

Noble Morals in the Quran, Sunnah, and Rules of Engagement

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Abstract:

The title of this research is "Noble Morals in the Quran, Sunnah, and Rules of Engagement." I have divided it into two sections. In the first section, I discuss Islamic morals, defining them linguistically and terminologically, and the most important terminology related to morals. I also discuss the criteria for describing a moral as praiseworthy or blameworthy, and explain the types of innate and acquired morals, the difference between morals and manners, and the relationship between morals, wisdom, and intelligence. I clarify the importance of morals in human societies and the status of morals in Islam, and the means of acquiring praiseworthy morals. The second section discusses the rules of engagement in the Noble Quran and Prophetic Guidance, by explaining the importance of knowing the rules of engagement and aspects of engagement in human life, and providing examples of rules of engagement from the Quran and Sunnah. I conclude the research with the most important findings and recommendations, most notably emphasizing the necessity of adhering to praiseworthy morals, and referring back to the Quran and Sunnah as a basis for knowing what is praiseworthy and blameworthy in morals. The righteousness of the individual and the growth and civilization of society is commensurate with the extent to which praiseworthy morals are ingrained within it. And Allah is the Grantor of success and righteousness.

Key words : *Noble Morals in the Quran, Sunnah, Rules of Engagement*

Introduction:

In the name of Allah, the Most Compassionate, the Most Merciful. All praise is due to Allah, the Lord of the worlds, who has honored us with this great Quran and

made it a guide and light for us. May peace and blessings be upon the best of prophets and messengers⁽¹⁾, who came to perfect noble morals, our master Muhammad, and upon his family and all his companions .

To proceed:

This is a research titled "Noble Morals in the Quran, Sunnah, and Rules of Engagement".

Reasons for choosing the topic and its importance:

People will continue to prosper as long as they adhere to praiseworthy morals and avoid blameworthy ones.

With the proliferation of diverse sources discussing morals, education, behavior, and varying perspectives, the need to highlight what is in the Noble Quran and purified Prophetic Sunnah related to morals and behavior is renewed in every era. For the believer, they should be the two sources of reference and refuge amidst this life. This is what made me choose this topic, despite the extensive literature already written about it. Perhaps I can compile and select meanings from it that can be a treasure for me, and contribute to the beneficial knowledge whose reward continues after death, when the believer's deeds come to an end except for three(2): [ongoing charity, beneficial knowledge, and righteous child who prays for them] .

I ask Allah Almighty for success, righteousness, and acceptance of deeds.

⁽¹⁾Abu Huraira (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "I was only sent to perfect noble morals." In another narration: "[to perfect] righteous morals ".

Narrated by Ahmad (Hadith No. 8939), Al-Bukhari in Al-Adab Al-Mufrad (Hadith No. 278), and authenticated by Al-Albani. See Sahih Al-Jami' (Hadith No. 2833).

⁽²⁾Abu Huraira (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "When a person dies, their deeds discontinue except for three: an ongoing charity, beneficial knowledge, or a righteous child who prays for them ".

Narrated by Muslim in the Book of Bequests, chapter: What Rewards Reach a Person After Death (Hadith No. 1631).

Research Outline:

I have divided the research into an introduction, two sections, and a conclusion. The details are as follows:

Introduction: Reasons for choosing the topic and its importance, research outline, and my methodology in writing it.

Section 1: Noble Morals in the Quran and Sunnah, which has eight topics .

Section 2: Rules of Engagement in the Noble Quran and Prophetic Guidance, which has three topics.

Conclusion: I mention the most important findings and **recommendations** of the research .

My methodology in writing the research:

- I have used the Uthmani script for Quranic verses, aided by the Madinah Quran program.
- I have cited the Quranic verses directly after mentioning them .
- I have been careful to provide evidence from acceptable Hadiths, and avoided weak Hadiths.
- I have not exhausted all the verses and Hadiths that discuss morals, in consideration of the nature and purpose of the research.

