

Moral Values In Islam

Hafiz Musannif Shah¹, Dr Hafiz Muhammad Sarwar², Dr Ayesha Jadoon³, Talib Ali Awan⁴, Hina Zia⁵, Dr Shoaib Arif⁶

¹*PhD Scholar Abdul Wali Khan University Mardan KPK*

²*Lecturer Islamic studies, university of Narowal Pakistan*

³*Assistant Professor, School of Humanities & Social Sciences NUST Islamabad*

⁴*PhD Scholar Islamic Studies UOG Gujrat Pakistan*

⁵*Mphil Scholar, University of Gujrat Pakistan*

⁶*Lecturer Department of Islamic Studies UOG Gujrat Pakistan*

Abstract

God has created man in his own image i.e., "fitrah" (an Arabic term) which means natural inclination, in simple words it can be termed as spiritual. Spirituality comes from the word spirit, which means soul of one, being oneself or the originality of an individual. It is Islam that says that ALLAH has not created man with animal instinct, He has given man a power to reason well, but behaviorists believe that man is created with an animal instinct and can only be trained well. With help of both Condition Theory and Islamic Education we can reach towards the common goal of wellbeing. Islamic Education teaches and trains human being to lead a spiritual life from "cradle to grave". No religion except Islam gives a vivid explanation how to live a healthy life throughout. It explains each and every way through which we can lead a balanced life. Before I tell you what I am talking about, let me put in a provision - I am a human, and have flaws - and in a way I am reminding myself about this aspect of Islam just as much as I am reminding you. There is an old saying which I have found to be very true: the best way to learn is to teach or discuss. By teaching something it forces you to compile, realize and reorganize. So if I do make a mistake, I ask you to forgive me.

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INTRODUCTION

One of the most important aspects of a Muslim's life is to have a high moral standard. It mainly concerned with teaching and disciplining the students to have the best manners and personal characteristics. In this case, developing the student's moral is automatically linked to the educational system. In which the education plays a pivotal role in shaping moral among students, even it became stronghold cultural of the community. The role of the educational institutions is also important to fortifying with social changes in Aceh. The rapid social changes

in lifestyle have led to a loveless in social culture among adolescents. These phenomena were indicated from morals, lifestyles, and social activities of adolescence in everyday life. (Dinamika Ilmu, Volume 17(2), 2017)

Islam has the unique capacity to transform its various theological tenets and values into practical and moral principles. In fact, the Islamic Shariah was specifically established with an eye to instilling gracious behavior and lofty morals among its adherents and to refine their characters, all of which contributes to general wellbeing among people and throughout the land. These

goals are aimed at guaranteeing a safe and peaceful existence for each person and protecting all aspects of the lives of individuals, whether in the arena of beliefs, wealth, honor, or peace of mind. According to Islam, human wellbeing begins and ends with manners and morals. It begins with the call for people to accept guidance and righteousness and culminates in producing behaviors among human beings indicative of humanity, nobility, and love.

Values and attitude

Morality in Islam encompasses the concept of righteousness, good character, and the body of moral qualities and virtues prescribed in Islamic religious texts. The principle and fundamental purpose of Islamic morality is love: love for God and love for God's creatures. 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. Islam attaches so much importance to the love of God and love of man that it warns against too much of formalism. We read in the Quran:

"It is not righteousness that you turn your faces towards East or West; but it is righteousness to believe in God and the Last Day and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans for the needy, for the way farer, for those who ask; and for the freeing of captives; to be steadfast in prayers, and practice regular charity; to fulfill the contracts which you made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth, the God-conscious." (2:177)

We are given a beautiful description of the righteous and God-conscious man in the severe. He should obey salutary regulations, but he should fix his gaze on the love of God and the love of his fellow men.

We are given four heads:

1. Our faith should be true and sincere,
2. We must be prepared to show it in deeds of charity to our fellow-men.
3. We must be good citizens, supporting social organizations.
3. Our own individual soul must be firm and unshaken in all circumstances.

