

AN APPLIED METHODOLOGY OF ETHICAL EDUCATION IN ISLAMIC SYSTEM

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**ABSTRACT**

An applied Islamic methodology of ethics based on the Qur'an and Sunnah. In this modest research article, we focus on the applied methodology of moral education in the Islamic system and highlight the findings.. The purpose of this study is to highlight the practical aspect of ethics in Islamic education system. There are many research works in this subject, but this is a summary and application of the study of all of them.. The current era is facing many problems due to moral degeneration. In this era of materialism, if the application of moral teachings of Islam is understood, then surely many problems can be solved..

This is a sign of true belief. This is a forceful dividing line between good and bad between permissible acts and prohibited ones. The ethical dimensions applied in this article are:

1. The central point of ethics and its various branches, Importance and historical theory of ethics, Benefits of ethics
2. Ethical standards, Factors of applied ethics
3. Different levels of morality
4. Ethical Education, Applied method of ethical education in Islam

**INTRODUCTION**

Assessing the semantic tendency of ethics and educational conditions indicates that there was no clear difference between the two or at least ethics was considered part of education. This problem is seen in either Western or Islamic Educational system. For example, the term "education" is defined as a set of thinking habits that must be acquired or moral traits that must be developed. People do not live their lives in moral or moral isolation but grow up under a special moral tradition. The system of ethics is seen as a protective fence for societies and their stronghold against social spyware and issues that could hinder the development of these communities.

In any society, if its moral system is broken, this community is called to disappear and be destroyed. The talk about morality is not needless to say, not the luxury of thought; it is to a talk about the survival of a nation or its demise. So it is noted, when reviewing verses of the Holy Quran, that the Holy Quran emphasizes the moral concepts, and this may be evident when the Holy Quran presents the praise of the Prophet Muhammad peace be upon him saying that "And thou on an exalted standard of character.(*Qura’n 22: 4*, n.d.)

The most important aspect of a Muslim's life is to have a high moral standard. It is primarily about teaching and disciplining students to have the best manners and personal qualities. In this case, the development of the student's morality is automatically linked to the education system. In which education plays an important role in the moral formation of students, until it became a stronghold of the community.

Furthermore, the rapid change in social life is one of the most important current debates about legal and student ethics. Social climate issues the morals of adolescents over the past nine decades have been unprecedented. It is becoming increasingly difficult to ignore this study, where students are often involved in educational institution-related deviations. However, these rapid changes are having a serious impact on social life through the implementation of scientific and emotional aspects, even affecting the building of a long-term nation.

Ethics has been an important pillar of human life from the very beginning and even today moral education is considered as one of the important goals of education. However, in this age of materialism, there is a moral decline. According the western philosopher August Kant, the morality like all the normative sciences has relative values.

The moral characteristics are prominent and spread over in all the educational programs and process of education. Despite the differences of various schools of thought on educational ideologies the aim of education as derived from all of them and from the very concept of education is to make an ideal man for a particular society by adopting the best ways and means: and to build up a generation morally fit to come up to the requirements of that society so that it may attain its objectives in harmonious manner.

***Problem Statement***

In this age of materialism, where material progress is at its peak, moral degradation is also at its peak and what is their moral view of this? What is meant by morality? What is the difference between values ​​and morals? What is the method of ethical education? A code of ethics is a set of standards that defines relationships, practices, and practices within and outside the profession. Understand that these codes are a helpful tool for creating positive behavior. Is there an ethical curriculum in educational institutions? This research has been completed with this problem in mind.

**RESEARCH METHODOLOGY**

To achieve the objectives of the study, three approaches were followed:

 First: The philosophical approach to tracing the various sources to extract the most important ethical concepts that should be included in the curriculum.

Second: Analytical descriptive approach (content analysis), which describes the details of the event as it is, and analyzes Islamic topics by tracking and extracting its moral concepts.

 Third: An Applied study of Islamic Ethical Education. In which the narrative method has been adopted accordingly, the research is organized under different headings, which include descriptive method.

***The central point of ethics and its various branches***

***Definition Of Ethics***

Every branch of science has a definition which necessary to give the definition of ethics in order to determine the general idea and then to give a clear cut impression of the function of this since, its relation with other sciences or with various fields of life. Therefore, various schools of thought have given different definitions of Ethics:

