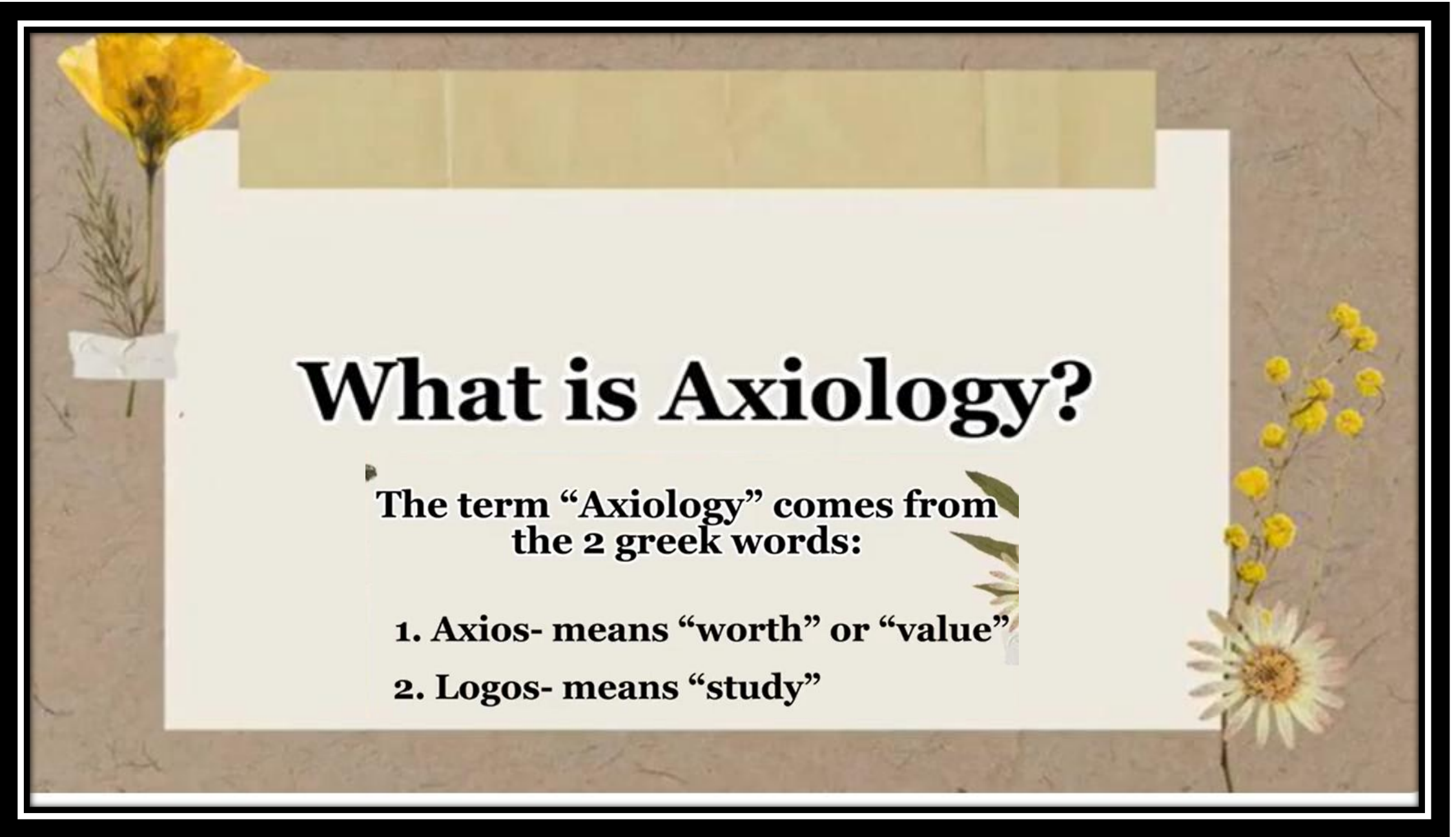


Lectures Summary

Previous lectures Points:

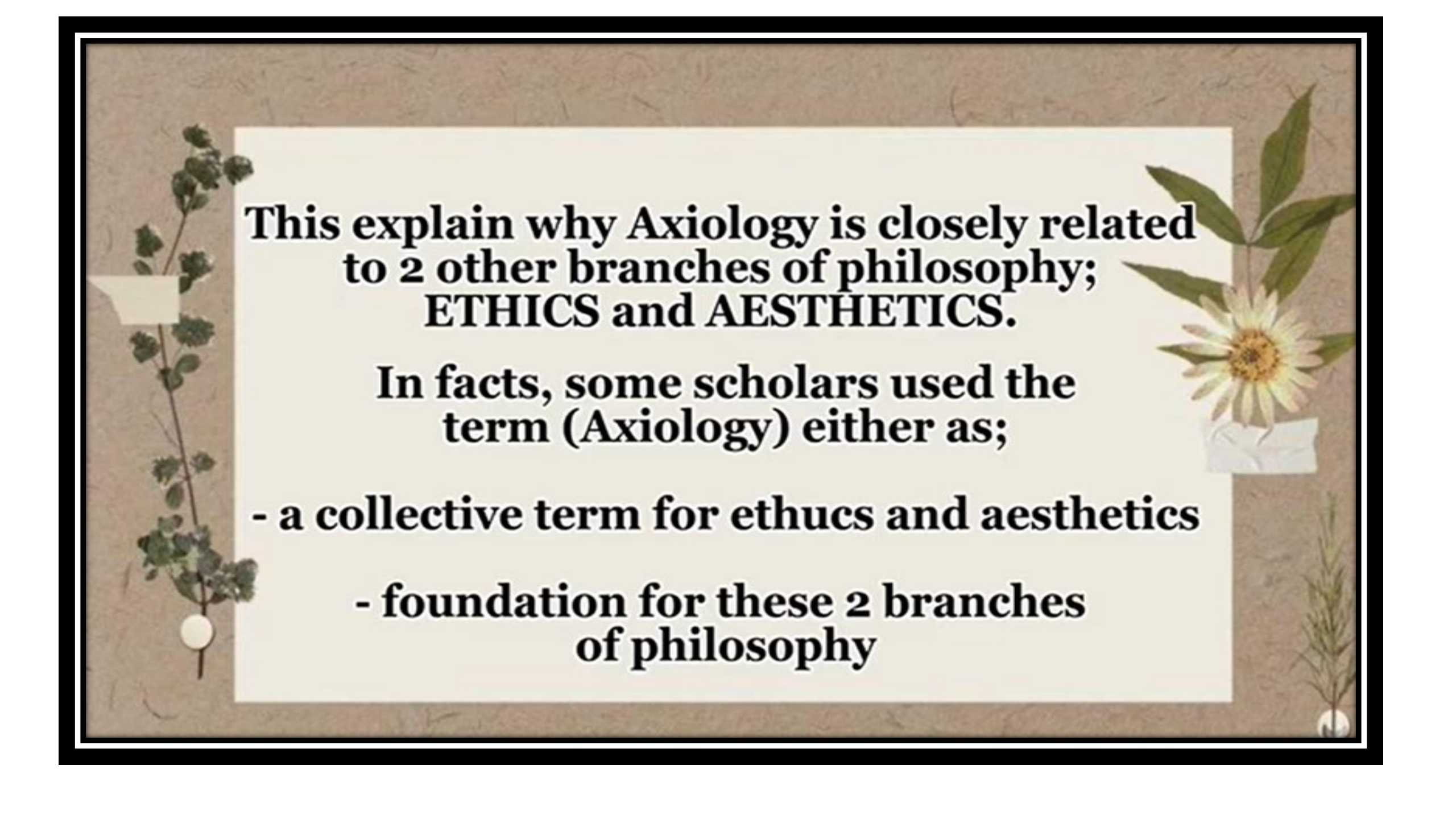
- Components of Islamic Philosophy.
- Metaphysics and Epistemology
- Today's Lecture:
- Axiology: Definition, Sources and Principles



What is Axiology?

