Islamic Ethical Philosophy: An Outline of its Implications among the Working Groups of Society

- Mohd. Younus Kumar

Abstract

Islam is the systematic way of living which guides in each and every social action of the humans ranging from worldly as well as spiritual. As the human life is diverse in nature, it ordains the basic principles within the domain of ethical philosophy for the welfare and comfort of the general public. Ethics deals with those standards that prescribe what man out to do. It also addresses virtues, duties and attitudes of both individual and the society. Ethics as the basic necessity of each and every work of humans plays an important role for the influential outcome of the work. The society demands from the working groups, the most humane and benevolent job with which each and every individual may get benefited irrespective of class, caste, creed, sex and religion. In view of the above objectives of ethical philosophy, the present study will highlight the implications of ethical philosophy in Islam, in which the more emphasis will be laid upon the ethical standards which Islam promotes among the working groups of society. Therefore, the focus of the paper will be the traders and businessmen, and the teachers in which their duties towards society will be highlighted within the domain of Islamic ethical philosophy.

Introduction

Ethics is one of the main themes of human life. In the history of Islamic civilization it ever remains a motivational force for its followers. Islam as the divine religion guides human beings on ethical grounds in each and every aspect of life. *Akhlāq* is the appropriate term in Arabic that stands for the translation of the word ethics. The root from which it derives its meaning means to create, to shape, to give form, to mould or to produce. While the term *akhlāq* is a plural of *khulūq*, referring to collections of distinct traits of character, the knowledge of morality (*ʿilm al- Akhlāq*) translated as ethics, moral sciences or moral philosophy. In this way Islamic ethics means the shaping or moulding one's behaviour and character in accordance with the norms laid down in the sacred literature of Islam i.e., *Qurʾan* and Hadīth. Ethics from Islamic point of view is different from Western perspectives. Ethics, according to Western sociologists is relatively dependent on individual perspective in order to determine good or bad.

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However, in Islam the source of ethics is its religious institution, transmitting a divine revelation to mankind. In other words, the *Qurʾan* and *Sunnah* automatically become the source of *akhlāq* in Islam. In Islamic ethics the basic assumption is faith in a personal God and morality is the attempt of each individual as well as society to approach Him as far as possible.[1] Thus, all modes of behaviour and character traits derived their goodness or badness from the Holy Book and the sayings and practices of the Prophet Muhammad (S.A.W) who himself has been described as the best model of behaviour for all believers.[2] Broadly speaking, the concept of ethics refers to the normative evaluation of acts. Islamic investigations into metaethics have taken both (dialectic) theological and philosophical forms, and all possible combinations of answers have been given to the ontological and epistemic questions.

The *Qurʾan* states that the best person is one who upholds the moral foundations and invites others to practice the values.

"But those who believe and do deeds of righteousness,- we shall soon admit them to gardens, with rivers flowing beneath,-to dwell therein forever..."[3]

The Prophet also laid emphasis on ethical development of humans. Once Prophet said: "*A Muslim is the one who avoids harming Muslims with his tongue and hands.*"[4]

In Islam, work has been given special importance to the extent that it is considered as an act of worship itself. Islam has laid down some universal fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances. To achieve these rights, Islam provides not only legal safeguards, but also a very effective moral system. Thus, whatever leads to the welfare of the individual or the society is morally good in Islam and whatever is injurious is morally bad.

In the pre-modern period, ethics was chiefly concerned about the formation and disciplining of the self through the cultivation of practices that were deemed 'good conduct'. Such conduct was naturalized through education, ritual, and disciplinary practices that were

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[1] Bashir Ahmad Dar, *Qurʾanic Ethics*. (New Delhi: Adam Publishers, 2000), p. 15.

[2] Dr. Shukri Ahamd and Dr Musa Yusuf Owoyemi. The Concept of Islamic Work Ethic: An Analysis of Some Salient Points in the Prophetic Tradition. *International Journal of Business and Social Science*, 3(20) October 2012, p 117.

