

A Quest for Re-establishing the Society on Universal Moral Goodness: A study of Aristotelian and Islamic Ethics

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Abstract

This research aims to build a better understanding among the Greek and Islamic ethical philosophies, in order to develop awareness across the communities, for achieving the goal of Universal moral goodness. It explores that Greek or Aristotelian philosophy revolves around a good end and the achievement of happiness. This is done through attaining moral excellence, which in itself is acquired when one practices moderation, according to the "Golden Mean", and imbibes habits that pertain to moral development. Western Philosophy builds human excellence through presenting deontological, utilitarian, and similar doctrines. Islam's ideology of ethics revolves around a good character (*Husn-ī-Akhlāq*). The present study also endeavors to promote the expansion of Islamic Ethical practices instead of mere philosophy to form healthier relations among the multiple traditions across the globe. It maintains that Islam ensures practical implementation of morals through promise of reward and set highest standards of values that enjoin all human beings in unity.

Key Words: Ethics, Greek Philosophy, Islamic moral philosophy, Character-Building, Goodness

Introduction

Ethics is the study of what is right, wrong or what is good and bad. It is a philosophy of morals that deals with the norms and moral duties of human beings in relation to their behavior, their morals and ethics, impact the people regarding good or worth living¹ and are known as a specific kind of social awareness, a set of such norms that binds the relationship between individuals and society.² Ethics, which have been defined as the moral values³ that influence one's conduct in life, play an important role in defining the individual's life as one's ethical and moral beliefs are fundamental to the nature of actions they pursue and the life they live. In order to live in a peaceful and well-organized manner, we need a pleasure, friendly, honourable, both morally and economically balanced code of conduct that fits human survival around the globe. We need to acquire deliberative actions and sound practices that build our suitable well-being. Aristotelian and Islamic philosophies of ethics have stood the test of time. Both philosophies share common grounds to live peacefully on the basis of various ethical and moral principles. They were introduced in various societies over the course of time by Aristotelians and Muslims. The research study focuses the approaches to goodness in Greek, particularly Aristotle's philosophy and how Islamic ethics are common in some extent, and are different in applied manner, followed by two basic questions: 1. What are the Aristotelian and Islamic thoughts on ethics and what are their bases? 2. Can both of the thoughts/philosophies provide a common ground to build a harmonious state by developing human character in a diverse society? This research adopts a qualitative method/approach to answer such questions that belong to human character building based on Islamic and Aristotelian Philosophy. The research emphasizes a deeper study of the book *Nicomachean Ethics* by Aristotle and

¹ Juan Legido, *Fundamentals of Business Ethics* (Nigeria: Ibadan, Spectrum, 1996), 06-07.

² John Dewey, "Moral Theory and practices" *International Journal of Ethics* I, no. 2 (1891), 187-190.

³ James Rachels, *The Elements of Moral Philosophy*, (New York: *McGraw-Hill*, 1993), 50-51.

Islamic applied ethics. To find out the original facts, both secondary and primary sources are explored with some internet-based encyclopedias and lectures additionally.

Contextual overlook on the Study

Historical perspective shows that Greece has the origin point for the creation of ideas and thoughts for a better human life. David Hollenbeck, in his book⁴ discusses the importance of goodness and ethics by emphasizing the ancient Greek history and Aristotle viewpoints about good life. He argues that the contemporary social divisions need to be stopped and globalization needs a new commitment to common good in which people learn how to live good lives with each other by having positive ethics. New forms of solidarity need to be approached by both believers and secular people. On the contrary, Azim Nanji discusses Muslim ethical approach in his paper⁵ by saying that it is based on Sufism. In the contemporary world and by philosophical viewpoints, the Muslim ethical approach is all about seeking intimacy with Allah by following *Qur'ānic* commands and Holy Prophet (PBUH).

