

## **RELEGIOUS ETHICS OF SOCIAL RESPONSIBILITY IN CONTEXT OF DIFFERENT RELIGIONS OF INDIA**

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### **ABSTRACT**

*This paper deals with what is religion, what is ethics and what is social responsibility, and how the religious ethics impacts the social responsibility, and what different religions says about the ethics of social responsibility. Here we can say that religious ethics says about the morale, do s and don'ts and culture of particular religions in the countries, and we discussed various religious ethics like Buddhism, Hinduism, Christianity, and Islamic ethics towards the social responsibility. Are ethics involved god or doing right things and the social responsibility of the citizens and how to be socially responsible in the society?*

***Keywords: Ethics, Religion, Social Responsibility, Hinduism, Buddhism, Christianity, Islamic, Society.***

### **I INTRODUCTION**

#### **1.1 Ethics**

It's a vast subject and people will give different definitions for ethics. Some people say doing the right things or wrong things, someone says it's a religious belief, someone says what the law requires. So there is no particular definition for this, but all know what is good and bad, and even they know ethics lies between good and bad. Ethics that constitute a dharmic life - that is a moral, ethical, virtuous life - evolve in vedas and upanishads. Ethical subjects and questions are debated by various schools of Hinduism, quite extensively, in numerous texts on what is right conduct, when, how and why. Over time, new virtues were conceptualized and added by ancient Hindu scholars, some replaced, others merged. For example, Manusamhitainitially listed ten virtues necessary for a human being to live a dharmic life: *Dhriti* (courage), *Kshama* (forgiveness), *Dama* (temperance), *Asteya* (Noncovetousness/Non-stealing), *Saucha* (inner purity), *Indriyani-graha* (control of senses), *dhi* (reflective prudence), *vidya* (wisdom), *satyam* (truthfulness), *akrodha* (freedom from anger). In later verses, this list was reduced to five virtues by the same scholar, by merging and creating a broader concept. The shorter list of virtues became: *Ahimsa* (Non-violence), *Dama* (selfrestraint), *Asteya* (Non-covetousness/Non-stealing), *Saucha* (inner purity), and *Satyam* (truthfulness).

## 1.2 Social Responsibility

Is an ethical framework and suggests that an entity, be it an organization or individual, has an obligation to act for the benefit of society at large. Social responsibility is a duty every individual has to perform so as to maintain a balance between the economy and the ecosystems. A trade-off may exist between economic development, in the material sense, and the welfare of the society and environment, though this has been challenged by many reports over the past decade. Social responsibility means sustaining the equilibrium between the two. It pertains not only to business organizations but also to everyone who's any action impacts the environment. This responsibility can be passive, by avoiding engaging in socially harmful acts, or active, by performing activities that directly advance social goals.

Businesses can use ethical decision making to secure their businesses by making decisions that allow for government agencies to minimize their involvement with the corporation. For instance if a company follows the United States Environmental Protection Agency (EPA) guidelines for emissions on dangerous pollutants and even goes an extra step to get involved in the community and address those concerns that the public might have; they would be less likely to have the EPA investigate them for environmental concerns. "A significant element of current thinking about privacy, however, stresses "self-regulation" rather than market or government mechanisms for protecting personal information". According to some experts, most rules and regulations are formed due to public outcry, which threatens profit maximization and therefore the well-being of the shareholder, and that if there is not outcry there often will be limited regulation.

Some critics argue that corporate social responsibility (CSR) distracts from the fundamental economic role of businesses; others argue that it is nothing more than superficial window-dressing, or "green washing"; others argue that it is an attempt to pre-empt the role of governments as a watchdog over powerful corporations though there is no systematic evidence to support these criticisms. A significant number of studies have shown no negative influence on shareholder results from CSR but rather a slightly negative correlation with improved shareholder returns.

There is no evidence that the tendency to self-identify with a religious identity is declining among world populations. Islam continues to grow, and while Christianity has atrophied in some European countries, worldwide it continues to grow, remaining the largest religious population in the world. Roughly 40% of Africans are Christian, and 40% are Islamic. About half the world's population is made up of self-identified Christians and Muslims, and there are roughly a billion Hindus. Predictions by mid-20<sup>th</sup> century sociologists that modernity (increased education and technology) would usher in a secular age seem dubious. While some of the "new atheists" assume many religious believers are under-educated, studies show no such correlation. In fact, in terms of non-question-begging criteria, religious believers have above average credentials in terms of education. Another reason to study religious ethics is simply that it is possible that one or more religious worldviews may be

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true. Common to most religions is the understanding of the cosmos as a meaningful forum in which we share a responsibility for each other, to care for the vulnerable, and to pursue justice. Most world religions hold that evil, sin, illusion, greed, and cruelty should not exist. If such a religious view of values might be *correct*, there is definitely reason to study the coherence, resources, promises, and challenges of religious ethics.