**The term “Axiology” comes from
the 2 greek words:**

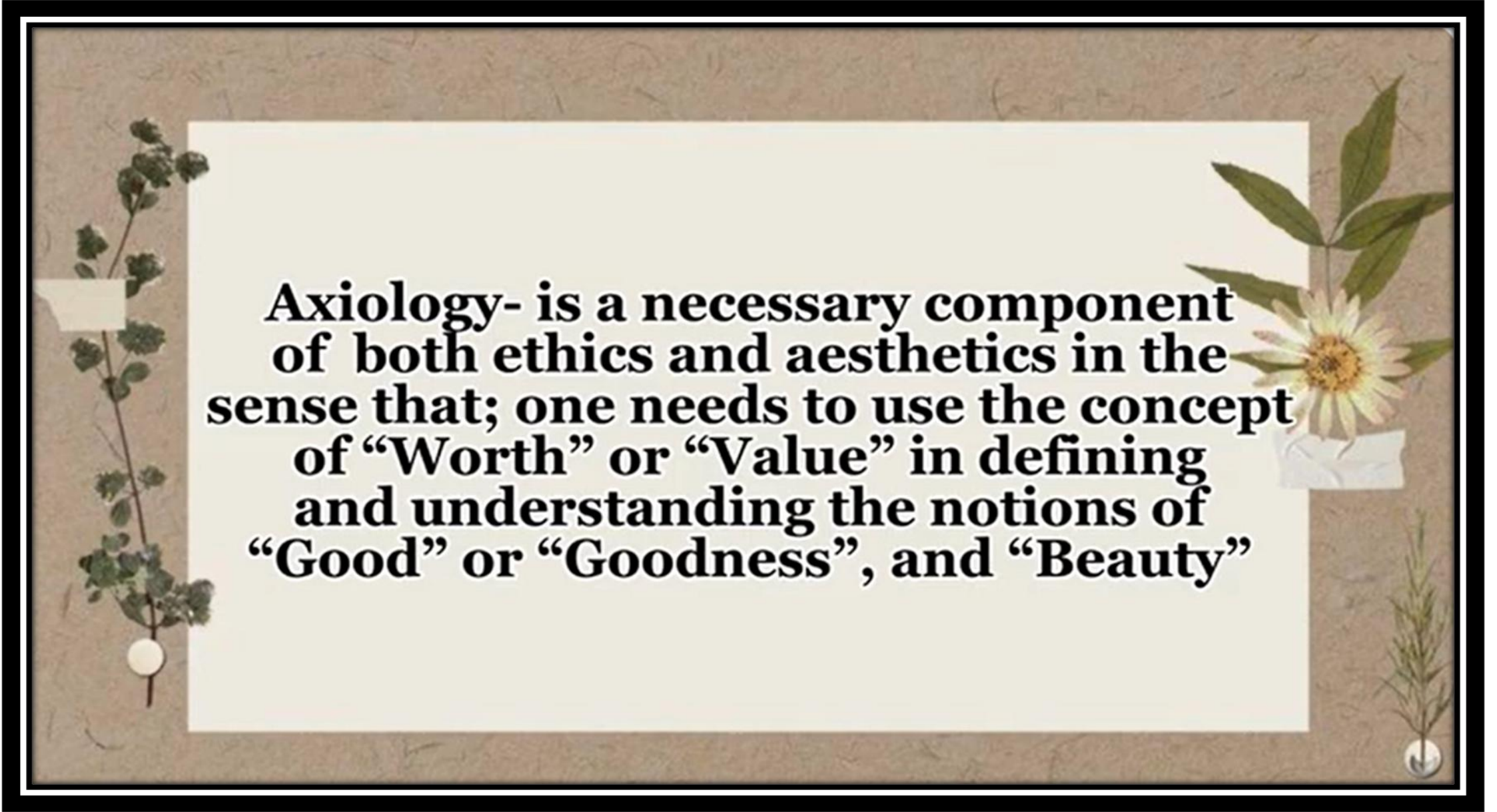
- 1. Axios- means “worth” or “value”**
- 2. Logos- means “study”**



