The Journal of Theological Academia

MORALITY

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Editorial

As the Journal of Theological Academia, we dedicated this issue to the "moral" issues. The fact that humans are moral creatures that maintain their presence as moral subjects is the main reason we chose this field. Therefore, as ethics makes the presence of humans in the universe more meaningful, its importance requires us to review ethics from many aspects. We collected articles from different sub-topics prepared by the academicians who are experts in these topics. Considering the rich content of the field of ethics, the topics reviewed may seem insufficient. However, we should state that we hope this issue is regarded as an introduction to ethics and we can offer a more extensive ethical study next time.

As known to all, there is a great verbal, written, religious, ideological, mythical, mystical, formal, or traditional heritage regarding ethics which has started with the birth of the first human. This ethical accumulation will continue to grow bigger as long as people live on earth. The relationship between humans and ethics is naturally/ontologically obligatory. Therefore, it is totally natural for people's various orientations with emotions, opinions, and actions to receive attention in the past and present time, which is a natural result of existence. In addition, this field will continue being up to date with the same concepts but different interpretations and approaches as seen in every period up to now, and it will be reviewed by different literatures with the studies of different reviews, structures, researches, and criticisms.

The fact that ethics is imperative for humans has brought up many different perceptions in this regard. It is known that these different perceptions have many natural, obligatory or other related reasons and sources. People of different societies have made many attempts in different periods for collectively living in peace, wellness, and ethical understanding. Mankind has received the greatest support in this regard from religion/religions (anthropic-celestial), which is essentially the reflection of natural needs. It should be noted that people's journey into ethics may be related to non-religious perceptions. It is a fact that people acting in greed and desires of authority, power, wealth, and so on, do harm to the social agreements to be formed in the society, and they have formed alternative moral perceptions in this regard.

The opportunities provided by Islam to all humans who need universal ethical principles are not thoroughly understood by people, especially by Muslims. Life conditions to be set with the values which observe the basic human rights in accordance with the unique universal harmony are unfortunately determined through profanation and sensual desires, which do not help the social peace even at the minimum level. Humans focus on ethical approaches based on their religions as fields that provide the merits needed against wars, torment, and all sorts of unfair

actions, and they expect attention as an alternative of salvation before downfall and as a solution. The opportunities and resources of the world, where justice is absent, rights are not executed, oppressed people and victims increase while finding no solution, human dignity is neglected, and which is the only universal place we can live in, are rapidly and greedily consumed although these opportunities and resources are necessary for next generations. Such a world will not be livable. Thus, just like our bodies needing food, water, and air, the merits our spirits need should be included in our personal, familial, social, and environmental lives, and we should pave the way for these merits and form ethical principles to organize the ethical values once again without losing time. Our greatest wish is to provide contribution in this regard with the Islamic science-based studies we have shared with you.

Performing a partial evaluation, we aimed to raise awareness regarding this field and draw attention to the obligation of continuously and significantly reviewing the theoretical and practical aspects in this issue. Despite the personal, familial, social, and religious differences, we as an esteemed shareholder among all creatures call for ethical aspects once again and without losing time for learning and implementing the responsibilities which we will undertake to be spiritually strong and esteemed instead of suffering from material problems in becoming those who use their rights in every place of the world. We present you this study containing our humble efforts in this regard and serving the purpose of paving the way for new studies.

We organized ethical articles with different sub-headings in this study without limiting to any theoretical or practical moral issues or without performing any plans solely on a moral issue, and we aimed to make an academic contribution to the ethical acquis in Turkey from various perspectives.

I extend my sincere gratitude to all members of the technical staff, especially Şehmus DEMİR who has made it possible for us to deliver this issue to you, and to translators, publication experts, proofreaders, the researcher who is also the assistant editor, and of course the scientists who have produced priceless studies. I also greet you, our esteemed readers, with respect and sincerity.

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Ontology of Lie and Humility*

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Abstract

In this article, it is clarified that to what extent the subject of morality, lying, and humility, are the subject of ontology. In this context, lying and humility were addressed in the ethics and religious literature. At the same time, the meanings and changes taken by these concepts were also relatively emphasized in the historical process. In addition, the consequences of lying and humility in individual and public life were also mentioned. In the sense of general; this article formed and shaped of The Quran, the hadith and moral philosophy as well as our own interpretations.

Keywords: Lie, humility, moral, ontology

Yalan ve Tevâzunun Ontolojisi

Özet

Bu makalede, ahlâkın konusu olan yalan ve tevâzunun ne manada ontolojinin konusu olduğu hususu belirginleşmektedir. Bu bağlamda yalan ve tevâzunun ahlâk ve dini literatürdeki karşılıklarına değinildi. Aynı zamanda tarihî süreç içinde bu kavramların aldıkları anlamlar ve değişimlere de nispeten vurgu yapıldı. Ayrıca yalanın ve tevâzunun birey ve toplum hayatındaki neticeleri söz konusu edildi. Tümel manada; Kur'an'a, hadise, ahlâk felsefesine konu kitaplara ve kendi yorumlarımızdan hareketle metin örgüsü oluşturuldu.

Anahtar Sözcükler: Yalan, tevazu, ahlak, ontoloji, istismar

Dishonesty

Dishonesty means everything that indicates what it is not supposed to indicate.[1] It is the opposite of justice in this regard. In addition, dishonesty reflects focusing on superstitions rather than the truth, and considering the so-called truth.

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[1] Ragip al-Isfahani, *Mufradat,* trans.: Yusuf Türker, Istanbul 2017, p. 1268.

*** The paper in Turkish should be referred to for citations.

In this context, beauty turns into ugliness.[2] Dishonesty is also the false khabar reported incorrectly. Yalan (lie) means doing an action deficiently in Arabic. Ifk (slander), on the other hand, means an extortionate and disgraceful/awful lie.[3] The only truth in a lie is its superstitious aspect. Superstitions indicate focusing upon anything other than those that would provide material or ethereal benefits.[4]

Lying is the worst among the deadly sins. The Prophet stated that a Muslim may commit a sin, but he/she cannot lie, which is significant in this regard.[5] The Prophet's warnings in this regard and the Quran's emphases caused a great sensitivity among the Muslim societies. However, this sensitivity got distorted in time! (Quran: 33/70). The malevolence of lying can be understood with the statement of the Prophet in another version of the narrative above. Abdallah ibn Jarad asked the Prophet: "Can a believer fornicate? The Prophet said maybe. (Well), can a believer lie? The Prophet said no. Then the Prophet read this verse loudly: "They only invent falsehood who do not believe in the verses of Allah, and it is those who are the liars."[6]

Lying means committing a sin deliberately. The Prophet was asked once by a sahabah or Bedouin "O Prophet! Give me such a recommendation that I will do and achieve Jannah". The Prophet recommended him not to lie. This sahabah feels obliged to perform all prayers due to his promise (not to lie at all) he gave to the Prophet because this person would either lie or do what is necessary when the Prophet asks him "Did you do this or that?" Therefore, that sahabah felt responsible in fulfilling all his liabilities in order not to lie.[7] This narrative indicates that any person who does not lie has a straightforward personality. Lying is the most dangerous basis for both actions and belief.

The reason hypocrites are denigrated the most is that they lie and perform false actions. "Allah testifies that hypocrites are liars." (Quran, Munafikun/1) However, God defines believers in the opposite way of hypocrites: "O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend your deeds and forgive you your sins…"[8] It should be noted that many people lie or plan lying as a means to ensure that their operations are perfect and to achieve material benefits. However, as lying causes distrust, a liar cannot perform perfect actions.

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[2] Ragip al-Isfahani, *ibid.* p. 125.

[3] Abu Hilal, *al-Furug fi al-Luga/Farklar sözlüğü,* trans.: Veysel Akdoğan, Istanbul 2017, p. 40,41.

[4] Ragip al-Isfahani, *ibid.* p. 209.

[5] Ali al-Muttaki al-Hindi, *Kanzu al-Ummal,* lll/874, no: 8994; Al-Ghazali, *Ihya al-Ulum ad-Din,* trans.: Sıtkı Gülle, Istanbul 2008: IV/p. 225.

[6] Abu Hamid Ghazali, *Kimya al-Saadat,* trans.: Ali Arslan, 2nd edition, 2017, Istanbul. "They only invent falsehood who do not believe in the verses of Allah…" An-Nahl/105

[7] See. Al-Ghazalî, *ibid.* p. 225

[8] al-Ahzab 33/70, 71.

In Islamic approach, a hypocrite cannot have a promising future. If people continue having relationships with hypocrites and liars despite knowing them as so, their statements and actions are also regarded as lies. There would be no difference between their presence and absence. Anybody who does not know about the lies of liars may be liable for certain states due to the lies and acts of liars.

This is the essential ontology of lying. In other words, lying reflects that an untold word has been told, an unperformed action has been actually performed, an absent object or fact is actually present, all of which are the opposite of truth. Lying itself is the opposite of truth in its essence. (Quran: 63/1-2. In this case, it means everything is reversed, **and nothing is naturally valued as how it is supposed to be.** In accordance with the definition provided above, the emergence of an actual situation is based on its lie-related aspects.

If a word is present or absent when it is absent or present, it means the intention and importance of the speaker of that word has been distorted by another person. This is called verbal slander. Slander means blaming for nothing. Disregarding the presence of an action or accepting an absent action as present means suspending the credibility and authority of a person, which is a slander and distortion of the social peace. It is also the performance of a potential fight among the members of society.

Accepting an absent object as present and vice versa means claiming to be God. Creating or killing can only be performed upon a divine authority and power. If a person considers God's creation as absent and what God has not created as present, that means this person claims to be God. Quran reflects lying as creation, which is quite interesting. "You only worship, besides Allah, idols, and you produce a falsehood (tahlukuna-ifka). Indeed, those you worship besides Allah do not possess for you [the power of] provision." (Quran: 29/17). Such a lie is the worst and most awful among all lies. This verse indicates that God's characteristic of blessing creatures is associated with idols.

The reason for the severity of the punishment for the liar is blaming people for nothing and causing people to lose their already-deserved rights. Accordingly, lying is the greatest rightful due. God Almighty never forgives a rightful due as it is the most reverend right in the Islamic approach. Therefore, God and the Prophet ordered people to observe the rightful due. If the rightful due is not remunerated in this world, the punishment is due in the eternal world. These people are called "bankrupt merchant" by the Prophet.

If any statement, action or object are reflected as present to people despite being absent, the liar deserves a great wrath in this case as he/she distorts the rational purity of other people. This causes confusions, distrust, and characterless identities among people, which is the reason for the formation of fear and torture in the society. Lying is not solely the opposite of saying the truth. Its reflections are both personal and social. Therefore, Muslims should not lie as lying distorts the

agreement of living collectively between them and causes them to have a rightful due of other people.

Two malevolent actions take place if lying becomes a habit for a person. One of them is related to the self while the other is rational. Self-related aspect evokes pleasures while rationalism indicates the corruption of doctrines in this regard. Pleasures are conditional. However, as rational contemplation forms an unfair imagination about people and presence, it is reviewed under the category of deadly sins. The place where the devil is active the most is where it recommends people to lie or deviates people from their goals by making them compare facts with superstitions. (Quran: 7/20-22)

1. Humility

1.1. Etymologically Positioning Humility

The concept of humility has gained various meanings in linguistic and ethical works. Some of these meanings have been missed or deviated from their original states in the next periods. This paper aims to indicate what humility is regarding language, ethical books, Quran and Sunnah, and to detail how humility should be.

Tawazu (humility) is reflected as the opposite of *r.f.e.* from the base of *v.d.a.*[9] This meaning is publicly accepted but even if humility is positioned as the opposite of r.f.e., this position has been interpreted and regarded as tazallul meaning "ranking and being positioned lower".[10] However, the context of tazallul is interpreted as believers' mercy, compassion, and protection toward one another in certain verses of Quran. Although v.d.a. (tawazu) is reflected as the opposite of r.f.e. (rising), we are of the belief that humility should be understood as the opposite of takabbur (patronizing). If we position humility as the opposite of takabbur, it would be understood that humility, which is perceived as tazallul in this regard, does not actually mean becoming lazy or regular.[11]

Humility also means the loads of the people collectively travelling,[12] and this meaning has been based by Tahanawi as "humility by advice, need for the few and

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[9] See. Azhari, Abu Mansur Muhammad ibn Ahmad, *Tahzib al Luga*, prep. A. Salam Muhammad Kharoon, M. Misriyyet al-Amma, Cairo, 1964, III/74; Ibn Faris, Abu al-Husein Ahmad, Mujamu *Makayis al-Luga*, ed. S. Abu Amr, Dar al-Fiqr Beirut (n.d.), p. 1094, Ibn Manzur, Abu al-Fadl Muhammad ibn Mukarram, *Lisan al –Arap*, prep. Yossef al- Bukai, Abraham Shamsaddin, Nadal Ali, *Mawshuratu Muassasata al-A'lami*, Beirut 2005, IV/4303.

[10] Azhari, ibid., p. III/74; Gawhari, ibid., p. 1300; Ibn Manzur, ibid, p. 4304; Zabidi, Abu al-Faiz Muhammad al-Murtaza, *Taju al-Arus min Jawahiri al-Qamus*, ed. Ali Shiri, Dar al-Fiqr, Beirut 1994, XI/518

[11] This statement by the Prophet is an evidence in this regard: "It is without a doubt that God ordered me to tell you that you should display humility. Nobody should boast to one another" Muslim, *Jannat wa Sifat al-Naimiha*, 64.

[12] Al-Jawhari, *ibid.* p. 1300.

overtaking the load of ahl al-milla"[13]. In this regard humility can be regarded as being satisfied with the few and making efforts to solve the issues of Muslim ummah. Similarly, Tahanawi interestingly defines humility by referring Ahl al-Isharat as follows: "Humility is to know and minimize self, while increasing amalgamation in this regard." [14] Minimizing personal pleasures and realizing self, means being aware of personal borders. Although self, advises arrogance to people, one should never forget that they are humans like anybody else. Therefore, people can be humble even at the minimum level. The fact that people are aware of themselves in this regard means neither patronizing nor feeling valueless. Instead, it means being positioned as is in the life. In other words, it indicates attributing value in line with personal skills. However, this context reflects acting humbly as servants solely before God. Other people's actions indicate that nobody is trans-human or have supernatural powers. Nobody is deemed divine and worshipped.

1.2. Our Philosophical Body of Knowledge and Humility

Considering the context noted above, we believe that what Tahanawi indicated as Ahl al-Isharat are Avicenna's statements in the work named al-Isharat wa't Tanbihat and a reference to the interpretations of the people making comments to this statement. Avicenna defines sagacity as follows: "praying is buying the goods of the eternal world rather than the material world. Asceticism for sagacious people is to patronize against anybody other than God and praying (takabbur)."[15] It is clear that asceticism is the need for the few and desiring the eternal world instead of this world while paying respect to oneness is to glorify the presence of God and patronizing anything other than God by solely considering the divine authority of God. Thus, the grounds for humility indicate that humility means no need for anybody and thus succumbing to nobody or nothing.

The following position regarding humility is the self-underestimation before God which can be clearly understood from Avicenna's interpretation. Humility toward the created subjects or objects means presenting the skills as is. This should be the efforts to make the presence of a humble person toward himself/herself and society more meaningful and virtuous. The verse to support this subject is as follows: "And the earth He laid [out] for the creatures."[16] The evaluation of this verse in regard to humans means the completion of presence, presenting the existence or determining the position of presence. This is the humans' support for their positions by their skills. However, the same context does not mean lowering,

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[13] Tahanawi, Muhammad Ala ibn Ali, *Mawsuatu Kashshafi Istilahat al-Funun*, ed. Ali Dahruj, Maktabat al-Lubnan, Beirut 1996, I/523.

[14] Tahanawi, *ibid*, p. I/523

[15] Avicenna, *al-Isharat wa at-Tanbihat*, trans.: Ali Durusoy, Ekrem Demirli, Türkiye Yazma Eserler Kurumu Başkanlığı, Istanbul 2014, p. 644

[16] Ar-Rahman/10

terminating or rising (takabbur) the position (consent to derogation). This can be supported with the following verse in Quran. "…Among the Jews are those who distort words from their [proper] usages..."[17] In other words, they distort the meaning and original position of words. Similarly, anybody who distorts their personality stating that they show humility and who banalizes themselves before other people does not actually display humility. Moreover, takabbur, meaning showing anything absent as present, is also the distortion of personality.

The concept of humility and the content of its meaning has been subject to ethics as the sub-identity of heroism in the philosophy of ethics along with the works of Islamic ethics authorities.[18]

According to Tashkopruzadah, humility means regarding the virtuous people and those who are financially and positionally lower as higher in order. The condition or sincerity in this regard is to act like this not for hypocrisy but for the consent of God as ethically required.[19] The issue of humility in this definition is not to accept goods and positions as an indicator of superiority or a way or reason for torture. No aspect directly regarding the personality or personal identity of people is present in this definition. However, the point is that nobody should trick themselves and display any attitudes in relation to the characteristics or goods which they do not possess. Although no direct reference to humans' presence is made here, people sometimes make a great mistake as they consider the goods or belongings they do not have as their possession. Therefore, we believe that humility is occasionally considered as arrogance and over-humility in this regard.

Over-humility is called takabbur, understatement in this regard is named "tahasus (worthlessness, lowness)" and mazzalat/zillat/tazallul.[20] Humility has been perceived as synonymous with tahasus/tazallul by certain Sufism followers.[21] However, we disagree. "Like in every merit, moderation should be observed, and extravagance, understatement and abuse should be avoided. The extravagance is takabbur (patronizing) in this context. While understatement is undermining and degrading self. In other words, it is the distortion of dignity by attempting to accept anything and listening to any statements without distinguishing every aspect. Displaying humility for evoking a benefit and terminating a loss is actually an abuse that cannot be accepted as sagacity."[22] If the personality can be harmed here, the ontological status of humility becomes synonymous with lying. In this case,

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[17] An-Nisa, 4/46.

[18] See. Nasiraddin Tusi, *Ahlak al-Nasiri*, trans. Anar Gafarov, Zauv Shukurov, Litera, Istanbul 2007. p. 94

[19] Tashkopruzadah Ahmad Efendi, *Sharhu al Ahlaki al- Adudiyyah,* trans.: Müstahkim Arıcı, Türkiye Yazma Eserler Bsk., Istanbul 2014, p. 76.

[20] DİA, v. 40, p. 485, Ank. 2011.

[21] See. Ethem Cebecioğlu, *Tasavvuf Terimleri Sözlüğü*, Otto, 2014, Ankara, p. 493.

[22] Kinalizadah Ali Efendi, *Ahlak al-Alai*, prep. Hüseyin Algül, Tercüman 1001 Eser, n.d. Istanbul, p. 101, 102.

anything absent is reflected as present as seen in the action of lying to trick anybody (even the liar himself/herself).

We are of the belief that humility means being forgiving, patient, generous, kind, and natural to the believers and showing affection solely to God.[23] Therefore, humility means being serious and having personality in this regard. In other words, being content, knowing personal borders, aversion from relating everything to self, and boasting about any action or fact are the main practices in the formation of humility.

Humility is permissible when performed before God to undermine the self or regard the self as valueless.[24] However, as al-Maidah 5/54 indicates "Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers" and as al-Fath 48/29 reflects, humility means the mercy of believers toward each other. It does not mean accepting servile people or derogation. The Prophet's statement "God ordered me to tell you to be tolerant toward one another and abstain from patronizing over anybody."[25] reflects the same. Again, the Prophet indicated as follows: "God Almighty told me to be humble so that nobody would torture or patronize anybody!"[26] . These hadiths indicate that believers should not be arrogant and insult each other with their states, attitudes, and statements, which is also ordered with the relevant verses.

In addition, we should note that linguists have presented the differentiation between humility and tazallul as follows: "Tazallul (derogation) means showing helplessness in resisting to anybody who has been patronizing. Humility, on the other hand, means explaining or displaying the power of the one showing humility regardless of whether the receiver of humility is more powerful or not. [27] This differentiation reflects a significant point which is that tazallul to derogation is obligatory regardless of whether modesty is present. However, modesty is understood as voluntary in humility.

The styles of addressing certain people in social life have gained meanings that are against the Islamic conceptions of integrity and consistency, and unfortunately, Muslims have understood and used these styles as lawful. The addresses toward the Prophet and Prophet's reaction to these are interesting. "As narrated from Mutarrif, the following was stated: "My father said 'I went to the Prophet when I was among the sons of Amri. The people in the delegation said to

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[23] "God certainly increases the honor and excellence of a forgiving person. A modest person (ma tawadae abdun) is blessed by God." *Muwatta, Sadaka*, p. 2.

[24] The Prophet describes that humility should be displayed for God with the following prayer: "O! My God! Make me one of those who appreciate, mention, fear, obey, and abide you the most, who display humility to you the most, and who abjure the most seeking forgiveness from you *Ibn Majah, Dua,* 2.

[25] Muslim, *Jannat*, 64, Abu Dawud; *Adab*, 40.

[26] Abu Dawud, Adab, 40; Ibn Majah, *Zuhd*, 23.

[27] Abu Hilal al-Askari, *ibid*, p. 369.

the Prophet 'You are our master (anta sayyidina). The Prophet said 'God is the Master. They answered: You are the most wise and greatest regarding sagacity. (My father Abdallah) said the Prophet stated the following: Tell your words (say what you are planning to say). So that the devil cannot trick you (so that it cannot make you say unnecessary and nonsense words)."[28] The Prophet did not approve telling flamboyant and unnecessary words and compliments. He also did not want to be called with the titles such as sayyid meaning great and divine.

The following great statements by Ali (p.b.u.h) indicate who should display humility and how that person should display it: "How great it is for the rich people to expect good deed while displaying humility next to poor people. However, the more beautiful aspect is that poor people show arrogance to the rich people by trusting upon the blessings of God."[29] Muslim authorities of ethics have defined humility in the manner Ali (p.b.u.h) meant as reflected from Avicenna's narration as follows: "Humility means avoiding from patronizing or claiming to be greater against the people who have a positionally or financially lower status. All sagacity and superiority of humans are granted by God. This state is experienced by humans as a result of recognizing the glory of God and valueless of self."[30] It is understood from these statements that humility of every people changes by the location of these people. The humility of rich people is nice and proper but displaying humility is difficult and effortful for the poor. As indicated in our culture, "arrogance is a relief for the poor." This statement means that living a life while showing character should be the focus instead of abiding by a person.

"The merit of humility cannot be seen in people with lower status. However, this merit shows itself in people such as administrators, the rich or ulama, who have a certain status among the people. Humility can be regarded as a sort of blessing as humble people disclaim a certain part of their rights."[31]

In conclusion, the basis of humility means that humble people position both themselves and the receiver of humility. As known to all, tawazu is also used to mean mutual performance of jobs (al-musharaka bayna al-isnayn) in the metre of tafaul.[32] Therefore, humility means beating selfishness and rationally preventing irrational actions of self. Similarly, it is not permissible to regard the humility shown toward God and people as the same.

It is a popular misconception among people that faint-heartedness and slipshodness of people is sometimes regarded and praised as humility. However, Islam always orders people to be dynamic and conscious. Marwi says "Omar sees an unhappy person and says 'keep your head up. Islam is safe and sound.' Aisha

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[28] Al-Bukhari, *Adab al-Mufrad*, 83.

[29] Al-Ghazali, *Kimya al-Saadat*, trans.: Ali Arslan, 2nd Edition 2017, Istanbul, p. 507.

[30] Kinalizadah, *ibid*. p. 101; Also see Hüsameddin Erdem, *Ahlâk Felsefesi*, Hü-Er, 2003, Konya, p. 121.

[31] Ragip al-Isfahani, *Erdemli Yol*, trans.: Muharrem Tan, Istanbul, 2009, p. 223.

[32] *Kitab al-Bina fi as-Sarf* (Sarf Cümlesi İçinde Salah Bilici Kitabevi, Istanbul, (n.d.) p. 219.

(p.b.u.h) sees a person who almost falls down acting lazily: She asks, "What is happening to him?" She was answered as "He is a leading hafiz." Then she stated the following: Omar was the pioneer of recitation. He walked fast, he spoke loud, and he hurt when he beat."[33]

Conclusion

Lying is creating what is absent or regarding what is present as absent. Therefore, lying has an ontological aspect as it means granting or taking life in a sense. Lying causes the termination of an ethical value and distortion of social agreement.

Humility means attributing value to a subject or object as much as its' skills and actions. Thus, as humility is a behavior that is desired and accepted, it is the ontological evaluation the reality of a presence as much as the reality of existence. When humility reaches excessive levels, it requires the absolute opposite of what is intended in the beginning, which is hiding the present and which is lying in this regard. Thus, the intention in humility does not actually take place. Abstaining from lying and acting naturally in humility is the exemplary characteristic of a Muslim as reflected in Islamic metaphysics. Lying and laziness has been denigrated in this and eternal world as it indicates the denial of truth or presence.

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[33] Al-Bukhari, *Adab al-Mufrad*, 195.

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Dynamics of Professional Ethics:
Metaphysics of Futuwwat and Akhism[*]

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Abstract

How does the theory become principled? This paper seeks to address one of its concrete examples. In this paper, we reexamined how theory and practice coexist in institutions such as ethics and sufism, where ethics and sufism are intertwined, and we will overcome the problem of updating their functionality from the present point of view. These organizations, which are a combination of civil society and artisans and craftsmen, have taken into consideration the spiritual education process which will give them an ideal morality formation as well as cultivating artisans and craftsmen who are aware of their business. Both The idea of Akhism and Futuwwat emerged from the Quran. ecThe candidate who entered into this formation which conceived the dynamics of the practice, was promised that he would adopt moral principles such as loyalty, righteousness, safety, generosity, humility, and forgiveness by means of physical and spiritual personality as well as passing through stages such as apprenticeship and masters. It is based on professional ethics and high ethical principles in Islamic thought. Considering the moral of the worker and the employer in terms of Islam, observing the material and spiritual balances in economic life, observing the balance of personal and social interests constituted the general framework of business ethics, youth is not deceived by the deceptiveness of the five senses, but is directed towards the realm of mind and produces permanent values on earth.

Keywords: Futuwat, akhism, es-Sülemi, applied ethics, professional ethics, immortality

Meslek Etiğinin Dinamikleri:
Fütüvvet ve Ahilik Metafiziği

Özet

Teori ne ölçüde pratiğe dönüşür? Bu makale, bunun somut örneklerinden birini ele almayı amaçlamaktadır. İktisat, ahlâk ve tasavvufun iç içe geçtiği ahilik ve fütüvvet gibi kurumlarda teori ile pratiğin nasıl bir arada bulunduğunu yeniden okuyarak, işlevselliklerinin güncellenmesine olan ihtiyaç üzerinde durulacaktır. Birer sivil toplum ve esnaf ve sanatkârlar birliği niteliğini taşıyan bu organizasyonlar, işini iyi bilen mahir sanatkâr ve zanaatkârları yetiştirmek kadar onlara ideal bir ahlâk formasyonu kazandıracak manevî bir eğitim sürecini de göz önünde bulundurmuşlardır. Gerek ahilik ve gerekse fütüvvet, ilkelerini Kur'an'dan almaktadırlar. Teoriden pratiğe dönüşümün dinamiklerini barındıran bu oluşumun içine giren aday hem meslekte çırak, kalfa ve usta gibi aşamalardan geçip meslek ehli oluyor hem de vefa, doğruluk, emniyet, cömertlik, tevazu, bağışlayıcı olma gibi ahlâkî ilkeleri bedensel ve ruhsal kişiliğiyle benimseyip uygulayacağına dair söz veriyordu. İslâm düşüncesinde meslek ahlâkı ve yüksek ahlâk ilkeleri ile temellendirilmiştir. İslâm düşüncesinde işçi ve işveren ahlâkı, iktisadî hayatta maddî ve manevî dengelerin gözetilmesi, kişisel ve toplumsal menfaatler dengesinin gözetilmesi gibi hususlar iş ahlâkının genel çerçevesini teşkil etmekteydi.

Bu ilkeler doğru bilgi, doğru davranış, sorumluluk bilinci, farkındalık ve adalettir. Bu ilkeleri yeniden okuduğumuz da fütüvvete ahilik geleneğinde, gençlik ve kardeşlik kavramına metafiziksel bir anlam yüklendiğini ve bilgece davranmakla özdeşleştirildiğini görmekteyiz. Genç/feta mahsusatın aldatıcılığına aldanmayıp akıl âlemine yönelince yeryüzünde yapıp etmeleri de kalıcı değerler olmaktadır.

Anahtar Kelimeler: Fütüvvet, ahilik, es-Sülemî, uygulamalı etik, meslek etiği, ölümsüzlük

Introduction

The History of Turkish-Islamic Ideology has a rich literature regarding futuwwat and akhism. The content and function of these concepts have been thoroughly reviewed by many studies. The common aspects of these studies include the following:

• Etymological analyses (fata, futuwwat, akhism follower etc.),

• A rich literature developed in line with Quran and Sunnah and particularly in regard to Sufism and ethics, Tradition of Futuwwatnama,

• The educational processes based on Akhism, formal and common educational integration, employer-employee, guide-follower relationships,

• Idealization of prophetic history,

• Revisions in regard to professional ethics,

• The historical background of financial and ethical relationship,

• Production and consumption ethics,

• Organization and social organism, and basic motivations of professional groups,

• Challenges of industrial revolution and opportunities and crises in this regard.[1]

Questioning and revising the source and impact area of this accumulation in the present time will contribute to our efforts to open new life areas against the crises and identity-related issues caused by the modern world. The primary points to be asked for a proper contemplation process are as follows:

How could the basis of ethics regarding youth (fata/futuwwat) and brotherhood/sisterhood (akhism follower/ukhuwwat/bajiyan) be transformed into such a powerful social organism and dynamism?

Philosophy of ethics is a field of values. What forms the values is a sort of information regardless of the source. Value cannot be formed without information. Humans generate and apply values as much as they have knowledge. A knowledgeable person bases his/her presence or existential purpose upon a certain basic concept and uses *rational, experimental, and intuitive* factors to learn and apply good and correct merit.

The differentiation between natural and acquired ethics in Islamic ethics indicates that humans have characteristics that change, develop, and obtain anything desired. On the one hand, people may develop various characteristics naturally. On the other hand, their strength and independence may enable them to acquire new things and develop themselves in this regard. People form and improve their identities in regard to the integrity between information and actions. The guarantee regarding the potential of forming and improving these identities is that people are created with certain responsibilities. The orders and directions of God toward humans are the indicators of humans' strength and potential. The ideological history has witnessed two different perceptions for information and change and development in this regard. Information has been regarded as a

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[1] Ekinci, Yusuf, *Ahilik*, Ankara, 2011 (11th Edition), p. 5-9; Akdağ, Mustafa,*Türkiye'nin İktisadi ve İctimai Tarihi*, Ankara 1979; Çağatay, Neşet, *Bir Türk Kurumu olarak Ahilik*, Ankara 1974; Orman, Sabri, "İktisad ve Ahlak ilişkilerine Genel Bakış", *İşletmelerde İş Etiği*, Istanbul 2009, p. 12; Tabakoğlu, Ahmet, "Türkiye'de İş Ahlakı Geleneği", *İşletmelerde İş Etiği*, p. 218; Uludağ, Süleyman, "Fütüvvet", *DİA.*, Istanbul 1996, v. 13, p. 259; Ocak, Ahmet Yaşar, "Fütüvvet (Tarih)" *DİA.*, Istanbul 1996, p. 260; Ocak, "Fütüvvetnâme", p. 264; Yeniterzi, Emine, "Türk Edebiyatında Manzum Fütüvvetnâmeler", *Konya Postası*, Akademik Sayfalar, 2001, year: 3 volume: 3, booklet: 40, issue:173, p. 321-323; Ceylan, Kazım, *"Ahiliğin Oluşumu ve Etkileri"*, p. 3-20; Yücekaya, Hüsnü, *"Ahiliğin Kökenine Dair Düşünceler"*, p. 23-39; Şahin, Ayfer, *"Ahilik ve Bacıyan-ı Rum"*, p. 43-55; Örs, Hüsniye, *"Pazarlamada Etik Kavramının Tarihteki ilk Uygulamaları: Ahlak Sisteminde Pazarlama Etiği"*, p. 63-76; Adıbelli, Ramazan, *"Ahiliğin Tüketiciler Dünyasında Bir Şansı Var mı?"*, p. 85-104; Kurtoğlu, Orhan, *"Değer Eğitimi Açısından Ahilik İlke ve Uygulamaları"*, p. 111; Bayraktar, Levent, *"Medeniyet Felsefesi Bağlamında Ahiliği Yeniden Düşünmek"*, p. 129; Bayraktar, Fulya, *"Bir İnsanlık Tahayyülünün Teşekkülü: Ahilik"*, p. 135, *Postmodern Çağda Ahilik*, (ed: Hüsniye Örs), Ankara 2016.

development for our spirits and as an increase in our strength over the materials. According to the ideology of Plato, information is the means of achieving perfection while Bacon (1561-1626) and Comte (1798-1857) stated that the purpose of information is a matter of displaying dominance over materials rather than achieving perfection[2]. Socrates' statement "No one does anything malevolent on purpose"[3] indicates that a person with knowledge would abstain from malevolence. This statement reflects that humans gain information upon the question of "what should I do?" and start to generate values as much as they are informed. Aristotle defines the desire of learning as a natural characteristic and reviews information and changing-development in an eternal relationship.[4] The emphasis of "known for his/her Islamic works"[5] in Islamic ideology indicates the integrity between information and actions and shows that information makes people responsible and that knowledgeable people are privileged.[6]

In Aristotle's statement *"…and what generally separates knowledgeable people from those who do not know much is the ability of teaching."*[7]

The Quran indicates those who accept and practice Islam in the religious systematics and reflects the necessity of actions. The Quran also reports that humans have the capacity of putting actions into effect. According to Islamic ethics, independence appears as a will and authority-related issue in the emergence of behaviors. Independence is also regarded as the integrity between ethical maturity and life which is achieved as a result of these behaviors.

We give answers to the question regarding our actions such as "What should we do and select?" as "We should do what we accept, see, believe, feel, and known as benevolent." Considering these answers, philosophy may appear in the process of expressing opinion in ethical philosophy.

It is understood from the perspective in which we define Islamic ethics as an indication of respect to God Almighty and compassion to all creatures that production and consumption will relate the processes to the sensitivity toward the effects and processes of affection rather than an automation process.

What sort of source[8] is effective for assigning authority to the basic priorities and principles of professional ethics?

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[2] Mengüşoğlu, Takiyettin, *Felsefeye Giriş*, Istanbul 1968, p. 40 et al.; Turgut, İhsan, *Platon'un Son Dönem Felsefesinde Bilgi Sorunu*, Izmir 1992, p. 56; Aster, Von, *Bilgi Teorisi ve Mantık*, trans. Macit Gökberk, Istanbul 1972, p. 65-66; Açıkgenç, Alparslan, *Bilgi Felsefesi*, Istanbul 1992, p. 16-25.

[3] Versenyi, Laszlo, *Sokrates ve İnsan Sevgisi*, trans. A. Cevizci, Ankara 1988, p. 8.

[4] Aristotle, *Metafizik*, Book I (A), Chapter I, 980a, 21-25, trans. Ahmet Arslan, Izmir 1985, p. 79. Açıkgenç, ibid., p. 16-25;

[5] az-Zümer, 39/9; al-Fatir, 35/28.

[6] Saruhan, Müfit Selim, *İslâm Ahlak Felsefesinde Bilgi ve Hürriyet*, Ankara 2005, p. 18 et al.

[7] Aristotle, *Metafizik*, Book I (A), Chapter I, 981ab.

[8] Professional ethics focuses on all ethical issues in the field of applied ethics and business life. These issues, in regard to the ethical characteristics of employers particularly, and morals of employees, ethical

We are of the opinion that we as the Turkish society cannot precisely specify the relationship between religiousness and ethics. The discussions regarding the sources of religion or ethics are often performed in other environments. The questions "Is the source of ethics religion or is religion independent from ethics?" contain interesting aspects. It should be noted without explaining whether the source of ethics is religion or whether it defines a field that is independent from religion that ethics is felt in religion at the highest degree. However, ethics is the keyword for a religion in increasing the impact area. [9] Concepts of futuwwat and akhism support the ethical principles with religious and Sufism-related approaches and transform these approaches into a practically livable state.

Mavlana states "….it is without doubt that we have free will. One cannot simply deny emotions. Nobody tells a stone to come or expects fidelity from an adobe. Nobody tells a human to fly or a blind person to look at themselves. God exempts blind people from responsibilities. God does not put anybody in a harsh situation despite creating challenges for creatures. Nobody tells a stone that it is late or gets angry with a stick asking, "Why did you hit me?" Nobody asks for anything from a person in a difficult situation. Would anybody reprimand an excused person or beat this person? Only the people with free will can be told to do something or reprimanded for anything wrong they do. The statement "We have free will in torturing and complaining"[10] means that humans do not expect fidelity from objects or display any emotions related to anger, grudge or revenge to these objects, and that humans have free will and authority to select anything they desire. It should be noted that the statement "Humans do not expect fidelity from objects" is true. In

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rules to be followed in the relationships between the employers and employee, the ethical aspect in the corporate structure of workplace, ethical grounds on which the corporate culture is based, ethical rules in the relationships between the businesses, ethical rules set for the relationships with those who have contact with the businesses or for the relationships between the businesses and environment are reviewed under business ethics. Before industrial society, business ethics and morals were reflected as the concepts and practices based on religious values through various traditions and certain entities such as professional organizations and chambers. The principles of business and professional ethics developed after the industrial revolution were transformed, and mass production distorted both the balance in the social relationships and the natural balance itself. Therefore, it was obligatory for such a discipline to emerge for reestablishing these balances and increasing ethical sensitivity in business and the professional world. However, business ethics does not only perform certain philosophical analyses, but it also offers instructive norms in solving the ethical problems in business and professional life. From another point of view, business ethics reflects the efforts related to ethical standards, and it can be defined as implementing these standards to the organizations and systems producing and delivering goods and services in modern societies and to the people working in these organizations. Kılıç, Cevdet, "İslâm Ahlâkı Açısından Modern Uygulamalı Etik", *İslâm Ahlâk Esasları ve Felsefesi El Kitabı*, (ed. Müfit Selim Saruhan) Ankara 2016, p. 436.

[9] Bekiryazıcı, Eyüp, "Toplumsal Birliğin Güçlendirilmesinde Ahlâkî Değelerin Önemi", *Toplumsal Birliğin Güçlendirilmesinde Dinî Söylemin Önemi*, Istanbul 2016 (335-351); Saruhan, Müfit Selim, "Dinî Ahlak Neden Küçümsenir?", *Kutadgubilig Felsefe- Bilim Araştırmaları Dergisi,* issue:19, March 2011, Istanbul, (443-449); Saruhan, Müfit Selim, "İslâm Düşüncesinde Ahlak İlmi" *EskiYeni,* issue: 28, Ankara 2014, (53-57).

[10] Ibid., v. V, sec. 2908-2980.

addition, humans must treat the entire universe with fidelity as a conscious creature. One cannot expect an ethical attitude from objects. However, humans are responsible for ethically treating all creatures.

From Youth (Futuwwat) and Brotherhood (Akhism) Metaphysics to Ethical Physics: From the Speciousness of Emotions to the Rational World: Tadbir (Precaution), Futuwwat and Siyasat (Politics)

Futuwwat and akhism are based on one's desire to achieve immortality against the shocking effect of death and efforts to establish long-term organizations. Futuwwat and akhism are among the most concrete examples of ethical dialectics from theory to practice or practice to theory in our ideological history. Futuwwat and akhism, which can be regarded as Sufism-related ethical schools, have become the active actual centers where material actions and facts are underestimated, working in real life is regarded as a way of praying against the concept of "one piece of food - one sweater". These centers attribute priority to sharing.

Humans are active creatures. They always make efforts to be active or perform new actions. As a result of this, they become interested in science, literature, art, philosophy, technical fields, and politics. They achieve a goal with their works in all fields. However, they need a plan, structure and system for that purpose. These activities do not begin or end in the present time. The basis of this beginning is related to the past instead of the present, and it reaches through the future dimension of time. Eternal and numerous desires and goals on one hand, and a body that will experience death in the end on the other hand. In this case, one needs to lean against a subject or object. Social integrity and organization may be a guarantee for one to realize their numerous desires. People may not realize that the steps they take are not endless. However, they sometimes act otherwise. Due to socialization and institutionalization, people may realize all their desires and efforts in this regard. Humans, the creatures with a limited period of life, cannot conduct this process all by themselves. However, they can realize their wishes in various social associations, organizations and structures with a longer period of life.[11]

The organizations of Futuwwat and akhism are the reflections of escaping from the concerns of daily life to an extent and conveying the value of existence to upcoming times. These organizations have been made concrete with the foundations (waqif). The Arabic term "waqif" reflects resistance to time elapsing and death approaching. This term also means staying or waiting. Despite its temporariness, it indicates stopping the material values with spiritual emotions and melting these values in spiritual goals. A material structure in this regard can be worn against the harsh structure of time. However, the purpose goes beyond all

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[11] Mengüşoğlu, Takiyettin, *İnsan Felsefesi*, Istanbul 1988, p. 184.

periods as humanity is observed in this context. Futuwwat and akhism have been related to endowments throughout the history.

Humans are creatures with needs. People should not have stress as long as they meet their needs, and they should generate values instead of trivializing. Futuwwat and akhism are the centers of value in production processes while workers, employers, shopkeepers, and artists act for that purpose in their relationships. These concepts are the social structures that enable avoidance from being alienated and becoming selfish and greedy, and they make this process more concrete in accordance with religious and ethical principles. Needs are the inevitable components of our nature, and avoidance from being alienated from our nature appears as a separate priority.

Al-Farabi (d. 950) relates the formation of Madinah with the concept of needs. *"Everybody needs many extra characteristics by nature to live and achieve extra goals, but they cannot achieve these characteristics by themselves. They need the assistance of many people in this regard. Each person solely does whatever they are responsible in this context. This process between all people can only be conducted when various people gather for assisting each other."*[12] Al-Farabi stresses that a world formed by all people helping one another will be a happy place. Happiness is based on socialization and sharing.

Ibn Miskawayh states that living with society provides great benefits and objects to all sorts of social isolation. People should live socially and never isolate themselves from society. Cooperation and solidarity is a rule and a necessity of social life. Humans need to live in a populated place to recognize flawless happiness. Happiness reaches to the highest level with society. Anybody isolating themselves from society or preferring to live in a cave cannot find and implement merits.

