

Quran Commands and Their Role in Developing the Moral Aspect

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Abstract

The contemplator of the Holy Qur'an and the beholder sees that Allah Almighty has sent His messengers and delegated His prophets to call for the monotheism of Allah Almighty, and then for the correction of morals in societies; as Prophet Lot, peace be upon him, was sent by his Lord to upright the morals of his people, so he commanded them to have proper marriage and forbade them from the immorality of sodomy, and the Prophet Shuaib, peace be upon him, was sent by his Lord to command people with justice and reform and to forbid them from corruption and weight fraud and weight...to other than the missions of the prophets and messengers. The Methodology on which we relied is the Descriptive Analytical Methodology. The Research aims to prove the validity of the Holy Qur'an for every time and place, and that the moral aspect would make no advance except through the Qur'an and its verses. As for the Limits of the Research, they are represented in the Qur'an commands related to the moral aspect contained in the Holy Quran. One of the most important results of the research is that the ethical aspect has a great impact in evaluating the behavior of the community and directing it to the positive aspect it desires.

Keywords: Commands, Quran, Development, Ethical Aspect

Introduction

Firstly: The Reasons for choosing the topic

One of the reasons for writing on this topic is to prove the validity of the Holy Qur'an for every time and place, and that there is no existence of any societal reform without referring to the Holy Qur'an, adhering to all its commands, and abandoning all its prohibitions. And from the reasons also, the matter of urging the Islamic community to adhere to and be committed to Islamic morals, because they are the only means to get out of the immorality and the hardships in which societies live.

Research Problem

The research problem is represented in what some believe that social reform is possible without the Holy Quran. And that the Holy Qur'an has become inconsistent with our time – the Civilized Dialogue website is a model for this thought – as the environment and nature differed from the environment and nature of the people present at the time of the revelation of the Holy Qur'an, and there is no doubt that this is a totally wrong concept, and this research is to correct such ideas and respond to them with textual and mental evidences.

Research Questions

Included in the pages of this research are several questions, the contents of which are:

Q1/ Does the Holy Qur'an have any role in developing the morals of society?

Q2 / Can the individual and society be reformed by adhering to the commands of the Qur'an, or is it just words and phrases to be said only, and has no effect on the contemporary reality?

Q3/ what is the impact of the Quran divine orders on reforming the individual and society?

Research Objectives

This research aims to achieve the following objectives

- 1- Clarifying of the role of the Qur'an and its impact on the development of morals in society
- 2- Proving the validity of the Qur'an in developing morals and contributing to improving the behavior of contemporary society.
- 3- Showing of the impact of the Qur'an commands on reforming the individual and society.

Research Curriculum

This research relies on the descriptive, analytical, deductive curriculum, in which the texts are analyzed and it has some interpretation of their meanings, accompanied with deriving the scientific benefits, by applying the mind in the transmitted texts. Then the nature of the secret research method required to be handled as follows:

Firstly: Collecting the scientific material related to the subject of the research through the Quran verses.

Secondly: Working on linking the Quran verses with the moral aspect and applying that to the different groups of society.

Thirdly: Depending in the analysis, deduction and diligence in understanding the texts on the books concerned with the Islamic studies such as books of interpretation and the sciences of the Qur'an, books of hadith and its sciences, and general books, the ancient, the modern and the contemporary, and what the research needs in terms of books by Muslim or non-Muslim scholars as the wisdom is the target of the Muslim, so wherever he finds it, he is the most deserving of people for it.

Research Limits

The verses of the Holy Qur'an related to morals, through the Qur'an commands and their effects on the evaluation of the ethical aspect.

The Previous Studies

There are many ancient and modern papers and books that talk about the subject of Quran morals with its commands and prohibitions, but what is new in this research is how these

Qur'an commands affect the development of the ethical aspect, and from the previous messages we can have the following

Firstly: A master's thesis submitted by the student: Maryam Hussein Ali Muhammad Al-Sada, entitled "The Qur'an Curriculum in Ethical Building for the Man and its Impact on the Pioneers of the Holy Qur'an Centers and its Sciences in the State of Qatar", College of Sharia and Islamic Studies, Qatar University, 1438 AH / 2017 AD.

Secondly: A master's thesis submitted by the student: Majed Al-Osaimi, entitled "Practical Ethics in the Holy Qur'an", Umm Al-Qura University, Mecca Al-Mukarramah, 1428 AH / 1429 AH.