**This explain why Axiology is closely related
to 2 other branches of philosophy;
ETHICS and AESTHETICS.**

**In facts, some scholars used the
term (Axiology) either as;**

- a collective term for ethucs and aesthetics**
- foundation for these 2 branches
of philosophy**



Axiology- is a necessary component of both ethics and aesthetics in the sense that; one needs to use the concept of “Worth” or “Value” in defining and understanding the notions of “Good” or “Goodness”, and “Beauty”

What is Ethics?

Word “ethics” originates from the Greek word “ethos”, which means “character, spirit and attitude of a group of people or culture”. According to the *Oxford Dictionary*, ethics is defined as:

1. A system of moral principles by which human actions may be judged as good or bad, right or wrong;
2. The rules of conduct recognized in respect of a particular class of human actions.

So, ethics represent a set of moral principles, rules of conduct or values.

Ethics is largely a matter of perspective by putting every action and goal in its place, knowing what is important doing and what is not.

Some experts believes that ethics is not about what person is or what person was, or even about what person will be but ethics is about what ought and have to be.

Axiology or Ethics in Islamic Philosophy

Axiology in Islamic Philosophy is all about Islamic Ethics which includes, Moral, Legal, Aesthetic, Social, Political life of a man from individual to collective social life.

Islamic ethics concern to the actual practice of right vs. wrong behavior and not mere understanding. It includes the morality of both body and soul because it involves the learning of soul to behave well

In Islamic Philosophy or Axiological domain, ethics should be studied in relation to law and jurisprudence (fiqh), philosophy– theology (kalām, falsafah) as well as mysticism (tasawwuf).

Foundations of Islamic Ethics

- In Islamic concept of Ethics as Adam received respect from the angels in form of their prostration and then descended from heaven to earth. Hence, human beings were created to do what is good while being granted good things in the world.
- Islamic ethics address the means whereby mankind ideally accommodates divine guidance as applicable human behavior as well as good conduct and personal morality.
- Islamic Ethics just like all other branches of philosophy are primarily based on the Quran and the Hadith with the interpretation of Islamic Sahriah.

Defining Islamic Ethics

- Following words are used in Islamic vocabulary to represent Ethics:
- “Akhlaq” Means Character that determines human actions based on moral philosophy.
- “Adab” or Manner is the actual practice of moral philosophy.
- “Amal Salih” or ‘virtuous deeds.
- “Ma‘ruf” (approved), “Khayr”(goodness), “Haqq”(truth and right),
- “Birr” (righteousness), “Qist” (equity), ‘adl (equilibrium and justice), and “Taqwa” (piety). Good actions are described as salihat and bad actions are described as sayyi’at. However, the term that is most closely related to ethics in the Quran is “Akhlaq”

Akhlaq as Ethics in Islamic Philosophy

- Al-Ghazali, defines *akhlaq* as science or study of the human soul in terms of qualities and characteristics that are deals with methods of behavioral application. According to Ghazali this science comprised two forms: *khalq* (the physical) and *khulq* (or *akhlaq*), which is the manifestation of actions that are rooted in the soul. So, *akhlaq* is strongly related to Islamic ethical positions on righteous deeds towards others and towards God through the actually knowing ones' self, and Almighty Allah, and worldly realities, and the reality of the Hereafter

Function of Islamic Ethics

- Islamic ethics not only define ethical behavior but also instruct and build a better way of life for the individual and social order which based on the belief that Allah created mankind and provided laws and regulations concerning belief and moral instructions suited for mankind's implementation and governance. Ethical practices also fundamentally strengthen and protect individual and communal rights within the extremely broad Islamic framework.
- Islamic Ethics directs a strong relation with God leads to virtuous conduct. Human beings should convey piety and righteousness in life with sincere faith towards others made manifest by good habits that are well defined. Such a predisposition builds civilization by optimizing life ways that successfully benefit society.

