

ترجمة ملخصات المحتوى بالإنجليزية

Abstracts



The Ethics of Duty in Kant and the Foundations of the Value System in Islamic Thought: A Comparative Analytical Study

Sheikh Ali Karim

Abstract:

Kant upheld *duty* as an absolute basis for the performance of moral action, defining it through several criteria. It is composed of a set of *a priori* ideas in the human mind, free from any worldly, emotional, or utilitarian purpose; universal in its applicability across all times and circumstances; and arising from a good will in itself—emanating from the moral freedom experienced by the moral agent.

However, several critiques have been directed at Kant's moral theory. It is excessively idealistic and rigid, lacking flexibility and failing to consider circumstances and situational demands. It grants reason complete autonomy in moral legislation and severs the link between ethics and religion.

The Islamic moral theory, on the other hand, agrees with Kant regarding freedom and intention — or what he calls the *good will* — yet differs in confining its ultimate reference not merely to practical reason. Moreover, it is distinguished by its harmony with the existential structure of the human being and his real-life purposes through several characteristics: comprehensiveness, internal coherence, realism, rational and logical demonstrability, and its normative grounding in the perfection of the soul and the attainment of nearness to God in moral actions.

Keywords: Duty, Categorical Imperative, Good Will, Existential Structure, Islamic Moral Theory, Perfection, Divine Nearness.

A Critique of Richard Dawkins" Evolutionary Ethics in Light of the Perspective of Muslim Theologians

Sayyid Abdul-Raouf Afzali

Abstract:

Ethics have always been present and evident in human life, continuously influencing human behavior in various ways. To explain the phenomenon of morality, religion has often been employed as a key framework. However, the *New Atheists*—among them Richard Dawkins—seek to create a rift between religion and ethics, attempting instead to explain moral phenomena based on the findings of empirical science.

In this article—written using a descriptive-analytical method—we first present Richard Dawkins" theory of evolutionary ethics by examining his works and clarifying his interpretations. We then proceed to critique his theory in light of the views of philosophers, particularly Muslim theologians (*mutakallimūn*).

Since Dawkins" theory represents a form of *moral realism*, it is indeed noteworthy; nevertheless, it faces numerous and diverse challenges. Among the major criticisms directed at this theory are: the failure to substantiate Charles Darwin's hypothesis, the false dichotomy between religion and morality, the entrapment in moral relativism, logical weaknesses in argumentation, and the lack of universality, among others.

Keywords: Evolutionary Ethics, Science and Religion, Theory of Evolution, Charles Darwin, Richard Dawkins.

Utilitarianism in Ethics (Bentham and Mill as Models): A Critical Approach

Dr. Ghaidan Al-Sayyid Ali

Abstract:

Utilitarianism, as presented by Jeremy Bentham and his disciple John Stuart Mill, represents one of the most prominent outcomes of the nineteenth century's growing interest in empirical science and the attempt to apply it to the study of human nature. The proponents of this school regarded *pleasure* or *utility* as the highest moral good: pleasure as the only good, and pain as the only evil. Thus, utilitarianism emerged as a refined or natural development of hedonistic philosophy.

It is therefore unsurprising that egoism became, for them, the fundamental principle of human life—since human beings, by nature, seek their own happiness and personal pleasure, and instinctively avoid harm without requiring external guidance. Consequently, the moral value of an action was determined by its ensuing consequences.

This critical study concludes that pleasure cannot serve as a valid standard for moral action, and that utility, despite its proponents' efforts to refine it, remains an essentially egoistic orientation. Moreover, by reducing morality to pleasure, utility, and self-interest, utilitarianism neglects higher human and moral values. As a result, its advocates lost their intellectual successors after Mill, although the sensualist tendency has persisted to this day.

Keywords: Pleasure, Utility, Egoism, Utilitarianism, Jeremy Bentham, John Stuart Mill.

A Critical Study of Moritz Schlick's Harmonistic

Approach to Moral Responsibility

Dr. Karamat Varzdar

Abstract:

The central issue of this article is the examination and discussion of Moritz Schlick's *harmonistic tendency* in the field of moral responsibility, with the aim of demonstrating the inadequacy and inconsistency of his theory in this regard. By denying the necessity of the *possibility of alternatives* as a condition for accepting *moral responsibility*, Schlick faces three main challenges: (1) to provide a harmonistic definition of moral responsibility, (2) to define and explain both the harmonistic tendency and the agent's sense of responsibility, and (3) to establish the correspondence between the instances of these two concepts.