The process of acquiring merits can only be achieved by facing people in society. The Arabic term "insan", meaning human, is derived from the base "üns" meaning friendship and love. Accordingly, the reason people exist is related to socialization and living and sharing natural love.[13] Ibn Miskawayh's assessment in this regard is as follows:

Humans are not wild or shy considering their nature. Instead, they are socially active creatures. The term "insan" is derived from that base. The poet stating that humans are called, "insan" as they are forgetful has not said anything correct. According to this poet, the term "insan" is derived from the base "unutma (forgetting)-nisyan (oblivion)". This is wrong. It should be noted that humans' natural act of getting closer should be

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[12] Al-Farabi, *al-Madinat al-Fadila*, trans. Nafız Danışman, Istanbul 1990, p. 79. For more detailed evaluations, see. Rosenthal, Erwin I. *Ortaçağ'da İslâm Siyaset Düşüncesi*, trans. A. Çaksu, İz Pub., Istanbul 1990, p. 194.

[13] Ibn Miskawayh, *T.A.*, 97-98, 108, 112.

carefully observed and presented not to make any mistakes in our relationships. This is the basis of all love-based actions.[14]

Ibn Miskawayh (d. 1030) relates the maturity of one's self with happiness while he associates the lack of this self with unhappiness. As maturity is related to self's closeness to the rational world, lack of maturity is related to the orientation of self to the sensory and relevant worlds. Ibn Miskawayh makes an interesting evaluation and states that certain religious authorities relate the spiritual and material aspect of an object to "Yamin (Oath) and Shimal (North)". An upward movement brings the self closer to God. Self recognizes the unity of presence and achieves an eternal life. Another aspect in this regard is that self may move away from its essence and gets stuck in difficulties and problems.[15]

The following can be stated in this regard: Anyone reaching the rational world would be young even if they are old. However, anyone getting too interested in the speciousness of the sensory world would be old even if they appear as young. Futuwwatnamas indicate that the concept of futuwwat is based on ideal human/perfect man/prophet.[16] Futuwwatnamas are interpreted as a similitude of futuwwat in regard to the muruwwat (courage) ethics and a deposit transferred from some prophets to others. A young person should possess the repentance of Adam (p.b.u.h), perseverance of Noah (p.b.u.h), dignity of Abraham (p.b.u.h), rightness of Ismael (p.b.u.h), commitment of Moses (p.b.u.h), patience of Eyyub (p.b.u.h), and generosity of Muhammad (s.a.w). Adam (p.b.u.h) and following prophets are regarded as a representative who has notified people about the God Almighty and the pioneer of a certain function or profession seen, perceived, and understood in the material world. "Khabar" authorities or prophets who are regarded among the members of professions such as tailoring, sailing, medicine, administration, shepherding, and military report the general ethical rules to humanity. Prophets are the pioneers and reporters of both religion and professions.[17]

Accordingly, we need the guidance of the prophets to reconstruct and improve society with the knowledge of the past and to generate works and permanent values. Futuwwat and akhism are the reflections of prophetic guidance in terms of their sources. In addition, as-Sulami's expressions are the remarks that increase the consideration in this regard and reflect the thoughts for our ethical

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[14] Ibn Miskawayh, *T.A.* (Turkish translation), p. 126.

[15] Miskawayh,*T.A.*, 96-102; *F.A.*:90-92.

[16] as-Sulami, Ibn al Hussain, *Kitab al Futuwwah*, Ankara 1997, p. 22-24, (published and translated by Süleyman Ateş).

[17] Some of the relevant verses are as follows: Surah Ali 'Imran 144; Hud, 88; İbrahim 11; al-Baqarah, 31-33-124-127,130,135,140, 211, 246; an-Nisa, 163; an-Naml 76; Luqman, 13; al- An'am, 84; al-Anbiya, 87-88; Sad, 30-34.

world. The concept of futuwwat used by him matches the concept of "tadbir"[18] used in philosophical ethics and "siyasatli" (political) used by Ahmad Yasawi.

"You asked about futuwwat. Futuwwat means following God's orders, praying properly, leaving all sorts of malevolence, and externally and internally adopting the best open and hidden ethical approach. Every state and time require a futuwwat from you. There is a futuwwat you should use before God, the Prophet, companions, ancestors, mentors, friends, and Munkar and Nakir."[19]

The concepts of *Tadbir an-Nafs, Tadbir al-Manzil and Tadbir al-Mudun* should be the reflection of classifying Quran from a wisdom-related aspect. This classification is the concrete expression of the systematic review regarding the answer to the question "What is Quran?" in ethical literature. The concept of tadbir means ideological administration, managing, and masterminding. In addition to many verses, the verse "Alaykum anfusakum"[20] invites us to manage our self in a responsible manner. This divine order seems to be the reason for *Tadbir un-Nafs* classification in our classical ethical literature.

The verse "O you who have believed, protect yourselves and your families from a Fire..."[21] has been the inspiration for *Tadbir al-Manzil* classification like many verses. The verses ordering justice[22] and benevolence while prohibiting malevolence and regarding the managements based on councils[23] may be effective in developing the concept of *Tadbir al-Mudun.*

The concepts of *rehber, kanaatli, hidayetli, siyasetli, iradeli, icabetli, inayetli, imametli and velayetli* (those who guide, have opinions, act on the right path, are political, have will, acceptance, mercy, administrative skills and authority) determine the common point of futuwwat ethics in line with precautions and politics.[24]

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[18] Ibn Bajjah (1077–1138), who has offered the model of a free person and philosopher in the history of Islamic Philosophy, explains the concept of philosopher and a philosopher's characteristics through the concept of "mutawahhid" in *Kitab al-Tadbir al Mutawahhid*. This work defines the process and method of becoming a philosopher. The concept of "mutawahhid" is derived from the base "wahidah" and subject "tawahhadah". In addition, the concept of *tafarradah biha* means remaining as one or being one. This concept is intended to mean oneness for God. However, it means staying alone or disagreeing with other people in regard to certain ideas (ra'y). Ibn Bajjah's concept of mutawahhid human is generally reflected as a lonely person in Turkish. Ibn Bajjah considers people to form an ideal society. Societies where people are mature and on an ideal plane achieve the same level. Even in a corrupted society, a person isolated from that society naturally has the skills of maturing and developing. Accordingly, a person should manage himself/herself even in the most difficult states. While stating *tadbir al-mutawahhid,* Ibn Bajjah means revising personal behaviors in line with a determined goal. Saruhan, Müfit Selim, İslam Meşşai Felsefesinde Filozof, Ankara, Divan Kitap, 2017, p. 29.

[19] as-Sulami, Ibn al Hussain, *Kitab al Futuwwah*, Ankara 1997, p. 22-24.

[20] al-Ma'idah, 5/105.

[21] at-Tahrim, 66/6.

[22] an-Nahl, 16/90.

[23] Ali 'Imran, 3/100-104.

[24] Ahmad Yasawi, *Diwan al-Hikmat*, (prep. Hayati Bice), 40. Hikmet.

Honor, Opinion, and Asceticism in Islamic Economy and Professional Ethics

The orders in Islamic ethics aim to ensure that people reflect their psychological, sociological, physiological, ethical and aesthetical aspects to their natural environments. Our ethical philosophy supporting the content of Islamic economic philosophy stresses that all sources on Earth in sky and between these two solely belong to God and that people should use these equally. One of the most important contributions of Islam in the history of civilization is the presentation of a free person who can do or prefer anything they like in the formation of the world.

For Islam, the material life has an ethical value. The material life reflects the field of values where people will succeed on the Last Day. We face the freedom of choice, one of the basic requirements for a person in his/her freedom and efforts to be an ethical subject in this field of values. The world is a field of outcomes in a sense. God declared night as the resting time while indicating day as the working time[25]. In the Surah al-Jumu'ah, God orders Muslims to pray *enthusiastically* and to share the endless blessings God grants to the Muslims at the end of the prayer (62/9). The stress in the Quran is that the material life is nothing but a game and amusement (al-Hadid 20-21) means the material opportunities are temporary. Whatever people embrace for achieving happiness perishes in the material world. Abraham's statement in the Quran, (p.b.u.h) "I do not like temporary things or actions"[26] indicates that *we cannot have knowledge in terms of deciding what is correct or wrong, or what should be valued at which degree without going through a religious education.* The verse "This material world should not trick you"[27] indicates that humans are inclined to get tempted as long as they do not regard the actions or facts without intelligence or wisdom. The Quran states that the Almighty God will give anything to those who ask. "Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived."[28] Each person has economic rights as much as they have spiritual and social rights. Accordingly, everybody has the right to gain, produce or share goods, which may be irrevocable for them. The right to gain goods means the same for everybody. Islam often draws attention to *the natural feeling of gaining goods* and advises that this emotion should not distort the ethical characteristics of one.

Possessing honor and displaying opinions is the primary principle of Islamic professional ethics. Kindi defines honor as doing what is necessary to protect and develop the body and spirit, and the merit of annihilating or disregarding what is unnecessary. Honor means avoidance from extravagance and displaying moderation. Intelligence indicates adopting honor while abstaining from lust and

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[25] an-Naba, 10-11.
[26] al-Anbiya, 87.
[27] Fatir, 5
[28] Hud, 15.

anger while the lack of intelligence reflects extravagance and certain pleasures. Insensitivity to pleasures or lustful power means extravagance and understatement after submitting to ignorance and ambition. However, absence and extravagance meet with the merit of honor if the "intelligent self" is subject to informational appeal and privilege[29].

Modesty is an outcome of honor that provides a solid consciousness to people. Restraining the desires reflects balancing the lustful aspects. It is protecting ourselves by having the knowledge of permanent facts without falling for the appearance of desires.

Dignity is a merit that is a sort of honor and that means seriousness. It is the contrary of frivolousness and having no character. People who know themselves, their borders, and responsibilities would be serious. They do not lose their self-control as they are responsible for the states they are in and as they know the nature of unfortunate situations.

Opinions indicate that people accept what they have been granted or control their lusts and content themselves with what they have. People that are not content are dissatisfied. A person that is not satisfied with what he/she has, gets stuck in selfishness, jealousy, greed, and cupidity starts to harm himself/herself and others. Being content means possessing honor. Ragib al-Isfahani states that asceticism is the transformation of this spiritual state to actions while explaining the concepts of opinion and asceticism and reviewing the concept of opinion on a more spiritual plane. Asceticism is the outcome of opinions. Asceticism is defined as abandoning the material interests, wills, and desires. Asceticism has the same meaning with freedom in the Sufism movement. People are deemed incompetent in terms of freedom as long as they focus on the world and material blessings. Freedom is regarded as being content with the world and its blessings.[30]

The concept of Islamic freedom is separated from the freedom concepts of social philosophers such as Adam Smith or John Stuart Mill. Right of private property, according to their common ideas, constitute the series of institutions that can contribute to the social benefits at the maximum degree.[31] The personal ownership is limited in Islam. Everything belongs to God. Humans naturally have belongings with the title of "caliph". The evaluation of Islamic economy in relation to ethics indicates that the principles of Islamic economy are derived from the Quran and Sunnah, have the characteristics of flexibility based on time and ground, focus on efforts, observe the social needs, aim to increase the capacity of generation

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[29] Abu Rida, *Kindi* p. 276-278; Ibn Miskawayh, *Tahzib al-Ahlak wa Tathir al-A'rak*, p. 38-39.

[30] Çağrıcı, "Kanaat" TDV, v. 24, i. 290; Saruhan, İslâm *Ahlâk Felsefesinde Bilgi ve Hürriyet*, p. 123 et al.

[31] Nakli, Haydar, *Ekonomi ve Ahlâk*, Istanbul 1985, p. 60-64; Orman, Sabri, *Gazzâlî'nin İktisat Felsefesi*, Istanbul 1984; Mannan, M.A., *İslâm ve Çağdaş Ekonomik Konular*, English trans. Ali Zengin, Istanbul 1984; Mutahharî, Murtaza, *İslâmî İktisadın Felsefesi*, trans. Kenan Çamurcu, Istanbul 1993, p. 7.

and particularly encourage people to share goods with "others," and this sharing process is a responsibility of us before God and ourselves as a prayer.

Conclusion

The theological, ethical, and mystical aspects of futuwwat and akhism indicate that these concepts have the sanction authority that makes the ethical principles more practical. The power of metaphysical grounding and getting to know somebody is in the source of this success of the physical plan. A theory will remain as a theory as long as this metaphysical infrastructure is neglected. Regarding our ideological history, futuwwat and akhism, one of the most concrete examples of accordance between theory and practice, paved the way for an educational process based on solid grounds.

Regarding the concrete examples in the present time, schools, especially the vocational high schools, should offer theoretical and practical courses regarding Futuwwat and akhism. Akhism and futuwwat branches should be formed. The merits of wisdom, honor, justice, and bravery should be related to the awareness of social membership as concrete identities and values. Using the metaphysics depth, young people should be guided as the representative of merits. The areas where traditional professions are performed with the support of public should be established in regard to cultural streets in each city. Each company and establishment should have the environments of developing professional ethics in workplaces. Akhism offices should be opened based on ethical concerns in workplaces just like the concept of business ethics that has become common. This environment associates resting with thinking, and the principles of akhism and futuwwat should be visually displayed in these resting environments. Moreover, young people should be practically guided.

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Conscience and Moral Sanction in the Ethical Philosophy of Ahmed Hamdi Akseki*

Celal BÜYÜK**

Abstract

What is the nature of the conscience, whether the source is human or divine, whether the person will be wrong, morality, as well as religion, philosophy, psychology, and sociology are among the topics of discussion.

According to Ahmed Hamdi Akseki, morality is a task science in which man learns the true nature of happiness. This science deals with the actions and behaviors of human beings such as good and bad, virtue and depravity. Therefore, there is a compelling relationship between the conscience and moral behavior. According to him, in order to make an accurate assessment of the provisions and responsibilities of the conscience, first of all, it is necessary to find the answer to the following questions: What is the conscience?, What is the source of the conscience?, Is the conscience the same in every person, anytime, anywhere?, If not, what is the reason?

Although the conscience has many meanings, the moral conscience here is the ability to separate good and evil. The conscience, as well as the law to comprehend and apply. Although it is accepted that the law of conscience does not make any mistakes about cognition, it is known that it can make mistakes due to some reasons. A conscience must also be based on a sacred source in order to be effective and dominant. Otherwise, the conscience cannot overcome nonsense, personal ambition, selfishness, which alone confuses itself.

A conscience will not be a provision for everyone, nor can a system of ethics that will be based on this provision, naturally, be the organizer of our actions and behaviors. Akseki says that the strongest sanction for morality is the fear of Allah and the Hereafter. In the absence of this belief, neither the conscience nor nature or public pressure can be an effective factor in the good work we do.

In this study, we aim to focus on Akseki's moral thinking about what the conscience is, its source, the factors that affect it, and the effects of moral sanctions on human morality.

Keywords: Ahmed Hamdi Akseki, morality, conscience, the nature of conscience, sanction

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Ahmed Hamdi Akseki'nin Ahlak Felsefesinde Vicdan ve Ahlaki Müeyyide

Özet

Vicdanın mahiyetinin ne olduğu, kaynağının insani mi yoksa ilahi mi olduğu, insanı yanıltıp yanıltmayacağı, ahlakın olduğu kadar din ve felsefenin de tartışma konuları arasındadır.

Ahmed Hamdi Akseki'ye göre ahlak ilmi, insanın, mutluluğun gerçek mahiyetini öğrendiği bir vazife ilmidir. Bu ilim, insanın iyi ve kötü, erdem ve erdemsizlik gibi eylem ve davranışlarını ele almaktadır. Dolayısıyla vicdan ile ahlaki davranış arasında zorunlu bir ilişki vardır. Ona göre vicdanın verdiği hükümler ve sorumlulukları konusunda doğru bir değerlendirme yapabilmek için her şeyden önce şu soruların cevabını bulmak gerekmektedir: Vicdan nedir? Vicdanın kaynağı nedir? Vicdan, her insanda, her zaman ve her yerde aynı mıdır? Aynı değilse bunun sebebi nedir?

Vicdanın birçok anlamı olmasına rağmen burada konu edinilen ahlaki vicdandır, yani iyi ile kötüyü birbirinden ayırma yetisidir. Vicdan, hem kanunu idrak eder hem de uygular. Vicdanın kanunu idrak hususunda hata yapmadığı kabul edilse de uygulama konusunda bazı sebeplerin etkisiyle hata yapabildiği bilinmektedir. Onun etkili ve hâkim olabilmesi için mukaddes bir kaynağa da dayanması gerekir. Aksi takdirde vicdan, tek başına kendisini etkileyen safsataların, kişisel ihtirasların, bencilliğin üstesinden gelemez.

Vicdanın vereceği hüküm herkes hakkında bir olmayacağı gibi yalnız bu hüküm üzerine kurulacak bir ahlak sistemi de, doğal olarak, eylem ve davranışlarımızın düzenleyicisi olmayacaktır. Akseki, ahlak için en kuvvetli müeyyidenin, Allah korkusu ve ahiret düşüncesi olduğunu ifade eder. Bu inanç bulunmadığı takdirde ne vicdan ne tabiat ne de kamuoyu baskısı yaptığımız işlerin iyi olmasında etkili bir unsur olurlar.

Bu çalışmada Akseki'nin ahlak düşüncesinde vicdanın ne olduğu, kaynağı, onu etkileyen unsurları ve ayrıca ahlaki müeyyidelerin insanın ahlaki davranmasına olan etkileri üzerinde durmayı amaçlamaktayız.

Anahtar Kelimeler: Ahmed Hamdi Akseki, ahlak, vicdan, vicdanın mahiyeti, müeyyide

Introduction

1. What is conscience?

One of the most basic characteristics that makes a person a moral being is conscience. What the nature of conscience is, whether its source should be sought in human or divine resources, whether it can mislead people, are among the topics discussed by morality, religion, philosophy, and social sciences.[1]

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[1] Lokman Çilingir, *Ahlak Felsefesine Giriş* (Ankara: Elis Pub., 2003), p. 15.

In its literal meaning, the term conscience refers to "an inner feeling or voice viewed as acting as a guide to the rightness or wrongness of one's behavior", it is defined as "a power that drives people to make direct and spontaneous judgments about their own behavior."[2] Conscience as a term is a hidden feeling born into the heart of man, who likes to do good, feels restless from doing evil, distinguishes good from bad and has a selective structure.[3] Again, conscience refers to the ability to judge about the moral authority, moral values, and actions that exist within man.[4] According to the definition adopted by many Islamic moralists, conscience is the dominant force that separates good from bad, drives us to good, and drives us away from bad.[5]

In short, although conscience, which defines our internal states and actions and gives value provisions about them, has many meanings, the subject mentioned here is the moral conscience, that is, the ability to distinguish between good and evil.

As can be understood from the definitions, conscience is regarded as a dominant force that judges whether any action we take is right or wrong. This prevailing power makes judgments about the moral conduct of both us and other people. A man judges himself through conscience. For this reason, we can also call conscience an 'internal court' established in man.[6]

The concept of conscience was first considered on a moral basis in the first century BC, during the early-period Stoicism. Especially Cicero (d. BC 43) and Seneca (d. AD 65), spoke of conscience as an 'inner voice' who blames or defends our conduct according to its moral qualities.[7] In ancient Greek philosophy, Socrates (d. BC 399) defined 'daimonion'[8] as the moral conscience in man, which has later been defined as the stimulus and the complementary 'divine voice' that exists within each individual during the subsequent period and the Scholastic of the Middle Ages; human 'moral sense' and 'mental ability' in the age of enlightenment; and as the 'humanitarian conscience' in the modern period, which means 'inner voice'.[9] For the first time in Western thought, the Latin origin of conscience, a word

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[2] Turkish Language Society, "Vicdan" (Conscience), accessed at: December 15, 2018, http://www.tdk.gov.tr/index.php?option=com_gts&arama=gts&guid=TDK.GTS.5c177a9158e560.07636980; Musa Bilgiz, *Kur'an Açısından Vicdan ve Değeri* (Istanbul: Beyan Pub., 2007), 11; Zübeyir Saltuklu, *Vicdan (Ahlak-Din-Siyaset-Hukuk İlişkisi)* (Erzurum: Fenomen Pub., 2014), p. 2-4.

[3] Fikret Karaman et al. "Vicdan", *Dini Kavramlar Sözlüğü* (Ankara: DİB Pub., 2006), p. 693.

[4] Osman Demir, "Vicdan", *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, (İstanbul: TDV Pub., 2013), 43, p. 100.

[5] Hüsameddin Erdem, *Ahlak Felsefesi*, 2nd Edition (Konya: Hü-Er Pub., 2002), p. 97.

[6] Zeynep Fazla, *Kant Etiğinin Çağdaş İslam Ahlakı Üzerindeki Etkisi: Ahmet Hamdi Akseki Örneği* (Master's Thesis, İstanbul Üniversitesi, 2010), p. 60.

[7] Zeynep Hümeyra Koç, *Vicdanın Ahlaki ve Teolojik Temelleri* (Master's Thesis, Ankara Üniversitesi, 2015), p. 15.

[8] Platon, *Euthyphron*, trans. Furkan Akderin (Istanbul: Say Pub., 2011), p. 39.

[9] Anar Gafarov, "Vicdan Kavramının NasıruddinTusi'nin Ahlak Düşüncesindeki Temelleri", *İslam Düşüncesinde Vicdan Kavramı*, Ed. Yunus Cengiz- Selime Çınar, (Ankara: Nobel Pub., 2018), p. 231; Bilgiz,

that contains both dimensions of morality and cognition, was defined in the 13th century.[10]

Conscience is regarded as a blessing from God in Judaism and Christianity. Conscience has also been described by church fathers in the historical process as 'the inner voice of divine authority in man'.[11]

Although the basic sources of Islam, the Quran and Hadith, do not directly mention the concept of conscience, they all emphasize that there is an ability of moral consciousness in human nature, and the nature and functions of this power, which is referred to in different words. In these sources, concepts such as fitrat, nafs, soul, mind, cognition, clairvoyance, heart, repentance, taqwa, and justice that can be directly or indirectly associated with conscience are mentioned.[12] However, it was only possible to refer to this ability as 'conscience' and to introduce the word into Islamic literature as a term by the influence of translations from the works of Western moral philosophy in the modern period. The term [13]was used as the equivalent of the phrase 'moral consciousness'.[14]

After this overview, we can now move on to Ahmet Hamdi Akseki's views on conscience. In this section, the definition and nature of conscience that Akseki has made, the importance of conscience for Islam, discussions about the nature and source of conscience and his criticism of these views will be discussed.

2. Conscience and Moral Sanction in the Ethical Philosophy of Ahmed Hamdi Akseki

Akseki is one of the most important Islamic scholars of the last period who tried to reinterpret the Islamic moral system with his philosophical and intellectual background. Describing Islam as a 'moral religion', Akseki states that the only way for the Islamic world to stand up against intellectual attacks from both the West and within itself is to bring the Islamic Society back together with the teaching of Islamic morality.[15]

Kur'an Açısından Vicdan ve Değeri, 24; Hakan Poyraz, "İnsanın Kendini Gerçekleştirmesi Olarak Ahlak", Ed. Ömer Türker, *Ahlakın Temeli* (Ankara: Nobel Pub., 2016), p. 55-66, 60.

[10] Koç, *Vicdanın Ahlaki ve Teolojik Temelleri*, p. 20.

[11] Bilgiz, *Kur'an Açısından Vicdan ve Değeri*, p. 21.

[12] Gafarov, "Vicdan Kavramının Nasıruddin Tusi'nin Ahlak Düşüncesindeki Temelleri", 238-246. For detailed information and concepts related to conscience mentioned in the Quran and Hadith, see also Bilgiz, *Kur'an Açısından Vicdan ve Değeri,* p. 31-92; Demir, "Vicdan", p. 101-102.

[13] Demir, "Vicdan", p. 101.

[14] Ömer Türker, "Hanefi Usul Geleneğinde Vicdaniyyat Kavramı: Ahlaki Bilincin Nesnel Doğası", *İslam Düşüncesinde Vicdan Kavramı*, Ed. Yunus Cengiz-Selime Çınar (Ankara: Nobel Pub., 2018), p. 3.

[15] Fatih Topaloğlu, "Ahlakın Temeli Üzerine Bir Tartışma: Ahmet Hamdi Akseki-Immanuel Kant", *Atatürk Üniversitesi İlahiyat Fakültesi Dergisi*, 40, 2013, p. 349-364, 350.

According to Akseki, moral science is a science of a duty in which man learns the true nature of happiness. This science has dealt with the actions and behaviors of human beings, such as good and bad behaviors, or virtuousness and corruption.[16] Acknowledging that there is a very close relationship between religion and morality, Akseki states that when faith is strong, moral virtues will develop and settle, and when faith is weakened, corruption will rise to prominence.[17]

Akseki discusses his detailed views on conscience in his work entitled *İslam Fıtri, Tabii ve Umumi Bir Dindir* ve *Ahlak Dersleri*. According to him, there is an obligatory relationship between conscience[18] and moral behavior because a man of conscience is also moral. Conscience allows one to engage in moral behavior. Moral behavior is a behavior that targets 'good' and is formed by the judgments of the individual as a result of the circumstances that constitute the conscience.[19]

According to Akseki, in order to make an accurate assessment of the provisions and responsibilities of conscience, first of all, it is necessary to find the answers to the following questions: What is conscience? What is the origin of conscience, the origin of this divine voice that we accept exists in man? Is conscience the same in every person, always and everywhere? If it's not the same, what's the reason?

Akseki tries to reveal what conscience is first in order to reveal the nature of a morality based on conscience. According to him, conscience is a natural force, a divine gift.[20] As the author of the book *İlmü'n-Nefs*, Georges Fonsegrive states that "conscience is an ability given to man to distinguish between good and evil. We use the phrase 'unscrupulous' to anyone who acts contrary to moral law. In this sense, conscience is a reliable sermonizer who informs us of the actions that need to be

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[16] Ahmet Hamdi Akseki, *Ahlak Dersleri*, (Ankara: DİB Pub., 2016), 34.

[17] Nejdet Durak, "Ahmet Hamdi Akseki'nin Ahlâk Felsefesinde Erdem-Mutluluk İlişkisi", *Süleyman Demirel Üniversitesi İlahiyat Fakültesi Dergisi*, 33, 2014/2, p. 90.

[18] In Islam, spiritual consciousness is called 'self-conscience' and the true conscience is called 'moral conscience'. Akseki distinguishes consciousness from conscience. He lists the differences between consciousness and conscience in his excerpt from the work translated by Babanzade Ahmed Naim from Georges Fonsegrivre as follows:
- Consciousness is the intuition of what happens in our souls, not only in our actions, but also in our emotions, enthusiasm and ideas; conscience, on the other hand, evaluates the actions of others only through our actions. That is, consciousness concerns the individual, whereas conscience judges about other people.
- Consciousness is witness; conscience is judge.
- Consciousness starts with life within us and continues as long as we live; conscience does not work continuously as it does not appear at the beginning. See. Georges Fonsegrive, *İlmü'n-Nefs Tercümesi,* trans. Babanzade Ahmed Naim (Istanbul: İz Pub., 2018).

[19] İbrahim Hakkı Aydın-Eyüp Bekiryazıcı, *İslam Ahlak Esasları ve Felsefesi* (Istanbul: Yenda Pub., 2011), p. 201.

[20] Akseki, *Ahlak Dersleri*, p. 110.

done, and a reliable judge who judges about the actions that we have done. Conscience is also sometimes used in the meanings of religion and belief."[21]

Akseki states that conscience has two types of judgments, before the action and after the action. In other words, the judgments of conscience are either intended for the intention and purpose before the action or after the action has taken place. In terms of the former, conscience decides that the resulting action is good or bad and determines that doing it will also be good or bad. In the latter it likes and appreciates the action if it is good, and it condemns it if it is bad.[22] If the judgment of conscience belongs to intention and purpose, that is, before the action, that judgment causes a feeling of love or hatred towards the action in us. When we are the perpetrators, we feel a desire, and a relief, or anguish, distress, and regret; when the perpetrator is someone else, we feel appreciation, scolding, and hatred. Therefore, our conscience judges and holds us to account both for our own thoughts and actions and the actions of others.[23] If our actions are in accordance with good moral laws, we will be awarded; otherwise we will be punished. The punishment that conscience will inflict is in the form of remorse, suffering, condemnation, reproach, and hatred. As a result, feelings of condemnation and reproach in our conscience return to ourselves again as regret, hatred, and anguish. Feelings of hatred and love for the actions of another person fall within this scope. The reward of conscience is seen as desire, relief and satisfaction.[24] So whatever our actions are, we deserve reward or punishment after being judged by conscience. In this sense, our conscience is a reliable judge for us.

However, for the judgments of a court to be appropriate to the truth, the court must be free from external influences and must maintain human nature to claim that the judgments of conscience are always fair[25]

According to Akseki, like other powers and forces that exist in man, conscience is fixed with experience to emerge with discipline and weaken when neglected. The most obvious evidence of this is the circumstances of conscience regarding the realization of good and evil in different societies. According to him, neglecting the conscience or acting rebelliously against its orders and judgments weakens the conscience or kills it completely. For example, if a person who has a natural talent for music neglects music for a long time, that feeling becomes weak and even disappears completely. Whoever disobeys the order of their conscience for the first time feels a great deal of remorse for his rebellion. However, as this rebellion is repeated, the effect of remorse begins to diminish, and ultimately the person who habituates evil will no longer feel sorry, no matter what is said to him,

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[21] Fonsegrive, *İlmü'n-Nefs Tercümesi*; Ahmet Hamdi Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir* (Istanbul: Sebil Pub., 2004), p. 130-131.

[22] Akseki, *Ahlak Dersleri*, p. 111; Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir,* p. 128.

[23] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 128.

[24] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir,* p. 129-130; Akseki, *Ahlak Dersleri*, p. 110.

[25] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir,* p. 128-129.

no matter how much he is condemned because now his conscience has been silenced and its strength and power have been weakened.[26]

Everyone, on the other hand, may not be able to maintain such a force given by creation. Of course, conscience can be a criterion to distinguish between good and evil in people who do not corrupt it. But how many people can protect this nature? Unfortunately, for Akseki, there are no or very few who can protect this nature. So why can't people maintain this state of mind?

At first, every person lives in a community and a social environment. Customs and traditions, habits and bad environment also have a great impact on conscience. People are being treated there, that is, they are being subjected to a change and correction process. Most people do not pay attention and care to maintain this feeling. Moreover, for the decisions made by conscience to be morally sound, our conscience must be free from external influences and maintain its purity. However, many factors influence the decisions made by conscience. Due to factors such as ignorance, lustful desires, infusions, personal desires, superstitions, bad examples, decency, and environment, this clean nature given to people deviates from its natural direction.[27] A good person who lives in a bad environment for a long time can become unable to see the evil there, or take the evil as normal. Therefore, the weakened and blinded conscience makes false judgments about truth and falsehood, so its judgments do not conform to the truth.[28] By habituating evil, conscience loses its power and influence. Just as drugs make the body dysfunctional, evil also numbs and immobilizes the conscience.[29]

According to the scholar we discuss, it is also fixed by the testimony of history that conscience changes with the change of time and space, and that things that were not once considered bad by humans may later be considered evil. The opposite may be also the case.[30]

According to Akseki, in some regions, sometimes theft, forbidden marriage, murders of elderly parents by their children, murders of siblings, which are considered bad and shuddery today, have ever been considered as virtue. This fact is an evidence of this idea. Indeed, the fact that ancient Egyptians threw a virgin girl into the Nile for blessings and gifts of the Nile, and thus enjoyed it as if they had fulfilled a sacred duty, and in some societies the burning of women with their dead husbands was the result of superstitions.[31] With these superstitions, the pure

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[26] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 148-149.

[27] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 137; Akseki, *Ahlak Dersleri*, p. 116-117, 120; Ahmet Hamdi Akseki, *İslam Dini; İtikat, İbadet ve Ahlak* (Ankara: DİB Pub., 1977), p. 10.

[28] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 129.

[29] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 149.

[30] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 129.

[31] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 148.

nature of these people has become blunted, and their conscience cannot separate good from evil and virtue from disgrace.

Therefore, since conscience is not the same in everyone and can change from society to society, conscientious feelings and judgments cannot be trusted in absolute terms. That's why people should be very careful when following the judgments of their conscience. That is why Islam, on the one hand, reveals that the ability to distinguish between good and evil is natural in man. However, it may still be deceived and may lose its initial purity.[32] Accordingly, Jean Jacques Rousseau (1712-1778) also points out this fact, saying that this feeling in everyone is divine and infallible, first raising the conscience, but then stating that this guide alone is not sufficient because the conscience speaks in the language of the heart, but not everyone can hear its voice.[33]

2.1. Relationship between Religion and Conscience According to Akseki

According to Akseki, it is not right to deduce that from the existence of such an ability and judgment in man, it will take the place of religion, and that man will only comprehend good and evil with his own conscience, and that he may be subject to truth and duty.[34]

Conscience understands and applies the law. Although it is accepted that the conscience does not make mistakes in terms of understanding the law, it is known that it can make mistakes in terms of practices. For this guide to be effective and dominant, it must also be based on a sacred source. Otherwise, the conscience cannot overcome the nonsense that surprises it, the personal desires, and the selfishness. According to Akseki, this guide can only be religion.[35] In other words, a conscience based only on a sacred being can be a full measure of good and evil and an overseer of moral duty. Or, if we look at it from another perspective, a firm conscience, which is not based on a sacred basis and has lost its purity for many reasons, cannot be an exact measure of good and evil. Since the judgment of such a conscience cannot always be remarkable, a morality cannot be built on it.

According to our scholar, only a conscience with sincere faith in Allah, responsibility and eternal life (the last day) can prevent a person from pursuing his desires and bad intentions. It is difficult for a person whose ideas of Allah, duty, eternity, and responsibility are at his heart to fall outside the laws of morality. These ideas keep people under surveillance at all times and everywhere. A person who finds a large amount of money in a place where no one can see it, seeks the

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[32] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 147.

[33] Akseki, *Ahlak Dersleri*, p. 117; Abdullah Özbek, "Ahmet Hamdi Akseki ve Ahlak", *Son Dönem Osmanlı Ahlak Terbiyecileri ve Ahlak Terbiyesi* (Istanbul: Ensar Pub., 2015), p. 299-326, 309-310.

[34] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 130.

[35] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 129, 156-157.

owner of the money only through his strong belief in the sacred and the lawful, his religious belief that Allah sees and knows everything hidden and open, that he will be responsible for it in the hereafter, and by the referral of a conscience based on this belief. Those who are deprived of such faith may neglect their moral duties at a time and place where conditions are available and where the law is not able to have an influence, and may perform an evil which they deem appropriate to their personal desires and interests, since they are also deprived of the spiritual force called conscience. That is why, even Voltaire (1694-1778), who was fiercely critical of religion, said, "A heathen would do all kinds of evil if he knew that he would go unpunished." and had to admit it with his words.[36]

The existence of some people who adhere to moral values even though they claim to be not affiliated with any religion does not refute this claim because, according to Akseki, every individual is influenced by the thoughts and rules of the society he/she lives in, as he/she is raised and educated therein. The heathens, whom we see as moral, have lived together with religious people for centuries and have grown up in societies where the influence of religion is heavy. They have taken the decency of these societies and unconsciously adopted provisions concerning good and evil.[37] According to Akseki, these moral virtues seen in them are the result of social influences. If people were brought up in a completely heathen society, there should be no moral virtue in them as seen among cannibals.

2.2. Nature and Source of Conscience

Akseki mentions three main theories about the nature and source of conscience:

1. Conscience is natural.

2. Conscience is a form of reason.

3. Conscience is the result of experience.

Now let's consider these in more detail.

2.2.1. Conscience is natural:

According to those who support this view, conscience, a moral feeling, is completely comparable to external senses. For example, a person has an ability to separate the tastes of the things he eats, as well as an emotion to separate the things that are beautiful or ugly, good or bad, which is called the 'moral feeling'. Akseki

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[36] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir,* p. 149-150.

[37] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir,* p. 157.

quotes the English philosopher Shaftesbury (1671-1718) as saying in support of these thoughts:

As soon as we see something through the eye, we know that it is black or white, and with a force that we have, we immediately rule that an act is good or bad. We'll make that decision without thinking about the outcome it will lead to because distinguishing good and evil is one of the characteristics of that force.[38]

According to Akseki, philosophers who make conscience unique to morality say that it is natural. Just as Socrates looked at conscience as a law inspired by God into the hearts of people, Rousseau says, "conscience is a divine instinct" and defines it this way. According to these philosophers, conscience is an immutable, eternal and absolute law placed in our hearts by God himself. By separating good from evil, this law leads us to good and prevents us from evil. If the act we do is good, it appreciates us, and we get relief. If what we do is bad, then our conscience will condemn us. The law that leads people to the protection of truth and duty, and also prevents them from going from force to action by correcting their thoughts and desires, is from the conscience.[39] Hence the greatest moral law for man **is** to obey the orders of the conscience, to surrender to the provisions it gives, to guide his behavior always according to the will that comes out of this conscience.

As these scholars claim, Akseki accepts that conscience is a natural talent in man and that it is a divine gift. According to him, this ability reveals itself to be good or bad by both understanding and questioning moral occasions. It always encourages us to do good, and it drives us away from evil. Following the orders of a conscience results in a great reward, spiritual relief, and inner peace. However, it cannot be said that this morality, called a conscience, is immutable, that the actions and behaviors it inspires are always and everywhere the same, and that the judgment of this court is always in accordance with the truth because, as we have mentioned before, it is seen that the conscience is often deceived and contradicted. According to our scholar, if a conscience was something that was not wrong, there would be no need for the science of morality.[40]

Again, the conscience that exists in every human being does not continue based on the same purity and sensitivity. A person who is illiterate may not be saddened in the face of evil, but someone who has received a good education, has a delicate spirit, has wisdom and virtue can grieve greatly against a small brutality he sees. Yet another human may recklessly exploit food supplied by others for a starving human. However, we also see people who give their own food and clothes to people in need. Such people are also found in civilized societies. Since the conscience is a natural emotion, thus there is a conscience in all these people. But the case is different when it comes to practicing. In this case, for those who accept

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[38] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir,* p. 133.
[39] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir,* p. 132-133.
[40] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir,* p. 138; Akseki, *Ahlak Dersleri*, p. 109-110.

that a conscience is natural, we have to accept that it cannot maintain its purity in everyone and it can change according to time and place.[41] According to Akseki, to claim that good and virtue, and material and spiritual happiness can be achieved with this highly variable conscience and to accept this as an infallible mentor, saying that "*my religion is my conscience, my conscience is enough for me. My conscience deters me from evil, oversees my moral duties, and holds me accountable for the evil I do.*" means not understanding the nature of conscience.[42]

As is seen, according to Akseki, although there is a pure conscience that makes us responsible for identifying and investigating moral issues, a conscience is not sufficient to determine whether our actions are good or bad. A conscience, due to some reasons, later loses its sensitivity and becomes atrophied, and even can accept the good as the bad and the bad as the good by changing its nature. Therefore, this feeling of a conscience, alone, always and everywhere, is not considered an absolute mentor and an auditor who does not neglect its duty. Then there is a need for another court that is above it, which is never wrong in its judgments, which are religious orders and decrees concerning good and evil.

2.2.2. Conscience is a form of reason:

According to the proponents of this view, reason, under the name of 'common sense', prevails the right and falsehood, reveals its judgment about the good and evil under the name of 'conscience'. Just as conscience is nothing but the practical application of reason, theories and the practical mind are nothing but the mind that tries to give an order to experience and thought.[43] The most notable representative of this view is Immanuel Kant (1804-1724).

Kant describes conscience (consciousness) as "a state of consciousness with a sense of duty in itself"[44]. Conscience, which is the source of the judgment that arises as a result of the self-realization of the free individual, guides the individual on complex moral problems. It is the mind, not the conscience, that decides whether an action is right or wrong at a stage where the free and conscious individual acts with a sense of duty, in accordance with the law of morality. However, he does not think that this process is completed by the activity of the mind. The individual does not only make decisions when acting, but also wants to make sure that this decision is not wrong, at least emotionally. In Kant's morality, it is the conscience that provides this justification to the individual. Thus, Kant's conscience sees it as an element of guarantee in determining whether that behavior is right or wrong. Therefore, the

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[41] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir,* p. 139.

[42] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir,* p. 140-141.

[43] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir,* p. 134.

[44] Immanuel Kant, *Saf Aklın Sınırları Dâhilinde Din*, trans.: Suat B. Çağlan (Konya: Literatürk Pub., 2012), p. 228.

conscience makes the decision that what is requested to be done is not wrong.[45] On the one hand, Kant sees the conscience as a true guide, which does not need guidance, on the other hand, he describes it as a state of consciousness, which does not have the authority to judge in the moral field, and makes it subject to the law of morality.[46]

However, according to Akseki, no matter how it is considered, a conscience to be accepted as a form of reason cannot be a true measure of good or evil. Akseki, who does not completely reject the success of the mind in this regard, underlines that this situation is not absolute. He states that this understanding, which considers conscience equivalent to reason, cannot succeed in determining right and wrong and that reason is inherently inadequate in demonstrating the moral value of an act because reason cannot determine the beauty and the ugliness, the virtue and the disgrace, the good and the bad, the lawful and the unlawful. Perhaps it will be able to grasp some of the good and bad qualities that they have when they are informed.[47] If Allah had not revealed His existence and the duties to which we are obliged to him by means of the prophets, would people have understood them with their own minds?[48] Ömer Nasuhi Bilmen expresses this fact in the following statements:

Conscience should benefit from a divine light that sprays from a source of prophethood so that it can show its purity through proper enlightenment.[49]

Akseki also puts forward a claim in a comparison he quotes from Alexis Bertrand (1852-1912):

-*One must do good and avoid evil.*

-*Some acts are ordered as the good.*

-*Thus, they must be practiced.*[50]

According to Akseki, this great proposition in the mentioned comparison is a judgment that the mind that knows what good and bad means can make mistakes. However, the mind can make mistakes in the small proposition, that is, deciding the necessity of doing an act. In making this decision, it can be influenced by the interests, tastes, education, environment, etc. This means that inference will not ensure certainty because it cannot be said that a moral judgment wrongly given by

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[45] Kant, *Saf Aklın Sınırları Dâhilinde Din*, p. 229; Immanuel Kant, *Etik Üzerine Dersler I*, trans.: Oğuz Özügül (Istanbul: Kabalcı Pub., 1990), p. 31-32, 40; Topaloğlu, "Ahlakın Temeli Üzerine Bir Tartışma", p. 361.

[46] Topaloğlu, "Ahlakın Temeli Üzerine Bir Tartışma", p. 363.

[47] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir,* p. 136.

[48] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir,* p. 138.

[49] Ömer Nasuhi Bilmen, *Yüksek İslam Ahlakı*, (Istanbul: Timaş Pub., 2007), p. 22.

