

Moral Advancement in Educational, Social and Psychological Issues in The Light of Ethical Perspective

By

Sahar Salam Abd

Diyala University/ College of Islamic Sciences/Iraq

Email: Islamic.stud24@uodiyala.edu.iq

Raad Talib Karim

Diyala University/ College of Islamic Sciences/Iraq

Email: dr.raadtalib@uodiyala.edu.iq

Abstract

The matter of morals and manners in Islam is of great importance, high in rank, it reached the state of interest and perfection, if it was the companion of beliefs in the revelation of the Noble Qur'an, so it received great care, as the Prophet (PBUH) was sent to complete this building, for morals are the basis for the advancement of nations, their progress and the basis for their prosperity. It is an indicator of the continuation or collapse of a nation, and for this reason the study deals with an important topic, which is (moral progression) because of its great importance in the advancement and advancement of nations. Familiarity, love and happiness are common among the members of society, and this research consists of two demands, as the first requirement is the advancement from hatred to the integrity of the chest, and the second requirement is the promotion from lying to honesty.

The first requirement: to rise from Malice to Purity of Chest

First: Malice

(It indicates the permeation of something, and the stability of something, like a thing being stuck in it. From this is the Arabs saying: You tie a thing to a thing, if you stick it in it, as if it were stitched into it).

Second: Malice idiomatically:

(Take treachery in the heart over creation).

Third: Safety in language:

(Safety: that a person be freed from infirmity and harm. The people of knowledge said: God, Exalted be His praise, is safety, for His safety from what befalls creatures of defect, imperfection, and annihilation).

Fourth: Safety idiomatically:

(Peace, safety and innocence).

Fifth: The Chest in Language:

(Al-Sadr: The front of everything, and the channel of the channel is the highest, and the issue of the command is the beginning. The human chest: what is higher than the top of his chest).

Sixth: The Chest Idiomatically:

(The chest is the first and foremost of everything, so that they would say the beginning

of the day and night, and the beginning of winter and summer).

God does not allow for his faithful servants that he provokes one another against one another, for he purifies their hearts before they enter Paradise.

The Almighty said: (We will remove whatever ill-feeling lies within hearts. Rivers will flow beneath them. And they will say, "Praise be to Allah, Who has guided us to this. Had Allah not guided us, we would not have been guided. The messengers of our Lord did come with the truth." And it will be announced to them, "This is the Garden, awarded to you for what you used to do").

It was said that in the verse two sayings, the first: that what is meant is that we remove the grudges that some of them had against each other in the abode of the world, and the meaning of removing malice: clearing tempers and dropping whispers and preventing them from returning to the hearts, because when Satan was in torment, he did not devote himself to casting whispers into the hearts.

Ali bin Abi Talib (may God be pleased with him) referred to this meaning and said: "I hope that I, Othman, Talha and Al-Zubayr will be among those whom God Almighty said about them, and we removed what is in their chests of malice." The second: that what is meant by it is that the ranks of the people of Paradise vary according to perfection and imperfection, so God Almighty removed envy from their hearts so that the owner of the descending rank does not envy the owner of the perfect rank.

(Since the house is not good except with good neighborliness, he said: (And we took away) that is, with what we have of the greatness that nothing can fail to, (what) was in the world (in their chests of malice), i.e., grudge, malice and deceit from some of them against others, that is, it enters gently into their heart. The heart, and from malice, which is to reach by trickery to the minute sins, and it is said: He is in a thing and penetrates into it, if he enters it with kindness like love, it enters the heart of the heart, so that the owner of the lowest degree does not envy the owner of the high.

That is why the Prophet Muhammad says: (Except that there is a piece of flesh in the body, if it is good, the whole body is good, and if it is spoiled, the whole body is spoiled, and it is the heart). The Messenger, may God's prayers and peace be upon him, made it clear that with the goodness of the heart the rest of the body is corrected, and with its corruption, the rest of the body is corrupted.

It was narrated that 'Abdullah bin' Amr said:

It was said to the Messenger of Allah (peace be upon him): 'Which of the people is best?' He said: 'Everyone who is pure of heart and sincere in speech.' They said: 'Sincere in speech, we know what this is, but what is pure of heart?' He said: 'It is (the heart) that is pious and pure, with no sin, injustice, rancor or envy in it.'"

