykh al-Akbar* (al-Ghurab), vol. 1, pg. 169:

فالممكنات على ما قررناه أعيان ثابتة من تجلي الحق

The phrase means that "All *mumkinat* (natural entities, whose existence depends on the being of God) as we set *a'ya n al-thabitah* (fixed entities), are *Tajalli al-Haqq*. See also, Muhyi al-Di n Ibn 'Arabi, *Fus} us} al-Hika m* (Juz un awwal), pg. 81.

³This sentence was delivered in a live interview with Eric Winkel at the Sadra STFI building, Jakarta on Saturday, 09 April 2016, at 12:45 pm. Thus, he

The parable of any natural entity that is intrinsically good and readiness (*isti'dad*) in each of these is the same as the parable of the dead letters (*sukun*) will then form a word that has meaning when given a vowel (*harakat*). Ibn 'Arabi reveals the parable as follows,

The whole cosmos is a letter that comes with meaning, and its meaning is God, thus He can make His attributes manifest in it, for He is not the locus in Him for the manifestation of His attributes.¹

The above phrase describes how each creation has a meaning (intrinsic value), in which every entity in nature is like the letters that make up the word, and the meaning of the word is God itself. Furthermore, Eric interprets how each entity is like a skeleton of Arabic letters consisting of consonant letters and vowel-driven letters (given a vowel) to be a meaningful word.² Thus, the whole letter is good and intrinsically valuable, coming together to make a word. If the word is 'nature', then it is worth because it is intrinsically true, and it has been moved to do goodness.

The other intrinsic value of nature appears in the natural distinction as a sign (*Vestigia Dei*). According to Ibn 'Arabi, the word 'nature' comes from the Arabic word '*alam*, derived from the same root, i.e. '*alama* (mark),' nature (sign and '*ilm* (knowledge)). This word derivation indicates that nature is a source of knowledge and signs

says: "Every 'ayn in the universe is the good thing because it created by God to be a vehicle, to be a platform for the sifat and the wujud."

¹Muhyi al-Din ibn 'Arabi, *al-Futuhat al-Makiyyah (Arba' Mujalladat)*, vol. 3, pg. 148:

فإن العالم كله حرف جاء لمعنى معناه الله ليظهر فيه أحكامه إذ لا يكون في نفسه محلاً لظهور أحكامه.

²Eric Winkel, *Book I: The Youth* (United States: Eric Winkel, 2016), pg. 168.

that indicating something other than Himself. We call "alam", to give knowledge that through that word, we can explain that God has made it as a "sign".¹

Every entity in nature, according to Ibn 'Arabi, is *arasul* (apostle) (although in another sense, this terminology refers technically to a specific type of prophet, as to the Prophet Muhammad.) Knowing that nature is the "*rasul*" (messenger), then we will find many messages scattered throughout the universe. This is in line with what is expressed by Ibn 'Arabi,

Nothing goes on in nature without walking as a messenger (apostle). This is real knowledge. Even worms in their movements are busy showing messages for anyone who understands them."²

Every aspect of a being is a representation of its Creator. From this explanation, Ibn 'Arabi also encourages human beings to be able to understand it which accompanied by a better attitude against nature.³

¹Muhyi al-Din ibn 'Arabi, *al-Futuhāt al-Makīyyah (Arba' Mujalladat)*, vol. 2, pg. 473: أن العالم إنما جئنا به بهذه اللفظة لتعلم إننا نريد به جعله علامة ولما ثبت أن الوجود عين الحق وأن ظهور تنوع الصور فيه علامة على أحكام أعيان الممكنات الثابتة فسميت تلك الصور الظاهرة بالحكم في عين الحق.

²Muhyi al-Din ibn 'Arabi, *al-Futuhāt al-Makīyyah (Arba' Mujalladat)*, vol. 3, pg. 210: ما في العالم الروحاني من القوى وفيه علم الرسائل الميثوقة في العالم وأنه كل من يمشي في العالم فإنه لا يمشي إلا رسولا برسالة وهو علم شريف حتى الدودة في حركاتها هي في رسالة تسعى بهالمن عقل ذلك.

See also, William C. Chittick, *The Self-Disclosure of God*, pg. 4.

³HimayatInayati, "Overview: Reaffirming a Sacred Ecology in The Post-Modern World", *Universal Awakening*, <http://www.universal-awakening.org/articles/f/Ecology>, accessed in 1 April 2016, pdf e-book, pg.4.

Sacral and Qualitative Dimension of Nature

In Ibn 'Arabi's teachings about nature, we will discover how nature is explained by the qualities it contains. Since each natural entity is not only intrinsic in value, it also has qualities such as, life (*hayy*), conscious (*'aqil*), and can speak (*natiq*). But how can we understand and appreciate these qualities? The answer to this question according to Ibn 'Arabi is to use the faculty of the imagination.

When He manifested Himself in various eyes,

Reason refuses him with evidence and arguments constantly.

And He is accepted in the manifestation of reason,

And also, with the so-called imagination (*khayal*), is the real see.¹

Kevin Richtscheid reveals how the faculty of imagination plays an important role in understanding nature. He quotes the words of Corbin inspired by the words of Ibn 'Arabi that "*The whole of existence is imagination in the imagination*".² Departing from that phrase, Corbin suggests that man can see everything by using active

¹Muhyi al-Din ibn 'Arabi, *Fusus al-Hikam*, hal. 88. Demikian,

إذا ما تجلى للعيون تردة

عقول ببرهان عليه تتأير

ويقبل في محلي العقول وفي الذي

يسمى خيالاً والصحيح التواظر

²Muhyi al-Din ibn 'Arabi, *Fusus al-Hikam*, pg. 104:

فالوجود كله خيال في خيال، والوجود الحق إنما هو الله

imagination, so that we can know everything as a symbol of universal existence. Corbin describes how man should look at nature in words as follows: "*Learn to hear various creatures, and surrender to them like lovers.*"¹

It means that the so-called understanding of nature is by trying to hear everything, listening to the voice they are talking about, and loving them to experience them deeper where we are to know those qualities in those who transcend the material. We have to "surrender" to them like a lover ".²

The same is expressed by Mary Watkins, where she said to gain a deep knowledge of everything in nature, we must be able to sharpen the faculty of our imagination. Comes from the same inspiration, i.e. Ibn 'Arabi, imagination is mentioned by Watkins as acts of a vision. She says, "Individualizing (everything) begins by paying attention, seeing the specifics of what really exists so that it can be totally understood as it is". Watkins quotes James Hillman's statement that Ibn 'Arabi's view is in harmony with what psychology calls "*notitia*". *Notitia* means "Attention to attention which includes careful attention and patience to the finest aspect."³

¹Kevin Richtscheid, *Imaginal Ecology*, Sacred Web A Journal of Tradition and Modernity,http://www.sacredweb.com/online_articles/, accessed in 1 April 2016, pdf e-book,pg. 150.

²KevinRichtscheid, *Imaginal Ecology*, pg. 149.

³Mary Watkins, on returning to the soul of the world: Archetypal psychology and cultural/ecological work (Woodstock, CT: Spring Publication, 2005), pg. 4.

Thus, by doing those things, then we will be able to learn on how to see things around us as a phenomenon that is not only material. Nature, therefore, is not only known as trees and mountains to be maintained, but also as symbolic qualities that are represented as a presence-aspects of reality beyond matter. Richtscheid exemplifies it with trees. In our view, trees are trees as their physical form. But when one sees the trees through the faculty of active imagination, one begins to know them as symbols of universal existence. In the sense that the tree actually symbolizes life and strength in their essence.¹

Furthermore, Ibn 'Arabi reveals that in fact everything is a living thing (*h{ayy}*) which in each of them is created to know Him (*'aqil*) and hence they glorify Him (*natiq*). He concludes that whoever considers himself superior to animals or anything else, he is not really aware of his own situation. Ibn 'Arabi expresses it as follows:

Oh, O you who is veiled, how can you compare your level with the mute wild beasts. Wild animals actually know you. Though they know in what situation you will return, and they know for what you are created. But you do not know about this.²

Everything is overwhelmed by life, so they express praise to their Creator which we do not hear. God teaches them things through their fitrah which we do not know. Thus, no more wet or dry, hot or

¹Kevin Richtscheid, *Imaginal Ecology*, pg. 149.

²Muhyi al-Din ibn 'Arabi, *al-Futuhāt al-Makiyyah (Arba' Mujalladat)*, vol. 3, pg. 489:
يا محجوب أين مرتبتك من مرتبة البهائم البهائم تعرفك وتعرف ما يؤول إليه أمرك وتعرف ما خلقت له وأنت جهلت هذا كله.

cold, inanimate, plant, or animal, which does not glorify God in a specific way according to its kind.¹

Eric Winkel, explains more deeply that Ibn 'Arabi regarded this realm as the real mother, who gave birth to bring up, and direct her children. It is appropriate for the children (human) to act respectfully and not to abandon her. This act of respect is a form of understanding of the sanctity of nature (the sacredness of a mother and the duty and trust that God entrusted to her). This honor is done in the form of loving her and protecting her, for a mother is a very special person in whom all good is present to her.² That is why Ibn 'Arabi attributes the respect for nature to the Qur'anic verse which enjoins the honor of the parents,

And the Shari'a when connecting the actions of children who are not the deeds of their mother, they say, "Do not say the word 'ah' and do not argue with them, and speak with respectful words. And be humble to them, with kindness, and say: My Lord, love them as they love me in childhood."³

¹Muhyi al-Din ibn 'Arabi, *al-Futuhāt al-Makīyyah (Arba' Mujalladat)*, vol. 2, pg. 678:

والكل قد عمدته الحياة فنطق بالثناء على خالقه من حيث لا نسمع وعلبهم الله الأمور بالفطرة من حيث لا نعلم فلم يبق رطب ولا يابس ولا حار ولا بارد ولا جماد ولا نبات ولا حيوان إلا وهو مسبح لله تعالى بلسان خاص بذلك الجنس.

See also, William C. Chittick, "The Wisdom of Animals," pg. 366.

²This sentence was delivered in a live interview with Eric Winkel at the Sadra STFI building, Jakarta on Saturday, 09 April 2016, at 12:45 pm.