[50] Alexis Bertrand, *Ahlâk Felsefesi,* trans. Salih Zeki, Abbr. Hayrani Altıntaş (Ankara: Akçağ Pub., 2001), p. 22.

reason must be fulfilled.[51]

It is seen that a conscience is not a criterion for good and evil, nor does it have full control over man's actions and behaviors, as well as intentions and goals. According to it, "a conscience that is not based on a sacred basis and does not develop with good manners cannot be a definite criterion about good and bad. Since the judgment of such a conscience cannot always be remarkable, a morality cannot be built on it."[52] In other words, Akseki does not reject the possibility of conscience to make correct decisions ontologically, but states that there is a high probability of error due to various factors and that the path must be illuminated with a holy and divine light in order to be a correct guide by reducing this possibility.[53]

2.2.3. Conscience is the result of evolution and experience:

The third theory is the claim that conscience is not natural but formed later as a result of evolution and experience. According to those who adopt this view, man is a selfish being. The first and primal morality is just selfishness. A man with such morality only considers his own happiness and his own self. But his experiences with life have also revealed the hidden feelings within him. In this case, the feeling of love for what is good and hatred for evil is not natural, but has emerged within time.[54] For example, generosity (the feeling of choosing others over you own self) and many more moral concepts came into being later. Conscience has no spiritual and extraordinary nature. In other words, conscience is neither a social and superstitious belief nor an inner voice that manifests its absolute commandments clearly. Rather it is, as Herbert Spencer (1820-1903) argues, the social environment originated as the result of causes, such as individual experience, habit, and tradition. Conscience is passed down from generation to generation through inheritance. In other words, it is a belief formed in humans through a gradual evolution[55]. That's why the conscience changes when these reasons change. Therefore, conscientious feelings and judgments are constantly changing according to the environment, time and place and even people.[56]

Akseki first raises the following questions against those who adopt this understanding: Is it possible to build morality on such a conscience or encumber a

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[51] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir,* p. 136-137.

[52] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir,* p. 148.

[53] Topaloğlu, "Ahlakın Temeli Üzerine Bir Tartışma", p. 360-361.

[54] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir,* p. 134.

[55] Herbert Spencer argues that with evolution theory, human beings acquire many concepts after thousands of years of experimentation and that the results gained are passed on to individuals through inheritance. Osman Pazarlı, *İslam'da Ahlak* (İstanbul: Remzi Kitabevi, 1972), p. 98-99; Erdem, *Ahlak Felsefesi*, p. 98; Saltuklu, *Vicdan,* p. 29-30.

[56] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir,* p. 135.

moral responsibility? Can such a conscience be regarded as the truth? Is it not pointless to accept these provisions as an unswerving measure of good and evil, an auditor over our actions and behaviors, our moral duties? Can a conscience, always doomed to change, be the source of truth and duty, the measure of good and evil?

According to Akseki, no matter how far back in human history, it is possible to see generosity in different societies. Therefore, the idea that a conscience is not formed initially but later as a result of some causes and effects is not true. Even if we accept this, a conscience that constantly changes decisions cannot be regarded as a measure of good and evil.[57]

In short, according to Akseki, no matter which of these ideas about the nature of the conscience are accepted, no matter what is meant, conscience cannot always be a perfect and unswerving measure of good and evil for all. Just as the judgment of conscience cannot be one about everyone, a moral system that will be built on this judgment will not, naturally, be the regulator of our actions and behaviors.

2.3. The Place of Conscience in Islam According to Akseki

Akseki, after explaining and analyzing philosophical views about conscience, tries to reveal how conscience is handled in Islam. According to him, Islam accepts both conscience and conscientious responsibility, and reward and struggle.[58] The following words of the Prophet reveal the place and importance of conscience and conscientious responsibility in Islam:

- *"Good is what the soul warms to itself, the heart relaxes, the heart sits. The evil is that the soul does not warm to itself, the heart does not be satisfied and that causes hesitation and suffering. Even if they issue a fatwa opposite to this, never mind."[59]*

- *"No matter how many fatwas they issue to you, take it once but take it from your heart."[60]*

- *"Leave that which confuses you, and move on to that which does not arouse suspicions, for truth is that which warms the heart, and that which makes the heart feel calm; and falsehood is that which causes suffering and distress for the heart."[61]*

- *"Abandon what irritates your soul and does not leave you alone."[62]*

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[57] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, *p*. 135-136; Bertrand, *Ahlak Felsefesi*, p. 29.

[58] Akseki, *Ahlak Dersleri*, p. 113-114.

[59] Ahmed b. Hanbel, *Müsned*, Published by Şuayb el-Arnavût et al. (Beirut 1995), 29/527.

[60] Ebû Muhammed Abdullah b. Abdirrahman b. el-Fazled-Dârimî, *Süneni'd-Dârimî* (Beirut: Darü`l-Kütübi`l-İlmiyye, 2012), "Buyu", 2; Müslim bin Haccâc bin Müslim el-Kuşeyrî en-Nişâbûrî, *Sahihu'l-Müslim* (Cairo: Daru'l-Hadis, 1996), "Birr", 14-15; Ahmed b. Hanbel, *Müsned*, IV: 182, 227-228.

[61] Ahmed b. Hanbel, *Müsned*, I, 200; Muhammed bin İsmail el-Buharî, *Sahihu'l-Buhari* (Cairo: el-Edebü'l-Müfred, 1979), "Buyu", III, 4.

The hadiths above clearly reveal both the nature of good and evil, and the existence of a characteristic that distinguishes them, and that we will be subjected to conscientious responsibility for our conduct contrary to the moral laws, and how the reward and struggle of conscience will be realized.[63]

Similarly, the Quran says;

- *"And inspired it [with discernment of] its wickedness and its righteousness." (Ash-Shams, 91/8)*

- *"And have shown him the two ways?" (Al-Balad, 90/10)* These verses tell us that the source of conscience and the ability to distinguish between good and evil exist naturally in man as a divine feeling. These verses explain the reasons why the relief and suffering that follows actions and behaviors are not the same in every person. They also state that this inner voice will fade away in some people and be replaced by a demonic and sensual motive.[64] Therefore, according to Akseki, for every command of our conscience to be good, it must not have lost the purity of the divine feeling and be drowned in some nonsense.

Accordingly, Rousseau, who accepts the conscience as a divine instinct and an infallible guide, does not consider the existence of this guide enough and states that it must also be recognized and followed. This guide shows that the conscience alone cannot be the measure of good and evil for every person, stating that although it guides each heart, various factors make people forget this language.[65]

In Islam, man is considered to be responsible for his behavior because he has reason, volition and freewill and has the ability to distinguish between good and evil.[66] Therefore, this responsibility makes it necessary for man to distinguish between good and evil and to choose and implement the right one afterwards. Moral responsibility is nothing but giving an account of the deeds done knowingly and willingly and receiving reward or punishment according to their nature. Moral responsibility is a punishment that is required as a result of failure to do the duty and when our actions are contrary to moral law. So, what's the limit on that responsibility? Where does it start and end?

When the position of man among other beings is considered, it is seen that unlike them he has the ability to realize, develop, and advance himself. According to Islam, it is the most important duty of the man, who is the most honorable of the created by his position, to try to understand the purpose of creation and to seek the goal of competence he is destined to. It is unacceptable for him to use ignorance as an excuse when he walks away from this task. Man is obliged to know both his

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[62] Ahmed b. Hanbel, *Müsned*, 36/497.

[63] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 144-145; Akseki, *Ahlak Dersleri*, p. 115.

[64] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 143; Akseki, *Ahlak Dersleri*, p. 115.

[65] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 147; Akseki, *Ahlak Dersleri*, p. 116-117.

[66] Akseki, *Ahlak Dersleri*, p. 91, 93.

duties and his rights.[67] It is a great mistake that he does not know his own duties, the purpose of the competence determined for him, and the way that he will achieve this goal, and it is a great sin that he should turn away from that path even though he is aware of it. Either way, he cannot escape responsibility. Therefore, people who are not aware of the purpose of creation, or who walk away from it, are morally responsible for whatever the reason.[68]

According to Islam, the responsibility that arises as a result of an action committed by someone who has the conditions of responsibility such as reason, freedom, perseverance, and caste is the 'full responsibility'. The responsibility for practices done with the encouragement or coercion of someone else also requires responsibility for the perpetrator, which is called 'joint responsibility'.[69] But according to Akseki, not every action requires moral responsibility. Responsibility arises in a variety of ways. As mentioned earlier, if we consider the actions in two parts, in the first part there are actions that take place with a purpose and intention in mind; in the second part there are actions that take place unintentionally and in a sudden manner. Therefore, we need to divide the responsibility into two parts. One is for intent and will, and the other is for action, which is the result of intent and will. However, it is intent and will that apply to actions in terms of morality.[70]

According to Akseki, it is not true to say that conscientious responsibility is complemented by responsibility towards other people. A man who does good deeds gains the appreciation of other people, while he is subjected to reprimands and rebuke for his conduct otherwise. However, this is not enough to ignore the moral law. The religion of Islam, which does not regard the responsibility to be given by either conscience or people as sufficient to ensure that moral laws are not violated, emphasizes the fear of Allah and the otherworldly responsibility, that is, the hereafter. In fact, fear of Allah and other responsibilities will not be much of a deterrent to a person who does not have faith in the hereafter.[71]

3. Moral Sanction According to Akseki

Human societies are like a body that performs certain relationships. The principles governing these relationships are moral laws. It is only possible for society to be in harmony with these laws. The fact that a law is good or meets any

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[67] Mahide Polat, *Nasreddin Tusi ve Ahmet Hamdi Akseki'nin Ahlak Anlayışlarının Karşılaştırılması* (*Ahlakı Nasıri ve Ahlak Dersleri Adlı Eserler Işığında*) (Master's Thesis, Erciyes Üniversitesi, 2016), p. 53.

[68] Salih Yalın, "Ahmet Hamdi Akseki'de Ahlaki Sorumluluk", *Erciyes Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 38, 2015/1, p. 212-213; Polat, *Nasreddin Tusi ve Ahmet Hamdi Akseki'nin Ahlak Anlayışlarının Karşılaştırılması*, p. 53-54.

[69] Akseki, *Ahlak Dersleri*, p. 94-95; Yalın, "Ahmet Hamdi Akseki'de Ahlaki Sorumluluk", p. 215; Polat, *Nasreddin Tusi ve Ahmet Hamdi Akseki'nin Ahlak Anlayışlarının Karşılaştırılması*, p. 54.

[70] Akseki, *Ahlak Dersleri*, p. 93, 111; Polat, *Nasreddin Tusi ve Ahmet Hamdi Akseki'nin Ahlak Anlayışlarının Karşılaştırılması*, p. 54.

[71] Akseki, *Ahlak Dersleri*, p. 118-119.

need -since it is possible that even the best thing can be abused- is not enough to ensure obedience to that action. The person who has passion and sensual feelings beside the mind needs a sanction so that he does not violate moral laws. Laws and provisions that do not have the power of sanctions do not influence people. Even if they do, they lose their effect after a while.[72] It is the sanctioning force of that law that will ensure a great deal of compliance with this law. Accordingly, moral sanction means the power of the moral code that forces the person who is the moral perpetrator to carry out his duties.[73] When a man does his duties in a conscious manner, then the sanction becomes meaningful. When he does his duty by fear of punishment or coercion, the duty will have no value.

Akseki deals with moral sanctions under five headings. We will now discuss his assessment of moral values, as well as his criticisms.

3.1. Conscientious Sanction

Conscience is seen as the strongest sanction that keeps people away from unethical acts. As mentioned before, conscience is a natural guide found in man. It sees our goals and actions, which are good or bad and condemns us for bad thoughts and actions. The peace and contentment caused by good in the heart of man and the suffering and remorse caused by evil constitute conscientious sanctions.[74] Conscientious sanctions emerges within the internal dimension of moral sanctions and are manifested by the person's spiritual satisfaction with actions or by his/her conscientious objection.[75]

According to Akseki, the conscience does not provide any sufficient sanction because it does not function in the same way in every person and the nature and severity of moral emotions vary from person to person.[76] Does this liking and regret occur in a person who is completely deprived of religious feeling and has never had such decency, even in his childhood? Even if it does, is this enough for moral law to be effective and lasting?

According to Akseki, the actions and behavior of wild tribes are strong evidence that no one without a sense of religion will have any moral signs of indulgence and regret. And he adds that:

It's very strange to look for moral pleasure and regret in a cannibal who likes to eat human flesh. Here is a significant proportion of moral scholars which reaches to the judgment that *"morals do not exist in wild societies."* In civilized societies, however, a moral is

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[72] Akseki, *Ahlak Dersleri*, p. 145.
[73] Mustafa Çağrıcı, *Anahatlarıyla İslam Ahlakı* (Istanbul: Ensar Pub., 1985), p. 163.
[74] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir, p.* 158; Erdem, *Ahlak Felsefesi*, p. 91.
[75] Aydın-Bekiryazıcı, *İslam Ahlak Esasları ve Felsefesi*, p. 200.
[76] Akseki, *Ahlak Dersleri*, p. 146.

seen to have formed. But can we say that this sensitivity is not because these people have been brought up in a religious and civilized society? In civilized societies there are such people for who a great sin is not different than a small mistake. There are even righteous people who identifies a minor flaw with a sin of high degree. Again, we see a decrease in remorse in people who have the habit of sinning. There are even people who make it a pleasure, let alone regret it. As people do evil times and again, they turn into creatures that have no feeling of remorse and regret.[77]

Nurettin Topçu also suggests similar ideas in this regard:

Habits caused by bad actions can also confuse the conscience. An officer, who is used to taking bribes from people in return for his duties, or a student, who has the habit of disrespectful behavior towards his elders, does not feel remorse for these actions. In order to get the truth of the conscience, they need to think about the impact of these actions on others.[78]

The feeling of conscientious sensitivity is seen to weaken and dull over time, as the person commits evil again and again.

Moreover, according to Akseki, considering the consequences of irreligion forces people to admit that religion is a need for social order. Irreligion first leads to the elimination of moral and then legal ideas because, if there is no religion, there is no sanction for morality, irreligion will lead to the spread of all kinds of evil and ultimately the dissolution and collapse of society with the disappearance of the idea of morality.[79] According to Akseki, it is seen that the pleasure and remorse of people who are deprived of religious feelings will never be a sanction for moral Law. Therefore, for the conscience to be a sanction, it is necessary to be under the influence of religion and to be warned and nurtured by this effect.

3.2. Society and Law (Social Sanctions/Public Pressure)

As a sanction of moral duties, the public conscience (public pressure) is more effective than the personal conscientious sanction. Society is a good supervisor over our actions. A man's morality concerns not only himself but also society. Human nature avoids being condemned by other people and wants to earn their appreciation and applause. For this reason, it tries to avoid the behavior that society will reproach and condemn. More or less part of our behavior is the desire to be liked by people and the fear of being condemned.[80] In this respect, social pressure is an important sanctioning force that enables the realization of moral life.

Akseki asks those who support this sanction to answer the following questions: is the claim that *"those who obey moral laws in any society are subject to the*

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[77] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 158-159; Akseki, *Ahlak Dersleri*, p. 113.

[78] Nurettin Topçu, *Ahlâk* (İstanbul: Dergâh Pub., 2005), p. 143.

[79] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 162; Akseki, *İslam Dini*, p. 9.

[80] Çağrıcı, *Anahatlarıyla İslam Ahlakı*, p. 177; Fazla, *Kant Etiğinin Çağdaş İslam Ahlakı Üzerindeki Etkisi*, p. 62.

discretion of the community, and those who leave are subject to the condemnation of the community. Therefore, everyone is obliged to obey moral laws." realistic? Again, can societies reward or punish people for their moral actions?

According to Akseki, although it is accepted that everyone can obey moral rules in order not to be condemned by society, it is seen that this claim is not true. That is because society punishes those who commit acts contrary to morality and law, but it has not been seen that it rewards those who live virtuously.[81]

In addition, it may be possible to a certain extent for each individual to comply with moral laws in order not to be subjected to the punishment of society, but it is not quite enough. The aim of society, civil laws or human laws, is to maintain general harmony and peace, not to disrupt the order of society. So as long as it doesn't break the order, morally bad actions will go unpunished. While those who act explicitly contrary to this purpose will be punished, those who violate it secretly will not be subjected to the follow-up and punishment of the society. Most of the biggest humiliations are done in secret. Therefore, the public is not aware of them. In short, because the public conscience cannot follow everyone at anytime and anywhere, there will be no responsibility for those who are out of its impact.[82] Therefore, a bad and forbidden act can go unpunished in the eyes of society. Again, as Nurettin Topçu states,

There are many evils which we think are good because the people applaud them, and we boast about them. A strong person who beats up a weak and helpless person whom a society dislikes, when applauded by society, prides himself on his act and feels happiness. His conscience is clear, as he does not know what he is doing is wrong. Society has misguided his conscience. It is the deep functioning of the mind that will save the conscience from this misguidance.[83]

Moreover, it is not possible to punish all of man's mistakes with civil laws because the punishments determined by social and civil laws are directed at the action being carried out and require that action to be done openly. The law doesn't care about intentions. However, morality is more about intention than action.[84]

On the other hand, some virtues may be considered insignificant in the eyes of the public. In addition, it is not possible for the public conscience to make a judgment on the hidden virtues. However, the most pure and true version of virtue is that goodness is done in secret. Public opinion is often mistaken in its judgments because it judges according to the law.

Thus, according to Akseki, like our personal conscience, the public conscience also cannot alone be a full controller and sanction of our moral duties

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[81] Akseki, *Ahlak Dersleri*, p. 148-149; Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 160.

[82] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 150.

[83] Topçu, *Ahlak*, p. 143.

[84] Akseki, *Ahlak Dersleri*, p. 149.

because such a sanction cannot prevent anyone from pursuing sensual desires and personal benefits.[85] Based on these views, it is understood that the realization of moral laws and the provision of social harmony can be achieved with a higher sanction.

3.3. Naturalism

According to Akseki, another claim that could be the sanction of morality is the idea of naturalism. Nature does not leave those who break its laws unpunished. However, it only responds to the corruption of his own laws, but in doing so does not look whether it is moral or not and whatever the intent is. For example, a person who wants to get off a speeding train will be punished immediately for violating the law of inactivity. However, a person who does not help the starving poor on his doorstep and who acts voluptuously does not immediately see the punishment for his conduct, which we consider immoral. According to Akseki, nature is completely indifferent and speechless against the perversion of moral laws.[86] Therefore, the idea of naturalism does not provide a sufficient sanction to ensure the fulfillment of moral laws. It needs a sanction that does not change according to time and ground in the determination of moral principles and reflection of social life in order to educate the spiritual virtues that human beings possess due to their nature and to achieve moral competence.[87]

3.4. Fear of Allah and the Thought of the Hereafter (Religious Sanction)

The sanctions described so far are effective to a certain extent, but they do not provide a full and sufficient sanction. Akseki states that the strongest sanction for morality is the fear of Allah and the thought of the hereafter. The strong belief that only Allah will give blessing or punishment to his servants on the day of resurrection can encourage people to abide by moral laws. In the absence of this belief, neither conscience nor nature nor public pressure can be an effective factor in guiding the acts to be good and auspicial. But thanks to this faith and belief, we can have an awake conscience and a right power of reasoning.[88]

According to our scholar, there is no sense in the fact that a person who does not accept sanctity other than personal benefit in the world has virtue and carries the heavy burden called duty. The greatest duty for such a person is to realize his

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[85] Akseki, *Ahlak Dersleri*, p. 150-151; Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 161.

[86] Akseki, *Ahlak Dersleri*, p. 146-147.

[87] Akseki, *Ahlak Dersleri*, p. 147-148, 156-157; Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 159; Nejdet Durak, "Ahmet Hamdi Akseki'nin Ahlâk Felsefesinde Erdem-Mutluluk İlişkisi", *Süleyman Demirel Üniversitesi İlahiyat Fakültesi Dergisi*, 33, 2014/2, p. 110; Bilgiz, *Kur'an Açısından Vicdan ve Değeri*, p. 154.

[88] Akseki, *İslam Fıtri Tabii ve Umumi Bir Dindir*, p. 380; Akseki, *Ahlak Dersleri,* p. 152-153; Fazla, *Kant Etiğinin Çağdaş İslam Ahlakı Üzerindeki Etkisi,* p. 63.

desires and to make as much use of his personal pleasures as possible. The idea of duty and rights is meaningless to people with such a mindset. Therefore, the most effective sanction of duty and moral laws is the fear of Allah and the thought of the hereafter. According to him, unfeeling people that are deprived of the fear of Allah fall into mistakes very quickly and lose their way. When the explicit reasons or fears of those who do not have the feeling of fear of Allah and faith in the hereafter fade away, there will be no acceptable reason for them to avoid doing the evil. Therefore, other sanctions will be meaningless to them unless there is fear of Allah and the thought of the hereafter.[89] So these people can commit all kinds of evil when they get even the smallest opportunity. According to Akseki, it is the religion rather than the reason that induces the fear of Allah. Voltaire reveals this truth saying, *"If a heathen knows that he will go unpunished, he may commit all kinds of evil."*[90] Mehmet Akif Ersoy expresses this fact as follows:

> *It is neither the wisdom nor conscience that gives the holiness to the manners,*
>
> *The feeling of virtue in man is due to the fear of Allah.*
>
> *Assume that the light of God has been drawn from the hearts,*
>
> *Neither wisdom nor conscience may have effect.*
>
> *Life is something brutal from then on... No, it's even lower than that.*[91]

Akseki does not believe that the idea of the hereafter alone is sufficient as a sanction for morality. According to him, Islam does not frighten people with only the punishment of the hereafter in order to abolish corruption and preserve the social order. He has set a limit and a penalty in this world, not only for the hereafter, but also for the punishment of acts that are prohibited by religion, such as adultery, killing, and theft. Therefore, morality based on religion is stronger and more effective than the moral understandings built solely on mental principles. Without this, other sanctions are null and void. While philosophical morality cannot penetrate the hearts of the people, religious morality has been effective on people of all levels and accepted in the eyes of everyone.[92]

3.5. Concern for the Future and the Fear of History

Those who claim that morality does not originate from religion and those who try to eliminate the fear of Allah and the thought of the hereafter assert the idea of history as a sanction of morality. According to them, the sanction that will

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[89] Akseki, *Ahlak Dersleri*, p. 154-155.

[90] Akseki, *Ahlak Dersleri*, p. 119.

[91] Mehmed Akif Ersoy, *Safahat*, Ed. Ertuğrul Düzdağ, (İstanbul: Kültür ve Turizm Bakanlığı Pub., 1987), p. 249.

[92] Akseki, *Ahlak Dersleri*, p. 155-156; Akseki, *İslam Dini*, p. 10.

encourage people to obey the moral laws and to work for the benefit of society is the 'fear of history'. People who have no fear of history do not regard social interests with the love of the country or the nation; on the contrary, they do it all for their personal interests. Moreover, according to those who adopt this view, concepts such as human love, love for homeland, duty, right, social benefit, fear of history, society, and conscience are just ridiculous expressions. All that is sacred is meaningless words made up by men. There is nothing but self-interest in the world.[93]

According to Akseki, unless the thought of the hereafter and the immortality of the soul are accepted, the sanction called fear of history will remain only a delusion.[94] How can a person who has no faith in the sacred or the duty and lives only for this world obey the moral laws only in fear of history? How can he not accept a purpose for himself to pursue his own desires? Therefore, according to Akseki, this sanction is in a much weaker position than the others.

Those who have no fear of Allah at heart are not afraid of anything and law and public pressure are of no importance to such people. According to Akseki, people who do not have the belief in Allah and the idea of responsibility become harmful creatures in the world by pursuing their interests and personal desires. Moreover, all kinds of evil can be expected to come from these people. According to him, the existence of these people in society means nothing but being destructive and consumers.[95]

Again, according to him, it is the most important proof of this claim that the virtues that people like always emerge in periods when belief and faith are lived in a good way and that the infamy, evil and sin spread in societies during periods when beliefs are broken and sins are increased.[96]

Conclusion

Although Islamic scholars acknowledge that the conscience has an important role in distinguishing between good and evil, they did not see only the conscience as sufficient in finding the truth because the conscience, despite being a divine talent within man, can change according to the person through the influence of family, environment, beliefs, and moral acceptances over time.[97] In this case, each person will have to make up his own good and bad judgment and judge accordingly. When humanity is accepted as the source of good and evil, it is seen that the criteria of people about right and wrong vary from society to society, as

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[93] Akseki, *Ahlak Dersleri*, p. 152.
[94] Akseki, *Ahlak Dersleri*, p. 157-158.
[95] Akseki, *Ahlak Dersleri*, p. 152.
[96] Akseki, *Ahlak Dersleri*, p. 153.
[97] Bilgiz, *Kur'an Açısından Vicdan ve Değeri*, p. 154.

they do from age to age. In this case, a behavior that is considered moral and ordered in one place may be considered immoral and prohibited in another place, and as a result, moral life will be wounded seriously. Therefore, creating an objective morality will become extremely difficult. This is one of the biggest obstacles to common moral values and co-existence. For this reason, we need to be able to reach the truth completely, to guide our actions in compliance with the moral code and to show the way to the conscience in the implementation phase. According to Islamic scholars, this guide can only be religion.

Ahmad Hamdi Akseki, one of the scholars who support these views, describes the conscience as a divine gift bestowed on man by Allah and a spiritual power that separates good and evil from one another and guides man to the right path. In addition to expressing the cognitive and emotional aspect of conscience, Akseki also draws attention to its ontological source. Again, it is remarkable that the emotional repercussions of our behaviors are associated with the conscience, and that it also expresses the idea that it is the fundamental motive that drives mankind to do good and to avoid evil.[98] In conclusion of this study, we can say that the conscience is not only the ability to judge and make decisions that we apply to during our actions, but also a kind of will to enable the implementation of the decisions we made.

However, according to Akseki, the conscience alone can neither inform man of the purpose of creation, nor show the path to which he is going, nor distinguish between good and evil. According to him, none of the sanctions such as conscience, nature, social sanctions, public pressure, or fear of history can provide a full sanction for duty and morality. These can also affect people, but these alone are not enough. They cannot prevent anyone from pursuing sensual desires and personal interests. There is no sense in the fact that a person who does not accept sanctity other than personal benefit in the world has virtue and carries the burden called duty. The greatest duty for such a person is to realize his desires and to make as much use of his personal pleasures as possible. In addition, for those who want to exercise their freedom in an unlimited way, the law and compliance with the law and responsibility and sanctions are meaningless. In short, the basic elements of morality do not emerge. This is the biggest obstacle to achieving social peace and happiness. Therefore, the most effective sanction of duty and moral laws is the fear of Allah and the thought of the hereafter, which is the religious sanction. Since the religious sanctity includes divine and sacred provisions, the principles that are the foundation of religion are also the most clear, perfect basis and fundamental element of morality. Therefore, if religion is not taken into account, the effect of these sanctions for morality on people will be very limited.

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[98] Gafarov, "Vicdan Kavramının NasıruddinTusi'nin Ahlak Düşüncesindeki Temelleri", p. 235.

Accordingly, the atheist scholar Bertrand Russell (1872-1970) admits this fact in a discussion with Frederick Copleston (1907-1994):

It seems to me that if there is a moral order affecting the human conscience, it cannot be explained without the presence of God.[99]

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[99] BertrandRussell, *Neden Hıristiyan Değilim?*, trans.: Emre Özkan, (İstanbul: Toplumsal Dönüşüm Pub., nd.), p. 156.

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The Issue of Being Morally Good and Evil

According to al-Juwayni*

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Abstract

Al-Juwaini has taught, educated, and written works based on Esh'aritien tradition throughout his lifetime. For him, moral good and evil only can be known by religion because there is no value in the essence of things. An action is neither good nor bad because of its nature or its any qualification. So if something is good, it is because God praises the person who did it. For instance, the same action is not bad when it is handled by a child and is bad when it is handled by an adult. If the action has been evil for itself or its any qualification, it would be bad in both cases. Therefore, the determination of moral good and evil is subject to the divine will, not the actions themselves. On the other hand, knowing some moral goodness and badness are not necessary and obvious, as the Mu'tazilah claims, because there is no debate in something that is necessary and self-evident. This matter, however, is being debated. As a result Al-Juwaini has put forth an understanding of good and evil which depends on the will of God.

Keywords: Al-Juwaini, moral, good and evil, reason, divine will

Cüveynî'de Ahlakî İyi ve Kötü Meselesi

Özet

Cüveynî, mensup olduğu Eş'ari geleneğe bağlı olarak ders vermiş, öğrenci yetiştirmiş ve eser yazmıştır. Ona göre şeyler, kendi tabiatları açısından değerden yoksun olduğu için ahlakî iyi ve kötünün (hüsun ve kubh) bilinmesinde şeriata gerek vardır. Zira bir eylem ne kendinden ne de taşıdığı bir vasıftan dolayı iyi veya kötüdür. Dolayısıyla ahlakî iyi, failinin şeriat tarafından övüldüğü eylemdir. Şöyle ki aynı eylem, eylem olması itibariyle bir çocuk tarafından işlendiğinde kötü olmazken

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yetişkin biri tarafından işlendiğinde kötü olmaktadır. Eğer kötülük eylemin kendisi veya eylemin bir vasfı olsaydı her iki durumda da kötü olurdu. Dolayısıyla ahlakî iyi ve kötünün belirlenmesi, eylemlerin kendisine dönük değil, bilakis insandan bağımsız bir yetkeye, yani ilahi iradeye tabidir. Ayrıca, ahlakî iyi ve kötünün bir kısmının bilinmesi, Mutezile'nin iddia ettiği gibi, zaruri ve apaçık olamaz. Çünkü zaruri ve apaçık olan bir şeyde tartışma söz konusu olmaz. Oysa zarurilik ve apaçıklık hususu Eş'ariyye ile Mu'tezile arasında münakaşa konusudur. Sonuç olarak Cüveynî iyi ve kötünün belirlenmesinin, Tanrı'nın iradesine bağlı olduğu şeklinde bir anlayış ortaya koymuştur.

Anahtar kelimeler: Cüveynî, ahlak, iyi ve kötü, akıl, ilahi irade

1. His Life

Abd al-Malik Abdallah ibn (419-478/1028-1085) is the son of a father known as the sheikh of Shafi people. Following the death of his father, he replaced him and began to lecture and issue fatwas. Sectarian clashes occurred frequently during his life. Moreover, Amid al-Mulk al-Kunduri (d. 1064), the vizier of the era, requested order from Tughrul Bey to curse the innovation supporters from pulpits, used this order to the detriment of Ashari scholars, prohibited their activities of issuing fatwa and lecturing, and ordered some of them to be sentenced to imprisonment. Upon these, al-Juwayni left Nishabur and went to Baghdad with a group of scholars including well-known people such as Bayhaki (d. 1066) and al-Qushayri (d. 1072). He got to know significant scholars of region and proved his wisdom in religious conversations. He went to Hijaz later (450/1058) and stayed in Mecca and Madinah for nearly four years. He continued to conduct religious studies there, and his popularity grew day by day. Al-Juwayni returned to Nishabur (1063) after Alparslan dismissed al-Kunduri and assigned Nizam al-Mulk to al-Kunduri's office, and Al Juwayni was assigned as the professor of Nizamiyya Madrasa. He continued to lecture there until his death (d. 1085). Due to his competence in religious studies, he was assigned the title of Abu al-Maali. As he lectured and issued fatwas in Mecca and Madinah, he was called Imam al-Haramayn, and Fahr al-Islam as he defended Sunni ideology against the sects.[1]

Al-Juwayni displayed more kalam-related aspects in his religious life. In addition to the education he received from his father, he was significantly influenced by al-Baqillani (d. 1013) and Abu Ishaq al-Isfaraini (d. 1027). However, he rejected the principle "Incorrectness of evidences indicates the incorrectness of claims" adopted by al-Baqillani, related the activities of kalam discipline to philosophy, had a tendency toward the situational

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[1] Murat Serdar, "Abdulmelik el-Cüveynî: Hayatı, İlmi şahsiyeti ve Eserleri" in *Luma al-Adila*, Kayseri 2017, 12-17; Abd al-Azim ad-dib, "Cüveynî", *DİA*, v. VIII, İstanbul 1993, p. 141.

theory, claimed that natural laws do not include determinism, and paved the way for the initiation of muteahhirun period (the period for the followers) for kalam discipline along with al-Ghazali.[2]

2. Issue of Being Morally Good and Evil

The issue of being morally good and evil can be regarded as a problem regarding whether the actions are valuable themselves, how the characteristics and popularity of these values are, and whether these details assign responsibilities to the people. Philosophers interested in morals have been studying this problem for a long time. Sophists of the ancient times claimed that being morally good changes from person to person while Socrates stated that the concept of being morally good actually exists. His statement was interpreted by Plato and Aristotle as "the idea of being rationally good" later.[3] For example, in Euthyphro dialog, Plato answers a question regarding the criterion of being sacred for an action in Euthyphro's statement as follows: "What makes Gods satisfied is sacred, while the actions and things that do not make Gods satisfied are not sacred". This issue that seems to be related to the ancient times serves as the source for significant discussions regarding the God-morals relationship when it is reviewed from a religious aspect. Euthyphro dilemma, which can be expressed in various manners, can be presented with the following questions: "Is an action or fact good due to being ordered by God or is it ordered by God due to being good?" or "Is an action morally obligatory due to being ordered by God or does God order it due to being morally obligatory?"[4]

Before al-Juwayni, philosophers claimed that being morally good can be recognized by reasoning considering various grounds. Regarding the religious context, the concept of being morally good is reviewed under the title of husun and qubuh in relation to 1- whether God's actions can be regarded as good in Kalam discipline or whether malevolent actions or things are related to God's will, order of creation or wish; 2- the ideology in Fiqh discipline that any provisions stated upon an order are good while the prohibited ones are evil, and 3- the approach that attributions to all fiqh-based issues are associated to the concept of being good and evil.

The terms of "husun" and "qubuh" have three meanings:

1. A title meaning complete and deficient. For example, "Religious studies are good" and "Ignorance is evil."

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[2] Serdar, "Abdulmelik el-Cüveynî: Hayatı, İlmi şahsiyeti ve Eserleri" p. 21-22.

[3] İlyas Çelebi, , "Hüsün ve Kubuh", *DİA*, v. IXX, Istanbul 1999, p. 59.

[4] M. Sait Reçber, "Tanrı ve Ahlaki Doğruların Zorunluluğu", *AÜİFD,* v. XIIV (Ankara 2003) Issue no. 1, p. 136.

2. These terms are used to reflect whether an individual acts in accordance to his/her objective. This is also called "maslahat" (goodness) and "mafsadat" (malevolence). There is no controversy regarding the statement that this meaning does not change for the titles of the individuals and that the source of the meaning is actually the mind which changes from one to one. For example, the killing of Zaid is maslahat/good for his enemies and fits their objectives, but it is mafsadat/bad for his acquaintances and contradicts with their objectives.

3. A person receives compliments or criticism for what he/she has done in the mortal world, while he/she is rewarded or punished in the eternal world. According to Shirwani who conveyed this information, the controversies between the sects begin to be distinctive at this point.[5]

The basics of kalam discipline should be stated to better understand the perspective of al-Juwayni in the issue of being morally good or evil. According to Ashari followers, the source of goodness or malevolence in this regard is sharia because all actions are equal regardless of being good or evil, and no compliment or criticism requires award or punishment. An action requires compliment or criticism, or award or punishment only upon the order of sharia authority. If the contrary was the case, in other words, if anything deemed good would be stated to be bad, then sharia authorities would make a decision accordingly.

According to Mu'tazila, goodness and malevolence are rational issues. Mu'tazila followers claim that all actions have good or evil aspects requiring compliment or criticism, or award or punishment even if the sharia is neglected. These aspects are occasionally regarded as; 1. obligatory. This is how the truth is good and lies are evil. 2. They are sometimes learned through studying or various opinions. For example, a lie is known to be evil through opinions even if this lie has benefits. 3. These aspects are sometimes learned through the notification of sharia. For example, the goodness in fasting on the last day of Ramadan and malevolence in fasting on the first of Eid is related to this notification. This statement indicates that goodness of malevolence in an action is related to the relevant orders of sharia. However, as the goodness or malevolence in an action can be learned through reasoning, the orders of sharia confirm the rational provisions. In addition, rational provisions do not depend on the orders of sharia.

According to certain well-known Hanafi scholars, there is another possibility in the issue of husun and qubuh: Goodness or malevolence in certain actions can be rationally known. For example, it is obligatory to

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[5] Mehmet Emin Şirvani, *al-Fawaid al-hakaniyya*, Kayseri Raşid Efendi Kütüphanesi, no: 600, vr. 38b-39a.

confirm the actions and statements of the Prophet because the dependence upon sharia is associated with conveyance/tautology. According to certain Hanafi followers, this belief is equally close to Ashari and Mu'tazila while objecting to both. In other words, as rational ideology is solely dominant for Mu'tazila, it indicates which is good and evil about humans and God. According to Mu'tazila followers, performing the most rational action is obligatory considering God's orders. For humans, reasoning requires or prohibits an action. According to Maturidi followers, God decides whether an action is good or evil. Nothing is obligatory for God. God creates the actions of humans while making some of these actions good or evil. Another difference is that according to Mu'tazila followers, reasoning requires the details of good and evil through generation. Maturidi followers state that reasoning serves as an instrument for learning a certain aspect of good and evil. However, many actions or facts regarded as good or evil may not be learned by reasoning. These can be learned via the notifications of the Prophet. What makes Maturidi's followers different than those of Ashari is that the good and evil actions or facts are determined through the statement of sharia authorities. These are known to have priority after Quran and the Prophet. According to Maturidi's followers,

1. Reasoning occasionally makes it possible to learn about goodness or malevolence without certain orientations. This is how the confirmation of the Prophet is good with relevant inclinations or how the meanings learned from evidences and ideas are good or evil.

2. Reasoning considers these characteristics (based on goodness or malevolence) to be significant after Quran and Prophet. Most of canon provisions have this feature. [6]

3. Al-Juwayni's Review of Being Morally Good

Al-Juwayni reviews the characteristic of being morally good as an article related to modification and approval. He limits the subject of modification with two introductions. The first of these is an objection to those who accept an action as morally good or evil through reasoning. The second

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[6] Shirwani, *Fawaid*, vr. 39a-b. For other references regarding this subject, see: İlyas Çelebi, "Klasik Bir kelam problemi: Hüsün-Kubuh", MÜ İlahiyat Fakültesi Dergisi, 16-17 (1998-1997), 60 et al.; Rıza Korkmazgöz, Gazâlî'de Hüsün-Kubuh Meselesi", OMÜ İlahiyat Fakültesi Dergisi 39 (2015); 33 et al.; Vahap Ovacı, "El-Mustasfa Sistematiğinde Hüsün-Kubuh", Bozok Üniversitesi İlahiyat Fakültesi Dergisi, 3,3 (2013/3) 123- et al. Macid Fahri, İslam Ahlak Teorileri, trans.: Muammer İskenderoğlu-Atilla Arkan, Litera Pub., Istanbul 2004, 55-57.

introduction indicates that a reasonable action or fact cannot be obligatory for God.[7]

Al-Juwayni does not relate the obligation in an action to reasoning. According to him, such an information cannot be learned through reasoning. On the contrary, obligation in responsibilities is related to canon hypotheses or what has been conveyed from the Prophet.[8] Nature of being morally good is not ontological. Al-Juwayni's basic claim in this issue is as follows: An action or fact cannot be worse than 1. itself, 2. other actions or facts of the same kind or 3. a title serving as a reason.[9] The truth in obligation is related to being threated or condemned for anyone abandoning the truth. Therefore, there is no obligation for God because God cannot be condemned.[10] Goodness or malevolence is also valid for the creature which experiences a benefit or loss. However, this is not the case for God.[11] Al-Juwayni clearly stated that malevolence does not have an objective aspect and noted that responsibilities could be assigned to humans, which is not valid for God. In other words, God is not obliged to perform an action. An obligation to perform an action indicates being subject to an order, and this cannot be the case for God, the one that has the highest degree in order. Abandoning an obligation requires a disciplinary action, and this cannot be attributed to God that has no benefits or losses."[12]

However, according to al-Juwayni, there are two reasons for claiming an action to be evil:

1.An action or fact is evil due to a reason related to itself or its title.

2.An action or fact is not evil due to a reason related to itself or its title.

The first reason is invalid considering the following examples:

a. If an action or fact is evil due to itself or its title, then "killing by tormenting" and "killing by retaliation" is similar. An individual rejecting that these killings are equal or similar would reject an approach that cannot be rejected. We are of the opinion that al-Juwayni did not point out the conditions and intentions paving the way for the actions. Instead, he solely indicated the actions. Therefore, the action of killing is regarded to be the same in all cases regardless of the perpetrators, purposes, conditions and

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[7] Cüveynî, *Kitab al-irshad*, Cairo 1950, p. 17-18.

[8] Al-Juwayni, *Irshad*, p. 258; Al-Juwayni, *Luma al-adila*, Prepared by: Murat Serdar, Kayseri 2012, p. 76.

[9] Al-Juwayni, *Irshad*, p. 258.

[10] Al-Juwayni, *Luma'*, p. 76.

[11] Al-Juwayni, *al-Akidat an-nizamiyya*, Translated by: Muhittin Bağçeci, Ankara 2016, p. 42-43.

[12] Zübeyir Bulut, "Hüsün Ve Kubuh Meselesinin Ahlâk Teorilerine Temel Oluşturması Bakımından Analizi" Kelâm Araştırmaları Dergisi Journal of Kalâm Researches, (13/ 2) 2015; 643.

results. In addition to the perpetrators, there are also the victims of such an action. Considering the action solely by disregarding these factors is nothing but the attempt to justify a claim.

b. An evil action arising from a smart person cannot be regarded as malevolent if it is performed by a child. If a person claims in a discussion that this is a malevolent act, this is rejected considering the first reason. We believe that there is a similar situation in the second example. The state, intention, and purpose of the perpetrator, the conditions of the action, and the issue of whether that person deserves compliments or criticism are neglected.

In addition, according to al-Juwayni, these examples invalidate the characteristic of being naturally/fundamentally evil. In this case, being morally evil is related to being prohibited by sharia while being morally good is the contrary. The value of an action arises from the divine will, rather than its own nature, which makes it significant.

The second reason is as follows: If an action or fact is not evil due to an order regarding its nature but malevolent due to another title, that action or fact is actually impossible to be performed or exist because there is nothing left that can make this action or fact evil.[13]

3.1. Goodness and Malevolence is not a Subjective Title

Al-Juwayni's basic claim is that the goodness and malevolence in actions are not subjective. In other words, a provision on a certain subject is not subjective in its essence. For example, it is unlawful to consume alcohol due to desire rather than an obligation. The unlawful aspect of this action is not essentially a subjective title because an unlawful action can be regarded as an action prohibited for anyone. There is no such concept as authentic title in this context. In other words, unlawfulness is not to be regarded as an actual characteristic. This statement is similar to the premonition of an action or fact. Such premonition is not the authentic title of an existence.[14] Thus, there is no need to know this existence. Learning this existence does not add anything to its value. However, this is not the case for the learner. This issue is not related to the learner.