[3] *Al Qurʾan, Surah Nisāʾ*:125. The translation of the Quranic verses mentioned in the whole paper are taken from the translation of Abdullah Yusuf Ali, *The Holy Qurʾan: Text, Translation and Commentary*. (Maryland, USA: Amana Publishers, 1997).

[4] Muhammad bin Ismail Al-Bukhārī. *Ṣaḥīḥ al-Bukhārī*. (Beirut: Dār Ibn Kathīr, 1987) Hadith No. 10.

intended to help the devout Muslim to internalize the values that underlay an ethical life.[5] But in modern times ethics gained the profound importance in the day to day affairs of life as well. The jurisprudence is much influenced by these ethical norms. To be fair, some jurists, other than the mystics, did attempt to engage *fiqh* in a dialogue with moral and ethical objectives. In order to highlight the ethical strains implicit in the law, some jurists began to emphasize the role of public interest (*maslaha*) by elaborating its ethical purposes (*maqāsid*), such as in the protection and advancement of religion, life, reason, wealth, and paternity or family.

Apart from the formation of innate character, Islamic ethics is much more than that, being multi-dimensional and related to various aspects of life such as social, political, cultural, spiritual, and economic. These aspects develop an ethical standard of living called Islamic work ethics. Islamic work ethics could be defined as a set of values or system of beliefs derived from the *Qur'an* and *Sunnah* concerning work and hard work. Kamal Hassan has listed five attributes of the Islamic work ethics. These are as follows:

1. Employees have to fulfill their job for the societal obligation with purpose to seek pleasure of Allah. 2. Trustworthiness as a vicegerent of Allah which comprehends all aspects of living as a human. 3. Muslim must perform his duty as a religious obligation as well as to implement all ritual obligations. Motivational reward is not only linked with earthly reward but also awarded in the Hereafter. 4. Employees must adhere to diligence and efficiency as well as fairness in preserving public interest. 5. Employer-employee relationships are based on human value which is beyond race, color, language and inheritance.[6]

Thus, it is clear from the above points that Islamic work ethics goes beyond hard work as it includes the concept of worship which is geared towards pleasing one's Lord. Islamic Work ethics brings material gains and develops spiritual dimension and connection to the Lord as well. The emphasis of Islam on work ethics leads towards the fact that scholars of Islam considered work as *ibādah* (a religious duty) and *jihād* (strive in the cause of Allah). Work in Islam is also argued as the dedicative effort striving to further self-interest economically, socially and psychologically, to sustain social prestige, to advance welfare of the society and reaffirm faith.[7]

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[5] Ibrahim Moosa, 'Ethics and Social Issues' in *Encyclopedia of Islam and the Muslim World*. Richard C. Martin ed. vol. 1 (USA: Macmillan Reference, 2004), pp. 224-225.

[6] Dr. Shukri Ahamd and Dr Musa Yusuf Owoyemi. The Concept of Islamic Work Ethic: An Analysis of Some Salient Points in the Prophetic Tradition. op. cit., p. 118

[7] F. Kamaluddin & Ab. Manan, The Conceptual Framework of Islamic Work Ethics (IWE), *Malaysian*

Scholars interpret ethical philosophy of Islam keeping in view the divine as well as material benefits and argued that there are eight basic principles of Islamic ethical Philosophy; 1. It is transcendental- i.e, they are coming from divine scales. 2. Man is born with good natural disposition; evil traits are acquired and additional to the human nature. 3. Human beings are equal and there is no favouritism of any ethnic groups over another; no individual is closer or nearer to Allah except through good deeds. 4. Human conducts are judged to be ethical or otherwise, depending on the intention of the individual and in accordance with the divine texts (*nusūs al-sharī'ah*). 5. Islam grants to all, the right of enjoying their natural rights such as freedom and liberty. 6. Islam offers an open system approach to ethics, not a self-oriented system, as individual interest and personal satisfaction are very much related to the public welfare and collective interest, egoism has no place in the Islamic moral system. The entire human race is considered as one entity; therefore, the interest of each and every one of this entity matters. 7. Islamic ethics is characterized by principles and norms, not by numbers and hedonism. 8. It is true that in Islam, ethical values aim to bring human interest (*jalb al-maslahah*) and to prevent hardship (*dar al-mafsadah*); however, this cannot be equated with ethical utilitarianism. This is because, in utilitarian theory of ethics, moral conducts are evaluated on the basis of their utilitarian outcome, not by principles or motives, while as in Islam the concepts of *jalb al-manfa'ah* (human interest) and *dar al-mafsadah* (to prevent hardship) is principle-guided.[8]