The practices to spark spiritual awakening not only involve the human betterment but also good morals and ethics which lead harmony and peace for all humans, regardless of race, color creed and religion. The division between people is still there but not as much as in the western world. John Cottingham, states in his book,⁶ that there is a close link between better life and philosophy by mentioning Hellenistic period. By keeping in view the

⁴David Hollenbach,(E Book) “The Common Good and Christian Ethics”(Cambridge: University Press Cambridge, 2003),11-13 [https:// books.google .com.pk/books?id=QEKQxJZq-a8C&source=gbs_navlinks_s](https://books.google.com.pk/books?id=QEKQxJZq-a8C&source=gbs_navlinks_s), accessed June,08, 2021.

⁵ Azim Nanji, “Islamic Ethics”, in a companion to Ethics, Peter singer, Oxford: Blackwells,(1991)106-108,https://www.ismaili-a.ru/wp-content/uploads/2018/01/nanji_ethics-1281416090.pdf, accessed June06, 2021.

⁶John Cottingham, “Philosophy and the Good Life”, New York, Cambridge University Press E 2002)15-16. Ethics: Approaches of Goodness in Greek Ethics: https://books.google.com.pk/books?id=BIXftJFFE4YC&dq=approaches+of+goodness+in+greek+ethics&lr=&source=gbs_navlinks_s , accessed, June 08,2021.

Stoic thoughts, the writer says: 'To become a good human being and lead a fulfilling life, one must develop himself with rationality and good characters. John Cottingham emphasizes more on philosophy than on psychoanalytic approach for solving human problems.

Aristotle discovered the distinction between rational and irrational forces as the structural fundamental for constructing ethicality and morality in Aristotle's philosophy of life.⁷ When this accordance between an individual's actions and his ethical principles is achieved, happiness is achieved, hence it leads us to believe that happiness/pleasure/harmony is a mental state not a bodily and that the life of a good man is in its very nature pleasant.⁸

The Islamic ideology resonated with Aristotelian philosophy in "its four principal virtues" ' *Al-Ghazālī* and Aquinas provided four more theological principles of virtue which were not included in the original text of the Koran, but were later added to the text. In Islamic ideology of ethics, an individual has to obtain guidance on the boundaries of ethicality and morality from the commandments. The Holy Quran and *Hadīth* and Sunnah of the Holy Prophet are supposed to guide the humans and lay out the boundaries between good and bad. ⁹

We observe that the foundation of both philosophies is rich in multiple aspects with some of the variations in their basis and aims but are united again in many of their respective principles. The basis and the goal for Aristotelian Ethics is "happiness" itself. ¹⁰ While in comparison to this the basis for Islamic Philosophy of Ethics is distinguished character of an individual and its goal is "contentment and hope" that Allah Almighty will

⁷ Taylor, Richard, "A Commentary on Aristotle's Ethics." *The Review of Metaphysics*. .7, No. 2. Philosophy Education Society Inc. (1953) 248-254.

⁸ Burnet, John & Solomon J. "Notes on Aristotle's Ethics". *The Classical Review*. Vol. 3, No. 5. (1889)196-199.

⁹ Carnes. Fredrick, "Some Aspects of Islamic Ethics". *The Journal of Religion*. *The University of Chicago Press*, Vol. 63, No. 2. (1983),159-174.

¹⁰ Price, W. A. "Aristotle's ethics". *Journal of Medical Ethics*. *The BMJ Publishing Group Ltd.*, Vol. 11, No. 3. (1985)150-152.

grant his efforts and “lead him towards happiness and grants him gifts of His assistance.”¹¹ On the other side in relation with practicality of ethics Greek theory of ethics has diversity in doctrines and even in its objectivity too.

Moral and Virtue of Aristotle

Aristotelian ethics are, derived from various Socratic and Plutonian doctrines, emphasized virtuous good actions (justice, temperance, courage etc.) with rational skills, which Aristotle proposed at his time to build prosperous individuals in a diverse society.