³Muhyi al-Din ibn 'Arabi, *al-Futuhāt al-Makīyyah (Arba' Mujalladat)*, vol. 2, pg. 211:

والشرع إنما تعلق بأفعال الأبناء لا بالأمر بل قال وبألو الدين إحساناً* وبما قال فلا تغفل لهما أقب ولا تنهزهما وقل لهما قولا كريماً
وَإخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا.

According to Ibn 'Arabi, God does not counsel anyone with this attention except on the basis of His knowledge that among the children there will be one of them doing perverse acts. Thus, He commands them to be fully aware of these principles in their deeds.¹

Human Responsibility as the Anthropocosmic Reality

The term 'anthropocosmic vision' is widely used by William C. Chittick, one of Ibn 'Arabi's contemporaries in the contemporary era. Chittick took the term "anthropocosmic vision" from Tu Wiming, Director of the Harvard-Yenching Institute and Professor of Chinese History and Philosophy and Confucian Studies, at Harvard University. Tu said that the Chinese tradition in general sees something "anthropocosmically", that is, to understand humans and the cosmos as a single organic whole. And the purpose of human life is to adjust to the sky and the earth, and return to the transcendent source of man and nature.²

According to Ikhwanu Shafa, the philosophers argue that what is meant by nature are the seven layers of sky and earth and all creatures in it. They also named it (nature) as the "great man" (macrocosm), because according to them, nature is a single object with all its orbit and sky layers, as well as its basic elements and

¹Muhyi al-Din ibn 'Arabi, *al-Futuhat al-Makiyyah (Arba' Mujalladat)*, vol. 2, pg. 211: فما أوصى الله تعالى بهذه الأمور إلا لعل به بأنه في الأبناء من يصدر منهم مثل هذه الأفعال فأمرهم إن يراقبوا هذه الأحكام.

²William C. Chittick, "VisiAntropokosmikdalamPemikiran Islam", dalam *Tuhan, Alam, Manusia: PerspektifSains dan Agama*, ed. Ted Peters, Muzaffar Iqbal, dan NomanulHaq (Bandung: MizanPustaka, 2006), pg. 144.

branches. They also see that nature has a single soul that flows (as potential) in all parts of the object just as the single human soul flows in all parts of its body.¹

Rustom has a similar view by saying that there is no place in the Islamic philosophical tradition to establish a boundary between man and nature. In the final analysis, the universe is the externalization of human substance.² From this explanation, even though the term anthropocosmic vision is not specifically found in the teachings of Ibn 'Arabi, the doctrine of its own anthropocosmic vision is found in many of its commentaries, especially with regard to the doctrine of manifestation and perfect man.³

Man is the final cause of the purpose of creation which is the opening and gathering of all His attributes.⁴

Know that the whole of nature, if there is no perfect man, it will not be created.⁵

¹MulyadiKartanegara, RisalahKedua, IkhwanuShafa: Langit, Alam, Perbaikan Jiwa, dan Pendidikan Akhlak, Jakarta: Unpublished. pg. 24-25.

²Mohammed Rustom, "Equilibrium and Realization: William Chittick on Self and Cosmos", pg. 10.

³Muhyial-DinIbnal-'Arabi, *al-InsanKamil*, pg. 11:

لما كان الخلق على مراتب كثيرة، وكان اكمل مرتبة فيه الانسان. كان كل صنف من العالم جزءا بالنظر الى كمال الانسان.

The phrase means that when creatures are created on many levels, and the most perfect level in beings is human, all the attributes in nature are part of human perfection.

⁴Sa 'in al-Din 'Ali ibn Muhammad Turkah, *Sharh Fusus al-Hikam*, vol. 2, pg. 7:

انما انساؤها العلة الغائية المقصودة من الكون وفتحها تحصيله.

⁵Muhyial-DinIbnal-'Arabi, *al-InsanKamil*, pg. 8:

اعلم ان العالم كله لولا الانسان الكامل ما وجد.

The fundamental reason why human is so special in the eyes of God is because human is deliberately created as the perfect nature. He is the only knowledge of all the names and all the words of the All-Including that are dispersed in nature. Ibn 'Arabi mentions that man is the "all-encompassing manifestation" (*al-kawn al jami'*), in which all the names of Allah are collected in Adam's word.¹ With such privileges, God gives trust to man as His representative to preserve and protect nature.

Rustom further adds that the anthropocosmic vision can only be achieved by observing the qualities of God that are found throughout the natural order, namely the divine qualities found in nature, as well as those hidden in us as manifestations of the names of God. Because in essence, if man knows the names of God that is in him, then he will be able to understand the main qualities that exist in nature.² In other words, it is only by realizing the real humanity that makes man see himself and nature as a unified totality.³ This is what we call the anthropocosmic vision.

"... You will not see something unbalanced in the creation of the All-Merciful. Then, look again, do you see any deficiencies in it? "(Surat al-Mulk [67]: 3)

¹Muhyi al-Din ibn 'Arabi, *Fusus al-Hikam (Juz un awwal)*, pg. 4:

وان شئت قلت ان يرى عينه، في كون جامع يحصر الامر كله.

²Mohammed Rustom, "Equilibrium and Realization: William Chittick on Self and Cosmos", pg. 11.

³Mohammed Rustom, "Equilibrium and Realization: William Chittick on Self and Cosmos", pg. 15.

The above verse explains the natural qualities that both animals, plants, even the "dead" things that are in the universe, grow and move in the pursuit of perfection, pursuing the essential goodness achieved according to their respective potential (*qadr*). If human fail to understand this quality, then what happens is a condition that is harmful to both humans and nature itself. Therefore, the man who understands that the nature of his reality with nature is a manifestation of the mutually coexistent God (as Ibn 'Arabi said), according to Rustom is a feature of anthropocosmic views.

Lastly, I would like to quote Young's view that it would be better for human if they remember what Ibn 'Arabi said, "Man who knows himself, then he knows the universe." Thus, what is left is working together with nature, not exploiting it. If nature is trying to restore balance, then humans should do the same, by restoring their inner balance. This way will make people united with nature, and do not regard it as an object to be conquered.¹

Conclusion

Based on the explanation in this paper, it can be concluded that the ecological implications of Ibn 'Arabi thought that characterize an environmentally friendly ethic include: 1) Unitary awareness which means consciousness where everything in nature is unity and has no independence of one another, all dependent on Who Creates it, that is God (the consequence of Unity of Being), 2) The intrinsic values of nature, where nature is considered to be valuable because

¹Peter Young, "Working together between God's two hands", pg. 459.

they are the signs of God (as a consequence of the manifestation of God) and the locus of God's manifestations, 3) The sacred and qualitative dimension of nature where nature is regarded not only as material objects but spiritual subjects with qualities such as love, beauty and knowledge, articulation, and life, and 4) The anthropocosmic vision that explains human and nature as a whole. In the study of perfect man, it is clear that man is a miniature of God's attributes scattered in nature, and therefore man and nature are reflective of each other. Thus, it is fitting for humans to live together with nature.

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Interview:

Interview with Eric Winkel in STFI Sadra, Jakarta on Saturday, 09 April 2016, 12:45 WIB.

Maqāṣid al-Sharī'ah: A Framework for Islamic Bioethics

Gowhar Quadir Wani¹

ABSTARCT:

The rapidly increasing advancements in biotechnology and its intervention in human life have brought to limelight the ethical questions that demand consideration for ensuring the welfare of humanity. Any technological advancement is justified only if it is beneficial for humanity or at least does not lead to any harm. Bioethics is meant to provide a check to the technological advances so that the human welfare and ethical standards are not compromised. The Islamic paradigm of maqāṣid al-sharī'ah is potent enough to serve as a framework for bioethics from an Islamic perspective. The underlying principle of the maqāṣid framework is maṣlaḥah which, by definition, means "the procurement of goodness and the removal of harm." The maqāṣid framework links the Islamic law to human welfare regarding the protection of faith, life, intellect, progeny, wealth, and honour as the purposes and objectives of Islam. This framework has a wide scope in the formulation of Islamic Bioethics. The present paper seeks to discuss the significance of maqāṣid al-sharī'ah in bioethical decisions.

KEYWORDS: Bioethics, Biotechnology, Human Welfare, Maqāṣid al-Sharī'ah, Maṣlaḥah

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Ethics is concerned with determining the rightness and wrongness of actions, decisions or goals.¹ Islam lays an unequivocal emphasis on ethics—the science of morality so much so that the Prophet of Islam is reported to have said: The best among you are those who are best in their moral conduct.² Islam addresses the human life in its totality, i.e. it provides principles and guidelines at each and every stage of both individual and collective life. The science of Islamic Ethics addresses the different sectors of human life and hence the different sub-fields like social ethics, political ethics, research ethics, etc. all find deep inspiration and rich source material in the Islamic lexicon. The Arabic words of ‘*adab*’ (virtue) and ‘*akhlāq*’ (proper conduct) are generally regarded as the comparable equivalents of ethics.³ The Qur’an designated Prophet Muhammad (SAAW) as the exemplary model of lofty character⁴ and he himself stated the culmination/perfection of good character as the purpose of his messengerhood.⁵ Muslims have produced a rich corpus of knowledge on ethics in the form of books on *adab* and *akhlāq*. The sub-field of ethics, bioethics, has also remained the

¹ - Peter Singer (Ed.), *Ethics* (Oxford: Oxford University Press, 1994), pp. 3-10.

² - Muḥammad ibn Ismā‘īl al-Bukhārī, *al-Ṣaḥīḥ* (Kitāb al-Adab), ed. Muṣṭafa al-Bughā, 5th ed. (Beirut: Dār ibn Kathīr, 1993), vol. 5, p. 2243 (Hadith No. 5682).

³ - Tariq Ramadan, *Islam: The Essentials* (UK: Pelican Books, 2017), p. 138; Ataullah Siddiqui, “Ethics in Islam: Key Concepts and Contemporary Challenges” in *Journal of Moral Education*, 26(4), 1997, p. 423.

⁴ - Q, 68:04.

⁵ - Zurqani, *Sharh al-Zurqani ala Muwatta Imam Malik* (Commentary on Malik’s *Muwatta*), ed. Muhammad ibn Abd al-Rahman al-Mara’shali (Beirut: Dar Ihya al-Turath al-Arabi, 1997), vol.4, p. 344(Hadith No. 1742).

subject of interest for Muslims in both medieval and modern times (though the term 'bioethics' has been coined only recently). The Islamic paradigm of *maqāṣid al-sharī'ah* and bioethics are united in their common concern, the core concern of both, i.e. the human welfare. Before discussing the Islamic bioethics in the light of *maqāṣid al-sharī'ah*, it is necessary to have an overview of the latter concept (*maqāṣid al-sharī'ah*) in the first place.