Judgments

This is the standard by which a particular mode of conduct is judged and classified as good or bad. This standard of judgment provides the nucleus around which the whole moral conduct should revolve. Before laying down any moral injunctions Islam seeks to firmly implant in man's heart the conviction that his dealings are with God who sees him at all times and in all places; that he may hide himself from the whole world but not from Him; that he may deceive everyone but cannot deceive God; that he can flee from the clutches of anyone else but not from God. Thus, by setting God's pleasure as the objective of man's life, Islam has furnished the highest possible standard of morality. This is bound to provide limitless avenues for the moral evolution of humanity. By making Divine revelations as the primary source of knowledge it gives permanence and stability to the moral standards which afford reasonable scope for genuine adjustments, adaptations and innovations, though not for perversions, wild variation, atomistic relativism or moral fluidity. It provides a sanction to morality in the love and fear of God, which will impel man to obey the moral law even without

any external pressure. Through belief in God and the Day of Judgment it furnishes a force which enables a person to adopt the moral conduct with earnestness and sincerity, with all the devotion of heart and soul.

It does not, through a false sense of originality and innovation, provide any novel moral virtues nor does it seek to minimize the importance of the well-known moral norms, nor does it give exaggerated importance to some and neglect others without cause. It takes up all the commonly known moral virtues and with a sense of balance and proportion it assigns a suitable place and function to each one of them in the total scheme of life. It widens the scope of man's individual and collective life - his domestic associations, his civic conduct, and his activities in the political, economic, legal, educational, and social realms. It covers his life from home to society, from the dining-table to the battlefield and peace conferences, literally from the cradle to the grave. In short, no sphere of life is exempt from the universal and comprehensive application of the moral principles of Islam. It makes morality reign supreme and ensures that the affairs of life, instead of dominated by selfish desires and petty interests, should be regulated by norms of morality. It stipulates for man a system of life which is based on all good and is free from all evil. It invokes the people, not only to practice virtue, but also to establish virtue and eradicate vice, to bid good and to forbid wrong. It wants that the verdict of conscience should prevail and virtue must not be subdued to play second fiddle to evil. Those who respond to this call are gathered together into a community and given the name "Muslim". And the singular object underlying the formation of this community ("Ummah") is that it should make an organized effort to establish and enforce goodness and suppress and eradicate evil. Here we furnish some basic moral teachings of Islam for various aspects of a Muslim's life. They cover the broad spectrum

of personal moral conduct of a Muslim as well as his social responsibilities.

GOD – CONSCIOUSNESS

The Quran mentions it as the highest quality of a Muslim as:

"The most honorable among you in the sight of God is the one who is most God-conscious."(49:13)

Humility, modesty, control of passions and desires, truthfulness, integrity, patience, steadfastness, and fulfilling one's promises are moral values which are emphasized again and again in the Quran. We read in the Quran:

"And God loves those who are firm and steadfast." (3:146)"

And with one another to attain to your Sustainer's forgiveness and to a Paradise as the heavens and the earth, which awaits the God-conscious, who spend for charity in time of plenty and in time of hardship, and restrain their anger, and pardon their fellowmen, for God loves those who do good. Establish regular prayer, enjoin what is just, and forbid what is wrong; and bear patiently whatever may befall you; for this is true constancy. And do not swell your cheek (with pride) at men, nor walk in insolence on the earth, for God does not love any man proud and boastful. And be moderate in your pace and lower your voice; for the harshest of sounds, indeed, is the braying of the ass. This summarizes the moral behavior of a Muslim, the Prophet (PBUH) 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."

TRUTHFULNESS

Prophet Muhammad (peace and blessings be upon him), said:

"I order you to be truthful, a true action leads to the path of virtue and good deeds, and virtue paves the way of a person to Paradise, and the said person continues to speak the truth till in the sight of God he is named Siddiq (Truthful). Lying leads to vice, and vice leads to indecent acts and a person goes on lying till in the sight of God he is named a Liar." (Bukhari and Muslim)

So, truthfulness is something which is to be cultivated till it becomes implanted in a person 'soul and disposition and therefore reflected throughout the person's character. By practicing truthfulness, a person betters himself, his life is made upright and due to it, he is elevated to praise worthy heights and raised in ranks in the sight of God as well as the people. Ali ibn Abi Talib mentioned the positive reciprocal effect of behaving truthfully with people in this worldly life:

"Whoever does three things with regards to people, they will necessitate three things from him: whenever he speaks to them he is truthful; whenever they entrust him with something he does not betray them; and whenever he promises them something he fulfils it. If he does this, their hearts will love him; their tongues will praise him; and they will come to his aid." (Ibn Muflih, *Adaab ash-Shari'a*).