For the integrity of the chest is from Malice, and hatred and envy are veiled, and a trait of great importance is few who possess it; Because it is difficult for the soul to be stripped of its fortunes, and to waive its rights to others, this is with the transgression and injustice that many people do. He is dear and rare in people, but he walks on whom God makes him pleased. And only those who are patient receive it, and none is met with it except those with great luck,

so the Muslim must educate himself on the integrity of the chest and the purity of the soul, which is one of the attributes of the people of Paradise. , on thrones, facing one another).

It was also said: (The heart is not healthy if it is envious, spiteful, arrogant, and the Prophet (peace and blessings of God be upon him) stipulated in faith that he loves for his brother what he loves for himself).

It was narrated on the authority of the predecessors (may God be pleased with them) that they: (They used to work easily and earn a lot, for the safety of their chests).

It was also said: (The origin of the religion is piety, the best worship is suffering at night, and the best path to Paradise is the safety of the chest).

The safety of the chest is a great creation that makes its owner comfort, tranquility and happiness, because his heart is free from grudges, malice and envy for people, for God has removed Malice from the people of Paradise, so what do we need for this noble character in our time in which manifestations of hatred, envy and hatred have spread, because hatred if it is able from the hearts of people, it generates animosity between them, and destroys social relations between people.

The second requirement: moving from lying to honesty

First: Lying linguistically

Indicates the opposite. That is, it does not reach the end of the speech in honesty. lie lie I lied: so-and-so is related to a lie, and I lied: I found him to be a liar, and a man is a liar, and he lied and lied himself, meaning he admitted that he was a liar.

Second: Lying idiomatically

(It is every news that he tells in contrast to what he told him is a lie) and it was also said: (Reporting about something other than what he is aware of and intent on the truth).

Third: Language honesty

(Truth: the opposite of falsehood, named for its strength in itself, and because falsehood has no power, it is false. The woman's dowry, it is called that because of its strength and that it is a right that is obligatory. It is said: dowry, charity and charity. God Almighty said: (And give women their alms as a bee), and it read: (their alms), and alms: what a person gives in charity on behalf of himself and his money.

Fourth: The meaning of honesty idiomatically

Honesty: (It is the pursuit of truth in speech and action).

Truth and lies include past news, just as loyalty and backwardness enter future appointments. Truthfulness is telling something about what it is, and lying is telling something other than what it is. Each one has a reason. Reasons for honesty are necessary, and reasons for lying are temporary. Because honesty is called to by a positive mind and a certain law, while lying prevents the mind from it and the law prevents it.

And God has mentioned to us in Surat The Elevations many verses that speak of those who deny that, He Almighty said: (But as for those who reject Our revelations, and are too proud to accept them: these are the inhabitants of the Fire, where they will remain forever Who does more wrong than he who invents lies about Allah, or denies His revelations? These—their

share of the decree will reach them. Until, when Our envoys come to them, to take away their souls away, they will say, “Where are those you used to invoke besides Allah?” They will say, “They abandoned us.” And they will testify against themselves that they were faithless).

Meaning: (But as for those who reject Our revelations, and are too proud to accept them), that is, these two cases pervade all those who reject the Messenger’s message either to lie according to their belief or to be arrogant and lie even if they are not determined in their belief to falsify.

(i.e., But as for those who reject Our revelations, and are too proud to accept them, and to seek piety in the first to declare that the path of al-Falah is not merely non-disbelief, but rather is piety and avoidance of it, and the introduction of the fulfillment in the first reward without the second to exaggerate the promise and forgiveness in the threat.) Who does more wrong than he who invents lies about Allah, or denies His revelations?)

God has combined lying and arrogance, the Almighty said: (Those who reject Our revelations and are too proud to uphold them—the gates of Heaven will not be opened for them, nor will they enter Paradise, until the camel passes through the eye of the needle. Thus, We repay the guilty). Because he who lied about something distanced himself from his followers.