Al-Juwayni claimed that the provision of being morally good or related provisions have been directly conveyed from the sharia and that there is no prioritized rational provision on this issue compared to the sharia.[15]

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[13] Al-Juwayni, *Irshad*, p. 166-7.
[14] Al-Juwayni *al-Burkhan fi usul al-fiqh*, Beirut 1997, p. 8.
[15] Al-Juwayni, *Burkhan*, p. 13-4.

According to him, goodness and malevolence can be recognized through sharia. However, this statement should not be interpreted as "Being good or evil is an addition to the sharia," because no title to indicate goodness through sharia is present in this context. If such a title existed, it would be authentic. Therefore, goodness is related to the compliments to the performer of sharia. If an action is indicated as obligatory or wrong, a title reflecting obligation is not meant. On the contrary, obligation indicates the obligatory action ordered by the sharia in this context. However, the term "wrong" reflects the actions prohibited by sharia as unlawful acts to be avoided.[16] It is clear that no actual title reflects the goodness or malevolence of the action. It is essential for sharia to be implemented in this context. Al-Juwayni considered the fact that the entire universe belongs to God, and that the owner of a property can handle it however he/she desires. Nothing is essentially obligatory for God. Therefore, nobody can hold God responsible for what God has done.

3.2. Mu'tazila's Fault in Learning Being Morally Good According to al-Juwayni

Al-Juwayni considers the claims of Mu'tazila in learning being morally good and expresses his ideas on these claims. According to what al-Juwayni conveyed, whether an action or fact is good or evil can be learned in three ways:

1. Rationally. The information that is obvious and required is learned rationally.

2. However, certain facts can be learned through a method combining the obvious details and opinions. For example, a beneficial lie is no different than a useless lie in this case. However, this can be learned through various opinions or researches.

3. Via sharia. This cannot be realized rationally. Canon details are exclusive in this case. As these details direct people to keep on performing the actions that are rationally deemed good, sharia authorities have given orders accordingly.[17]

Al-Juwayni refers to al-Baqillani in this matter and states that an objection to Mu'tazila can be made in two ways:

According to the first objection method, a fact or action recognized obviously cannot be discussed. If there are people objecting to this claim,

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[16] Al-Juwayni, *Irshad*, p. 259.

[17] Al-Juwayni, *Burkhan*, p. 9; see: *Irshad*, s. 262.

then how is it possible to claim that it is obvious to learn about whether an action or fact is good or evil? However, Ashari scholars do not accept the claim of obvious information. Therefore, there is no such ideology as obvious recognition in moral issues. Mu'tazila indicates that the difference in learning about whether an action or fact is good or evil through sharia supports their claims, which is not the case for al-Juwayni. Goodness or malevolence is not related to the characteristics. The essential meaning in these two concepts is related to the presence of a possible order.

The second objection is as follows: There are such lies that could save many people. If these lies are avoided, many people would perish. In this case, what is so evil about these lies? If a person is to be distressed due to a beneficial medical procedure, what prevents people from lying to ensure this beneficial procedure?[18]

We are of the belief that al-Juwayni takes the action itself in account and misses the essential purposes in his examples. When purposes contradict one another, the more prioritized/extensive/effective one is preferred. This is how self-defense is applied.

According to al-Juwayni, the correct belief that will combine the positive aspects in Mu'tazila's claims and Baqillani's objection to them is as follows: The action of reasoning necessitates avoiding from anything that would annihilate the mankind, and observing the possible interests. Rejecting this is not reasonable. However, what is discussed in this context is the concepts of good and evil in the divine provision instead of humans' acts. Even if a person is not harmed or does not miss an opportunity due to this provision, the act of reasoning does not permit abandoning this provision. The malevolence in actions can be understood from the fact that God will punish/torment the sinners while goodness can be realized from that a person who does a favor will be rewarded. If such notification is not present, then the eternal world is indicated for mankind. On the other hand, God is not affected from the loss or interests of people. Therefore, it is impossible to determine the goodness or malevolence in God's provisions. On the condition that no attribution is made to God or the divine punishment or rewarding is not obligatory for God, actions related to interests or losses can be performed when a loss or advantage is probable. Al-Juwayni indicates the following as a complementary note: If a precise provision that cancellation of a previous order is not to be intimidated is conveyed by God, a reasonable meaning in this context would not be obligatory for us.[19] In this case, goodness or malevolence reflects the action that contains intimidation for those who decline performing that action. Moreover, usul al-fiqh is

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[18] Al-Juwayni, *Burkhan*, p. 10.
[19] Al-Juwayni, *Burkhan*, p. 10.

determining the concepts that have not been specified in the issues, within which the sharia authorities have not indicated these concepts, accordingly.

Al-Juwayni[20] states that al-Barahima's position is no different than Mu'tazila followers who claim that they are right in the issue of being morally good by reflecting al-Barahima's ideology. In other words, Mu'tazila followers add the following to their claims in the statement that "goodness and malevolence is rational": Those rejecting the sharia and prophecy know that tormenting and ungratefulness is evil while gratefulness is good. If these facts were based on sharia, then those rejecting it would not know have such information.

Al-Juwayni responds as follows: Al-Barahima proves nothing with these words. Moreover, their statement that learning is necessary is based on a controversial approach. Their statements are nothing but claims. The claim that al-Barahima knows the goodness has already been discussed. Mu'tazila's claim cannot be presented with a discussed matter. What al-Barahima did might be an insistence in "beliefs".[21] Therefore, al-Barahima's ignorance is no different than that of Mu'tazila. Al-Barahima followers attribute goodness and malevolence to sharia rather than God.[22] Al-Juwayni's claim is that learning goodness and malevolence is based on sharia.

According to al-Juwayni, Mu'tazila directly abandoned the idea of necessary recognition. In other words, according to Mu'tazila, if an intelligent person is in a position to meet his/her needs correctly or improperly, that person will have no privileges in terms of benefits and losses, approach to these concepts equally, and choose the correct way for reaching the goal and abstain from the improper manner, which indicates that goodness is rationally correct.

The following is the approach to be presented in this case according to al-Juwayni: Attempting to provide evidences despite mentioning about necessities proves them wrong. If necessity is in question, then why are the evidences needed? Moreover, the case described by them is contradictory in itself because they accept the concepts of both "liaynihi (unlawful in essence)" goodness and malevolence, and equality. This is contradictory.[23]

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[20] The reason al-Juwayni mentioned al-Barahima is the rejection of prophecy. Approximately all sources describe al-Barahima as a sub-sect totally rejecting the prophecy. For details, see: Orhan Ş. Koloğlu, "Kelâm ve Mezhepler Tarihi Literatüründe Berâhime": *T.C. Uludağ Üniversitesi İlahiyat Fakültesi* (13/1), 2004 p. 159.

[21] Al-Juwayni, *Irshad*, p. 262-3.

[22] Al-Juwayni, *Burkhan*, p. 11.

[23] Al-Juwayni, *Irshad*, p. 263-4.

3.3. Does Reasoning Indicate the Difficulty in Performing the Good Action?

Should the creator of the universe be appreciated as a result of a rational responsibility? This is rationally recognized and decided according to al-Mu'tazila. According to them, an intelligent person would know that God, the creator of all material and non-material existences, order the creatures to appreciate for doing a good deed and being rewarded, and in an opposite case, the creatures would be punished and sent to Jahannam. The same person would remember the awards or torments, and his/her reasoning would direct him/her to abstain from torments and acquire good deed. For example, if a person on journey has two routes, and if one is filled with thieves while the other is safe from all fears, that person rationally chooses the safe route.[24]

Al-Juwayni objects to this claim with the following example: If a slave does work without the permission of his master, that slave cannot have anything. If that slave tires himself/herself for a work without the permission of the master, that would be futile. God becomes satisfied with the appreciation of the creatures. God may reward the creatures even if they do not deserve it. These two examples would limit the rational borders. Moreover, if a great king grants benefits to his slaves and if these slaves compliment their king at different environments, that will not be accepted as proper. In this case, king's favors are generally too few and valueless. Blessings are similar to this example when compared to the power of God. According to Mu'tazila, those neglecting the presence of God have lost the appreciation and path to learning the obligations. They need to remember God when they are able to understand their environment. Al-Juwayni strictly objects to the belief of Mu'tazila that action is needed through the rational recognition, which, he says, means playing with Islam. According to him, the intelligent person in this case keeps on committing sins. Al-Juwayni ironically states that what Mu'tazila indicated is not considered[25] by these intelligent people.

Moreover, appreciation is tiresome for the exerciser while meaning nothing for the appreciated. Therefore, how could the action of reasoning determine the obligation? According to al-Juwayni, an opponent can answer this question as follows: This would provide a good deed to the person appreciating. The action of reasoning indicates that difficulties in the material world will result in being rewarded in the eternal world. However, this is not satisfactory for al-Juwayni. How can this be recognized through reasoning? How is it possible to learn this through reasoning? God, the appreciated, can

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24 Al-Juwayni, *Irshad*, p. 268-9.
25 Al-Juwayni, *Irshad*, p. 270.

state the following: Your benefits are not obligatory for me. This has no benefits for me to requite.

The opponent may continue rejecting as follows: "The person appreciating may know the punishment to the person that neglects appreciating." This is answered as follows: How can this be known? Appreciation and sacrilege are equal before the appreciated. The statement that safety cannot be ensured if punishment is not performed is answered as follows: If two concepts are deemed equal, punishing those abandoning the action of appreciating would be no different than punishing those who appreciate. According to al-Juwayni, opponents adopt two methods in this case. The first is related to the actions or facts presented rationally. In this method, people believe appreciating is obligatory and adopt this belief in accordance to their religious ideas. This is invalid because if the appreciated authority benefits from this process, then this case is not valid for God. The other method is the emergence of punishment, which has been clarified above.[26]

4. Conclusion

Al-Juwayni served to develop and spread Ashari movement through his lectures and works. His students from Nizamiya madrasas, especially al-Ghazali, brought his ideas and traditions to another level. He claimed that actions do not have values in their essences, and he based his claims on the address of canon authority for eliminating the relevant controversies.

Al-Juwayni's main claims in the issue of morally being good and evil are as follows:

There is no concept of good or evil for people or their characteristics. Good is what is ordered by the sharia whereas evil is what is prohibited. If sharia classifies an action or fact as good or evil, this process is not related to the people or their characteristics. Therefore, the concepts of good and evil are associated with the divine will. An action or fact is classified as good or evil when it is a canon notification. Actions are the same by their essences. What makes actions good or evil is the divine orders about these actions. Exerciser of a good action is complimented by sharia. Therefore, it is impossible for people to know good or evil without the canon notification. Regarding the actions on which sharia authority has no comments, it is possible to achieve the final provision in accordance with usul al-fiqh.

It is futile to claim that certain good actions or facts are obviously known. On one hand, if regarding a certain action or fact as good or evil was

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[26] Al-Juwayni, *Burkhan*, p. 11-12.

obvious, then no discussions would take place in this case. On the other hand, those abandoning moral good is condemned. This reflects the value of moral good for people. God's actions are excluded from evaluation in this case. In other words, a concept reflected as good by God would be good and vice versa. In addition, the fact that people are keen on joyful things and avoid from sorrow is an undeniable fact.

Al-Juwayni believes that nothing is obligatory for God as obligation in this case means controlling the divine will. Thus, a statement that "God needs this/that" would mean limiting God's will, which is impossible. This statement would be problematic for Islamic practices. In other words, God's will would be limited for natural reasons, and God would be in a position to make explanation.[27]

Moreover, al-Juwayni does not reject the fact that people observe their benefits and avoid from sorrow. He gets close to Mu'tazila ideology in this case. However, he also disapproves this ideology stating that this will not be sufficient in learning the good and evil. Al-Juwayni considers the kalam and usul dimensions of an issue instead of moral aspects. Therefore, he achieves his results based on two religious disciplines mentioned rather than the concepts based on ethics philosophy. But he does not approach the subject by considering the moral role of intention, general state of the perpetrator, and results of the action. According to Özdemir's statement, "kalam and theology authorities had no chance but to make the issue of natural and moral malevolence into a metaphysical issue."[28]

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[27] Özdemir explains the issue on divine will as follows: "Rational determination of good and evil by God means limiting God's will with rational factors. However, divine will is absolute for Ashari followers. Therefore, limiting the divine will is impossible in any ways. In this case, the authority of determining good and evil and giving orders in this regard solely belongs to God. See. Murat Özdemir, "Kötülük Problemine Felsefi Ve Kelâmî Açıdan Mukayeseli Bir Yaklaşım", Journal of Islamic Research 2016; 2 7(3) 249.

[28] Özdemir, "Kötülük Problemine Felsefi Ve Kelâmî Açıdan Mukayeseli Bir Yaklaşım", 250.

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The Concept of Compassion as a Meaning and Action*

Recep ERTUĞAY**

Abstract

A concept is the existence of something independent of language. This being is present in the external world and in the mind depending on the situation. Islamic Morality as a system of behavior is not a system which has been put forward and applied together with its concepts and perspectives. Revelation initially became effective in the person of the Prophet; the verses, which were used for various occasions at various times, constituted a coherent whole in his life. The people around the Prophet witnessed the revelation both as their language (Quran) and as a real life / role model (Sunnah) in this integrity and adopted it as a life style. Thus, the concept/meaning/aim, which is stated to be independent of language and verb, was embodied by being transformed into action and discourse. When we think about the concept of compassion, the situation is as follows. Allah ordered man to be affectionate, the Prophet implemented this order in life / sunnah to fulfill the necessity and to demonstrate his practice, and this content was named as 'compassion' as the Companions of the Prophet obeyed Him.

When the processes of this nomenclature - the meaning of the concept of compassion and the transformation of this meaning into a term- are examined, it can be possible to reach an accurate conclusion by studying the use of the concept in the Arabic language, the Qur'an and the hadiths. Therefore, we will examine the concept of compassion in terms of the Arabic language. We will also study it in the Qur'an as It commands compassion, and is a source of teaching and training. We will try to recognize / introduce the concept by considering the way of its taking place in the hadiths in terms of its reflection in life and the Prophet's understanding and meaning.

Keywords: Sunnah, compassion, concept, meaning, action

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Anlam ve Eylem Olarak Şefkat Kavramı

Özet

Kavram, bir şeyin dilden bağımsız varlığıdır. Bu varlık duruma göre dış dünyada ve ona bağlı olarak zihinde bulunmaktadır. Bir davranış düzeni olarak İslâm Ahlâkı, kavramları ve ıstılahlarıyla birlikte teorik olarak, ortaya konulup sonra uygulanmış bir sistem değildir. Vahiy önce Hz. Peygamberin şahsında etkin olmuş; çeşitli zamanlarda değişik vesilelerle nazil olan ayetler onun hayatında insicamlı bir bütün teşkil etmiştir. Hz. Peygamberin etrafındaki insanlar vahye; hem lisanı haliyle (Kur'an-ı Kerim) hem de bilfiil hayat/rol model (Sünnet-i Nebî) olarak bu bütünlük içerisinde şahit olmuşlar ve bunu da bir hayat tarzı olarak üstlenmişlerdir.[1] Böylece dilden ve fiilden bağımsız olduğu ifade edilen kavram/anlam/murat, eyleme ve söyleme dönüşmek suretiyle somutlaşmıştır. Şefkat kavramı ile ilgili olarak düşündüğümüzde durum şu minvaldedir. Allah, 'Müşfik' olunmasını vahyetmiş, Hz. Peygamber bu emri, gereğini yerine getirmek ve tatbikatını göstermek üzere yaşama/sünnete dönüştürmüş, Sahabe-i Kiramın da aynı minval üzere Rasûlullâh'a ittiba etmesiyle bu içerik 'şefkat' olarak isimlendirilmiştir.

Bu isimlendirmenin süreçleri, -şefkat kavramının anlamı ve bu anlamın ıstılah/terim haline dönüşmesi- irdelenirken; kavramın, Arap Dilinde, Kur'an'ı Kerim'de ve Hadislerdeki kullanımı ele alınmak suretiyle isabetli bir sonuca varılabilir. Bu nedenle, şefkat kavramını Arap dili açısından inceleyeceğiz. Şefkati emretmesi, öğretimi ve eğitimine kaynaklık etmesi nedeniyle de Kur'an'daki ifadesine bakacağız. Uygulama sahasına inişi, hayata aksedişi Hz. Peygamberin anlayıp anlamlandırması yönüyle de Hadislerde yer alış biçimini ele alarak kavramı tanımaya/tanıtmaya çalışacağız.

Anahtar Kelimeler: Sünnet, şefkat, kavram, anlam, eylem

Compassion as a Meaning

The term, "Şefkat (shafkat)", is an Arabic word generated from the letters of شَفِقَ ، يَشْفَق ، شَفَقًا ، فَهو '/ş-f-k/ "شَفَق". This term has two common forms meaning " أَشْفَقَ، يُشْفِقُ،اِشْفَاقٌ، مُشْفِقٌ، " (abstract/simple) and "شَفِيق ، والمفعول مَشْفوق " "مُشْفَقٌ" (increase/derivative). The singular and plural forms of this term are "شَفِيقٌ"، "الشفقَة"، "شَفِيقَةٌ"، "شُفقَاءُ"، "شَفِيقات".

It also means 'fearing,' 'avoiding,' 'worrying about an individual's experience of negative incidents,'[2] 'worrying,'[3] 'pitying,' 'forgiving,' 'forgiving a punishment,'[4] 'fearing about the possibility of a decrease in wealth,' 'love resulting

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[1] Tahsin Görgün, Cafer Sadık Yaran, Aliye Çınar, Enver Uysal, *İslam Ahlak Esasları*, ANÜ Pub., 2015. 66.

[2] Ibn Manzur, Abu al-Fadl Muhammad ibn Mukarram ibn Ali al-Ansari, *Lisan al-Arab,* Dar Sadir, Beirut 1956, X, 170.

[3] Ahmet Riza, *Mujami Matni al-Lugha,* Dar al-Maktabi al-Hayat, Beirut nd., III, 344.

[4] Serdar Mutçalı, *Arapça Türkçe Sözlük,* Aralık Pub., Istanbul 1995, 450.

in fear,' 'protection,' 'guardianship,' 'grieving,' 'being soft-hearted,' 'sparse knitting,' 'delicate weaving,'[5] and 'strong wind'[6].

Other meanings of this term include 'avoidance upon fear,' 'protecting somebody by love with the fear of any possible threats against the loved,' 'fear and protecting being together and separate,' 'making efforts greedily to fulfill the targets,'[7] 'those remaining from the sunlight,' 'redness arising from the sunset,' 'dawn,' 'morning,' 'day,'[8] and 'painting a cloth in a reddish color.'[9]

In addition, this term means 'showing mercy, loving with mercy, getting upset at the disasters suffered by other people, ensuring that people with issues solve their problems,'[10] 'loving while protecting,'[11] 'helping without expecting anything, 'loving sincerely,'[12] 'loving while showing mercy and emotion of protection,'[13] and 'pitying the creatures'[14].

This term is indicated in different patterns with the same base in eleven different verses in the Quran despite not being mentioned as compassion. However, the meaning of fear has been added to this term when reflected in Turkish. Verses in the Quran indicate that Muslims should understand the frightfulness of judgment day and avoid the *uprising* that may result in divine

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[5] Zabidi, Abu al-Faiz Murtaza Muhammad ibn Muhammad, *Tacu al-Arus Min Jawahiri al-Kamus,* inv. Abdu as-Sattar Ahmat Faraj, Daru al-Ihya al-Turasi al-Arabiyya, Lebanon, 1965. 509.

[6] Vuhaib b. Ahmad Diyab, *Takmilatu Mujam Taji al-Arus,* Damascus, 1992, 170.

[7] "شفق" (shafak) means generalizing the evil and worthless actions and facts while yukalu: " شيء شفق اي رديء" means generalizing the day or daytime. These terms also indicate fear, ambition, pride, wealth, and compassion. "Shafak" and "yutalu" are interchangeably used to reflect fear and avoidance regarding a person and to indicate protecting and showing mercy to the state of that person. Their essential meaning reflects goodness based on fears. They mean "اختلا ط الضوء بسواداليل" in Arabic. The Arabic term "شفقة" even has the same meaning. Regarding these terms, the singular form is "لي عليه شفق و شفقة اي خوف ورحمة ورقة" and these terms are used to indicate fear and kindness and compassion. Another meaning of the singular form is اخذني منه شفق اي خوف ولي عليه شفق و شفقة اي رحمة شفق district and side. The plural form is also reflected as "اشفاق" ashfak (very compassionate). It is also used as a verb. A person who gives recommendations to another person may have the ambition and purposes of changing the addressee. Even the term Yukalu: الاشفاق means اشفاق ,شفيق الناصح عليه شفقا من الباب الرائع اذا حرص علي اصلا حه وهو مشفق وشفيف means the same. avoidance (in hiatus). Yukâlu: " شفق منه و عليه شفقا من الباب الثاني واشفق اشفاقا اذا حاذر" has three syllables that are not used today. According to the statement of the commentator, the term means fear if given with "من" and bride wealth and mercy if given with "علي". Asım Efendi Seyyid Ahmet, *Kamus Tercümesi,* TYEKB Pub., Istanbul 2013, IV, 4044; Firuz Abadi, *al-Kamusu al-Muhit,* Ihya al-Turasi al-Arabi, Beirut 1991.

[8] Hayrettin Karaman, Mustafa Çağırıcı, İbrahim Kâfi Dönmez, Sadarettin Gümüş, *Kur'an Yolu Türkçe Meal ve Tefsir,* DİB Pub., Ankara 2007, II, 556.

[9] Ibn Manzur, *Lisan al-Arab,* V. 45; Zabidi, *Taju al-Arus,* X, 179.

[10] Mustafa Nihat Özön, *Osmanlıca Türkçe Sözlük,* İnkılap Pub., Ankara 1979, 4787.

[11] Mehmet Doğan, *Büyük Türkçe Sözlük,* Vadi Pub., Ankara 2001, 1230; Shamsaddin Sami, *Kamus al-Turki,* Çağrı Yay., Istanbul, 2001; Fikret Karaman, İsmail, Karagöz, İbrahim Paçacı, Mehmet Canbulat, Ahmet Gelişgen, İbrahim Ural, *Dini Kavramlar Sözlüğü,* DİB Pub., Ankara 2010, 614.

[12] Hasan Akay, *İslami Terimler sözlüğü,* İşaret Pub., Ankara 1995.

[13] Selçuk Budak, *Psikoloji Sözlüğü,* Bilim ve Sanat Pub., Ankara 2003, 708, 709.

[14] Karaman Fikret, et al., *Dini Kavramlar Sözlüğü,* 614.

wrath,[15] and they should carry the same concerns for the members of their families[16] while mentioning the possibility of becoming poor[17]. One verse indicates the fears of angels due to God's magnificence[18] while another one reflects the fears of heaven and earth in regard to responsibility[19]. In addition to the verses indicating the fears to be experienced by tyrants, non-believers, and criminals while facing with the consequences of what they did in thr afterlife,[20] the day is meant as a section of day in Surah Al-Qiyamah.[21]

The letters 'ş-f-k'/ "شفق" are mentioned in verses and hadiths to reflect 'the redness following the sunset',[22] 'daylight before the sunrise,'[23] 'being compassionate,[24] and 'fear of or avoidance from facing a negative incident.'[25]

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[15] "...وَهُم مِّنَ السَّاعَةِ مُشْفِقُونَ..." *"…Who fear their Lord unseen, while they are of the Hour apprehensive."* 21. al-Anbya: 49; "...يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا..." *"…Those who do not believe in it are impatient for it, but those who believe are fearful of it and know that it is the truth…"* 42. ash-Shuraa: 18; "...وَالَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُشْفِقُونَ" *"…And those who are fearful of the punishment of their Lord."* 70. al-Ma'arij: 67; "...إِنَّ الَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُشْفِقُونَ" *"…Indeed, they who are apprehensive from fear of their Lord."* 23. al-Mu'minun: 57.

[16] "...قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ..." *"…They will say, "Indeed, we were previously among our people fearful [of displeasing Allah]."* 52. at-Tur: 26.

[17] "...أَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ..." *"…Have you feared to present before your consultation charities? …"* 57. al-Mujadalah: 13.

[18] "...وَهُم مِّنْ خَشْيَتِهِ مُشْفِقُونَ" *"…And they, from fear of Him, are apprehensive."* 21. al-Anbya: 28.

[19] "...فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنسَانُ..." *"…Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it…"* 33. al-Ahzab: 72.

[20] "...تَرَى الظَّالِمِينَ مُشْفِقِينَ" *"…You will see the wrongdoers fearful of what they have earned…"* 42. ash-Shuraa: 22; "...وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ..." *"…and you will see the criminals fearful of that within it…"* 18. al-Kahf: 49.

[21] "فَلَا أُقْسِمُ بِالشَّفَقِ" *"So I swear by the twilight glow"* 48. al-Inshiqaq: 16.

[22] "...والمغرب إذا غربت الشمس والعشاء إذا غاب الشفق إلى ثلث الليل..." *"…In the evening, after the sunset, nighttime, one-third of the night following the disappearance of the redness (of sunset)…"* Malik ibn Anas, Abu Abdullah al-Asbahi al-Himyari, *Muwatta al-Malik*, inv., Muhammad Fuad Abdulbak, Dar al-Hadith, Egypt, 1999. Wukutu as-Salat, 6, 23; "وَصَلَّى بِىَ الْعِشَاءَ جِينَ غَابَ الشَّفَقُ" Abu Dawud, Suleiman ibn al-Ash'as as-Sijistani, *Sunan*, Ed. Muhammad Nasiruddin al-Albani, Dar'u Ibn al-Hazm, Beirut 2005. Salat, 2, 3, 5, 10; Abu Isa Muhammad ibn Isa, at-Tirmidhi, *Sunan*, inv., Bashar ibn Awad, Dar al-Gharbi al-Islami, Beirut 1996. Salaat,113, 115, 394; Nasai, Abu Abdurrahman ibn Shuaib, *Sunan*, Çağrı Pub., Istanbul 1981, Vakitler, 7, 10, 12, 15, 21, 29, 45; Ibni Majah, Abu Abdillah Muhammad ibn Yazid, al-Kazwini, *Sunan*, inv., Muhammad ibn Salih Raji, Bayt al-Afkari ad-Duwaliya, Riyad, nd., Salat, 1; Ahmad Muhammad ibn Hanbal, *Musnad*, ed. XIX, 322, Shuaib al-Arnaudi, Adil Murshid, Muassat ar-Risala Pub., Beirut, 1995-1416, XIX, 322.

[23] "...يوم الجمعة من حين تصبح حتى تطلع الشمس شفقا..." *"…On Friday, from the dawn to the sunrise …"*, Muwatta, Juma, 16; Abu Dawud, Salat, 201; Nasai, Juma, 45.

[24] "...وَأَشْفَقُ عَلَيْهِ... مِنْ غَيْرِهَا..." *"A mother is more compassionate to a child more than anybody."* Bukhari, Abu Abdillah Muhammad ibn Ismael, *Sahih al-Bukhari*, Çağrı Pub., Istanbul, 1981. Nafaka, 4; "...شفقة على" *"…Compassion toward the mother and father…"* at-Tirmidhi, Kiyamat, 48, "...شفقة المسلم على الوالدين" *"…Compassion of a Muslim to Another Muslim…"* at-Tirmidhi, Birr, 17; "...فَأَشْفَقَ النَّاسُ عَلَى عُثْمَانَ فَلَمَّا المسلم" *"…People have pitied Uthman when Zeyneb died…"* Ahmet ibn Hanbal, *Musnad*, IV, 31.

[25] "...في غزوة ذات السلاسل فأشفقت إن اغتسلت أن أهلك..." *"…Amr ibn al-As (r.a.) stated: "I had a nocturnal emission in a cold night during the military campaign of zat as-salasil. I feared of getting killed if I wash my whole body to be clean religiously, so I performed dry ablution…"*; Abu Dawud, Taharat, 124, "فيقول الله تعالى لملائكته انظروا إلى عبدي ...رجع رغبة فيما عندي وشفقة مما عندي حتى أهريق دمه" *"… Look at (this) servant of mine! He took the good deed in account, feared my wrath and returned back (to fight against the enemy by himself)…"*; Abu Dawud, Jihad, 36, Haraj, 33;

It is possible to classify all the attributed meanings in four groups in terms of their relationships with one another.

1. 'Fearing', 'worrying', 'acting in fear', 'protecting'.

2. 'Loving', 'being keen on improvements', 'acting in love', 'guarding'.

3. 'Grieving', 'being softhearted' and 'sensitive', 'acting sensitively'.

4. 'Redness after the sunset', 'redness before the sunrise', 'dawn', 'morning'/'day'.

Compassion as an Action

We are of the opinion that the terms in a group formed during the classification in the field of meaning are the steps that encourage a person to perform an action of compassion. The first emotional step is taken in the first phase, and the next level is achieved with the following steps. The concept of compassion is applied as an action in the last phase. The first step is the beginning of compassion action while the last step is the end. A relationship similar to the one between the words in the group is also established between the items. Each item constitutes a stage of performing an action. The first item indicates a coolness ensured with the breeze blown after the pressure in the humans' soul increases and overflows in the last group toward the low[26] pressure zone. An introduction is made with the first item while the last item indicates the conclusion.

The emphasis on 'fear' in the concepts of 'fearing', 'having concerns', 'acting in fear', and 'protection' is distinctive. It is clear from the verses and hadiths that a common use takes place on the same concept.

Fear is the feeling experienced due to a danger or relevant ideas and possibility of facing a negative incident.[27] The question, "how fear can be related to compassion", may come to mind. Considering this, it can be understood that it is easy to determine such a relationship because people are concerned about themselves, their environments, and everything they love and value. Therefore, they are alerted about these concerns. They also take measures against the negative possibilities. For example, a patient going to a hospital or the relatives of that patient await the results of tests in fear. This is also the case for the people waiting

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أشفقنا "...*" *"…They ate (game meat) in a religious place but they were quite shy doing so…"*; "...فأكلوا منه فأشفقوا..." منها.." *"We feared that…"* Nasai, Tahrim ad-Dam, 2; "...فأشفقت أن يكون معصية..." "I feared disrespecting…"; Nasai, Istiaza, 1; "...ولا أرض ولا رياح ولا جبال ولا بحر إلا وهن يشفقن من يوم الجمعة..." *"The earth, mountains, wind and sea all fear…"* Ibni Majah, Ikama, 79; Ahmet ibn Hanbal, *Musnad,* XXIV, 315.

[26] The Arabic verb "شفق", the base of the term "shafkat" meaning compassion, also means 'breeze'. Vuhaib, 170.

[27] Turkish Language Society, Büyük Türkçe Sözlük (Grand Turkish Dictionary), Date Accessed: 17.02.2016, http://www.tdk.gov.tr.

in front of an operating room. A criminal or a convicted felon tremble before the judge. People pay attention to their environment while walking due to the fear of stepping on a sharp object. The possibility of facing troubles in life cause people to have fears. This fear drives people to take a step with great attention.

For Muslims, life is not limited with the material world. They also consider the eternal life. Due to the fears of the afterlife, they do what is necessary for themselves, for their essences, families, and environment by questioning themselves before getting questioned, by fearing the wrath in the afterlife, and by fulfilling their responsibilities as also reflected in the statement[28] *"…they consider what they do for tomorrow…"*[29]. This attitude arises from the conscious approach *"guarding the people they are responsible for"*[30] formed with the combination of fear and mercy. People with responsibilities fear the idea that those under their responsibilities face negative incidents. A Muslim cannot neglect the helpless eyes he/she sees, helpless hands he/she holds, and the calls for help he/she receives. The concerns for the afterlife and the possibility for Muslim to experience these incidents frighten him/her. In this case, the person shows compassion to self under the context *"…pitying the self and fearing and abstaining from the wrath."*[31]

Compassion can also be described as the protective measures formed with the combination of fear, concern, and distress.

The relationship between the concepts of 'loving,' 'being fond of improvement,' 'acting in love,' and 'guarding,' and the concept of compassion will be reviewed here.

Love is the emotion that drives people to show attention and commitment to an object or a living creature.[32] Love ensures that the emotional state intensifies and gets reflected as actions. In addition, this state helps loved ones be guarded and protected and people improve negative incidents. "In this context, compassion is the last stage of love." [33] It directly arises from love and can be found in all types of love.[34]

The emotion 'sadness' is developed when somebody loses or gets separated from what that person loves or has already attached themselves to.[35] The Prophet got very upset upon the death of his beloved wife Aisha and uncle Abu Talib, and that year was named, 'Sanat al-Huzun'/'Year of Sorrow'.

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[28] Ibn Kasir, Abu al-Fida Imadu ad-Din, Ismail ibn Umar, *Hadislerle Kur'an Tefsîri,* trans.: Bekir Karlığa, Bedrettin Çetiner, Çağrı Pub., Istanbul 1991. XIV, 7821.

[29] 59. al-Hashr: 18.

[30] "كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِه " al-Bukhari, Juma, 11, Istikraz, 20; Janaiz, 32.

[31] Elmalılı, Muhammed Hamdi Yazır, *Hak Dini Kur'an Dili,* Eser Pub., Istanbul 1970, VIII, 5359.

[32] Ahmet Fidan, Nevin Kardaş, Salih Önen, Sevgi Gökdemir, Hanifi Erkıran, Hasan Koç, Namiye Başbuğ, *Türkçe Sözlük,* Millî Eğitim Basımevi, Ankara 1979, IV, 2513.

[33] Nevzat Tarhan, *Makul Çözümler Aile İçi İletişim Rehberi,* Timaş Pub., Istanbul, 2007, 26.

[34] Paul Foulquıe, *Pedagoji Sözlüğü,* trans., Cenap Karakaya, Sosyal Pub., Istanbul 1994, 476.

[35] İlhan Kutluer, "Muhabbet", *DİA,* T.D.V. Pub., Istanbul 2005, XXX, 388.

People unconditionally make every possible effort they can to prevent the sorrow that arises from the negative incidents against their loved ones. Compassion is the unconditional form of love. It makes people accept others with both positive and negative characteristics. It is pure with no bad intentions. Compassion ensures that the needs of loved ones are felt and treated accordingly.[36] If one is asked to play a role reflecting an 'affectionate, understanding person,' that would be impossible because compassion cannot be artificial.[37] Compassion include a sincere love in its essence.

Compassion is also understood as the orientation and guardianship formed upon love and attention.

Compassion is occasionally formed upon the evocation of love and formation of fear. It sometimes arises from the combination of love and fear. Love reaches another level with fear or combination of love and fear. People love themselves and their loved ones, and fear the possibility of any negative incidents against themselves. They attempt to protect themselves and others due to love and fear. On the other hand, the concept of 'sorrow' indicates a relationship between love and fear. Losing loved ones causes sorrow as well as fear and concerns. For example, Abu Bakr feared seeing that the polytheists came as close as the entry of Cave of Thawr. Abu Bakr's fear arose from his love toward the Prophet Muhammad (p.b.u.h). The Prophet soothed his friend saying *"Do not worry/get upset"*[38], which indicates that experiencing fears and the mood formed after losing a beloved one is the same. "اِشْفَاقٌ" means mercy/goodness mixed with fear. This is similar to the case where a mother compassionately protects her children against all sorts of negativity because the one showing compassion loves the one receiving compassion and therefore gets worried about the possibility of negative actions in this regard.[39] When the preposition of "مِن" is added to compassion in Arabic, the term means concern/fear and when combined with "في", it means mercy.[40]

Compassion arises from the combination of love and fear, and it is reflected as the action of protection and guarding that is much more effective than the love itself.

Compassion is associated with love and fear considering other evidence that it carries the characteristics of supporting and preventing actions or facts when necessary. The purpose in compassion is to protect the loved and desired one while eliminating the fears and feared ones. In other words, it means welcoming benevolence while expelling the malevolence.

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[36] 52. at-Tur: 26; Abu Dawud, Salat, 201; Nasai, Juma, 45; At-Tirmidhi, Birr, 17.

[37] Nevzat Tarhan, *Duyguların Psikolojisi*, Timaş Pub., Istanbul 2013, 98.

[38] "...لَا تَحْزَنْ إِنَّ اللهَ مَعَنَا..." 9. at-Tawbah: 40. Ahmed b. Hanbal, *Musnad*, I, 181.

[39] Raghib, al-Isfahani, *Müfredat,* trans., Abdulbaki Güneş, Mehmet Yolcu, Çıra Pub., Istanbul 2012, 556.

[40] Isfahani, 556.

The third stage reflects the effects of sorrow and pity toward a person over the meaning of 'grieving,' 'being softhearted and sensitive,' and 'approaching sensitively,' and it indicates the conclusion of these effects as a sensitive behavior. Softness or sensitivity of heart means the stimulation of the desire to help the helpless, a miserable person, a creature, a plant, or even an object. This aspect of compassion indicates the field where its relationship with mercy intensifies. This is the evolution of mercy into compassion and conclusion of the feeling of pitying as an action,[41] which can be seen in another example that M. Akif Ersoy, the poet of the Turkish National Anthem, shows empathy toward the pain and suffering of a person and does everything without considering the possibility of getting hurt in his poem. [42] The state he was in was the process of acting with a softness and sensitivity in heart while showing empathy toward the pain. This meaning group provides an aesthetic meaning to compassionate actions. If we are to use the tajwid terminology, compassion is the repetition of fear and love with the same indications and different adjectives while pitying is like the twang arising from this repetition[43].

In the fourth group, the aim will be to explain the relationship between the statements of 'redness following the sunset,' 'redness before the sunrise,' 'dawn' and 'morning,' and actions.

Th redness over the horizon following the sunset is a sensitive touch. This statement essentially evokes compassion and sensitivity like tulle.[44] Compassion requires a tender touch. Therefore, Akif showed his compassion to the martyrs of Gallipoli with the following statement: "Wish I could heal your wounds in the evenings using the maghreb (compassion) as a tulle." He aimed to cover the wounds of the martyr with 'a tulle of compassion'[45], softer than silk, thinking that silk might hurt the martyr.

The dawn in the compassion is too delicate and thin to be held.[46] This is the case for softhearted people. They cannot hold themselves against a case of guardianship. Their moods change in that case. As dawn shows itself over the horizon, a dawn just shows itself in their hearts and minds. The state of a suffering person seems like the night before the dawn. Creatures are exposed to darkness and cold at night. After the dawn disappears, nighttime, malevolence of which we

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[41] The relationship between mercy and compassion will be thoroughly detailed later.

[42] My heart bleeds when I see a bleeding wound / I take all risks to do everything to heal however I could / I cannot pass neglecting, because I care. Mehmet Akif Ersoy, *Safahat*, T.D.V. Pub., Ankara 2010, 358.

[43] Yazır described the letter "ن", the first letter of Surah Al-Qalam, as the particular representative of the creation. Yazır, VIII, 68.

[44] Yazır, VIII, 5678.

[45] Wish I could heal your wounds in the evenings using the maghreb... / I could still do nothing to your memories... Safahat, 387.

[46] Yazır, VIII, 5678.

should avoid and seek help from God in this regard, covers all around.[47] After the dawn disappears, the world of the suffering becomes darker. This is how the dawn is for the hearts and minds that show empathy in different situations. This is the state of focusing upon the possible situations our beloved ones and those in need may experience, feeling the same emotions by showing empathy stating that I may experience the same situation, and recognizing the facts that the conscience may suffer if responsibility is neglected, that the incidents to be experienced in the afterlife concerns people in the mortal word, and that the pains, fears, and love all deepen in this regard. This intense case makes people show empathy toward the people in need of compassion. The birth of a new dawn takes place. This process initially starts in the essence of people. With the domination of malevolent/sincere/warm emotions, egoist/cold/dark feelings lose their positions. The satisfaction of the inner world is reflected to the outer world. A movement of compassion starts then. A state like the appearance of dawn following night and spreading of light slowly in waves, putting an end no darkness, occurs. In this case, dawn is the transformation of night into a morning, and compassion is the transformation of fears into happiness. Darkness disappears when dawn shows itself while mercilessness is eliminated thanks to compassion.

The explanations we collected in the **fourth** group form a compassion process in the manner shown in the examples, and they cover all aspects of all previous descriptions. Just like the formation of electric energy and light following the contact of two opposite poles upon the convergence between them,'[48] dawn/compassion-related actions take place upon the combination of love and fear[49]. This action is completed by being sensitive. The feeling of pitying is like the ground line setting the consistency between love and fear trends.

> E.g.:
> Dawn before the night   : Being softhearted, getting worried.
> Night: Intense concerns, fearing.
> Dawn before the sunrise: Dealing with a case.
> Sunrise: Providing the necessary support:
> Encountering with a poor person: Dawn before the night
> Focusing on the negative state this poor person may experience: Night
> Focusing on the poor: Dawn before the sunrise
> Helping the poor: Sunrise
> Facing with the orphans: Dawn before the night.
> Showing empathy to the orphans: Night
> Approaching to the orphans with love: Dawn before the sunrise.

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[47] The letters of 'ğ-s-k' in the verse "*And from the evil of darkness when it settles*" are described as the darkness and cold following the disappearance of dawn. 113. al-Falaq: 3.

[48] Saffet Köse, *Genetiği ile oynanmış Kavramlar ve Aile Medeniyetinin Sonu*, Mehir Vakıf Pub., Konya 2015, s. 138.

[49] "فَلَا أُقْسِمُ بِالشَّفَقِ" *"So I swear by the twilight glow"* 48. al-Inshiqaq: 16.

Caressing and guarding the orphans: Sunrise

The combination of compassion and dawn is commonly seen in the spoken language. For example, the idiom "my life is in a prison" is used to describe the state of suffering from pain, agony, and extreme poverty. Those indicating the negative statements are called 'pessimistic'. Those who are not compassionate are named 'remorseless'. People who experience undesired situations state that their lives just got worse than ever. Reaching a better situation than the undesired one is called 'seeing the light'. Those who are assisted by somebody in the path to peace pray as follows: 'He/She helped me have peace. May God increase his/her peace.'

Necip Fazıl Kısakürek, one of the great figures of Turkish literature, indicated that the concept of compassion is like a soft touch, and he also referred the concept of daylight with the following verses: "Darkness is too much in the eyes full of tar... Compassion is nowhere but on the wool of my prayer rug."[50]

It is He who sends down upon His Servant [Muhammad] verses of clear evidence that He may bring you out from darkness into the light. And indeed, Allah is to you Kind and Merciful."[51] We can mention the presence of the relationship between the concepts of compassion and dawn. There are three basic aspects in the verse. The purpose of reaching the daylight from the darkness, assigning the Prophet Muhammad for this purpose, and expressing the compassion and mercy of God considering the first two aspects.