1. Ethics is a science of habits. This definition has been made on the basis of the Greek word “Ethos” which means habit. Belief in good behaviors, keeping away from bad acts, instruction, supervision and evaluation of human acts into the categories of good and bad do not find any place in this definition.
2. Ethics is a science of man. The author of this definition is a French writer, Bascal. This definition covers every this concerning man including science and knowledge
3. Ethics is the state of mind which makes a man act involuntarily without a previous thought or consideration. This also includes acts which from the very nature of the man, for instance getting angry, etc.(*2. Ethics Is a Science of Man - Google Search*, n.d.)
4. Character has been defined by the early philosophers differently. Character is a characteristic of non-speaking beings; some of them say that speaking being have some share of it. They have also different view of character from another angle. Some say that inherent characters are not removable. Others hold that moral character is not man’s nature. But it does not mean that it is unnatural because we are bound to accept the presence of character. However, they say that this can be taught later or sooner, through education and preaching. We have chosen this last view because we witness it with our eyes*(Ibn Miskawayh, 1388)* 36
5. Followers of stoicism hold the view that all men are born good by nature; they became bad due to bad company; they hold that the liking for evil, if not weeded out by education, sets in deeply(Ibn Miskawayh, 1388)
6. Says Ibn Al-Qayyim that all others who have a say on this science hold the view that mysticism is the character of man.(Ibn Qayyim al-Jawziyya, 1994)
7. Al-Kittani syas: “mysticism is a character and the one who is more mystic is more pure” This means that mystics regards mysticism a character of life because good character are the only means to rise up to the world of souls.
8. Ibn Sina says that character is a force which is in communion with that speaking being in order to subjugate him or not to subjugate him to the body.(Ibn Sina, n.d.)
9. Naturalism builds up the morals on human nature, claiming that moral bases are found in the nature of men. That why they have named the science of morels the science of human traits. Among its followers are Adam Smith, Ruskin and Rousseau.(Al-Ghazzli, 1987*)*
10. Dr. Muhammad Al-Ghazali says that morals are not the things one can boast of possessing; they cannot be ignored; they are the principles of life which religion approves and are respected by the followers of the religion.(Al-Ghazzli, 1987)*.* We have seen above that various schools of thoughts have given different definitions of Ethics, nature of Ethics,, function of Ethics and moral education, in spite of this we can make a definition which can give the general idea and nature of Ethics and still maintain a balance betwee2n the above view. We can say that Ethics is a knowledge of virtues and the ways how to acquire them; a knowledge of the rules of human behavior; a knowledge of standard for assessing the human acts done out of free will and passing the judgment of good and bad on those acts and deciding the award or punishment, provided the belief precedes the act and provided the man does not violate the virtuous deed’ which prevents him from earning the pleasure of Allah.

***Importance and historical theory of ethics***

All schools of thought and all educationists agree that moral education is very important for the life a man and society. They say it is the very objective of any educational program and scheme. Nothing is more pleasing to man than the learning of the correct verdict of the society in the matters of life and then polishing himself with good morals according to the popular verdict of that society. All the revealed religion ask for sticking fast to the good morals and means how a man can save himself from falling into the ditch of temporality. Islam and Islam alone looks after the moral education of the man based on the teachings and belief in Islam right from his early age to old age. In Islam moral education is a life-long process which goes on continuously step by step.

Verily, those who believe and do righteous deeds, they are the best of creatures, their reward is with their Lord Gardens of Eternity, through which streams flow; they will abide there in for over. Allah is well-pleased with them and they are well-pleased with him, that is for him who fears his Lord*.*(Al-Ghazzli, 1987)

And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allah surely, Allah is severs in punishment.(Al-Ghazzli, 1987)

Those, who spend is prosperity and adversity, and those who suppress anger, and pardon men; and Allah loves those who do good.(Al-Ghazzli, 1987)

The prophet (peace be upon him) says this connection:

“Dearest and nearest to me on the day of Judgment is one who possesses good moral character; most hated to me and farthest from me on the Day of Judgment is one who Possess bad moral character”(Albani, 1995)

The Best of the believers in the belief is one who possesses good moral character and practices the virtues in a degree that he loves all and is loved by all, and there is no good in the man who does not love and is not loveable.(Albani, 1995)

Keep a check between you and the forbidden acts by the practice of permissible act; one who does this saves his prestige and the prestige of his religion, one who indulge himself into forbidden acts, he violates the protected boundaries*.*

We can, therefore, say that moral system of Islam is a safety belt around the society which protects it from the onslaught of vices on the individua4ls. This is the basic factor for the establishment of cooperation and brotherhood between the individuals of the society. This is the way to earn the pleasure of Allah, his Prophet and believers. This is a sign of true belief. This is a forceful dividing line between good and bad and between permissible acts and prohibited ones. In other words there is no belief in Islam and in the revealed message without morals. In this connection says Allah: Surely, Allah wrongs not any one even as much as the weight of an atom. And if there be a good deed. He multiplies it and gives from himself a great reward.

***Benefits of ethics***

Every science has utility. The utility of the Ethics is however general and more useful, because this science deals with the life of man and the society and the society and with human nature and human behaviors. Discovering best educational programmers, creating in man a living and straight-forward conscience, accustoming the man through continued process of teaching to do virtuous acts and to keep away from vices are extremely useful indeed. These are functions of this science. That is why all the prophets, philosophers, thinkers and educationists have laid great emphasis on moral education though various educational schemes. This is the way to raise the standard of human behavior, at individual and collective level.

Among the main objective of this science is to motivate the will power to do virtuous acts and to keep away from the vices and thus try to attain human perfection. This will be pleasing to God and conductive to promoting him happiness and prosperity. This will give a shape to a society where love, affection, brotherhood, equality and justice reign supreme. We should, therefore, Endeavour to use this science man from bad to good, from vices to virtues. This can be done if these teaching, particularly the teachings of the revealed religion of Islam, are enforced through a sound educational system.

***Ethical standards***

Every individual has his own philosophy of moral standard. He acts in accordance with his philosophy and follows that standard. Similar is the case with group of mankind. Each and every group has an idea of moral standard to determine its acts and to distinguish between good and evil. Those who have made a historical study of the life of people and traditions of man have noted that traditions and customs help in evolving a moral standard*.*(Ibn Khaldun, n.d.)