## 1.3 Religion

Is a cultural system of behaviors and practices, world views, sacred texts, holy places, ethics, and societal organization that relate humanity to what an anthropologist has called "an order of existence". Different religions may or may not contain various elements, ranging from the "divine", "sacred things", "faith", a "supernatural being or supernatural beings" or "...some sort of intimacy and transcendence that will provide norms and power for the rest of life."

Religious practices may include rituals, sermons, commemoration or veneration (of God or deities), sacrifices, festivals, feasts, trances, initiations, funerary services, matrimonial services, meditation, prayer, music, art, dance, public service, or other aspects of human culture. Religions have sacred histories and narratives, which may be preserved in sacred scriptures, and symbols and holy, that aim mostly to give a meaning to life. Religions may contain symbolic stories, which are sometimes said by followers to be true, that have the side purpose of explaining the origin of life, the Universe, and other things. Traditionally, faith, in addition to reason, has been considered a source of religious beliefs. There are an estimated 10,000 distinct religions worldwide. About 84% of the world's population is affiliated with one of the five largest religions, namely Christianity, Islam, Hinduism, Buddhism or forms of folk religion.

### **What is religious ethics? Why care about religious ethics? Isn't religion a thing of the past? Aren't the more educated persons secular?**

Religious ethics concerns teachings and practices of what is right or wrong, good or bad, virtuous or vicious, from a religious point of view. The definition of "religion" is controversial. A definition favored by the Supreme Court is that religions are traditions that are anything like Judaism, Christianity, Islam, Hinduism, or Buddhism.

The definition to consider is: *A religion is a tradition and practice based on a conception of what is real and significant (God, Allah, the Tao, Brahman, etc.), and the belief that sin, vice, disillusionment, and illusion may be overcome by grace, meditation, practices, and living in harmony, unity, or wise concord with what is real and significant.* A Christian ethic, for example, may be informed by Jesus' radical teaching about loving one's neighbor, being a Good Samaritan, loving one's enemies, and the like.

## II WHY TO STUDY RELEGIOUS ETHICS?

The majority of the world's population consists of self-identified members of some religion. While the U.S. Supreme Court ruled out compulsory prayer, in the same ruling it states: "It might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization." To not study world religions is to not inquire into a vital part of human history and life today.

Here in the U.S., our population is woefully ignorant of world religions. A recent poll showed that only 38% of adult Americans know that Vishnu and Shiva are gods or divine beings in Hinduism. The majority does not know the Five Pillars of Islam or the Four Noble Truths of Buddhism, and only 50% of adult Americans can name one of the four gospels in the New Testament. If you are thinking of engaging in international relations or working in a pluralistic religious culture (medicine, law, business of any kind, politics, governance, architecture, the arts, and more), a working knowledge of world religions is essential.

A possible religious foundation for ethics is important to explore, as it is not obvious that secular naturalism can provide a fully satisfactory foundation for ethics. The study of religious ethics is also recommended given the great importance of inter faith dialogue, which pervades our political system, not to mention everyday human interaction. See the work of Professor Anant Rambachan for more about the exchange between different religions.

### 2.1 Do Ethics Require God?

Some theists and atheists believe that if there is no God (and they usually think of the Judeo-Christian idea of God), then right and wrong, good and evil are entirely subjective, or relative. In Dostoevsky's *The Brothers Karamazov*, the Devil's voice says to Ivan that, without God, "everything is permitted" (Dostoevsky 1990: 643). Philosophers like J.L. Mackie, Michael Ruse, Bertrand Russell, and Jean-Paul Sartre seem to agree. Nietzsche claims that if there is no God, "there are no moral facts." Is this position plausible? There is reason to think that if one were to ground ethics only in terms of what is best adapted for natural selection (in other words, if one were to base ethics on evolutionary biology), then ethics would lack an authoritative base. Michael Ruse, an atheist, evolutionary biologist-philosopher, grants that if it was to our advantage in terms of survival "to dwell in darkness, eat each other's feces, and cannibalize the dead," then such behavior would be seen by us as noble, virtuous, and just. In *Descent of Man*, Charles Darwin grants this same point: If . . . men were reared under precisely the same conditions as hive-bees, there can hardly be a doubt that our unmarried females would, like the worker-bees, think it a sacred duty to kill their brothers, and mothers would strive to kill their fertile daughters; and no one would think of interfering. Nevertheless the bee, or any other social animal, would in our supposed case gain, as it appears to me, some feeling of right and wrong, or a conscience . . . In this case an inward monitor would tell the animal that it

