



*AL-AKHLAQ AL-  
ISLAMIYYAH AS UNIVERSAL  
BLUEPRINT FOR POST  
COVID-19 ETHICS AND  
MORALITY: PROSPECTS  
AND CHALLENGES*

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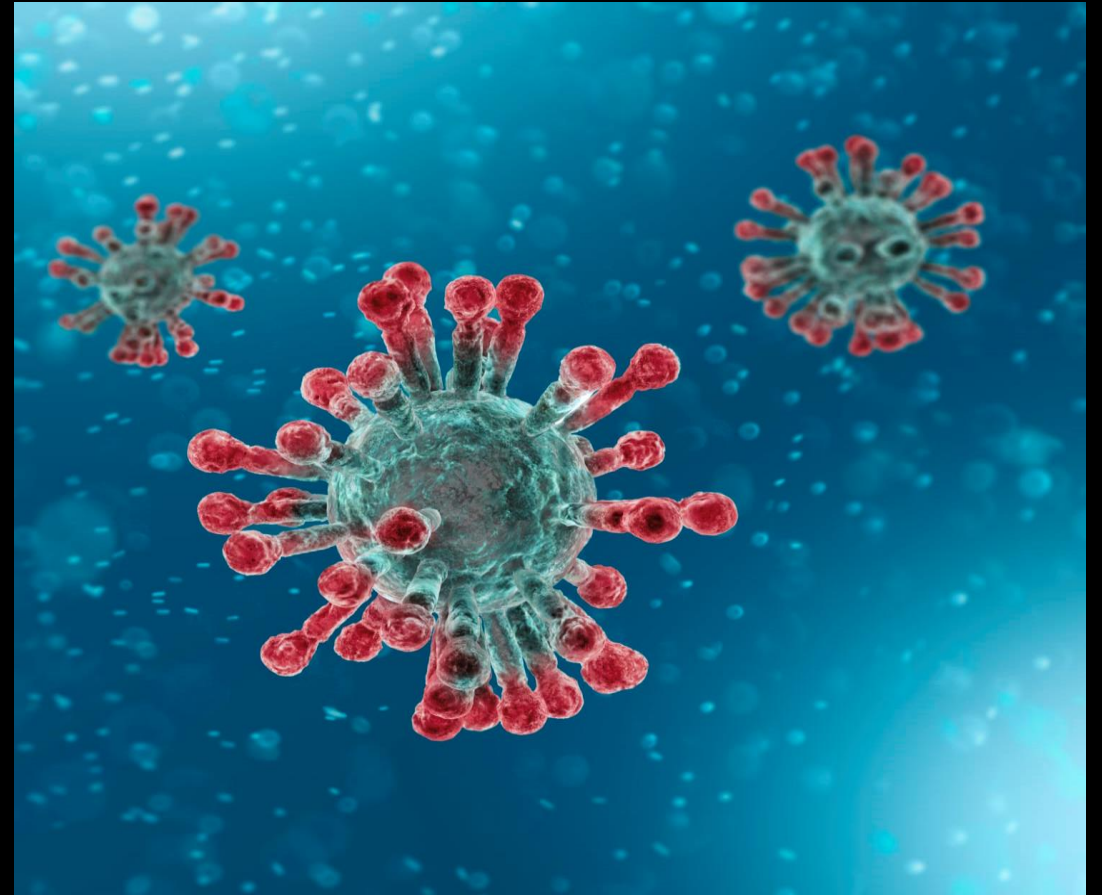
PPFPM and IIUM