They have also noted that man realized that traditions and customs do not lead to sound standard for assessing moral acts. The question then arises as to what is that sound standard which is complete in all respect, permanent and suitable for every society and all time. This urges man to make a search for that standard. This was the beginning of standardization of moral actions. The thinkers have, therefore, come forward with their theories on the standard of moral action, leading to the emergence of different schools of thought, every school trying to characterize its own views as the right standard.

Thus, there arose a number of theories of moral standard to assess the good and the bad action advocated by different school of thought:

1. The earliest one is the school of happiness. The early Greek philosophers were the founders of the school. A good number of thinkers supported the theory of happiness to determine the good and bad actions of man. They held that the good action was that which did more to man and the society. Socrates, Plato and Aristotle.(Al-Taweel, n.d.)
2. Some philosophers held the view that pleasure is the end of man’s life. According to them man has been created to achieve pleasure for himself and for his society. They were known as the exponents of the school of personal and general usefulness. Such were, Bentam, Jhon Stuart, *Homas Hoddes* and the followers of the school of “realism”.(Al-Taweel, n.d.) A group of philosophers held that the moral values and their ideals are a sort of outward social manifestations which are bound to appear when the man is in the company of people and individuals have no control over them. Theses philosophers are known as the advocates of French Functional School.
3. And. Yet another group of philosophers held the view that good action is the suitable solution of the problems that stand in the way of advancement and smooth progress of the society. Such action, they say, also contribute to the solution of human problems. According to them the values in all forms are relative and are determined by the objects aimed at. In other words they hold that the values are only means of attaining the ends that are generally good. These philosophers are no other the school of American Pragmatism
4. Lastly, come the socialists and communists with their new ideology of materialism. According to them ethics is closely linked with economics, and as product of the economic system of the society, it reflects the productive capacity which is over changing and is variable from place to place and from time to time. They, therefore, conclude that it is a mistake to think that ethics, as believed by the followers of the traditional Idealism can mould the behavior of the individual and can give a true direction to the society. The founders of this school were Marx. (Al-Taweel, n.d.) It is quite clear from what has been said thus for that man arrived at different standards of moral acts passing through different stages of development of human society. Inspire of tremendous development achieved by man in the scientific and cultural fields difference of opinion still operate in determining the standard of moral acts. We have examined the difference of opinion in various schools of thought. The process of amendment and alterations in almost all of the afore-mentioned view is continuing as usual.

Man is always changing his concept of good and bad change often caused him to consider good as bed and bad as good. This point finds its manifestation in the words of Allah:

“The bad and the good are not alike even though the abundance of the bad may please thee. So be mindful of your duty to Allah”(*Qura’n 5: 100*, n.d.).

“Warfare is ordained for you, though it is hateful unto you; but it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you, Allah knoweth ye know not” (Al-Taweel, n.d.)

This being the case it was quite natural for the man to look for another source to find out the moral standard which could prove idea permanent and comprehensive standard suitable to all times and place enabling him to occupy a pivotal figure and delivering him happiness and good in this word as well as in the world hereafter. We have already seen that man-made enactments have hopelessly failed to provide him all these requirements. It is , therefore, natural and essential to search for a divinely revealed alternative in religious commandments. It is aptly available in Islam, a religion which has successfully served as the only affective and comprehensive source of the guidance of entire mankind.(*Maqasid Al-Shariat-Ul Islamiah by Alal-al Fasi -*, n.d.)

Islam is a religion that was revealed to mankind for its moral and material development. Islamic Shari’at is based on reason and wisdom in all its commandments and prohibitions with the exception of those parts which relate to some of the practices of worshipping.(Al-Amidi, 2004)

***Factors of applied ethics***

We have already given, in detail, the meaning to morality, its importance and utility and have also explained the moral standard. Now we propose to discuss the factors that affect morality. These factors are really the causes that induce to adopt moral code and norms and determine the moral behaviors and process of their coming into actual practice. All schools of thought that deal with ethics consider that in the growth, development and education of man the most important factors that play effectives role in forming moral character are habits, environment, inheritance and faith. In the following we shall discuss each of them in detail:

**1** **Habit**: Any action done over and over again becomes, in course of time, a habit. Those who hold that moral action is a matter of habit done voluntarily regard this as one of the causes of forming moral behavior. And illustration would, perhaps, make it clearer. Suppose we want to divert a man from his bad actions to the good –one or we want him to adopt an entirely new discipline which is quite new to the society in which he lives. We have, therefore, to use some suitable means and measures, we prepare him mentally by given convincing reasons, we try to develop in him a liking for the new discipline.

The educationists stress upon the need of training some in order to do good with strong will and develop his character and personality to attain perfection. They stress this so that man may take active part I social affairs in the best possible manner with his heroic deeds and commendable behavior. If the object of education is to develop good and useful habits, give rise to good feelings and sentiments, accomplish high ideals and values as initiated by the people. Ibn Khaladun says: “ that reasons for this that if the man is on his original nature he is ready to accept whatever good or bad is offered to him or impress him.”(Ibn Khaldun, n.d.)

Says the Prophet (peace be upon him) : “every child is born on the nature, his parents make him a Christian, Jew or Marian.

**2. Environment**: Environment is the surrounding of the man. It is the place of his residence and that of his society in which he lives and grows. According to some it includes everything in which he is surrounded and which acts directly or indirectly upon him right from the moment he comes into the womb of his mother till the end of his life.

