

ISLAMIC CODE OF ETHICS FOR ACADEMIA

Zafar Iqbal*

Prof. Dr. Mohyuddin Hashimi**

ABSTRACT

Personality development on ethical grounds has been placed at the core of Islamic way of life in Islamic thought. Islam presents a comprehensive way of life. It signifies some universal fundamental rights for humanity as a whole, which are to be observed in all circumstances. To uphold these rights, Islam provided legal safeguards along with a very effective moral system or ethical code. The code of ethics is a set of standards defines the relation, conduct and behavior within a profession and outside. It could perceive that these codes are a helping device for creation of positive behavior. Academics confronting the situations for which the usual mechanism of the profession does not provide adequate guidance for categorizing and solving ethical problems, e.g. outside faculty service commitments challenging with academic errands and growing racial, cultural and economic multiplicity of the academic community. All these and similar factors demands such solutions which could prevent these conflicts. The case of academia is asserted as special one in Islamic religion. The relation of knowledge, education, teaching and Islam is declared strong and superior to all other relations in Islamic traditions. Islam relates this profession to basic and core objective of the human life and of Islam itself. Islamic perception of education is not simply to acquire knowledge and skills but includes the perfection of human entities in the shape of spiritual, ethical and societal dimensions. More comprehensive ethical/moral attributes, the Islam presents, which fully grasp the today's academic setup, are integrity, justice, respect for humanity, cooperation, responsibility & accountability and counseling. For each one there is much explicit rationalization exists in Islamic traditions. The major challenges of academia are the conflicts of interests and commitments, which require their ethical solution instead by law. In this section, the general Islamic guidelines are standardized for the solution of today's dilemmas of the discipline. The standards named here with different terminologies, such as quality, competence, concern, commitment etc. according to specified nature of academia.

* PhD Scholar, Department of Islamic Thought, History & Culture, AIOU, Islamabad, Pakistan.

** Professor, Department of Islamic Thought, History & Culture, AIOU, Islamabad, Pakistan.

Personality development on ethical grounds has been placed at the core of Islamic way of life in Islamic thought. Islamic teachings strongly recommend adherence of ethical and moral code in human behavior and place utmost stress on it in every aspect of human life. Ethical norms and the moral codes, perceptible by intellect are abundantly present in the verses of the Holy Qur'an and the teachings of the Prophet(SAW), which are far-reaching and much comprehensive. The basic and only objective of the holy Prophet Muhammad (SAW) being sent to humankind is completion of ethics⁽¹⁾. The imposition of 'Ibadaat' (Worship methods) also has the aspects of personality development and ethical behavior. The prophet Muhammad (SAW) mentioned that; perfect in 'Eman' (faith) is the person who is best in ethics⁽²⁾.

1. The Nature of Islamic Code of Ethics; Academic Review

Islam presents a comprehensive way of life. It signifies some universal fundamental rights for humanity as a whole, which are to be observed in all circumstances. To uphold these rights, Islam provided legal safeguards along with a very effective moral system. Morality is considered as one of its cornerstones. Thus, whatever leads to the welfare of the individual or the society and does not oppose any maxims of the religion is morally good in Islam, and whatever is harmful is morally bad.

The most fundamental characteristics of a Muslim portrayed from holy Quran are piety and humility. A Muslim must be humble with Allah (SWT) and with other people.

The holy Quran mentioned this in chapter 31 as:

“And turn not your face away from people (with pride), nor walk in insolence through the earth. Verily, Allah (SWT) likes not each arrogant boaster. And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass”⁽³⁾.

Muslims must be in controls of their passions and desires. A Muslim should not be vain or attached to the ephemeral pleasures of this world. Allah (SWT) says:

“The Day whereon neither wealth nor sons will avail, but only he (will prosper) that brings to God a sound heart”⁽⁴⁾.