# INTRODUCTION

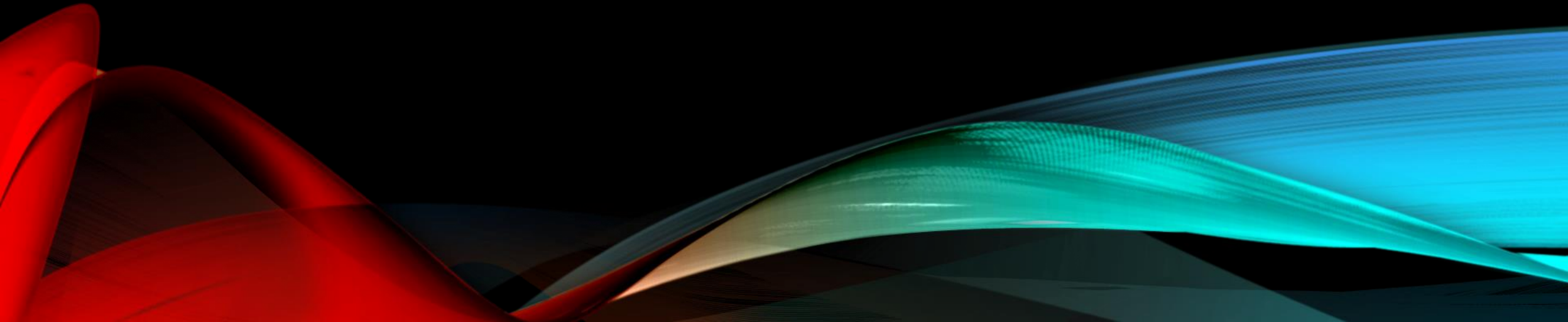
# POST-PANDEMIC ERA AND MORALITY

- New challenges
- Abrupt changes
- Uncertainties
- Unavoidable situation
- New ways of doing things



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- It is indeed a WAKE-UP CALL

PROSPECTS



# AKHLAQ: COMPREHENSIVE MEANING OF MORALITY

- the Arabic word of *akhl q* as representing Islamic morality. It has the literal meaning of in literal meaning of peculiarity, natural disposition, character, temper, nature (Hans Wehr, 1994).
- the word *khuluq* in the Qur'an is "And you (Muhammad) have a sublime character." (68: 4.) The saying shows that *akhlaq* is a major aspect and about over-all performance of man. A Prophetic tradition which supports the verse is: "I was sent to sanctify the noble characteristic" (Bukhari). This shows that the purpose of sending down the Prophet is to sanctify good conduct and groom good *akhlaq* which also means that morality is the final objective of Islam.
- Ibn 'Abbas interpreted the word 'khuluq' in the Qur'an as 'din' (religion).

- *akhlaq* is an all-encompassing connotation which contains various aspects of role of morality in man's life:

Ethos: inheres in the principles of faith and worldview that give man the spirit and aim of good life.

Ethics: guides man on how to live the life. It represents the action-oriented dimension of Islam.

Moral rules and judgement: prescription of good and bad as well as human values and vices.

Character building in the formation of established state of soul.

# BETWEEN THEOCENTRIC AND ANTHROPOCENTRIC

- The concept of God that empowers man's performance. (Akhlaq comes after faith)
- Divine system which suits human beings to the end..
- the world as platform for them to 'sow'.
- Islam is a humanistic religion..empowers man as an active agent!
- The concept of human fitrah to address apriori and posteriori,



- Draz discusses about the external sense and internal force.  
“Without denying the external force or reason including God’s power, there is internal force within man, which can not only advise him and clarify his choice, but which, properly speaking can also command him to act or not to act. This is the enlightened part of soul (reason) which is also acknowledged by the Qur’an.” p. 16

# MICRO-MANAGEMENT OF HUMAN CAPITAL WHICH SETS THE MINIMUM EXPECTATION AND GENERAL SYSTEM FOR ALL

- individually..each for his own
- the active aspect of man- with free will both on reward and punishment
- freedom: weighing the pros and cons and choosing according to what seems best and will be held accountable for this choice.
- Individualistic principle which does not admit hereditary or collective responsibility in the proper sense.
  - Highlighting the goal for all with different capacity as well as challenges and breeds different product, rather than focusing only at standard way of doing things. In Islam, it is between the person and Allah taala
  - Goal of nurturing self and making the life to the fullest as the role of khalifah

# SYSTEM THAT SUITS ‘IN ACTION’, ‘TO BE’ AND ‘BECOMING’

- Strength of the Qur’an, besides gives demarcating line between good and bad, it consistently encourages man to do, to perform. Verses on linking faith and good work while addressing those who follow the path of Islam.
- The nature of Arabic language which links between noun, adjective with words. In fact, many adjective as characteristics of good and bad person is about doing certain action, being good and bad. Answers the ‘being’ which comes from ‘to be” in the discourse of post modern thought.
- Includes Intention and teleological consideration
- Doing and not doing, both have ethical consequence