The sociologists and educationists say that everything that acts upon the man and affects his behavior and character comes environment. Thus definition of environment includes the residential, geographical, social and political conditions. The formation media and the system under which he receives his education also come under the definition of environment. There goes the popular saying that man adapts himself to his surrounding, in order to survive*.*(Ibn Khaldun, n.d.)

**3. Inheritance**: inheritance means the transfer of all or some of characteristics of the forefathers to their offspring through transfer that takes place from one offspring to the other and from one generation to the other. This is the view of the psychologists of our age.

Those who have made a study of mankind say that heredity works as factors in transmitting physical as well as literacy qualities. As the physical feature and qualities, and the aptitude, thinking, intelligence and other qualities play a role in making the moral aspect of the man and give a definite pattern so the heredity too is one of the resources and morality.

 On the basis of this research most of the thinkers support the importance of heredity in making the personality of man:

Kar Machael has gone so far that in the making of the personality of the man the role that heredity plays is 90 percent while the role of other natural factors is only 10 present..(Biswas-Diener, 2019)

The individual when tries to attain his object he takes the same course which are taken by all others inhis society. He also learns from others how to satisfy life needs. As for as the behavior and temperament are concerned, they depend on the physiological condition of the individual. They differ from individual to individual due to difference in the glandular are system which are the result of heredity (Biswas-Diener, 2019)

Ibn Khaladun on the contrary holds the view that view that the effect of environment in shaping the behavior of man is stronger then of heredity. Man, according to him is a greater slave of the habit and environment than that of the successive generations. Under this law, he explains, the pedantry people are braver than the sedentary people.(Ibn Khaldun, n.d.) He applies this law to explain the theory of social changes and hence the customs of every generation are subservient to the customs of the rulers(Ibn Khaldun, n.d.).

**5 Role of Faith**: Faith is an unshackling belief in and idea, or doctrine. Faith as commonly understood is the concept of invisible creator, of metaphysical word and other related things which include potential power of the creator. his existence, his authority, His messengers and his sharia’h. if we consider into the revealed and unrevealed religions collectively from the viewpoint of the sociologists the meaning of faith as given by them is that it is a general characteristic of human nature found in every human society and relates to the spiritual life of the society believes in it and act upon it.

This includes belief from the core of the heart in natural powers and supernatural powers which are held by all the individuals. The out word manifestation of the beliefs is given in their practical life and in their practice of worship(*Evolution of Social System - Google Search*, n.d.).Faith thus establishes social relation, exercises, maintains and controls the behavior of people and their actions and dealings with one another. The faith has an eye on the act and intention.

Faith in Islam is one of the important factors in making morality because it is faith that takes into consideration all the affairs and aspects of the Muslim’s life including the family, social, economic political, legislative, and civic. It also gives the procedure and the way of worship. It also gives a convincing clear-cut explanation of the existence of the creator, His oneness, absolute, authority. It demands of its followers to have an unshackling belief in his prophets, angels, books and implement his shari'ah sincerely and follow the foot-step of the prophet Peace be upon him) and act up to his teaching.

***Different levels of morality***

A study of morality shall remain incomplete without a critical appraisal of the views of various schools of thought on the subject. It is universally accepted that a living being, be he a man, an animal, or a plant, is naturally inclined towards evolution and development. It is a continuous process and stops only with death. The trend of the evolutionary process is only towards good and betterment. Man, for example, starts his life as an embryo in the womb of his mother. He, then, develops into an infant, a babe a man, and finally reaches old age. The process of growth and development of intellect, other characteristics, and behavior goes on side by side. The development follows a turning and takes a definite pattern in each specific strafe, covering each and every aspect of the man-hood till he attains maturity.

Modern psychologists hold that there are, in ascending scales, four phases or stages of the development of human behavior, they are as follows:

1. These are the stages of simple instinctive behavior which is regulated by the experience of pleasure and displeasure. Pleasure-giving behavior is welcomed and repeated. Displeasure giving behavior is not welcomed and its repetition is avoided its frequency consequently declines.
2. This is the stage of instinctive behavior that is regulated by reward and punishment. In this phase, the child regulates his actions by the pleasure from the society.
3. This is the stage in which the behavior is related by praise or blame, approval or disapproval. To a child expression of praise is a reward and that of anger is a punishment. The child, therefore, loves to adopt that behavior which is appreciated and approved by his group. This is the stage where, in most cases, behavioral development stops. The object before the majority of the people is to please society, there are some people who definitely know that some of the traditions and behavior that are in vogue in society are harmful rather than useful, but they still continue to practice the tradition and behavior of the society.
4. This is the topmost stage, only the intelligentsias who want to attain some worthwhile objective or perform some mission reach this stage. They don’t any reward or punishment from society. They don’t bother for the pleasure and displeasure of society. They are scholars and men who are inhibited with the real love of their fellow beings religion and morals(*The Study of Behavior*, n.d.)

We infer from the above discourse that moral development towards perfection takes a similar course as we have seen in the view held by the school of development of behavior. That Islam does not exclude anyone from this responsibility is abundantly clear. Men as a whole is responsible and will himself suffer the consequences of his actions. Thus the one who does a sinful act will get punishment and one who a virtuous all will gets record. On the responsibility and its limitation Allah says: “those are the people who have passed away. Theirs is that which they earn and yours is that which ye corn. And ye will not be asked of what the used to do”.(*Qura’n 2: 34*, n.d.)