would have been better to have followed one impulse rather than the other. The one course ought to have been followed: the one would have been right and the other wrong. (Darwin 1882: 99)

The best case for believing that ethics requires some theistic grounding (objective values derive from the goodness of God) is NOT one of the following:

- *Only those who believe in God know what is right or wrong.*
- *One needs to believe in God to be truly good.*
- *It is necessary to rely on the Bible or some other sacred text of revelation to know good and evil.*
- *The Bible is the perfect guide to ethics.*

## 2.2 Some Ethical Issues in Philosophy of Religion

**The Problem of Evil:** If there is an all powerful, all good, and all knowing God, then why is there evil? This is the classical theistic problem of evil that comes in the form of either a deductive or probabilistic argument. Deductive arguments content that there is a strict logical incompatibility between theism and the existence of evil. Probabilistic arguments usually concede that it is logically possible for God and evil to co-exist, but they argue that, given the amount of evil that exists, it is unlikely or improbable that God exists. A theodicy attempts to justify the apparent problem of the existence of evil in God's creation.

## 2.3 What it Mean to be socially Responsible and Ethical?

The theory of social responsibility is built on a system of ethics, in which decisions and actions must be ethically validated before proceeding. If the action or decision causes harm to society or the environment then it would be considered to be socially irresponsible.

Moral values that are inherent in society create a distinction between right and wrong. In this way, social fairness is believed (by most) to be in the "right", but more frequently than not this "fairness" is absent. Every individual has a responsibility to act in manner that is beneficial to society and not solely to the individual.

## 2.4 When Do Social Responsibility and Ethics Apply?

The theory of social responsibility and ethics applies in both individual and group capacities. It should be incorporated into daily actions/decisions, particularly ones that will have an effect on other persons and/or the environment. In the larger, group capacity, a code of social responsibility and ethics is applied within said group as well as during interactions with another group or an individual.

Businesses have developed a system of social responsibility that is tailored to their company environment. If social responsibility is maintained within a company than the employees and the environment are held equal to the

company's economics. Maintaining social responsibility within a company ensures the integrity of society and the environment are protected.

Often, the ethical implications of a decision/action are overlooked for personal gain and the benefits are usually material. This frequently manifests itself in companies that attempt to cheat environmental regulations. When this happens, government interference is necessary.

Unfortunately, social responsibility and ethics are often not practiced by American companies outside of U.S. borders, which make regulation difficult.

## III SOME OF THE RELIGION ETHICS WERE DISCUSSED BELOW

### 3.1 Buddhism Ethics

Buddhism emerged from Hinduism, tracing its origin to Gautama Sakyamuni, who lived in northern India sometime between the 6<sup>th</sup> and 4<sup>th</sup> centuries BCE and came to be known as the Buddha ("Enlightened One"). His teaching centers on the Four Noble Truths. These are that: (1) life is full of suffering, pain, and misery (*dukkha*); (2) the origin of suffering is in desire (*tanha*); (3) the extinction of suffering can be brought about by the extinction of desire; and (4) the way to extinguish desire is by following the Noble Eightfold Path. The Eightfold Path consists of right understanding; right aspirations or attitudes; right speech; right conduct; right livelihood; right effort; mindfulness; and contemplation or composure. Early Buddhist teaching tended to be nontheistic, underscoring instead the absence of the self (*anatta*) and the impermanence of life. In its earliest forms, Buddhism did not have a developed metaphysics (that is, a theory of the structure of reality, the nature of space, time, and so on), but it did include belief in reincarnation, skepticism about the substantial nature of persons existing over time, and either a denial of the existence of *Brahman* or the treatment of *Brahman* as inconsequential. This is its clearest departure from Hinduism. The goal of the religious life is *nirvana*, a transformation of human consciousness that involves the shedding of the illusion of selfhood. Schools of Buddhism include Theravada Buddhism, the oldest and strictest in terms of promoting the importance of monastic life; Mahayana Buddhism, which emerged later and displays less resistance to Hindu themes and does not place as stringent an emphasis on monastic vocation; Pure Land Buddhism; and Zen Buddhism. **Social responsibility** is an ethical framework and suggests that an entity, be it an organization or individual, has an obligation to act for the benefit of society at large. Social responsibility is a duty every individual has to perform so as to maintain a balance between the economy and the ecosystems. A trade-off may exist between economic development, in the material sense, and the welfare of the society and environment, though this has been challenged by many reports over the past decade. Social responsibility means sustaining the equilibrium between the two. It pertains not only to business organizations but also to everyone who's any action impacts the environment. This responsibility can be passive, by avoiding engaging in socially harmful acts, or active, by performing activities that directly advance social goals.