After the prophets left the mortal world, God kept on sending prophets to the people who stayed in the dark and lost their paths, and God showed the path to trueness and happiness. Humanity was stuck in a dark whirlpool for six centuries following the ascension of Jesus. God, the one who has great mercy toward the creatures, sent the Prophet Muhammad (p.b.u.h) as a bright candle to ensure that humanity sees the daylight again with the divine orders and that Muhammad leads this process.[52] The concepts of light and bright used for sun and moon[53] were also used for the Prophet Muhammad.[54] Accordingly, it is fair to state that the Prophet Muhammad was sent as compassion/dawn to the world for transforming the darkness into light and night into day.

Surah Ad-Duha was revealed following a pause in revelations. The Prophet was seriously affected by the statements of the polytheists "You are abandoned by

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[50] Necip Fazıl Kısakürek, *Çile*, Büyük Doğu Pub., Istanbul 1992, 420.

[51] 57. al-Hadid: 9

[52] *"It is He who sends down upon His Servant [Muhammad] verses of clear evidence that He may bring you out from darkness into the light. And indeed, Allah is to you Kind and Merciful."* 2. al-Baqarah: 257; *"Allah is the ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are Taghut. They take them out of the light into darknesses. Those are the companions of the Fire. They will abide eternally therein."* 57. al-Hadid: 9

[53] 25. al-Furqan: 61; 71. Nuh: 16; 78. an-Naba: 13.

[54] *"O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner."* 33. al-Ahzab: 45, 46.

God"[55] during the period when revelation did not take place, and he underwent a problematic period.[56] This sorrowful period turned into a joy after revelations continued. God indicates in the surah that the divine compassion continues for the Prophet through "...*helping orphans accommodate, making the poor people rich, teaching the true path to those wo do not know…*" , that revelations will continue with the divine blessings, that tomorrow will be better than today, that divine compassion will continue upon the creatures, and that the Prophet will not be deprived of the revelations.[57]

The divine compassion toward the Prophet is revelations following the Prophecy. God showed compassion and guarded the Prophet when he was a orphan child, and kept on sending the revelations and showing compassion to the Prophet. The concept of 'duha', which we believe to match the action of compassion, was sworn at the beginning of the surah. "Like sunlight spreading through darkness and over the earth in waves, God's revelations will arise from the sky of Muhammad[58] and be sent gradually. These revelations will cover all darkness/negativities just like dawn/compassion.

In conclusion, the definitions made for the concept of compassion actually constitute it. Each of four explanation groups in this study can be indicated as 'fear,' 'love,' 'sorrow/softness' and 'dawn'. The meaning of these words are the dynamic forces that separately or collectively form an effective compassion-related activity by arising in the inner world of a person or in the center of families or societies. Love feeds the actions of pitying and fearing and forms the basis of emotions and ideas while dawn indicates the transformation of emotions to actions, and softness reflects performing actions gently.

The Prophet used various examples to ensure that his purpose is understood well by his addressee. As seen in the example where a horse breastfeeds her foal, the definitions of compassion seen in many hadiths from different passages[59] have been made through the concept of motherhood. This trend indicates that compassion is like a maternal touch.

From the perspectives of recognizer and indicator, compassion is the life granted by God or the life energy providing joy to the destiny affecting the whole universe. It is contact with people without hurting them and leaving a sincere impression with a sincere smile. Compassion is kindness, elegancy and joy of achieving a higher status with modesty. It is understanding the value of self and other people, showing empathy toward them, sharing grief, and finding solutions

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[55] Karaman Hayrettin, et al., *Kur'an Yolu Türkçe Meal ve Tefsir*, V. 636, 556.

[56] Yazır, VIII, 5883-5885.

[57] 93. Ad-Duha: 3-8.

[58] Yazır, VIII, 587.

[59] Ibni Abi Shaiba, Abdullah ibn Muhammad al-Abbasi al-Kufi, *Musannaf*, inv. Muhammad Awamah, Dar al-Qibla Pub., Beirut, Lebanon 2006, XIX, 163; al-Bukhari, Adab, 19; Muslim, at-Tawbah, 17, 19, 22; Ibni Majah, zuhd, 35; al-Darimi, Riqaq, 69; Abu Dawud, Jihad, 112, Adab, 164.

while helping those in need. Undertaking difficulties, challenging weakness, providing a solution to desperation, and helping people without expecting anything in return. Compassion is the energy that can be possessed by those who have love in their essence, worry for their loved ones with fear, and act according to their hearts instead of their minds.[60]

Some concepts are hard to describe. In addition, description means setting borders. Limiting the borders of broad meanings is a type of restriction, which may weaken the essence of meanings. Compassion is a concept that is as broad as seas. We can benefit from this broadness as much as our minds can grasp.

Conclusion

A quadruple concept map was horizontally and vertically achieved from the meanings of compassion.

1	Fearing	⇨	Worrying	⇨	Acting in Fear	⇨	Protecting
2	Loving	⇨	Being keen on improvements	⇨	Acting in love	⇨	Guarding
3	Grieving	⇨	Being softhearted	⇨	Being sensitive	⇨	Acting sensitively
4	Redness after the sunset	⇨	Redness before the sunrise	⇨	Dawn	⇨	Morning/Day
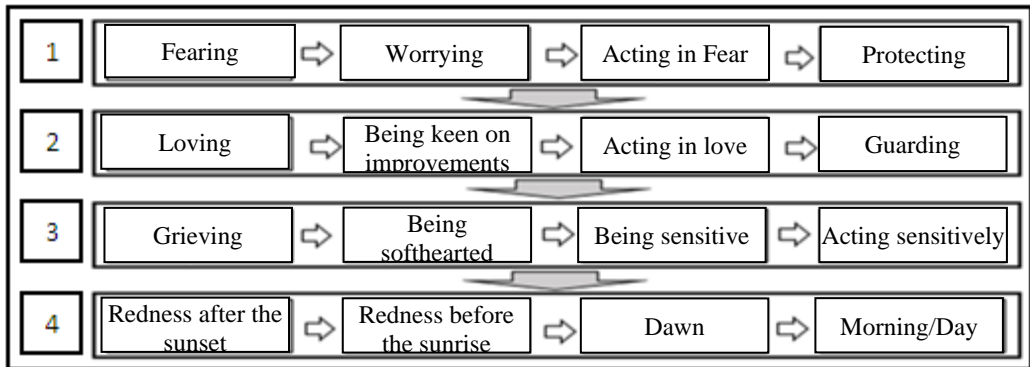
1. Compassion is the act of protection driven by fears and concerns.

2. It is the action of improving the addressee with intense love and attention.

3. It is also a sensitive touch formed with intense emotions of sorrow and mercy.

4. It is the transformation of negatives into positives, darkness into daylight, and night into day.

Compassion is the transformation of nighttime to daytime, winter to spring, and sorrow to happiness due to fears, attractive aspect of love and influence of the feeling of pity by a gentle touch upon a person, creature or object and treat them with goodness.

The meaning of the concept is formed on four lines and sixteen words/columns. The building of compassion has five main cornerstones/words/concepts/terms which are 'fear,' 'love,' 'pitying,' 'goodness,'

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[60] Köse, Saffet, 190.

and 'dawn.' The meanings of these terms are the dynamic forces that separately or collectively form an effective compassion-related activity by arising in the inner world of a person or in the center of families or societies. Fear, love, and pity reflects the emotions/heart and ideas/mindset while softness indicates performing an action gently and dawn means achieving the desired and fulfilling the target.

Compassion has four basic functions; protection, improvement, gentle treatment, and achieving the result. Protection-related aspect of compassion arises from fears while improvement is directly related to love. The feeling of pity covers the function of protection and improvement, and dawn represents the transformation of pains/darkness into happiness/daylight. Compassion is protecting from losses, sorrow, torment, Jahannam, pain, grief, sadness, and crying; granting blessings, achievements, awards, health, wellness, wealth and peace; providing the verbal/actual interventions/supports without hurting anybody; shedding light to the dark lives; and making people smile.

One of the most common and least recognized violations of rights in this time is the deprivation of compassion for nature, animals, and people.

The moral merits, or compassion in this case, should always be kept up-to-date, and they should be referred to as manners/words/meanings and states/actions/acts. This is important for the concept of compassion in regard to being functional.

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Moral Dimension of the Relationship Between God and Man According to al-Ghazali*

Hasan AYIK**

Abstract

In this article, first, the epistemological and moral dimension of the relationship between God and man is discussed. Then, the epistemological and moral attitudes that emerged in Islamic thought against the adjectives and names of Allah, which make this relationship possible, are compared. One of these two forms of relationship, which emerges in the framework of God's human relationship, is the moral relationship, which is evaluated within the framework of al-Ghazâlî's interpretation of God's Most Beautiful Names.

Keywords: Morality, epistemology, God's most beautiful names, sufism, Mutezile

Gazzâli'de Tanrı İnsan İlişkisinin Ahlaki Boyutu

Özet

Bu makalede, önce Tanrı insan ilişkisinin epistemolojik ve ahlaki boyutu ele alınmaktadır. Daha sonra bu ilişkiyi mümkün kılan Allah'ın sıfat ve isimleri karşısında İslam düşüncesinde ortaya çıkan epistemolojik ve ahlaki tavır karşılaştırılmaktadır. Allah insan ilişkisi çerçevesine ortaya çıkan söz konusu iki ilişki biçiminden biri olan ahlaki ilişki, Gazzâlî'nin, Allah'ın En Güzel İsimlerini yorumlama biçimi çerçevesinde değerlendirilmektedir.

Anahtar Kelimeler: Ahlak, epistemoloji, Allah'ın en güzel isimleri, tasavvuf, Mutezile

Introduction

The relationship between God and man is either disbelieving or believing in the general sense. However, humans have desired to get to know God or decide whether God is present or not regardless of whether they believe or refuse to

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believe. Some people have described their Gods through myths and tales and aimed to get to know these Gods through their imagination, and some have made efforts to get to know their Gods within rational borders.

Those who see God as a metaphysical being have evaluated God as an ore within the metaphysical context while some who believe that this subject exceeds rational capabilities have aimed to describe God in the language of myths, which is a result of imagination. However, regardless of whether people aim to define their Gods as metaphysical or physical, rational beings, or whether they know their Gods in line with the imagination-based myths outside the borders of rational ideology, both approaches have formed insurmountable obstacles between God and man. These approaches have been either secured by God or people, or they have got lost, despite their increasing numbers, in the world of imaginations. It is beyond doubt that another way of getting to know God is to recognize God through divine statements, in other words the divine books sent to Prophets. However, people employ the rational ideology to learn about God through the divine books. In addition, there have been differences regarding the methods of interpreting God's qualities (titles and names).

People's efforts to get to know God within rational borders have caused the emergence of many metaphysical speculations covering the demonstration of God's presence and God's titles. These metaphysical ideas have made religious ideologies more reasonable by positioning God within the perception-related area of the human mind. Moreover, God has been accepted as an object by the human mind, and the relationship between God and man has gained a limited and measured mechanic state without the relevant values.

Those evaluating the relationship between God and man through the imagination have associated their bad characteristics with their Gods, as stated by Xenophanes, and they have transformed their Gods[1] into influential fairy tale characters with the worst characteristics. The most typical example in this regard can be seen in the concept of God in Greek mythology. The imagination of ancient Greek people has described the Gods as beings that are absolutely powerful while being equipped with the worst characteristics, and this imagination has reflected Gods as the beings that have been fighting with one another and humans. These Gods have caused chaos wherever they have been present, according to their believers, with their absolute powers and worst characteristics. In other words, the imagination of Greek people has stated that there is irregularity and chaos rather than system and laws at where Gods are present and claimed that human mind needs to be employed to transform the universal chaos into a cosmos. In this regard, the scientific and philosophical studies in Ancient Greece started after Gods were exiled from the world.[2]

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[1] Kamuran Birand, *İlk Çağ Felsefe Tarihi*, AÜİF Pub., Ankara 1987, p. 17.

[2] Paul Nızan, *Eskiçağ Maddecileri*, trans.: Avşar Timuçin, Telos Pub., Istanbul, 1998, p. 22.

The Torah, the holy book of Judaism, describes the God, Jehovah, and presents a concept of God within the trinity concept in the Bible, the holy book of Christianity. In addition, the Quran, the holy book of Islam, describes God with titles, names and actions. However, the most important aspect of getting to know God in this way is the problem of "how much God has been revealed". It is without a doubt that our aim in this regard is not to question to what extent the current holy books have been revealed. However, it is possible to understand the concept of God in each holy book by making evaluations on their believers because humans are as broad as their Gods.

For example, Judaism has been made a religion specific to the Jewish people, and therefore Jehovah has been accepted as a God specific to Jewish people, and Jehovah's characteristics have been determined in this regard. In addition, the efforts to get to know God in Christianity have been made based on the issue of God's titles, and an accumulation of rational theological approaches have been formed as a result. Therefore, Christian people's accumulation of scientific knowledge has been theology in regard to "Theodicy". Regarding the Quran[3], God's characteristics have been provided in detail, and these characteristics have been classified as titles, names, and actions in line with the Islamic ideology. However, the way Muslim people define their God differs based on how they interpret God's titles, names, and actions.

For example, Islam has rational theological comments regarding the characteristics of God, but there are people who accept these titles and names with their literal meanings. The rational comments regarding Allah's titles and names as the sources of information have formed an extensive rational theology, which is also the case in Christianity. In addition, there are people who accept Allah's titles and names as is without performing any sort of perceptional actions.

Al-Ghazali interpreted Allah's titles and names in a moral manner and made efforts to bring a different solution to the issue of divine titles and names, which has been discussed throughout Islamic history. We are of the opinion that al-Ghazali's comments have made the relationship between Allah and people more active and functional and granted the possibility of forming an identity and personality based on Allah's characteristics to the believers.

The subject to be examined in this study is how the moral relationship that can be established between Allah and people can exist by morally interpreting the divine names and titles. Essentially, the moral relationship to be established between Allah and people is the one that was once established by the Prophets and reflected to people in this regard. However, this relationship was not regarded as necessarily important when morals were neglected in certain Islamic periods.

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[3] We preferred to use the term, God, since the beginning of this study. However, Islam and the Quran refers to God as "Allah", and that is why we prefer to use the term Allah. God mentions the divine name as "Allah" in the Quran.

It is fair to state that efforts have been made to establish this relationship in Sufism-related traditions due to the attitude of Islamic Sufism positioning morals to the center during the establishment period. Al-Ghazali aimed to present the relationship between Allah and people through the interpretation of Allah's most beautiful names (Asma al-Husna).

This study examines the possibility of the relationship to be established between Allah and people based on al-Ghazali's method of interpreting God's most beautiful names.

Morals-Based Relationship between Allah and People, and Possibility of Gaining Morals Based on Allah's Morals

The epistemological relationship between Allah and people should be understood to better comprehend the morals-based relationship between Allah and people which is related to al-Ghazali's interpretation of Allah's most beautiful names. One of the main aspects of the morals-based relationship between Allah and people is to get to know Allah with the characteristics reflected in the Quran, and to regard Allah's perfect characteristics as the models of ideal morals. Allah's titles and names are reviewed as a subject of knowledge in the epistemological relationship between Allah and people, and they are perceived and limited in regard to rational principles.

The purpose in the epistemological relationship between Allah and people is to combine the equivalent names and titles of Allah and separate the ones with different characteristics by evaluating these in line with the principles of pure mind. For example, the concept of alim (knowing everything) in the statement "Allah is alim" and "Humans are alim" are both homonymic and synonymous. As the characteristics of being alim reflect an action for both Allah and people, an epistemological issue emerges because a characteristic cannot reflect an action for two separate subjects. This characteristic can be valid for either Allah or people. Therefore, the characteristic of being alim in the statements of "Allah is alim" and "Humans are alim" should be separated as two different concepts.

Mu'tazila aims to hold the divine names and titles separate from those of humans by making efforts to rationally determine Allah's titles and to avoid making Allah similar to humans (avoiding anthropomorphism), and by making these names and titles specific to Allah or using a language specific to religious context. Therefore, the concepts of life, Islamic approaches, will, and similar titles are explained in a religious language as these may also be possessed by humans. In other words, with the statements "'Allah is alim' but not like the humans and 'Allah has will' but Allah's will is different than that of humans", a certain border is set between Allah's titles and people with similar characteristics.

This border is certainly the inevitable result of the epistemological relationship. Humans have to consider the above-noted aspects in order not to perform comparisons and embodiment when they aim to evaluate the names and titles of Allah, which is a metaphysical subject, within the borders of pure mind. However, the verses in the Quran indicate that the titles of Allah are also used for humans. The Quran states that "Allah is the one that knows, hears, sees, has will, speaks and is alive," which is also the case for humans.

We are of the belief that the contradiction between the statements in the Quran verses and rational attitude in Islamic ideology arises from the evaluation of Allah's names and titles solely as the subjects of information. The epistemological examination of the common characteristics of Allah and humans indicates that we can achieve a compact tawhid ideology by regarding Allah's titles separately from those of humans and as specific to Allah. However, this may position humans and Allah in two different epistemological fields and distort the relationship between them. In addition, identifying Allah's titles with the similar characteristics of humans causes increase in the number of ancient creatures (taaddud ad-kudamah), and establishing a similarity-based relationship may emerge an anthropomorphic God concept, both of which may threaten the tawhid belief.

On the one hand, as Mashai and Mu'tazila philosophers have reviewed the relationship between Allah and humans on an epistemological basis, they make the Muattilah sect closer to the perception of God by making the divine titles specific to Allah as per the principle of tawhid. On the other hand, as Mushabbiha regards Allah's names and titles as the common characteristics for both Allah and humans, followers of this sect make comparisons as they lower Allah's status to the level of humans, and they achieve an anthropomorphic God concept. Christian priests discussed the relationship between Allah and humans on an epistemological basis during the Medieval period, and they formed an unsolvable accumulation of issues as they could not achieve an absolute solution in this regard.

Al-Ghazali, who refused the metaphysical knowledge stating that this knowledge brings nothing but unsolvable problems[4], stressed the moral relationship rather than the epistemological one for the relationship between Allah and humans. As known to all, Allah's titles are specific to Allah, and thus cannot be used for anyone else. For example, we can state that Allah is eternal and forever, but this cannot be stated for anyone other than Allah. The titles other than these can be both mentioned for Allah and humans. Therefore, the statement "Humans are alim" can be made along with the one "Allah is alim". In addition, the most beautiful names of Allah should be possessed by humans as absolutely perfect references and merits. However, a problem emerges at this point. As certain titles and names can be used for both Allah and humans, this may cause comparisons

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[4] Al-Ghazali, *Filozofların Tutarsızlığı*, trans.: Mahmut Kaya Hüseyin Sarıoğlu, Klasik Pub., Istanbul 2009, p. 18.

between them. Those who aim to avoid comparisons either make these titles and names specific to Allah or disregard some of these. As a philosopher of logic, al-Ghazali believed that these titles and names can be essentially used for Allah and materially for humans.[5]

Essential characteristics in regard to the field of logic only belong to a certain type. They constitute the characteristics of the being they describe. After these characteristics disappear, the qualities of the concept being described also disappear. The quality of being "alim" reflects Allah's essential characteristics in this regard. After this quality disappears, the characteristics of the described subject/object (quality of being present) also disappear. However, the relation-based characteristics are not specific to a type, and they do not constitute the quality of the described subject/object. In other words, after these characteristics disappear, the subject/object described with these characteristics do not lose its quality (of being present). Moreover, relation-based characteristics may not be constantly possessed by the one described. These characteristics may be present or absent from time to time. Therefore, the quality of being "alim" is not specific to humans when presented to people in a relation-based regard, and this quality does not constitute the characteristics of humans. People may sometimes be ignorant. However, the quality of being "alim" is an essential characteristic of Allah. Allah cannot be regarded without the quality of being "alim". The absolute and perfect presence of Allah loses its nature if this and similar perfect divine qualities are not possessed by Allah.

According to al-Ghazali, common aspects between two concepts are based on the type and nature. For example, a "horse" cannot be deemed equal to a human even if it has a certain level of intelligence, because it is a different species. However, a horse resembles a human in terms of intelligence, a relation-based quality that is not included in the nature forming the essence of humans.[6] Although a horse and a human are both creatures, they are of different species. Therefore, they are not identical despite having common characteristics as biological creatures. The essential quality of creatures of the same species can be a relation-based characteristic for another identical species. As al-Ghazali states above, being intelligent is an essential characteristic of humans. However, we may regard horses intelligent considering certain behaviors. It is without doubt that the concept of intelligence is not the same for horses and humans, and they cannot be identical when they are regarded as intelligent. In addition, the relation-based characteristics of a species can be possessed by other species. The concepts of healthy creatures in the statement "Humans are healthy creatures" are not identical to the concept of

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[5] Al-Ghazali, *al- Iktisat fi al I'tikat*, Dar al Kitab al Ilmiyya, Beirut 1983, p. 48; Al-Ghazali, *İtikatta Orta Yol*, trans.: Osman Demir, Klasik Pub., Istanbul 2012, p. 212.

[6] Abu Hamid Muhammad ibn Muhammad al-Ghazali, *al-Maksad al-asna fi sharhi mean al-asmaillah al-husna*, Published by: Bassam Abduwahhab al-Jabi, al-Jaffan wal-Jabi li at-tiba wan-nashr, Limassol 1987, p. 48.

humans. In other words, the same statement can be made for another species (e.g. "Horses are healthy creatures"). The concept of "healthy creature" is not equivalent to the concept of horse in this statement. It might reflect creatures other than horses.

Characteristics forming the nature of a creature are the abstract qualities that are independent from time in the field of logic, whereas the relation-based characteristics that are not the essential component of nature depend on time to a degree, and these characteristics may increase and decrease. Relation-based concepts such as "disease," "health," "richness," and "elderliness" for humans are the characteristics that are present or absent and that increase or decrease from time to time.

As seen in the example of horse al-Ghazali noted above, the title of "kalam", an essential title of Allah, does not mean that Allah and humans are identical when this title is used for humans because the nature of kalam is different in both cases. We are of the belief that al-Ghazali opens a door from the field of nature constituted by unchangeable concepts, which are independent from time, to the field of changeable meanings that partially depend on time, in other words the field of presence. Moreover, the Mashai philosophers who have centered their focus on the idea of nature have stressed the concrete objects (existence) more than the action of being present (presence).[7] However, Sufism followers have focused on existence. Accordingly, Mashai philosophers are regarded as the supporters of "asalat al mahiyya" who focus on the nature, while Sufism followers are named as the "asalat al vujud" supporters who focus on the existence.[8] Regarding the names and titles of Allah which al-Ghazali considers as the field of values, it is fair to state that al-Ghazali focuses on presence rather than the unchangeable nature of the object/subject that are present and independent of time.

Allah's names and titles are the concepts full of values. Therefore, these characteristics are included in the field of practical intelligence rather than the theoretical intelligence. One is either good or bad in terms of theoretical intelligence; it is impossible to be good and bad at the same time. However, regarding the practical intelligence materializing the values, a human can be both good and bad. The verses of construction in the Quran reflect values and rather trigger the practical intelligence of the addressee while the verses warning people trigger the theoretical intelligence. For example, the verse "Indeed, prayer has been decreed upon the believers a decree of specified times"[9] triggers the theoretical intelligence of the addressee as a warning sentence, and the obligatory nature of prayer is reflected instead of the construction-related characteristics. The verses "Be just", "Woe to those who give less [than due]" trigger the practical intelligence of the addressee.

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[7] Toshihiko İzutsu, *İslam'da Varlık Düşüncesi*, trans.: İbrahim Kalın, İnsan Pub., Istanbul 1995, p. 63- 66.

[8] See: Toshihiko İzutsu, *İslam'da Varlık Düşüncesi,* p. 66, 67.

[9] an-Nisa, 103.

A question may come to mind at this point: How can a human be fair without knowing what justice is based on the rules of theoretical intelligence? If one makes efforts to learn the nature of a concept such as justice, that person will realize that it is quite difficult to determine the lines and borders of that concept because these concepts are both names and verbs, and both information and actions. It is fair to state that the absence of merits' unchangeable nature is necessary for the practicability because values only appear as actions. A theoretical value-based discussion and a definition of value that has been decided before may exterminate the constructive aspect of this value because Defining something or possessing something by specifying the borders means appropriating.

A statement such as "Justice is this or that to me" means appropriating the justice, which may prevent the action of being fair. However, the statement "I make efforts to be fair" reflects the process of being fair, in which justice is not a concept to be possessed. On the contrary, this process reflects a state where errors (if present) can be corrected, and performer and performed can be improved. [10]

Allah's names and titles are rather constructive as the concepts full of values. These names and titles do not only refer to an action or fact. They also trigger the addressee. They form a character and personality, and they direct the addressee to the process of presence. If the terms reflecting values do not trigger the addressee in regard to presence, these terms are either not understood or they are appropriated. For example, if one who has heard one of Allah's titles "Rahman (the compassionate)" aims to determine the nature of this title by determining the borders of this title, it means that this person has employed his/her own intelligent capabilities and appropriated the title. However, if that person understands the action of pitying from the concept of "Rahman", that person may act to realize this process.

Names, rather than the actions, have a nature in the discipline of logic. Name is a concept that can be fully defined. People possess the elements they can explain, but they cannot have the ongoing actions. Accordingly, actions cannot be appropriated but they can be experienced.[11]

Al-Ghazali's statement "Allah's titles are neither visible nor invisible"[12] can be understood better in line with the evaluations above. Considering this aspect, al-Ghazali states that Allah's names and titles can be used for both Allah and humans as the practical merits that occur in the relevant fields.[13] Al-Ghazali indicates that Allah's names and titles can be used for both Allah and humans, and by doing so, he paves the way for people who aim to gain morals based on Allah's morals. In

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[10] See: Erich Fromm, *Sahip Olmak Ya da Olmak*, trans.: Aydın Arıtan, Say Pub., Ankara 2015.

[11] Erich Fromm, *Sahip Olmak Ya da Olmak*, p. 41

[12] Al-Ghazali, *al- Iktisat fi al I'tikat*, Dar al Kitab al Ilmiyya, Beirut 1983, p. 89; Al-Ghazali, *İtikatta Orta Yol*, trans.: Osman Demir, Klasik Yayınları, Istanbul 2012, p. 121.

[13] Al-Ghazali, *Maksad al-Asna*, p. 48- 49.

this process, he uses his interpretation of the most beautiful names and titles of Allah. Al-Ghazali examines Allah's titles and names as merits first. Accordingly, he explains what these names and titles mean for Allah, and how humans can benefit from the merits in Allah's names and titles. Therefore, Allah's names and titles can be used for both Allah and humans, and these are "neither visible nor invisible" as qualities. This paves the way for gaining morals based on those of Allah.

Intelligence serves as the transformer transiting the absolute and perfect values of Allah to human life as the practical intelligence in the moral relationship between Allah and humans. This intelligence does not divide, classify and conceptualize the concepts. Instead, it perceives the values holistically and as is. As seen in Mawlana's whirling, it receives from Allah and distributes these to the people.

The Possibility of Gaining Morals Based on Allah's Morals According to al-Ghazali

The fact that makes the moral relationship between Allah and humans possible in al-Ghazali's system is the paradoxical answer "Neither visible nor invisible"[14] to the question "Are Allah's titles are visible or invisible regarding his characteristics?" which is commonly discussed in kalam discipline. This answer by him indicates that Allah's names and titles can be used for both Allah and humans. Al-Ghazali reflected how this is possible based on the data of logic discipline.

In addition, considering the fact that Allah's names and titles are also the verbal nouns (sifat al-mushabbaha), the title of Rahman is not only an abstract concept seen in the statement regarding the discipline of logic; it is also the action conducted by the subject in this regard. As verbs are the actions depending on time contrary to abstract concepts, they may be performed by separate subjects.

"Rahim (Merciful)" and Rahman (Compassionate)," some of Allah's most beautiful titles, indicates the present participle with sifat al-mushabbaha or exaggeration. The title of Rahman is generally sifat al-galibah (the term used as adjective), and not a proper noun. Therefore, it can be used for anyone other than Allah, and it can serve as a verb.[15] As seen in the similar examples above, "aliveness" becomes problematic when used as an abstract quality for both Allah and humans, and a religious language is used to separate Allah's aliveness from that of humans in this regard. However, the same problem does not occur when aliveness is related to subjects as actions because all subjects maintain aliveness in line with their strengths and capabilities.

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[14] Al-Ghazali, *al-Iktisad fi al I'tikad*, p. 89.

[15] Hamdi Yazır, *Hak Dini, Kur'an Dili*, Eser Kitabevi, Istanbul 1971, v. I., p. 33.

The absolute and perfect structure of moral values belongs to Allah. However, these moral merits can increase or decrease for humans. If this case is to be explained with the concepts of the discipline of logic, then it is fair to state that Allah's names and titles constitute the absolute and perfect nature of moral merits, and it is possible to see the reality of these merits in human life.

A concept has a nature, reality, and identity in the field of logic. Nature of anything is formed considering the people in mind (ideal people). Reality of a concept is ensured by the concrete elements representing this concept is the outer world, and its identity is formed by the singular person who is included in the reality of this concept, which can be explained through the concept of student as follows: Students' nature can be formed considering the students in mind (ideal students) as follows: Students are people who "seek information," "attend classes," "study properly," and "listen to their instructors carefully." This and similar qualities form the nature of students and their characteristics in this regard. In other words, the answer to the question "What does the concept of student mean?" would be like this. The reality of students is formed by the students themselves who physically live all over the globe. Some or many of these students may not meet majority of the qualities, which are related to the concept of student, indicated above. However, this cannot terminate students' nature or the reality in this regard. In other words, even if the students of the real world have negative characteristics such as "he/she does not attend the classes regularly," "he/she does not carefully listen to the courses," or "he/she does not request information," students' positive characteristics cannot be terminated. If the nature of the student concept is formed by looking at its representatives in reality, the student concept loses its ontological basis. In other words, the nature of this concept would be lost. However, there may be no such concept as a student if we are to evaluate students in the real world by considering perfect characteristics in the nature of a student concept. What should be done in this case is to keep the characteristics of the concept of a student even if there are a few people left to be called students, and to consider the naughty, lazy, and impish students of the real world by taking the perfect nature of the characteristics constituting the concept of a student. Another action to be performed here is to preserve the perfect nature of this concept as a model and to change the students in this regard.

The following statements can be regarded if the case in the concept of student is to be applied to the moral merits to the degree of assimilation. Moral merits are based on the nature of Allah. Therefore, the most perfect moral merits are the names and titles of Allah. In other words, Allah's absolute and perfect merits will be considered for the question "What are the moral merits such as 'mercy, justice, reliability, faith, sincerity and equity'?". Accordingly, Allah's names and titles constitute the nature and ontological basis of moral merits. In other words, merits will lose their ontological basis if these characteristics disappear.

The reality regarding moral merits reflects the merits that are limited in people and increase or decrease from time to time. Therefore, humans can be fair, merciful, sincere, reliable, and faithful. However, the merits of people are sometimes so scarce that they almost become extinct. In some cases, people may state the following considering their lives: "There is no such thing as justice, equity, fidelity, or sincerity" or "These are nothing but tricks". If people make efforts to form the nature of actions based on the real life, there can be no such thing as merits. In addition, if we assess people with no moral merits based on absolute and perfect merits, there would be no people to trust.

The solution to be followed here is to accept Allah's names and titles as specific to the divine presence by acting in line with al-Ghazali's statement "Allah's titles are neither visible nor invisible," and to make sure people do not abstain from these titles. Another way is to pave the way for using the perfect merits in Allah's names and titles despite humans' insufficiencies and deprivation regarding the merits. Allah has not left humankind to its own despite humans' insufficiencies in this regard, and Allah has sent numerous Prophets as role models to enable humans to gain the perfect divine merits. Accordingly, it is fair to state that Allah wants absolute and perfect merits in the divine names and titles to be possessed by people, too, thus making these merits open to creatures.

We can state in agreement with al-Ghazali that Allah's names and titles are neither visible and specific nor invisible and separate from the divine authority. In other words, divine merits should not be regarded as the qualities specific to the divine authority or reduced to the level of insufficient merits or the real world to ensure that divine perfect merits are still present for the humans. Moral merits should be gained as absolute and perfect as displayed by Allah to ensure that they are present, and they keep their nature. However, these should also be possessed by people to shed light on human life and improved with reality. In other words, the perfect merits in Allah's names and titles should be reflected to the world of humans and exist in this regard. Therefore, these merits should be neither visible and specific nor invisible and separate so that the relationship between the perfect nature of moral merits and insufficient reality can be maintained.

Al-Ghazali states that the main factor enabling people to gain morals based on those of Allah is the doctrine of "Marifatallah" which[16] reflects Allah as a source of value primarily rather than as a source of information. Moreover, this doctrine enables people to get to know Allah as in the Quran rather than defining Allah by mortal facts. Accordingly, the doctrine of Marifatallah is constructive instead of acting as warning. In other words, this doctrine establishes the characteristics and personality of people based on the most perfect moral values.

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[16] Al-Ghazali, *Ihya al-Ulum ad-Din*, Beirut 1334, v. I s, 51.

"A-r-f", the base of the concept of marifat, means "getting to know, deciding, and accepting"[17], while "marifat" means "deep knowledge, being competent and skills". In Sufism, marifat means embracing anything as is.[18]

Moreover, "a-l-m" means "knowing something, having knowledge in something and recognizing".[19] Islamic science requires learning while the scientific state of knowing requires the definition of known. "Describing," on the other hand, means combining similar concepts (specifying the type) or separating concepts based on their distinctive qualities by determining the abstract characteristics of an action or fact.[20] Accordingly, obtaining information about something means performing all related actions, which constitutes the basis of scientific activities as the output of theoretical intelligence. However, "getting to know" means the moral nature of human actions rather than being a scientific approach, which can be performed by practical intelligence.

For example, two independent states do not define but recognize one another. Each of the states recognizing one another has to recognize the territorial integrity, independence, political, social, and cultural structure, and even the administrative system of the other country even if these do not match its own values. Defining, however, means shaping the other country by a specific set of rules. For example, modern imperialist states define the less powerful countries instead of recognizing them. They aim to change these countries' regimes, determine their borders however they desire, and organize their social and political structures according to how they plan, which is also the case for the relationships between the humans. If a person does not recognize or accept the other person, he/she cooperates with as is, that means this person aims to determine the beliefs, lifestyle, dressing style, and other qualities of the addressee according to what he/she desires. Getting to know somebody, meeting with an acquaintance and accepting these people as is means regarding them as friends. Defining means setting or defining the borders of defined and possessing it. In Marifatallah doctrine, the relationship between Allah and humans is developed as being friends and companions rather than setting or determining the borders. Similarly, al-Ghazali is referred to as Ashraf al-ulum (the most honorable among the scholars) as he introduced the doctrine of Marifatallah as the names and titles of Allah and source of Allah's perfect merits, thus enabling people to get to know Allah.[21]

Al-Ghazali considers the doctrine of Marifatallah as the concept obligatory (farz al-ayn) for all Muslims as it constructs the morals of Muslims, and he positions it to the top among all Islamic sciences. According to al-Ghazali, scholars proposed

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[17] Serdar Mutçalı, *Arapça Türkçe Sözlük*, Istanbul 1995, p. 563.

[18] Haja Abdullah al-Ansari al-Harawi, *Tasavvufta Yüz Basamak*, trans.: Abdurrezzak Tek, Bursa 2008, p. 141.

[19] Serdar Mutçalı, *Arapça Türkçe Sözlük*, Istanbul 1995, p. 590.

[20] Necati Öner, *Mantık*, Ankara Üniversitesi İlahiyat Fakültesi Pub., Ankara 1978, p. 32.

[21] Al-Ghazali, *Ihya al-Ulum ad-Din*, p. 51.

different ideas regarding Islamic science, which is obligatory for all Muslims, and they all claimed that their Islamic studies are separately obligatory for all Muslims.[22] In addition, al-Ghazali believes that no Islamic doctrine other than Marifatallah can be the most honorable one among all doctrines.

According to al-Ghazali, kalam authorities stated that the discipline of kalam is obligatory for all Muslims as it reports the oneness (tawhid) and nature and titles of Allah the Almighty while canonists claimed that fiqh is actually the obligatory doctrine for all Muslims as it is used to determine the prayers, lawful and unlawful actions or facts (such as trading or marrying), or acts in attitudes toward others. Similarly, tafsir and hadith scholars stated that the doctrine that is obligatory for everybody is actually tafsir and hadith as these reflect the Quran and sunnah.[23] Al-Ghazali states that none of these scientific fields is obligatory for Muslims who should have knowledge about these. He claims that the obligatory discipline varies by the members of different disciplines. However, knowing Allah and possessing benevolent morals does not solely depend on the discipline of fiqh that deals with the mortal matters. If a fiqh authority is asked about sincere commitment, submission or hypocrisy, that person cannot say that these are obligatory although he/she knows that neglecting these means punishment in the eternal world.[24] However, canonists can present numerous answers to the questions regarding resembling a part of a spouse to that of others, competition or betting, which would grant them certain benefits. Fiqh does not require any of these details. Canonists dedicate themselves to these answers, and they neglect the significant (moral) matters.[25] According to al-Ghazali, canonists deceive themselves and others with that attitude because people know that the obligation, they should care about is not specific but general to all. For example, there are many Islamic places where only non-Muslim doctors serve. However, according to fiqh, non-Muslim doctors cannot even act as a witness regarding the medical cases.[26]

Al-Ghazali explains the orientation of canonists in adopting the specific obligations and neglecting the essential (moral) obligations as follows: For example, the number of people interested in the field of medicine, which is critical for humans, is quite limited in the present time. However, people compete with one another to learn the doctrine of fiqh and fiqh-based provisions regarding the scarce actions or facts. These people particularly deal with controversial matters and disputes and prepare fatwas in this regard. However, the Muslim world is full of canonists who are already busy with the fatwa on these issues and with solving the secondary issues that can be experiences by people.[27]

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[22] Al-Ghazali, *ibid.*, p. 14, 15.

[23] Al-Ghazali, *ibid.*, p. 15.

[24] Al-Ghazali, *ibid.*, p. 20.

[25] Al-Ghazali, *ibid.*, p. 21.

[26] Al-Ghazali, *ibid.*, p. 21.

[27] Al-Ghazali, *Ihya al-Ulum ad-Din*, p. 22.

Considering these statements, al-Ghazali complains as follows: "I wish I knew how the canonists could be busy with the matters (farz al-kifayya), which are just details, that have already been examined by many people but still neglect the matters that no one deals with?[28]

He states that the reason behind this case is the personal interests. For example, most of the people are interested in fiqh rather than medicine because medicine does not enable them to join the board of trustees, to claim anything from the goods people leave upon their wills after passing away, to hold the goods of orphans, to serve as qadi and administrative, and to surpass the peers. Al-Ghazali states that the doctrine of Marifatallah was lost due to the complicated actions of malevolent scholars focusing on personal interests.[29]

The doctrine of Marifatallah introduces Allah with the most beautiful names and titles, and the universal values in these names also constitute the characteristics and personalities serving as basis to the behaviors of people. Humans will be able to act as fair, trustworthy, regularly-working, reliable, and faithful people who do not focus on their interests all the time and who prefer the general benefits rather than the personal ones when they establish their characteristics and personalities in line with the universal moral values in Allah's most beautiful names.

Al-Ghazali's style of interpreting Allah's most beautiful names, which constitutes the content of the doctrine of Marifatallah, introduces Allah with these names and paves the way for recognizing these names as the perfect models in the formation of morals.

Al-Ghazali's Method of Interpreting Allah's Most Beautiful Names

There have been numerous interpretations of Allah's most beautiful names in Islamic culture. However, most of the people who interpret Allah's most beautiful names have indicated solely what these names mean for Allah, and they left the aspects to shed light on humans' life unanswered. Al-Ghazali reflected what Allah's most beautiful names meant for Allah first, and how people can achieve a model of merit from these names later.

Al-Ghazali divides Muslims into three groups regarding the most beautiful names of Allah. The first reflects those who only hear Allah's most beautiful names, the second indicates those who understand the wording-based meanings and explanations regarding these names, and the third covers those who believe that the meanings of these words are attributed to Allah along with what the first two

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[28] Al-Ghazali, *ibid.,* p. 19.

[29] Al-Ghazali, *ibid.,* p. 19.

groups do. According to al-Ghazali, there are people whose blessings are limited, and statuses are low, and who do not deserve boasting about what they have.[30]

Al-Ghazali explains the attitude of the first class as follows: A person who hears a word (but fails to grasp the meaning) only has developed hearing skills. This is what humans have in common with animals.[31] It is beyond doubt that this is the most depthless aspect regarding Allah's names.

Al-Ghazali explains the second attitude regarding the names as not only hearing but also understanding. According to him, understanding Allah's names requires understanding Arabic. This is what a literature expert and a Bedouin with a limited intelligence and language skills have in common.[32] Al-Ghazali states that this attitude is not sufficient for gaining morals based on those of Allah, and he proceeds with explaining the third attitude.

The third attitude indicates that these names can only be possessed by the divine authority rather than anybody else interiorizing the meanings. According to al-Ghazali, this is what ordinary people (the public) and children have in common. Children can unconditionally and sincerely learn, believe, and accept the meanings of Allah's names when they are old enough to grasp the meanings of words. Al-Ghazali states that this is how scholars act in the case of Allah's names. What scholars do in the case of divine names and titles is hearing these names, knowing their meanings in their languages, and believing that Allah possesses the characteristics which are the meanings of these names and titles.[33]

According to al-Ghazali, those who can fully benefit from Allah's most beautiful names are the people who can obtain the possible merits from these names, gain morals based on these, and improve their behaviors accordingly.[34]

We can provide certain names as examples to show how one can fully benefit from Allah's most beautiful names and gain morals and merits based on these as much as possible according to al-Ghazali. For example, al-Ghazali makes the following statement while interpreting what Rahman and Rahim means for Allah: Allah's mercy is absolute and perfect. The complete mercy of Allah is performing good actions while determining and observing those in need. Comprehensive mercy covers those who deserve or do not deserve. Allah's mercy is complete and comprehensive. The completeness of mercy is formed when those in need aim to meet their needs and do so. In addition, comprehensive mercy is formed by

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[30] Al-Ghazali, *Maksad al-Asna*, p. 45.

[31] Al-Ghazali, *Maksad al-Asna*, p. 45.

[32] Al-Ghazali, *ibid.,* p. 45.

[33] Al-Ghazali, *ibid.,* p. 45.