Islam thus links man with earth and asked him to work for good and virtue for the sake of happiness to the entire mankind. It is an essential part of the assignment given to man is a vicegerent of Allah on earth. Says Allah “when they Lord said into the Engel Lo; I am about to place a vicegerent in the earth they said: will thou place therein one who will do harm there is a will shed blood, while we..(44) This assignment has been given to the entire mankind and not to anyone individual alone. The object before the society is, therefore, to fortify the pillars of unity and belief for the establishment of virtues which Allah wants and loves to see them practice on earth. The man should, therefore, endeavor his best to bring about progress and prosperity to the entire mankind and to fight tooth and nail against everything that is displeasing to Allah. In this connection Allah says: “Ye enjoin right conduct and forbid indecency: and ye believe in Allah. And if the people of the scripture had believed it had been betior for them. Some of them are believers: but most of them are evildoers”(*Qura’n 3: 110*, n.d.)

***Ethical Education***

1. The meaning of moral education in Islam is comprehensive. It covers each and every aspect of human life. It is based on logic and reasoning. It is devoid of human sentiments. It aims at building up human character, conduct, and behavior on the lines prescribed by Shari’ah with a view to bringing about a harmonious and judicious adjustment between man and his natural sentiments while he it in this world and to earn the pleasure of God and find his peaceful abode in the heaven in his next life “O Mankind: Eat of that which is lawful and who becomes in the earth and follow not the footsteps of the devil. Lo: he is an open enemy for you”.(*Qura’n 2: 168-169*, n.d.)
2. Islam gives education to the Muslims in two ways:

First, By discourse and discussion leading to satisfaction.

Secondly, By defining the true and virtuous action as given in the teachings of Shari’ah. The massage of Islam, therefore, provides food for thought for the Muslims. They believe in it and use it in the right way for the solution to all the problems of life. This makes the Muslims lead a straight- forward life and prove useful and helpful to others.

1. The spirit of this education is to bring up the child in order to make him a consulate man from a moral point of view so that his life becomes a source of goodness a shield against badness under any and all circumstances that he comes across in his life.
2. Islamic education prepares the individual mentally and learns every basic thing that is necessary to discharge life of the society without harming the moral value and the rights and responsibilities of for building his life and the life of the society without harming the moral values and the rights and responsibilities of any individual.

This is the general concept of education in Islam. The particular concept of education is to give great emphasis in cleansing the heart from all vices, right from the earliest age as is clear from the verses of Allah “ Allah would not place a burden on you, but he would purity you and would perfect his grace upon you, that ye say give thanks”(*Qura’n 5: 6*, n.d.). Next to this comes the stage of purification of the heart because purification of heart purifies the individual which serves as a forceful cause for doing pious actions. Allah, therefore, says “Even as we have sent you a messenger from among you, who recited unto you our revelations and causeth you to grow, and teach you the scripture and wisdom, and teach you that which ye knew not”(*Qura’n 2 : 158*, n.d.) another place “Take of their wealth, were with thou mays purify them and mayst make them grow, and pray for them. Lod thy prayer is an assuagement for them, Allah is hearer, Knower’ (*Qura’n 9: 103*, n.d.)

We find that education is one of the objective of Islam and laying emphasis on education is compulsory. This is clear from the words of the Holy Qur’an “ And a soul and His who perfected it, and inspire it (with conscience of) what is wrong for it and (what is ) right for it. He indeed successful who caused it to grow, and he is indeed a failure who stunted it “ (*Qura’n 91: 7-10*, n.d.) explanation this , Imam Jallal al-udin Syuti, says: “ Hs made them perfect in creation them showed them the path of goodness, path of badness and path of virtue; success lies in cleansing the heart from sins, Failure lies in going stealthily into forbidden action and indulging oneself into pleasure.” (Al-Suyuti, 2011)

 Imam Razi, however, says that “ the one who shuns obeying Allah and indulges him into the forbidden action, becomes obscure into oblivion”,(Al-Razi, 2003) The perfection of man as a man lies in adopting good manners and not in acquiring physical pleasure; it is clear that adopting of good manners is possible only by doing generous and good actions and by curtailing the needs and not by eating and drinking excessively”(Al-Razi, 2009)

The sense of human moral development is a thing that requires the understanding and comprehension of moral principles and the exact meaning of morality. The moral insight helps the man to get into the very core of the meaning of morality so that he may be able to difference ate between good and bad and visualize the after-effects of virtues and vices. The massage of Islam, therefore, is a mess of education, guidance, and orientation. This has been expressed in the Quranic verses “ And (be think you of ) the day when we raise up every nation a witness, then there is no leave for disbelievers, nor are they allowed to make amend” (*Qura’n 16: 84*, n.d.)Even as We sent unto you a messenger from among you, who recites unto you our revelations and cause to grow, and teach you that which ye knew not”. (*Qura’n 2: 151*, n.d.)

The mission of the Prophet of Allah (Peace be upon him), therefore, the mission of education, and guidance in a continuous process as a daily routine, by and by, according to the aptitude and mental level of the individual with due consideration to their ages. He (Peace be upon him) thus has his own way of teaching and training as Allah says: “ And watch , for they will (soon) see.” (30) And He says “ proofs have come to you from your Lord. So whose seath, it for his own good, and whose is blind is blind to his own hurt. And I am not keeper over you”(*Qura’n 6: 104*, n.d.)

