

Quran Prohibitions and Their Role in Developing The Moral Aspect

Dr. Shaaban Abdel Hameed Refae Mohammed, Dr. Ali Omar
Salem Balagem, Dr. Mohamed Hamed Mohamed Said,
Luqman Bin Mohammed Nor

Sultan Abdul Halim Mu'adzam Shah International Islamic University (UniSHAMS), Kuala Ketil,
Kedah.

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Abstract

This research addresses the issue of Quranic values and their impact on the development of moral values. Today, we are in great need of finding a new approach to moral development in our society, based on giving some moral constants new meanings or special attention to some of their connotations, in order to alleviate the severity of the backwardness and moral collapse that are affecting our communities. The problem of the research lies in what some believe in the possibility of reforming without relying on the Quran, considering it no longer suitable to keep up with the times, justifying this by the difference in the environment and nature that accompanied the revelation of the Quran from the environment and nature of this time. The importance of the research lies in demonstrating the importance of ethics in our lives and the role of Quranic values in developing them. The research relied on the inductive method in collecting the vocabulary of the topic by referring to the Quran, Sunnah, and the most famous books of scholars who addressed ethical issues. It also relied on the descriptive-analytical method in analyzing texts, highlighting the comprehensive relationships between them, and extracting the guidelines and rules to regulate this issue and highlight its features. The study has reached several important results, including: that the world's current turmoil and anxiety is primarily due to the exclusion and elimination of virtuous ethics and ideal values from organizing human life, that the Quran is suitable for every time and place and is the basis for any social reform that humans seek to achieve, and that Quranic injunctions have a clear impact on the development of the ethical aspect that represents the origin and foundation of this religion. The study recommends the necessity of working to restore the system of moral values by reviving these values in our minds and hearts first, and then working diligently to apply them in our contemporary reality. It also recommends the necessity of Islamic institutions playing their role in consolidating Islamic values by highlighting the Quran's concern for these values and its methodology in developing them through its commands and injunctions. Finally, the study recommends further research to demonstrate the Quran's approach in developing ethics through its never-ending guidance.

Keywords: Environment, Sunnah, Awareness, Prohibition, Diseases.

Introduction

Arrogance is an ugly reprehensible characteristic, an incurable disease, and a dangerous disease that afflicted some members of the Islamic community, and no one was afflicted with it except that its result was destruction, demolition and loss unless he stops that, so how much arrogance spoiled the lives of people and destroyed their worldly future before the hereafter. Arrogance was the sin of the Satan that stated him in ranks that expelled him from God's mercy.

The Satan was too arrogant to prostrate to Adam, peace be upon him, on the pretext of goodness and preference, and the end of his affair was loss. Allah, Almighty to Him, asked the Satan about the reason of not prostrating to Adam, in his verse "Allah said, what prevented you (O Iblis) that you did not prostrate yourself, when I command you?" Iblis said: "I am better than him (Adam), You created me from fire, and him you created from clay. (12) Allah said: (O Iblis) get down from this (paradise); it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced". Al-A'raf 12, 13

We note that the Holy Qur'an expressed different words in several chapters about its talk about Satan's position on prostrating to Adam, peace be upon him, and the different expressions in the story indicate that Satan has included in one sin three sins of disobeying the command, the separation from the group, and the arrogance with the contempt of Adam, and he was rebuked for each one of them, but he limited himself when telling the story in every matter to what was mentioned in it, being satisfied with what was mentioned in another matter" (Muhammad, 1992).

The adjective of arrogance is a reprehensible characteristic in the text of the Holy Qur'an, the purified Sunnah of the Prophet, and the sayings of the righteous predecessors. The Holy Qur'an showed the bad consequences of the arrogant on earth. Almighty said "I shall turn away from My Ayat (verses of the Qur'an) those who behave arrogantly on the earth, without a right" Al-A'raf 146 and the Almighty said "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster" Luqman 18 and the Almighty said "So enter the gates of Hell, to abide therein forever, and indeed, what an evil abode will be for the arrogant" An-Nahl: 29, ... to other verses.