Maqāṣid al-Sharī'ah: An Introduction

The word *maqāṣid* is the plural of *maqṣid*, derived from the Arabic trilateral root word "*qaṣada*" and conveys several meanings, including: (i) to aim at something, to come to it, to head towards it; (ii) straightness of a path as in the Qur'ānic verse, "And upon Allah is the direction of the way (*wa'alā Allah qaṣd al-sabīl*)...." (16:09); (iii) justice and moderation as in the Qur'ānic commandment "And be thou modest in thy gait" (*waqṣid fī mashyika*) (31:19) and the Prophetic narration "Be just, and you will attain the goal",¹ meaning "Be balanced and moderate." The first meaning is the most inclusive and the closest to what is actually intended by the term "*maqāṣid al-sharī'ah*" as the word "*qaṣd*", verbal noun form of "*qaṣada*", means intention (*niyyah*), purpose, aim, end, goal, and objective.²

¹ Muḥammad ibn Ismā'īl al-Bukhārī, *op.cit.*, (Kitāb al-Riqāq), Ḥadīth No. 6098.

² - See Abū al-Faḍl Muḥammad ibn Makram ibn Manzūr, *Lisān al-'Arab* (Beirut: Dār al-Fikr, 1989), 3: 354-56.

The literal meaning of the word “*sharī‘ah*” derived from its trilateral root word *shara‘a* denotes clearness and exposition. It also denotes a source of water. *Shara‘a fī* means to begin, to start, to commence, to go into, to enter upon. But *sharra‘a* has an elementary meaning of ‘creating’ law to enact. Thus, the word *sharī‘ah* is understood as law (*qānūn*) or code. *Al-Sharī‘ah al-Islāmiyyah* is translated as Islamic law or law of Islam. Therefore, *Sharī‘ah* is a means of abiding by the requirements of obedience to God; it is also said that it is the path of religion.¹ Imam Feisel Abdul Rauf writes:

The word *Sharī‘ah* in Arabic is a verbal noun stemming from the root *sh.r.’*, meaning to initiate, introduce, or ordain. It refers to the sum total of God’s *shar ‘*, His revealed law and the eternal set of values He ordained for human beings to acknowledge as the basis of their law. *Sharī‘ah*, literally meaning a path leading to water, is figuratively the path trod by all humans to attain God’s grace and reward in the Hereafter.²

The Qur’ān projects Prophet Muhammad (PBUH) as the testifier to the revelations received by the prophets before him. Likewise, believers are asked to have faith in all the preceding messengers as well as the revelations they received from Allah. Thus, Islamic commandments are not specific to the Prophet Muhammad and his community. Rather, they are universal commandments revealed

¹ - Ibid, 8:174.

² - Feisel Abdul Rauf, *Defining Islamic Statehood* (London: Palgrave Macmillan, 2015), 17.

throughout history. Thus in its widest and most inclusive sense, the term *Sharī'ah* refers to the Divine ordinances, the set of laws ordained by God the Lawgiver (*Shāri'*) for all of humankind,¹ as declared in verse 42:13: He has ordained (*shara'a*) for you in the faith what He had enjoined upon Nūḥ and what We have revealed to thee, and what We had enjoined upon Ibrāhīm and Mūsā and Īsā, saying: establish the faith, and be not divided in it.

The above verse makes it evident beyond any doubt that *Sharī'ah* is "that eternal Divine Law that carries and embodies the Divine intent for humankind."²

The term *maqāṣid al-sharī'ah* comprised of the two words *maqāṣid* and *sharī'ah* discussed above, thus, represents the things aimed at by the *sharī'ah* in all of its rulings, rather both laws as well as moral values. The term has been in vogue in Islamic literature since very early times but a precise definition of the same is lacking in the classical literature on *maqāṣid*. Nevertheless, Aḥmed al-Raysūnī argues that it was in the works (like *al-ṣalāh wa maqāṣiduhā* and *al-Hajj wa Asrāruhū*) of Muḥammad ibn 'Alī al-Tirmidhī that the term *maqāṣid* was used in the technical sense for the first time. He used the terms *maqāṣid* and '*illah* in a strictly technical sense. In fact, he has written some treatises on the wisdom and logic of the acts of worship

¹ - Ibid.

² Feisel Abdul Rauf, *Islam: A Sacred Law: What Every Muslim Should Know About Sharī'ah* (Brattleboro, VT :Qibla Books, 2000), 136. Italics in the original.

reflecting the theme of *maqāṣid*.¹ Even Shaṭībī, who is regarded as the master architect of the doctrines of *maqāṣid* did not provide a precise definition of *maqāṣid al-sharī'ah* most probably because of the fact that he wrote exclusively to other scholars rather than to laymen as is witnessed by the following statement:

The reader should not expect to benefit from this book until he is well versed in the science of the *Sharī'ah*, its roots as well as its branches, its transmitted texts and their rational understanding. Moreover, he must not be disposed to persistent imitation and sectarian prejudice.²

Unlike the classical scholars (to the exclusion of Muḥammad ibn 'Alī al-Tirmidhī), many modern scholars have attempted to provide precise definitions of *maqāṣid al-sharī'ah* based on their own understanding of the theme. Ibn 'Āshūr, 'Allāl al-Fāsī, Aḥmed al-Raysūnī, etc. have endeavoured to define *maqāṣid al-sharī'ah* in a technical and legal sense. In the words of Ibn 'Āshūr:

The general objectives of Islamic legislation consist of the deeper meanings (*ma'ānī*) and inner aspects of wisdom (*ḥikam*) considered by the Lawgiver (*Shāri'*) in all or most of the areas and circumstances of legislation (*aḥwāl al-tashrī'*). They are not confined to

¹ - Aḥmed al-Raysūnī, *Nazriyah al-Maqāṣid 'Inda al-Imām al-Shaṭībī*, 4th Edition (USA: IIIT, 1995), 40.

²- Abū Ishāq Ibrāhīm Al-Shaṭībī, *Al-Muwāfaqāt* (Egypt: MaktabahTijāriyyah, n.d.), 1: 87.

particular type of *Sharī'ah* commands. Thus, they include the general characteristics of the *Sharī'ah*, its general purpose and whatever notions contemplated by the legislation. They also include certain meanings and notions that are present in many, though not all, of the *Sharī'ah* commands.¹

This definition includes only the general objectives and not the specific ones. The latter have been dealt with by Ibn 'Āshūr in another section of his book on *Maqāṣid*. He says:

(The specific objectives) include any sensible measures considered in the institution of the *Sharī'ah* rules governing human conduct, such as documentation (*tawthīq*) of credit in a mortgage contract, the establishment of the family in a marriage contract, and the removal of permanent harm in the legality of divorce.²

Thus, Ibn 'Āshūr has defined the general and specific objectives separately and not given a single definition encompassing these both types of objectives. As for 'Allāl al-Fāsi, the Moroccan writer, he has brought together both the general and specific objectives of Islamic Law into a clear, concise definition. He states that, "*Maqāṣid al-Sharī'ah* means the ends of the *sharī'ah* and the underlying

¹ - Muḥammad Ṭāhir Ibn 'Āshūr, *Ibn 'Āshūr's Treatise on Maqāṣid al-Sharī'ah*, trans. Muḥammad el-Ṭāhir el-Mesāwī (London, Washington: IIIT, 2006), 68.

² - *Ibid*, 231 (Parantheses added).

mysteries which the Legislator (*Shāri'*) has placed in each of its rulings."¹

Aḥmed al-Raysūnī, another contemporary scholar, defines *maqāṣid al-sharī'ah* as: "The objectives for the realization of which *sharī'ah* has been laid down to bring about the welfare of humankind."² Unlike al-Fāsī, al-Raysūnī has not made a mention of the specific objectives in the above definition. However, it can be assumed that the words "welfare of humankind" are inclusive of both the general as well as the specific purposes of *Sharī'ah*.

The foregoing definitions lead us to an understanding of *Maqāṣid al-Sharī'ah* as the goals, purposes, intents, ends, meanings, mysteries, rationales, considered by the Lawgiver (*Shāri'*) both generally as well as specifically, while legislating the *Sharī'ah* that guarantee the overall welfare of humankind herein and hereafter, in both material and spiritual terms, satisfying the needs of both body and soul on individual as well as collective levels.

Islamic Bioethics

Bioethics is defined as "the systematic study of the moral dimensions—including moral vision, decisions, conduct, and policies—of the life sciences and health care, employing a variety of

¹ - Allāl al-Fāsī, *Maqāṣid al-Sharī'ah al-Islāmiyyah wa Makārimuhā* (Beirut: Dār al-Gharb al-Islāmī, 1993), 3.

² - Aḥmed al-Raysūnī, *Naẓriyah al-Maqāṣid*, 19.

ethical methodologies in an interdisciplinary setting.”¹ The term ‘bioethics’ was coined in the early 1970s by biologists who brought to the public’s attention two pressing issues: the need to maintain the planet’s ecology, on which all life depends, and the implications of advances in the life sciences toward manipulating human nature.²

Although in its present form, bioethics is of a relatively recent origin, but from the Islamic point of view, it has a long history. Since Islam’s inception, Muslim physicians have remained seriously concerned about ethics in their personal and professional practice.³ Muslim scholars have always attempted to remain conversant of the moral underpinnings of the religious duties that Muslims are required to perform. When dealing with the practical questions, they have always attempted to ground their research on the Islamic sources and take cognizance of the moral facets of each case.⁴ While arriving at legal decisions, meticulous attention is paid to the ethical concerns of the subject under consideration. The Abbasid Caliph Al-Muqtadir ordered the Chief Court-Physician Sinan IbnThabit in 931 A.D. to screen the 860 physicians of Baghdad, and only those

¹ Stephen G. Post (Ed.), *Encyclopedia of Bioethics*, 3rd Edition (USA: Macmillan Reference, 2004), p. xi.

² - Bonnie Steinbock (Ed.), *The Oxford Handbook of Bioethics* (Oxford, New York: Oxford University Press, 2007), p.3.