In Islam the next stage of education after self-education is to invite others for good and ask them to practice the good in order to bring about a general awakening in the realm of morality. Says Allah “ And each one hath a goal toward which he turned; so vie with one another in good works, whosesoever’s ye maybe Allah will bring you all together, Lo; Allah is able to do all thing”. (*Qura’n 2: 149*, n.d.)

Say Prophet (Peace be upon him) one who leads anyone to goodness gets the same reward as is given to the men who do the good action”

In Islam, the stage of general moral awakening is not the last stage. There is yet another higher age among the stages of moral development. In this stage, a Muslim receives training to be able fully by moral values. He keeps away from evil in all circumstances to attain the stage of piety. Says Allah “there is no good in much of their secret conferences save (in) him who enjoins almsgiving and kindness and peace-making among the people. Whoso doeth that, seeking the good pleasure of Allah, we shall bestow on him a vast reward”(Muslim, n.d.)

***Effects of faith on moral education***

Man-made moral values and laws deplorably failed to function, as they were not able to keep pace with the passing time and were not competent to meet the multifarious human desires. They were, therefore, discarded and set aside due to no rush of the beastly human desires and the individuals with vested interests and ambition. It was more so due to the intervention made every now and then by the ruling class who put forward their own meaning or morals just to serve their interest and purpose. In this deplorable state of affairs the heavenly religious, Islam being the last and final of them all, came to the rescue of suffering humanity and caught hold of the rein of the leadership of the human society. Allah being the creator of man knows his created beings best. He knows all his ins and outs. He knows all that is suitable and useful for him. The creator of the mind, body, and soul of the man knows the requirement and prescribes activities and behavior that can suit the harmonious and healthy development of the mind, body, and soul. He, therefore, gave a clear-cut list of the good and the evil. This is so by the consensus of Muslims.

While discussing religious faith it is incumbent to give main characteristics which distinguish religious faith from the rest of faiths. Man, in fact, believe in many things. These things are associated with certain ideas and thoughts that concern human life. They are taken for granted as authority and it is believed that they exercise their control over man. Man, therefore, should his behavior in the light of these ideas and thought. These ideas and thoughts are essentially and entirely the creation and object of human mind.

The case of those who enjoy belief in religious faith is just different from those who have been mentioned before. Their subject matter is not in their mind. It is a reality outside the mind, yet, it is clear to comprehend. The most important feature that distinguishes the divine reality lies in the fact that it is beyond the approach of human sense organs and cannot be seen with physical eyes. It is a reality that can be comprehended by insight and wisdom. It is a leading force that does as it likes, desires and wants. In this way it stands on the opposite pole of material and physical forces. Thus, we can draw a clear cut dividing line between religious faith and the rest of faiths in two ways:

1. The religious faith rests on the belief in the unseen and recognizes the existence of the metaphysical world through the rational process;
2. The subject matter of religious faith is an outside reality that is independent in itself. It has been given a divine entity by the believer.

The religious view, therefore, fifers from the other two views. The vision of religion vies goes beyond the physical sphere and meets a reality that is not in the mind of man nor is it outside the mind. We recognize it as an unseen metaphysical being. Hence, a believer holds the belief that everything out has it is in the knowledge of Allah. It is he who causes it. It is he who directs it. The belief of a believer when reaches the stage of firmness surrenders himself completely, willingly, and lovingly to the dictates of the religion. It is unimaginable and impossible for him to go against the dictates of religion in both words and deeds.

It cannot also rationally be expected of a believer to act contrary to the teachings and principles of his religion. Say Allah in this context:

“This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil), who believe in the unseen, and establish worship, and spend of that we have bestowed upon them: And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the hereafter”. These depend on guidance from their Lord. They are successful. As for the disbeliever, whether thou warns of them or thou warmest them not it is the same for them; they believe not. Allah hath sealed their hearing and their hearts, and on their eyes, there is a covering. Theirs will be an awful doom. And of mankind are some who say, we believe in Allah and the Last Day, when they believe not, they think themselves: but they perceive not, in their hearts is a disease, and they lie, and when it is said unto them: make not mischief in the earth, they say: we are peacemakers only. Are not they indeed the Mischief makers? But they perceives not.” (*Qura’n 2: 2-13*, n.d.)

These verses of the Holy Qur'an lead us to the conviction that to a believer his religion is a real force that causes him to do a good action, practice verdures, and refrain from vices. Allah, therefore, warns those believers who act contrary to his belief saying.

“O ye who believe! Why say ye that which ye do not do? It is most hateful in the sight of Allah that ye say that which ye do not do”. (*Qura’n 61: 2.3.4*, n.d.)

Man is distinguished from the rest of living beings by his free will for which he receives guidance, from a external force. Man receives guidance in his activities by a sound idea or faith or by a faulty one. It is sound it works as a corrective to all the aspects and different energies of man. In this case man does virtuous actions. If it is faulty harms all or almost all the aspects of man. The force of faith is hidden force which guides the man. Belief in the faith for the welfare, progress and prosperity of the societies is absolutely essential. In this way the faith serves the societies is absolutely essential. This way the faith serves the society and plays and good moral character, establishment of goodness, justice and for eliminating vices. Faith also plays on other important role. It creates the spirit of love, affection, cooperation, fellow and creates close relations of brotherhood between the believers which is faster and far above the relation of color, race and language. In this connection Allah says:

“The believers are naught else than brothers. Therefore make peace between your brethren and observe duty to Allah that happily ye may obtain mercy o ye who believe let not a folk who may be better than they (are), nor, let women (deride) women who may be better than they are : neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whose truth not in repentance, such are evil-doers. O ye who believe! Shun much suspicion for lo! Some suspicion is a sin. And spy not neither backbite one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other). And keep your duty (to Allah) Lo! is relenting , Merciful. O. Mankind: Lo! We have created you Male and Female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you in the sight of Allah, is the best in conduct. Lo ! Allah is knower, Aware.(*Qura’n 49: 10-13*, n.d.) Says Prophet “ A believer is a brother of another believer”(Muslim, 2004)

Belief is thus a force that keeps away the man from vices and leads him to virtues. Almighty Allah, therefore, addressing His slaves invites them to do good and asks them to shun evil and in course of time make these practices a permanent feature of Life.