Implications

The scope of ethics in Islam is widespread because it encompasses each and every act of humans whether it is related to his self or his profession. Regarding the self improvement of humans, Islam is clear as it mentions different types of values like honesty, truthfulness, benevolence, loyalty etc, but the domain of his profession also demands ethical standards with which the healthy and prosperous society is possible. There are several principles of Islam regarding the ethical standard of the professional works which includes trade, farming, teaching, medical fields and others. The present study focuses upon two working groups of the society viz, trade and business, and teaching. It is because the major portion of population is directly or indirectly related to these two fields of work in the history of human civilization. The ethical standard in the work culture gets degraded day by day because of the ignorance of ethical framework in it. For instance, a recent survey of 2,000 major US

Accounting Review, 9(2) 2010, p. 62.

[8] Abdurezak Abdulahi Hashi, Islamic Ethics: An Outline of its Principles and Scope. *Revelation and Science*, 1(3) 2011, pp. 126-127.

corporations revealed that these are the ethical problems (arranged in order of importance) takes place with the concerned managers: (1) drug and alcohol abuse, (2) employee theft, (3) conflicts of interest, (4) quality control issues, (5) discrimination in hiring and promotion, (6) misuse of proprietary information, (7) abuse of company expense accounts, (8) plant closings and lay-offs, (9) misuse of company assets, and (10) environmental pollution.[9] Unless and until the work will be considered the supreme service towards humanity and the realization of religious obligations in it, the attainment of prosperous society from the side of the working groups is impossible. Therefore, the ethical philosophy can play an important role in this menace. Work is sacred because it is seen as a duty to build a strong national economy. One's work is not an end in itself, but a means to destroy the non-economic dependent control over the economy. Therefore, work constitutes the first pillar in the construction of a healthy economic system.[10]

1. Trade and Business

Trade among Muslims is not a new thing. It was the profession of prophets. The Prophet Muhammad himself was directly involved in the trade activities before being appointed as a Prophet. Muslims are urged to emulate Prophet Muhammad in such noble characters which *Qurʾan* itself declared:

"*Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah*"[11]

Indeed, he is the best model for Muslims. His practice, rule and manner of life, the nobility of his character, and his truthfulness are sufficient to guide man to be successful in this world and the Hereafter.

Trade and Business should be viewed as an approach that is able to influence and develop the civilization of a nation. In Islam Ethics plays an important role rather guides in business transactions as well. The business ethics are defined in the Islamic scriptures in order to make the society prosperous and free from malpractices. There are several ethical doctrines of Islam which are directly or indirectly linked with trade and business activities rather implementation of those are highly emphasized in Islam.

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[9] Dr. Rafik Issa Beekun, *Islamic Business Ethics*. (Herndon: International Institute of Islamic Thought, 1996), p. 4.

[10] Dr. Shukri Ahamd and Dr Musa Yusuf Owoyemi. The Concept of Islamic Work Ethic: An Analysis of Some Salient Points in the Prophetic Tradition. op. cit., p. 123.

[11] *Al Qurʾan, Surah al Ahzāb*:21.