Schlick defined moral responsibility as "*the condition of generating motives through reward or punishment.*" On this basis, an agent (A) is responsible for an act (B) if—and only if—the application of reward or punishment creates in him a motive that would lead him, in similar future situations, to perform or refrain from actions similar to (B).

After presenting this forward-looking definition of the *sense of responsibility*, Schlick went on to define the agent in terms of the realization of *natural desires* and ultimately sought to show the correspondence between the instances of these two notions.

In this paper, through three counterexamples, we aim to demonstrate that Schlick's theory:

(1) contrary to his own claim, suffers from internal disharmony, and that the instances of his definitions of *moral responsibility* and *the sense of responsibility* do not correspond;

(2) his definition of the *realization of natural desires* is incomplete and fails to exclude irrelevant cases; and

(3) his definition of moral responsibility is not sufficiently inclusive, since we can conceive of an agent who is impervious to any influence through reward or punishment, yet whom common moral judgment would regard as fully responsible.

Through these three refutations, it becomes clear that Moritz Schlick's theory on this issue cannot be supported or defended under any circumstances.

Keywords: Moral Responsibility, Harmonistic Approach, Reward and Punishment, Forward-Looking Perspective, Motive, Moritz Schlick.

Moral Pragmatism in William James: An Analytical and Critical Study

Ala Abdullah Khateeb

Abstract:

Moral pragmatism is founded upon the epistemological principles of *pragmatic theory of knowledge*, which holds that the meaning of an idea depends on its practical effects in human life. Any idea that does not translate into successful behavior in real life is deemed false. The same criterion applies to all moral values and religious beliefs: truth, goodness, and rightness are measured by the standard of productive action rather than by abstract rational logic.

Consequently, pragmatism has produced an aberrant system of ethics—one that justified the domination of others and the plundering of their resources, legitimized permissiveness, violence, and crime, and trivialized the sacred by subjecting it to utility and self-interest. According to William James, belief in God or in any religion is preferable to disbelief, for it carries a potential benefit, whereas disbelief yields no benefit at all.

By doing so, James abandoned the *intrinsic value* of things and focused instead on their consequences, a move that exposed his moral doctrine to extensive criticism—criticism so severe that it nearly undermined pragmatism at its very foundation.

Keywords: Pragmatism, Ethics, Knowledge, Religion, William James.

The Death Penalty in Light of the Philosophies of Rights and Ethics

Dr. Hussein Suleiman

Abstract

This research addresses the issue of the death penalty from a dual philosophical perspective, linking the philosophy of rights with the philosophy of ethics, through a comparative study of positivist and Islamic systems. It begins with a critical analysis of the theses of Beccaria and the positivist approach, which grounds rights on a relative contract and views punishment as a utilitarian tool for deterrence. This is contrasted with the Islamic perspective, which bases rights and punishment on an absolute divine reference, and balances deterrence, justice, and forgiveness.

The research adopts a comparative-analytical methodology, employing the approach of Transcendent Wisdom (al-Hikmah al-Muta'aliyah) to understand the relationship between evil, punishment, and the most perfect cosmic order. It concludes that the death penalty in Islamic law is not considered a violation of dignity or an assault on the right to life. Rather, it is a manifestation of existential justice when carried out within its legitimate legal conditions, highlighting the superiority of the Islamic vision in combining law and ethics, and rights and mercy.

Keywords: Death penalty, Philosophy of punishment, Islamic law, Beccaria, Right to life, Dignity, Transcendent Wisdom (al-Hikmah al-Muta'aliyah).

Kant's Racism as a Philosophical Problem

Laurenz Ramsauer

Abstract

Abstract: Immanuel Kant was possibly both the most influential racist and the most influential moral philosopher of modern, Western thought. So far, authors have either interpreted Kant as an “inconsistent egalitarian” or as a “consistent inegalitarian.” On the former view, Kant failed to draw the necessary conclusions

about persons from his own moral philosophy; on the latter view, Kant did not consider non-White people as persons at all. However, both standard interpretations face significant textual difficulties; instead, I argue that Kant's moral egalitarianisms so thin as to remain almost entirely useless as an antidote to racism.

Keywords: Racism, Immanuel Kant, Moral Equality, Human Dignity.