As for the Next Life, through God's Grace and Mercy, the obedient ones practitioners of truthfulness - will reach a station in Paradise alongside those most fortunate of souls mentioned in the revelation.

"And whosoever obeys God and His Messenger, such will be in the company of those whom God has blessed: the Prophets, the truthful ones, the martyrs, and the righteous. And how excellent a company are such people!" (Quran 4:69)

TRUSTWORTHINESS

The Messenger of God (peace and blessings be upon him) was the embodiment of trustworthiness. The Makkans called him 'the Trustworthy One'. Even after the declaration of his Prophet Hood, they continued to entrust their precious goods to him although they regarded him as an enemy. He warned his people against lying, breaking one's word and breach of trust.

"Like breaching a trust and breaking one's word, lying was also, in his words, 'a sign of Hypocrisy.'" (Abu Dawud, *Adab*, 80; I. Hanbal, 3.447)

He was so meticulous in this matter that once he saw a woman call her child saying, 'Come on, I will give you something! He asked her whether she would really give the child something. When the woman replied that she would give him a date, the Messenger of God warned: If you were not to give something that would be a lie! He was not only against deceiving humans, but even warned people against deceiving animals. Once, annoyed at seeing one of his companions call his horse using deception, he said:

"You should give up deceiving animals. You should be trustworthy even in your Treatment of them". (Bukhari, *Iman*, 24; Muslim, *Iman*, 107)

Prophet Muhammad (peace and blessings be upon him) was asked by one of his companions: "...Are we rewarded for kindness towards animals? "Muhammad (peace and blessings be upon him) replied,

"There is a reward for kindness to every living being." (Sahih al – Bukhari)

Once, on the way home from a military campaign, a few Companions took the chicks of a bird from the nest to pet them. The mother-bird returned after a short while and on finding the chicks gone, began to fly around in distress. When the Messenger of God (peace and blessings be upon him) was informed of this, he was so grieved that he ordered the chicks to be returned immediately. By this he demonstrated that it was not befitting for those who should be representatives of trustworthiness to hurt any living creatures. (Abu Davud, Jihad, 112, Adab, 164; I. Hanbal, 1.404)

The heart of Prophet Muhammad (peace and blessings be upon him) was utterly closed to all kinds of evil, but open to all sorts of good. He lived in a climate of security, faithfulness and trustworthiness. He never cheated, lied, betrayed, spoke behind anyone's back or slandered anyone. He never harbored evil suspicion of anyone. In return, people relied on him, and confided in him. His enemies spoke all kinds of slander against him but no one ever accused him of lying and disloyalty.

TYPES OF PATIENCE

- (i) Patience upon obedience – To be patient when finding it hard obeying God's rules.
- (ii) To be patient when a trouble befalls you.
- (iii) To be patient when finding it hard to abstain from sins.

Every believer should have the above types of patience. The Prophet mentioned in a Hadith that patience is from God and hastiness is from the Devil.

- The first type of patience is when obeying God and finding it difficult to do so. For example, waking up early for the fajr prayers. We should be patient and show gratitude when carrying out these deeds.
- The second type of patience is when a trouble befalls you. For example, a vehicle accident or the loss of property. We should be patient at these times.
- The third type of patience is when finding it hard to abstain from sins. For example, when a person listens to music and then finds out it is not allowed in Islam to listen to music, this person tries his utmost best to refrain from listening to music, even if he has the urge to do so.

Being patient is a great virtue and comes with a great reward. In this way, by the kindly favor of the Prophet's (peace and blessings be upon him) guidance, man has not only obtained an immutable law embodying permanent moral values, but also an unshakable foundation on which to build individual and national moral character. Man, therefore, does not require the agency of a government, a police force or a court of law to deter him from crimes and keep him on the right Path.