Islam like all the revealed religions lays great stress on the reformation of man’s moral character. Islam, therefore, gives its whole hearted attention and makes concerted effort to give its teaching a practical shape and reality through making an entry into the heart of man in such a way that the teachings of Islam become a part and parcel of believer’s personality.

***Applied method of ethical education in Islam***

It is pretty well-known that every school of educational thought and practice has its own independent view and principles that depend on its philosophy of education. Hence it is essential for every school to spell out its own ways and means, aims and objects and method of teaching in order to carry out its educational program effectively.(Afifi, 1987)

Educationists differed as to the best method for educating the man in need of moral character and conduct and creating a yearning to pike up virtues and give up evils. Accordingly, they devised different ways and methods to attain the desired objectives but history bears witness that none of them could produce the desired result. For ages, the educationists have been putting forward theories for building up an ideal man. Still, these theories are either a decoration piece in the books or they miserably fail to work successfully when put into actual practice. Man is different from the rest or the created beings. Unlike other creatures, there is in man an external force outside him that works on him and motivates his action. This external force has a dominating influence on man. It directs the man in his willful action. The man cannot pinpoint exactly that motivating force because his ideas and belief collectively work unison and motivate him to do or not to do certain actions human action is thus the translation of the belief that he holds in custom., tradition, usage and religion. All of them jointly go to make man’s way of thinking and the matters pertaining to his faith. If the faith is wrong in itself, all actions, behavior, and thinking are bound to be wrong. If the faith is right all the actions, behaviors, and thinking are bound to be right so much so that he does good action without thinking and hesitation. Hence the right faith is a very essential requirement for the establishment of a progressive, happy and flourishing society. It cannot reasonably be expected of a man his belief unless the man himself is infirm or insincere in his belief. The one who holds a firm belief which is deep-rooted in his heart reaches the high position of a Momin. Once he occupies that position he willingly surrenders himself to the dictates of his belief. He truly comes to know that it is his belief that is the motivating and directing face in all the actions that he does. To this effect says Allah: “ Be believers are only those who truly believe in Allah and its Massinger, and then doubt not, but strive with their possessions and their persons in the cause of Allah. It is they who are truthful”(*Qura’n 49: 15*, n.d.)

“Those who believed and were over righteous” (*Qura’n 22: 4*, n.d.)“Verily those who believe and do the righteous deed they are the best of creatures” (*Qura’n 98: 7*, n.d.)

“Says prophet: “if the prayers do not check a man from vices and detestable activities he goes farther and farther from Allah”(Ajluni, 2012). He also says, “you should cultivate good moral character; one who is best in his good moral character is best in his faith”. (Ajluni, 2012)

For imparting education, Islam, therefore, gravies a clear out method with is effective as it is in consonance with human nature. As regards to moral education Islam takes up the method of instruction. First of all it gives instruction in belief or faith. This is given with due consideration to the individual’s capacity, capability, power of comprehension and the stage of his mental development. The process of instruction goes on in stage, by and by and bit by bit. It is accompanied by necessary training and practice. Instruction in faith in theory and practice is very essential because faith develops in man the sense of responsibility and puts him on the course of right direction. Faith imbibes in man a keen sense for the discharge of duties made compulsory on him by the divine massage. It is absolutely necessary for the establishment of virtuous social order on earth. Islamic faith plays a very decisive role in giving right orientation to human behavior. It helps a lot in imparting meaning ful moral education. That is why Islam integrates behavior with belief. Says the Prophet: “the best of believer in his belief is one who is best in his moral character; who is unassuming and bumble in nature; who is sociable and makes other sociable; there is good in the man who is not sociable and does not make others sociable”(Albani, 1995). He also says, “one who believes in Allah and the Day of Judgment should either speech truth or else keep silent”.(Muslim, n.d.)

A believer does not only turn to virtuous actions but also keeps himself off from evil. He thus obeys and executes this intention of Allah: “Verily, those who tremble with fear of their Lord, And those who believes in the signs of their Lord: and those who ascribe not partners to their Lord, And those who give what they give while their hearts are full of fear that is their Lord they eill return, these it is who hasten to do good works and they are foremost in doing them”(*Qura’n 23: 57-61*, n.d.)

In the next step of this very stage Islam teacher man that Allah is omnipotent; He is all-knowing; all-hearing and all-watching. Islamic school of education sets into the heart of man the idea that he is constantly under the care, supervision and protection of one who is always watching him.