[34] Al-Ghazali, *ibid.,* p. 45.

covering those who deserve or do not deserve, which is valid for the mortal and eternal world. Accordingly, Allah is absolutely and genuinely Rahim.[35]

Al-Ghazali explains how people can achieve a merit model based on the titles of Rahman and Rahim as follows: What humans can benefit from the title of Rahman is pitying careless people and gently directing them to the path of Allah with advice and guidance and without applying violence. Moreover, suffering of sinners from Allah's wrath, Allah's merciful approach toward those who drift away from the divine path, and Muslims' efforts to eliminate their sins as if they committed all sins mankind has ever committed results from the benefits gained from the title of Rahman.[36]

Al-Ghazali explains "Kuddus", one of Allah's names, similarly as follows: The title of Kuddus indicates that Allah is exempt from all qualities sensed through senses, from the depictions in imaginations, from the speculations in the fantasies people make up, from all delusions, and from all actions and facts of people. I do not say people do not have any faults and insufficiencies, as this is close to being impudent. It is disgraceful for someone to say "The leader of the country is not a weaver or a person performing cupping." The idea that these characteristics are not possessed by the leader means having doubts about the presence of these characteristics, which already indicates an insufficiency.[37]

Considering that holding Allah exempt from the insufficient titles means that only the presence of Allah will be left in this case, al-Ghazali states that getting to know Allah as exempt from all sorts of insufficiencies is like getting to know the sun with its light. When one says, "I saw the sun," that person actually means the sunlight.[38] The sun can only be realized with its light. Similarly, Allah can only be known with divine names and titles.

Accordingly, al-Ghazali states that canonizing Allah with the title of "Kuddus" is possible only by canonizing Allah's names and titles. In this way, he already canonizes Allah by interpreting the most beautiful names of Allah. The style of interpreting the titles of Rahman and Rahim, and all names continuing with "Salam," "Mu'min," "Muhaymin," "Aziz," "Jabbar," and "Mutakabbir" is achieved like this. For example, al-Ghazali explains the name "Salam" as follows: "Salam" is the exemption of Allah's presence from all faults, insufficiencies and malevolence of actions. Accordingly, all security and peace belongs to Allah and spreads from the divine authority.[39] Al-Ghazali explains how people can achieve a merit model based on these titles as follows: Those whose hearts are pure from all sorts of tricks, jealousy, grudge and malevolence, whole limbs are free from lawful actions and

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[35] Al-Ghazali, *ibid.*, p. 62.
[36] Al-Ghazali, *Maksad al-Asna*, p. 64.
[37] Al-Ghazali, *ibid.*, p. 68.
[38] Al-Ghazali, *ibid.*, p. 58.
[39] Al-Ghazali, *ibid.*, p. 69.

sins, and whose titles are far from contradictions approach to Allah with a benevolent heart. People with these characteristics are those who can get close to Allah, the one that is absolutely "salam".[40]

According to al-Ghazali, the meaning in the contradictory characteristics (titles) of people is the indication that people are just controlled by their minds and lust. However, the truth is the contrary. In other words, lust and wrath is the captive and servant of mind. Otherwise, the case would be different. There would be no such thing as safety where the one giving orders receives order, and where kings become commoners. Any people whose actions and words are not trusted by Muslims cannot be "salam" and reflect Islam. How can a person that does not trust his/her self be regarded with such a quality![41]

Al-Ghazali makes the following statement in his work entitled "Mu'min": Allah, the one that has no insufficiencies in the divine characteristics, titles, names and actions, is the absolute source of trust and safety, and Allah closes all sources of fear. Accordingly, trust and safety can exist where no fear is present. Destruction takes place where the elements arising from trust and safety is missing or absent, and fear appears, instead of safety and trust, where destruction occurs. Allah is the absolute Muslim carrying all elements of safety and trust; trust and safety can only be obtained from Allah.[42]

Al-Ghazali explains the fact that Allah is the source of safety and trust with the following example: A person with no strong senses fears thinking that destruction may occur where he/she does not expect. Being able to sense is a source of safety for that person. A person with an injured hand fears thinking about a movement he/she can prevent only by using hands. Having a healthy hand is a source of safety for that person. This is the case for all sensory organs and limbs. Allah is the creator, shaper, and supporter of trust as the absolute Muslim as Allah is exempt from all insufficiencies.[43]

Al-Ghazali states that a person with poor qualities may be exposed to certain internal issues such as diseases, hunger and thirst, and external accidents such as burning, drowning, getting injured or having a limb broken. Only the beneficial drugs that can heal the diseases, foods that can appease hunger, beverages that can quench the thirst, limbs that can protect the body, and senses that can warn against any possible dangers may relieve this person against the fears. Suffering in the eternal world, which is the worst fear, can be prevented through the tawhid belief. Allah is the one who encourages and directs one to the belief of tawhid because

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[40] Al-Ghazali, *ibid.,* p. 70.

[41] Al-Ghazali, *Maksad al-Asna*, p. 70.

[42] Al-Ghazali, *ibid.,* p. 70.

[43] Al-Ghazali, *ibid.,* p. 70.

Allah makes the following statement: "La ilaha illallah" is my castle. Whoever enters my castle will be safe from my wrath.[44]

Al-Ghazali states that people can benefit from Allah's title "Mu'min" only through the following way: The benefits people can achieve from this name is the trust of people who are in cooperation. As stated by the Prophet, "Whoever believes in Allah and the judgment day is supported and trusted by their neighbors for their losses." According to al-Ghazali, the person who deserves the title of Mu'min the most is the one who directs people to the path of Allah, guides them in regard to exemption from Allah's wrath, and ensures that these people are safe from Allah's wrath. This is essentially what Prophets and scholars did in the past. The Prophet made the following statement in this regard: "You are just surrounding the fire like butterflies, and I am the one who saves you from falling into the fire."[45]

Allah's most beautiful names are the universal merits surrounding all creatures, rather than only a certain group of people, along with being the absolute and perfect moral values. In addition to these characteristics, Allah's most beautiful names are comprehensive in a sense to cover all aspects of humans' lives and extensive in a way to include many of current moral theories.

Universality of Allah's most beautiful names are not like the natural laws. Universality of natural laws applies to everybody as these laws arise from external determinism. For example, buoyancy of water or law of gravitation obligatorily applies to everybody regardless of whether they desire it or not. However, universality of merits is not based on any sort of external forcing because moral behaviors are the attitudes that can be displayed with the free will of people due to internal determinism. Moreover, universality of merits means applicability of merits such as justice, mercy, safety, trust, and equity for everybody.

Merits should be valid for all mankind or even for all creatures, nor for a single race or group, considering their nature. Accordingly, Allah's justice, mercy and safety covers all creatures instead of a certain group. However, most of the people believe that merits such as justice, mercy and safety are only present for a certain section. Therefore, the merits in question lose their universality according to them.

Universality of moral merits is one of the integral characteristics of moral actions. The morality of an action without this characteristic is controversial as moral merits may not be a merit if they are not universal. Merits such as justice, mercy, fidelity, trust, safety, benevolence and honesty may not be regarded as merits if they are valid for a certain group of people instead of all people. People generally accept the presence of merits, but they validate these merits only for

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[44] Al-Ghazali, *ibid.,* p. 71.

[45] Al-Ghazali, *ibid.,* p. 71.

certain groups. The universality of the merits in Allah's most beautiful names is not that they are obligatorily accepted by everybody. Instead, it is the practices of people believing in these merits in a way to make sure that these merits are valid for all people rather than their own acquaintances.

In addition to these characteristics, another aspect of Allah's most beautiful names is that they are comprehensive in a sense to cover all aspects of humans' lives and extensive in a way to include many of current moral theories. As known to all, classical moral theories generally focus on four merits: justice, wisdom, bravery and honor. Allah's most beautiful names, as 99 merits, reflect all internal powers triggering the benevolent behaviors. For example, names like "Rahman", "Rahim", "Vadud" and "Gafoor" are the love and compassion-based merits while "Malik", "Mutakabbir", "Aziz", "Jabbar" and "Muntakim" are strength-based merits. Names like "Salam", "Mu'min" and "Muhaymin" are the merits reflecting trust while "Khalik", "Bari" and "Musawwir" are the merits serving as model to people's professional ethics.

Allah's most beautiful names cover all sorts of formal moral types, particularly the ethics of merit and deontological and theological ethics. As known to all, deontological ethics is based on principles rather than the merits. However, the ethics of merits should only focus on merits. Some of Allah's most beautiful names are purely merits, and some of these are the sources of the principles enabling people to apply these. For example, Allah's titles "Malik", "Jabbar", "Khakim" and "Aziz" serve for that purpose. We can understand this case in al-Ghazali's interpretation of "Malik" and "Jabbar", two of Allah's most beautiful titles.

As known to all, one of the main principles of ethics is the ethical laws people should follow. Al-Ghazali explains the divine name "Malik" as a model merit in a way to ensure that humans can adopt the ethical law as follows: Al-Ghazali says Allah is the absolute possessor of the universe of creatures. Allah is the one that can execute the divine authority perfectly and fully because the whole universe exists upon Allah's ability to create and set of rules.[46]

Al-Ghazali states that Allah's execution of the divine authority with name of "Malik" may be a moral model for humans. According to him, Allah's property is the whole universe while humans only own their bodies.[47] The universe, which is Allah's property, exists systematically and regularly in line with the divine rules, and human body may be able to live a life full of merits with the systematic rules established in accordance with the merits based on moral laws. There is no extra need for making efforts to make a person a liar, fraud, lazy and irregular one. However, one needs to force and control oneself to have merits, live a regular and organized life, and be fair in one's opinions, statements, and actions.

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[46] Al-Ghazali, *Maksad al-Asna*, p. 66.

[47] Al-Ghazali, *ibid.*, p. 66.

Al-Ghazali states that "Khalik", "Bari" and "Musawwir," some of Allah's most beautiful names, serve as models for Muslims' business ethics. According to al-Ghazali, Allah's names of "Khalik, Bari, and Musawwir" are synonymous and believed to indicate inventing and creating. However, this is not the case because anything that is created needs being compared first, existing in accordance with this comparison, and having a shape after being created. Allah is "Khalik" for making decision and assessing, "Bari" for creating unprecedentedly, and "Musawwir" for shaping the created in the best way possible. [48]

Al-Ghazali explains Allah's names "Khalik, Bari and Musawwir" with the example of building as follows: People need to design the materials needed for construction when a building is to be constructed. These are timber, bricks, land, number of rooms, and height and width of the building, which are investigated and supplied by the engineer planning and drawing the building Afterwards, a mason is needed for the physical aspect of the construction. Then, a decorator is needed to beautify and ornate the architectural structure and external facade of the building. This is the path followed for planning, constructing and externally designing a building. This case, which includes planning first and then constructing and giving an aesthetical shape, does not fully match Allah's actions because Allah simultaneously makes decisions, creates, and gives shape. Accordingly, Allah is simultaneously "Khalik", "Bari" and "Musawwir".[49]

Considering al-Ghazali's statement, it is fair to state that humans can regard what Allah has done in line with the divine titles of Khalik, Bari, and Musawwir as a model in their professional lives. Humans can mathematically design their actions in detail as reflected by Allah's title "Khalik". Moreover, they can perform their actions properly considering Allah's title "Bari", and they can give an aesthetic shape taking Allah's title "Musawwir" into account. These three beautiful titles of Allah are the perfect moral models for humans' professional ethics. According to al-Ghazali, people need to gain mathematical knowledge and technical skills to grasp and adopt the moral meanings in these names. In addition, for people to perform their jobs properly as the divine title Musawwir indicates, they need to have an aesthetic awareness. In this case, the title of Musawwir means Allah's organization of everything in the best way possible and formation of everything in the best style possible.[50]

Humans need to consider the aesthetical structure, robustness, and organization of the materials and events in this world created by Allah in order to develop their professional ethics in line with the meanings in these three beautiful names. Allah organized the sky, earth, start, seas, air, and other things, which are the basic elements of the universe, as mathematically robust and aesthetic. The

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[48] Al-Ghazali, *ibid.,* p. 75.

[49] Al-Ghazali, *Maksad al-Asna*, p. 76.

[50] Al-Ghazali, *ibid.,* p. 79.

entire organization may be distorted if even the smallest piece of these is replaced. As the main components of the universe were located by an authority with wisdom, rather than due to a coincidence, even the replacement of the smallest unit may cause demolition as seen in the buildings which fall down due to the replacement of basic components.

Al-Ghazali's statement regarding Allah's most beautiful names is one of the moral relationship models that can be formed between Allah and humans. He indicates Prophets as the exemplary people for fulfilling this model, and he mentions the saints after the Prophets. Accordingly, al-Ghazali's comments regarding Allah's most beautiful names reflect a Sufism-related tone. However, this path reflected by him can be reinterpreted in regard to the modern problems. For example, after al-Ghazali states that the name "Fattah" means opening all doors and solving complicated problems with the help of Allah, he mentions that the moral merit in this name can be gained by the Prophets and Allah's special servants, and humans need to work hard and achieve the status of perfect human beings in order to benefit from the merit of this name.[51]

Al-Ghazali relates benefiting from Allah's most beautiful names with being a perfect person in his comments, and considering this statement, it is fair to state that all people can benefit from Allah's most beautiful names as much as they can. We can also state considering the name "Fattah" with al-Ghazali's comments that attitudes and behaviors of all people can be "Fattah" if these can solve a problem with the statements and actions. For example, a father can be the "Fattah" of the house if he can solve the despondency of the household with a smiling face and kind words. In addition, a person can be the "Fattah" of his/her neighborhood if that person can be a model by solving the spiritual problems of people with his/her virtuous behavior. However, if a father causes uneasiness and fear with an angry behavior and rude statements toward the household, he would be the nightmare of the house rather than the "Fattah," which means such a person could not have benefited from Allah's name "Fattah".

Conclusion

Al-Ghazali passes from the field of an epistemological relationship between Allah and humans to the field of a moral relationship using the data of logical discipline. This relationship provides the ability to gain morals based on those of Allah or to have the merits in Allah's names and titles which is often mentioned in Sufism.

Al-Ghazali's concept of morals based on Allah's most beautiful names brings both the moral merits in the Quran, which is full of values in its nature, and

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[51] Al-Ghazali, *ibid.*, p. 86.

Prophet's exemplary characteristics in this regard to the interest of people. Therefore, Allah gains a concrete reality with the concepts such as submission, opening the secrets anyone other than Allah, being with Allah all the time, and following the Prophet's morals and sunnah. In addition, al-Ghazali states that the main function of Marifatallah doctrine is to form morals, and he provides a concrete content to the concept of knowledge. This concept becomes the means of metaphysical information regarding the world (eternal world) that human minds cannot grasp when it drifts away from the field of practical intelligence, which harms the reputation of scientific information and debilitates the cognitive structure of theoretical intelligence.

Al-Ghazali reflects the moral merits in Allah's most beautiful names to the interest of people and triggers their function of forming characteristics and personality, which can eliminate the gap between Muslims' lives and the religion they believe in. The characteristics, the driving force of humans' actions, cannot be regarded as possessing actual quality unless they are equipped with Allah's merits.

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Medical Ethics in Terms of the Possibilities and Functions of Professional Ethics*

Nejdet DURAK**

Abstract

Moral, within the process of historical development, take part among both theoretic and practical subjects of philosophy. Moral, at the same time, is one of the most prominent values of religions, law, and society without the philosophy. Moral philosophy is a philosophical discipline which examines these values. Ethics is the philosophy of moral. Ethics remains important without losing its currency within the present philosophical disciplines. In order to find a solution for ethic problems which arose within the present labor life, ethic principles, and codes are needed. Professional ethic codes determines professional ideals, norms, professional execution standards and what kind of sanctions might be imposed in case of violation of these codes. Medical ethics is a discipline which aims to determine the professional norms in the fields of medicine and health, to evaluate the scientific and practical studies, manners and behaviors with respect to good and bad in terms of ethics and to find solutions for the moral dilemmas. One of the most prominent research subjects which practical ethics deal with is medical ethics. In this study, to emphasize the importance of medical ethics in context of ethic possibilities and boundaries of professional ethic norms and to examine the medical ethics within the framework of ethic theories are aimed. In this context, via the concepts like "ethic", "medical ethics", "deontology" and "bioethics", the entity of primal ethic and epistemological problems, approaches to the solutions of these problems, and the principals, rules and value judgments like "principal of benefit", "principal of not to harm", "autonomy and principle of Informed consent" and "principal of justice" are dealt with.

Keywords: Ethics, moral, professional ethics, medical ethics, deontology, virtue

Meslek Etiği İmkân ve İşlevi Açısından Tıp Etiği

Özet

Ahlâk, tarihi gelişim süreci içerisinde, felsefenin hem teorik, hem pratik konuları arasında yer almaktadır. Ahlâk, aynı zamanda felsefenin yanı sıra dinlerin, hukukun ve toplumun en önemli değerlerinden biridir. Ahlâk felsefesi kendisine bu değerleri konu edinen felsefe disiplinidir. Etik, ahlâk felsefesidir. Etik, günümüz felsefe disiplinleri

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*** The paper in Turkish should be referred to for citations.

içerisinde güncelliğinden hiçbir şey kaybetmeksizin önemini korumaktadır. Günümüzde çalışma hayatı içerisinde ortaya çıkan etik sorunlara çözüm üretebilmek için etik ilke ve kodlara gereksinim vardır. Meslek etiği kodları mesleki idealleri, normları, mesleki uygulama standartlarını ve bunların ihlal edilmesi durumunda ne gibi yaptırımlar uygulanabileceğini belirlemektedir. Tıp etiği, tıp ve sağlık alanındaki mesleki normların belirlenmesini; bilimsel ve pratik çalışmaların, tutum ve davranışların iyi ve kötü yönünden, etik açısından değerlendirilmesini ve ahlâkî ikilemlerin çözüme kavuşturulmasını hedeflemektedir. Uygulamalı etiğin ele aldığı en önemli araştırma konularından biri tıp etiğidir. Bu çalışmada meslek etiği normlarının imkân ve sınırları bağlamında tıp etiğinin önemini vurgulamak ve tıp etiğini, etik kuramlar çerçevesinde incelemek amaçlanmaktadır. Bu bağlamda "etik", "tıp etiği", "deontoloji" ve "biyoetik" gibi kavramlar üzerinden başlıca etik ve epistemolojik problemlerin neler olduğu, bu problemlerin çözümüne yönelik yaklaşımlar; "yarar ilkesi", "zarar vermeme ilkesi", "özerklik ve aydınlatılmış onam ilkesi" ve "adalet ilkesi" gibi ilke kural ve değer yargıları ele alınmaktadır.

Anahtar Kelimeler: Etik, ahlâk, meslek etiği, tıp etiği, deontoloji, erdem

Introduction

Business ethics is a branch of applied ethics. This concept was reviewed under the title of "social responsibilities of companies" before, but business ethics was regarded as a separate discipline with the efforts made to form "code of ethics," "ethics committee," and "in-service ethics training" in mid-tier and large-scale companies particularly after 1960. This process has been significantly affected by the significant positions of businesses in the social structure and attributing importance to business ethics. Accordingly, business ethics reviews the moral values, principles and norms to be followed by businesses in their environments where they operate financially and socially. Moral liabilities and responsibilities of businesses toward their employees, customers, shareholders, and natural environment are reviewed in this regard.[1] According to Ülgener, *"economic ethics"* reflect the norms, values, and beliefs to be followed while *"economic ideology"* indicates the total of movement rules.[2]

Business ethics is a concept that arises from the implementation of moral theories and principles to business activities. "Business ethics reviews the ethical aspects of behaviors in product/service production and distribution phases and on organizational and personal/employee levels, and it covers the rules guiding these behaviors. Business ethics, also referred to applied ethics, is also called company ethics, firm ethics or commercial ethics."[3]

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[1] Süleyman Özdemir, "Günümüz Türkiye'sinde Akademik İş Ahlâkı Çalışmalarına Genel Bakış", İşletmelerde İş Etiği, Ed. Sabri Orman-Zeki Parlak, Sosyal Yayınlar, Istanbul 2009, pp.301-336, p. 306.

[2] Sabri F. Ülgener, *İktisadi Çözülmenin Ahlâk ve Zihniyet Dünyası*, Der Pub., Istanbul 1981, p. 21.

[3] Berrin Filizöz, "Etik ve Etiğe İlişkin Temel Kavramlar", İşletme Etiği, Ed. Zeyyat Sabuncuoğlu, Beta Pub., Istanbul 2011, pp. 1-38, p. 19.

Business ethics covers three basic research fields; "professional ethics," "work ethics," "business organizations ethics". [4]

Considering this classification, "business ethics" covers reviewing the working and business-related behaviors and attitudes of people who live in a social structure. "Business organizations ethics" covers the entire ethical principles of an institution rather than the personal aspects. Therefore, all businesses performing activities in economy have their specific moral principles, values and norms.[5]

This research field defined certain concepts such as business ethics, professional ethics, working ethics, similar economy ethics, commercial ethics, employers' morals, and craftsman's ethics is reviewed under the philosophy of ethics. These fields holistically make the ethical principles and responsibilities in professional life more distinctive.

According to Pieper: Business ethics constitutes a sub-field of applied ethics, and it aims to combine the ethical principles of a good life with the demands of economic actions such as efficiency, usefulness, and revaluation. Accordingly, business ethics presents an ideology including ethical evaluation and criticism of an economic attitude in a perspective prioritizing the social benefits instead of personal interests.[6]

Business ethics generally focuses on determining the correct and wrong actions at workplaces and performing the correct actions. Moreover, it reviews the management manner, establishment of management, encouragement of employees in participating in decision-making process, evaluating employees' performances, fulfilling the responsibilities regarding the customers, establishing the conditions for fair competition with rival companies, and developing behaviors sensitive to environment pollution in accordance with business ethics. Principles of business ethics serve the purpose of forming a value-based awareness that would help solve such issues. Another aim is to solve the issues and dilemmas in the professional life.[7]

Thus, it is possible to state that business ethics is a topic that has had different meanings and importance throughout history and that has concerned people and organizations. It should be noted that the importance of business ethics and problems examined in this filed have increased with the increase in the number of occupations performed professionally.

According to Aydın, ethical codes of a profession are sufficient to preserve, develop, and maintain the prestige of that profession. In addition, ethical principles

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[4] Süleyman Özdemir, ibid., p. 304.
[5] Süleyman Özdemir, ibid., p. 305.
[6] Annemarie Pieper, *Etiğe Giriş*, Ayrıntı Pub., Istanbul 1999, p. 90-91.
[7] Pieper, ibid., p. 91-92.

provide legality and legitimacy to professional practices. Another significant aspect to be added to these is to determine a promise regarding the society by specifying the ethical codes and standards regarding the professional practices. Therefore, it is understood that business ethical codes are quite significant for ensuring and protecting honor and effectivity of these professional practices.[8] Ethical codes can be defined as the ethical ideals that should be followed by the members of a profession while performing their jobs.

According to Durkheim, professional ethics is the result achieved by a certain group. This sort of ethics can exist as long as it is protected by this group. Durkheim states that business ethics limits personal bias and forces people to abide by certain behavioral manners. Therefore, business ethics ensures standardization between the members of a professional group by eliminating differences regarding understanding, perception, and behaviors toward moral principles of that profession. Thus, professional ethics is limited with the members of the profession in a narrower sense.[9] People are assigned duties and responsibilities due to their characteristics fitting their professions.

Ethical codes of a professional practice are presented either through written documents or prayers and oaths in the historical development process. While prayers are the expressions of gratitude to or assistance from God, which are related to performing duties properly and developing professional skills, oaths are the promises made to fulfill certain professional responsibilities.[10] "*Hippocratic Oath*" is the oldest known oath.

Certain professional rituals are defined as the indicator of adapting to professions or possessing the moral characteristics of these professions. For example, the ritual of "shed," which means tying a belt in Ahi tradition, is indicated as becoming professionally competent in a certain profession or learning a profession thoroughly. It is believed that the person who has embraced shed will stay away from all kinds of moral evils and will turn to virtues.[11] Ülgener states the following: "…the moral system of any period does not present its norms as if they are prepared in the system itself no matter how closed this moral system is to the outer world; this system may base these norms on a set of values and ideas from the past or from the current environment… Combining these norms in a broad system while eliminating the differences, improving the aspects that need revisions, making the new structure fit the claims, and replacing harmful norms with the new ones constitute the difficult and significant aspect of any jobs undertaken.

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[8] İnayet Aydın, *Akademik Etik*, Pegem Akademi Pub., Ankara 2016, p. 56.
[9] Emile Durkheim, *Meslek Ahlâkı*, trans.: Mehmet Karasan, Milli Eğitim Basımevi, İstanbul 1986, p. 11-12.
[10] Aydın, ibid., p. 56.
[11] Ömer Özden, *Ahîlik ve Erzurum*, Bilge Kültür Sanat Pub., Istanbul 2017, p. 43.

Therefore, the presence of moral systems indicates that values and ideal elements are accumulated in time and combined in a difficult manner."[12]

As understood from the statements above, it is possible to review the functions of professional ethical codes from two aspects. The first of these is ensuring that people of a certain professional group have knowledge and competencies regarding that profession. This also makes the aspect, which differentiates the professional ethics from the general moral rules, distinctive. Knowledge and competency regarding a certain profession represents an additional responsibility regarding the performers of that profession. Ethical codes serve the purpose of preserving, developing and ensuring the currency of current professional knowledge as well as establishing the professional competencies and necessary educational conditions. The status of such a professional field and service quality regarding the society can be preserved and developed in this way. This fact also guides the individuals in developing standard practices among the members of a professional group.[13]

The second point regarding the function of ethical codes includes the values, duties, responsibilities, and merits regarding the professional practices. Ethical codes help professionals develop personal moral awareness. Values regarding the professional ethics influence and trigger the internal awareness of an individual with an external force. Ethical codes guide people in solving the issues seen in professional practices with duties and merits.[14] The most significant aspect of ethical codes is the presence of norms and rules determining "what should exist." The contradiction between the "present" and "to be present" an individual experiences as a moral creature makes the merit or non-goodness as a result of tensions and preferences. From that perspective, ethics is a humanly achievement. It is possible to evaluate professional ethical codes as the norms contributing to the moral development of people in this regard.

Three dimensions catch attention in the environment where professional ethics is present. The first of these is related to the characteristics which should be possessed by the members of a certain professional group. The second is following the traditional behaviors/teaching principles required by a certain profession while learning about that profession. An individual of a certain profession group adapts to the traditional principles and ethical norms required by that profession. While performing his profession, this individual obtains bias in accordance with the behavioral principles set for the relevant professionals. The third aspect regarding the professional ethics is the contact between the personal and professional values, and social values, which is beyond the personal and professional values. This is the

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[12] Ülgener, ibid., p. 52.
[13] Aydın, ibid., p. 57.
[14] Aydın, ibid., p. 58.

stage where people fulfilling the professional principles use these for the benefit of society and share their professional and personal characteristics with society. This stage brings professional ethical principles to the ground where these principles are integrated with society.[15] To sum up, it is "the transformation of skills forming the essence of a profession into a social skill set."

Theories and practices regarding professional ethics are reviewed under the applied ethical discipline in the present time. Applied ethics is a discipline that aims to solve the moral issues and dilemmas seen in daily life within a certain set of moral theories and norms. Applied ethics is a field of research that includes different orientations and foundations, including investigations on a specific profession such as medicine and ethics, as well as broader research areas such as environmental ethics. Great changes in modern life and wars, scientific and technologic developments, industrialization, increase in information and concerns regarding the social and natural environment brought up the ethical dilemmas and issues to be solved into agenda in the 20th century. In addition, the concept of an identity crisis catching attention with the transition from traditional social structure to modern and postmodern society made it necessary to review the concrete reflections based on alienation and depreciation in regard to human-action-value relationship.[16] Ethical dilemmas are seen in cases where ethical norms cannot provide adequate guidance due to the conflicts between values and rights. This fact has been effective for ensuring that applied ethics becomes distinctive as a separate discipline.[17]

According to Cevizci, one of the most effective factors for the development of applied ethics as a discipline is the economic and sociological development of new service sectors and professional branches in the 20th century. The qualitative and quantitative development of new professional branches and fields of expertise in the industrialization period of the 19th century has been effective in the transformation of business ethics as the subject of applied ethics. Therefore, professional ethics is among the most important and prioritized subjects of applied ethics.[18]

This process has changed the meaning and context of professional fields such as teaching or medicine which can be regarded as the fields of traditional professions. For example, the development of modern medicine dates back to the 19th century, but the development and activities of health and education services as

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[15] A. Gülnihal Küken, "Endüstri Devrimi Öncesinde Çalışma Ahlâkı ve Endüstri Devrimi", Felsefe Dünyası, issue: 23, Winter 1997, pp. 187-199, p. 188.

[16] Nejdet Durak-Muhammet İrğat, "Değersizleşme ve Yabancılaşma Bağlamında Tüketim Ahlâkı ve İnsan", İlahiyat Akademi Dergisi, Year: 2016, V. 2, I. 3, pp. 75-88, p. 77

[17] Ahmet Cevizci, Uygulamalı Etik, Say Pub., Istanbul 2013, p. 18.

[18] Cevizci, ibid., p. 22.

the fields which can benefit all sections of the society date back to the early 20th century.[19]

According to Grünberg: "Applied ethics is an art teaching how to perform successful ethical practices, and it is the science or discipline theoretically reviewing ethical practices."[20] Accordingly, applied ethics is divided into two main sections. The first of these constitutes professional ethics while the second reflects ethical discussions regarding concrete moral problems which are called "ethics of problems".[21]

Modern scientific and technological developments and reflection of these to professional practices should not be reviewed solely with objective production-related results. Moreover, these professional groups and practices are reviewed and revised through ethical decisions and analyses.

To sum up, the rules and principles to be followed by the people performing the professional practices constitute the professional ethics. Accordingly, it is not possible to review professional ethics separately from ethics and ethical theories.

1- Ethics and Ethical Theories

Ethics, one of the oldest philosophical disciplines, is still discussed as one of the most popular field of philosophy in the present time. Other scientific fields increasingly cooperate with this discipline, which was only a subfield of philosophy in the past.

Ethics is generally the ideological movement regarding the field of morals. It is a field of philosophy examining the issues related to the ethical behaviors in personal and social lives.[22] According to Pieper, ethics does not generate moral rules. Instead, it creates speeches, research, and philosophical discussions regarding the morals. It is included in the analyses regarding the ethical decisions and statements, and it interprets how these decisions are formed through a different point of view. Philosophy of ethics examines the essence, roots, basic concepts, suggestions, decisions, and social significance of ethics, and it theoretically reviews the values of people and society.[23]

The concept of ethics is derived from the Greek term *"ethos" meaning "character" "quantity" and "habit"* Ethics is the activity of thinking over morals without serving as an exact definition of morals. From that point of view, ethics is

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[19] Cevizci, ibid., p. 22.

[20] David Grünberg, "Uygulamalı Etik ve Aristoteles'te Etik-Retorik İlişkisi", I. Ulusal Uygulamalı Etik Kongresi Kitabı, METU Department of Philosophy, Ankara 2003, p. 207-210, p. 207

[21] Cevizci, ibid., p. 25.

[22] *The Cambridge Dictionary of Philosophy*, ed. Robert Audi, Cambridge Univesity Press, 1999, p. 284-285.

[23] Pieper, ibid., p. 29.

defined as a discipline reviewing the moral actions in accordance with logical principles of moral actions by determining the benevolent and malevolent behaviors. Therefore, in addition to reviewing the moral rules that have been formed in a certain social set or time, ethics examines what ethical principles are without depending on a certain social concept and process and what the principles and criteria enabling us to choose one among different ethical principles could be.

Another term used for ethics is "moral". This term arises from the Latin term *mores* meaning quantity, and it is used to reflect the customs, traditions, and moral decisions determining benevolent and malevolent actions or facts. There is no etymological difference between the concepts of *ethos* (ethics) and *mos* (morals). However, use of both terms indicates that they have common characteristics, and they are used to reflect different facts.[24] However, the Turkish term "moral" is used to mean optimism, pessimism or whether one is in a good mood. The concept of moral is used to indicate the moral actions and practices while ethics means theoretical morals or philosophy of ethics. "*Moralis*" means customs, traditions, habits, moral quality, acts and actions.[25] Accordingly, ethics is the philosophy of morals in that sense.[26]

The Turkish term "ahlâk (morals)" is derived from Arabic. "Moralis in classic terms and broadest sense is understood as 'humans' natal nature with deep roots', and it is defined as separate personality and characteristics of different people expressed with different terms such as nature, characteristics, humor, personality, quality of morals, and characteristics. Morals is personal, rather than being social, in this sense."[27] According to Heimsoeth, "Morals can be found in all aspects of our lives. Philosophers were not the ones who found morals; morals were present when philosophy was not even present... 'philosophy of ethics' is having philosophical approaches toward the concept of morals."[28] As understood from these definitions, ethics constitutes the conceptual and theoretical dimensions of morals. In different terms, the action of philosophically thinking over the concept of morals is named as ethics. Moreover, morals are based on the concept of characteristics from a linguistic point of view, which is different compared to ethics, and morals indicate the classic ethical ideology based on virtuousness more clearly.

Definitions in this subject indicate that ethics is defined as a sub-branch of philosophy which analyses certain concepts such as *duty*, *liability*, *responsibility*, and *merit*, stresses the moral statements regarding *goodness* or *fallaciousness*, or *good* and *bad*, examines the structure of moral actions, and aims to explain the nature of a

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[24] Pieper, ibid., p. 30 et al.; Harun Tepe, *Etik ve Metaetik*, T.F.K. Pub., Ankara, 1992, p. 4-8; Şafak Ural, "Epistemolojik açıdan Değerler ve Ahlâk", *Doğu Batı Düşünce Dergisi*, I. 4, Ankara 1998, pp. 41-49, p. 43.
[25] Pieper, ibid., p. 31-32.
[26] Nihat Keklik, *Türk-İslam Felsefesi Açısından Felsefenin İlkeleri*, Istanbul 1987, p. 231.
[27] Suat Koca, "Ahlâk Kavramı Üzerine Etimolojik ve Semantik Bir Araştırma", *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, 57:2 (2016), pp.121-135, p. 132.
[28] Heinz Heimsoeth, *Ahlâk Denen Bilmece*, trans.: Nermi Uygur, Istanbul 1978, p. 14.

good life. In other words, it is evaluated as the "practical philosophy" determined with two significant concepts such as *good* and *correct*, and it is formed through the researches regarding the concepts of good and correct and what is good and correct.[29]

Ethics and values are the particular information affecting our thoughts as well as social and personal behaviors, and influencing our perception toward the physical objects. Ethics focus upon the reasons and related factors regarding the actions. Values and ethics are two concepts that are closely related to one another. Ethics is among the parts in the world of values. People have integrated material and spiritual aspects. Therefore, their behaviors and actions should be evaluated in this integrity. Moreover, ethics have been enriched with new subjects and issues as an ethical philosophical discipline in the present time. Philosophers have brought different solutions based on their own ideologies to these ethical issues. In addition, they have stated their ideas over various grounds regarding different concepts such as good, bad, satisfaction, sorrow, merit etc.

Regarding the philosophy of ethics, it is a well-known fact that different groundings have been performed in the history of thought. Ethics of duty systematized by Immanuel Kant (d. 1804) and Utilitarianism Theory by Jeremy Bentham (d. 1832) and John Stuart Mill (d. 1873) are the two main modern medical ethics and bioethics subjects which have been discussed over time.[30] The ethical theories of the present time contain various groundings and differentiations. All of these ethical theories make their own approaches more distinctive considering the characteristics defined as the indicators of ethical values.

According to Cevizci, it is possible to divide the ethical theories, which we use to determine what is morally good-bad/correct-wrong, in two general categories. The first of these is theological ethics which claims that the primary criterion determining the value and correctness of moral actions is the results and purposes of these actions. The criterion of moral actions is determined based on the concept of value. The second of these theories is the deontological ethical theory which prioritizes the "*deontic*" concepts and claims that the criterion of moral actions is the correctness of actions and suitability to duties.[31]

In other words, theological ethics gives priority to evaluating the results of actions while the deontological approach claims that actions should be conducted based on certain principles as they are essentially correct. According to this approach, deontological theories make the formal criteria such as equality, objectivity, and universalizability more distinctive as the criteria of moral actions

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[29] *A Dictionary of Religion and Ethics*, ed. by. Shalier Mathews-Gerald Birney Simith, London 1921, p. 152.

[30] Yaman Örs, "Biyotıp Etiği ve Felsefenin Sınırları", in *Etik ve Meslek Etikleri*, Ed. Harun Tepe, Ankara 2000, p. 61

[31] Ahmet Cevizci, *Etiğe Giriş*, Paradigma Pub., Istanbul 2002, p. 16.

while theological ethical theories serve based on the criteria such as happiness or satisfaction. Theological theories give priority to a purpose such as ensuring the greatest happiness for the most people at the point where deontological theories are based on one criterion or many criteria.[32]

In addition to this classification, we can examine the classic normative ethical theories under four main titles:[33]

a) **Teleologism** or **Consequentialism:** The issue of "good at the highest degree" is reviewed in this group, and it is claimed that moral life of a person can only be understood through a final purpose. Results of moral actions and life are stressed in these ethical theories.

b) **Deontologism** or **Ethics of Duty:** Ethical theories in this group focus upon the issue of "correct action", and they are defined through certain duties and responsibilities. A deontology is present for every profession, and this term has been identified with the concept of "medical deontology" determining the legal and moral responsibilities to be followed in professional medical practices.

c) **Virtue Ethics:** Theories in this group are based on a "concrete characteristic," and it is claimed that moral actions can only be understood through personal characteristics.

d) **Rights-Based Ethics:** These include the approaches based on the concept of *right* in accordance with the developments regarding the human rights.

Evidences indicate that ethics were presented in an ontological and cosmological manner in the Ancient Philosophy. Ethics were examined in a theological manner in Medieval Philosophy. Regarding Modern Philosophy, ethics were generally reviewed in an epistemological frame. Ethics have been based on the relationship between language and meaning particularly in the Anglo-Saxon world in a period covering the present time. Ethics in this approach called meta-ethics is defined as a metalanguage over normative ethical statements. Meta-ethics is defined as an analysis method examining the meanings of suggestions regarding the ethics and grounds of moral statements and normative orders. Meta-ethics and analytic approach defines the basic purpose in the philosophy of ethics as stressing the logical analyses of moral concepts, terms and suggestions. The purpose here is to indicate the structure of our moral statements and concepts through the logical and semantic analysis of ethical statements.[34] The presence of different groundings

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[32] Cevizci, ibid., p. 17.

[33] Cevizci, *Etiğe Giriş*, p. 11 et al., Cevizci, Uygulamalı Etik, p. 42-43, 50, 56. et al.

[34] "*Ethics: Metaethics, Normative Ethics, Applied Ethics*", The Internet Encyclopedia of Philosophy, Page 1/9, Http://www.utm.edu/research/iep/e/ethics.html, e.t. 15.07.2018.

regarding ethics reflects the necessity of forming a social ethical paradigm in regard to medical ethics without neglecting the current values and approaches.

The new social, economic, political, and technological developments formed by modern and postmodern lifestyle constituted ethical evaluations of new and different moral issues compared to the past. The field of ethics has been enriched with these current discussions and analyzes. However, regardless of the period or time people live in, the material and spiritual existential characteristics determining the personality of an individual do not improve in parallel to the technological developments.

People have to reflect their own wills, responsibilities and merits as a moral creature in regard to their presences, abilities, and limits. The world of values formed by the issues of the present time is actually the merits and achievements of people. Considering the fact that morals is the achievement of people, it should be noted that each person interprets and materializes the values in accordance with their own consciences, cultures, and capabilities just like an artist adding his/her own style to his/her work. Accordingly, a humanly thought with specific characteristics that is dominantly indicated by all moral thoughts is present. Humans are the creatures observing values. They position every relevant subjects or objects in a world of values and transform them into a valuable subject or object.

The question "*who would decide what is moral*?" has been subject to different ethical groundings for doctors in the historical process of development. Therefore, the relationship between ethics and medicine should be reviewed in regard to ethical theories.

2- Medical Ethics as Professional Ethics

Uygulamalı etiğin ele aldığı en önemli araştırma konularından biri tıp etiğidir. It focuses on the liabilities and responsibilities of doctors toward the patients. Medical ethics aims to review the medical services along with patient ethics and social ethics from a moral and rational point of view based on the relationship between the doctors, patients and society.[35]

Medical ethics review medical behaviors, practices, and events from an ethical point of view. Therefore, evaluations such as good-bad, correct-wrong and approvable-non-approvable are present in solving the ethical issues seen in the medical field. Ethical evaluations are conducted through certain concepts such as "rights," "merit," "duty," "good-bad," and "benefits-losses."

As seen in many fields concerning people's lives, ethics is also significant for the medical practices. Accordingly, different grounding and theories are used to

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[35] Cevizci, *Uygulamalı Etik*, p. 71-72.

solve ethical problems. Therefore, many theories have been proposed for examining and solving the ethical issues. In addition to the traditional merit ethics and happiness ethics, the pragmatic approach by John Stuart Mill and theories like Kant's normative ethics constitute the focus point of these discussions and searches for solutions.

Cevizci states the following: "The first and most significant concept making medical ethics a concept of business ethics can be regarded as medicine being a discipline or professional branch that includes science and art and that is directly related to human life."[36] In addition, determining the ethical principles and conducting discussions on the universality of these principles constitutes another aspect of the subject. Although there are many common aspects and similar points between medical ethics and bioethics, these disciplines cannot be degraded to one another. Medical ethics is closely related to bioethics as business ethics, but they are not synonymous. It is fair to state that bioethics is supported by two resources: medical ethics and the philosophy of ethics. Bioethics is an applied field of ethics. In addition to being a field of professional ethics, bioethics indicates a field of questioning or solution-seeking by focusing on the ethical dilemmas in medicine and science. [37] Bioethical studies give priority to ethical examinations regarding human life and health, and determine the principles determining the correctness and validity of the actions. Therefore, its field of research is broader than that of medical ethics. The concept of "bioethics" means "the ethics of living," and it contains the studies morally evaluating the human attitudes and behaviors toward the creatures.[38] New developments regarding the creatures all over the world obligate the ethical evaluations, analyses, and decision-making with the process of globalization. Bioethics expands its field of research with the issues that arise as a result of the developments and researches in modern medicine. All issues of humans from birth to death are in included in the field of interest of bioethics. The books on bioethics indicate that the number and context of ethical problems in this field is quite high and broad. Therefore, bioethical reviews cover the ethical review of moral attitudes and behaviors and possibilities in regard to biological and medical developments rather than serving as a business ethics. However, medical ethics focus on the responsibilities of medical personnel toward the patients, society, and colleagues as a business ethics. It examines the issues, values, possibilities, and dilemmas experienced by the medical personnel in professional practices. In short, medical ethics examine the value-related issues for medical professionals. It does not impose an integrated ethical concept. Instead, it examines how the answer can be found through open-ended questions. Accordingly, it is a method of rational analysis.