Thirdly: A master's thesis for the student: Adnan Abdul Rahman Al-Maimani, entitled "Ethical Education in the Meccan and the Madaniyyah Verses", Umm Al-Qura University, Mecca Al-Mukarramah, 1411 AH.

Fourthly: Encyclopedia of the Ethics of the Qur'an by Dr. Ahmed Al-Sharabsi, Dar Al-Raed Al-Arabi Edition, Beirut, The first Edition, 1401 AH / 1981 AD.

The Research Plan

The research plan came in four sections:

The first section: the order to fulfill promises and covenants.

The second section: the command to do justice with the Muslim and others.

The third section: the command to cooperate in good times and bad times.

The fourth section: the order to fulfill the measure and the balance.

The Order To Fulfill Promises And Covenants

The one who looks at the Holy Qur'an with a careful and contemplative eye sees that there are many of its commands settled for urging the Islamic community to show good morals and abandon its ugliness, as God Almighty makes it one of the attributes of His worshippers who are Believers and committed to fulfilling promises and covenants, God Almighty said: *{O You who believe! Fulfill (your) obligations}* Al-Ma'idah: 1 and regarding that also the Almighty said: *{and fulfill (every) covenant. Verily, the covenant will be questioned about}* Al-Isra: 34 and the Almighty said: *{And fulfill the covenant of Allah when you have covenanted}* An-Nahl: 91 to other verses that talk about the ethics of fulfilling one's pledge and its importance in the life of the believer.

Imam Al-Qurtiby comments on the verse by saying: "This verse is one of those whose eloquence and abundance of meanings seem to be apparent despite the lack of its meanings and its wording is for everyone who has vision with words, as it includes five rulings: The first: The order to fulfill contracts...." (Al-Qurtiby, n.d.)

And if we contemplate the matter mentioned in this verse, we will find that it does not apply to one thing of the covenants, but rather it is for every pledge and covenant whether that is between the worshipper and his Creator, the Almighty or that is a pledge between the sibling and his brother in the transactions and what alike, so the word is a general and comprehensive word for every pledge and covenant.

Al-Saadi said: "This is an order from God Almighty to His faithful worshippers, as required by faith in the fulfillment of contracts, that is: by completing it, fulfilling it, not violating it or

deleting it, and this includes the contracts between the worshipper and his Lord, involving the commitment servitude to Him, and doing it in the best way, and not detracting from its rights anything – which are between him and the prophet peace be upon him - by obeying Him and his followers, and the mandate between him and his parents and relatives, by blessing and contacting them, and not severing them, and the mandate between him and his companions from fulfilling the rights of companionship in richness and poverty, ease and hardship, and which is between him and the people of transactional contracts, such as selling, leasing, and what alike, contracts of donations, such as donations and the like, ... all of them are included in the contracts that God commanded to be established (Al-Saadi, 2000)

Fulfillment of the covenant is the neutralization of instincts, generosity of character, virtuous morals in love, and other than that. And it is one of the strongest and clearest proofs of good origin and honor of the race... And the first of the degrees of loyalty is that the persons fulfill to whom he fulfills, and this is an obligatory obligation and a duty obligatory on the lover and the beloved. That cannot be deviated except by the worst devil that doesn't have manners and no goodness in it (Ibn Hazm, 1987)

Most of the command to fulfill promises and covenants came in the Holy Qur'an as a matter of obligation and compulsory from the divine command to his worshippers to fulfill promises and covenants as this is always the concern of the believers' Characteristics of the Truthful Believers Honesty with God Almighty and with His worshippers, even if the fulfillment of this covenant would lead to the end of his life, and the Qur'an verses indicate this.

Islam commanded the preservation of covenants and agreements even with non-Muslims, such as covenanters and the people of other books who live in the neighborhood and protection of Islam, these people, despite their lack of faith and their entry into Islam, have a covenant that should be fulfilling it, preserving it, and not violating it as long as they did not nullify it or violate it, and that is because treachery: "It is forbidden in every covenant between a Muslim and someone else, even if the covenant is an disbeliever.... It is included in the covenants that must be fulfilled, and treachery forbidden in it: All the contracts of Muslims between themselves if they agree on them, such as pledges of allegiance, marriages, and other acts. Necessary contracts that must be fulfilled, as well as what must be fulfilled by God Almighty, from what the worshipper makes a covenant with his Lord (Ibn Rajab al-Hanbali, 2001)