In this third stage Islam endeavor’s to set into the to the heart of a Muslim a fired belief in the life hereafter where he is to live eternally. The life hereafter is the complimentary stage of the life in this world. The fate of man for the next life will be decided on the Day of Judgment. His status and position will be determined on the basis of his records of action he has done in his life in this world. This education method, since it is in consonance with the nature of man, proves very useful and effective. Man by nature aspires for happiness and eternal life. He awaits compensation and rewards for his good action. The ethical philosophers in every age and of every school of thought have appreciated and recommenced the idea of giving reward to one who does good action and punishment to one who does wrong or evil action.

In the fourth stage Islam infuses in man unshaking faith and firm conviction that the source of all Islamic laws and rules is the creator Himself. This method of giving education is who know well where the interests of His creation lie and knows well what is the straight path for them is the right and appropriate authority for the source of all laws meant for man.

The education in this stage is not restricted to the source of Sharia’h which is duly supported by the verdict of the Creator but goes beyond. In this stage if is also pinpointed as to what is useful for man; what can deliver him good happiness and status, that can keep his off from evil and wrong action..

Islamic codes of reward and punishment are quite different from other codes. Under Islamic codes all are literally equal before Allah and His codes of law as given in Qur’an and Hadith. Under the Islamic code there is no discrimination between man and man whatever their position, rank and status. There is no intercession, no recommendation, no advocacy on the Day of Judgment.

It has some special features and unique characteristics which are enumerated below:

1. The teaching of Islam nourishes in man sense of sanctity for the moral law because its source is the Creator, this generates a sense of genuine respect for the laws and makes man abide by letter and spirit of the law. These laws are backed by automatic authority. The laws therefore, exercise their full authority over the life of man in his cut word action as well as in his inward thinking. The sense of sanctity in the man makes him a supervisor of his own action and behavior.
2. Divine Law is essentially different from the man-made law. Divine law is permanent, stable and unchangeable because its maker is Allah and Allah does not alter, amend and change His Scheme. Man-made law changes from time to time and from place to place. The unchangeable character of divine Law inspires confidence and makes men law abiding.
3. The belief of man that the source of law Creator leads him to the belief that it shall deliver good, wipe off evil and lead to the straight path. This brings satisfaction and cause permanent happiness. It motivates man to do good and to abstain from evil. It enables him to earn the pleasure of society in this world as well as the pleasure of Allah in the word hereafter where an eternal life and permanent happiness for all good is guaranteed. This process of education is most effective and most suited to human nature.
4. One of the best and the important ways of education is the knowledge on the part of educed for the existence of a supervisor who is closely watching his actions. According to Islam the outward and the inward life of man is constantly being watched by authority who is watching and witnessing him every moment. This idea creates in man a keen sense to discharge the duties and responsibilities in the best possible manner.

Thus the Islamic method of moral education, based as it is on systematic instruction and focused training for godly life, is unquestionably most effective.

This article gives a brief overview on how to apply learning ethics. However, there are many things on which more articles can be written. Now the summary and recommendations of the article are presented:

**CONCLUSION**

 The study of moral education within the framework of a certain philosophy is clearly related to the philosophical and education studies. This will have the same characteristics as any others. Islam has its own philosophy of education which rest upon the divine orientation and is derived direct from the main sources of Islam, Holy Qur’an and Prophetic Traditions.

According to the un-Islamic views the character building is based on moral laws formulated at the discretion of the individual and society and with discussed the dangers of such laws with are mad and unmade according to the wishes, whims and writhe of individuals or group individual..

Islam links the bad conduct and character of man with immediate physical punishment and the awaited heavenly punishments. This increases all the more the value of the laws. The man-made laws lack in this respect.

That's the objective behind the education in Islam is to help Muslim attain a high degree of belief in Allah and thereby come forward with virtuous action voluntarily and to ask others to do virtuous action, to keep off from vices and to ask others to keep off from vices.

The nature of moral education in Islam is a complete whole. It covers all dimensions any shortcoming or neglect of the suitable means and measures at any stage will affect the process of education adversely. Islamic educational ideology covers in it the salient and useful features found in other ideologies. It is comprehensive in all respect. In Islam good moral character is the complementary part of the faith..

The method outlined by Islam for education Muslims refines his character and conduct, develops his way of thinking, living, acting and behaving, bears some special features and main characteristics.

If it is not based on the teachings of the revealed religion that is perfect and suitable for all the ages and times moral education is bound to fail. Experience of mankind testifies that the views of many schools of thought when put to practice fail to work. Only the creator known well His creature, the purpose the creation and the fate of his creative.

**RECOMMENDATION**

For the purpose we recommend as under:

1. Islamic Institutions for all the stages of educational life should be set up on the pattern of Islamic School, colleges and Universities that are functioning in some of the Muslim countries,. They should run side by side with other type of schools, colleges and Universities in order to neat the needs /requirements of society in all the branches of sciences.
2. Syllabi in all the stages should be so amended as to suit the needs of Muslim society. Due consideration to the Islamic civilization and Islamic philosophy should be given in syllabi/
3. De do not demand for the Islamization of sciences but we want that the means of education and methods of teaching should be entirely Islamic and teachers should be true Muslims in their precepts and practice.
4. Matters dealing with the Islamic Faith should be made compulsory in all the stages with due consideration to comprehension.
5. Research in the field of Islamic educational system should to encourage.
6. Conferences on Islamic education and Islamic educational system should be organized intermittently in different stages of Muslim world to provide opportunity for the Muslim thinkers and educationalists, to exchanges their view.

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