

A Research Review Of The Types Of Moral Teachings In The Light Of Quran

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Abstract

The main topic of this research article is a research review of the types of moral teachings in Islam. From the literature review, it has been found that the moral sense of every human being has been entrusted by nature by the Creator of the universe, based on which, on the one hand, the goodness And knows the difference between evil and wants to embrace good on the other hand. However, this ability is potentially present in man, not actually. There are certain requirements that have to be fulfilled to give it a shape, grow it and mold it into a practical form. For this purpose, he needs to work hard in a special way. This is the case here. The purpose of all the teachings of Islam is to refine this hidden quality and bring the human being to the highest level of morals, where he can be a figure of mercy and grace, compassion and benevolence, and beneficence and benevolence for the whole universe be free and on the other hand, by attaining the pleasure and pleasure of Allah, you can enjoy eternal happiness. Islam has used two means in particular to push man to this destination.

Keywords: Moral, Teachings, Quran, Muslim Philosophy, Scriptures, Verses

Introduction:

Through faith and worship, this queen is created in man so that he accepts the moral teachings and is ready to put them into practice with his own will and intention. Then the curriculum of creativity that Islam gives to its believers is so comprehensive that it covers all the corners and aspects of life. For the sake of convenience, it can be divided into the following five categories.

Haq is the plural of Haq, which means "conformity" and "complete conformity" in the dictionary. Like a doorknob sitting in its hole in

such a way that it revolves in it with persistence. It also has a meaning of immortality.

Terminologically, it is applied to the meanings that the thing that God created for the benefit should be taken from it and spent in the way that God has ordered also to protect it from the aspect that be detrimental to his cause. A responsibility that is imposed on any being becomes his right and it becomes the duty of him on whom it is necessary to fulfill that responsibility. Therefore, man has been made obligated to pay the rights of all creatures.

Man is the best of creation. He has been sent into the world to live a purposeful life. His position requires that he should live a good life himself and help others to live a good life. He should not live like animals in the fulfillment of material requirements and lower desires but should also consider the creation of God while fulfilling the requirements of humanity. Therefore, other human beings and even animals have certain rights on him which every human being should pay to the best of his ability. In this regard, the rights that are required to be paid by a human being in Islamic teachings include the rights of one's own self, the rights of parents, the rights of children, the rights of husband and wife, the rights of relatives and neighbors, orphans, and the needy, the rights of the sick, slaves and common Muslims as well as the entire human community are also defined. Even by defining the rights of animals, man has been made responsible for them.

The teaching of Islam is that all the blessings, skills and abilities that Allah has bestowed on a human being are not only his right, but also the right of all his relatives and every servant of God who is in need. They should meet their needs and help and support them as much as they can. In order to save the human mind from being misled in this regard, the Qur'an also explains that this aid is not a charity, but is their right, which a person should consider as his duty. It is also not necessary that when a needy person comes to the door as a beggar, then this right must be paid, but even if the person does not come as a beggar, but the person knows that he is in need, then it is his duty. To help him, whether he is a homeless orphan or a helpless widow, a disabled person or an unemployed person or caught in such a calamity that he is unable to compensate for his own loss, he should help such people anyway. In this regard, it has been said in the Holy Quran:

"And among their wealth was the right of the questioner and the needy."¹

Here, the questioner and the deprived have been described separately and it has been made clear that do not be under the misconception that the assistance of the helpless is obligatory only when they come and ask, even if they do not come, it is your responsibility to ensure that their rights reach them. deliver

Islam has not only given a list of rights holders, but has also given a brief description of the rights of a rightful person which must be fulfilled. In this regard, there are details in the Holy Qur'an and the blessed hadiths, which would be too long to describe here. The demand of Islam is that everyone's rights should be fulfilled carefully and cheerfully.

❖ **Manners:**

Doing something well is called Adab. It is the sum of manners which means adopting the best possible manner in doing any work and doing it gracefully. One of the important things in the teachings of Islam is Ihsan, which also means doing everything with precision and decency. Islam is such a sensitive and delicate religion that it says that even if an animal is to be slaughtered, the manners must also be observed, for example, sharpen the knife well before slaughtering the animal so that it does not suffer too much. Another animal should not be slaughtered in front of the animal, so that fear and terror do not fall on it after seeing death before it dies, etc.

A major part of Islamic teachings is related to manners. There is no corner and aspect of life in respect of which Islam has not described the necessary manners. From the lowest to the highest work, in every case, Islam gives such principled instructions and gives such methods in the light of which that work should be done. It should be done in a good way, in which the aspect of beauty and goodness is being found, and this beauty and beauty itself is a requirement of human nature. For the sake of brevity, only a few examples are listed below.