The Qur'an and prophetic commands called for the fulfillment of the covenant with non-Muslims, let alone the Muslim himself so it is better for a Muslim to abide by the covenants and treaties with Muslims and non-Muslims, because this is the approach of the Qur'an and Sunnah whether the oral or the actual that we are ordered to be committed with them whether by words, deeds, and behavior

The Command to Do Justice with The Muslim And Others

Justice is created from the morals of the prophets and messengers who describe it through their words and actions, as whenever God Almighty has sent no messenger or prophet except that the attribute of justice is achieved in him through his words and actions. As in the Holy Quran, there are approximately twenty-eight (28) times for the word "justice" (Abdel-Baqi, Non) and there are many verses of the Qur'an that indicate this, including:

God Almighty said: {O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allah. Verily, Allah is Well-Acquainted with what you do} (Al-Maidah, 8).

The blessed verse contains a call from God Almighty to His believing worshippers with the command to achieve justice even in cases of enmity, for enmity does not prevent a Muslim from speaking the truth and realizing the principle of justice even with a non-Muslim himself. Allah, Glory be to Him, the Most High: "Enjoining justice in everyone, near and far, friend and foe, and declaring that it is obligatory after knowing that it is forbidden to leave it out of commitment, (it) i.e. the justice indicated by his saying: Be just (closer to piety) which I have been commanded to do more than once which is closer for you to fear Allah or for you to fear the Fire" (Khan, 1992) Al-Taher Ibn Ashour says: And with this verse: It is obligatory to perform justice and testifying to it, and the obligation to stand up for God and testify for Him (Ibn Ashour, 1984)

And justice here is not limited for the Muslim only rather, the noble verse was mentioned in the general context, so it includes Muslims and non-Muslims. And in the Holy Qur'an there are verses that indicate charity, benevolence, and achieving justice with non-Muslims and that can be understood from His saying, the Highest: *{Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the Zalimun (wrong-doers- those who disobey Allah)}* Al-Mumtahanah 8, 9

Dr. Tantawi says, in his commentary on the previous verse: "The noble verse is great good news for the believers that it is Glory be to Him, He is the One who reunites them with many of their unbelieving relatives, and He who transforms the enmity between them into friendship and love, because of everyone's convergence in obedience to God Almighty and sincerity in worshiping Him....And what comforts the ego is that these two verses enshrine for the Muslims the method that they must follow along with others, which is that whoever does not fight us from the disbelievers, and he did not work or help to harm us, there is nothing wrong with his piety and connection, and whoever fights us and tries to harm us, we must cut our ties with him, and take all means to deter and discipline him, so that he does not exceed his limits.

With us.... God Almighty loves those who are just in their words, actions, and judgments, who are fair to people, and give them justice from themselves, and do goodness to those who do goodness to them." (Tantawi, n.d.)

It is part of the justice and principles of Islam that people are equal as the teeth of a comb. There is no superiority for an Arab over a non-Arab except by piety.(Lashin, 2002) And here it is necessary to deal fairly with the other, even if this other is not a Muslim; there is no difference between a Muslim and non-Muslim, people are all together for Adam and Adam is from dust, Ibn Taymiyyah says: "People did not dispute that the end of injustice is bad, and the end of justice is noble, and for this reason it is narrated: God supports the fair state even if it is infidel, and does not support the unjust state even if it is a believer"(Ibn Taymiyyah, 1995).

The Command to Cooperate In Good Times And Bad Times

Among the Qur'an commands mentioned in the Holy Qur'an is the command to cooperate among people to achieve the public interest at times, and private interest at another, because life cannot be straightened except by cooperation between people with each other. It is noticeable in the verse of cooperation that it specified that cooperation is based on the foundations of good, blessing and piety: *{And cooperate in righteousness and piety}* Al-Maidah 2

And Whoever contemplates the calls of the Holy Qur'an, he will find out that most of them were mentioned in the plural form, which indicates cooperation between people, so from that is the saying of Allah, the Highest: *{O, those who believe}* That is, *{This collective call is repeated in the two verses of the Qur'an for nearly from eighty-nine times (89), and the Almighty said: {O, people}* which was mentioned for nearly twenty times (20)

meaning *{it was also mentioned nearly twenty times and the Almighty said: {Oh, sons of Adam}* which was mentioned in the Holy Qur'an five times (5), so these are related calls for the believers for one time, the people in another time, and Adam is a third time in which there is a clear indication that these groups must have cooperation among themselves, regardless of the type of cooperation, whether it is cooperation in goodness and blessing, or cooperation in sin and the aggression that is forbidden.