**Section 1: Noble Morals in the Quran and Sunnah
It contains eight topics:**

Topic1:Definition of morals linguistically and terminologically

Topic 2: Terminology related to morals

Topic 3: Criteria and references for describing a moral or behavior as praiseworthy or blameworthy

Topic 4: Morals between innate nature and acquisition

Topic 5: The difference between morals and manners

Topic 6: The importance of morals in human societies

Topic 7: The status of morals in Islam

Topic 8: Means of acquiring praiseworthy morals

Topic 1: Definition of morals linguistically and terminologically

Linguistic definition of morals:

Morals: plural of khuluq, with dhumma on the khaa and laam, which means disposition, i.e. what one is naturally inclined towards, and it can also mean religion⁽³⁾

As in the verse of the Qur'an: (إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ)"This is nothing but the morals of the former peoples" [Ash-Shu'ara: 137], meaning their religion, habits and morals.⁽⁴⁾

Terminological definition :

Several definitions of morals have been given, including:

1- "A firmly established state of the self which gives rise to actions easily without the need for thought or consideration. If the state gives rise to beautiful deeds rationally and religiously, it is called good morals. If it gives rise to ugly deeds, it is called bad morals".⁽⁵⁾

2- "An attribute firmly established in the self that can be innate or acquired which has effects that appear in behavior, either praiseworthy or blameworthy"⁽⁶⁾.

From these definitions, several points can be inferred:

1- Morals have an established psychological origin. It is an attribute attached to the self like the attributes of height or shortness to the body .

⁽³⁾See the entry for "khuluq" in the letter kha in Maqayis al-Lugha dictionary, and Al-Mufradat fi Gharib al-Quran by Al-Raghib Al-Isfahani, and Taj al-Arus by Al-Zabidi, entry for "khuluq", chapter qaf, section kha and qaf.

⁽⁴⁾See Tafsir Al-Tabari for verse 137 of Surah Ash-Shu'ara (19/377), and Tafsir Ibn Kathir (6/154).

⁽⁵⁾Al-Tawqeef ala Muhimmat Al-Ta'areef by Al-Manawi (p. 159)

⁽⁶⁾Al-Akhlaq Al-Islamiyyah wa Asasuha by Abdurrahman Al-Maydani (1/10).
With editing.

2- Morals are not the same as action. A generous person may not give due to lack of money, while a miserly person may give due to shyness or showing off. ⁽⁷⁾

3- Morals must be firmly established and consistent, arising spontaneously without thought or inner struggle. What is not firmly established like momentary anger is not considered a moral. ⁽⁸⁾

4- Some morals are innate while others are acquired.

5- Morals have effects on voluntary human behavior, and are known through their effects, but behavioral indication of established morals is conjectural rather than definitive.

6- Some morals have praiseworthy effects and are thus praiseworthy morals, while others have blameworthy effects and are thus blameworthy morals.

Topic 2: Terminology related to morals

The term morals (khuluq) overlaps with the terms disposition (khalq) and instinct (ghariza) in common usage. The main differences between morals and these two terms are:

First: Comparison between morals (khuluq) and disposition (khalq): ⁽⁹⁾

Al-Khalq or Al-Khilqa (with fathah or kasrah on khaa):	Al-Khuluq (with dhumma on khaa and laam):
Expresses the outward quality of a person.	-Expresses the inner quality of a person.
Specific to physical form and attributes perceived visually.	-Related to attributes and morals perceived through insight.
Described as good or bad.	-Described as good or bad.
Its possessor is neither praised nor blamed for it.	- Its possessor is praised or blamed for it.

⁽⁷⁾Al-Tawqeef ala Muhimmat Al-Ta'areef by Al-Manawi (p. 159)

⁽⁸⁾See: Al-Tawqeef ala Muhimmat Al-Ta'areef (p. 159).