Aristotle (384-322 B.C), known as the most influential academician among the great series of the ancient Greek philosophers, belonged to a middle-class family of Stagira (Thrace)¹², whose approaches on virtue brought a dynamic pattern of virtuous philosophy to lead the descendants. The Nicomachean Ethics was edited by his son Nicomachus. His approach on virtue leads to a vital transparency to get a clear understanding on human character building. He did not have them written by Eudemian (ethics) as his friend. To him, “Goodness of tempers and feelings like ready-made, are not the kind of things that are compulsory with human’s birth nor even can be obtained from theoretical dogmas; it is all what we get through practices, training and disciplines of the impulses and feelings.”¹³ Aristotle's virtuous man is not a kind of human who is characterful by birth but rather a pure liberal human, having a transparent soul that can be uplifted through righteous training and practices instead of a stone to up right because it does not have the capacity to feel or practice something. To him, natural emotions or the feelings of fear, anger, bravery, coward, or appetite etc. are itself neither good nor even bad, human practices with reason makes the person good or bad that is linked with the soul from where virtue perceives the directions towards good or bad.”¹⁴ These are the practices/training that builds a person's character to deal merely with natural emotions and impulses which are nothing without

¹¹ Carnes. Fredrick, “Some Aspects of Islamic Ethics.” The Journal of Religion,159-174

¹² David Ross, Aristotle (London: Methuen, London,1966), 01.

¹³ Alfred Edward Taylor, Aristotle (New York: Dover Publication, 1955),92.

¹⁴ Taylor, Aristotle, 93.

reason and applications. His virtue has a very felicitous manner that deals with reason that causes to counter the pain and sadness in man's life.

Aristotle's theory of ethics is based on the idea that a good human performs good actions when they are functioned with soul and reason and due to such actions, a man gets happiness which is the higher objective. He stresses upon human character-building and says that they're accountable for their characterful life. They are responsible to develop themselves and virtue provides a super good source to develop them and if they do not civilize their virtue with rational behaviors and corrupt it with ignorance, then definitely they will face failure.¹⁵ The meaning of the Good as per Plato is an ideal, endless, and constant structure, existing external reality. The structure cannot be seen or clarified; however, the structure permits one to understand the wide range of various forms. It is impossible without thinking of a theory in order to make sense of it.¹⁶ Plato says that the Forms of thought cannot be seen by human senses. He suggests that equity, truth, correspondence, magnificence, and numerous others eventually get from the Form of the Good. The form of the good is called the Form of the Spirit.¹⁷

How exactly Aristotelian philosophy deals with ethics?

Aristotle says that the end goal of every life is to be directed at some good. The nature of the action itself had a major influence on whether it was good or not, he said. Some actions were complete actions in themselves, and some were a part of a larger deed. Hence the nature of the action itself had a major influence to whether it was good or not.¹⁸ The basis of ethics revolved around happiness as well and its definition was subjective, the same man defined it as

¹⁵ Nicomachean Ethics, Aristotle, Edited by, William David Ross (London: Oxford, 1980) II I, 1103a10-1103b1

¹⁶ Bertand Russel & John Perry, The Problems of Philosophy 2nd ed. Oxford : University Press, 1997), 60-65

¹⁷ R. W. Jordan. "Plato's Form of the Good". The Classical Review, 36(1), (1986) 65-67. Retrieved February 10, 2021, from <http://www.jstor.org/stable/3064234>

¹⁸ Ethics, Aristotle". Book I, Chapter I, (1999) 3.