³ Zahedi, Emami-Razavi and Larijani, “A Two-Decade Review of Medical Ethics in Iran” in *Iranian Journal of Public Health* 38 (suppl 1), March 2009, 40-46.

⁴ Abdul Aziz Sachedina, *Islamic Biomedical Ethics: Principles and Application* (New York: Oxford University Press, 2009), p. 7.

qualified were granted license to practice.¹ This historical fact along with the excellent works on medical ethics like *Adab al-Tabīb* of Ishaq ibn Ali al-Ruhavi (9th Century CE) and *Firdaus al-Hikmah* of Ali ibn Sahl Rabbab al-Tabari (d.855) but testify to the long tradition of Islamic bioethics.² The *fatāwā* (non-binding juridical opinions of Muslim jurists) literature serves as an important source of medical ethics from Islamic perspective. As Rispler-Chaim explains: “Contemporary Islamic medical ethics... is typically conveyed in the form of an individual fatwa (judicial opinion) issued by a mufti (juris consult). A fatwa is usually issued in response to a supposedly real but sometimes hypothetical question addressed to the mufti by a Muslim man or woman, or by some governmental agency or officer.”³

Islam has a rich tradition of professional medical ethics. The Hippocratic Oath and other works of Hippocrates and Galen (Unani Tibb in Arabic) were known to Islamic physicians and a section of Galen’s commentary on the Hippocratic Oath has survived in

¹ - Sharif Kaf al-Ghazal, “The Influence of Islamic Philosophy and Ethics on the Development of Medicine During the Islamic Renaissance” in *Journal of the International Society for the History of Islamic Medicine*, 3(6), 2004.

² - A.S. Weber, “Bioethical Reasoning in Islam” in *International Journal of Arts and Sciences*, 3(15), 2101, 607-617.

³ - Vardit Rispler-Chaim, “The Discourses of Practitioners in the Modern and Contemporary Islamic Middle East” in Robert B. Baker and Laurence B. McCullough (Eds.), *The Cambridge World History of Medical Ethics* (New York: Cambridge University Press, 2009), p.465.

Arabic.¹ A similarity in basic principles can be seen in Hippocrates' dictum "*Primum non nocere*" (first do no harm) as compared with the widely applied principle of *Shari'ah* law '*lā darar wa lā dirār*' or "there shall be no harm inflicted or reciprocated," which applies to all areas of Islamic life, but is also frequently invoked in medical fatawa.²

There are multiple approaches in conventional bioethics including the four principles approach, utilitarianism, Kantianism, etc. Existing studies in Islamic bioethics are frequently limited to tracing back to the Sacred Sources of Islam the principles of "Western" bioethics which are mainly taken from the "ethics of principles" or principlism of T.L. Beauchamp and J.F. Childress,³ but without reference to the ethical theories justifying them and that is, to the "utilitarianism of the rule" and the "deontological theory". The principles in question are the principle of autonomy (with respect to the freedom of choice of a competent individual and protection of the incompetent person), beneficence (promoting the well-being of one's neighbour), non-maleficence (not doing evil) and justice (promoting a fair allocation and distribution of health costs and benefits which is connected with fair compensation for errors or

¹- Franz Rosenthal, "An Ancient Commentary on the Hippocratic Oath" in *Science and Medicine in Islam* (London: Variorum, 1990), cf. A.S. Weber, *op.cit.*

² Ibid.

³ - Beauchamp and Childress, *Principles of Biomedical Ethics*, (New York, Oxford University Press, 1994).

shortcomings on individuals or groups). In fact, the identification of these four general principles in any monotheistic Sacred text is elementary, as God summons the believer to make a responsible choice according to his faith, to do good, to avoid evil and to apply justice.¹ All these general principles can easily be found in the Qur'ān and amongst the "sayings" of the Prophet. For example, the principle of autonomy can be found in the value of man as vicegerent of God on earth (Q, 02:30; 17:70).

***Maqāṣid al-Sharī'ah* as a Framework for Islamic Bioethics**

Islamic bioethical discourse is "intimately linked to the broad ethical teachings of the Qur'ān and the tradition of the Prophet Muhammad, and thus the interpretation of the Islamic law."² Islamic bioethics concerns itself equally with both the rights as well as the duties of the individual and simultaneously ensures the public good. Therefore, in order to ensure that both rights and responsibilities are equally weighed, it is the view of the authors that we look at the *Maqāṣid al-sharī'ah* (purposes or objectives of Islamic law) as a complementary model to conventional bioethics. As stated by Nyazee, for Muslims at least, Islamic law is to safeguard mankind's safety in the Hereafter and at the same time, to protect the life of humans in this world.³ In essence, the general

¹ - Dariusch Atighetchi, *Islamic Bioethics: Problems and Perspectives* (Netherlands: Springer, 2007), p.21.

² - Daar & Al-Khitamy, "Bioethics for Clinicians: Islamic Bioethics" in *Canadian Medical Association Journal*, 164(1),2001, 60-63.

³ - Imran Ahsan Khan Nyazee, *Theories of Islamic Law: The Methodology of Ijtihad*, (Islamabad, Pakistan: Islamic Research Institute, 1994

objectives of Islamic law are to bring forth benefit while ensuring that harm is avoided. *Maqāṣid al-sharī'ah* can be viewed as a useful tool in Islamic law to discuss issues pertaining to bioethics.

It is argued by some Muslim scholars that the five purposes of *sharī'ah* can be related to the purposes of medicine. These five purposes are the protection and preservation of religion, life, progeny, mind and wealth. Protection of *din* essentially involves 'ibadat in the wide sense that every human endeavor is a form of 'ibādāt. Thus, medical treatment makes a direct contribution to 'ibādāt by protecting and promoting good health so that the worshipper will have the physical and mental energy to undertake all the responsibilities of 'ibādāt. The principal forms of physical 'ibādāt are prayer, *ṣalāh*; fasting, *ṣiyām*; and pilgrimage, *ḥajj*. A sick or a weak body cannot perform them properly. Balanced mental health is necessary for understanding 'aqīdah and avoiding false ideas that violate 'aqīdah because 'aqīdah is the basis of *dīn*.¹ Likewise, the second objective of *sharī'ah*, *ḥifẓ al-nafs* (protection of life), is obviously the very fundamental objective of medicine. In the same vein, the other three objectives of *sharī'ah* are also considered to be the objectives of medicine.²

The Islamic legal maxims (*al-qawā'id al-fiqhiyyah*) can also be related to the principles of medicine. For example, the first principle is the

¹ - Omar Kasule, "Medical Ethics: Theory and Principles" <https://i-epistemology.net/v1/omar-hasan-kasule/25-medical-ethics--theories-and-principles.html>

² - Ibid.

principle of intention, *qā'idat al qaşd*. It gives rise to several sub-principles applicable to medical practice. The sub-principle 'each action is judged by the intention behind it, "*al-'umūr bi maqāşidihā*" calls upon the physician to consult his inner conscience. There are many issues about medical procedures and medical decisions that are hidden from public view. A physician may carry out a procedure for a stated reason that seems plausible on the outside but he may have a different but hidden intention. A practical example is use of morphine for pain relief in terminal care when the actual intention may be to cause respiratory depression that will lead to death.¹ In the same way, other principles (*uşūl wa qawā'id*) from Islamic *sharī'ah* are related to the principles of medicine.

Maqāşid al-sharī'ah framework can be utilised as a practical tool for making bioethical decisions. This can be done by using the five objectives of *maqāşid al-sharī'ah* (i.e. faith, life, intellect, progeny, and property) as focal points of decision-making. These five objectives are in essence the foundations in the deliberation of bioethical issues. This is a form of a value-based mechanism that allows for the resolution of conflicting interests.² Should any one of the five objectives of *maqāşid al-sharī'ah* be at risk, then from point of view of Islam, the biotechnological application being deliberated upon is deemed unethical and consequently, should not be permissible.³

¹ - Ibid.

² - Solihu & Ambali, "Dissolving the Engineering Moral Dilemmas Within the Islamic Ethico-Legal Praxes" in *Science and Engineering Ethics*, 17, 2011, 133-147.

³ - A.S. Weber, op.cit.

From Islamic perspective, any biotechnological attempt should be in consonance with the principles of the *sharī'ah* and no objective of the *sharī'ah* should be compromised. From the *maqāṣid* framework, any biotechnological intervention that goes against *fiṭrah* (the Divine disposition of things) is not permissible. For example, the biotechnologically assisted reproduction which does not involve the fertilization of the sperm and ovum of legally wedded couple is not permissible as it compromises the *maqāṣid* (objective) of Muslim faith. Likewise, any biotechnological advancement should not be at the cost of the objectives of the protection of life, progeny, intellect, and health. On the contrary, such biotechnological achievements that enhance the realization of these objectives will be endorsed in the *maqāṣid al-sharī'ah* framework.

Conclusion: From the above discussion, it is clear that *maqāṣid al-sharī'ah* provides both an ethical check to the biotechnological ambitions of humanity by showing it a way that does not deviate from the Divinely set path for the humanity. Hence, the concept(s) of *maqāṣid al-sharī'ah* is potent enough to serve a framework for Islamic bioethics. It not only relates the objectives and principles of *sharī'ah* to the objectives and principles of medicine but also guards humanity against the misuse of technology, especially biotechnology. The motivational power of religious nature of *maqāṣid al-sharī'ah* bestows an additional strength to this framework of bioethics that may probably help its larger practical realization than the conventional bioethics.

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- Franz Rosenthal, "An Ancient Commentary on the Hippocratic Oath" in *Science and Medicine in Islam* (London: Variorum, 1990), cf. A.S. Weber, *op.cit.*

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A.S. Weber, *op.cit.*

Medical Ethics

Abortion: Engaging in an ethical manner rather than ascertaining a religious content

Lizashree Hazarika¹

Abstract:

The issue of Abortion is one of the ramifying ethical issues, which drags our attention. This concept is located within the moral, legal, and medical dimensions of life. The most controversial issue within this concept is that of the partial birth which is also tantamount to murder. The problematic issue within the concept of abortion is regarding the justifications often put forward by the pro-lifers on one hand and the pro-choicer on the other. For the pro-lifer abortion poses a threat to the values and morals of life.