- **Purity etiquette:**

Where Islam has emphasized on self-purification and purity of heart, it has also emphasized on keeping external cleanliness such as body, clothes and environment as clean as possible. The condition of ablution for prayer, making ghusl mandatory in the state of janabat and making tayammum a substitute for water in the absence of water are examples of this. In the same way, ordering to keep the clothes clean, he said:

"And keep your clothes clean"²

And in another place, describing the wisdom and efficacy of cleaning, he said:

"And Allah loves the pure."³

- **Eating and Drinking Manners:**

Eating and drinking is one of the most important and fundamental activities of life. The Qur'an-e-Majid has given the necessary manners in this regard, first of all, it is undesirable to eat and drink like animals and said:

"And those who disbelieve are indulging and eating as four people eat."⁴

Then ordered to eat only halal and pure food:

"And eat of the sustenance of Allah that is lawful and wholesome, and fear Allah in whom you believe."⁵

In this too, he ordered to avoid extravagance and adopt a moderate approach.

"And eat and drink and do not transgress; indeed, Allah does not like those who transgress."⁶

Then after the meal he ordered to give thanks to the Most Gracious:

"Eat the sustenance of your Lord and give thanks to Him"⁷

- **Etiquette of assembly:**

Islam likes communal life and while describing the manners of the assembly, it orders the members of the assembly to be open to each other

and also exhorts them to give full respect to other people sitting in the assembly. :

"O you who believe! When you are asked to sit openly in meetings, sit openly, Allah will grant you freedom, and when you are told to stand up, then stand up."⁸

- **Meeting etiquette:**

Pointing to the feelings of sympathy and goodwill that should be expressed when two people meet each other, it was said:

"And when someone makes a dua to you, make a better dua than him or say something similar to him. Verily, Allah is the One who takes account of everything."⁹

- **Conversation etiquette:**

Social life depends entirely on mutual communication. Conversation has a special importance in the expression of human personality and the role of conversation is also very important in making or spoiling relationships. Therefore, while giving instructions in this regard, it was demanded that the matter should be absolutely straight, there should not be any kind of fabrication or mixing in it:

"O you who believe, fear Allah and do what is right"¹⁰

Then it was said that the style of conversation should be very good:

"And speaking well to people."¹¹

Islam emphasizes this quality of speech so much that it is not allowed to leave it under any circumstances. Even Hazrat Musa and

Prophets like Harun (peace be upon him) are being sent to oppressors and tyrants like Pharaoh, so there is also an emphasis to be gentle in the way of conversation:

"So talk to him gently, maybe he will get advice or be afraid."¹²

Then the Qur'an says:

"And those who turn away from nonsense"¹³

According to the Holy Qur'an, those who have truly entered the realm of servitude of the Most Merciful, if they come in contact with an ignorant person, instead of responding to his ignorance in the same way, they part with great beauty:

"And when ignorant people talk to them, they say hello."¹⁴

- **Manners of joy and sorrow:**

Happiness and sadness are two such situations that a person comes in contact with from time to time in life. Like sun and shade, these conditions come and change in the life of a person, none of them is stable. In general, human nature cannot maintain moderation and balance in these two conditions and it exceeds something or the other, pointing to which he said:

"And if we take away the taste of our mercy from man, then he becomes hopelessly ungrateful. And if after suffering, he tastes the blessings, he says, 'Let my hardships go away,' because He is the one who will come down." It's a lot of bragging."¹⁵

Islam demands that a person should adopt a reasonable attitude in every situation. If the circumstances are favorable and one gets wealth, power and fame, then one should not become intoxicated with pride, and one should not become an image of regret or shame in the face of suffering and difficulties. It was said:

"So that you do not grieve over what is taken away from you, and do not be proud of what He gives you, and Allah does not like a boaster who is proud."¹⁶

Similarly, regarding all matters like walking, sleeping, waking up, going out of the house, wearing clothes, etc., there are various teachings in the Quran and Hadith, which by keeping them in mind, life becomes very peaceful, easy and dignified.

- ❖ **Virtues:**

The habit of intention is unknown. When the will becomes a good habit, it is called a virtue and it is a collection of virtues. A virtuous person is a person whose moral realms have reached such a level of development that no act of his will come into being without moral rules. The difference between Virtue and Duty is that Virtue is a psychological attribute or a quality that is related to the inner state while Duty refers to actions performed in the external world.