health in sickness and wealth in poverty.¹⁹ Goodness, according to Aristotle, is something that is “self-sufficient” and just like ethics its purpose is to benefit the society as a whole and not the individual himself only and happiness was the “chief good” that had to be worked towards whole life and it was something that every man desired in his life but it is only derived from excellence, in this case moral or ethical excellence.²⁰ The relation of happiness with virtue is one of the hot most debates of the Greek ancient philosophers, particularly, Aristotle has made the virtue constituent of happiness, and most others are of the view that being virtuous is an integral part of happiness that mean, in order to bring happiness, needs to be virtuous. Aristotle says that moral excellence and virtue is obtained from one's habits. He explains that a person is neither born ethical or unethical; he is neither good nor bad. This self-control is established through the principle of "Golden Mean" that Aristotle proposes., it's the beauty of pursuing deeds the right amount for the right person, in the right place, and at the right time."²¹ John Cottingham,²² expresses the snigger link between building a better life and philosophy particularly with the Hellenistic period. Stoic thoughts have nothing to do with the building of Human Character one must apply the principles of ethical philosophy and rationality which gives a closer link with human character-building development.²³ Aristotle's "Happiness" is distinguished by his interpretations of intellectual virtue and moral virtue. To him, "happiness rests somewhere in the good or morally virtuous deeds which are instructed by rational/reason" he says. The difficulty occurs with the confusion when

¹⁹ Ethics, Aristotle 4, 5.

²⁰Ethics Aristotle 7,9, 9-12,14.

²¹Ethics. “Aristotle”, Book 2, (1999) 20-33.

²² John Cottingham, Philosophy and the Good Life (Cambridge: University Press,2003)15.17,availablehttps://books.google.com.pk/books?id=BIXftJFFE4YC&dq=approaches+of+goodness+in+greek+ethics&lr=&source=gbs_navlinks_s

²³ Cottingham, Philosophy and the Good Life, 14.

16.https://books.google.com.pk/books?id=BIXftJFFE4YC&dq=approaches+of+goodness+in+greek+ethics&lr=&source=gbs_navlinks_s

he discusses the virtuous actions that regulate happiness with a theory-based expectancy.

- Since Aristotle's "moral virtue is a relative mean", nothing from the human desire or appetite is bad if someone can control it through a reason-based moral principle. This moral virtue is a sort of thing that one can acquire by practices, multiple knowledge, and self-discipline activities.
- To him, the eternal and universal truth about the highest good is to get happiness and contemplation.
- Since happiness is the prime objective that one strives for and that can only be attained by two things: i) virtuous life ii) utilizing the faculty of wisdom and reasoning development through which virtuous actions happen.
- Aristotle's moral virtue can't be obtained theoretically merely, rather a subjective type of things that require moral practices and actions to build well-managed social living hood.
- And to build a harmonious, peaceful and prosperous society one needs to have a better understanding of the close relationship between politics and ethics that leads to such an aspiring society with full potential.

Islamic philosophy of ethics & morality

Islamic ethics, as a science of right and wrong deeds, that acquires simply to seek which kind of action should be done or which kind of action should be avoided.²⁴ The foundation of Islamic ideology of ethics is quite different from that of the ancient Greek ethics. The principles of the Islamic philosophy of ethics are based upon i) Quran, and ii) Sunnah(practices)of the prophet **Muhammad** as well as purity of human intentions. To form the foundation of such a society, medina as a result, became the first ideal state

²⁴ Adibah Binti Abdul Rahim, "Understanding Islamic Ethics and Its Significance on the Character Building" *International Journal of Social Science and Humanity*, 3, No. 6,(2013), 1-2.

on earth established by Prophet Muhammad.²⁵ His mission was to build such a harmonious society that involves moral, social, economic, political, and legal commands which bridge a strong bond between individuals and society. It took him 23 years to accomplish it. The Holy Quran states the prime duty of his prophethood as: “God did confer a great favor on the believers when Allah sent among them an apostle from among themselves rehearsing unto them the signs of God, purifying them and instructing them in scripture and wisdom, while before that they had been in a manifest error.”²⁶ This purification of the human heart and soul produces a harmonious society which is said by the Holy Quran deliberately and has called the people as His vicegerent: O you who believe! Standout firmly for justice, as witness to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is better protector to both (than you).²⁷ In other words it’s the approach of character building; inwards-out as purity of intentions, deals with-inward and the actions with outward. Consequently, good character(intention) sets the good action and bad intention yields the bad production.²⁸

How exactly Islamic philosophy deals with ethics and Morality?