Sources of Islamic Ethics



Primary: Includes
Quran and Sunnah



Secondary: Qiya'as
and Ijma



Primary Sources of Islamic Ethics

- Islamic ethics initially begin with al-Quran, the revelation God's word. Whole chapter of Sura Al-Hujrat, major part of Sura Al-Mominoon, Al-Furqan and many other places in the Quran where there are chunks of moral and ethical instructions are given.
- Secondly from the Sunnah's attributions ascribed to the last messenger of Allah that characterize his ethical practices. Prophet Muhammad was sent to preach an essentially moral message as specifically expressed in al-Quran: "We have not sent you (O Muhammad) but as an unequalled mercy for all worlds." (Al-Anbiya', 21:107) .
- Prophet (PBUH) Said "I have been sent to accomplish the best of the morality".

Qiy'as and Ijma as Sources of Islamic Ethics

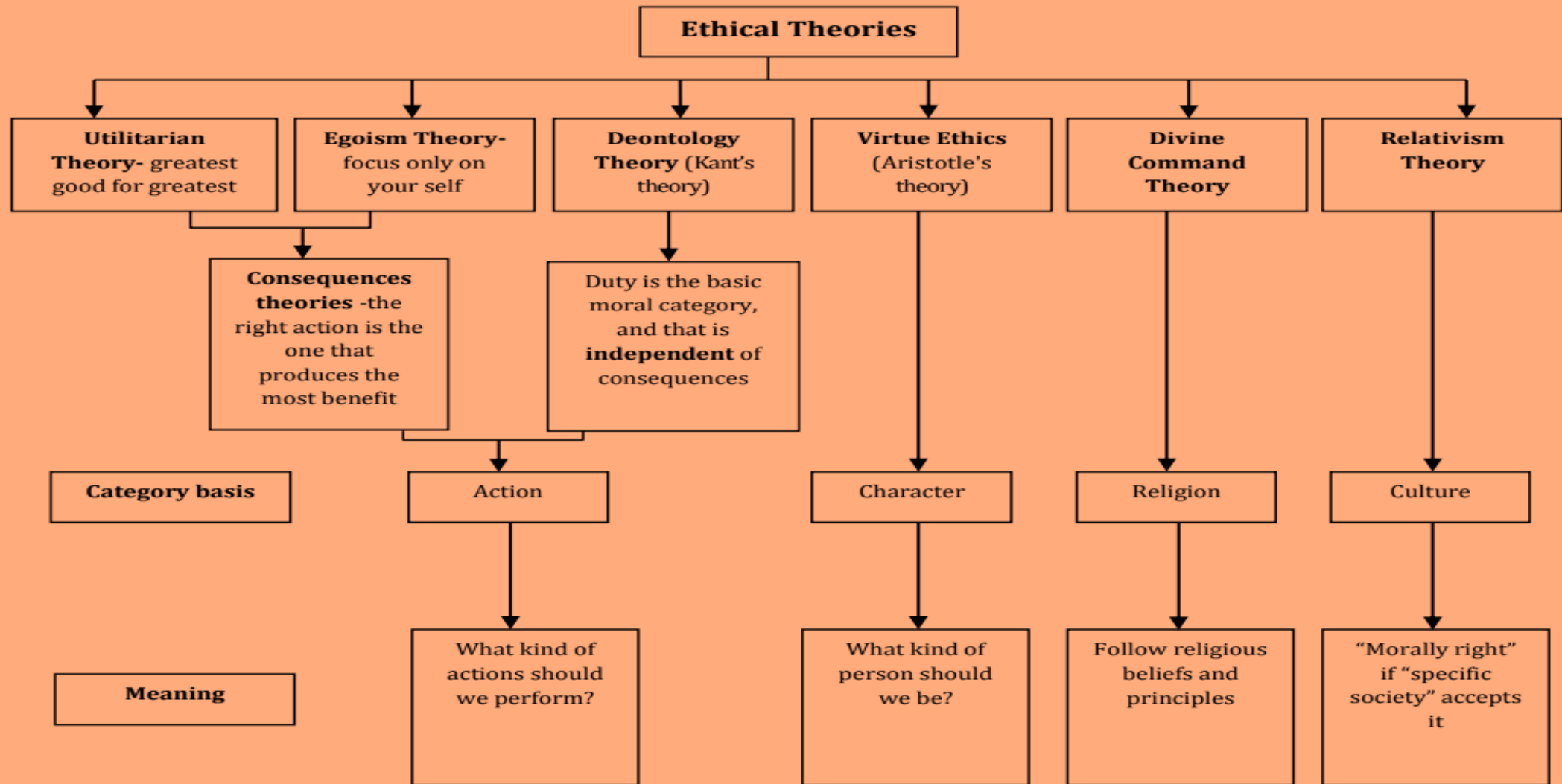
- In Islamic Ethics, law and morality cannot be separated as both are intermixed and righteous deeds are established out of necessity once the religion is firmly believed. Islam is a perfect combination of faith (iman) and practice (amal) in which both elements represent law and morality, as mentioned in Shariah law and ordained by God.
- Islamic law depends on two further sources, Ijma' and Qiyas. Ijma' is a consensus of opinion offered by ulema' or scholars within a community in the absence of a specific legal ruling for a certain situation. Qiyas occurs when people attempt to obtain a legal ruling that, unfortunately, has not been clearly addressed in other sources. Therefore, judges may use analogy, reasoning and legal precedent to decide new case law.