The Islamic worldview implies that the market system should be maintained, but that the price mechanism be complemented with a device that minimizes unnecessary claims on resources. This device is the 'moral filter'. This means that people would pass their potential claims on resources through the 'filter of Islamic values' so that many claims would be eliminated before being expressed in the market place. Resources would not be allowed to be diverted to the production of luxuries until the production of necessities was ensured in sufficient quantities.[12] There are several ethical principles in Islam which are directly or indirectly related to the trade and business activities. The main among them are as under:

Trust is the fundamental ethical principle of Islam. The essence of the trust is the sense of accountability which implies the sense of having to appear before Allah and to account for one's actions. So it becomes the basic principle of trade and business transactions in Islam. Broadly speaking trade and business dealing comprises of owner/seller and customer/buyer relations. The first and foremost action takes place between the two is of trust. Whenever customer is finding trust in the seller or any enterprise, he is approaching to it.

Almighty says in the *Qurʾan*:

"And if one of you deposits a thing on trust with another, Let the trustee (Faithfully) discharge His trust, and let him fear his Lord."[13]

Therefore, all actions and decisions making in the trade and business activities that is based on the nature of trust is necessary to ensure that the business is fair to everyone whether they are a buyer or seller. Fraud and oppression would be avoided if all parties are trustworthy and true. By the nature of this trust, traders gain appropriate and the buyer will also get the goods or services corresponding to the price paid.

Another ethical standard of business dealings in Islam is truthfulness. Truth is the principle which is guiding each and every act of humans. Business is also based on the principle of truth. Almighty says in the *Qurʾan*:

"O ye who believe! Fear Allah, and (always) say a word directed to the Right"[14]

Justice is another principle included in the ethical philosophy of Islam. Justice generally means putting things in the right place. Islam is the just religion and promotes

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[12] Gillian Rice, Islamic Ethics and the Implications for Business. *Journal of Business Ethics*, 18 (1999), p. 346.
[13] *Al Qurʾan, Surah al Baqara*:283.
[14] *Al Qurʾan, Surah al Ahzāb*:70.

justice in each and every aspect of life. The justice in business dealings are emphasized in *Qurʾan* at several places.

> *"O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful"*[15]

Almighty says in the *Qurʾan*:

> *"Woe to those that deal in fraud. Those who, when they have to receive by measure from men, exact full measure, But when they have to give by measure or weight to men, give less than due. Do they not think that they will be called to account?"*[16]

> *"Give just measure, and cause no loss (to others by fraud). And weigh with scales true and upright"*[17]

> *"Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination"*[18]

Such principles are the direct guidance from Almighty Allah regarding the implication of justice in trade and business activities. The reward and punishment which is promised in the *Qurʾan* for good and treacherous trader respectively makes the Muslim traders and businessmen ethically good.

There are some general principles of Islamic ethics which plays an important role in trade and business activities.

1.   The product or service must be lawful. The *Qurʾan* categorically prohibited the unlawful trade and permits the lawful one. As Almighty says in the *Qurʾan*:

> *"O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful"*[19]

> *"They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah make clear to you His Signs: In*

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[15] *Al Qurʾan, Surah al Nisāʾ:29.*
[16] *Al Qurʾan, Surah al Mutaffifīn:1-4.*
[17] *Al Qurʾan, Surah al Shuʿarā:1891-182.*
[18] *Al Qurʾan, Surah al Banī Israʾīl:35.*
[19] *Al Qurʾan, Surah al Nisāʾ:29-30.*

order that ye may consider"[20]

2.   The method of production should not cause an undue and excessive harm to Allah-given resources and bounties for the benefit of all mankind.

        "Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good"[21]

3.   Productive resources are not to be left idle in the name of private ownership, especially resources that are crucial to the lives of people.

4.   The production process should not cause harm to others e.g. building a noisy factory in the middle of a residential area.

5.   As it is forbidden to consume the unlawful, it is also forbidden to restrict the consumption of the lawful without a valid reason.

        "Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand"[22]

6.   Both consumption and spending are qualified, however, by the ethical rule of moderation and avoidance of extravagance.