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## 3.2 Hinduism Ethics

They called us humiliate us. We are really the people of Bharatvarsha, Land of Bharat. The religion practiced here is called Santana dharma. But really convey much to the outside world, neither to us but we seem to know it by the instinct. What do we believe in. we believe in almost everything. To be a true hindu you need to have faith in Veda which incidentally means knowledge, Satyam or Truth and ritam or Truth in action, I call it sincerity, in thought, speech, action and belief. This is the path "ritasya pantha" Take this path you take and move forward. To where? That is not important for a hindu. Keep moving ahead. "Charaivethi". Next, the ethical problem comes with the perception that I am not alone, although my faith is utterly personal. So the scriptures give the teaching "Sangacchadhvam" go together. The way to do that is learning and teaching, that is the Sikhsha. Your responsibility to the humanity is that far. Follow the truth and take the fellow creatures along with you with humility. Krishna says he is not only the teacher but a friend and helper. Arjuna-sakha, Partha -Sarathi. This is essentially Hinduism. But the implication is far reaching. There comes the necessity of Guru and practice of methods of yoga. Skill in action is Yoga. Everyone has to develop it, either consciously or by the persuasion of the nature. This persuasion may seem cruel at times because of our ignorance or weakness. Hindu view of life includes everything from "brahma to the blade of grass", everything has a natural law. That must be respected. That brings to the most important point in this age, while there is a conflict of faiths. Hindu has to face it in proper way. Krishna gives the guidance here. How to live a righteous life and oppose what is contrary to life, progress and freedom. For us human life is not a preparation for a room in the mansion of god in paradise, or venue for drinking sarbet with Huri. Our first duty is to this world for the divine joy and fulfilment. "Earth is His footing" The national figure of our psyche is Rishi Viswamitra. His

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name indicates, he is the friend, Mitra, of all, Viswa. His Mantra, the Gayatri is the guide and protector, like the sun. His Bhahminical power will save us, the people of Bharatvarsha, from all calamities. Is there any surprise then that, Bharat is the descendent of Viswamitra and heavenly Urvasi, Menaka. The Rig Veda opens with the Mantra of Madhucchanda, son of Viswamitra. We must never forget other torch bearer, like Dirghtama, who gave us the mantra “One truth, spoken of variously by the wise men, Vipra”. And the gigantic king and ascetic of our ancient world, Yajnavalkya, who almost arrogantly said “ubhaym eva”, both worlds indeed. Spirit and matter. Hinduism is so diverse that it is difficult to use the term as an umbrella category even to designate a host of interconnected ideas and traditions. “Hindu” is Persian for the name of a river that Greeks referred to as the Indos and the British as the Indus. The name “Indian” is similarly derived. Hinduism names the various traditions that have flourished in the Indian sub continent, going back to before the second millennium BCE. The most common feature of what is considered Hinduism is reverence for the Vedic scriptures, a rich collection of oral material, some of it highly philosophical, especially the *Upanishads*. Unlike the three monotheistic religions, Hinduism does not look back to a singular historical figure such as Abraham. According to one strand of Hinduism, *Advaita Vedanta* (a strand that has received a great deal of attention from Western philosophers from the 19th century on), this world of space and time is non-different in its essential nature from *Brahman*, the infinite. The world appears to us to consist of discreet diverse objects because we are ignorant, but behind the diverse objects and forms we observe in what may be called the phenomenal or apparent world (the world of phenomena and appearances) there is the formless, reality of *Brahman*. *Advaita Vedanta* rejects ontological duality (*Advaita* comes from the Sanskrit term for “non-duality”), arguing that *Brahman* alone is ultimately real. *Advaita* does not deny the existence of a diverse world of space and time, but understands the many to be an appearance of the one *Brahman*. Shankara (788–820) was one of the greatest teachers of this nondualist tradition within Hinduism.