Muslims must not only be virtuous, but they must also enjoin virtue. They must not only refrain from evil and vice, but they must also forbid them. In other words, they must not only be morally healthy, but they must also contribute to the moral health of society as a whole. Allah (SWT) says:

“You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in God; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors⁽⁵⁾”

Major objective of the Prophet (SAW) being sent, which exposed from his own saying is the completion of good morals. He (SAW) said:

“I have been sent for the purpose of perfecting good morals.⁶”

Therefore, it seems necessary that Islam must have to provide a valid ethical system for every section of human life. Today’s professionalism and professional ethics then also demand a particular guidance from Islamic traditions or literature. The professionals have their recognition with special expertise and knowledge in their particular field. The ethical standards they adopted in their respective fields are known as professional code of ethics.

According to Islamic teachings, this religion favors professionalism (perfection) in human actions. The concept of complete assessment and reward (a core element behind professional development) of all actions depicts in Islamic traditions.

The holy Quran describes:

﴿وَإِنْ تَحْسَبُوا وَيَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾⁽⁷⁾

(And if ye act faultlessly and fear Him, then verily Allah is ever of that which ye work Aware).

The Prophet Muhammad (SAW) said:

“Verily Allah loves anyone of you who, when he perform a job, carries it out with al-itqan (professionally)”⁽⁸⁾.

Particularly the profession of teaching is asserted as one of the holy professions in Islamic traditions. The holy Prophet (SAW) himself was a teacher as he stated, “I was sent as a teacher”⁽⁹⁾.

The older concept in Islamic traditions about teaching ethics is ‘*Akhalaq-al-Ulema*’ (Ethics of Islamic Scholars) and ‘*Ada’ab-al-Mua’alemeen wa Muta’alemeen*’ (Manners for Teachers and Students) etc.

Al-Ghazali, a renowned Muslim scholar mentioned moral duties of a teacher in his work ‘*Ihya’ Ulum al-Din*’ (the Revivification of the Science of Religion) which may be sum ups as follows:

Not to seek gains from teaching; To proceed with some advice for the students; To impart good manners of reference to the students as much as possible; Not to attack other disciplines that he is not teaching; To resolve individual differences of the students; To practice what he teaches and to be an exemplar⁽¹⁰⁾.

In the “Manners of Teachers” Mohammad ibn Suhnun stresses on the vital duties and characteristics of the Muslim teacher: sincerity at work, fairness, and contemplation for teaching methods⁽¹¹⁾.

As for Abu Hasan Al-Qabusiy he asserts the characteristics of the Muslim teacher to contains: benevolence, unblemished record, gradation of lessons, assurance of subjects, fairness, sincerity and ability⁽¹²⁾.

2. Perception of Ethical Code for Today’s Academia

The code of ethics is a set of standards defines the relation, conduct and behavior within a profession and outside it. It could perceive that these codes are a helping device for creation of positive behavior⁽¹³⁾.

Higher education institutions should have institutional code of ethics that well expressed how, as institutions; they promote academic integrity and prevent academic dishonesty and unethical behavior. There are certain fundamental and universal core values and principles based on Islamic teachings that guide higher education and academic work. The codes need to recognize that members of the academic

community may also have allegiances to particular religious, philosophical or cultural traditions.

Alongside, academics confronting such situations for which the usual mechanism of the profession does not provide adequate guidance for categorizing and solving ethical problems, e.g. outside faculty service commitments challenging with academic errands and growing racial, cultural and economic multiplicity of the academic community. All these and similar factors demands such solutions which could prevent these conflicts⁽¹⁴⁾.

This comprehensive explanation along with literature review gives a strong edge for the need of an ethics code which must leads towards the solution of ethical dilemmas which academia is facing in contemporary era.

3. Expected Features of Islamic Code of Ethics for today's Academia

The Islam has an inherent relationship with academia. The start of Islam was with some academic activities like reading, teaching, teaching with pen etc., indication of path from known to unknown.¹⁵ Prophet Muhammad (SAW) mentioned his purpose of being sent to humanity as a teacher.