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[36] Cevizci, ibid., p. 72.

[37] John Harris, *Bioethics*, Oxford University Press, New York 2001, p. 1 et al.

[38] Pieper, ibid., p. 88-89.

Another concept used in this field is deontology. Deontology meaning the ethics of duty consists of the Greek terms "*Deontos*" and "*Logos*" meaning duty. Professional ethics consists of the behaviors specific to professions as indicated in the first chapter. It indicates the "information on responsibilities" proposed by Bentham in the 19th century. Medical deontology focuses on the moral and legal issues arising from medical practices and approaches.[39] Deontology focuses on conveying a certain set of rules and performing actions in that regard while medical ethics contains the reviews toward the medical facts in regard to the philosophy of ethics.[40] In addition, deontology in a broader sense is a discipline covering the examinations toward the duty/responsibility-related information to be considered in professional practices and moral values and ethical rules. The aim is to answer questions such as "*what should be done*?" or "*what should not be done*?". Norms determined in this regard are the compulsory responsibilities to be unconditionally accepted by the members of professional groups. These norms can be determined as a set of written professional principles or traditional integrated non-written principles and rules adopted by these professional groups. These principles are, in any cases, the normative fields of information to be followed and applied by these members. To sum up, the concept of "*Medical Deontology*" reflects the norms, rules, attitudes and behaviors doctors have to follow in their professional practices.

Medical ethics aim to determine how the value-related issues in the medical practices are reviewed on the local and universal level. Regarding the problem of whether there is a necessity to permit any performable actions in the medical researches and practices, medical ethics cover certain processes such as limiting the research and practices, forming norms and giving education in this regard.

Matters constituting the medical ethics arose from the technological developments that occurred between 1945 and 1965. Discoveries such as antibiotics, antihypertensives, antipsychotics, and cancer drugs were commonly used in this era. Moreover, successful cardiac and neurological operations and organ transplant operations were developed in this period. In addition, practices such as life support services, dialysis treatments, cardiac pacemakers, and ventilation support were put into effect. These facts caused medical technology to be dominantly distinctive and ensured that scientific studies yielded successful results through new methods. These developments ensured that doctors worked more effectively, and brought new ethical discussions that were not seen in previous periods to the agenda. The relationship between ethics and medicine becomes clear at this point because ethical evaluations interpret the results achieved by medicine outside the borders of hospitals and laboratories. Therefore, it becomes possible to eliminate the issue called expert blindness. Moreover, providing new insights to medicine and questioning the scientific effectiveness in a theoretical frame also becomes possible.

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[39] A. Demirhan Erdemir, *Tıbbi Deontoloji ve Genel Tıp Tarihi*, Bursa 1996, p. 5.

[40] Hüsrev Hatemi, "Etik, Tıbbi Etik ve Deontoloji", *Medikal Etik*, Istanbul 2001, p. 2–3.

Another significant aspect of the issue to be considered is formed by the new working fields formed by this combination. Science or particularly the field of medicine provides new fields of research to philosophy with the specific scientific developments and problems. New technologies provided a new dimension to the meaning and nature of the concept of death, and gene technologies brought new fields of discussion and ethical problems into agenda. In other words, the field of medicine has developed an agenda in which new medical subjects cannot be regarded separately from philosophy and ethics, and subjects have been enriched in this regard. Scientific data determine the content of philosophical activities. In other terms, results yielded by science determine a new paradigm which cannot be separate from philosophy.

Other aspects to be considered in the relationship between ethics and medicine indicate that using only certain scientific theories is not sufficient in understanding the effectiveness of science, and that the approaches of the scientific society formed by scientists should be considered as also stressed by Thomas Kuhn. The members of this society have a common language, values, and educational backgrounds. Therefore, these should be considered in understanding science, science-philosophy relationship and medicine-ethics relationship.

3- Why are "Ethics" Necessary for Doctors?

Morals are essential for wherever people are. Therefore, being a medical expert does not only refer performing the professional actions in the best way possible but also benefiting from the technological developments in the best manner possible. It also indicates the combination of information and actions regarding moral values which become clear in the relationships between people. Humans are moral creatures as noted above. Therefore, any actions including humans contain a moral aspect. In other terms, medicine and ethics clarifies the ground where philosophy and medicine match.[41]

Hippocrates (460-377 BC) and Galen (130-210 AC) have been referred by the Islamic and Western world for centuries due to their ideas regarding medical ethics. Galen states that doctors need philosophy and morals to perform their jobs effectively. In his work named *Ho ti Aristos Hiatros Filosofos (A Virtuous Doctor Should be a Philosopher)*, he holistically examines medicine, morals and philosophy. Galen states that any person planning to be a doctor should learn philosophy first. According to this approach, one should be a philosopher first to be a doctor. Doctors closely know the philosophical matters such as logic, nature, and morals. Galen also emphasizes the moral values that people should have for medical

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[41] Peter Koslovski, "Etik ve Hekimlik Sanatı", in *Etik ve Meslek Etikleri*, Ed. Harun Tepe, Ankara 2000, p. 35; Nil Sarı, "Hekim-Hasta İlişkilerinde Güven Bunalımı ve İhmal Edilen Erdemler Ahlâkının / Etiğinin Önemi", *Uluslararası Katılımlı 3. Ulusal Tıp Etiği Kongresi Kongre Kitabı*, v. 1, Bursa 2003, pp. 3-13, p. 12-13.

education. According to him, a doctor is a person who can control himself/herself, who has honor, who does not indulge in pleasures and property, who is fair, and who is equipped with moral merits. Galen defines the relationship between medicine and philosophy over the concept of morals. Medicine, according to him, is not a field that is conducted without certain moral values.

He also states that doctors should know the field of logic and be experienced in this regard because logic provides doctors the information to be used in separating the disease types and selecting the correct treatments to be used against these diseases. Doctors who have logic-based capabilities and use these capabilities correctly can conduct proper evaluations and comparisons in medical issues. According to Galen, doctors who make necessary assumptions for the classification and treatment of diseases can be named as philosophers when they do not act without seeking material benefits while adding moral values to their lives and acquiring a spiritual competency. Galen strictly stresses the merit of justice in his works. According to him, a person possessing this merit also has all merits. This approach indicates that he also had the understanding that merits represent a unity.[42]

Galen advises those who plan to receive medical education to learn philosophy and be a philosopher before acquiring professional experiences and skills. According to Galen, people receiving such an education will employ logical thinking and philosophical ideology while fulfilling the requirements of their professions. The greatest gain from such an education would be moral values, such as controlling the self and refusing to focus on material gains, along with the professional experiences. Therefore, the person gaining expertise in medicine would give priority to the ethical dimensions of his/her attitudes and behaviors.[43] Accordingly, Galen defines the combination of morals and philosophy from the perspective of a doctor, who is also a philosopher, while expressing the values a doctor should possess to perform his/her job. Galen states that doctors are the people who are morally role models.[44]

Galen considers the moral characteristics suiting the above-mentioned etymological definitions instead of the deontological approaches on which the modern professional ethics is based. He stresses a moral concept based on classic merit doctrine. He positions the psychological perspective to the center of morals as seen in the Islamic moral doctrines.[45]

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[42] Mübahat Türker-Küyel, "Bilimin Felsefeye Dayandığı Görüşünün Bir Timsali Olarak Galenos", *Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi*, v. 32, issue: 12, Ankara 1988, pp. 67-75, p. 71.

[43] Küyel, *ibid.*, p. 72.

[44] Küyel, *ibid.*, p. 70-71.

[45] İlhan Kutluer, "Câlînûs,", *TDV İslam Ansiklopedisi*, v. 7, Istanbul 1993, pp. 32-34, p. 33.

The history of medical ethics defined by Galen over the characteristics of doctors has gained new dimensions throughout history. The developments in medicine and developments seen in closely-related disciplines such as biology, and emergence of new problems and discussion subjects regarding the medical ethics and bioethics have caused such a transformation. The efforts and technologic and scientific studies conducted for people to live a healthy life have constituted the main factor for the emergence of ethical dilemmas.

Certain developments in the field of medicine have provided a dimension to the relationships between medicine and ethics. Ethical discussions of the present time occur in relation to practice-related issues more, and each issue seen in daily life and is considered to include an ethical dimension turns into a subject of practice-related ethics.

4- "Hippocratic Oath" as an Ethical Document

The principles of business ethics determining behaviors suiting medical ethics have been seen in Mesopotamia and Codes of Hammurabi. However, Hippocrates was the person who turned medical ethics into a business ethics norm.[46]

Although it is only related to the name of the old text in the present time, it preserves its meaning and value as a professional ethics document.[47] Hippocratic Oath, which is as old as the history of medicine, constitutes the basis for the medical ethics. The Hippocratic Oath represents the valid ethical values of society, where this oath is present, in a sense during its era. It still affects people and societies with its ethical content in the present time. This oath is also the indicator of the significance doctors attribute to ethical values. Hippocrates determined what the ethical duties of doctors are considering the conditions of the era he lived. For example, doctors should not harm their patients, share patients' secrets, prescribe drugs that would cause the patients to pass away and perform any procedures that would cause miscarriage, and they should leave the procedure of removing stones from the bladder to the experts.[48]

Medicine focuses on people. The responsibility in the field of medicine should be undertaken by considering it as a duty in order to display attitudes and behaviors suiting the professional principles and norms in the relationship between doctors and patients. The ethical responsibilities set by Hippocrates for the doctors in Ancient Greece were determined in accordance with the conditions of the era.

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[46] M. Cemil Uğurlu, "Hipokrat", *Ankara Üniversitesi Tıp Fakültesi Mecmuası*, v. 50, I. 2, 1997, pp. 67-78, p. 77.

[47] Serap Ş. Pelin, "Hekim Andının Evrimi", *Türkiye Klinikleri Tıp Etiği-Hukuku-Tarihi Dergisi*, v. 2, issue: 1, 1994, pp. 3-7, p. 6.

[48] Uğurlu, ibid., p. 77.

The most popular one of these principles is certainly "*primum non nocere*" (first, do not harm). This professional principle was defined as the prioritized ethical principle to be fulfilled later in the next periods.[49]

Medical education has gained a systematized structure with the establishment of academic educational institutions since the 12th century. In this process, as a result of the search for a control mechanism in the professional practices of physicians, it has made the Hippocratic Oath stand out as an ethical document in accordance with the main tendency of the Renaissance philosophy of the era. New texts determining the ethical responsibilities of doctors were generated in accordance with the new socio-economic and scientific perceptions developed in the Western world after the 19th century and in line with the Hippocratic Oath and conditions of the era.

Hippocrates determined certain ethical principles for doctors and what they should do or avoid regarding patients in his era. As noted above, doctors should not harm their patients first, share patients' secrets, or do anything that could cause the patients to pass away, and they should make every effort to leave a procedure to its expert. A doctor performing actions in line with these principles would act in accordance with the ethical responsibility and norms of his/her profession. Therefore, these principles and norms organize the ethical paradigm of the relationship between doctors and patients.

5- New Developments and Importance of Ethics in the Field of Medicine

Ethics is in the core of many modern discussions. It is clear that ethics has been rapidly reviewed as a field of expertise in the scientific fields other than philosophy. Development of science and new developments seen in modern societies have their equivalents in the discipline of ethics. Many ethical issues that are not included in the classic moral literature or that are briefly assessed are generally presented in the ethical discipline of the present time.

There is a difference between the structure of both fields in the relationship between science and ethics. Ethics has certain aspects such as evaluation, valuation, and duty notification whereas other scientific fields have structures for determining, describing, and explaining the facts. Therefore, the quality and nature of the relationship between facts and values should be questioned because the most significant issue of ethical philosophy is the problem regarding the relationship between the facts and values, and regarding the moral values. Humans position any subjects or objects they contact in a world of values. Humans are the creatures that always generate values. This value generation process covers all fields present where people are active. Many subjects including environmental ethics, medical

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[49] Erdem Aydın, *Tıp Etiği*, Güneş Tıp Kitabevi, Ankara 2006, p. 13.

ethics, political ethics, and sports ethics are mentioned today, and ethical reviews focus upon the modern issues more compared to the past. Thus, ethics has turned into a multi-disciplinary research field in the present time. Any study to be performed in the ethical field has to review humans' relationships with material and spiritual environment in a broader sense compared to previous studies.

The developments in medical technology and the new phase formed by advanced technology used expanded the borders of ethics. These problems seem to have increased in the field of bioethics in line with the technologic developments. For example, which criteria can be considered for the practices that will justify the genetic interventions, ensure their legitimacy, and prohibit or permit these practices? Considering the bad practices we saw in the past, how can the practices for preparing the gene map of a certain race or interventions toward raising a single human type be prevented? In the event that these criteria are totally prohibited, under what conditions should genetic scanning and interventions be permitted as certain diseases will continue existing? Is organ transplant procedure ethical? Under what conditions can this procedure be permitted? Can the organs of a healthy person be removed for transplant procedure even upon that person's approval despite the possibility of mismatch? Similarly, who should have the priority in receiving the hemodialysis treatment, which is quite expensive, and under what conditions should this priority be attributed? Another important aspect in this context is whether and under which conditions life support will continue to be provided to the patients supported with life support units in intensive care units. Doctors feel the pressure of the responsibility regarding how long the life support treatments will continue. Moreover, the issue of euthanasia is a subject where harsh discussions regarding the ethical and legal aspects take place. Thus, this process has developed the relationship between medical ethics and law more than the past. The need for legal sanctions necessitated the transformation of ethical principles into legal norms. The elements arose from the developed medical technologies provided new dimensions to the classical meaning of the concept of death. These developments have generated many religious and ethical discussions. The legalization of abortion has generated discussions such as when life starts, who can decide to end the life of a baby in the womb, and which legitimate conditions and reasons that person can end the life of a baby.

Is it ethical to ensure a baby's growth in a petri dish rather than a mother's womb? Is it ethical that a child is born outside the family environment only through the mother's request? How ethical are the ways of having a baby such as surrogate motherhood or sperm banks which are transformed into a commercial meta within commercial relationships compared to the traditional structure? What kind of measures should be taken to prevent the abuses? How can the state of being easily accessed by a globalized country be prevented despite the legal regulations or preventions in force? How can a consensus at the regional and universal level be established for these decisions? With the new technological developments, keeping

patients' records and drug records in the electronic environment and opening this environment to access caused the emergence of ethical discussions as seen in the above-mentioned matters.

These issues clarify a field of discussion stressing the ethical aspect of people rather than acting as the scientific issues that can only be solved with the developing medical technology. Most issues experienced in the relationship between ethics and science are related to scientific and technologic developments. These developments have paved the way for new developments. They have many clear reflections to our daily lives. The developments in gene technologies and new treatment methods deeply affect human life with positive developments. However, as seen in the case of gene cloning, setting the clear border between "*those which are technically performable/generatabl*e" and "*those which are permissible*" makes it obligatory to act in line with the moral responsibility.

According to Tepe, two approaches are employed for scientific and technological developments. The first of these is "The only rule to be followed in science is to perform what is performable". This approach clarifies another approach that does not foresee ethical concerns setting the border of science and that gives priority to science. The second approach is the one that defines the use of technological developments such as "human cloning" as an action objecting to human life and values, that requires the moral intentions behind these actions to be considered, and that prioritizes the ethical awareness. According to Tepe, questions like '*what can be performed and how long can this action take*?' cannot be replied to with a general answer in these or similar discussions and genetic interventions. Tepe states that what should be done is to meticulously review whether this issue has sufficient details in concrete cases. Otherwise, an intellectual decision that could yield no results would emerge.[50] We are of the opinion that such an attitude prioritizing the relationship between information and actions will ensure conducting ethical evaluations on a more proper ground.

In the light of these evaluations, it should be emphasized that medical and health services are not only a technical - scientific aspect, but also more importantly a social, ethical aspect. This case indicates that people working in the field of medicine have to have the an above-average ethical and moral value judgment. The establishment of relationships between people far from a chaotic structure can only be ensured as ethics dominantly influences each area of human life.

The issues arising from the technologies and methods of the present time, and the issues of the modern time have generated new fields of research between philosophy and medicine and process of cooperation for solving these modern issues.

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[50] Harun Tepe, "Etik", ed. I. Kuçuradi - D. Taşdelen, Anadolu Üniversitesi Pub., Eskişehir 2011, p. 96.

Medical ethics act in line with certain ethical principles in making decisions regarding the cases doctors may experience in their relationships with the patients and in medical practices. The four basic principles used in the methodology accepted today are as follows:[51]

a) **Principle of Beneficence:** According to this principle in which the motto *utilis esse (be beneficial)* is employed, the field of medicine reflects a special profession which focuses on patients' well being and benefits. In line with this approach, the physician is committed to the health and well-being of people. This principle consists of two dimensions: ensuring the greatest benefit and balancing the benefits and losses. The only purpose here is to heal the patients through correct treatments, to observe the patients' benefits, and provide them with care.

b) **Principle of Non-Maleficence:** Primum non nocere (non-maleficence) is the oldest known principle of medical ethics. It is at the core of medical ethics since the emergence of Hippocratic Oath. This principle includes avoidance from unnecessary interventions or treatment methods with no proven success.

c) **Principle of Autonomy and Informed Consent** (Autonomy): Autonomy is to have a paternalistic attitude that aims to respect the rights of others and not to harm the physician-patient relationship. Informed consent aims to respect the autonomy of the individual, to explain the procedure to be applied to the patient, to inform the patient about the benefits and possible harms and dangers of the treatment and thus to make the patient make a reasonable choice.

d) **Principle of Justice:** The principle of justice is the concept for all people to equally benefit from medical sources without any sort of discrimination.

One of the issues to be considered in medical ethics is definitely the Hippocratic Oath we mentioned above because the Hippocratic Oath is the professional regulation regulating the relationships between the patients and doctors, and medical professors and students, and it is the indicator of professional ethical principles. It is known that this oath has had different content in time. In addition to the developments in medicine, the social, religious, and economic developments have played a key role in shaping the content of this oath.[52] Therefore, it is obligatory to update or revise this oath, which constitutes one of the important aspects of modern medical ethics, considering the new ethical problems in the global process.

The most important aspect of medical ethics is aiming to improve people's moral awareness. Medical ethics differ from other professional ethics in this regard. It aims to ensure a transformation in people's characteristics. It also focuses on

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[51] Cevizci, *Uygulamalı Etik*, p. 80-86.

[52] Serap Şahinoğlu Pelin-Yaman Örs, "Tıp Evrimi ve Hekim Andı", *Türk Tıp Tarihi Kongresi III.*, Türk Tarih Kurumu Basımevi, Istanbul 1993, p. 168.

what people should do or avoid doing.[53] Regarding the other fields of philosophy, e.g. the political ethics, practice-based purposes such as ensuring that people are better citizens or they participate in social organizations are neglected, and the concept of information becomes distinctive in this regard. As noted above, modern medical developments aim to improve the possibility of making moral decisions and correct selections. Accordingly, medical ethics contains a fact that covers all sorts of relationships in the field of medicine.

The applicability of ethical theories to the cases in the field of medicine is a separate field of issue because as noted above, the field of ethics has many different theories. Ethical theories includes different perspectives and groundings, which can be seen in the research of clinical ethics, one of the sub-branches of medical ethics. Clinical ethics directly examines the issues in the relationships between doctors and patients, and it reviews the rules and principles. Mark Sullivan states that the clinical bioethical practices of the 20th century cannot be maintained by depending on a single ethical theory. According to him, different ethical practices required by the concrete cases of clinical ethical practices should be used.[54] However, transferring the technological innovations in medicine causes no issue while the practice of applying different ethical theories on different social grounds is not as successful. Different ethical theories and issues in practice necessitate ethical knowledge and awareness for doctors because it is clear that each society has its own cultural, religious, and moral values. Value-based conflicts and tension between universality and locality make it obligatory for doctors to act responsibly in actualizing the values they accept as ethical people.

The meetings regarding medical ethics, which have been conducted by the World Medical Association at different dates, and the ethical principles updated with the alterations on the Declaration of Helsinki (1964) are the significant indicators of the efforts made to form an ethics-based awareness at the international level. However, as stressed above, developments experienced in the matters related to medicine and bioethics obligate an increasing contribution from the experts of other disciplines. Moreover, another obligation is that these developments provide contributions that would clarify our own unique values because approaches of cultural environments and religions regarding ethics may be different. For example, there may be different opinions regarding the issues such as birth control and abortion among the Catholic and Protestant people. The solution of ethical issues obligates the contribution, which is to be achieved with our moral values, to our own national identity. Norms of medical ethics should be the documents which contain our concrete moral values.

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[53] Michael L. Gross, "Medical ethics education: to what ends?", *Journal of Evaluation in Clinical Practice*, 7, 4, p. 387-397.

[54] Mark D. Sullivan, "Ethical Principles in Pain Management", *Pain Medicine,* v. 1, number: 3, 2000, p. 274-278.

Conclusion

Professional ethics reflects the documents including the ethical codes for performing a job. It is of great importance in terms of solving the ethical problems and ethical dilemmas that arise in business life. Professional ethics have an active role in transforming the professional practices into standard principles through certain norms and preserving the professional honor. Professional ethics make it possible to evaluate the professional practices in regard to morals.

Ethical values become concrete in people's actions. Ethical principles form reasons, manners, and form of actions. In addition to being a rational creature, humans also have emotions, feelings, and desires. Therefore, the contradiction and tension between these aspects are clear in humans' actions. Humans go out of their biologic borders through the world of values. Therefore, morals is a human achievement. Any approaches neglecting these aspects and integrity for people would distort the significant integrity of people. A holistic perspective toward creatures, information, and values would direct people to correctly perceive the others and their semantic world. Accordingly, the principles of professional ethics are the compilation of values aiming to understand people with their semantic world and build such a world. Humans are not the creatures that just think over matters. They also have emotions, feelings, will and beliefs, and they reflect these in their actions. Transition from presence-information-value to information-value-action can be achieved through perceiving people with such holism.

Ethical values and principles serve as the source of one's actions. Professionals who adopted the principles of professional ethics actualize the concrete manifestations of these principles in their intentions and actions. The distinctive combination of intentions and actions indicates that these principles are not just legal norms. Principles of business ethics are the reflections of certain merits such as trueness, honesty, justice, respect, toleration etc. to the social life and professional behavioral concepts formed to preserve these merits. Principles of professional ethics regulate the ideology of people and their relationships with the environment with which they also interact. Accordingly, the principles of professional ethics reflect the transformation of one's natural environment to a mora environment. In other words, these principles indicate the construction of a world in line with ethical values.

With the principles shaping the ethical behaviors and being distinctive in this regard, it is fair to state that different resources have been effective in this process. In addition to cultural values and legal and moral traditions; beliefs, conscience, feeling of responsibility, and similar concepts have also been effective in shaping these principles. Informational development never obligates moral development. For example, if a person, e.g. a doctor, who has all the necessary professional knowledge, performs his/her job only considering his/her material benefits, it is clear that there is something that does not fit the essence of the profession in this

case. Professional ethics determines the ethical codes to be followed while performing a job and to be included in the relationships between people. Plato's statement "the information that is not related to goodness cannot have a meaning" should be remembered in this case.

Therefore, medical ethics gain new contents and dimensions with the outstanding developments experienced today. Context and variety-based dimensions of medical ethics as a branch of applied ethics have not lost their importance throughout history. Thus, it is sufficient to stress the importance of "Hippocratic Oath" for the field of medicine.

Another significant issue to be emphasized here is the fact that ethical dilemmas in the field of medicine do not constitute an obstacle before the advancement of medicine. On the contrary, new developments broaden the context of medical ethics and keep it alive. Ethical principles and norms guide people in this regard. It is clear to state that the most significant principles to be preserved in the relationship between medicine and ethics are avoiding harm against human health, ensuring justice, and preventing abuses.

Performing correct ethical evaluations in the field of medical ethics where different evaluations and theories are present is possible only through the extensive studies on this subject. Inclusion of ethical theories to our structures just like the importation of medical technologies will pave the way for the formation of many new problems. Failure of a doctor in considering the sensitive religious and moral issues which may cause the emergence of serious problems. Perceptions of people from different cultural environments toward the life may differ in accordance with their views regarding life, death, religion, and ethics. Therefore, every societies' formation regarding their own medical ethics and operations of ethical boards in this regard can be considered obligations.

Examination of people's actions based on professional values enables us to analyze our values with a different point of view. Therefore, principles of professional ethics constitute a significant field of discussion regarding our values and contribute to the efforts to form a literature that enriches the field of ethics based on professional problems. In addition, scientific and technologic developments are revised in terms of acceptability and suitability to values through the ethical theories, and they are thoroughly checked with ethical statements and analyses. Accordingly, ethics gains concreteness through the concepts of accountability and behaviors in terms of professional ethics.

In conclusion, review of certain professional branches with an ethical point of view and efforts to form ethical principles regarding these branches are the elements that strengthen the identity and effectiveness of these branches.

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Moral Leadership at Schools[*]

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Abstract

Thanks to information technologies and globalization, rapid change and transformation in today's societies forces our educational approaches in religious and moral education to change. This change necessitates adopting new roles primarily for our educational institutions and the employees of other institutions in addition to the employers in particular. For this reason, the concept of "moral leadership" in schools that can take part in alternative leadership approaches has begun to enter the agenda of educators more. In Turkey, the concept of moral leadership in education and its applications, with its theory and practices, have to be put on the agenda to bring a new breath to education management in secondary and high schools, overcome individual and social problems and transform our schools into attractive institutions. In this study, leadership and its types will be explained briefly then moral and educational leadership will be explained. In addition, what will be the contributions of those who work as administrators and teachers with moral leadership activities to the students' moral development and school climate will be discussed.

Keywords: Leadership, moral leader, morals education, educational administration

Okullarda Ahlaki Liderlik

Özet

Bilgi teknolojileri ve küreselleşme sayesinde günümüz toplumlarında meydana gelen hızlı değişim ve dönüşüm, din ve ahlak eğitiminde okullardaki eğitim yaklaşımlarımızı değişime zorlamaktadır. Bu durum, değişime uyum sağlamak için başta eğitim kurumlarımız olmak üzere diğer kurumlardaki çalışanların ve özellikle de yöneticilerin yeni roller kazanmalarını zorunlu kılmaktadır. Bu nedenle alternatif liderlik yaklaşımları içerisinde yer alabilecek okullarda "ahlaki liderlik" kavramı, eğitimcilerin gündemine artık daha fazla girmeye başlamıştır. Türkiye'de öncelikle ortaokul ve liselerde eğitim yönetimine yeni bir soluk kazandırmak, bireysel ve sosyal içerikli sorunların üstesinden gelmek, ayrıca okulları cazip kurumlar haline getirmek için eğitimde ahlaki liderlik kavramı ve uygulamaları, teorisi ve pratiği ile gündemde yer almak durumundadır. Bu çalışmada liderlik ve türleri kısaca açıklanarak, ahlaki ve eğitsel liderliğin ne olduğu ortaya

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konulacaktır. Ayrıca okullarda yönetici ve öğretmen olarak çalışanların ahlaki liderlik faaliyetleriyle, öğrencilerin ahlaki gelişimleri ve okul iklimine katkılarının neler olabileceği tartışılacaktır.

Anahtar Kelimeler: Liderlik, ahlaki lider, ahlak eğitimi, eğitim yönetimi

A. Introduction

One of the fundamental purposes of education is to create an ideal society, by raising individuals who are at peace with themselves and who have internalized religious, national, and ethical values of their nation. These values, attributes and behaviors are transferred to new generations, which grow by learning, in the family environment. This learning process is shaped in environments of education, i.e. schools, which are typically the place where students spend most of their times. Therefore, education institutions such as schools need policies to enrich/improve the values, which families are built upon, through their teachers and school managers. On the other hand, the Ministry of Education intends to contribute to the recent re-structuring and change in society in the dimension of education, therefore the Ministry has been paying special attention to values education in all its institutions. However, school activities regarding values education is not volunteer based[1], therefore values education is mostly a "must" for school managers and teachers, which hinders its productivity. That is, in educations aimed at emotional development, every shareholder from planners to participants are expected to take their roles in a conscious and willing manner.

Approaching the subject from a leadership and educational leadership point of view, we encounter the needs to teach values in social life and get these values to be internalized, as well as render these values more visible in social daily life. The reason being, that social structures are constantly in a process of change and improvement, therefore environmental conditions are changing in sync with human beings, which gradually obsoletes the style and inherent behaviors sought from a leader in the past and creates a new style of leadership.[2] Looking at historical hypotheses on leadership, it can be observed that types of and approaches to leadership varied according to themes such as personal attributes, behavioral, situational, modern theories, and alternative leadership approaches according to the situation at hand. In this sense, in-depth theoretical and practical academic studies are needed on the premise of the possibility of moral leadership in education settings.

A human being feels a need to imitate and take ideals as models and this need starts at childhood. This need for models is more prominent in years of childhood and adolescence, when a person's character and personality is not yet

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[1] Remziye Ege, "Gönüllülük, Din ve Din Eğitimi", *Dinî Araştırmalar Dergisi*, 2011, v. 14, issue: 38, p. 5-16.
[2] Erol Eren, *Yönetim Psikolojisi*, Beta Pub., Istanbul 1993, p. 286.

defined.[3] On the other hand, children and adolescents need persons for "good" examples to take as models. Therefore, examples of moral leaders, who are aware of the fast-paced change in the society and also direct this change according to the religious/moral needs of individuals, will be able to become the role models in needed in schools, which would instill more meaning to students' lives.

At the point of instilling moral and religious values to students in schools, education, and teaching will always have their importance. Nevertheless, in terms of leadership and leadership approaches, which are among the most fundamental subjects in the science of administration, values education can be brought to a different level because, in every setting where people live and interact with one another, the notion of leadership is eventually needed in order to create awareness to implement and embody our values which might have previously been mere theories, thanks to leaders with vast experiences from life. Today, what is expected from a leader are the ability to direct the groups which form their surrounding circles and create a visionary generation by effectively managing the resources in their hand, such as capital and manpower.

Obviously, the tendency of children to identify with the individuals whom they take as models has a tremendous effect on their personality development. With their exemplary personality feats and success-oriented mindset, managers and teachers can become role models for children to learn and adopt moral values, while also helping them learn about important individuals in religion, national history, and world history because in the triangle of individual, environment, and behavior, each element influences the other two. In order to increase this influence, the notion of morality should be given more priority and supported by theoretical and practical studies. In schools, managers and teachers are the most likely group of people as models for students.

The fundamental problem which this study tackles can be summarized as "In what way the model leadership approach that is applicable in the schools affiliated to the Ministry of National Education can influence the prevention of current individual and social problems in society?". The study will discuss the grounds which require moral leadership in schools.

B. Leadership and Types of Leadership

In its widest sense, the notion of a "leader" is a person who influences the members of their group more than anybody in the group does, and motivates that

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[3] See Doğan Cüceloğlu, *İnsan ve Davranışı*, Remzi Kitabevi, 2006, p. 426; Nermin Çelen, *Öğrenme Psikolojisi*, İmge Kitabevi, 1999, p. 114-116; Abdurrahman Kasapoğlu, "Kur'an'da "Üsve-i Hasene" Kavramı -Model Alma Yoluyla Öğrenme", *Diyanet İlmi Dergi*, 2006, v. XLII, issue: 3, p. 33-48.

group for certain objectives.[4] On the other hand, a leader is someone who leads and directs other people in their respective ways. The primary feat of an effective leader is the ability to think outside the box. In addition, the skill of leadership can be defined as the exhibiting of organizational knowledge and skills.[5]

The question of "Who is a leader?" led experts to define the attributes of leadership throughout the history. In this sense, there are many unorthodox leaders in history to regard as examples. However, two of the most acclaimed leaders in the last hundred years are arguably Mahatma Gandhi of India and Nelson Mandela of Africa, who were primarily spiritual leaders and came forward with peaceful intentions. Historically and in terms of moral and religious leadership, Islam's Prophet Mohamad and the prophets before him are examples of leadership attributes and behaviors.[6]

At this point, we should clarify that the notions of "leader" and "manager" are different from one another. Management is a professional practice; however, leadership is the practice of influencing and prompting people.[7] Moreover, a manager is known by doing the right things, while a leader typically does/prefers the right things. A manager implements a certain set of rules, while a leader re-interprets and re-shapes rules.

Some studies were carried out regarding the typical attributes of leaders. The studies yielded the following results.[8] The most general attributes of leaders are:

1. Being more intelligent, hardworking, prudent and meticulous in one's practices

2. Highly adaptable and cooperative with good social communication

3. More capable for tasks, ability to take risks, more courageous

4. Energetic nature, inherent strong motivation and ability to create opportunities,

5. Ability to incorporate the strengths of the individuals around them for specific purposes

6. Quick comprehension, adapting to change through rapid and correct judgement, being open to innovation.

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[4] Mehmet Teyfur, Emine Teyfur, "Liderlik", *Eğitim, Örgüt ve Liderlik* içinde, Eğitim Kitabevi, Konya 2018, p. 230.

[5] Polat Tunçer, "Örgütsel Değişim ve Liderlik", *Sayıştay Dergisi* (80), p. 60.

[6] Şebnem Aslan, Mustafa Karabacak, *İslam Düşüncesinde Yönetim ve Liderlik*, Eğitim Kitabevi, Konya 2016, p. 146.

[7] Tamer Koçel, *İşletme Yöneticiliği*, Beta Pub., İstanbul 2011, p. 573-575.

[8] Recep Sertoğlu, *Stratejik Liderlik*, Etap Pub., İstanbul 2010, p. 57, 58; Vehbi Çelik, *Eğitimsel Liderlik*, Pegem Pub., Ankara 2013, p. 9.

Leaders are typically innovative individuals. They like to venture into things that have never been done before. Against the problems of their time, they are not helpless, but rather solution oriented. They have a voice in change and transformation. A leader not only decides during training, but they also make sure to implement what they teach is put into practice. These individuals have a very wide view of the institutions they work at and the people they work with, which help them make strategic decisions and greatly influence their circles.[9]

So far, we have established what a leader is and how a leader is different from a manager. It would be in place now to explain some types of leadership.

1. Educational Leadership

Educational leadership is a strong interaction which is shaped according to the personal attributes of the teacher. It is defined as the ability to influence, direct, and manage views, actions, and tendencies in one's social circles.[10]

One of the notions prioritized when re-establishing the approaches to education is that school managers assume the role of the educational leader. There are certain organizational structures, norms, and activities which affect a school's success. According to research, a school's success is affected by both individual abilities and the school's organizational attributes. The educational leadership of a school's manager is important as an individual feat and an organizational asset for the school's success.[11] In terms of the target mass of influence, educational leadership is an indispensable type of leadership in social life. According to official statistics from the 2016-2017 academic year, there were more than one million teachers on duty for approximately 18 million students in Turkey.[12] These figures almost equal the population of some countries, and they sure need effective leading, as required by their intellectual potential and the means at hand. In this leadership approach, the purpose is to make the school more productive with its close and peripheral social circles in order to contribute to the country's development through effective learning.

In effective schools, school managers are skillful in educational matters. These schools constantly evaluate their teachers' performances. School managers are also leaders. Schools have a school-wide mission which sets the purpose and therefore, importance, of education as well as its focal point, and lead the way for their teachers. Therefore, there is a positive school climate which focuses on the education of its students and helps learning. One of the most important

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[9] Warren Bennis, *Bir Lider Olabilmek*, (trans.: Teksöz Utku), Sistem Pub., İstanbul 1999, 29.

[10] Çelik, *Eğitimsel Liderlik*, p. 1-2.

[11] Servet Özdemir, Ferudun Sezgin, "Etkili Okullar ve Öğretim Liderliği", *Manas Üniversitesi Sosyal Bilimler Dergisi*", 3, p. 271.

[12] See:
 http://www.meb.gov.tr/2016-2017-egitim-ve-ogretim-donemi-istatistikleri-yayimlandi/haber/14443/tr.

characteristics of effective schools is active participation of school managers to educational organizations.[13]

Educational leadership can help to target different types of schools to perform effectively. In schools, the necessity of teaching leadership is highlighted in attempts to increase education quality. In this situation, the focus should be on how to elevate schools to the desired level rather than settling with preserving the current situation[14] because schools are the most widespread social institutions of the state and therefore, they bring together many students and adults during the most productive hours of the day. People not only contribute their intellectual skills and physical assets into this association, but also their values, social, and emotion management abilities.[15] It is exactly in this setting where educational leaders direct and improve students' values and skills.

2. Interactionist-Transformational Leadership

This is known as the influential type of leadership which can realize immediate changes in institutions. Fast decision-making is difficult and inherently risky. The individuals who make possible the instant change in this risky decision-making process are transformational leaders.[16]

A transformational leader creates a strong interaction, a cooperation between the leader and the individuals surrounding this leader, in order to attain a purpose. The relationship between the leader and the accompanying people are established on the premise that both sides positively affect each other. A leader leads the way for transformation as they realize the need for energy refreshment. They establish a system which prompts the other individuals to higher performance by awarding them, in order to realize a purpose. However, there is a penalty for failure.

Interactionist leadership, that is, transformational leadership, is built upon traditions and history, which intends to motivate followers by fulfilling personal needs in return for high performance in order to realize organizational objectives. Interactionist leadership mostly aims to more effectively and productively conduct routine activities. In the current state, the general characteristics of interactionist/transformational leadership involves approaches towards future,

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[13] Sezgin and Özdemir, "Etkili Okullar ve Öğretim Liderliği", p. 274.

[14] Ibid., p. 271.

[15] Abbas Türnüklü, "Okullarda Sosyal ve Duygusal Öğrenme", *Kuram ve Uygulamada Eğitimi Yönetimi*, 2004, issue: 37, p. 138.

[16] Teyfur and Teyfur, "Liderlik", p. 225.

innovation, change and reform and the focal point of this kind of leadership is the creative and innovative skills of personnel. [17]

3. Charismatic Leadership

Charismatic leadership carries a mission and a vision and is built upon respect, trust, and loyalty. Charismatic leaders are known as very ideal individuals to identify oneself with and they leave significant emotional footprints in people.[18] A charismatic leader draws attention from surrounding individuals in presenting alternative solutions. In this sense, a charismatic leader carries an immense individual power. The followers of this kind of leader identify with the personality of this leader, which is followed by immense trust. A charismatic leader realizes the ideas of their followers and inspires them.[19]

In short, the pillars of charismatic leadership are creating changes in one's environment, entrepreneurship, acting, being result-oriented, self-confidence and strong influence.[20] This type of leadership mostly emerges in states of crisis in the form of a "rescuer" with extraordinary and strong personal assets. [21]

4. Authentic Leadership

An authentic leader aims to increase their own awareness by both utilizing and improving positive psychological capacity and ethical climate, at the same time internalizing a moral perspective. Authentic leadership also implies a balanced processing of information, creating transparency in relations to others and empowering positive self-development.[22] Authentic leaders are prominent in their environment by their honesty; they strive to put in effect deep and high moral values and enhance the identities of the people that surround them. Their characteristics are their attitudes and behaviors which envelop strong messages. Authentic leaders preserve their feat which separate them from other people, and effectively utilize the dominant culture by using inner mechanisms of culture.[23]

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[17] İsmail Bakan, Tuba Büyükbeşe, "Liderlik "Türleri" ve "Güç Kaynakları"na İlişkin Mevcut-Gelecek Durum Karşılaştırması", *Karamanoğlu Mehmetbey Üniversitesi Sosyal ve Ekonomik Araştırmalar Dergisi*, 2010, p. 75.

[18] Çelik, *Eğitimsel Liderlik*, p. 155 et al.

[19] Veysel Okçu, "Dönüşümcü ve İşlemci Liderlik", *Yönetimde Çağdaş ve Güncel Konular* (Ed. İsmail Bakan), Ankara, Gazi Kitabevi, 2011, p.440.

[20] E. Can Demircioğlu, "Karizmatik Liderliğin Yönetsel Açıdan Değerlendirilmesi", *Uluslararası Akademik Yönetim Bilimleri Dergisi*, 2015, v. 1, issue: 1, p. 54.

[21] Bakan, Büyükbeşe, "Liderlik "Türleri" ve "Güç Kaynakları"na İlişkin …, p. 75.

[22] İffet Kesimli, "Liderlik Davranış Türleri", *Kırklareli Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi*, v. 2, issue: 1, 2013, p. 8.

[23] Mukaddes Çiçek, "Liderlikte Farklı Bir Yaklaşım: Otantik Liderlik Tarzı ve Transformasyonel Liderlik Biçimi ile Karşılaştırılması", *Bartın Üniversitesi İİBF Dergisi*, v. 2, issue: 3, 2011, p. 61

With a strong self-consciousness, and down-to-earth personality, authentic leaders are guides for individuals in their paths to success. Moreover, they can create a working environment where values and ethics are respected, trust is instilled, all in efforts to guarantee success.[24]

C. Moral Leadership in Education

Pedagogues tend to stress that education is a system and a social notion. The components which constitute this notion and transform it into a system should be correctly analyzed. After modernism, individuals in schools have increasingly needed and anticipated moral education. Now an aspect of awareness, this premise concerns every education institution in our country, and especially Imam Hatip (Islamic Divinity) Schools, which provide professional religious education. The notion of "moral leadership", which will bring a new dimension to moral education, is the focal point of academicians for this reason. What is referred to by "moral leadership" in this study is an understanding of leadership which prioritizes the moral principles and values that envelop root Islamic values and helps the teachers and students in a school to internalize these values. Moral leadership is a different and specific kind of leadership which we can add to the leadership types explained above and it is home to feats such as character integrity, instilling change, taking initiative, high persuasiveness, creating an inclusive team spirit and moral and humane guidance.

For the idea of moral leadership to develop and become active, there must be a suitable environment where the people adopt the same values and principles as the moral leader.

On the other hand, our country is home to many problems which plague the rest of the world too, such as physical violence, abuse, increasing crime and divorce rates, murder, bodily injury, suicide, depression, substance abuse, etc. These problems increase the mental dissatisfaction with life along distrust to others. Regardless of the type and level of the education being taken, students' distance from a moral life and moral values is a problem to be tackled because life without religious/moral values, coupled with severe emotional problems might lead to lack of enthusiasm towards school and education. On the other hand, the most fundamental dimension which separates the organizational structure of education institutions from that of others is the expectations of the public from schools and education. For this reason, schools are expected to produce solutions, or at least support the efforts aimed at the same purpose, for all kinds of shortcomings in society because these institutions are supposed to be the places which improve individuals in multiple ways and add value to their personalities. At this point,

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[24] Bengü Hırlak-Mustafa Taşlıyan, "Otantik Liderliğin Demografik Özellikler Açısından İncelenmesi", *Uluslararası Toplum Araştırmaları Dergisi,* issue: 8, 2015, p. 1084.

there is an undeniable need for moral leaders to solve the problems of modern times. The multi directional services moral leaders can provide to individuals and society should be interpreted as an investment to the futures of the present and future generations.