        "O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters"[23]

7.   Refraining from hiding any known defect in an item offered for sale. Refraining from the exploitation of the ignorance or desperate needs of others by giving them less than a fair price or wages.

        "To the Madyan people We sent Shuʹayb, one of their own brethren: he said: "O my people! worship Allah. Ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith"[24]

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[20] *Al Qurʾan, Surah al Baqara*:219.
[21] *Al Qurʾan, Surah al Aʿrāf*:56.
[22] *Al Qurʾan, Surah al Aʿrāf*:32.
[23] *Al Qurʾan, Surah al Aʿrāf*:31.
[24] *Al Qurʾan, Surah al Aʿrāf*:85.

2. Teaching

Presently, the teaching profession is plagued with weaknesses that hinder the development of ethical standards among students as well as teachers. Consequently, the outcome of teaching learning process is not fruitful to the learners and society at large. The primary need in this situation is the development of ethical standards among the teaching professionals. Islam is the religion which guides in each and every aspect of life to be run with ethical standards. Teaching is also such profession where Islam guides very well. According to Al-Attas, the purpose of Islamic education is not to fill the pupil's head with facts but to prepare them for a life of purity and sincerity. This total commitment to character-building based on the ideals of Islamic ethics is the highest goal of Islamic education. Thus, in order to achieve the ultimate goal of Islamic education there must be a paradigm shift in the teaching methods and approaches towards teaching. Teachers' efforts should focus on moral development and character building, which require different teaching techniques, methods and approaches.[25] In Islam, there are several ethical standards which must be imbibed into the spirit of the teacher. The ethical philosophy of Islam is having general interpretations and applications. However, they may be implied to each and every possible aspect of human civilization. Teaching is also included in this process. The first and foremost ethical principle is to develop the sense of responsibility. The teacher is only the working group which can imbibe this principle among the students for further implications in their lives.

The educator recognizes the magnitude of the responsibility inherent in the teaching learning process. The desire for the respect and confidence of one's colleagues, students, parents, and the members of the community provides the incentive to attain and maintain the highest possible degree of ethical conduct.[26] This ethical principle is backing every moral law which extends the love and fear of God, the sense of accountability on the Day of Judgement and the promise of eternal bliss and reward in the Hereafter. The sense of responsibility among the working groups of society especially teachers gets inspiration from the noble *Hadīth* of Prophet He said:

"Each of you is a shepherd and each of you shall be asked concerning his flock; a leader is a shepherd of his people, and he shall be asked concerning his flock; and a man is a

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[25] Sayyid Muhammad Naqib Al-Attas, *The Concept of Education In Islam*. (Kualalumpur: Institute of Islamic Thought and Civilization (ISTAC), 1979, p. 104.

[26] Kenneth A Strike and Jonas F Soltis. *The Ethics of Teaching*. (New York: Teachers College Press, 2009), p. viii.

shepherd of the people of his house, and he shall be asked concerning his flock; and a woman is a shepherd of the house of her husband and over their children, and she shall be asked concerning them"[27]

The following are the general implications of ethical principles which are emphasized in the *Qurʾan* at several places. Allah had established a reference for the explanation of many events including moral principles for Muslims as can be seen in the Glorious *Qurʾan*, which are having their implications in the teaching learning process as well. Some of these values are as under:

Honesty and Justice

Work is *amānah* (trust). The trust which no other creation is able to accept for fear of not being able to discharge it properly. The concept of trust covers all definitions of worship including one's working life. In one's work, one must possess a feeling of accountability for his work, because all these deeds will be reckoned in front of Allah in the Hereafter.[28]

"O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do"[29]

"Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition"[30]

"We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice…"[31]

Justice in Islam is considered as the unity of spiritual and material values. The Islamic values should not be isolated in the realm of idealism far from the practical worldly life. Rather, these values will guide a Muslim's life in its entirety both spiritually and materially, religiously and worldly.[32]