Cooperation in Islam has several forms, including: Cooperation in supporting Islam and Muslims in the east and west of the earth. God Almighty said: *God loves those who fight in His way in ranks as if they were a solid building}* Al-saf 4 Likewise, Muslims cooperate with each other in performing acts of worship in mosques and other places, such as preparing mosques and the squares for the Eid al-Fitr and Eid al-Adha prayers, and the cooperation of the pilgrims of the Sacred House of God to perform the pilgrimage poetry. Cooperation is also the cooperation of the Arab Islamic countries among themselves in all fields of political, commercial, military, and economic cooperation...., as well as cooperation to help the needy, and the necessity of cooperation in paying off debts

The debtor, so what a great need of the Islamic nation in its cooperation with each other in our contemporary reality and the investment of resources and wealth located in the land of the Islamic countries so that goodness prevails in the Islamic countries and the benefit returns to the sons of the Islamic nation, and so on the cooperation of people with their governments to make government policies a success as long as it is a policy compatible with the Islamic approach and there is nothing in it that contradicts the true law..... To other forms of cooperation that exist between individuals and institutions of the nation.

Among the lessons learned from the Medina document that was written between Muslims and the sects of Medina when the messenger (peace be upon him) immigrated to it said that: "Society is based on cooperation on righteousness and piety, not on sin and aggression." (Al-Sebaei, 1985)

Abu Zahra says: "Every group organized by Islam is based on cooperation as cooperation in the family is its foundation, the woman is the home and it is the protection, and fathers and children cooperate in the hardships of life, and share in its prosperity, and if we go beyond the family to the small community consisting of the neighbors, the people of the neighborhood, and the people of the village, we find cooperation is the basis of

interdependence between them.... If we go beyond the small community of neighbors and the people of the neighborhood or village and turn to the community of the nation or the people, we found cooperation the pillar of its structure, all its sects cooperate in their various efforts to raise its affair. It is as if these efforts are different rivers converging at one mouth, in which water does not go to waste, but produces fertility and the best fruits, for each variety is a strength, so the skill of the craftsmen is a cooperative force, and the skilled of the farmers is a cooperative force.

He established the Islamic state - may God bless him and grant him peace - and the scholars provided everyone with knowledge, so all forces worked in concert and cooperated, and the Prophet (peace be upon him) set up the Islamic country by cooperation and synergy” (Abu Zahra, 2004)

Kindness towards orphans and the poor requires cooperation, and establishing prayer requires cooperation and giving zakat requires cooperation, fulfillment of covenants and covenants requires cooperation, patience in adversity and adversity requires cooperation and haste to do good requires cooperation, and pardoning people requires cooperation and verbal benevolence and the action requires cooperation, and the remembrance of God Almighty requires cooperation, and not insisting on abominations and sins that needs cooperation. The whole life of a Muslim, day and night, joy and sadness, big and small, does not do without cooperation in good times and bad, as all of the above lead to the development of the moral aspect of man as an individual, and the group as a gathering.

The Order To Fulfill The Measure And The Balance

The command to fulfill the measure and the balance is a divine order from God Almighty to His servants, and it is considered a moral character of the prophets and messengers and their people after them, and the follower of the verses of the Holy Qur’an sees that the expression of fulfillment by measure and the balance came in the Qur’an in several surahs, including what was mentioned in Surat Al-An’am, Al-A’raf, Hud, Al-Isra, and Al-shoaraa.... and other surahs of the Holy Qur’an.

The formulas in which the hadeeth about measure and weight were mentioned are also numerous, and from that is what is in the Almighty’s saying: “Fulfill” and His saying: “Weigh” and His saying: “Outrage the weights justly.” These are clear formulas that indicate the obligation of fulfillment by measure and weight, and there are other formulas that, in their reality, indicate warning and intimidation against measuring and weighing lightly.

And not to decrease the balance of others when dealing with them, and that is like the Almighty’s saying: “Do not decrease in measure or weight.” And the Almighty also said: “Woe to the slanderers * who, when they are weighed against the people, are equal to them * or when they are weighed or weighed against them, they lose.” Thus, the discussion of measure and balance in the Qur’an never ends and is never interrupted by its various means and multi methods.

And we live with only one snapshot of the Holy Qur’an in fulfilling the measure and the balance, and explaining its positive effects on the moral side of all societies, this snapshot is represented in the story of our master Shuaib Ali peace be upon him with his people.