"إِنَّ اللَّهَ لَمْ يَبْعِنِي مُعْتَنًا وَلَا مُتَعْتَنًا، وَلَكِنْ بَعِنِي مُعَلِّمًا مُيسِّرًا"⁽¹⁶⁾

(Beware, Allah (SWT) have never been sent me to let people in difficulties and to be strict but He sent me as a teacher and be a facilitator).

Islamic code of ethics in conjunction with wording, teaching and statements also provide the effective way of application. For understanding take a case of construction of a building, if one provide you the architecture of a building, how fine and featured that may be, if the engineering skills and capabilities are not there, that architecture could not took place as a complete building.

4. Codification of Islamic Ethical Guidance for Academia

The relation of knowledge, education, teaching and Islam is declared strong and superior to all other relations in Islamic traditions. Islam relates this profession to basic and core objective of the human life and of Islam itself.

4.1 Islamic Code of Ethics for Academia (ICEA)

Islam is a complete paradigm providing a wholistic worldview, which constructs the comprehensive human life on ethical and spiritual

basis. In this process, it provides complete rules and regulations for each part of human life. History shows that whenever, individual and collective human life has managed in the light of these principals, positive and meaningful changes appear in different segments of life.

Islamic perception of education is not simply to acquire knowledge and skills but includes the perfection of human entities in the shape of spiritual, ethical and societal dimensions.

Keeping this in view, Islamic Code of Ethics for Academia could then be divided in two parts:

1. General Islamic Ethical Values and Principles.
2. Islamic Ethical Standards.

4.1.1 General Islamic Ethical Principles for Academia

The main objective of today's academia is creation and dissemination of knowledge. The knowledge alone is not desirous in Islam only for the sake of just debates or discussions. In this regard, Prophet Muhammad (SAW) said:

"عن جابر بن عبد الله رضى الله عنه ما أنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَ
سَلَّمَ قَالَ: لَا تَعْلَمُوا الْعِلْمَ لِنَبَاهُوا بِهِ الْعُلَمَاءَ وَلَا تَمَارُوا بِهِ السَّفَهَاءَ وَلَا
تَخَيَّرُوا بِهِ الْمَجَالِسَ فَمَنْ فَعَلَ ذَلِكَ فَالْنَّارُ وَالنَّارُ"⁽¹⁷⁾.

(The prophet Muhammad (SAW) said don't seek knowledge for debates with scholars, for dissemination to foolish and don't celebrate forums with it, then he who will do for these purposes their destination will be Fire.)

Islamic Creeds, the basis of Islamic 'Sharia'a' (traditions), are assumed to provide a complete program and path as nursery for nurturing of education, knowledge and constructive ethical behaviors. The famous components of ethics such as purification, justice, wisdom and bravery are observed as fruits of Islamic creeds/faiths in Islamic scriptures.

Academia with full intention could have to follow the Prophet Muhammad(SAW) in their routine matters. Thus, the ethically requisite attributes will automatically be developed. More comprehensive ethical/moral attributes, the Islam presents, which fully grasp the today's academic setup, are as follows:

4.1.1.1 Integrity (Accuracy, Honesty and Truthfulness)

History shows that Prophet Muhammad (SAW) when started preaching Islam, he presented his personal qualities and attributes of honesty and truthfulness as a base for acceptance of his call. He also (SAW) said:

“There is none amongst the bondsmen who was entrusted with the affairs of his subjects and he died in such a state that he was dishonest in his dealings with those over whom he ruled that the Paradise is not forbidden for him”⁽¹⁸⁾.

For adherence to these, complete Islamic worldview must be adhered.

4.1.1.2. Justice (“Qist”, “Adl” & “Ehsan”)

There are three words to describe justice in Islam: ‘*adl*’, ‘*qist*’ and ‘*Ihsan*’. ‘*Adl*’ means equity or balance. It means doing things in a proportionate manner and avoiding extremes. ‘*Qist*’ refers to the share, portion, measure, allotment, [or] amount needed to give everyone and everything his or her proper due that captures elements of distributive justice. ‘*Ihsan*’ resembles benevolence that can be related to moral values where there is leniency, politeness, forgiveness and removing hardships for others without any obligations. There are also service motives under the concept of ‘*Ihsan*’ where consideration of others’ needs is important.