The meaning: (i.e., they deny the evidences that indicate issues that are the foundations of the religion, for the secularists deny the evidences for the affirmation of the Self and the Attributes, and the polytheists deny the evidence of monotheism, and those who deny the prophecies deny the evidences that indicate the validity of the prophecies, and those who deny the prophecy of Muhammad (peace and blessings of God be upon him) deny the evidence that the validity of his prophecy, and the deniers of the Resurrection deny the evidence. The evidence for the correctness of the Resurrection is his saying: They denied Our verses, which includes all, and the meaning of arrogance is a request for elevation with falsehood.

God tells us about the punishment of those who lied in His verses and did not believe in them, even though they are clear signs, and he was arrogant about them and did not criticize their rulings, rather he lied and took over, that they are forbidden from all good, so do not open the gates of heaven for their souls if they die and ascend wanting to ascend to God, so they ask permission, but they are not allowed, Just as you did not ascend in this world to faith in God, knowledge and love of God, so do not ascend after death, for the reward is from the same type of action. Close to her Lord and favor with His pleasure.

(Lying is one of the bad manners, and ugly qualities; it is one of the characteristics of hypocrisy, and it is one of the branches of infidelity. Most people lie in their relationships and dealings, and few are true in that, even though the texts of the Shari’a came to encourage honesty, warning against lying.

It was said: Lying is the combination of all evil, and the root of all slander. This is due to its bad consequences, and its negative consequences. Because it results in gossip, and gossip produces hatred, and hatred leads to enmity, and with enmity there is no security or comfort; That is why it was said: He who is less truthful, say his friend.

It is narrated that a man came to the Prophet and embraced Islam, then said: O Messenger of God, I am only taken from sins by what appeared, and I take pleasure in four things: adultery, theft, drinking wine and lying, so which of them I liked I left you a secret. He

said: Leave lying. When he turned away from the Messenger of God, they were committing adultery, and he said: The Messenger of God asks me, and if I deny, I rescind what I set for him, and if I agree, I specify; He did not commit fornication, then they were stealing, then drinking wine, so he thought about something similar, so he went back to the Messenger of God and said: O Messenger of God, I have left them gathering, the Prophet ordered him to give up lying first because lying is the root of all vice, and when a man left lying he left with him all sins, so he fixed his condition.

The Sunnah has come to praise the truth and censure the lie

On the authority of Al-Hasan bin Ali (may God be pleased with him) on the authority of the Prophet (peace and blessings of God be upon him) who said: "Leave what makes you doubt for what does not make you doubt, for truthfulness is reassurance, and lying is distrust."

On the authority of Abdullah bin Masoud, he said: The Prophet (may God bless him and grant him peace) said: (Truthfulness leads to righteousness, and righteousness leads to Paradise, and a man is truthful until he writes as truthful, and lying leads to immorality, and immorality leads to Hell, and that a man to lie until he writes a liar).

For this reason, the predecessors were keen to adopt this high moral character and to behave with these correct manners, and they have sayings and stories about that:

Omar Ibn Al-Khattab said: (Because the truth puts me down, and rarely does, is more beloved to me than that a lie raises me, and it rarely does).

It was said about the status of honesty: (It is the status of the greatest people. From which all the homes of those who walk are established, and the most upright path on which he who does not walk is one of the cut off and perishing. By it the hypocritical people are distinguished from the people of faith, and the dwellers of Paradise are from the people of Hellfire. It is the sword of God in his land which He is not placed upon something but cuts it off. He does not confront falsehood except that he causes it to be destroyed and overthrows it. He who fights with it does not return his authority. And whoever utters it his word rises above the opponents. He is the spirit of deeds, the test of conditions, the carrier of the storming of terrors, and the door through which those who enter the presence of the Majestic enter. It is the foundation for building religion, and the pillar of the path of certainty, and its level is next to the level of prophecy, which is the highest level of the worlds.

Domains of honesty

It was said that honesty is in three areas: the first: honesty in words: which is the levelness of the tongue over the words, as the spike is on its stem, and the second: honesty in actions: actions are equal to command and follow-up. As the head is flat on the body. And the third: honesty in situations: the equality of the actions of the heart and limbs over sincerity. Devouring the capacity, and exerting energy, thus the servant will be among those who come with the truth.

Also, according to the perfection of these things in man and their doing by him: she is his friend, and therefore Abu Bakr Al-Siddiq had the height of the hump of Al-Siddiq, and he was called Al-Siddiq at all. The highest level of honesty is the rank of honesty. It is the perfect submissiveness to the Messenger (may God bless him and grant him peace), with perfect devotion to the Messenger.