One of the strongest arguments put forward from a strong pro-lifer, Noonan who believes that fetus should be given the status of human and abortion is equivalent to murdering a human being. On the other hand, pro -choicer believe that to deny the right to abort is to deny the right to control over one's own body. The objective of my paper lies in extracting the idea of abortion, as rooted in a religious context and carefully articulating it within a precise ethical context. My paper shall also discuss the values intermingled within the concept of abortion: existence, responsibility, autonomy, personhood, and the relationship between an agent and fetus.

¹ - MPhil student (J.N.U)

I shall be critically referring to the arguments forwarded by these eminent philosophers. Judith Jarvis Thomson in '*A Defense of Abortion*' argues that right to life has been misunderstood. She argues that abortion is morally permissible not in all cases. She was against the extreme idea that abortion is morally impermissible. Mary Warren in *Moral and Legal status of abortion* puts a query, whether fetus can be given a full-fledged member of the community. Don Marquis in '*Why abortion is Immoral,*' argues that abortion is in the same sense wrong as killing a human adult and gives FLO's argument as the base for his position. L. M Purdy in *Are pregnant women fetal containers?* argues regarding the reproductive rights of women where she envisages patriarchal lens colors our view of pregnancy.

I shall argue that it is though difficult to bring any perspective on a stringent basis that abortion is right or wrong but there is a possibility to outweigh the nuances. In my paper I have not taken a rigid stand regarding the permissibility and non-permissibility of issue. It is though an undue desire to support the pro-choicer but at the end I am not sure whether I can do this. I shall try to argue that in some cases it may be exposed in terms of legality as per as possible the state may legalize abortion in terms personal choice and right to life but there are situations where the moral idea is more dominant in such social issue. Morality as being a concern for such an issue is the turning point in our decision. Responsibility and commitment play an important role in the concept of abortion.

Key Words: Abortion, Medical Ethics, Islam, Christianity, Hinduism,

1. INTRODUCTION

The idea of Abortion is a phase of deliberate removal of fetus with the consent of the agent from its body.¹ This attempt is being questioned as far as human concern persists all throughout. I would like to focus on the ground of legality, morality and spontaneity of permissibility and non-permissibility dimensions of life and tie a thread culminating all the three. It is one of the polarizing moral issue, most people are on one side or the other side very few remain undecided. Behind the debates about abortion, which focus on the legal aspect regarding- Should abortion be treated and outlawed like murderer of human person, or remain a legal choice available to all women? Underneath these debates are more fundamental ethical questions which aren't given the specific attention they deserve. When there comes a question of likeness or dislike ness, permissibility or non-permissibility. The problem in finding the correct answer gets covered within the idea of moral relativism- there is no absolute right or wrong; moral rules are merely personal preferences and result of one's cultural, sexual or ethnic orientation. So, the concept of abortion also lies within the idea of choice and matter of preference. As Hagen Dazs says "it is wrong for one to judge another's reproductive choices and to ask for the law to reflect that judgment"²

¹Article by Warren Mary Anne, 'On the Moral and Legal status of Abortion, p.126

² Beckwith Francis J., 'Defending life: A Moral and Legal Case against Abortion Choice', p.3

The most controversial of abortion issues is the so-called Partial Birth. This idea is also tantamount to murder. The problem of debates lies between- one is the Pro-lifer and the other is the Pro-choicer.¹ For the Pro-lifer, abortion pose a threat to their life values and morals. Noonan asserts that fetus is humans at the time of conception,² whereas Pro-choicer believes that to deny the right is to deny the control over one's body. There are four countries in which abortion laws widely vary among the nation in Latin America (Chile, Dominican, El Salvador, and Nicaragua), in addition to Malta and Vatican City in Europe, ban the procedure entirely. Abortion in Canada is available to women without any legal restrictions, while in the Republic of Ireland abortions are illegal expect when a women's life at imminent risk, and Chile bans abortion with no exception for the life of pregnant woman.³

2. RELIGIOUS VIEW ON ABORTION

Besides abortion being controversial in different countries, it also remains a thorny issue across various religions in the world today. As we are aware that there are at least four dominating religious perspectives in the world, similarly the nature of abortion has also been conceived differently through the different mirrors of religion.

¹http://wholeworldinhishands.com/world/pro_life_vs_pro-choice_arguments.html

² Article by Warren Mary Anne, 'On the Moral and Legal status of Abortion', p.127

³ https://en.wikipedia.org/wiki/Abortion_law

Christianity:

Christians have narrated a strong view against abortion, on the ground that all human beings are created in the image and likeness of God. The Church was strictly against abortion because each child in the womb is known and loved by God. The Christian Catholics believed that soul and body was inseparable, which was created by God is the principle of life. There was a dominant view that God immediately creates the origin of the soul and infuses it into the new human being. Human life begins when male's sperm fertilizes the women's egg. From that moment a unique life begins, independent of mother and father. Each new life that begins at this point is not potential human being but a human being with potential.

Judaism:

The Talmud states that a fetus is legally a person until it is delivered. The Torah contains the law that abortion of an unintended woman is a crime, not because fetus is considered to a person. Judaism does not forbid abortion, but it does not permit abortion in demand but expect for serious cases if consulted with a competent to advice on such matters.

Buddhism:

Buddhist monastic code holds that life begins at the conception and that abortion, which is a deliberate destruction of life, should be rejected. Abortion and its approval and disapproval is for them is circumscribed. Buddhists monks are even expelled for assisting a woman in procuring an abortion. They recognize a threat to the life or physical health of the mother as n acceptable justification for

abortion as a practical matter, though it may still be seen as bringing “bad karma.”

Hinduism:

As medical ethics in Hinduism rests on the principle of Ahimsa or non-violence and considering abortion is to choose the least harm to all involved- mother, father, fetus, and the society. foetus is a person with rights, and abortion is a violation of those rights. Abortion is considered to be murder. An important and salient contribution from a Hindu perspective is the fact that the foetus is a bio-psycho-socio-cosmological and spiritual being and as such the abortion debate transcends individual ethics thus raising important social and cosmological concerns. While this is the case, some Hindus hold that it is better for a woman to terminate her pregnancy than giving birth in abject poverty that would threaten the baby’s life. They also prefer ending the pregnancy if the baby is likely to be born with high degrees of physical and mental deformities. Importantly, giving birth among Hindus is a public duty and not merely a personal choice. Thus, women have a responsibility to not only conceive but also be ready to bring forth life and guarantee continuity of family lineage.

Islam:

Some scholars in Islam argue that abortion is permissible if the fetus is younger than four months (120 days). They quote a statement from the Prophet (s) that refers to a human being starting as a fertilized ovum in the uterus of the mother for forty days, then it grows into a clot for the same period, then into a morsel of flesh for

the same period, then an angel is sent to that fetus to blow the *Ruh* into it and to write down its age, deeds, sustenance, and whether it is destined to be happy or sad. Scholars explain that the error comes from understanding that before the *Ruh* is blown into the fetus at 120 days, the fetus is not a living entity, and therefore aborting it does not amount to killing it. It therefore becomes clear that aborting a fetus before 120 days is still killing a living entity, let alone abortion after that presumed period. While others argue that the only case when aborting a fetus, before or after 120 days, is allowed in Islam, is when a medical situation threatens the life of the mother, leaving only two options, to let either the other or the fetus survive, but not both. Scholars suggested that such a case can only be determined by a specialist, trusted and committed Muslim doctor. They argue that the mother can have other children, whereas the child cannot make up for losing the mother.

3. EXPLAINING MORALITY AND LEGALITY

What is legal is not moral and what is moral is not legal. In some cases, it might be questionable regarding the fact that it is legal for the agent to abort for some specific cases but this is not in the case of morality because the questions of morality are very perspectival and debatable in terms of the concerns. Morality is all about the refinement of presence of values in a particular society where the rights of a person in the society are cared for the peaceful and beneficial life. In general, pro-choice groups consider the morality of abortion to be a private decision based on personal circumstances. For many, however, there is a point at which the developing fetus must be given some consideration. Judith Jarvis Thomson in 'A

Defense of Abortion' recognizes that not all moral obligations stems from rights.¹ For e.g: if the child has a box of candies then his sister has no right to it, but decency requires that he share it with her anyway. It shows in some cases it would be wrong to abort. What is it indecent? A woman who wants to abort at seven months so that she can go to Europe for a holiday is an indecent act.² At the heart is the concern for the status of morality of abortion. As people struggle with the question of whether abortion is right or wrong, many factors come into play. Religious beliefs, age, marital status, economic status, health, an available support system, genetic issues, and a person's own values all influence the way he or she feels about abortion. For a woman who may be considering such a procedure, the decision takes on an extremely personal nature as her own circumstances weigh heavily in her private debate. In this particular debate two exciting questions always arises among the philosophers: At what point does life begin? At what point do the rights of this developing life over rule the rights of the mother? To put it simply, when can we say that this is the point from which life has started to develop?

3.1 PRO-LIFE

Most of the pro-life groups and conservative Christians replies to the question of when life begins is—at conception.³ A fertilized ovum, or zygote, contains forty-six chromosomes in a DNA

¹ Thomson Judith Jarvis, 'A Defense of Abortion' p.120

² Ibid., p.123

³ Lanier. Wendy 'Abortion' p9

structure different from either the sperm or ovum that joined to create it. It is able to grow and reproduce on its own, uses energy, and reacts to stimuli. People who believe that abortion is immoral in all or most cases argue that a fertilized ovum is a new and unique human life with all the rights of any other human.¹ The very moment of its formation is said to have a life of itself which is housed in the mother's body. As Albert W. Lily, an often-quoted physiologist known as the "Father of Fetology," observes: "Biologically, at no stage of development can we subscribe to the view that the unborn child is a mere appendage of the mother. Genetically, the mother and baby are separate individuals from conception."² Those who view human life as beginning from the stage of conception gives the same value to a zygote as they would give to a newborn. To prevent further development of the zygote to the pre-embryo stage in any case is viewed by them as the destruction of human life. Because they believe that the body is like a temple and every part of body is gift from god. In this case even the use of emergency contraceptives could be considered a type of abortion since it does not allow the zygote to implant itself into the wall of the uterus.³ The pro-life advocates believe that it is not correct action to abort an embryo or fetus because it is not wanted or the mother is uncertain of her ability to care for it.