# DYNAMIC CONCEPT OF GOOD AND BAD

a. Generic and specific good and bad

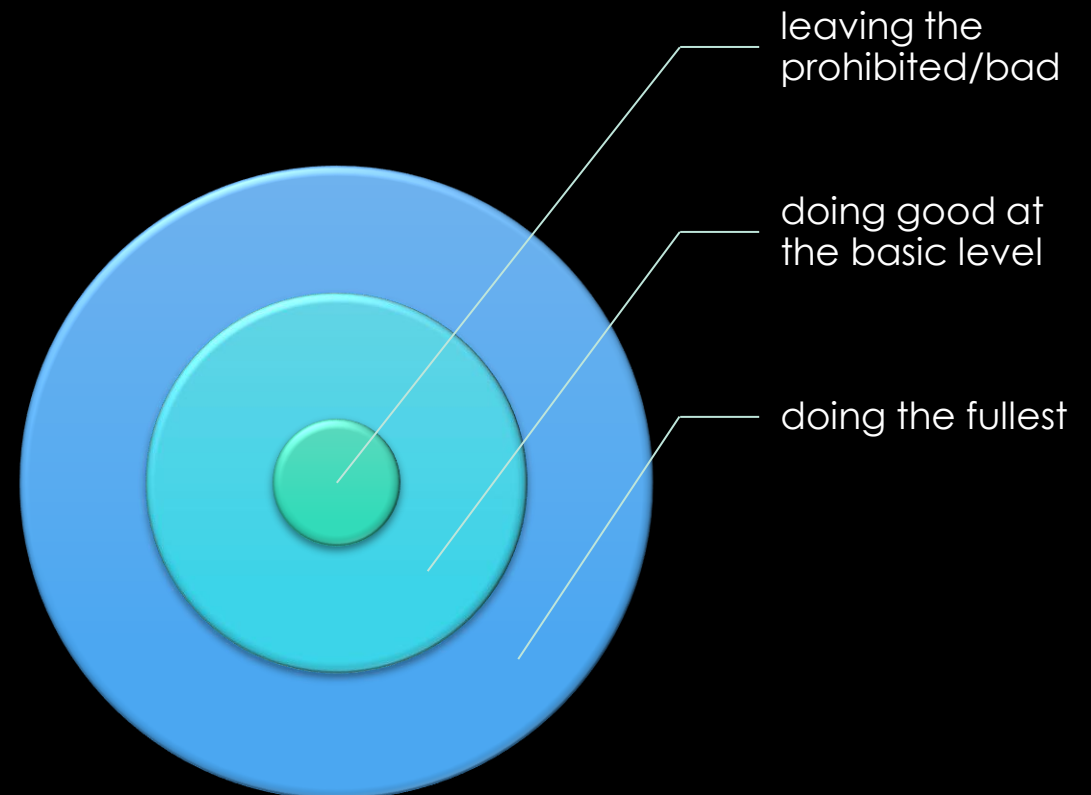
b. Objective and subjective

- Islam ethics is both: objective
- Subjective- the other /external factors to shape- God and people and situation