The poet said

A person does not lie except because of his humiliation, his bad deed, or lack of manners.

There is no quality that guarantees the stability of society, and guarantees trust between individuals such as honesty, so it is considered as one of the foundations of the virtues upon which societies are built, and made a title for the advancement of nations. The Qur'an did not neglect him, but rather called for it as he called for every virtue that advances humanity.

(As for lying, it is the root of vices, by which the structure of society is cracked, the course of affairs is disrupted, and its owner falls from the eyes of people, so they do not believe him in words, and do not trust him in actions).

Lying is not one of the innate morals that man is imprinted on, because man is instinctively based on love of truth and love of honesty. He stays away from lying in all his affairs, even in jest, because lying is the root of all evil.

References

- 1) The provisions of the Qur'an, Judge Muhammad bin Abdullah Abu Bakr bin Al-Arabi Al-Ma'afari Al-Ishbili Al-Maliki (T.: 543 AH), reviewed its origins and extracted his hadiths and commented on it: Muhammad Abdul Qadir Atta, Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon, 3rd Edition, 1424 AH - 2003 AD.
- 2) Islamic Ethics and Its Foundations, Abd al-Rahman Hassan Hanbaka al-Maidani, Dar al-Qalam, Damascus, 5th edition, 1420 AH - 1999 AD.
- 3) The literature of the world and religion, Abu Al-Hasan Ali bin Muhammad bin Muhammad bin Habib Al-Basri Al-Baghdadi, known as Al-Mawardi (d.: 450 AH), Al-Hayat Library, 1986 AD.
- 4) Guiding the sound mind to the merits of the Holy Book, Abu Al-Saud Al-Emadi Muhammad bin Muhammad bin Mustafa (d.: 982 AH), House of Revival of Arab Heritage, Beirut.
- 5) Al-Tazkira Al-Hamduni, Muhammad bin Al-Hassan bin Muhammad bin Ali bin Hamdoun, Abu Al-Ma'ali, Bahaa Al-Din Al-Baghdadi (T.: 562 AH), Dar Sader, Beirut, 1, 1417 AH.
- 6) Tayseer Al-Karim Al-Rahman in the interpretation of the words of Al-Mannan, Abdul Rahman bin Nasser bin Abdullah Al-Saadi (T.: 1376 AH), Investigator: Abdul Rahman bin Mualla Al-Luhaiq, Foundation of the Resala, 1, 1420 AH -2000 AD.
- 7) The Great Mosque, Muhammad bin Issa bin Surah bin Musa bin Al-Dahhak, Al-Tirmidhi, Abu Issa (died: 279 AH), Investigator: Bashar Awad Maarouf, Dar Al-Gharb Al-Islami, Beirut, 1998 AD.
- 8) Spirit of Islam, Afif Abdel Fattah Tabbara, Dar Al-Ilm for Millions, Beirut, Lebanon, 18th edition, 1993 AD.
- 9) Asceticism and Fools, Abu Bakr Ahmed bin Ali bin Thabit bin Ahmed bin Mahdi Al-Khatib Al-Baghdadi (died: 463 AH), investigator: Dr. Amer Hassan Sabry, Dar Al-Bashaer Al-Islamiyyah, Beirut, Lebanon, 1, 1420 AH - 2000 AD.
- 10) Al-Zuhd, Abu Al-Sirri Hanad bin Al-Sirri bin Musab bin Abi Bakr bin Shabr bin Safouk bin Amr bin Zarara bin Adas bin Zaid Al-Tamimi Al-Darami Al-Kufi (d.: 243 AH), Investigator: Abdul-Rahman Abdul-Jabbar Al-Fariwai, Al-Khalafa House for Islamic Books, Kuwait, i 1, 1406 AH.