It is well known that God Almighty sent messengers and prophets to guide the servants to worship the Lord of the servants and to endorse servitude for the right Allah, Almighty, then the second goal of sending messengers was to straighten crooked morals among tribes and the peoples, and for this we see that every prophet has a mission for which God Almighty sent him. The mission of our master Shuaib was to correct the crooked creation, which is the slightest measure and balance, and in this regard, the Holy Qur'an came with some of the indicative verses on that: *{or to Madyan, their brother Shuaib said, O people worship God, but you have no god other than Him. My Lord, give back the measure or the privilege. First of all, repent. Lose the people as they are. Or do not make mischief in the land by reforming it. This is the best for you if you are a believer [Al-A'raf: 85]},* and the Almighty said: *{ or to Madyan, their brother Shuaib said, "O you who resist, worship God, there is no god other than Him, or do not decrease in measure or distinction, that I see you in abundance, or that I fear for you, O Lord, O, O, the Day of Surroundings (84) And O my people! give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief.{Hud: 85,84}*

In a commentary on these verses, we see that the mission of our master Shuaib, peace be upon him, is represented in several matters, including:

The first of them: *"Worship of God Almighty alone, and it is the core of the message, and it is the first thing he called for: He said, O, people, who is a god other than Him who has guided your comings with clear signs from your Lord?"*

The second: He brought an economic and social reform, and its manifestation is fulfilling the measure and balance in dealing: *(So fulfill the measure and weight and do not deprive people of their due and the distinction is that first of all, repent, let people lose their things (and this order requires fulfillment in measure and balance in all that they deal with it, and what is required secondly is that they do not underestimate, that is, that they do not diminish people's things, that is, their rights, so that they do not consume people's money wrongly, and not to bribe the rulers, and not to procrastinate the religion while they are able, and to give everyone who has a right his right in full except if it is not incomplete, nor is it lengthy, and it is not to be trivialized in any way, nor to make it difficult to perform... And the performance of rights is strength as it has itself and in front of its enemies, for there is no strength for a nation except by establishing justice and justice, and giving everyone who has a right his due which is non-existent") (Abu Zahra, n.d.)*

The worship of God alone is the core of the message of all the prophets and messengers, and then the second direct matter is the Societal reform, represented in the command to fulfill the measure and balance and give everyone his right, and prevent people from corruption in land by any means.

"From the actions of people, God, the Mighty and Sublime, gives them authority over them to make them taste the two things, disobedience and legal prohibitions, and they may blame the rulers under the pretext that they are oppressors and do not look at themselves and what they do, so if a person is better than his condition, God Almighty will appoint over him someone who will do justice to him and who will be righteous, but Whoever wrongs, then Allah will appoint over him those who are harsh against him, harm him, and punish him." (Hutaybah, n.d.)

Confirmation of this meaning is what d. Abdul Karim Zaidan, when he asked a question about its content, is it required in the accountant to be knowledgeable about worldly trades, professions and trades that people practice?

He said: The reality is that this question is possible. Because the work of the accountant includes observing these professions and trades; to be sure in order not to deceive the owners, deceive them, and harm people, he mentioned what he said: "The jurists have stated the necessity of knowing the accountant with weights and the like, among their sayings: "When these - i.e.: quintals, pounds, weights and dirhams - were the origins of transactions, including sales, the accountant must know and verify their quantity. For the transaction to fall without unfairness (The legal phase") (Zaidan, 2001)

Faithfulness in measure and weight is a Qur'anic command and a prophetic approach whose fruits are good morals, virtuous upbringing, and a dignified society, Characteristics and virtues, a society that was raised in a correct and sound manner on the banquet of the Holy Qur'an and the guidance of the Prophet Muhammad.

Conclusion

Among the most important search results are the following

First: The validity of the Holy Qur'an and its compatibility with the people of every era and Egypt, as it is the book in which there is no validity that ends and never ends.

Second: The Qur'anic commands found in the Qur'an. Whoever adheres to them, whether an individual or a group, will attain goodness, salvation, and righteousness reform for all classes of society.

Third: The moral aspect has a great impact in evaluating the behavior of society and directing it to the positive side it hopes for the life or survival of a nation without a commitment to the moral aspect, even in countries that do not follow Islam, we see it being legislated laws to preserve the morals of the people of their societies, to protect them from deviation and deviance.

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