الملخص

عرفت المصادر الغربية المختلفة الأخلاق أنها سلسلة من القواعد التى تهتم بما يجب أن يكون. أما العلوم الإجتماعية فاعتبرت الأخلاق هي القواعد الموجودة بالفعل على أرض الواقع.

أما الروحانيات فهي علم توصيفي، تصف ماهو حقيقي في مجتمع أو مجموعة من البشر. وهى تمثل مايتشارك فيه المجموع من المجموع من أفكار وتقاليد بصرف النظر عما إذا كانت تمارس أم لا. وفى الغرب يتضح أن هناك خلط بين ما هو أخلاق وما هو سياسة. و لا يوجد مايمكن إعتباره أخلاق عالميه.

أما الأخلاق في الإسلام فهي تعتمد على واجبات الشخص تجاه الله وليس الإفراد أو المجتمع.

هذا البحث يقدم وجهة نظر إنتقاديه في الرؤية الغربية للأخلاق ذات العلاقة بمرض الإدمان مقارنة بالنظام الإسلامي في رؤيته للأخلاق.

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ethical or public health consequences of their actions. There was a strong antismoking movement in Victorian times, and the reforms of the Children's Act of 1908 included prohibition of the sale of tobacco to anyone aged less than 16. However, there is evidence that tobacco companies have allowed manufacturers of candy cigarettes (cigarette sweets) to use cigarette pack designs encouraging future smokers without any ethical concerns.

The Independent newspaper on Thursday the 3$^{rd}$ of June (2004) in its cover page came out with how the tobacco giant plans to strike back. Britain's largest tobacco company has been testing chocolate and alcohol flavoured cigarettes, which campaigners say are aimed at enticing children to smoke. British American Tobacco, whose brands include Rothmans and Lucky Strike, has been carrying out scientific trials on animals in Canada. As well as chocolate, wine and sherry, it has also experimented with cocoa, corn syrup, cherry juice, maple syrup and vanilla. These are the sort of ingredients that could make cigarettes more attractive to children. The anti-smoking lobby groups ask for more regulations, as adding chocolate will be the smoking version of Alco pops. The main issue is financial profit without any concern about the health of children or the whole humanity. The human rights groups, the animal rights groups and department of health are asking for tightening of the law, but where is the ethics, which allowed this type of research to happen in the beginning? Therefore, it seems that the politicians removed from the law books any penalties related to private morals (victimless crime). If anyone wants to kill himself by using drugs or alcohol that is their affair. Of course as far as alcohol is concerned it is a nationally produced substance (Western). Certainly, within this scope it seems that what we do with ourselves is no business of our government.

In conclusion, generally it seems that fabricated ethics, which are set by governments and politicians, are mainly financially motivated and biased toward the profits of the state generally without consideration of the individual specifically. On the other hand God-made ethics give consideration to the individual, society and the whole human family.

It appears imperative for Muslims to highlight the justice of Islamic ethics to a wider audience particularly during times when a negative picture of Islam is being widely portrayed.

produced synthetic Western opium to substitute the natural Eastern opium that is no longer under control and no profits came from it, so a harm reduction policy was introduced and was given large-scale media propagation and exported to the undeveloped world to achieve profits.

Think of the many programs identified as part of harm reduction: needle exchange, methadone maintenance, and now bupronorphine substitute, medical use of marijuana, drug-testing services at raves, and so on. Harm reduction supporters as a way of helping addicts to reduce the harms of drug use have pursued all these and more. However, in order to carry out their stated objectives, they required laws, regulations and ethical umbrella to reduce the harshness of the guilt feeling that they are giving illegal drugs. Nevertheless, as soon as a drug is Western made and has a Latin scientific name it becomes ethical. Harm reduction claims to reduce the harmful effects of drug use without requiring users to be drug free. So it is gratifying the addict desire and satisfying the drug companies to achieve profits of billions of pounds annually. Harm reduction has spread so successfully around the world because it has been useful to governments, politicians, and other forms of authorities. It has also succeeded for reasons of hope about the power of the state.

Alcohol beverages are used for political occasions such as state functions and the making of war or peace, and the use of alcohol is common during and after recreational activities such as bowling, skiing, and golf and while watching sports events. At present, beer is the most popular drink among both adults and university students. The media encourages this, as part of western culture not for ethical reasons but because of financial motivations.