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[27] Muhammad bin Ismail Al-Bukhārī. *Ṣaḥīḥ al-Bukhārī*. (Beirut: Dār Ibn Kathīr, 1987), vol. 5. *Hadīth* No. 4892.
[28] Dr. Shukri Ahamd and Dr Musa Yusuf Owoyemi. The Concept of Islamic Work Ethic: An Analysis of Some Salient Points in the Prophetic Tradition. op. cit., p. 123.
[29] *Al Qurʾan, Surah al Māʾidah*:8.
[30] *Al Qurʾan, Surah al Nahl*:90.
[31] *Al Qurʾan, Surah al Hadīd*:25.
[32] Dr. Shukri Ahamd and Dr Musa Yusuf Owoyemi. The Concept of Islamic Work Ethic: An Analysis of Some Salient Points in the Prophetic Tradition. op. cit., p. 123.

Modesty

In the teaching learning process modesty plays an important role for the teacher. A teacher has to develop the sense as he/she is teaching his/her own children so that he may behave modestly with them. Modesty is said to be the half *īmān* (belief) in Islam. This ethical principle is mentioned at different places in *Qurʾan*. As Allah says in the *Qurʾan*:

"Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do"[33]

These values can guarantee a good quality of life. The ethical standards get developed by the teachers are transmitted automatically among the students and fellow mates in particular and the society in general which could develop prosperous, healthy and secure society. Moreover, the below mentioned norms should be inculcated among the teachers:

1. Soul must be merely governed under control and administration of intellect to keep it safe from passions, anger and whim of the soul. 2. Recognizing good and bad ethics in the others' personality and comparing them with those of themselves, and trying to establish good ethics in their soul. 3. Good prudence is another prerequisite in teaching profession; in other words, good prudence is essential for them, than for any other people, to perform good prudence with respect to their important position in the society. 4. Teachers need to establish a deep relationship with the learners and reach a comprehensive recognition of them in order to educate and purify them. Any constructive effort towards educating the learners is merely possible through a comprehensive knowledge about their points of weakness and strength. 5. Teachers' behaviour must be based upon rules of religion and generosity. Religion is expected to dominate all structures of educational system and all teachers or trainers are required to behave towards learners or trainees according to religion and generosity in educating and purifying them.[34]

Conclusion

Ethical development is among the main themes of Islamic civilisational history. The ethical philosophy of Islam has universal applications among its followers. Moreover, it remained the matter of concentration to other faiths as well. As Islam has laid more emphasis

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[33] *Al Qurʾan, Surah al Nūr*:30.
[34] Kamal Nosrati Heshi. et al, Teachers' Professional Ethics from Avicenna's Perspective. *Educational Research and Reviews*. 10(17) September 2015, p. 2468.

on the ethical progress of the human beings, the purpose of which is to maintain the unity among its followers in letter and spirit. God consciousness gets developed by the application of such ethical standards in one's life. The sense of responsibility, gentleness, honesty, truthfulness, justice, after all the development of good manners is the root concern of Islamic ethical philosophy. The development of such qualities among the working groups of society is the indemnity for the prosperous and humane society. As the big portion of population in the modern times is dealing with the trade and business activities, the incorporation of ethical standards are necessary as well in order to make the big portion ethically sound. Another working group which is more influential as per the enhancement of ethical principles among the younger generation of the society is the teacher. The teacher should be ethically sound because his/her interaction with the students directly influences their behaviour which will put the long lasting effects among the future generations of the civilization.

Thus, on the basis of moral characteristics, Islam builds a higher system of morality in society by virtue of which mankind can realize its greatest potential. Islam purifies the soul from self-seeking egotism, tyranny, wantonness and indiscipline. Islam generates kindness, generosity, mercy, sympathy, peace, disinterested goodwill, scrupulous fairness, and truthfulness towards all creations in all situations. It nourishes noble qualities from which only good may be expected in this life as well as in Hereafter.

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