Islamic ethics, which commonly known as *Akhlāq*, originated from the Arabic word *Khuluq*; good characteristics,²⁹ while ethos- the Greek word, used to define ethics in English as “character”³⁰, whereas moral (a quality to protect the person from something that causes to disgrace³¹) is the other word

²⁵ *Āl Imrān* 3:164.

²⁶ *Āl Imrān* 3:164.

²⁷ Al-Nisa 4: 135.

²⁸ Mohd Nasir Omar, *Christian and Muslim Ethics* (Kuala Lumpur: Dewan Bahasa dan Pustaka, (2003) 4.

²⁹ Muhammad Ibn Muhammad Ibn Abdul Razzaq al-Zubayidī, *Tāj al-‘Urūs min Jawāhir al-Qāmūs*(Kuwait: Matbaa Al-Halooma, 1990), 25:256.

³⁰ Chase B. Wrenn. “Naturalistic Epistemology,” *The Internet Encyclopedia of Philosophy*, ISSN 2161-0002, <https://www.iep.utm.edu> Accessed on /,25/05/2021

³¹ Al-Zubaidī, *Tāj al-‘Urūs*, 2:12.

that bears the meanings of traditions, manners, customs, norms and behaviors.³² In fact, when we talk on morality most often it means the study of what is right and what is wrong that come from scriptures or by religious morality. But before talking on the sources and development of Islamic ethics it seems reasonable to highlight what is the relationship of human nature with ethics and morality.

Human Nature, Islam and morality

Islamic ethics are what human nature speaks with. According to human nature man is innocent by birth and is not grieved with the thought of guilt, he says. Islamic term *Khuluq* discusses the innate disposition (*Fitrat*) of human life with morals. Development of man is an evolutionary process in this world that can be achieved by applying one's improvement ethically and morally. And the successful is the one who cares about it and the loser is the one who neglects it. In *Qur'ānic* words: By the Man's personality (Nafs) and who perfected him in proportion; Then He showed what is wrong for him and what is right for him. Indeed, he succeeded who purifies his own self (by obeying and by doing the righteous deeds). And indeed, he fails who corrupts his own self (disobeying and by doing the very kind of evil wicked deeds).³³ Then we see, ethics is the essential ingredient of human nature which makes clear the reflection that the will of God, is the supreme objective of Islamic moral actions. Hafiz Ghani states "to consider the almighty as an ultimate origin of happiness and contentment in order to practice moral values, it is necessary to have an objective ground for these moral values, and to make the Him (God) as the central thing to be the cause of all good actions, is the best way to ground and justification of our moral orders. And, these moral orders are purely planned out by God. We cannot have laws without a law giver, moral values without a judge, fairness and justice in the moral orders without an ultimate arbiter. The whole enterprise of morality is

³². Jacques P. Theroux. "Ethics Theory and Practice". *Pearson Prentice Hall*, , New Jersey, USA (2007) 3, See also, Al-Qurtabi, *al-Jami-ul- Ahkam al- Qur'an*, (Dar al-Kutub al-Ilmiyyah, Beirut 1974) vol.14, 85

³³ Al-Shams 9I: 7-10.

very difficult for humans to make sense of, to justify and to live by, if there is no final justice in this order³⁴". God has enjoined the human nature with consciousness and the recognition of the right and wrong: God has revealed to human nature the consciousness and cognition of good and evil.³⁵

This makes clear that the position of man, in Islam, is emphasized as a vicegerent of God, so that he could recognize his responsibility to build such an ideal living society by applying the *Shari'ah*. This makes it easy to understand that; i) acting upon the right actions is not merely the objective but as a leading source to approach the highest good which is attained through sharia. ii) Prophet's life emerges as; the interpreter, reformer³⁶, and demonstrator³⁷ to practice these morals for the best of humanity. iii) the ideology of good and bad sophisticatedly flowered with the love and fear of God. In Islamic framework of ethics & morality, love for God while doing a good action is actually, seeking a pleasure of God as fear of God, forcing him to abstain from wrong deeds is the real essence of Islamic ethics and morality. Mainly, in Islamic traditions there are two basic sources on which the whole building of ethics and morality can be designed.

