



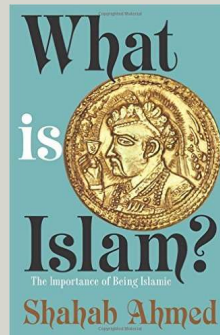
## Session 3: An Introduction to Islamic Moral Epistemology Summary



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### Focus Questions

- What is the “Islamic” content of Islamic bioethics?
- What are sources of moral & ethical reflection in Islam?



#### “Islamicate” (M. Hodgson)

- ✳ “Islamic” → related to central religious texts and authorities
- ✳ “Islamicate” [double adjective like “Italianate”] → larger cultural framework related to society where Islam is a major factor; participated in by Muslims and non-Muslims (includes literature, art, etc.)

## What is “Islamic” about Islamic Bioethics?

- Islamic Bioethics:
  - Tied to scriptural sources & bearers of tradition  
(revelation and interpreters of revelation)
  - Ideally would draw from several fonts of Islamic morality
    - *Theology/Philosophy* - Theological (*Usuli/Kalami*) Concepts = Production/End-goal
      - → Pre-usul concepts
    - *Legal Ethics* - *Fiqhi* Literature = Moral Status of Action
    - *Practical (Virtue) Ethics* - *Adabi* Literature = Agent-focused

## Islamic Bioethics is concerned with the normative

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| <ul style="list-style-type: none"> <li>○ <u>What is Islam?</u> <ul style="list-style-type: none"> <li>• Constructivist:                   <ul style="list-style-type: none"> <li>• A tradition of practices observed by a community</li> <li>• A meaning-making system</li> </ul> </li> <li>• Moral Theology:                   <ul style="list-style-type: none"> <li>• <i>Fiqh</i>- Law</li> <li>• <i>Adab</i> - Virtues</li> <li>• +/- Sciences of the heart</li> </ul> </li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>○ <u>What signifies the “Islamic”?</u> <ul style="list-style-type: none"> <li>○ Source Bounded:                   <ul style="list-style-type: none"> <li>• Quran &amp; Sunnah</li> </ul> </li> <li>○ Scholar Bounded:                   <ul style="list-style-type: none"> <li>• Negotiated “tradition” of understandings promulgated by a scholarly class</li> </ul> </li> </ul> </li> </ul> |
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## Islamic Morality: Not Consequentialism & Not Unbounded Reason

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْ تَبِعَهُمَا يَنْفَرُ إِلَى اللَّهِ ۚ إِنَّ اللَّهَ بَاسِعٌ لِمَا يُفْعَلُ ۚ وَإِنَّهُمْ لَكَاذِبُونَ ۚ قُلْ الْفَوَاحِشُ أَعْظَمُ مِنَ النِّجَاسِ ۚ وَمِمَّا يُغْتَنَبَنَّ مِنَ الْمُجَاسَرَاتِ وَهُوَ شَعِيبٌ ۚ قُلْ إِنَّمَا حَرَّمَ الزِّنَىٰ ۖ إِنَّهَا إِثْمٌ عَظِيمٌ ۚ﴾

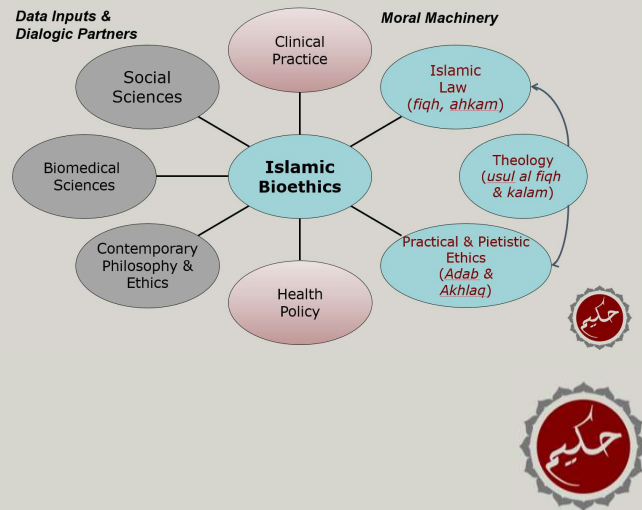
## Summative Thoughts

- What are sources of moral & ethical reflection in Islam?
- Comparing theological schools

Padela, A. July 17th 2022, Islamic Moral Epistemology  
& Theological Ethics. Bayan Islamic Graduate School.  
Chicago, IL

## Insights into the Materials: Constructing 'Islamic' (Bio)ethics

- Bouzenita, AI. *Formulating an Islamic Model of Science and Bioethics*. JIMA.2009; 41: 114-121
- Emon, AM. *Islamic Natural Law Theories*. Oxford University Press. 2010; 11-39
- Stelzer, S. *Ethics*. In T. Winter (Ed.), *The Cambridge Companion to Classical Islamic Theology*, pp. 161-179. Cambridge: Cambridge University Press. 2008
- Zysow, A. *Two Theories of the Obligation to Obey God's Command*. In *The Law Applied: Contextualizing the Islamic Shari'a: A Volume in Honor of Frank E. Vogel*. Edited by Peri Bearman, Wolfhart Heinrichs, and Bernard G. Weiss, 397-421. New York: I.B. Tauris, 2008
- Jackson, S. *Controversies in Islamic Law and Ethics*. Where Religion, Bioethics and Policy Meet: An Interdisciplinary Conference on Islamic Bioethics and End-of-Life Care April 10, 2011. Chicago, IL



## End goals of Islamic Bioethics Practice

- What can I do → What should I do?
- Islam permissibility (legal minimum) → `ihsān (perfected optimum)
- How do we connect the production of “good” to being “good” [Session 5]