And in the Sunnah of the Prophet, what confirms the prohibition of arrogance and perkiness; it was reported that a man ate with the Messenger of God - may God's prayers and peace be upon him - with his left hand, and he said: "Eat with your right hand." He said: "I cannot." He said: "You cannot." Nothing prevented him except his arrogance; he couldn't lift it to his mouth forever (Muslim, 1997).

And the arrogance has three sections; Arrogance against God Almighty, Arrogance against the messengers and Arrogance against the worshippers; And that is by considering himself arrogant and belittles others, so he refuses himself to submit to them, and invites him to rise above them, so he despises them, belittles them, and refuses to be equal to them".

Among the effects of slandering arrogance, perkiness, and contempt for others; what was narrated on the authority of Abu Bakr, may God be pleased with him, who said: "No one should despise any of the Muslims, for the smallest of Muslims is great with God." Wahb bin

Munabbih said: "When God created the paradise of Eden, he looked at it and said, "You are forbidden for every arrogant person" (Muslim, 1997).

Being arrogant towards others and belittling them is a reprehensible matter. A Muslim should avoid these bad manners and always strive to adopt the noble morals that God has commanded us to do and our noble Messenger urged us to do.

The Prohibition of Extravagance and Stinginess

It is known that Islam is a religion of moderation and mediocrity, and among its moderation is that it forbids extravagance and extravagance on the one hand, and stinginess and frugality on the other hand, so the best thing is moderation.

God Almighty says in the prohibition of extravagance and squandering: {But spend not wastefully (your wealth) in the manner of a spendthrift} Al-Isra (26) "Verily, the spendthrifts are brothers of the Shayatin (devils), and the Shaitan (Devil-Satan) is ever ungrateful to his Lord" Al-Isra 27, and it is the one who is a wasting, so squandering is one of the attributes of Satan and not one of the characteristics of a person, as squandering is dispersing money in an extravagant way, and spending it on what it should not" (AL-Barakti, 2003).

The Holy Qur'an set the standard for spending on oneself and one's family. Almighty said, "And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes) Al-Furqan 67 And Almighty said, "and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifin (those who waste by extravagance) Al-Araf 31 As the Muslim is free in his money to spend it as he likes with the condition of the lack of extravagance and not being stingy and not spending it in the taboo then showing the hatred from Allah towards the extravagant and prohibiting from this awful characteristic

In Sahih al-Bukhari, the Messenger of God - may God bless him and grant him peace - said: Eat, drink, wear clothes, and give alms, without extravagance or arrogance (Al-Bukhari, 1987).

This honorable hadith brings together the virtues of managing oneself, and extravagance harms the body and livelihood, and vanity harms the soul as it earns it vanity, and in this world where it earns hatred from people, and in the Hereafter as it earns sin" (Abu Hamid Al-Ghazali, dt).

And through the Qur'an's talk about moderation and mediocrity, the secret is revealed to us in forbidding extravagance, perkiness, stinginess, and frugality. So, the Muslim is a mediator between this and that, for God the Most High says: {and do not make your hand tied to your neck, and do not spread it fully, so that you become blamed and destitute}. Al-Isra 29 and this verse has two parts; the first: the thrift and the excessive holding and the second: the extravagance and the excessive spending as a result of this case, as in the verse {so you will be blamed and impoverished}.

Perhaps the wisdom behind the prohibition of waste and discretion is that a person is either extravagant, squandering his money, or miserly and abstaining. Both of these things cause harm to himself, his family, and his society. Time may turn on him, and he regrets a time when regret is useless, and it leads to creating some grudges and resentments from the poor towards the rich because of their abstention from the rich. The rights of the poor, and here the role of the Holy Qur'an appears clearly in dealing with this issue by forbidding the creation of arrogance and calling for moderation and mediocrity in living life.