- **Discord of virtues**

Although the virtues of all the human world are largely the same, the value of virtues varies among different nations. The main virtues of an enlightened, educated and high-minded nation are different from those of a nation with no or very little education and development. The order of virtues of a sovereign nation is different from that of a subjugated nation. The virtues of a civilized nation are different from the virtues of a barbarian nation. The seafaring nation considers courage and bravery to be a great virtue, and the civilized nation considers justice, while commercial nations place more emphasis on virtues such as trust and steadfastness. Disagreement also creates a difference in the meaning of virtues. In the ancient Greek language, bravery was the name of enduring physical suffering and patient suffering with joy, while the modern era has expanded its meaning. Even gentleness and eloquence in conversation and expression of opinion is considered a part of bravery. The meaning of justice has also been different in different eras. However, this does not mean that the reality of justice and fairness is changed by the differences of the times, rather, instead of narrowness, it means the difference that is created by the collectivity instead of the narrowness and the individuality.

In the Middle Ages, an individual giving charity to the needy was considered one of the most

important aspects of benevolence, but now such an act is said to paralyze the benefactor and injure his self-control. Instead, there should be collective charity, i.e. by establishing associations and institutions, take donations from people and find out the true conditions of the poor and help them. Provide employment to the unemployed. Open schools of industry and craft for the poor and needy.

Since Islam advocates the path of moderation, it includes both individual and collective benevolence in ethical behavior, with the condition that there should be a Burmah and Burqa in both places. Because just as unconditional kindness is possible in individuality, it is also possible in collectivity. Association members are also very selfish and misappropriate or misappropriate the money received from donations. On the other hand, it can never be a bad thing to help a poor man to save his life and the life of his family. Therefore, on the one hand, Islam established Baitul-Mal through Zakat and Sadaqat, which is a form of collective charity. On the other hand, by encouraging generosity, individual kindness has also been declared a virtue. Evils can occur in individual favors as well as in collective ones. While in reality there is no evil in individual benevolence, nor in collective kindness, but the evil is in misuse, which must be avoided in both places.

- **Types of Virtues:**

The basic virtues that form the basis for other moral virtues are called moral principles. They also have differences. For example, according to Socrates, the real virtue is only knowledge, because good action cannot be produced until there is knowledge of good. Even if a good deed is done without knowledge, it cannot be called virtue. Plato says that virtue is not just the name of the right action, because sometimes the action becomes the leader of the right even with a false intention, but the real virtue is the good action in

which it is known that it is good and it is also known why it is good. . According to Aristotle, the desire to be subordinated to reason is virtue. His famous theory of moderation is that it is a virtue for human forces to stay on the path of moderation by avoiding extremes. This view was supported by Ibn Maskawiyah in his book Tehbih al-Akhlaq wa Tahir al-Iraq. In the present era, virtues have been divided into the following three categories.

- **Personal virtues**
- **Collective virtues**
- **Religious virtues**

However, these are all academic discussions. In the eyes of Islam, morality is not a theoretical or theoretical position, but a practical one, because its purpose is not only to impart knowledge of morality, but to make the virtues of morality a factor and to protect them from vices (bad morals). Not where and how morals are born, but its emphasis is on how to make morals binding and how to avoid bad morals. God's pleasure must be obtained. It is a different thing that there are rational aspects in them and the intellect supports them. Therefore, according to Islam, there are only two types of morals.

- **Virtues: The morals that God likes.**
- **Vices: Behaviors that God does not like**

Islam has included in the virtues all those qualities that enhance the personality of a person and lead to growth and development, besides, the environment and society benefit and the welfare of human beings as well as God's servant. The relationship with the Almighty becomes strong and stable and he deserves the happiness of this world and the hereafter. Some of them are:

Honesty, Generosity, Chastity, Trust, Modesty, Justice, Fulfillment of promises, Beneficence, Forgiveness, Humility, Friendliness, Humility, Self-sacrifice, Moderation, Moderation, Self-

control, Courage, Honesty, Boldness, Honesty, Perseverance, etc.

All the above qualities are those which good nature favors and in all civilized societies they

have been looked upon with admiration. One of the main goals of Islam is to integrate these qualities in a believer and make him an ideal model in the eyes of the world.

References:

¹ Al-Zariyat 51: 19

² Al-Mudasir 74: 4

³ Al-Tawbah 9: 108

⁴ Muhammad 47:12

⁵ Al-Ma'ida 5: 88

⁶ Al-A'raf 7: 31

⁷ Saba 34:15

⁸ Al-Mujadalah 58 : 11

⁹ Al-Nisa 4:86

¹⁰ Al-Ahzab 33:70

¹¹ Al-Baqarah 2: 83

¹² Taha 20: 44

¹³ Al-Mu'minun 23:3

¹⁴ Furqan 25: 63

¹⁵ Hud 11:9-10

¹⁶ Al-Hadid 57: 23