Another reason which prompted us to focus on moral leadership is the problem of lack of interest of teachers towards students outside class hours. Indifference towards students during off-school times brings along a variety of social problems. In this sense, teachers should practice their profession with devotion, and with an awareness on how crucial their practices are.[25] As required by the sacredness which we attribute to school management and teaching professions, this responsibility reaches beyond the enclosure of the classroom and the school, and therefore it has some aspects overlapping with those of moral leadership. Moral leaders are rather supposed to grow students into more sincere and sociable individuals through off-school activities. Examples to these off-school activities can be expeditions -with previously gained knowledge- to locations which are nationally or spiritually important, projects to be worked by small or large student groups (fellowship projects with orphaned children, mutual contribution projects, projects based on love and fellowship, environment protection projects, etc.), reading and evaluation projects.

At this point, we need to discuss the possibility to practice moral leadership in our country. Is it at all possible to put in place and actively practice moral leadership in state schools of the national education system? "Of course" and here is why. First, we need to emphasize that among the education managers and teachers working in national education institutions, there is a considerable number of individuals whom can be accepted as "good examples". We shall not forget that we have many teachers and educators at various levels of institutional organizations in every city, working with utmost responsibility and with self-sacrifice, putting in all efforts humanly possible to produce projects with their students and fellow teachers with religious, moral and humane motives, as well as setting examples for them with their own lives. This potential should be taken into consideration especially in moral leadership practices. In addition, as explained above, with its strong institutional structure, home to one million teachers and almost 18 million students, the Ministry of National Education can take great strides in the resolution of the problems. In the current state of national education, the abovementioned individual and social problems cannot possibly be overlooked.

The sensitive approach by the Ministry of National Education to values education has recently manifested itself in practices of citizenship education as part of various classes -although not a separate class by itself- and mandatory and elective religious education in schools. In addition, policy makers are seen to be

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[25] Süleyman Sarıbaş, Gonca Babadağ, "Temel Eğitimin Temel Sorunları", *Anadolu Eğitim Liderliği ve Öğretim Dergisi*, 2015, 3 (1), p. 24.

aware of individual and social problems and working for solutions for the same. Therefore, considering the means and the potential at hand for the Ministry, it looks possible to implement moral leadership practices in schools, on the condition of good planning by experts. In short, out of the school managers and teachers already at work, a volunteering group can take part in planning works for implementation of country-wide moral leadership. The satisfaction and happiness from being part of the solution can prompt even more of a positive response towards moral leadership in the country.

Another aspect of the subject is to clearly define the sources of influence for the moral leaders to be put in duty. Here lies the fundamental question: While working to characterize the students and education in schools, what should the moral leader utilize as influence sources? Firstly, there should be a concrete legal and official basis for these leaders, as required for the Ministry of National Education to define their duties, to grow, assign and support this kind of teachers. Secondly, the specialty level of the leader is another source of influence which they utilize in their duty. Thanks to their expertise in their respective field and positive personal feats, a specialist teacher who lives by religious/moral values will no doubt leave a positive influence on their students. Thirdly, strong personal and characteristic attributes of a leader will increase the dignity and attractiveness of their image in the eyes of their students as a moral leader/pioneer, which can go a long way in getting their messages across. As obvious, the most important dimension of this approach is that morally conscious, just, hardworking people who are also effective social communicators be chosen as leaders.

As for the implementation of moral leadership practice, the first step should be determining schools for pilot schemes, and then disseminate country-wide information about good practices. The educators chosen after careful procedures of research and elimination should be given domestic and abroad training for moral leadership, so their positive personal feats are now accompanied with leadership skills. My personal suggestion would be to define three cities in every geographical segment and three schools in each of these cities to start pilot schemes. New initiatives can be taken as per positive results. First target audiences can be middle school and high school students.

So, what values should the moral leaders focus on? The starting point could be to increase school and field activities aimed at comprehending and acquiring root values of education programs such as justice, friendship, honesty, self-control, patience, respect, love, responsibility, patriotism, and helpfulness because these values are among the most needed ones today. As an example, activities could be planned after class hours, with a group of students, which activities will enable students to realize and improve their willpower. Therefore, students should be practicing together. Another example activity aimed at gaining the students' such values could be working at charity institutions such as soup kitchens, nurseries, etc. voluntarily. Another line of possible activities is that directed to increasing

willpower, such as doing sports, eating less, forcing oneself to do things one would normally avoid such as sharing daily allowance with another person, helping elderly and homeless people, etc. It is possible to increase these examples, but this is currently outside the universe of our study.

A moral leader is a reference in terms of personal feats. This leader sets examples for the people around them and acts in line with a planned vision in terms of moral attribute and behaviors. Gains the love and trust of their social circles and inspires, motivates, and promotes them to good deeds. Discusses life and education goals in a moral responsibility context. Is of an entrepreneur and innovative nature in terms of utilizing religious resources, premises, and symbols. In addition, moral leaders who design environments where every individual in a school could experience and meet feelings, thoughts, and skills which would help them realize their moral capabilities. These leaders act with a vision and try to get this vision across to as many people as possible. They spend efforts so that their goals are attained and frequently check curriculums, teaching activities, and evaluation mechanisms for this purpose.

These leaders are also very aware of historical and religious traditions, and their purpose of priority is to re-evaluate the objectives and values of the school of their office, while implementing the understanding of sincerity in all of their training practices. Determination of problems by these leaders is as important as resolving them. It is another dimension that reinforces the leadership's effectiveness on people as it sets forth, explains and emphasizes the individual responsibilities of the school's moral goals as an educational and training institution. Another subject of fundamental responsibility covers designing and realizing active programs and projects which aim to improve learning for teachers and students.

The institutions, where the moral leaders, saviors of the society in times of distress, are affiliated to, should clearly define the duties of these leaders and these institutions should be well supported theoretically and financially. A moral leader, who finds in themselves the strength for this, is also expected to fulfill below duties so that their school and the education in that school can gain a new dimension:

• Through their personal feats of moral leadership, re-define the purpose of education together with all shareholders and establishing their school's reason of existence.
• Developing strategies and focusing on success.
• Being an honest, respectful and a convincing person.[26]

When we look at school curriculums in general, they mostly focus on cognitive abilities, that is, learning. However, social skills and emotion management are not approached systematically and within the context of any program, where affective achievements are overlooked or forgotten about. While

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[26] Yüksel Özden, *Eğitimde Yeni Değerler Eğitimde Dönüşüm*, Pegem Pub., Ankara 2010, p. 110-111.

the academic achievements of students are given much weight, competences regarding emotions and social developments are not attached importance as required. [27] The functions of moral leaders in their institutions would, in this context, be to practice long-term operations together with teachers and students in order to eradicate the disadvantages of academic programs.

Carrying out analyses regarding the place of schools in society, Şişman also lists some aspects that we can expect from moral leaders[28]: In school and field activities, a moral leader should

1. Increase their school's academic and social success
2. Make it so that school staff is in continuous personal development
3. Should instill the people around them with awareness of responsibility in terms of taking part in decision-making processes and assuming responsibility
4. Monitor and evaluate during and after activities
5. Be ready for change and innovation
6. Be able to draw up new and entertaining learning opportunities.

As can be observed, moral leaders, who can transform a pre-set vision of morality into behaviors, attach importance to group work and always consider the purposes of and expectations from their school. They form a supportive environment for students. They form an orderly and fit-for-purpose school climate where academic skills are of primary concern. They are also aware how a school operates; in that they are able to monitor how well teachers and students do in fulfilling their responsibilities. They utilize moral information in a way that will increase academic success.

D. Religious Fundamentals of Moral Leadership

As in the true religions before itself, Islam had a prophet to convey Allah's messages to people and teach people examples of life. Speaking of himself as *"I was sent to you a mere teacher."*[29], Prophet Mohamad emphasized his educating side. On the other hand, according to a hadith Prophet Mohamad once told his companions *"In a journey, even if you are only three people, make one a leader"*[30] which is a clear indication of leadership in daily life.

Prophets were in possession of scientific knowledge, wisdom, and general information which far exceeded what was known to humanity at the time, so they usually gathered believers around them and enlightened them about every subject possible. Prophet Mohamad, the prophet of Islam, is in this sense, the religious/moral leader of the highest order for Muslims because he taught many

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[27] Türnüklü, "Okullarda Sosyal ve Duygusal Öğrenme", p. 138.
[28] Mehmet Şişman, *Eğitimde Mükemmellik Arayışı Etkili Okullar,* Pegem Pub., Ankara 2002, p. 23 et al.
[29] İbn Mace, Mukaddime, 17.
[30] Müslim, Mesâcid 289.

values such as justice, truthfulness, helpfulness, patience, tolerance and mercy to people by setting real life examples for them as a leader.

Studies in literature which focus on the notion of leadership can be seen to break down leadership to basic elements of personal feats, emotional intelligence, gender, and culture, but they generally leave out religion. However, it is a known fact that religion has an important role in gaining a person general objectives in their life and helping them to direct their energy to achieving these objectives.[31] For this reason, the factor of religion, which forms personal feats of a moral leader and fundamentally shapes their perspective towards life and human beings, should be included in studies of this kind.

The verse *"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."* [32] which indicates that Prophet Mohamad is a model/leader that is an example for us human beings, means that Prophet Mohamad sets a flawless model of religiousness as an example for human beings, and that he will continue to be a perfect leader for the mankind in all times to look up to.[33] The word *"usve"* in the verse, which means "example", means a model to go by, or imitate, which in a sense means a leader. Therefore, a person who takes another person as an example chooses a similar lifestyle and implements and adopts their attributes and behaviors. Accepted as an example in terms of truthfulness, benevolence and kindness, Prophet Mohamad sets another important example for Muslims with this attribute. Therefore, Quran and verses of this kind indicate that leading a truthful life and having a kind nature would set an example in terms of your target audience.

In Al-Baqarah the verse *"Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know."* [34] indicates that Prophet Mohamad, the first receiver of Quran, while practicing his duties of prophecy, adopted the lifestyle and personality brought by Quran first by himself, only to set an example of leadership for all mankind to behold after.

As an example to moral leadership, Prophet Mohamad's success in leadership can be approached from several directions. Prophet Mohamad correctly analyzed personal and social psychology and set his attributes accordingly. Thanks to the new and striking messages of Quran, Prophet Mohamad was able to

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[31] Aslan, Şebnem, *İslam Düşüncesinde Yönetim ve Liderlik,* p.143.

[32] Al-Ahzab: 33/21.

[33] Hüseyin Certel, "Dinî İletişim ve Liderlik Açısından Hz. Peygamber'in Sıfatları", *VII. Kutlu Doğum Sempozyumu: Tebliğler,* 2006, p. 247.

[34] Al-Baqara, 2/151.

influence the term's Arabic community with social and cultural approaches, which helped mold a new model of society.[35]

In one of his sermons, Prophet Mohamad said, *"The truest of the words is that of Allah; the fairest of the guidance is of Mohamad's."*[36] However, Quran points out many times that this guidance does not bear divine or superhuman attributes, and fundamentally is of human nature, and that Prophet Mohamad basically set a practical example of how to be a subject to Allah[37]. His guidance and leadership for the people is explained in Quran and hadiths. In this sense, there is also a consensus among the Muslim community. However, Prophet Mohamed's leadership and guidance spans a whole life, so it would be wrong to devote oneself to just one area or time period.

E. Conclusion

The moral leadership attributes carried by school managers and teachers of the future are critically important in terms of the success and quality to be attained in moral education, which has become an important requirement of today's society. Well-educated moral leaders would be able to carry today's generations into the information age, but with internalized moral values. For this reason, the present education system needs moral leaders who, in a dynamic process of change and with inherent awareness of spiritual needs of teachers and students, can teach and internalize the moral values which are being neglected in social life. Such a process necessitates a legal ground for moral leadership, as well as growing visionary moral leaders who can produce realistic solutions, in terms of morality and values, to our problems. These implementation and education approaches can be commenced by teaching our students the moral values and behaviors currently needed by the society, which can be possible by increasing examples of moral leadership in our schools. In society, care must be taken to provide that students do not merely and automatically imitate their guides but internalize what they learn.

Moral leaders are expected to be of entrepreneur nature, and they shouldn't shy from taking responsibility. Moreover, they can re-form the school's mission in the eyes of the students and develop a positive learning environment. In this sense, moral leaders can add value to education planning by directing academic programs in this way. In addition, moral leaders focus on what is required rather than what is expected, therefore supporting students' spiritual development in local and national scales.

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[35] Adem Efe, "Karizmatik Bir Lider Olarak Hz. Peygamber ve O'nun Gerçekleştirdiği Bazı Sosyal ve Kültürel Değişmeler", *IV. Kutlu Doğum Sempozyumu: Tebliğler,* 2002, p. 367.

[36] Nesâî, Salâtü'l-îdeyn, 22.

[37] al-Qalam, 68/4.

Leaders of modern times are expected to develop different types of leadership to cater to evolving individual and social needs, rather than adopt a classic approach to leadership. In this sense, moral leadership model can add value to our education institutions.

Recommendations:

1.The concept of "moral leadership" should be defined as a duty that is part of Ministry of National Education operations, then put into practice in schools, following which "good practices" should be documented.

2.Post-graduate programs for moral leadership emphasizing leadership qualities should be opened at the universities.

3.Moral leaders should be in a team which develops projects aimed at implementation of religious and moral values in the teaching programs of the Ministry of National Education, and the process should be well supported by the Ministry through relevant institutions.

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The Grounds of Morality in Contemporary Turkish Thought[*]

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Abstract

The 20th century was a period when significant changes and developments both in political life and thought were experienced, some mobilities took place, and several new currents emerged in Turkey. Four important movements, namely Ottomanism, Turkism, Westernism and Islamism, were influential in the thought life of this period and thinkers such as Ömer Nasuhi Bilmen, Hilmi Ziya Ülken, Nurettin Topçu and Erol Güngör lived in this period. In this paper, I will try to show how moral is grounded in Contemporary Turkish Thought focusing on these thinkers.

It is known that in the history of moral philosophy, philosophers have based their ethics on different foundations such as pleasure, benefit, emotion, duty, reason, and religion. Based on these sources, ethics are divided into groups such as taste ethics, beneficiary ethics, specialized ethics, duty ethics and theological ethics.

In this article, my aim is to determine how the moral, which is a reality human beings cannot elude any moment, is justified in contemporary Turkish thought and draw attention to the changes in the process from the 8th, 9[th,] and 10th centuries to today by comparing the results I got with the philosophy of ethics in general and Islamic Philosophy of Ethics in particular. At this point, however, I will make sure that selected thinkers give a panoramic thought of the world period.

Keywords: Basis of morality, Turkish thought, Omer Nasuhi Bilmen, Hilmi Ziya Ulken, Nurettin Topcu, Erol Gungor

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Çağdaş Türk Düşüncesinde Ahlâkın Temellendirilmesi Problemi

Özet

XX. yüzyıl Türkiye için hem siyasi alanda, hem de düşünce hayatında önemli değişim ve gelişmelerin yaşandığı, birtakım hareketliliklerin olduğu, çeşitli akımların ortaya çıktığı bir devir olmuştur. Bu dönemin düşünce hayatında Osmanlıcılık, Türkçülük, Batıcılık ve İslâmcılık gibi dört önemli akım etkili olmuş ve Ömer Nasuhi Bilmen, Hilmi Ziya Ülken, Nurettin Topçu ve Erol Güngör gibi düşünürler yetişmiştir. Makalede Çağdaş Türk Düşüncesinde ahlâkın nasıl temellendirildiğini söz konusu düşünürlerden hareketle ortaya koymaya çalışacağım.

Ahlâk felsefesi tarihinde filozofların kendi felsefi sistemlerine göre ahlâkı, haz, fayda, duygu, vazife, akıl ve din gibi farklı temellere dayandırmış oldukları bilinmektedir. Ahlâkın temellendirildiği bu kaynaklara bağlı olarak da ahlâk anlayışları, lezzetçi ahlâk, menfaatçi ahlâk, ihtisasçı ahlâk, vazife ahlâkı ve teolojik ahlâk şeklinde gruplara ayrılmıştır.

Makalede, insanın hiçbir an sıyrılıp çıkamayacağı bir gerçeklik olan ahlâkın çağdaş Türk düşüncesinde nasıl temellendirildiğini tespit etmeyi ve ulaştığım sonucu genel anlamda ahlâk felsefesi tarihi, özelde ise İslam ahlâk felsefesindeki kabullerle karşılaştırarak İslâm ahlâk felsefesinin, üretken olduğu VIII, IX ve X. yüzyıldan günümüze gelinceye kadarki süreçteki değişime dikkat çekmeyi hedeflemekteyim. Ancak bu noktada örnekleme yaparken seçtiğimiz düşünürlerin dönemin düşünce dünyasının bir panoramasını vermesine dikkat edeceğim.

Anahtar Kelimeler: Ahlakın temellendirilmesi, Türk düşüncesi, Ömer Nasuhi Bilmen, Hilmi Ziya Ülken, Nurettin Topçu, Erol Güngör

Introduction

I think it is necessary to explain first what the concepts of morality and foundation mean and what sources of morality are based on and how they are based in the history of thought in order to put the problem of foundation (ground) of morality in contemporary Turkish thought exactly and accurately. It is only when such a method is followed that the opinions of the scholars, we are discussing regarding the source of morality can be understood and their place in the history of thought can be accurately revealed.

In dictionaries, the term 'morality' (ahlak), which refers to different meanings such as *"attitude, character, creation, state and style of movement"*[1], has been defined by philosophers in various ways. When we evaluate the definitions made, we see that morality as a term is defined as either *'a way of life,' 'a moral law or a whole of*

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[1] İbn Manzûr, *Lisânu'l-Arab*, Dâru ihyâi't-turâsi'l-Arabî, Beirut 1995, IV, 194, "Hulk"; Ragıb el-Isfahâni, *el-Müfredat fi Garibi'l-Kur'an*, Daru'l-maarife, Beirut, nd., 158, "Hulk".

principles to be adhered to,' or 'an intellectual research on the way of life and the code of ethics.'[2]

The lexical meaning of the concept of "foundation" (grounding), on the other hand, is defined *as placing, putting on a firm foothold, basing a proposition, a rule, a necessity on something to corroborate it, revealing justifications, and logical reasons of a principle or a rule within consistency*[3]. In the case of morality, the concept of "foundation" can often be expressed as a search for power or focus behind the moral norm, which ensures its validity and thus eliminates any doubts that may be directed and have been directed against this validity. Therefore, the '*foundation of morality*' means the investigation of moral principles and rules, judgments, moral attitudes, and thoughts based on what they are determined, the questioning of the source or criteria of our knowledge about the two basic concepts of morality, 'good' and 'bad', and on what basis we base our judgment when we talk regard something as 'good' or 'bad'.[4] The issue of 'foundation of morality', as expressed in this way, is not just the problem of philosophers of morality or thinkers who are interested in the field. It is a problem that almost everyone faces one way or another in daily life or will certainly face in the future.

When we look at the history of thought, we see that moral systems are founded in different ways according to different criteria. Most of these founding attempts have been made based on three sources, expressed in the form of God, the universe, and man, in line with a universalist attitude. Types of foundation that are put forward based on the resources can be listed as *the cosmological foundation* that deals with the phenomenon of morality from a cosmological perspective, which does not make any distinction between the moral life of man and the universe, the moral order and the order of being; the *theological foundation* that approaches the phenomenon of morality or the subject of value from the point of view of any religion; and the *anthropological foundation*.[5] There are also those who add to these a fourth form of foundation, the *sociological foundation* which is the source of morality or puts social contract in its basis.[6] In the most general sense, the foundations made about religion can be divided in two parts, namely, the religious foundations and those suggested based on non-religious sources. Non-religious sources have been expressed by philosophers as reason, intuition, and emotion, depending on how the concepts of 'good' and 'bad' are perceived. It is possible to divide the concepts of morality into four parts based on these sources: individualistic morality (ethics of

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[2] See Raziel Abelson-Kai Nielsen, "Ethics, History of", ed. Paul Edwards, *The Encyclopedia of Philosophy* (içinde), Macmillan Publications, New York 1972, III, 81-82.

[3] Süleyman Hayri Bolay, *Felsefî Doktrinler ve Terimler Sözlüğü*, Akçağ Yayınları, Ankara 1999, p. 445-446; Bedia Akarsu, *Felsefe Terimleri Sözlüğü*, İnkılâp Kitabevi, İstanbul 1994, p. 175.

[4] Recep Kılıç, *Ahlâkın Dini Temeli*, Türkiye Diyanet Vakfı Pub., Ankara 1992, p. 14; id., "Ahlâkı Temellendirme Problemi", *Felsefe Dünyası*, vol. 8 (Temmuz 1993), p. 69; Lokman Çilingir, *Ahlâk Felsefesine Giriş*, Elis Pub., Ankara 2003, p. 24.

[5] Doğan Özlem, *Etik-Ahlâk Felsefesi*, İnkılap Kitabevi, Ankara 2004, p. 24-28.

[6] Ahmet Cevizci, *Etiğe Giriş*, Paradigma Pub., İstanbul 2002, p. 17-20.

happiness, duty ethics, existentialism/ethics of existentialisme, immorality/ethics of immoralisme), sociological morality, psychological morality, and biological morality.[7]

In addition, moral views are based on God, man, and the universe, which have been applied to show the principled causes of the phenomenon of morality and to explain it based on these reasons. We can express these as the cosmological foundation that deals with the phenomenon of morality from a cosmological perspective by not making any distinction between the moral life of man and the universe, the moral order and the order of being; the theological foundation that approaches the phenomenon of morality or the subject of value from the point of view of any religion; and the anthropological foundation[8].

After talking about the sources of morality in the history of thought with the concepts of "morality" and "the foundation of morality," I will now try to show how morality is based in contemporary Turkish thought. However, as it is not possible to consider and evaluate all the scholars considered in contemporary Turkish thought within the boundaries of an article, certain limitations are necessary for the study. Hence, I will discuss this topic based on the ideas of Ömer Nasuhi Bilmen (1882 -1971), Hilmi Ziya Ülken (1901-1974), Nurettin Topçu (1909-1975), and Erol Güngör (1938-1983), who died in the second half of the 20th century. When choosing these scholars to discuss, we took into consideration the facts that they lived in the 1950s and died after 1970, they were concerned with moral problems, and that they associated their ideas with movements like Turkism, Westernization, and Islamism, which have been influential in the Republican period Turkish thought, contributing to the emergence of a panorama belonging to the world of thought.

I will address the issue of the foundation of morality in contemporary Turkish thought by dividing it into two groups, namely, non-religious sources and the foundation made on religion.

Foundation of Morality on Non-Religious Sources

In his work titled *Yüksek İslam Ahlâkı*, Ömer Nasuhi Bilmen, one of the scholars of Fatih who is the fifth head of the Presidency of Religious Affairs of the Republic of Turkey, examined the moral juniors based on principles such as

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[7] Kılıç, *Ahlâkın Dini Temeli*, p. 1-16; id., "Ahlâkı Temellendirme Problemi", p. 69; Hüsameddin Erdem, *Bazı Felsefe Meseleleri*, Konya 2009, p. 152-163. For more information, see: Özlem, *Etik-Ahlâk Felsefesi*, p. 24-126.

[8] Özlem, *Etik-Ahlâk Felsefesi*, p. 24-28.

pleasure, benefit, feeling, and duty, and finally concluded that none of them could be fundamental to morality.[9]

Bilmen examined the foundation of moral values with examples of Aristippus (BC. 435-355) and Epicurus (BC. 341-270). As the concept of pleasure is vague and variable and it diverts people toward illegitimate pleasures and evil actions, at the same time bringing sensualism to the question and eventually leading to the disappearance of morality and moral beauty, he opposed the idea that grounds morality on pleasure.[10]

Bilmen also opposed the utilitarian morality represented by Jeremy Bentham (1478-1832) because he regarded the personal benefit of man as superior to everything else and based all moral activity on a feeling that, like pragmatism, made people fall apart and caused various bloody wars to ensue. According to him, doing any action solely for the purpose of obtaining a material benefit means "moral rejection".[11]

According to Ömer Nasuhi Bilmen, basing of morality on emotions also has many dangerous aspects and harms. First, if "virtue of morality" was sufficient, as their sense of moral values claim, then all people would be virtuous. However, this is not the case. And how can we discover the differences in people's abilities and spiritual structures so that we can act in a way that suits them? Because of these differences between people, an act that looks good and right to some people can look bad to others and provoke hatred in them, this may, as a result, lead to hypocrisy and a lack of morality. Moreover, the tendency of people to take an action and to adopt it cannot be a measure for morality because such a tendency can also be in a bad direction due to reasons such as deception and neglect. Again, emotion cannot be a sufficient resource for morality, as it is not subject to mental reasoning and has the possibility of failure and error.[12]

Bilmen finds the idea that bases morality, as in cases of Immanuel Kant (1724-1804) and Leibniz (1646-1716), on the concept of pleasure, acceptable compared to those grounded on benefit and feeling. However, he still does not find it sufficient. He criticizes Kant's morality of duty as there are almost no people in this world who commit acts only because there are duties assigned to them and the fact that Kant, on the one hand, claims that people should do their duty without looking for any interest, but, on the other hand, does not take the duties into consideration. Kant also conflicts within himself by asking about, for example, the position of the feeling of trust among people in case of misappropriate acts.[13]

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[9] Ömer Nasuhi Bilmen, *Yüksek İslâm Ahlâkı*, Bilmen Pub., İstanbul 1964, 39; id., *Büyük İslâm İlmihali* (abbr. Ali Fikri Yavuz), Birleşik Pub., İstanbul, nd., p. 439.
[10] Bilmen, *Yüksek İslâm Ahlâkı*, p. 39-40.
[11] Bilmen, *Yüksek İslâm Ahlâkı*, p. 40, 56, 57.
[12] Bilmen, *Yüksek İslâm Ahlâkı*, p. 41, 42, 43.
[13] Bilmen, *Yüksek İslâm Ahlâkı*, p. 43-44.

Nurettin Topçu (1909-1975), who was the first person to complete a PhD in ethics in Turkey and also lived a life dedicated to the cause of morality, divided the moral systems in the history of philosophy into four parts: empirical morality (egoistic (selfish) morality, altruist morality and biological morality), moral values based on reason (metaphysical ethics and duty ethics), emotional morality, and religious morality. Just as Bilmen does, he also states that morality cannot be founded on non-religious sources, such as experiments, reason, and emotion.[14]

Hilmi Ziya Ülken, a philosopher and sociologist who has had a great influence in Turkish thought life and in the formation of a philosophical tradition in Turkey, agrees with Bilmen and Topçu that morality cannot be based on principles expressed as non-religious sources such as emotion, desire, feeling, love, pleasure, benefit, and reason. According to him, as the morality grounded on pleasure will be meaningless if the pleasure should be sacrificed; the morality built on benefit is relative as it is impossible to gather benefits and interests of individuals and groups within any community; the morality based on emotions is subjective and variable as there are as many emotions as people living on earth; and the reason is not a power that always remains the same and does not change and prepares a shape for each order of morality but lacks in revealing the content in it, the morality cannot be grounded on utility, emotion and reason, which are regarded as non-religious sources.[15]

According to Ülken, the lack or fallacy of theories that want to base morality on sense data and feelings is due to their desire to isolate morality in all forms, their inability to separate animal life and human values and to switch from selfishness to otherness. The morality can be established on no emotion alone. Those who want to establish morality on pleasure and pain, no matter what style they tried, have failed for this reason. In order to see or show the failure of the moral understandings that base morality on pleasure and suffering, there is no need to apply the criticisms made in the history of moral philosophy regarding them. These moral understandings have failed to distinguish between animal life and high human values and to switch from selfishness to otherness. Kant's criticisms of morality, which is based on sense and sympathy, are in place. Being happy and having high pleasure doesn't always mean being moral.

Also, emotions are immoral when taken alone. Sometimes they can even be corrupt. The measure of the morality of emotions is not just their intensity or dimness, their shortness or breadth, or their being long or short. Again, the fact that emotions are preferred to others is not enough for them to be moral. Love, for example, is not always moral, even though it is an emotion. Maternal instinct is an emotion, but it's sometimes moral and sometimes immoral. For example, the situation of a mother or a father who sets herself on fire to save her child from

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[14] Nurettin Topçu, *Ahlâk,* Dergâh Pub., İstanbul 2005, p. 142-154.
[15] Hilmi Ziya Ülken, *Aşk Ahlâkı*, Demirbaş Pub., Ankara 1971, p. 87-89.

death is moral, while the situation of the mother who kidnaps her child on the pretext of love for the child or makes him escape from military duty is immoral. Such an act, which, if taken as absolute, depends on emotion, is immoral.[16]

In addition to these, he states that morality cannot be based on fear, hope, and pride:

There can be no morality built on fear. If the fear of hell and the fear of swords, the fear of Allah and the fear of the law may correct us, this improvement has no value in my eyes and has no relation to human morality.

There can be no morality built on submission and commitment to an order from outside us. It is not moral to bow to an order from an unfamiliar source, the unknown, and secrets

because that is to lose your personality; to have respect and hesitation mixed with fear, like savages and children, against secrets and riddles.

There can be no morality built on hope. The hope of paradise and the hope of the future, the hope of forgiveness and the hope of fame; if they will make us virtuous with the satisfaction and benefit they have promised, then virtue will cease when it becomes clear that these promises are a dream and a trap. Or, when these hopes are satisfied, false happiness is achieved and fame is satisfied, there will be no need for morality.

There can be no morality based on self-assertion and based on pride. The one who says I have everything will be empty when everything is returned to its real owners... An act of pride and for pride, let alone serving morality, is perhaps an encroachment on human morality.[17]

According to Ülken, morality cannot be built on them because these principles create a moral feeling that is not permanent, but temporary, and therefore cannot ensure that man is a moral individual. After explaining in this way what morality cannot be founded on or based on, he also focuses on what morality can be founded on and states that morality can be based on passion and love freed from certain feelings such as fear, hope, suspicion, delusion, and pride.[18]

Social psychologist Erol Güngör, on the other hand, states that ethics, law and economics in the lives of ancient people were based on religion, that there were no entities separate from religion, but in later periods philosophers have based

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[16] Hilmi Ziya Ülken, *Ahlâk*, İstanbul Üniversitesi Edebiyat Fakültesi Pub., İstanbul 1946, p. 180-181.

[17] Ülken, Aşk Ahlakı, p. 72.

[18] Ülken, Aşk Ahlakı, p. 77.

morality in different ways. He states that in the period up to Socrates in ancient Greece, philosophy was interested in natural sciences and beyond natural knowledge, and therefore the views on morality were outside of philosophy; Socrates took morality as a matter of philosophy and made philosophy turn towards man and morality; in the period from Socrates to Kant, morality continued to be devoted to metaphysics and to religion, and Kant connected morality and the obligations within it to conscience, which he calls practical reason.

Güngör has divided into three groups the attempts made since ancient times to establish morality without resorting to metaphysics: Those who say that there is no need to seek supernatural and divine resources for morality, such as Epicure and Adam Smith, and that it is sufficient to follow nature and obey its rules: Like Levi Brühl, those who try to base morality on social events; like Rauh and Free, those who characterize morality as a harmony born of life experiences, and moral ideal as a fruit of the same experience.[19]

He, like previous thinkers, believes that morality cannot be based on non-religious sources, and has divided the attempts made in the history of philosophy to establish morality without recourse to metaphysics into three groups: Those who say that there is no need to seek a supernatural and divine source for morality, that it is sufficient to follow nature: those who try to base morality on social events; those who attribute morality as a harmony born from life experiences and the moral ideal as the fruit of the same experience.[20]

Foundation of Morality on Religious Sources

The basic characteristic of moral theories based on religion is that they take the truth of revelation and the existence of God as fundamental sources. However, these moral understandings differ according to the importance they attach to revelations in determining basic moral principles.

According to Ömer Nasuhi Bilmen, who was an honorable scholar, humanity needs a morality of which principles, orders, and prohibitions emerge from the greatness of Allah. This kind of morality can only be achieved through divine religion.[21] Although the scholar believes that religion is the source of duty and that morality should be based on religion, he has not eliminated the mind from the field of morality, saying:

> "...the value of reason does not reduce when the true origin of duty is religion because it is reason that is essentially offered. Those who are deprived of reason are not obliged to do anything. People

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[19] Erol Güngör et al., Ahlak Lise III, MEB Pub., nd., p. 5-6.
[20] Erol Güngör et al., Ahlâk Lise III, MEB Pub., nd., p. 5-6.
[21] Bilmen, *Yüksek İslâm Ahlâkı*, p. 41, 65.

have understood the truth of their duties and their divinity through the subtle evidence of their own minds."[22]

Through these words, he expressed that because religion is valued by reason, those who are deprived of reason are not obliged with any duty, and because reason is the fundamental element of human culture and civilization, humanity is in need of a moral view that, although based on religion, does not disable the mind, and whose duties are accepted by both the mind and the heart.

"There is nothing more beautiful, more real than morality in the world," said Nurettin Topçu, who has completed a Ph. D. in the *ethics of rebellion* in France, and is of the opinion that separating religion from morality or morality from religion is equivalent to separating the inner world of man from himself because, according to him, morality is nothing more than religious maturity. It is an ascension from animal life to human life. Since the principles of morality are based on religious rules, every moral principle has a religious basis. Therefore, morality and religion emerged together. The moral history of humanity is also the history of religions.[23]

In addition, Topçu refers to the relationship between religion and morality in his work called *İslam ve İnsan* as follows:

"For people, religion is nothing but morality. For the great souls, it is again undoubtedly morality, but at the same time on top of humanity, the effort to climb to the divine will, which is almost the source of morality. It embraces morality and goes beyond that. If morality is to be humanized, religion is the will to rise above our humanity."[24]

According to Hilmi Ziya Ülken, there can be some connection between religion and morality and from this point of view, 'moral religion' or 'moral theology' and 'religious ethics' or 'theological ethics' can be put forward although their foundations of religion and morality are different from each other. In fact, even the existence of this unity between religion and morality shows that their foundations are separate because this unity doesn't always exist. Not all religions are moral, not all morals are religious. Polytheism, for example, is an unethical system because the other God rejects what one God wants, and because of this difference between the Gods, the servants can do whatever they want and resort to all kinds of evasions. They can resort to profit bargaining and trickery against the gods. The moral systems of Epicureans and Cynics are also irreligious.

Moreover, especially in monotheistic religions, because there is a complete harmony between the order of social life and people and because God has become

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[22] Bilmen, *Yüksek İslâm Ahlâkı*, p. 15-16.

[23]. Nurettin Topçu, "İslâm Ahlâkının Esasları", *Hareket Dergisi*, v. 36 (Aralık 1968), p. 8; id., *İslâm ve İnsan*, Dergâh Pub., İstanbul 1998, p. 86; id., *Sosyoloji*, Dergah Pub., İstanbul 2001, p. 106.

[24] Topçu, *İslam ve İnsan*, p. 86.

the custodian of the conscience of society, religious values and moral values are more compatible with each other. Even in such cases, the emergence of various divisions among religious communities and the fact that those who perform religious duties become a means of oppression in society because they are a superior class shows that the harmony between religion and morality is not continuous.[25]

According to Hilmi Ziya Ülken, the main points of separation between the foundations of religion and morality are as follows:

> In the foundations of morality there are principles such as the loyalty of moral consciousness, the guidance of the will, the appreciation of subject who performs the moral action and the belief that human effort is effective in this world. The foundations of religion, on the other hand, are the contempt of the world, the attachment of all happiness and competence to a supernatural realm, the attachment of the will of man to the will of God, and the taking of divine principles as irrational. The clearest point of separation in this comparison is the autonomy of moral consciousness and the heteronomy of religious consciousness.[26]

Hilmi Ziya Ülken states that morality cannot be based on religion, as opposed to Bilmen, Topçu and Güngör, and in his work titled *Aşk Ahlâkı (Love Morality)*, morality can only be based on "desire" or "passion", which he describes as "*desire that does not end in a goal, cannot be satisfied, does not seek interests and benefits*" [27], and the concept of "love", which he defines as "*maturity of the soul, to be away from the beloved and the passion that sees the universe in itself*".[28] He expresses this opinion of his as follows:

> If morality means to abandon the self, to move towards the whole and the universal by transcending selfishness, it can be a morality founded on only affection and only love and humanity becomes the building of this morality

> because no ideal can be established on the desires of an organism that is finite, limited and mortal. And no fixed morality can be established on the different, relative and arbitrary values of the society. Great religions have only gained strength from passion; human morals have only been founded on love.[29]

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[25] Ülken, *Ahlâk*, p. 44-45, 46. Also see: Hilmi Ziya Ülken, *Bilgi ve Değer*, Kürsü Pub., Ankara, nd., p. 419-420.

[26] Ülken, *Ahlak*, p. 46.

[27] Ülken, *Aşk Ahlâkı*, p. 70-71.

[28] Ülken, *Aşk Ahlâkı*, p. 89-90.

[29] Ülken, *Aşk Ahlakı*, p. 71.

There can be a morality that is based on only passion and only love. If we move without expecting any benefit and satisfaction; if we perform only with the power of an infinite enthusiasm from within, this movement can be truly moral.[30]

Ülken calls this morality "*love morality*". He doesn't mean "the morality of love" here but the connection between morality and love or a morality that can be based on love. It is morality that does not depend on tradition and custom, does not change within time and space, is not a slave to profit and is dependent on the power of the soul. [31]

At this point, I must also express that Hilmi Ziya Ülken doesn't fully answer the question, "what is the source of morality?", by founding it on "love" and "passion" because to us, love is an effective force that drives people, but it is not the source of morality. Moreover, the love that Ülken refers to is a state of spiritual enthusiasm rather than a passion for being. However, enthusiasm is a strong desire for action, which one believes should be done due to material or spiritual reasons. Otherwise, it is not the cause of moral behavior in the way that Ülken expresses it. That is why Ülken doesn't truly answer the question, "what is or should be the source of morality?"

Erol Güngör, who addresses the concept of morality in his work entitled *Ahlâk Psikolojisi ve Sosyal Ahlâk (Moral Psychology and Social Morality)*, approaches the issue of basing morality on religion in terms of experimental psychology and social psychology. He states that there are many social institutions, such as law, economics, professional organizations, and the state, which surround man and regulate his behavior, and that one of them is religion, and that many of the principles of moral behavior come from religion. All religions have imposed orders and prohibitions on morality and no religion has been indifferent to the performance of moral duties. Religion is the most important and most effective source of our moral lives, but it is not the only one. Morality has sources other than religion. Some of these sources are traditions and customs, which are the bases that regulate people's daily attitudes, movements, and lifestyles.[32]

In addition, the German philosopher Kant, Erol Güngör's statements also give the impression that morality is based not on religion but on religious morality:[33]

> "Morality is a system of belief and thought; it has no material existence like the clothes on our bodies and the hat on our heads. Perhaps that is why some people say that it is not right to pay attention to such beliefs when there are tangible,

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[30] Ülken, *Aşk Ahlakı*, p. 72-73.

[31] Ülken, *Aşk Ahlâkı*, p. 139.

[32] Erol Güngör, *Ahlâk Psikolojisi ve Sosyal Ahlâk*, Ötüken Pub., İstanbul 1995, p. 115-117, 138-142.

[33] Cf. Recep Kılıç, "Erol Güngör'ün Ahlâk Anlayışı", *Felsefe Dünyası*, v. 27, Temmuz 1998-1, p. 49.

visible beings and objects. But we must remember that the things that hold people together are more spiritual ties than financial interests or bargains. The language we use as a means of agreement is a purely spiritual system. Even money, known as the greatest example of material interest, is valid not because of its material existence, but because of the value people attach to it...

...because moral values are the most important one among spiritual values, we always put them in the forefront. Even religions, which are the most advanced of spiritual systems, are largely moral systems: It is a system that regulates the relations of people with God and with other people, telling them what is good and what is bad in these relationships. Therefore it is more important to see the great effects of religion in human societies, that is, because of the way religions regulate moral life. Since no community could live without morality, it was impossible to think that they could live without religion. However, even those who find the supernatural beliefs of religions wrong in their own way or say that religion is a matter of conscience that concerns individuals cannot deny the importance and necessity of morality."[34]

As can be seen in these statements, Güngör establishes a mutual relationship between religion and morality. Humans need religion as a moral being because of its sociological and psychological structure. At this point, the reason for the existence of religion is based on morality. On the other hand, religion also sources morality, gives it universal moral principles and provides a spiritual sanction power.[35]

Conclusion and Remarks

In conclusion, Ömer Nasuhi Bilmen, who is among the most respected scholars of religious sciences, Nurettin Topçu, a moral philosopher, and social psychologist Erol Güngör, who are the scholars we have discussed to sample how morality is based in Contemporary Turkish Thought, though on different grounds, oppose the basing of morality on non-religious sources, such as reason, intuition, emotion, pleasure, and duties, and they base morality on religion. Only Ömer Nasuhi Bilmen has given place to reason besides religion and Erol Güngör has given place to traditions and customs.

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[34] Güngör, *Ahlak Psikolojisi ve Sosyal Ahlak*, p. 19-20.
[35] Cf. Kılıç, "Erol Güngör'ün Ahlâk Anlayışı", p. 49

Hilmi Ziya Ülken, on the other hand, states that morality cannot be based both on non-religious sources, such as emotion, desire, feeling, love, pleasure, benefit, and reason, and on religion at the same time. He bases morality on the concepts of "love" and "passion".

Moral relativism and skepticism seem to be the main problem encountered in any attempt to base morality outside of religion. To get rid of moral relativism and skepticism, universal moral principles are needed. Moral principles can be universal, but only with absolute moral values because every moral principle arises based on a value. Values can also be absolute when they are connected to an absolute entity.

Most of the opinions that set out to prove that morality is based on religion have sought to maintain the belief that there is a hidden coldness between morality and reason. According to the so-called postulate that the more behaviors in accordance with the morality are performed, the less reason and rationalism will be needed, they have reached the conclusion that "a morality without a mind is the soundest religiosity".

A model of religiosity that denies sanity and a moral view that denies religion enter a sharp divide against each other. Searching for answers to the question about which is right or true, will not yield a philosophically satisfying outcome. In our opinion, instead, it is necessary to establish that views that exclude reason, deny reason and humanity for the sake of more intense piety, and viewpoints that exclude religion and religion-based morality, in the name of more profanities, take place at very extreme points. Already in Contemporary Turkish Thought, as seen in the example of Ömer Nasuhi Bilmen, who was the head of the Presidency of Religious Affairs of the Republic of Turkey, revelation and reason are considered together at the point of being the source of morality, not opposite to each other.

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