Another important issue is the issue of using tobacco. Few people now dispute that smoking is damaging human health on a global scale. However, many Western governments have avoided taking action to control smoking because of concerns that their interventions might have harmful economic consequences, such as permanent job losses. Additionally tax comprises about two thirds of the_retail price of cigarettes in most high-income countries but is less than half of the total price, on average, in lower income countries. So economical issues are the power behind any legislation and the moral ground is not there. Tobacco and alcohol advertising is intended to increase consumption as well as brand share and has a powerful effect on young people. However, tobacco and alcohol advertisers are driven by a commercial imperative to increase sales, and they show no concern for

to stop the criminal act, before it is committed, by stopping people from drinking. The difference between Islam and the West is that Islam punishes before there is the chance for a serious crime to be committed.

2.  Islam prohibits eating meat and products of swine (pork, bacon, ham, lard), blood, wild animals that use claws or teeth to kill their victims (tiger, wolf, leopard, etc.), all birds of prey (hawks, vultures, crows, etc.), rodents, reptiles, worms and the like, dead animals and birds that are not slaughtered properly.

3.  Islam prohibits all forms of gambling and vain sports.

4.  Islam prohibits all sexual relationships out of wedlock and all manner of talking, walking, looking and dressing in public that may provoke temptation, arouse desire or show immodesty and indecency.

5.  Islam prohibits all forms of stealing, taking of innocent life and sets very harsh punishments for these.

In Islam accountability for individual actions remains with the individual whether or not these actions affect society. This is reflected in a Muslim's belief that he will be held accountable for "immoral" behaviour by God himself, whether or not his or her actions are seen as "illegal" by his society. Islam concentrates on individual morals, as individuals are the building blocks of the society they live in [8].

Looking at the history of legislation and prohibition of drugs in the West will guide us to how deceitful it is to legislate for the prohibition of opiate and not of alcohol. All research studies show that all substances that have been misused by man throughout history have the same effect on the brain either directly or indirectly. The British Empire was the first ever drug trafficker in history when it was trading opium in Chinese ports. Simply put, when profits were achieved from trading opium it was ethical and the opium wars were ethical wars. Now they are achieving profits from alcohol taxes and alcohol production. So alcohol is a social and cultural drink and prohibition is an interference with individual freedom according to the ethics of the democratic society. This is a clear example of confusion of ethics and politics.

In addition, when research showed that spending one pound on treating an addict saves some pounds in the criminal justice system, treating addicts became ethical and a duty of doctors and the whole society[10]. The moral ground is absent here but the political ground is obvious. The drug prohibition policy failed mainly because drug companies

4. The rights of those powers and resources that God has placed in his service and has empowered him to use for his benefit.

All ultimate authority under the Shariah of Islam rests in Allah. Islam makes no sharp division between sacred and secular affairs, whereas in the modern world there is a sharp division between law and morality, between secular and religious affairs. Islam expects secular authority to be exercised in righteousness and, on that condition, enjoins obedience to such authority. The concept of morality in Islam centres on certain basic belief principles. Among these are the following [8]:

1. Allah is the Creator and source of all goodness, truth, and beauty
2. Man is a responsible, dignified, and honourable agent of the Creator.
3. Allah has put everything in the heavens and the earth in the service of mankind.
4. By His mercy and wisdom, Allah does not expect the impossible from man or hold him accountable for anything beyond his power
5. All things are permissible in principle except what is singled out as obligatory, which must be observed, and what is singled out as forbidden, which must be avoided.

6. Man's ultimate responsibility is to Allah.

The Muslim's moral obligation is to be a vivid example of honesty and perfection, fulfil his commitments and perform his tasks well, seek knowledge and virtue by all possible means, correct his mistakes and repent his sins, develop a good sense of social consciousness and nourish a feeling of human response. To help man to satisfy these requirements Islam has laid down two types of regulations: positive measures and preventive ones [7].