Other, theistic strands of Hinduism construe the Divine as personal, all-good, powerful, knowing, creative, loving, and so on. Theistic elements may be seen, for example, in the *Bhagavad Gita* and its teaching about the love of God. Ramanuja (11<sup>th</sup> century) and Madhva (13th and 14th centuries) are better known theistic representatives of Hinduism.

There are also lively polytheistic elements within Hinduism. Popular Hindu practice includes a rich polytheism, and for this reason it has been called the religion of 330 million gods (*devas*). There is a strong orientation in the Hindu tradition to understanding the multiple deities as different name and form expressions of the infinite *Brahman*. This makes it difficult to characterize Hinduism as polytheistic in the generally understood sense of the term.

Whether theirs is the non-dual or the theistic form, many Hindus believe that a trinity of Brahma, Vishnu, and Shiva is the cardinal, supreme manifestation of *Brahman*. Brahma is the creator of the world, Vishnu is the sustainer (variously manifested in the world, e.g. as Krishna and Rama, incarnations or *avatars* who instruct and enlighten), and Shiva is the lord of time and change.

Most Hindus believe in reincarnation. The soul migrates through different lives, according to principles of *karma* (Sanskrit for “deed” or “action”), the moral consequence of one’s actions. *Karma* is often associated with

(and believed to be a chief justification for) a strict social caste system. Not all Hindus support such a system, and some Hindu reformers in the modern era argue for its abolition. The final consummation or enlightenment is *moksha* (or release) from ignorance and *samsara*, the material cycle of death and rebirth. In non-dual forms of Hinduism, liberation is achieved by overcoming the false dualism of *Brahman* and the individual self or soul (*atman*) and by discovering their essential identity.

Hinduism has a legacy of inclusive spirituality. It accepts the validity and value of other religions. The one God may be worshiped under a variety of names and forms. In the *Bhagavad Gita*, Krishna declares: "If any worshiper do reverence with faith to any God whatever, I make his faith firm, and in that faith he reverences his god, and gains his desires, for it is I who bestow them" (vii. 21–2). Hinduism has also absorbed and, to some extent, integrated some of the teaching and narratives of Buddhism. Although Hinduism and Islam have sometimes been in painful conflict, there are cases of tolerance and collaboration.

### 3.3 Islamic Ethics

The second largest world religion, with over 1.5 billion followers. Islam asserts shared roots with Judaism and Christianity, acknowledging a common, Abrahamic past. The Qur'an (from *Qu'ra* for "to recite" or "to read"), was, according to tradition, received by the Prophet Muhammad from the Angel Gabriel as the literal speech and revelation of God (in Arabic, "Allah"). In addition to the Qur'an, Islamic teaching was forged by the sayings (*hadith*) of the Prophet Muhammad (570–632). Islam proclaims a radical monotheism that explicitly repudiated both the polytheism of pagan Arabia and the Christian understanding of the Incarnation and the Trinity. Central to Islam is God's unity, transcendence and sovereignty, his providential control of the cosmos, the importance for humans to live justly and compassionately, and to follow set ritual practices of worship.

"Islam" in Arabic means submission, and a follower of Islam is therefore called a Muslim, "one who submits" to God. The Five Pillars of Islam are witnessing that 'There is no god but God and Muhammad is his messenger,' praying five times a day while facing Mecca, alms-giving, fasting during Ramadan (the ninth month of the Muslim calendar), and making a pilgrimage to Mecca. The two largest branches of Islam are known as Sunni and Shi'a; their differences began to develop early in the history of Islam over a disagreement about who would succeed the Prophet Muhammad in the leadership of the community. Sunnis comprise a vast majority of Muslims. Shi'ites put greater stress on the continuing revelation of God beyond the Qur'an as revealed in the authoritative teachings of the *imam* (holy successors who inherit Muhammad's "spiritual abilities"), the *mujtahidun* ("doctors of the law"), and other agents. Like Christianity, Islam has proclaimed that a loving, merciful, and just God will not annihilate an individual at death, but provide either heaven or hell. The foundational source in the gradual codification of Islamic ethics was the Muslim undeexistence, which, as John Kelsay in the *Encyclopedia of Ethics* phrases, "ultimately points to the reality of God." Therefore, regardless of their environment, humans are believed to have a moral

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responsibility to submit to God's will and to follow Islam (as demonstrated in the Qur'an and the Sunnah, or the sayings of Muhammad)

This natural inclination is, according to the Qur'an, subverted by mankind's focus on material success: such focus first presents itself as a need for basic survival or security, but then tends to manifest into a desire to become distinguished among one's peers. Ultimately, the focus on materialism, according to the Islamic texts, hampers with the innate reflection as described above, resulting in a state of *jahiliyya* or "ignorance."