A Muslim academician completely believes in the teachings of Islam, has to practice justice at priority because of its dominance and stress in Islam. Allah (SWT) verily stress on observing justice in all dealings, He (SWT) says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ﴾⁽¹⁹⁾

(O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin).

Allah (SWT) praises the scholars and knowledgeable due observance of justice. He says:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ﴾⁽²⁰⁾

*(There is no god but He: that is the witness of Allah
His angels and those endowed with knowledge,
standing firm on justice).*

These and alike other verses are clear guidance for academia in their dealings with students, subordinates and research works. For instance, when occurs

1. teaching of a faculty member outside his university on hourly basis or on contract of one semester.
2. the conflict situation for a senior member at the time of promotion or reappointment of juniors may occurs when he place his goodwill or good impression generated by those juniors.
3. A junior member misbehave with his senior, the conflict occur; what should be the action against him?

These matters are related to ethics rather than the law due to the slogans of ‘full time for full pay’ and ‘academic freedom’ etc. The Islamic terms ‘*Adl*’, ‘*Qist*’ and ‘*Ihsan*’ with their full Islamic literary meanings and possessions as discussed could than solve these dilemmas within the scenario of Islamic worldview.

4.1.1.3. Respect for Humanity

Allah (SWT) honors the humanity with respect and grace. The holy Qur’an depicts:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾⁽²¹⁾

(And We bestowed dignity on the children of Adam and provided them with rides on the land and in the sea, and provided them with a variety of good things and made them much superior to many of those whom We have created).

The group or class mainly deserve respect is the academic community itself, according to Islamic traditions. Allah (SWT) says:

﴿وَلَقَدْ آخَرْتَهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ﴾⁽²²⁾

(And assuredly We elected them with knowledge above the worlds).

Academia being knowledgeable profession is demanded behavior of respect with their fellows and others as well.

4.1.1.4. Cooperation

The academic setup based on learning and promotional activities.

Allah (SWT) says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾⁽²³⁾

(Help each other in righteousness and piety, and do not help each other in sin and aggression. Fear Allah. Surely, Allah is severe at punishment).

When Prophet Muhammad (SAW) sent Mu'adh bin Jabal to Yemen, he said to him:

"Facilitate things for the people (treat the people in the most agreeable way), and do not make things difficult for them, and give them glad tidings, and let them not have aversion (i.e. to make the people hate good deeds)" ...⁽²⁴⁾.

The Prophet Muhammad (SAW) also prayed for a person who is lenient for others, in case he provided control of others.

4.1.1.5. Responsibility and Accountability

Self-accountability and responsibility possess the fulfillment of undertakings and complete adherence of teachings and directives of Islam. The holy Qur'an says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ﴾⁽²⁵⁾

(O ye who believe! Fulfill your undertakings).

Allah (SWT) made aware the humanity that you should be conscious in your sayings and doings that every bit is questionable in the life hereafter. He says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾⁽²⁶⁾

(And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh)).

4.1.1.6. Counseling and Full Trust in Allah (SWT)

Counseling is an important activity in academic work. The counseling with full trust in Allah (SWT) is one of the desirous elements of Islamic worldview.

Allah (SWT) says:

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾⁽²⁷⁾

(So, (O Prophet) Consult them in the matter and, once you have taken a decision, place your trust in Allah).

Allah (SWT) praised the companions of prophet Muhammad (SAW) due to this quality. He (SWT) says:

﴿وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾⁽²⁸⁾

(and whose affairs are (settled) with mutual consultation between them, and who spend out of what We have given to them).

When Allah's Apostle sent Abu Musa and Mu'adh bin Jabal to Yemen, He (SAW) said to them:

“...you should both work in cooperation and mutual understanding, obey each other. ...”⁽²⁹⁾

Counseling could be adhered by adhering Islamic worldview. The academics, in all their dealings and works considered to strive for best implication of the idea.