- 11) Sunan Ibn Majah, Abu Abdullah Muhammad bin Yazid al-Qazwini, and Maja the name of his father Yazid (died: 273 AH), investigation: Muhammad Fouad Abd al-Baqi, House of Revival of Arabic Books, Faisal Issa al-Babi al-Halabi.
- 12) Bad manners, Muhammad bin Ibrahim bin Ahmed Al-Hamad, Dura bin Khuzaimah, 2nd ed.
- 13) Al-Ain, Abu Abdul-Rahman Al-Khalil bin Ahmed bin Amr bin Tamim Al-Farahidi Al-Basri (died: 170 AH), investigator: Dr. Mahdi Al-Makhzoumi, Dr. Ibrahim Al-Samarrai.
- 14) Colleges: A Dictionary of Terms and Linguistic Differences, Ayoub bin Musa Al-Husseini Al-Quraimi Al-Kafwi, Abu Al-Baqa Al-Hanafi (T.: 1094 AH), Investigator: Adnan Darwish, and Muhammad Al-Masri, Al-Resala Foundation, Beirut.
- 15) The brief editor in the interpretation of the dear book, Abu Muhammad Abd al-Haq ibn Ghalib ibn Abd al-Rahman ibn Tammam ibn Attia al-Andalusi al-Muharibi (T.: 542 AH), the investigator: Abd al-Salam Abd al-Shafi Muhammad, Dar al-Kutub al-Ilmiyya, Beirut, 1, 1422 AH.
- 16) Al-Hakam and the Greatest Ocean, Abu Al-Hasan Ali bin Ismail bin Saydah Al-Mursi (T.: 458 AH), Investigator: Abdul Hamid Hindawi, Dar Al-Kutub Al-Ilmiyya, Beirut, 1, 1421 AH - 2000 AD.
- 17) The runways of those who walk between the homes: You do not worship and You do not seek help, Muhammad bin Abi Bakr bin Ayoub bin Saad Shams Al-Din Ibn Qayyim Al-Jawziyah (T.: 751 AH), Investigator: Muhammad Al-Mu'tasim Billah Al-Baghdadi, Dar Al-Kitab Al-Arabi, Beirut, 3rd edition, 1416 AH - 1996 AD.
- 18) The Extremist in Every Extremist Art, Shihab Al-Din Muhammad Bin Ahmed Bin Mansour Al-Abshihi Abu Al-Fath (T.: 852 AH), World of Books, Beirut, 1, 1419 AH.
- 19) The Sahih Al-Musnad Brief Transfer of Justice from Justice to the Messenger of God (ﷺ), Muslim bin Al-Hajjaj Abu Al-Hasan Al-Qushayri Al-Naysaburi (T.: 261 AH), Investigator: Muhammad Fouad Abdel-Baqi, House of Revival of Arab Heritage, Beirut.
- 20) Al-Misbah Al-Munir fi Gharib Al-Sharh Al-Kabeer, Ahmed bin Muhammad bin Ali Al-Fayoumi, then Al-Hamawi, Abu Al-Abbas (d.: about 770 AH), Scientific Library, Beirut.
- 21) A Dictionary of the Remains of Science in Borders and Drawings, Abd al-Rahman ibn Abi Bakr, Jalal al-Din al-Suyuti (T.: 911 AH), Investigator: a. Dr. Muhammad Ibrahim Ubadah, Library of Arts, Cairo, Egypt, 1, 1424 AH - 2004 AD.
- 22) A Dictionary of Language Measures, Ahmed bin Faris bin Zakaria Al-Qazwini Al-Razi, Abu Al-Hussein (T.: 395 AH), Investigator: Abd al-Salam Muhammad Harun, Dar al-Fikr, 1399 AH - 1979 AD.
- 23) Keys to the Unseen, Abu Abdullah Muhammad bin Omar bin Al-Hassan bin Al-Hussein Al-Taimi Al-Razi, nicknamed Fakhr Al-Din Al-Razi, Khatib Al-Rayi (T.: 606 AH), House of Revival of Arab Heritage, Beirut, 1420 AH.
- 24) Nizam Al-Durar in proportion to verses and surahs, Ibrahim bin Omar bin Hassan Al-Rabbat bin Ali bin Abi Bakr Al-Baq'i (T.: 885 AH), Dar Al-Kitab Al-Islami, Cairo, vol. 7, pg. 402.
- 25) Thus were the righteous, Abu Abdul-Malik Khalid bin Abdul-Rahman Al-Husseinan, Al-Fajr Media Center, 1430 AH - 2009 AD.