¹ Ibid., p10

² Ibid., p.11

³ Lanier. Wendy 'Abortion'p.10

3.2 PRO-CHOICE

The basic pro-choice position centers on the belief that the life of the fetus should not be given more consideration than the rights of the mother. Pro-choice advocates believe a woman's reproductive rights include access to sex education, the right to choose a safe, legal abortion, access to contraceptives, and the power to control her own body. They do not believe the government should be able to interfere with a woman's decision to have an abortion at all. Those with a pro-choice viewpoint see abortion as a private medical decision that should be made by a woman and her doctor without government interference. They are opposed to any legislation regarding abortion for fear it could lead to forced abortions, an idea they find just as offensive as the laws limiting its access. Many pro-choice organizations choose to focus their attention on reducing the number of unwanted pregnancies through comprehensive sex education in high schools, the use of contraceptives, and greater parental involvement.¹ By allowing abortion on demand, pro-life advocates believe a dangerous account is being established that might one day lead to the destruction of handicapped individuals, the elderly, the homeless, or some other segment of society labeled as unwanted or unnecessary. Although abortion is legal in the United States, certain restrictions has been put into place, leading to variations in abortion laws from state to state.²

¹ Lanier. Wendy 'Abortion' p.14

² Lanier. Wendy 'Abortion' p.13

Barbara Karts Rothman writes

The perception of the fetus as a person separate from the mother draws its roots from patriarchal ideology, and can be documented at least as far back as early use of microscope to see the homunculus. But until recently, the effects of this ideology on the management of pregnancy could only be indirect. For all practical purposes, the mother and the fetus had to be treated as one unit while the fetus lay hidden inside the mother.¹

4. IS A FETUS A PERSON OR NOT A PERSON?

Judith Jarvis Thomson in “A Defense of Abortion” assumes for the sake of the argument that human embryo is a person from the time of conception. She then challenges the idea that one can argue effectively from the premise to conclusion that all abortion is morally impermissible.

‘The anti-abortion argument:

1. All fetuses are persons
2. Every person has the right to life
3. Therefore, every fetus has the right to life
4. Therefore, abortion is wrong.’²

Even if we consider 1 and 2 are true even then 4 does not follow from 3 because from the fact that it has right to life does not follow that it is wrong to kill. The mother has a right to decide what

¹ Kuhse Helga and Singer Peter, ‘*Bioethics: A Anthology*’

Purdy. Laura M. ‘Are Pregnant Women Fetal Containers?’, p.65

²<http://faculty.philosophy.umd.edu/SKerstein/140s09/thomson.html>

happens in her body and this can outweigh the life of the fetus. But in anti-abortionists' case the right to life is a fundamental right which considers fetus life to outweigh the mother's right to control her body. She argued that abortion could still be morally permissible even if the fetus has already become a person well before birth because the right to life consists not in the right not to be killed, but rather in right not to be killed unjustly. Even when the women terminate the life of her own fetus in any way can be considered just, then no one's right to life has been violated.

In 1971 Thomson suggested that sometimes abortion is morally permissible at least in some cases where an abortion is necessary to save the life of the mother and some cases where the pregnancy stems from the rape. The extremists would assume that in killing the fetus one would kill an innocent person since killing implies the crime of murder. Therefore, this asserts that killing the fetus is morally impermissible. But she does not argue that mother's right over her own body outweighs the fetus's right to life. Instead she argues that the right to life has been misunderstood.

She explains the issue with the help of a thought-experiment of that of a violinist. You wake up in the morning and find yourself back to back in bed with an unconscious violinist. He has been found to have fatal kidney ailment, and the society of music lovers has canvassed all the available medical records and found that you alone can and have the right blood type to help.¹ They have therefore kidnapped you and last night the violinist's circulatory

¹ Thomson J Jarvis, 'A Defense Of Abortion' p.118

system was unplugged into yours, so that your kidneys can be used to extract poisons from his blood as well as your own. Is it morally required to help the violinist? But this idea of helping the violinists does not come along with a package to continue this help till nine months. Thomson concluded that it would be morally permissible to kill the innocent violinist. One cannot disagree that fact that all persons has the right to life and violinists are persons but a person's right to life does not entail your submission to that course if you are not responsible.¹ The discussion mostly centers round the fact of right to life. Whether the mother has more right to life or the fetus? If both have equal right to life than what will be the most appropriate of the two. Discussions about the fetus's right to life usually draw on the concept of moral personhood. The rights which an actual person owes to the fact that I am a morally significant person who follows that I have a special moral worth that other people are required to acknowledge. As per as the question is put I would like to argue that we must give the weight to mother to decide what happens to her and her baby because if the child is a product of the rape then she will not procure it properly because for her it will be an unwanted child. Even in such cases where the fetus threatens the mother's life then the mother should take some responsibility of her life.

The idea of innocence used as a quality to the fetus is not justifiable. Thomson views it correctly that having a right to life does not guarantee a right being over life either to be given the use of or right

¹ Thomson Judith Jarvis, '*A Defense of Abortion*', p.118

to be allowed to continue use of another's body, even though one needs for life of itself. The violinists being attached does not provide the agent with a life-long contract to remain fixed with violinist since it does not with hold us with a duty towards the violinists. Killing the violinists means his losing only what is provided by the support that neither his need nor any special obligation requires you to give. Aborting the fetus or killing the violinist does not deprive him from the opportunities one had prior to the attachment.

As the *principle of tentative output cut off* principle says:

It is permissible to kill when killing is nothing but eliminating a life produced by the use of your body. The use is not required by need or special obligation, in order to end that use, so long as the person killed is not worse off without the benefit resulting from this use. It does not thereby loose anything that you are causally responsible for that he could retain independently of your support.¹

This means that idea of abortion revolves round the question of obligation, commitment to that particular obligation and responsibility to be taken. Obligation is the social force that binds you to that kind of force. The state and the social environment enforce us to believe in some pre-supposed judgments and contribute to the very decision us in believing the giant nature of abortion like in Christianity. But the issue of 'Commitment' is much wider than it looks to be. Unless we are committed to our choices,

¹ Kamm F M, 'Creation and Abortion: A study in Moral and Legal Philosophy',p.

we will ruin the whole matter. The idea of commitment pulls inward the concept of responsibility; they both go hand in hand. Thomson says that fetus has the right to use my body only if it is reasonable to hold me responsible for my pregnancy.

Bodily imposition is a significant point to permit killing someone in order to avoid imposition.¹ We generally believe that we are independent beings and all have a right to their choices as per as right to life. But if the mother feels imposed by something extra which she has to carry in her womb then this may permit her to remove the fetus. But in this case the question of responsibility occurs that there cannot be a grant to abortion on case of abortion because if in any case she is responsible for her case, she cannot consider it as imposed fact since she was engaged in an act for which the act has paid off.

4. IDEA OF PERSONHOOD

The issue of abortion hinges on the question of personhood. Nearly everyone believes that persons have a moral status: taking the life of another person, barring extreme circumstances is a grievous sin. *Joshua Kobe*, a pioneer in the field says that his research shows that most people use two criteria to determine what a person is? Behavioral complexity and the ability to experience strong emotions.

Joseph Don eel argued that personhood is dependent on sense organs and a brain and that the early embryo though a living

¹ Kamm F M, 'Creation and Abortion: A study in Moral and Legal Philosophy',p.29

human individual, is only a pre-personal entity which changes into a person not gradually but by a sudden, substantial change that occurs when the brain first begins to develop; thereafter the person soul shapes the development of the whole entity. *Norman Ford* holds that personhood begins when an individual with truly human nature emerges.

Many pro-choice individuals believe that the mother's rights override those of the fetus because they believe the fetus does not become a human being until sometime after conception. Until then they believe the mother's reproductive rights and the right to control her own body supersede any rights of the fetus. While they do not argue with the idea life begins at conception, they differ from those with a pro-life view in assigning the same value to the zygote as to a newborn. Peter Singer, believes all human life is not equal. He says the pro-life groups are right about one thing, the location of the baby inside or outside the womb cannot make much of a moral difference. We cannot coherently hold it is alright to kill a fetus a week before birth, but as soon as the baby is born everything must be done to keep it alive. The solution, however, is not to accept the pro-life view that the fetus is a human being with the same moral status as yours or mine. The solution is the very opposite, to abandon the idea that all human life is of equal worth. In Marry Anne Warren's article "On the moral and legal status of Abortion" points out that abortion is morally permissible and should not be prohibited and nor made needlessly difficult to obtain by obstructive legal regulations. Warren upholds an extremely permissible view on abortion, according to which abortion is

morally permissible at any stage of pregnancy and under any circumstances. If the pregnant lady does not feel obligated towards then it is better not to make it to grow up. Thomson does not say that abortion is permissible for all cases. If they did not use contraceptive properly then they are said to be responsible. Only in the case of rape one cannot be blamed for one's predicament. What is the way to have a moral legal status of fetus? Moral and legal status is attributed only to a human being? Now the question arises what is it to be a human being? Anne asserted the use of human being in two senses: *Genetic sense*- being a member of the biological species *Homo sapiens* (this includes fetus, infants, children, brain deaths) and *Moral sense*- being a full-fledged member of moral community. According to *Warren*, the moral community is the set of beings with full moral rights and consists of all and only persons. Either the argument assumes that it is wrong to kill something merely because it is *Homo sapiens* or the argument assumes that a fetus is a member of the moral community. Both these claims are contentions and would require further argument. Warren considers such characteristics which entitle an entity to be considered to be as a person:

- “1. Consciousness and in particular the capacity to feel pain
2. Reasoning the developed capacity to solve new and relatively complex problem
3. Self-motivated capacity
4. The capacity to communicate, messages of with an indefinite number of possible contexts on indefinitely many possible topics.

5. The presence of self-concepts and self-awareness.”¹

Warren says that there is no stage of fetal development at which a fetus resembles a person enough to have a significant right to life. A fetus’s potential for a being a person does not provide a basis for the claim that it has significant right to life. Even if a potential person has right to life, that right could not outweighs the right of women to obtain an abortion, since the rights of an actual person invariably outweighs those of a potential person.

An abortion is considered to be wrong in case if the victim is deprived of its valuable ‘future like ours’. In other words, the victim is deprived of all the valuable things that constitute a typical human future i.e. accomplishments of goals, future projects, pleasurable experiences etc. Don Marquis in ‘Why abortion is Immoral,’ argues that abortion is in the same sense wrong as killing a human adult. He adds that

“The future of standard fetus includes a set of experiences, projects, activities, and such which are identical with futures of adult human beings and are identical with the futures of young children. It follows that abortion is prima facie seriously wrong”² Abortion is as same as the premature death both which deprives a human being of future experiences. But to consider wrongness in terms of the conception that itself is wrong because in time of conception nobody is killed or wronged since fetus is not a conscious organism.