4.1.2. Islamic Ethical Standards for Academia

Islamic ethical standards for academia also based on the teachings of Qur'an and Sunnah. The major challenges of academia are the conflicts of interests and commitments, which require their ethical solution instead of law. The standards named here with different terminologies, such as quality, competence, concern, commitment etc. according to specified nature of academia.

4.1.2.1. Quality

Academic work, research, teaching and administration each require perfection. Quality heavily depends on perfection. Allah (SWT) says:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا﴾⁽³⁰⁾

(Verily As for those who believed and did righteous deeds, certainly We shall not make to be lost the reward of anyone who does his (righteous) job in the most perfect manner).

Furthermore, Allah's Messenger added that Allah (SWT) loves those who complete a job with full perfection⁽³¹⁾.

Anas (R.Z) says that the Prophet used to pray a short prayer(in congregation)but used to offer it in a perfect manner⁽³²⁾.

According to these verses of the holy Qur'an and Ahadith, it is the duty of every Muslim especially the academicians, due to inherit of Allah's Messengers that they should make perfection and quality in their jobs.

4.1.2.2. Academic Competence, Precision and Depiction

In academic work, the quality depends on academic competence & precision. Academic competence & precision depend on well understanding and best exercising or conveying of a matter or subject. Allah (SWT) clearly described every word of the holy Qur'an to His Messenger, as He says:

﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾⁽³³⁾

(O Prophet, do not move your tongue (during revelation) for (reciting) it (the Qur'an) to receive it in hurry. It is surely undertaken by Us to store it (in your heart).

These verses teach us to acquire competency in our knowledge. Muslims adopted this principle in their practices, especially in academic practices. Abu Wa'il reports it that:

"Ammar delivered to us the sermon. It was short and expressive. When he (Ammir) goes down (from the podium), we said to him: O Abd al-Yaqzn, you have delivered a short and expressive sermon. Would that you had lengthened(the sermon). He said: I have heard the Messenger of Allah, as saying: The lengthening of prayer by a man and the shortness of the sermon is the sign of his understanding. So lengthen the prayer and shorten the sermon, for there is charm in precise expression"⁽³⁴⁾.

It is narrated by Abdullah ibn Amr ibn al-'As that:

"The Prophet Muhammad (SAW) said: Knowledge has three categories; anything else is extra; a precise verse, or an established sunnah (practice), or a firm obligatory duty"⁽³⁵⁾.

4.1.2.3. Critical Analysis and Respect for Reasoned Opinion

Criticism and comment are the soul of academic activities. If these practices depends on facts and good intentions, give the academic works shininess and bring fruitful results for academicians and learners.

With pious feelings and actions the criticism and comments is not only encouraged in Islam but also awarded with rewards from Allah, Almighty.

It is narrated by 'Amr bin Al-'As that Allah's Apostle said:

“If a judge gives a verdict according to the best of his knowledge and his verdict is correct, he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, even then he will get a reward”⁽³⁶⁾.

Hence, Islam assigns the duty of criticism and comments to academicians that it should be carryout with good intentions, as mentioned in above sayings with the words ‘to the best of his knowledge.

7.1.2.4. Concern or Devotion with Profession

Concern means to engage by feeling or sentiment; to interest or to be of importance to someone⁽³⁷⁾.

The academic profession deals with the construction of human personality, therefore the devotion and full concern with the discipline is mandatory for the constructor.

Allah (SWT) likes the performance of everything with full perfection and sincerity, as His attribute. He says:

﴿صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ﴾⁽³⁸⁾

*(An act of Allah who has perfected everything.
Surely, He is All-Aware of what you do).*

The Prophet Muhammad (SAW) said: “There is no Hijra now, but (only) Jihad (fighting for the cause of Islam) and sincerity of purposes (have great reward)...”⁽³⁹⁾. This guidance is much worthy and lonely for academicians, due to a strong and deep relation of academia and Prophetic duties.

7.1.2.5. Commitment

Commitment means to hold a thing self-mandatory for oneself, the state of being bound emotionally or intellectually to a course of action⁽⁴⁰⁾.