Among the forms of waste experienced by some societies is what we see in our contemporary reality of waste and extravagance in wedding banquets and events, where food and drinks are served that exceed what is required exponentially, as well as wasteful time wasting without benefit in front of social media, as well as waste in the use of the blessing of water. Which God Almighty bestowed upon His worshippers, and also the waste in using the blessing of money that is in our hands, which is in its origin the property of God Almighty and we are God's successors in it etc., so pictures

Of waste in our reality is a lot that is difficult for us to limit, and just as the Sharia warned against waste, it also drew attention to the prohibition of discretion and warned against it, and that it is reprehensible and undesirable.

The Prohibition of Cooperating in Transgression And Aggression

Forbidding sin and aggression means distancing oneself from sin and assaulting others, whether verbal or physical.

We may notice here the difference between sin and transgression, as the word: "sin, by kasrah": "sin." Al-Raghib said: "It is more general than transgression. And the Almighty said "The sin and the transgression" Al-faraa said, the sin is what is not according to the limit (Zabeedl, 2003).

Also, among the differences that Ibn Katheer mentioned in his interpretation is what he narrated on the authority of Mujahid: "Sinning is all disobedience and he said that the transgression is injustice against himself, and the outcome of what he interpreted as sin is that it is the sins related to the perpetrator himself, and transgression is attacking against people, so God prohibited this and that" (Rashid, 1990).

Based on this, the meaning is: Do not help each other in this. And sin is every action or saying that necessitates the sin of the one who does it or the one who says it, and transgression against people, including injustice, so there is no type of sin that leads to sin, and there is no type of injustice to people except that it is included under this prohibition because these two types are true to everything in which their meaning is found, and it was said Sin is disbelief and transgression is oppression, and it has been said that sin is disobedience and transgression is heresy, and the former is more appropriate" (Saadi, 2000).

Committing sins and daring to do them are among the sins that are forbidden, as well as encroaching on people's rights and seizing them by force is a grave injustice that is forbidden in Islam, regardless of the type of sin or transgression, whether it is small or large, and this meaning is supported by the scholar Al-Saadi, who says: {Sin} "is daring to disobey." The one whose owner is sinning, {and aggression} which is the transgression of creation in their blood, their money, and their honor, so every disobedience and injustice is obligatory for the servant to stop himself from it, and then help others to leave it" (Al-Khazin, 1994).

And God has forbidden unjust oppression because it is an injustice to others, and from oppression is oppression, arrogance, arrogance over people, and exceeding the limit in all of that, and the meaning of unjust oppression is that he asks for what he does not have a right, so if he asks for what he has a right, he comes out of being a prostitute.... If I say Transgression and polytheism are included under immorality and sin, because polytheism is one of the greatest abominations and the greatest sin. Likewise, transgression is also among the

abominations and sin. I said: I singled them out by mentioning them to warn of the greatness of their ugliness.

And among the forms of cooperation that is terminated from it; cooperating in the shedding of forbidden blood, especially since there is an explicit prohibition on killing, and that the world with God Almighty is not worth anything. As it was narrated by Elbaraa Ibn Azeb, that the messenger of Allah, peace be upon him, said that the vanishing of the world is easier at Allah from killing a believer unfairly" (Ibn Majah, n.d).

The hadith is related to explaining the greatness of the sanctity of a Muslim, and that killing him unjustly is greater than the loss of the entire world, and what is meant is that if the Almighty had enabled a person to take away the entire world without what is in it from the Muslims, then destroying it unjustly and aggressively is easier in the punishment of God than the punishment for killing a Muslim man unjustly" (Al-Amir, 2011).

And among the forms of cooperation that is also forbidden is taking the money of others without right, and this is what we see in our contemporary reality from local and international gangs that cooperate with each other to seize people's money through oppression and aggression, and steal their material and moral rights, and perhaps this meaning is what falls under the Almighty's saying "The recompense of those who wage war against Allah and His messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world and a great torment is theirs in the Hereafter" Al-Maidah 33

Among the forms of prohibition also: aggression and assault on chaste women who are protected by the protection of God Almighty for them. God Almighty said: "Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers – are cursed in this life and in the Hereafter, and for them will be a real torment" An-Nur 23

Likewise, one of the forms of cooperation that is forbidden is that there is aid in the face, body, soul, money, speech, and opinion of the wrongdoing aggressors. The Almighty said: {And when it is said to them, "Do not cause corruption in the land," they say, "We are only reformers." Al-Baqara: 11. And the Almighty said: {And fight in the cause of God those who fight you, but do not transgress, for God does not love the transgressors} Al-Baqara: 190.