⁽⁹⁾See the entry for "khuluq" in the letter kha in Maqayis al-Lugha dictionary, and Al-Mufradat by Al-Raghib Al-Isfahani, and Taj al-Arus by Al-Zabidi.

Secondly, a comparison (10)between al-khuluq (morals) and al-ghariza (instinct): (11)

Al-Ghariza al-Fitriyya (Innate instinct):	Al-Khuluq (with dhumma on khaa):
An attribute settled in the soul.	An attribute settled in the soul.
Has effects on human behavior.	Has effects on human behavior.
Its possessor is neither praised nor blamed for it.	Its possessor is praised or blamed for it.
Example: Caution against harm is an effect of the self-preservation instinct, not subject to praise or blame in the realm of moral behavior.	Example: Excessive fear beyond instinctive needs is an effect of the blameworthy moral of cowardice settled in the soul, while courage without recklessness is an effect of the praiseworthy moral of bravery.

Third: Human behavior and its relation to morals: (12)

Human behavior is divided into two main types:

1- **Involuntary behavior:** What a person cannot control, like heartbeats and breathing. This type is not subject to human will, so a person is neither praised for having a regular heartbeat nor blamed for having an irregular one, since if they could control it they would choose the healthiest option.

2- **Voluntary behavior:** What a person wills and chooses to do or not do. It includes beliefs, speech, and actions. It has two main subtypes:

-Praiseworthy voluntary behavior: Actions resulting from praiseworthy morals .

(¹⁰)See: Al-Akhlaq Al-Islamiyyah wa Asasuha by Abdurrahman Al-Maydani (1/10-11). With editing.

(¹¹)See the entry for "ghuruz" in the letter ghain in Maqayis al-Lugha dictionary, and Al-Sihah Taj Al-Lugha dictionary by Al-Jawhari.

(¹²)See: Al-Akhlaq Al-Islamiyyah wa Asasuha by Abdurrahman Al-Maydani (1/11-17). With editing.

-Blameworthy voluntary behavior: Actions resulting from blameworthy morals.

The indication of moral behavior to the true morals inherent in the self is conjectural not definitive, as behavior may result from pretense, fear, greed etc. So it may be showing off, hypocrisy, or the person may still be in training until the moral becomes ingrained.

Topic 3: Criteria and references for deeming a moral or behavior praiseworthy or blameworthy

To judge a moral as praiseworthy or blameworthy, we need criteria and references, which are:

1-Islamic Law: What is stated in the Noble Quran and purified Sunnah, as well as firmly established sources of legislation like consensus and analogy .

2-Sound Reason: God has endowed people with innate knowledge of morals and the ability to discern them .

• قال الله تعالى: (وَهَدَيْنَاهُ النَّجْدَيْنِ) [البلد:10].

"And We guided him to the two paths." (Quran 90:10)

3-Sound Human Nature: Based on the shared original human nature created by God .

• قال الله تعالى: (فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا

تَبْدِيلَ لِمَخْلُوقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ) [الروم:30].

"So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know." (Quran 30:30)

It should be noted that Islamic Law is the established criterion, and sound reason or nature alone are insufficient, as reason may err and nature become corrupted. As God revealed the scriptures and created humans with reason and innate moral knowledge, Islamic texts cannot contradict sound reason or nature.

Topic 4: Morals between innate nature and acquisition

Morals that humans have, whether praiseworthy or blameworthy, are of two types:

1- **Innate natural morals:** Some morals are natural and innate, present from birth without any effort or work. They clearly appear from childhood, as some are calm, others quick to anger, some patient and others anxious, some generous and others miserly. These traits may persist for life. An example is the Prophet's words to Al-Mundhir⁽¹³⁾ of the Bani 'Abd al-Qays, who was forbearing and deliberate: "In you are two qualities Allah loves: forbearance and deliberateness." Al-Mundhir said: "O Messenger of Allah, do I acquire them or has Allah created me with them?" He replied: "Rather Allah has created you with them." Al-Mundhir said: "Praise be to Allah Who has created me with two qualities Allah and His Messenger love."⁽¹⁴⁾

Type 2: Acquired morals: Morals a person gains through:

1- Striving and desire for them, perceiving their merit or need for them. Whether praiseworthy or blameworthy morals. Examples:

-One quick to anger who knows the merit of forbearance and trains to acquire it .