Commitment in academic setting means one should be devoted to the discipline and be ready to solve its dilemmas. In connection with academic setup, Allah (SWT) mentions this thing:

﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا﴾⁽⁴¹⁾

(The example of those who were ordered to bear (the responsibility of acting upon) the Torah, then they did not bear it, is like a donkey that carries a load of books).

Prophet Muhammad (SAW) said: “Verily Allah has approved the practice of al-ihsan (doing with full commitment) in everything; ... if you need to slaughter animal, do it in the best manner, sharpen your knife and rest the animal before slaughtering”⁽⁴²⁾.

All these verses and sayings of holy Prophet (SAW) urge the need of commitment in academic work. However, the adherence again got its basis in the adherence of Islamic worldview.

7.1.2.6. Free and Open Dissemination of Knowledge

Academics are the producers and creators of new knowledge. Acquisition and dissemination of knowledge is of much important activity in Islam. Ahmed Ibn Hambal narrated a saying of the holy Prophet (SAW):

“Whoever treads a path seeking knowledge, God will make it a path to Paradise for him ... Certainly the scholars are the heirs to the Prophets. Prophets are not inherited of Dirhams or Dinars, they are only inherited of knowledge; anyone who inherits it inherits a bounteous share”⁽⁴³⁾.

If anyone is feeling any danger on proper dissemination of truth, Allah (SWT) took the responsibility of his protection.

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ

يَعْصِمُكَ مِنَ النَّاسِ﴾⁽⁴⁴⁾

(O Messenger (Muhammad SAW)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not

conveyed His Message. Allâh will protect you from people).

Narrated 'Abdullah bin 'Amr: “The Prophet said, Convey (my teachings) to the people even if it were a single sentence, ... And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire”⁽⁴⁵⁾.

From all above, the teachings of Islam are much clear to free and open dissemination of knowledge and truth.

7.1.2.7 Solidarity and Fair Treatment

Islam asserts humanity is one community. There is no difference of wealth and health in Islamic traditions. Priority or superiority in Islam based on piousness. According to Islamic tradition, creatures are the family of Allah (SWT)⁽⁴⁶⁾.

Allah (SWT) says:

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ﴾⁽⁴⁷⁾

(Mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed).

This shows, if humanity accept and act according to the guidance of Allah (SWT), will unit otherwise will measured guilty.

In addition, the unity and solidarity of Muslim Ummah is of such worth that the Prophet Muhammad (SAW) said in this context, “When you are holding to one single man as your leader, you should kill who seeks to undermine your solidarity or disrupt your unity.”⁴⁸

This means that small and minor wishes or objectives will be sacrificed for the sake of collective benefit and this is the duty of an academician that he/she always put nation even human benefit first or prior to his own, especially going to discharge his professional duties.

7.1.2.8. Responsibility for Stewardship of Assets, Resources and Environment

An academician going to discharge his professional duties must deals with assets and resources. The essence of every action or activity depends on right availability of suitable environment. Islam urges on

the concept of ‘amanah’ fidelity and trusteeship or guardianship. Allah (SWT) mentioned the man as deputy to Him (SWT):

﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾⁽⁴⁹⁾

(I am going to appoint deputy on earth).

Therefore, it is of common sense that deputy is responsible for all actions and commands of his commandant. In another verse of the holy Qur’an Allah (SWT) made promise with the believers that they will be the viceroys in earth, if they will act according to his commandments⁽⁵⁰⁾.