¹ Article by Warren Mary Anne, ‘On the Moral and Legal status of Abortion, p.130

² Article by Marquis Don, ‘An Argument that Abortion is wrong’, p.139

“Michael Toole’s argument suggests that personhood is gradually acquired by development, it concludes that not only the unborn but also new born babies are not persons.”¹

5. FREE WILL, CHOICE AND RESPONSIBILITY

The question of abortion has always to be considered a matter of freedom of choice for individual women. The free choice of having an abortion has a large impact on woman’s ability to determine her own life. The idea of free will may not always be a good option to carry out the debate in abortion. There would be no question of abortion if the fetus would have never come into existence, there are philosophers who argue that the woman has the full right to choose whether or not she wants to become pregnant or not. She needs to make that choice before engaging in the sex. But due to unreliability of contraceptive sometimes the choices fail to continue to be as one proceeds. To make the choice after a pregnancy is underway, merely as a matter of birth control, is a moral act says Mona Charon.

The philosophers are concerned regarding the responsibility to be taken in case of voluntary act of engaging in sex in which one is aware about the result of existence of a fetus. But the responsibility cannot be forced onto her despite of her willingness to accept it because even in the cases of protective sex one cannot rely fully in the contraceptive stuffs which may result into an undesired fetus. It might be claimed that intentionally and voluntarily beginning a fetus- let alone unintentionally becoming pregnant as a result of voluntary act- does not by itself commit a woman to begin or

¹ Article by Toole Michael, ‘*Abortion and Infanticide*’, p.25

continue her pregnancy or support her fetus. If in due course the fetus fell out the woman would not be obligated to reattach it even though it needed her body to survive. One sense of woman's obligation to keep fetus in her body is that its removal would harm it relative to its opportunities it had before its attachment to the woman's body

5.1. RELATIONSHIP BETWEEN AGENT AND THE FETUS

Nancy Davis asserts that if the person threatened may try to kill the threat in order to save her life. Both the threatened and the threatening may try to defend each other, where the person threatened may try to kill the threat in order to save his life but the threat in turn may try to ward off the attack on her. Each has the right to do so because each care more about himself or herself than the other but this does not mean that right is truly on the side of one person rather than the other, only a preponderance of right on one side would justify a third party's taking sides.

6. CONCLUSION

To derive at a conclusion in this type of issue is not possible as so because this issue is grounded in the society within the vibrancy of cultures, traditions, people's ideas and their influences. In my paper I have not taken a rigid stand regarding the permissibility and non-permissibility of issue. It was an undue desire to support the pro-choicer but at the end I was not sure whether I could do this. I have tried to argue that in some cases it may be exposed in terms of legality as per as possible the state may legalize abortion in terms personal choice and right to life but there are situations where the

moral idea is more dominant in such social issue. Morality as being a concern for such an issue is the turning point in our decision. Responsibility and commitment play an important role in the concept of abortion. Until the agent feels and would like to take the responsibility for her act of bringing into the existence of the other, she should not take the risk of going into such a relation. It is no harm in believing that sex is a natural desire and one cannot help in some situations. But the excuse of the desire sometimes may not be helpful in supporting the idea of abortion. The idea of this desire covers many more subtle ideas and let the discussion look very sympathetic. My concern in this paper is mostly on idea that it is not possible to take or be static in either of the side because both leads to objectification of the fetus.

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Islam and Environmental Ethics

Sartaj Ahmad Sofi¹

Abstract:

A cursory glance over the world reveals the fact that the predicament of ecology in western and the Muslim world are of same degree. One can see the blatant signs of environment crisis prevailing almost everywhere on the planet. In such a situation, a superficial study about Muslim world will lead one to claim that Islamic view of nature is not different from that of the modern west which first thrust the environmental crisis upon the whole humankind. But a deeper understanding of the Islamic scriptures would reveal quite different perspective regarding the environment conservation. The unity of all reality (*Tawhid*) and the balance of nature (*Mizan*) as recognized by Islam constitute an important basis for religious ecology and environmental ethics. Prophet's declaration "The earth has been created for me as a mosque [i.e., as a place of worship], and as a means of purification", demonstrates his attitude to earth. The present paper will be an attempt to highlight the religious ethics of environmental conservation depicted in Quran and in the traditions of Prophet of Islam. It is meant to create curiosity among the Muslims to exercise their efforts regarding sustainable development and the environmental conservation in the contemporary world.

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Key Words: Eco-ethics, Environment predicament, Human-environment, Islam, Vicegerent.

INTRODUCTION

With the diffusion of modern tendencies in global world, the ongoing ecological predicament got boost, emerge now as a threat on globe. Religion, particularly the Christianity, however, evolve to be blamed as a responsible factor behind the ecological dis-equilibrium¹ Which alarmed advocates of all-most all Semitic and non-Semitic religions of the world to come forward and put forth religious responses to such kind of allegations for establishing religious concern about ecology. Religious advocates got stimulation, proceed to demonstrate how world religions approaching ecology. For, Muslim Scholars too exerted their efforts, established and propagated Islamic world-view of ecology. The prime concern of the current study is to demonstrate the Islamic

¹ - Professor White Lynn Jr., the professor of history at California University, for the first time allegedly began world religions as the root cause of environmental problems. According to him, the roots of the human ecological crisis can be traced to the rise of Christianity, which separated human kind from nature and then directed the former to a position of supremacy over the latter. See; White, L. Jr. (1967), *The historic roots of ecological crisis*, *Science* 155: 1203-7. Similarly, McHarg referred to the Bible as an environmentally-unfriendly text which has encouraged a strong utilitarian and ultimately destructive attitude towards nature; See; Mc Harg, I, "The place of Nature in the city of Man", *Annals of American Academy of Political Science*, 1977, 352, 2-12.

eco-ethical principles for creating motivation among the followers of Islam for exerting their efforts regarding sustainability and environmental conservation in order to freed world from current environmental catastrophe. The paper discusses human-environment relationship as depicted in different verses of Quran, explicated in exegetical works and explained by commentators of Hadith. It essentially focuses about the three commandments of Islam viz, Command what is good, forbid what is wrong and the concept of Moderation. Broadly speaking, these three key concepts provide base for eco-ethical principles of Islam vis-à-vis their role in current environmental catastrophe. It, however, provides a plethora for self-introspection in the light of eco-ethical teaching of Islam to get rid-off from the current ecological predicament.

Human-Environment Relationship

Islam—the complete code of life, encompasses all the creatures of the universe including humanity. All whatever is in the heavens and the earth and whatever is in between are obedient and submissive to Allah.¹ Therefore, the inference of integration of human-Nature is but obvious. One can see Islamic depiction of nature and its relationship with humanity again and again mentioned in the scriptures of Islam. There are more than 750 verses of Quran that are related to nature. Nature is reflected as the bounty of Allah that makes the humanity and all other living organisms survive on the earth. The whole cosmos of heaven and earth is

¹ - See, Al-Quran, 24: 41

considered as the signs of God on earth.¹ Further, it is considered as demonstration and manifestation of divine Unity.² Allah has created it through the divinely order of “be” (*Kun*)³ and systemized it in a balanced and consistent way.⁴

Allah created universe, in it, bestowed His infinite bounty and blessings on human creation⁵ and made them as His vicegerent on earth⁶ and made everything of the cosmos subservient to them.⁷ Here, one can eventually desolate the Human-environment relationship and can consider human dominance over all creatures that leads to create the idea of exploitation of natural resources.⁸ The beauty of Islam is that man was not essentially appointed as the

¹ - “Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding”, Al-Quran, 3: 190; See also, 10: 06.

² - Al-Quran, 41: 53.

³ - “His command is only when He intends a thing that He says to it, “Be”, and it is.”, Al-Quran, 36: 82.

⁴ - [And] who created seven Heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So, return [your] vision [to the sky]; do you see any breaks? See Al-Quran, 67: 3; See Also, 55: 3-13.

⁵ - “And no doubt, we honoured the children of Adam and got them ride in the land and sea and provide them with clean things and preferred them over many of Our creations”. [Al-Quran, 17:70]

⁶ -Al-Quran, 2: 30; 35:39.

⁷- He it is Who hath made the earth subservient unto you, so walk in the paths thereof and eat of His providence ...See Al-Quran, 67: 15, 45: 13.

⁸- It seems plausibly that in the human-environment relationship, Allah appointed Humans on higher authority and superseded all other creatures.

viceroys of earth but as managers on the earth to manage and make sustainable use of natural resources. Allah has meant humankind responsible but accountable for all what they do in the world as His vicegerent. Therefore, the sustainable use of natural resources and guardianship of all creatures lies upon the shoulders of humankind. It is their ethical duty to take the significance of environment and its proper usage into consideration, being as representatives on earth. For which, they will be rewarded and punished. Human beings are primarily responsible for all kinds of catastrophes, happening in the world including environmental degradation. According to the injunctions of Islam, every kind of mischief happening in the globe is but the wrought of humans. Therefore, they themselves are in dire need of introspection. The responsibility of humankind towards ecology along its consequences has been essentially portrayed by Allah in a very explicit manner in Quran as;

Corruption has appeared on earth and at sea because of what the hands of men have wrought; in order that God may make them taste the consequences of their actions; so that they might return.¹

Again, Allah warns human beings that until and unless, they will not make an effort to reform themselves, Allah will not change their condition, in the Quran as;

...indeed, Allah will not change the condition of a people until they change what is in themselves....²

¹ - Al-Quran, 30: 41

² - Al-Quran, 13: 11

After quoting several verses of Quran, and discussing thoroughly about the human-environment relationship, the author(s) of *The Holy Qur'an and the Environment* evaluates the whole matter in the following words;

“Human beings thus may not wantonly plunder the earth’s resources, damage the environment, and have no consideration for natural sustainability. Although the earth has been subjugated to human beings because human beings are – potentially, when they are righteous – the apex of creation and God’s viceroys on earth, they may not act in a way that damages their Lord’s creation. Human beings are after all only mere stewards, and not owners.”¹

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¹ - Ghazi Bin Muhammad, et, all, *The Holy Quran and the Environment*, The Royal Aal Al-Bayt Institute for Islamic Thought, Jordon, 2010, p. 21.