The Prohibition of Speaking without Knowledge

It is of the prohibitions that God forbade; His worshippers a clear warning against saying about God without knowledge in the affairs of the mundane and the hereafter. Almighty said, "And say not concerning that which your tongues put forth falsely: This is lawful and this is forbidden, so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper" An-Nahl 116 And the Almighty said, "Say (O Muhammad) (But) the things that my Lord has indeed forbidden are Al-Fawahish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds) unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge" Al-A'raf 33

And through the aforementioned verses, it becomes clear to us that God Almighty has defined the boundaries and between what is permissible and what is forbidden, and has remained silent about things of mercy to us without forgetting from Him, may He be glorified and

exalted. By means of it is our interest in the world, for this is the guidance of the verse, and only the knowledgeable understand it" (Rashid, 1990).

Saying about God without knowledge is a lie and fabrication. The Messenger - may God's prayers and peace be upon him - threatened the one who said it with a severe threat and with staying in the fire of Hell. On the authority of Abu Hurairah, he said: The Messenger of God - may God's prayers and peace be upon him - said: Whoever lies against me deliberately, let him take his seat in the fire" (Muslim, 1997).

Ibn al-Qayyim says: "As for saying about God without knowledge, it is the most forbidden of these prohibitions, and the greatest sin, and that is why he was mentioned in the fourth rank of the prohibitions agreed upon by the laws and religions, and it is not permissible under any circumstances, It is one of the greatest prohibitions with God because it includes lying to God, attributing him to what is not befitting to him, changing his religion and changing it, denying what he affirmed and proving what he denied, realizing what he nullified and nullifying what he achieved, and describing him with what is not appropriate for him in himself, his attributes, his sayings and his deeds. It is more sinful, and it is the origin of polytheism and disbelief, and on it innovations and misguidance were founded, for every misleading innovation in religion is based on saying about God without knowledge" (Qayyim, 1996).

On the authority of Abd al-Rahman ibn Abi Layla, he said: "I met twenty and a hundred Ansar among the companions of the Messenger of God - may God bless him and grant him peace - one of whom was asked about a question, and this one referred it to this one, and this one to this one until it returned to the first one" (Al-Salah, 2002).

How wonderful is the saying of our master Abu Bakr Al-Siddiq, May God be pleased with him, when he said: "Which land will take me, and which sky will shade me, if I say about a verse of the Book of God with my opinion, or with what I do not know" (Al-Tahawi, 1997).

And I conclude with what Imam Al-Saadi said: "And do not follow what you have no knowledge of, but remain firm in everything you say and do, so do not think that it will go away, neither for you nor against you. What he said and did and what he used his organs that God created for his worship is to prepare for the question an answer, and that can only be by using it with the worship of God and the sincerity of religion to Him and its desistance from what God Almighty hates" (Al-Saadi, 2000).

Conclusion

Among the most important search results are the following

First: The Holy Qur'an is valid for all times and places, and it is the basis for every social reform that man seeks to achieve, and that acting upon its commands and prohibitions is the beginning of the path to correcting the moral aspect.

Second: There are many forms of prohibition in the Holy Qur'an, which indicates a clear indication of its importance and its impact on the development of the moral aspect

Third: The research presents a number of morals that Islam has forbidden, and whose spread results in corruption of societies and low morals.

Fourth: The development of the moral aspect has a clear impact on the progress and advancement of nations, because it is the way out of the moral chaos in which societies live. The study recommends the necessity of working to restore the system of moral values by reviving these values in our minds and hearts first, and then working diligently to apply them

in our contemporary reality. It also recommends the necessity of Islamic institutions playing their role in consolidating Islamic values by highlighting the Quran's concern for these values and its methodology in developing them through its commands and injunctions. Finally, the study recommends further research to demonstrate the Quran's approach in developing ethics through its never-ending guidance.

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