When human conscience is permeated with such a stupendous moral force, it will be as if every human being were being guarded by a sentinel who challenges every evil thought that enters one's mind and hinders all action that may arise from an evil thought. Irrespective of the existence or non-existence of a vigilant police force and a retributive government in the external world, a censor will always preside over the human soul, and fear of seizure will deter a person from transgressing the Will of God even in privacy, in

darkness or in a deserted wasteland. No greater means than this can be devised for the moral degeneration of man and for the forging of a stable human character. All other means which purport to reform the moral aspects of Human character do not go beyond the dictum that is in this world "Good begets good and Evil begets Evil " and " Honesty is the Best Policy." Carried to the logical conclusion it clearly implies that if evil and dishonesty be found profitable for policy reasons, these should be freely practiced without compunction. It is in consequence of this philosophy of life that the same person who behaves well in his private life turns to being faithless, deceptive, rapacious, callous and ruthless in the conduct of his public life-nay, even in their private life, such people are good only in certain respects and very wicked in many other ways. You will find that, on the one hand,

Conclusion

These people are fair and courteous in their business dealings, while on the other hand they are the worst drunkards, fornicators and gamblers, being the most depraved and wicked of people. Their motto is that a man's public life and his private life are two different spheres, distinct from each other. To one who accosts them on some faults in their private life, they offer a tailor-made answer, "Mind your own business." Contrary to this, there is the belief in Eternity which enjoins that evil remains evil in all circumstances, regardless of whether it proves profitable or disadvantageous in the world. The dichotomy between public and private spheres cannot exist in the life of a person who has a sense of accountability to God. This person does not adopt honesty just because it is the best policy, but because the person has cultivated honesty in his soul and nothing could be more distant from his thoughts than the practice of dishonesty. His belief teaches him that dishonesty must debase him to a level inferior to that of animals. As the Qur'an observes:

"We have indeed created man in the best of moulds, then do we abase him (to be) The lowest of the low. Except such as believe and do righteous deeds: For they shall Have a reward unailing."— Al Quran, 95: 4-6

During his lifetime, once it was a usual meeting, Prophet Muhammad (peace and blessings be upon him) was in his place and his companions gathered around him to hear the words of wisdom and guidance. Suddenly a poor man in rags appeared, saluted the assembly: "Salamun Alaikum" (Peace be on you). And finding a vacant place comfortably sat down. Prophet Muhammad (peace and blessings be upon him) had taught them that all Muslims were brothers and in an assembly one should sit wherever one finds a place, regardless of any status. Now, it so happened that this poor man was seated next to a very rich man. The rich man felt very disturbed and tried to collect the edges of his dress around himself, so that the poor man did not touch them. Prophet Muhammad (peace and blessings be upon him) observed this and addressing the rich man, and said:

"Perhaps you are afraid that his poverty would affect you?"

"No, O Messenger of God (peace and blessings be upon him)," he said.

"Then perhaps you were anxious about some of your wealth flying away to him?"

"No, O Messenger of God (peace and blessings be upon him)," he replied.

"Or you feared that your clothes would become dirty if he touched them?"

"No, O Messenger of God (peace and blessings be upon him)."

"Then why did you draw yourself and your clothes away from him?"

The rich man said:

"I admit that was the most unwanted thing to do. It was an error and I confess my guilt. Now to make amends for it I will give away half of my

wealth to this Muslim brother so that I may be forgiven."

Just as he said this, the poor man rose and said, "O Messenger of God (peace and blessings be upon him), I do not accept this offer."

People present were taken by surprise, they thought that the poor man was a fool, but then he explained:

"O Messenger of God (peace and blessings be upon him), I refuse to accept this offer because I fear that I might then become arrogant and ill-treat my Muslim brothers the way he did to me."

It was only through this blessed guidance that those whom the Prophet (peace and Blessings be upon him) had found to be thieves at the beginning of his Prophet Hood

Were transformed into trustworthy protectors of life, prospect and honor of the

Common people by the time the Prophet (peace and blessings be upon him) departed

From the mortal world; those whom he had found usurpers of rights were remolded

By him into upholders, protectors and champions of the rights of the people.