Purely *Qur'anic* morals

This first major type of Islamic revealed ethics is very much clear to understand known as universal moral values. Following is a brief indication of the moral teachings with Truthfulness³⁸ Justice, Integrity, Trust³⁹, Forgiveness⁴⁰, Kindness⁴¹, Honesty⁴², Helping⁴³ one another, Treaties⁴⁴,

³⁴ Hafiz Abdul Ghani, "Faith, Spirituality and Character (Lahore: Islamic Publications 2018) 65.

³⁵ Al-Shams 91:08.

³⁶ Ahmad Ibn Hanbal, Musnad Ahmad, 381:2.

³⁷ *Al Imrān* 4: 68.

³⁸ Al-Toubah 9:19.

³⁹ Al-Ma'āri, 70:32-34.

⁴⁰ Al-Nūr 24:22.

⁴¹ Al-Taoubah 9: 128.

⁴² Al-An'ām 6: 152.

Politeness,⁴⁵ commitment, charity, tolerance, chastity, respect, discipline, sacrifice, responsibility, cleanliness, and with the additions of rights of parents, rights of neighbors, rights of children, rights of women, rights of orphans, rights of relatives.

These are some of the general rules/morals of the Quran which assist the individuals to put their best efforts for pursuing goodness.

Sunnah, Hadīth based ethics & morality

Sunnah deals with the practical shape of divine commandments which are revealed in the Holy Quran such as: Truthfulness⁴⁶, Justice, Integrity, Forgiveness⁴⁷, Kindness/ Mercy⁴⁸, Honesty, commitment, charity, tolerance, Helping one and other: Piety⁴⁹ etc. chastity, respect, discipline, scarifies, responsibility, cleanliness, and with the additions of rights of parents, rights of neighbors, rights of children, rights of women, rights of orphans, rights of relatives, rights of sisters etc. and several other practical teachings of the prophet Muhammad (PBUH).

Judicial Commands as Islamic Law

. The third prime Islamic model of ethics & morality based on Quran and Sunnah known as Science of objectives of the *Sharī'ah*, derived, from both of the core sources, to protect individuals' rights by providing them legal protection (of faith, Nafs, Posterity, Property, It describes three punishments (i) *Hudūd*, a strictly punishment described both by Quran & Sunnah on various forbidden actions i.e. adultery, fornication, drinking, theft, apostasy and false accusation ii) *Qisās* its used as exchange or offering something even

⁴³ Al-Mā'idah 5: 2.

⁴⁴ Al-Taoubah, 09:04.

⁴⁵ Al-Furqān, 25:63.

⁴⁶ Muslim Ibn Hajjāj al-Qushayrī, Al-Jāmi al-Sahīḥ (Beruit: Dār- Ibn Hazm, 2008), Hadīth No. 2607.

⁴⁷ Muslim Bin Hajjāj, Al-Jami Al-Sahi Muslim, Hadith no.2588.

⁴⁸ Muhammad Ibn Mājah al-Qazwīnī, Sunan Ibn Mājah, (Beirūt: Dār- Ibn Hazm, nd), Hadith no: 3688.