Iman or Faith as Source of Islamic Ethics

- Iman is the religious feelings that improves and protects ethics. But in Islamic framework of ethics, strong faith generates a good character and weak faith results in a collapse of morality. The Prophet Muhammad (PBUH) connects faith (iman) with ethics in the following sayings:
 1. “None of you (truly) has faith until he loves for his brother what he loves for himself”.
 2. The Prophet (PBUH) was told about a woman who prayed and fasted constantly, but she used to hurt her neighbors with her words. The Prophet (PBUH) said that the woman would go to hell in the hereafter.
 3. The Prophet also said “Let he who truly believes in Allah and the Last Day speak good or be silent”.
 4. “The most complete believers in iman (faith) are those who are best in character”.

Islamic Worships as Source of Ethics

- Islamic worships, as religious deeds ordered by Allah s.w.t to get His acceptance, are designed to improve and protect ethics.
- Prayer refrains one from indecency and evil. Allah s.w.t says: “And establish regular prayer, for prayer restrains from shameful and unjust deeds” (Al-Quran 29:45).
- Zakat is taken from the rich to be given to the poor in order to sanctify the former and clean them from their sins. Allah s.w.t further says: “Of their goods, take alms, that so thou mightiest purify and sanctify them” (Al-Quran 9:103).
- Fasting teaches Muslims how to live with ethical principles and values. The Allah s.w.t also says: “Fasting does not mean abstaining from food and drink only; rather it is also abstaining from lying, falsehood and idle speech” (Al-Ghazali 2001).
- The pilgrimage (Hajj) trains Muslims to develop characteristics like patience, endurance, and altruism.