**Positive measures: A believer should:**

1. Bear witness to the oneness of Allah and the messengership of Muhammad (PBUH).
2. Observe the daily prayers regularly
3. Pay Zakah (charity to poor).
4. Fast the Month of Ramadan.
5. Make a Pilgrimage to Mecca if possible (Hajj)

**Preventive Measures [9]:**

1. Islam prohibited all kinds of intoxicants and anyone who will commit this offence will be exposed to punishment in Islamic law. In the West, drunkenness is not in itself a crime. However, there are punishments for crimes committed while drunk e.g. drunken driving, and offences of violence while drunk. Islam, of course, totally forbids believers to drink, and sets out

this constitutes the base, like the foundation of a house on which the rest of the higher floors are built. There are two basic kinds of principles in Islam on which ethical judgments are based. The first entails the existence of core duties and obligations of a person (judgements derived from religion by necessity). These should be clearly stated in the Qur'an or the Prophet's sayings (PBUH). For example: "you should not kill, lie, or steal." "You should keep your promises." These judgements often assert or imply a moral 'ought.' In this sort of ethics if a person is in breach of the moral principle he will be punished whether the breach was committed in private with no victim (victimless crime) or with the involvement of a victim. Therefore, the emphasis is on the individual as well as the societal ethics. Individual ethics include personal ethical conduct of the individual towards family, society, the state or within international relations [5].

The second ethical principle focuses on human excellence and the nature of the "good life" man aspires to. These types of ethical judgements employ as their most general aim the pursuits of happiness, excellence, and in general the 'good life'. This includes pleasure, friendship, intellectual development and physical health. In this type of ethics, it is up to society to produce suitable punishment system or legislation for misconduct. Man can use his intellect to produce judgments where no clear one is given by religion. This allows for the development of ethical laws, which are also appropriate for the time and place [6].

Islamic ethics assume that man's knowledge is limited. Not every man in every age, by himself, knows what is good and what is evil, what is beneficial and what is harmful to him. The sources of human knowledge are too limited to provide him with the pure truth. That is why God has spared man the risks of trial and error and revealed to him the law, which is the right and complete code of life. Shariah (Islamic Law) provides guidance for the regulation of life in the best interests of man. Its objective is to show the best way to operate and provide him with the ways and means to fulfil his needs in the most successful and most beneficial way. The scheme of ethics, which the Shariah envisages, consists of a set of rights and obligations, and every Muslim, who accepts this religion, is enjoined to live up to them [7]. It imposes four kinds of rights and obligations

1. The obligations to Allah, which every Muslim is obliged to fulfil

2. The person's own rights upon his own self

3. The rights of other people (both Muslims and non-Muslims) on the person

*Editorial*
# Ethics in the West versus the moral system in Islam in Addiction
*Hamdy Fouad Moselhy*

أخلاقيات المهنه في معالجة الإدمان: مقارنه بين الغرب والاسلام

حمدي فؤاد مصلحي

## Abstract

The Oxford dictionary of current English defined ethics as a set of moral principles. It is the science of morals in human conduct[1]. In the Oxford dictionary of sociology it is defined as the concern with what ought to be, whereas social science is concerned with describing reality, as it actually exists. A study of human behaviour because of beliefs about what is right or wrong, or good or bad, in so far as that behaviour is useful or effective[2].

Morals are a descriptive science; it seeks to establish "what is true" in a society or group. Often morals are considered the shared ideals of a group, irrespective of whether they are practised. In the sense of descriptive ethics or morals, different persons, groups, and societies have different moral standards [3]. There is a consensus that there is no universal ethical standard and there appears to be no universal moral standard. However, the American media is trying to convert the world into mimicking the "Western style" under the name of globalisation and anyone who tries to refuse is at risk of being labelled as "anti-western", whatever his morals or ethics are. This view throws light on the confusion between ethics and politics, where Western administrations judge actions and policies from a political standpoint. They consider whether ethics will promote or hinder their political objectives. For example someone might think alcohol is as ethically unacceptable as heroin. However, a government might consider it politically wrong to ban it for fear of losing the support of a section of the population and so put at risk its chances of being re-elected [4].

On the other hand, normative ethics is the discipline concerned with judgements of setting up norms. For example, when an act is right or wrong, the terms ethical, unethical, moral or immoral could have different meanings. Consider the recent changes of softening the rules related to cannabis in the UK. How could these changes be described in the light of probable consequences both mental and physical?

**Ethics in Islam** are built on the duties of the individual toward Allah.

If the heart and mind of the individual is filled with faith in Allah,