Therefore, everything in the hand of believers is ‘Amana’ (concept of trusteeship) and is questionable. The marvelous saying of the Prophet Muhammad (SAW) is also a basic guide in this regard is as under:

“Narrated Abu Humaid As-Sa’idi: Allah's Apostle employed an employee (to collect Zakat). The employee returned after completing his job and said, "O Allah's Apostle! This (amount of Zakat) is for you, and this (other amount) was given to me as a present." The Prophet said to him, "Why didn't you stay at your father's or mother's house and see if you would be given presents or not?" ... he said, "Now then ! What about an employee whom we employ and then he comes and says, 'This amount (of Zakat) is for you, and this (amount) was given to me as a present'? Why didn't he stay at the house of his father and mother to see if he would be given presents or not? By Him in Whose Hand Muhammad's soul is, none of you will steal anything of it (i.e. Zakat) but will bring it by carrying it over his neck on the Day of Resurrection. If it has been a camel, he will bring it (over his neck) while it will be grunting, and if it has been a cow, he will bring it (over his neck), while it will be mooing; and if it has been a sheep, he will bring it (over his neck) while it will be bleeding...”⁽⁵¹⁾.

In this context, being academician it is much necessary even compulsory for these professionals that they should responsible

for university/institution's assets and resources. It is also necessary that they must create a learning environment for everyone, students, citizens and all people.

Conclusion and Recommendations

In this research work, a comprehensive analytical analysis of the academic profession and Islamic ethical code development for academia has been made.

The Islamic code of ethics for academia completely based on Qur'an and Sunnah, it is concluded that:

- Islam provides a living code of ethics, which has capacity to fulfill the requirements of today's academia for the solution of ethical problems.
- Having a straightforward guidance for ethical behavior Islam provides assistance to solve such ethical dilemmas, which are difficult to solve in ordinary ethical codes.
- Deviating to other ethical systems or code Islamic code of ethics based on Islamic creeds, which are capable to prepare human beings for adherence of it.
- The general Islamic ethical guidance consist on Integrity, Justice, Cooperation, Human Respect, Counseling, Accountability and Responsibility are heavily appeal all humans to adhere.
- Islamic ethical standards for academic community are much clear, comprehensive and cover every action of the profession due to the profession of holy Prophet Muhammad (SAW).
- Islamic general and standard ethical guidance for academia is a part of religious practice and considered to be 'Ibadah' (religious worship to Allah), which could work as a force to adhere.

Based on these conclusions following recommendations are made:

- Universities' administrations have to create awareness to this Islamic code of ethics for academia among faculty members for possible adherence.
- The universities and other learning institutions may be advised to adopt this code of ethics as code of conduct, which could cover the ethical dilemmas faced by today's universities.

- Islamic ethical adherence scheme should be suggested to study comprehensively, which is briefly discussed in this research work.
- Survey study of Islamic ethical code for academia as a next of this study should be suggested after implementing it at some institutions for its competence.
- Exploratory study of awareness in faculty members about involvement of Islamic ethical guidance in their activities should also be suggested to conduct.