⁴⁹ Al-Hajj 22:32.

human life as a return if somebody murdered someone and iii) *Ta'zē'rāt*, is the punishment implemented by the judge). *Kitāb al-Āsār* by Imam *Abu Hanīfa* (767AD), *Kitab al-Umm* by Imam *Al-Shāfa'ī* (820 AD), *Qāḍī Abu Yousef* (d.799) and *Abu 'Ubaid* (d.834) appear as pioneer in the Islamic judicial domain. They put their insights on the relationship between ethics and society by discussing (the above mentioned) fivefold model. Then in later centuries *Qawā'id al-Aḥkām* by *Al-Shātibī* (d1388), depicts: the formulation of the sharia-rules is designed for two great objectives; i) *Masālih* to bring goodness in human life and ii) and *Maḥāsīd* to remove evils from human life which exactly are absolute and final objects of sharia. Through these *Masālih*, the protection of human life and its realization is promoted and secured for the prosperity and happiness of each individual in every aspect of human life⁵⁰. The goodness, in Islam, the derivation of Islamic sharia; the divinely ordained pattern⁵¹ of life guided by Him is conditioned with two things i) **goodness in intentions** and, ii) **the actions which /acquire the will of God** to establish⁵² a principle centered society. If either of them is missed or is corrupted, can't be considered a moral goodness according to the Islamic ethical standards⁵³. The good deeds, (code of conduct)⁵⁴ as are defined scripturally,⁵⁵ are not formulated by the man, but by God himself, and, are, supposed to be done with what He, has prescribed, as a law giver⁵⁶ for the best of human beings.

Intellect as source of ethics

⁵⁰ Abu Ishāq al-Shātibī, *al-Muwāfaqāt fī Usul al-Sharī'ah* (Cairo: Dār al- Kutub al Ilmiyyah, 2005), I: 195.

⁵¹ Fazl-ul- Rahman, *Islam* (Chicago: University of Chicago Press, 1979), 19.

⁵² Syed Moudūdī, *Ethical Viewpoint of Islam*, trans, Khurshid Ahmad (Lahore: Islamic Publication, nd), 38

⁵³ Nikhat Sattar, "Ethics in Islam". Dawn News, Published May 23, 2014, Retrieved on April, 30 2021 <https://www.dawn.com/>

⁵⁴ Al-Asar 103: 03.

⁵⁵ Al-Asar 103: 03.

⁵⁶ Syed Moudūdī, *Ethical Viewpoint of Islam*, 27.

Ibn Rushed (1126—1198) has appeared as the rational mind in Islamic traditions of ethics and discussed morality with rational and logic, then, *Al-Fārābī* (872-950) who presents ethics as a science that deals with the human soul.⁵⁷ To him, ethics is the state of the human soul through which an individual comes with fair actions are called virtues and the actions by which an individual does wicked actions are known the vices and wrong deeds, then *Ibn Miskaway* (932-1030) whose moral philosophy seems to be the pattern of Aristotle, then Abu Muhammad Al-Ghazālī (1058-1111) came up who wrote on rationality and truth in the twelfth century and left a very famous and founding book *al-Munqadh min al-Dalāl*.

The foundation of Islamic ideology for ethics is good character, or "*Akhlāq*," which has been emphasized throughout the religion. Good character is an important aspect of Islam, and individuals have been instructed to obey Allah Almighty's commands. The Holy Books and the instructions delivered by the Prophets of Allah Almighty are referred to as "*Akhlāq*." Prophet Muhammad once said: "The most beloved of you to Allah is the best of you in character" and at another event explained the importance of good character and said, "There is nothing weightier in the scales than good morals and manners." The "Golden ---mean" of Aristotle has also been talked about in Islam, In the Holy Quran it is said, "They are those who, when they spend, are neither extravagant nor miserly, but follow a middle way between them."⁵⁸

Conclusion

Aristotle's philosophy of ethics and morality had provided the principles to build human character for a peaceful living hood. Islam wants to bring change in individual and social life across the world. It furnishes the highest standards of life values and morals that enjoin all human beings in unity regardless of race, color, creed and other self-made discriminations of humans. It also provides a balanced approach to both individual and social life by giving a coherent plan to communal codes and conduct

⁵⁷ Mohd Nasir Omar, *Christian and Muslim Ethics*, 4.

⁵⁸ Al-Furqān 25:67.