² - See, Al-Quran, 24: 41

survive on the earth. The whole cosmos of heaven and earth is considered as the signs of God on earth.¹ Further, it is considered as demonstration and manifestation of divine Unity.² Allah has created it through the divinely order of “be” (*Kun*)³ and systemized it in a balanced and consistent way.⁴

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⁵ - “And no doubt, we honoured the children of Adam and got them ride in the land and sea and provide them with clean things and preferred them over many of Our creations”. [Al-Quran, 17:70]

⁶ -Al-Quran, 2: 30; 35:39.

⁷- He it is Who hath made the earth subservient unto you, so walk in the paths thereof and eat of His providence ...See Al-Quran, 67: 15, 45: 13.

⁸- It seems plausibly that in the human-environment relationship, Allah appointed Humans on higher authority and superseded all other creatures.

beauty of Islam is that man was not essentially appointed as the viceroy of earth but as manager on the earth to manage and make sustainable use of natural resources. Allah has meant humankind responsible but accountable for all what they do in the world as His vicegerent. Therefore, the sustainable use of natural resources and guardianship of all creatures lies upon the shoulders of humankind. It is their ethical duty to take the significance of environment and its proper usage into consideration, being as representatives on earth. For which, they will be rewarded and punished. Human beings are primarily responsible for all kinds of catastrophes, happening in the world including environmental degradation. According to the injections of Islam, every kind of mischief happening in the globe is but the wrought of humans. Therefore, they themselves are in dire need of introspection. The responsibility of humankind towards ecology along its consequences has been essentially portrayed by Allah in a very explicit manner in Quran as;

Corruption has appeared on earth and at sea because of what the hands of men have wrought; in order that God may make them taste the consequences of their actions; so that they might return.¹

Again, Allah warns human beings that until and unless, they will not make an effort to reform themselves, Allah will not change their condition, in the Quran as;

¹ - Al-Quran, 30: 41

...indeed, Allah will not change the condition of a people until they change what is in themselves....¹

After quoting several verses of Quran, and discussing thoroughly about the human-environment relationship, the author(s) of *The Holy Qur'an and the Environment* evaluates the whole matter in the following words;

“Human beings thus may not wantonly plunder the earth’s resources, damage the environment, and have no consideration for natural sustainability. Although the earth has been subjugated to human beings because human beings are – potentially, when they are righteous – the apex of creation and God’s viceroys on earth, they may not act in a way that damages their Lord’s creation. Human beings are after all only mere stewards, and not owners.”²

Eco-ethical teachings of Islam

The ethical base of Islam is derived from the obligations laid down in the *Qur'an* and articulated in the practice of Prophet Muhammad (S.A.W.), come under numerous captions. They can however be distilled into just three categories for our purposes bearing in mind public good to be the ultimate objective. These three categories are;

- 1) To do what is right

¹ - Al-Quran, 13: 11

² - Ghazi Bin Muhammad, et, all, *The Holy Quran and the Environment*, The Royal Aal Al-Bayt Institute for Islamic Thought, Jordon, 2010, p. 21.

- 2) Forbid what is wrong
- 3) Act with moderation at all times:

Amr bi'l Ma'ruf Wa Nahi 'An'I Munkar (To do what is good and Forbid what is wrong)

According to Quran, humankind is obligated to perform what is imperative and refrain from what is forbidden. Allah says in the Quran as:

“Let there be a community among you who call to the good, and enjoin the right and forbid the wrong. They are the ones who have success”¹

Similarly, Allah prohibits to not spreading corruption on the earth in the following verse as;

“...Do not cause corruption on the earth....”²

Prophetic Traditions (*Ahadith*) that Commands humankind to contribute positively for the ecological wellbeing goes as; “There is no Muslim who planteth a tree, or soweth a field, and man, birds or beasts eat from them, but it is charity for him³” and “Whosoever bringeth the dead land to life, that is, Cultivable *wasteland*, for him is reward therein⁴. Further, The Prophet of Islam orders that if someone cuts down a mature tree for a legitimate use, then he

¹ - Al-Quran, 3: 104

² - Al-Quran, 2: 11

³ - Abdullah Al-Mamun Al-Suharwardy, *The Sayings of Muhammad*, Lahore Premier Book House, 1995, p. 74.

⁴ - *ibid*

should plant a sapling for replacement¹. Every effort should be made to avoid cutting down a growing tree². Taking the ethical teachings of Islam into consideration, the scholars of Islam used to comment as such, An Islamic city should have a green belt where planting of crops hay making, tree felling and hunting of animals or birds, should be forbidden, but the faithful could use the area for recreational purposes without undermining its order³. Prophet Muhammad ﷺ also commanded mankind to provide for the needs of animals under their care, and he warned that a person who causes an animal to die of starvation or thirst is punished by God in the fire of hell. ⁴Further, he directed human beings to provide for needy animals in general, telling of a person whose sins God pardoned for the act of giving water to a dog in desperate thirst. Then when the people asked, O Messenger of God, is there a reward in doing good to these animals? He said, "There is a reward in doing good to every living thing⁵. Besides others, these traditions, however, provokes humanity for sustainability, ecological welfare

¹ - Belazuri, Ebu'l Abbas Ahmed Ibn'iYahya, *Futuhu-l Buldan*, Cairo, Egypt: Bulak, (in Arabic), 1958.

² - Bukhari, Ebu Abdallah Mohammed Ibn'i Ismail, *Sahih-ul-Bukhar*, Cairo, Egypt, 1379 A.H.

³- Canan, I, *Environmental Ethics in the Light of the Hadiths*, Istanbul, Turkey: New Asia Press, (in Turkish), 1995.

⁴ Hadith of Sound authority related, by a Bukhari and Muslim on the authority of Abd Allah Ibn 'Umar and Abu Hurayrah.

⁵ - Hadith of Sound authority narrated, by Bukhari and Muslim on the authority of Abu Hurayrah.

and maintenance of balance of nature. Hence, mankind is ethically bound to follow teachings of prophet of Islam and respect the earth as it is considered as sacred as the mosque.

In the same manner, Prophet Muhammad ﷺ prohibited *Ummah* from certain things including that which causes threat to ecological equilibrium:

Narrated by Abu Sa'id Al-Khudri, Prophet said,

“Whosoever of you sees an evil action he should change it with his hands and if cannot do that, he should change it with his tongue; and if cannot do that, he should change it with in his heart-and that is the weakest of faith”¹.

When sin is done on the earth, he who sees it and disapproves of it will be like one who was not present; but he, who is not present when it is done, and approves of it, will be like one who sees it.²

It is therefore evidently apparent from the verses of Quran that environment encompasses all the creatures in the heavens and the earth and what is between them. And such mutually dependent relationship between human and environment indicates a strong relationship between them. At the same time, humankind is bonded with certain duties regarding environment. Prophet Muhammad ﷺ used to say that, “The merciful are shown mercy by the All-

¹ - Transmitted by Muslim in An-Nawawi's (1976), *Forty Hadiths*, Dar al-Quran al-Karim, p.110.

² - Sh. Mohammad Ashraf Trans., *Sunan Abu Dawud*, Vol.3, 1984, P. 1208.

Merciful. Show mercy to those on the earth, and He Who is in the heaven will show mercy unto you”¹ Islam considers the environmental preservation as one of human beings responsibilities as successor (*khalifa*) of God in the earth. So, it is the human responsibility towards the environment to maintain the balance of the environment for the interests of all creation, for safeguarding Allah’s *amanah* (Trust) on the globe.

Wasat (Moderation)

Within the boundaries of Islam, humankind is ethically bound to make maintain the balance of environment. As God has created the universe as a balanced system with no disorder prevailing therein, so are we commanded to preserve the balance of the environment. As per the contemporary Muslim theologian, Dr. Yusuf Qardhawi, to maintain the balance of the environment is part of the Necessary Five objectives of Shariah [*maqasid-al shariah*], because the corruption of environment will affect human life, if environment rotted than it will cause damage to the surrounding neighborhood, and will spoil human being and its offspring.² Holy Quran also speaks about the balance of the environment:

Thou seest the mountains and thou thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such

¹ Hadith of Sound authority related, by Abu Dawud and Tirmidhi on the authority of Abd Allah IbnAmar.

² Yusuf al-Qardhawi, Dar al-Shuruq, *Ri’ayatulBi’ah fi Shari’ah al-Islam*, vol. 1, 2001, 44-53.

is) the artistry of Allah, who disposes of all things in perfect order: for he is well acquainted with all that ye do"¹.

"He who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious, so turn thy vision again: seest thou any flaw?"²

This balance described by the Qur'an shows the greatness of the creator of the universe. In fact, God created the universe with all the harmony. The Quran uses an environmental theme in exhorting humankind to be moderate,

"It is He who produces gardens, both cultivated and wild, and palm trees and crops of diverse kinds and olives and pomegranates both similar and dissimilar. Eat of their fruits when they bear fruit and pay their dues on the day of their harvest, and do not be profligate. He does not love the profligate"³.

Regarding those whom Allah bestow kingship on the earth, they are ethically bound to establish the constitution for propagating good and forbidding evil—of every kind in the land for maintaining nature's balance. Allah says in Quran as;

[And they are] those who, if We give them authority in the land, establish prayer and give Zakah and enjoin what is

¹-Al-Quran, 27:88

² - Ibid, 67: 03

³- Al-Quran, 6: 141.

right and forbid what is wrong. And to Allah belongs the outcome of [all] matters. ¹

CONCLUSION

To conclude, we may say that one of the most important problems in today's world is the environmental crisis. It seems that this problem started when modern man failed to perform his duties as vicegerent and trustee of Allah, who must channel divine mercy to everything at his disposal or within his reach and, failed understanding nature as a sacred sign and valuable trust from Allah. For, it seems that the best way to protect the environment from destruction and, indeed, to improve its condition is to revive these forgotten understandings by referring back to the teachings and instructions of divine religion and reviewing and readjusting the policies regarding the application of modern technology and in using natural resources appropriately. It is Islam, which provides guidelines for ecological balance and environmental conservation. Muslims are in dire need to follow the eco-ethical teachings in letter and spirit to provide the world a better environment that does not need protection.

¹ - Ibid, 22:41

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