References

1. Malik Ibn Anas, *Muw'ta*, Bab: Husnu al-Khulq, No. 2178.
2. Termizi, Mohammad Bin Eisa Bin Soorah, 'Sunan Al-Tirmizi', Kitabu Al-Eman, Bab: Ma Jaa Fe Istikmal Al-Eman, Darul-Kutub Al-Ilmia, Beirut, Lebanon.
3. Surah Luqman, 31:18-19.
4. Surah Ash-Shu'ara', 26:88-89.
5. Surah Al-Imran, 3:110.
6. Ibn Hambal, No. 8595.
7. Surah An-Nisa, 4:128.
8. Behqui, Ahmed bin Hussain, *Shuhb-ul-Eman*, Dar-ul-Kutub Ilmia, Beirut, 2005, p.238.
9. Mulim bin Hujaj, Abul Hussain, *Sahih Muslim*, Kitab-u-Talaq, Bab: unah Takhyeer-al-Mara't La Takoona Talaqan, 1196.
10. Al-Ghazali, Abu Hamid. Ihya Ulum al-din, Tran. *The Book of Knowledge* by Nabi Amin Faris, Islamic Book Service New Delhi, p. 138. Available on <http://www.ghazali.org/books/knowledge.pdf>.
11. Ibn Suhnun, A. (1987), Adab Al-moalemen, Cairo, Dar Almaaref., p. 23-24.
12. Al-Qabusiy, Hasan, (1983), Teacher's Role and Some Aspects of Teaching Methodology: Islamic Approach, Muslim Education Quarterly, Volume1, No. 1, 1983, pp21-32.
13. Marnburg, Einar, The Behavioral Effects of Corporate Ethical Codes: Empirical Findings And Discussi *Business Ethics: A European Review*, 9 (3), July 2000. Available at <http://ssrn.com/abstract=236057>.
14. See Cahn, S.M. (1986) Saints and Scamps: Ethics in Academia, Rowman & Schuster, New York and McGee, E. (2000) Developing an academic code, paper presented at the meeting of the association for practical and professional ethics, Washington, DC, Feb 24-27.
15. Surah Al-Alaq, 96: 1 to 5.
16. Mulim bin Hujaj, Abul Hussain, *Sahih Muslim*, Kitab-u-Talaq, Bab: unah Takhyeer-al-Mara't La Takoona Talaqan, 1196.
17. Al-Qazwyni, Muhammad bin Yazeed, Ibn-e-Maja, Maktaba Elmiya, Beirut, kitab Al-Muqadema, Bab ul Intifah bil-elm wal amal behe Vol. No. 254.
18. Mulim bin Hujaj, Abul Hussain, Op. Cit. Book 1, No. 261.
19. Surah An-Nisa, 4:135.
20. Surah 'Al-E-Imran, 3:18.
21. Surah Al-Isra, 17:70.
22. Surah Ad-Dukhan, 44:32.
23. Surah Al-Maeda, 5:2.
24. Surah Bukhari, Op. Cit. Vol. 8, Book 73, No. 145.
25. Surah Al-Maeda, 5:1.
26. Surah Al-Isra, 17:36.
27. Surah 'Al-E-Imran, 3:159.
28. Surah Ash-Shura, 42:38.
29. Bukhari, Op. Cit. Vol. 8, Book 73, No. 145.
30. Surah Al-Kahf, 18:30.
31. Al-Haithme, Noor-ud-Din, Ali bin Abi-Bkr, Majmau Zawaid wa Manbahul Fawaid, Kitabul Buyuh, bab Naskhul Ajeer wa Iteqanul Amal, Maktaba Al-Qudsi, No.6460.
32. Ibid. Vol. 1, Book 11, No. 674.
33. Surah Al-Qiyamah, 75:16,17.
34. Mulim bin Hujaj, Op. Cit. Book 4, No. 1889.
35. Abu-Dawud, Op. Cit. Book 18, N0. 2879.

36. Bukhari, Op. Cit. Vol 9, Book 92, No. 450.
37. <http://www.thefreedictionary.com/concern> retrieved on 6/04/2013.
38. Surah Al-Naml, 27:88.
39. Mulim bin Hujaj, Op. Cit. Book 020, No. 4597.
40. <http://www.thefreedictionary.com/commitment> retrieved on 06/04/2013.
41. Surah Al-Jumua, 62:5.
42. Ibid., Book 021, No. 4810.
43. Hanbal, Abu Abdullah Ahmed bin Muhammad, Musnad Imam Ahmad bin Hanbal, Vol. 4, No. 332
44. Surah Al-Maeda, 5:67.
45. Bukhari, Op. Cit. Vol. 4, Book: 56, No. 667.
46. See Sayings of Prophet Muhammad (SAW): " **الْخَلْقُ كُلُّهُمْ عِيَالُ اللَّهِ ، وَأَحَبُّ الْخَلْقِ أَنْعَمُهُمْ** " **لِعِيَالِهِ** Narrated by Bahaiqi, Ahmed bin Hussain, Al-Jamaa Li-Shuaab-al-Eeman, Maktaba Al-Rushd, Beirut, No. 6944.
47. Surah Al-Baqara, 2:213.
48. Mulim bin Hujaj, Op. Cit. Book 020, No. 4567.
49. Surah Al-Baqara, 2:29.
50. See Surah Al-Noor, 24:55.
51. Bukhari, Op. Cit. Vol. 8, Book 78, No. 631.