Relativism theory	Ethics are relative to a particular environment. Different societies may have different ethical codes. There is no universal truth in ethical principles that can be held by all peoples at all times.	Rejected because may be a particular society culture is against Islamic principles.
Divine Command theory	“Ethically right” means “commanded by God”, and “ethically wrong or unethically” means “forbidden by God”. Religion is the only standard to identify ethics.	Accepted, but this theory was rejected in the Western literature.
Utilitarian theory	“Ethically right” means the action results in a greater number of utilities than could be achieved by any other actions.	Rejected because the only basis for this theory is the greatest consequences for greatest number.
Egoism theory	A person must always perform in his/her own interest. An action is considered to be ethically right only when it promotes a person’s selfinterests.	Rejected because it is against the Islamic principles of justice, helping others, and altruism.
Deontology theory	It underlines the duty as a basis of moral category which can be seen as a right or wrong judgment. It does not look at the consequences of action. And, there are universal ethical actions that everyone must accept.	Rejected because the theory is not clear about the source of these “universal ethics” since in Islam the only source for ethical system is the Islamic principles.
Virtue ethics theory	This theory focuses on what makes a good individual or person rather than what makes a good action. There are specific virtue traits that every person must have such as civility, cooperativeness, courage, fairness, friendliness, generosity, honesty, justice, loyalty, selfconfidence, self-control, modesty, fairness, and tolerance.	Rejected because the only basis for this theory is virtue ethics.

Principles of Islamic Ethics

- Undoubtedly, Islamic ethics improve human relations and shield civilizational constructs with metaphysical ramparts of decency and order. The several characteristics of Islamic ethics are exemplified in the message of al-Quran and Sunnah of Prophet (PBUH).
- Islamic ethics apply to various aspects of life including governance, business and the management of personal matters. Prophet Muhammad, who possessed perfect ethics, and his mission was to imprint human hearts with impeccable morals that would guide us with exemplary conduct towards each other. Major characteristics of Islamic ethics include bravery, consideration, experience, fairness, justice and honesty.

1. Courage and Bravery

- The brave character is mentioned numerous times in al-Quran with respect to protecting Muslim property. Prophet Muhammad (PBUH) set an excellent example of noble manners and merits, including courage. His fearlessness was a by word among his contemporaries because he courageously stood against the greatest odds while enduring painful injuries and still victoriously fought on to overcome and afterwards show mercy to stone-hearted ignorant Arabian infidels.
- He endured pain and sufferings for thirteen long years in Mecca while inviting people to Islam, without ever being intimidated by the sheer force, numbers or arrogance of the Jahiliyya. The Prophet (PBBUH) never surrendered to fear or threats in extremely difficult situations and crises. He put his full trust in Allah and depended on His support and promise.

2. Consideration

- The way of life set forth in al-Quran and authentic Sunnah is not limited to creed, worship or the actions of our limbs or our slave-relationship with our Creator. It goes further to command us to be well-mannered with Allah's creation: to be kind and charitable to all creatures and to maintain good relationships with them. Hence, Islam encourages to treat others well while considering their feelings and emotions according to sublime Islamic rules and guidelines. This concerns manners, morals and social relations between individuals as to duties and rights even to choose appropriate words according to different situations.
- Allah says in al-Quran: "O you, who have believed! Avoid much suspicion, for some suspicion is a grave sin (liable to God's punishment); and do not spy (on one another), nor backbite (against one another). Would any of you love to eat the flesh of his dead brother? You would abhor it! Keep from disobedience to God in reverence for Him and piety. Surely God is One Who has truly returned repentance with liberal forgiveness and additional rewards, All-Compassionate (particularly towards His believing servants)." (Al-Hujurat, 49:12)

3. Fairness, Justice and Honesty

- Islam's ethical perspective, justice means treating others fairly by providing them with what they rightfully deserve, and also by rightfully positioning things. God said in al-Quran: "God commands you to deliver trusts to those entitled to them, and when you judge between people, to judge with justice. How excellent is what God exhorts you to do. Surely God is All Hearing, All-Seeing." (An-Nisa', 4:58).
- Justice is held in the highest moral regard among Muslims as a means to strengthen their defense against enemies. Even at war, Muslims are required to firmly administer justice.
- Honesty is also held in high regard. Prophet Muhammad (PBUH) is the perfect example of a character and Honesty as he received the titles, al-Amin, the trustworthy, and as sadiq, the truthful, even prior to his elevation to Prophethood.