# BEYOND GOOD AND BAD:

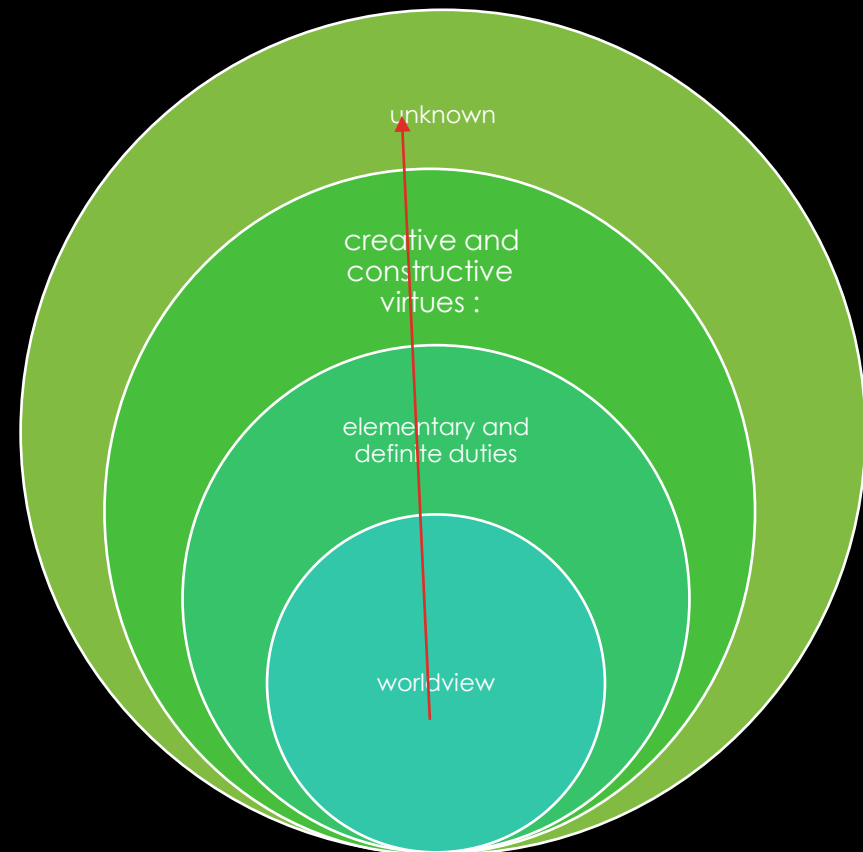
## IDEALISTIC AND REALISTIC

- a. Goal: empowers man to aim for Idealistic performance with realistic expectation.
- To the most ideal/infinity
  - to the fullest
  - a field of activity which is so vast that it comprises endless degrees, all possible and practicable



- Draz: “Prodigious effect: the process itself is rather simple. It chose a particular stamp to enunciate the formulation of its rules, being half way between abstract, vague and indistinct, and the concrete, which is too formalistic. The framework it builds is thus both fixed and flexible. Because of its clarity, the tenor of each rule erects a kind of barrier against disorder and anarchical fancy; but through its indetermination, it allows individuals to choose the form by which they must adapt their ideal to the conditions of existence and conciliate their present duty with all other requirements of morality”

- placing duty at the highest possible degree of perfection is a must!
- man do not know their limit
- At the same time, in accordance to each capacity, and Allah knows the best
- on the other hand, has conditions possible for ordinary human beings and practical:



# TAHA ABDUR RAHMAN: ETHICS AS GOAL-ORIENTED AND IDEALISTIC SYSTEM.

- reason is vital to fulfil their role as the moral creature (*al-makhluk al-akhlaqi*),
- there is not limit of reason for moral purposes. Man needs to think to produce action.
- moral reasoning contains higher level of thinking compared to decision in abstract situations.
- '*Aql al-mu'ayyad* is very much related to divergent thinking where a person is free to think of the way that he could achieve the highest achievement in his life.
- Among the features of '*aql mu'ayyad* are cannot be counted and no limit (infinity)






## UNITY AND DIVERSITY

- Allows man to adapt to the most varied conditions of life without allowing itself to yield to the caprice of desire and fluctuations of mood.
- Static and progress

# ETHICS AND CIVIL RESPONSIBILITIES

- A person to be guilty for the damage caused directly by voluntary activity, however well-intentioned it is
- Negligence arises from a lack of attention, is considered as transgression or half transgression.(Draz, p. 114) The punishment is less but still to be responsible for his deeds.



Thus, *Akhlaq*: idealistic system which opens up the realm for real *ijtihad*

- Both at the personal level and societal level
- Societal level- maintaining the best justice

# CHALLENGES



- The effort to develop the blueprint of ethics in Islam is a teamwork job. It needs people and experts to do this. The main challenge for its formation mainly comes from the lacking acknowledgment and interest among cur intellectuals to seriously go for that purpose.
- The current state of discourse on ethics in Islam has not been seriously explored
  1. Lack of study and figures, ethics is not recognized as an independent discipline in Islam.
  2. Missing of theoretical framework
- Passages of the Qur'an and hadith are grouped according to the order of the suras makes their extracts appear as collections of subjects that are unrelated and without structure. They start by breaking up the primitive unity of each sura, but are unable to replace it with any logical unity between the chosen excerpts and with the required methodical classification which academic rigour demands.

3. Ethical questions are perceived as not permitted since it Scrutinizes human effort which is not encouraged/allowed from theological perspective

4. The most established takes the piecemeal approach

5. And binary approach, taking one to be acceptable and the other as rejected

- Eg free will and predestination
- No middle way
- How about good and bad/ prospective and retrospective actions?

6. Meta ethics as retrenched absolutely from practical ethics. Practical ethics to be subdivided into descriptive, normative..etc.

7. Not fully acknowledged as main discipline or not *at par* with its potentials



*THANK YOU*