Muslims believe that Muhammad, like other prophets in Islam, was sent by God to remind human beings of their moral responsibility, and challenge those ideas in society which opposed submission to God. According to Kelsay, this challenge was directed against five main characteristics of pre-Islamic Arabia:

1. The division of Arabs into varying tribes (based upon blood and kinship). This categorization was confronted by the ideal of a unified community based upon Islamic piety, an "*ummah*;"
2. The acceptance of the worship of a multitude of deities besides Allah - a view challenged by strict Islamic monotheism, which dictates that Allah has no partner in worship nor any equal;
3. The trait of *muruwwa* (manliness), which Islam discouraged, instead emphasizing on the traits of humility and piety;
4. The focus on achieving fame or establishing a legacy, which was replaced by the concept that mankind would be called to account before God on the day of resurrection;
5. The reverence of and compliance with ancestral traditions, a practice challenged by Islam — which instead assigned primacy to submitting to God and following revelation.

These changes lay in the reorientation of society as regards to identity and life of the Muslim belief, world view, and the hierarchy of values. From the viewpoint of subsequent generations, this caused a great transformation in the society and moral order of life in the Arabian Peninsula. For Muhammad, although pre-Islamic Arabia exemplified "heedlessness," it was not entirely without merit. Muhammad approved and exhorted certain aspects of the Arab pre-Islamic tradition, such as the care for one's near kin, for widows, orphans, and others in need and for the establishment of justice. However, these values would be re-ordered in importance and placed in the context of strict monotheism.

A Muslim should not be vain or attached to the ephemeral pleasures of this world. While most people allow the material world to fill their hearts, Muslims should keep God in their hearts and the material world in their hand. Instead of being attached to the car and the job and the diploma and the bank account, all these things become tools to make us better people. Morality in Islam addresses every aspect of a Muslim's life, from greetings to international relations. It is universal in its scope and in its applicability. Morality reigns in selfish desires, vanity and bad habits.

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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.

“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.” (Quran: 3:110)

Muhammad summarized the conduct of a Muslim when he said:

“My Sustainer has given me nine commands: to remain conscious of God, whether in private or in public; to speak justly, whether angry or pleased; to show moderation both when poor and when rich, to reunite friendship with those who have broken off with me; to give to him who refuses me; that my silence should be occupied with thought; that my looking should be an admonition; and that I should command what is right.” Every man and woman before it can become part of one's life.

## 3.4 Christianity Ethics

The foundational source in the gradual codification of Islamic ethics was the Muslim understanding and interpretations of the mankind have been discern God's will and to abide by it. This faculty most crucially involves reflecting over the meaning of existence, which, as John Kelsay in the *Encyclopedia of Ethics* phrases, "ultimately points to the reality of God." Therefore, regardless of their environment, humans are believed to have a moral responsibility to submit to God's will and to follow Islam (as demonstrated in the Qur'an and the Sunnah, or the sayings of Muhammad)

This natural inclination is, according to the Qur'an, subverted by mankind's focus on material success: such focus first presents itself as a need for basic survival or security, but then tends to manifest into a desire to become distinguished among one's peers. Ultimately, the focus on materialism, according to the Islamic texts, hampers with the innate reflection as described above, resulting in a state of jahiliyya or "ignorance"

Muslims believe that Muhammad, like other prophets in Islam, was sent by God to remind human beings of their moral responsibility, and challenge those ideas in society which opposed submission to God. According to Kelsay, this challenge was directed against five main characteristics of pre-Islamic Arabia.

## IV CONCLUSION

Whatever may be the religion or situation all the religious ethics say the same thing towards the social responsibility, that how to behave in the society, everyone should have a healthy respect towards their culture and ethical responsibility, so that we can reduce the incidents that was happening in present scenario. So I request you all be an ethical and socially responsible person.

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