-One who learns exam cheating skills thinking he needs them, becoming adept at cheating. Obviously no one is born a cheater, it is acquired.

This is indicated in the hadith that some Ansar asked the Prophet صلى الله عليه وسلم for something which he gave them. They asked again and again until he had nothing left, and

⁽¹³⁾Al-Mundhir bin 'A'idh Al-Ansari, a noble companion who came to the Prophet صلى الله عليه وسلم with his people and accepted Islam. He later moved to Basra where he passed away. See: Tahdhib Al-Tahdhib.(٣٠١/١٠)

⁽¹⁴⁾Narrated by Abu Dawud in his Sunan, Book of Etiquette, chapter on Kissing a Man (Hadith 5225). Authenticated by Al-Albani.

he said: “Whatever good I have, I will not withhold from you. Whoever refrains, Allah will make him self-sufficient. Whoever seeks self-sufficiency, Allah will make him self-sufficient. Whoever perseveres, Allah will make him persevere. And no one was given anything better and more abundant than patience⁽¹⁵⁾.” (Al-Bukhari and Muslim)

2- Acquired through surrounding conditions and external efforts:

Examples:

-A shy child whose parents train him and put him in environments like kindergarten to interact with others, losing his shyness.

-A child traumatized by an incident making him withdrawn .

Although initially acquired through external influence, the person becomes responsible for persisting or changing it. If it is good they should maintain it, if bad they should treat themselves. No one can justify persisting in bad habits or morals by claiming they were taught them.

• وَيَشِيرُ إِلَى ذَلِكَ قَوْلُ اللَّهِ تَعَالَى: (وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ) [البقرة: ١٧٠].

As Allah says: "And when it is said to them: 'Follow what Allah has revealed,' they say: 'Rather, we will follow that upon which we found our fathers.' Even if their fathers understood nothing, nor were guided(٢:١٧٠) "؟

There is no set age for changing behavior or acquiring morals, it can occur in childhood, maturity, or the last moments of life.

Topic 5: The difference between morals and manners

Manners refers to pretense and affectation which does not last, but reverts to the original state. Pretentious behavior is not called a moral until it becomes an established trait of

(15) Narrated by Al-Bukhari in his Sahih, Book of Zakat, chapter on Abstaining from Asking (Hadith 1469).

the self that occurs easily. Occasional truthfulness is not called the moral of truthfulness, nor occasional lying called the moral of lying. What matters is persistence until it becomes a general trait .

The believer strives to establish praiseworthy morals until they become habitual, and avoids blameworthy ones until he abandons them. If he commits something blameworthy, he repents and seeks Allah's forgiveness so it does not become a habit .

The relationship of morals with wisdom and intelligence: (16)

Linguistic definition of wisdom: Derived from judgment. Its origin is prevention, as it prevents ignorance and foolishness, and perfects speech and action .⁽¹⁷⁾

Terminological definition: Regulation of behavior according to sound reason and upright religion.⁽¹⁸⁾

Linguistic definition of intelligence: Derived from sharpness and penetration. The sun is called shining (dhukaa’) and a war or fire made fierce (udhkiya). Thus intelligence refers to quick wittedness.⁽¹⁹⁾

Terminological definition: Good adaptation to the environment and emerging events .⁽²⁰⁾

First :The relationship between wisdom and morals:

- Wisdom encompasses all types of human behavior .
- Adhering to moral virtues and avoiding vices is a type of wise behavior.
- Wisdom is a general all-encompassing matter with branches and types, including:

⁽¹⁶⁾See: Al-Akhlaq Al-Islamiyyah wa Asasuha by Abdurrahman Al-Maydani .(٢٠٠٧/١)

⁽¹⁷⁾Maqayis al-Lugha dictionary, entry for “hukm”, chapter ha. And Tafsir Al-Qurtubi, commentary on verse 269 of Surat Al-Baqarah

⁽¹⁸⁾Al-Akhlaq Al-Islamiyyah wa Asasuha by Abdurrahman Al-Maydani.(١٧/١)

⁽¹⁹⁾Maqayis al-Lugha dictionary, entry for “dhaka”, chapter dhal

⁽²⁰⁾Al-Akhlaq Al-Islamiyyah wa Asasuha by Abdurrahman Al-Maydani.(١٩/١)

Wisdom in inward behavior, branching into noble virtuous morals.

Wisdom in outward behavior, branching into behavior manifesting noble morals.

Second: The relationship between wisdom and intelligence:

-Wisdom requires a degree of intelligence to discern the best moral choice in a situation. Intelligence is a means to understand aspects of wisdom.

-Intelligence needs wisdom to recognize the right course that should guide it .

-Adaptation to the environment and emerging events may be wise or unwise intelligence .

-Example: A poor person may need money, so their intelligence leads them to either a wise or unwise choice:

Wise choice: Discovering their talents and abilities, developing them to excel, working hard and striving, opening doors of provision.

Unwise choice: Learning theft and deception, excelling at stealing and crime due to sharp intelligence.

Third: Wisdom in the Quran and Sunnah:

Many verses and narrations indicate the importance of wisdom, including:

• قال الله تعالى: (يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۗ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ) [البقرة: ٢٦٩].

" -He grants wisdom to whom He wills. And whoever is granted wisdom has certainly been granted much good. And none will remember except those of understanding ".
(٢:٢٦٩)

• قال الله تعالى: (ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ) [النحل: ١٢٥].
" -Invite to the way of your Lord with wisdom and good instruction(١٦:١٢٥) ".

• عن عبد الله بن مسعود رضي الله عنه (٢١) قال: قال النبي صلى الله عليه وسلم: (لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَ عَلَيْهِ هَلْكَتَهُ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيَعْلَمُهَا) (٢٢)

-Abdullah ibn Mas'ood reported that the Prophet صلى الله عليه وسلم said: "None shall harbor envy except in two cases: A man to whom Allah has given wealth and property with which he administers justice. And a man to whom Allah has granted wisdom and he acts according to it and teaches it ."

Topic 6: The importance of morals in human societies (23)

1- Allah has honored humankind, made them distinct among creation and preferred them in many ways, most importantly reason.

• قال الله تعالى: (وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَجَعَلْنَا فِي الْبَرِّ وَالْبَحْرِ رِزْقَهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا) [الإسراء:٧٠].

As He says: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference (١٧:٧٠) "

Al-Qurtubi said: "It is soundly held that the preference was due to reason, which is the foundation of responsibility, through which Allah is known, His speech comprehended, His paradise attained, and His messengers believed".⁽²⁴⁾

2- Allah has inclined the human nature towards goodness, benevolence and charity, making morals a

⁽²¹⁾Abdullah bin Mas'ood Al-Hudhali, a noble companion. Accepted Islam early in Makkah and migrated both times. Present at Badr and all battles. Passed away in 32 AH in Madinah. See: Tahdhib Al-Tahdhib.(٢٧/٦)

⁽²²⁾Narrated by Al-Bukhari in his Sahih, Book of Knowledge, chapter on Rejoicing in Knowledge and Wisdom (Hadith 73), and Muslim in his Sahih, Book of Prayer, chapter on Virtue of One who Stands with Quran and Teaches it (Hadith 816).

⁽²³⁾See: Al-Akhlaq Al-Islamiyyah wa Asasuha by Abdurrahman Al-Maydani (1/33-38).

⁽²⁴⁾Tafsir Al-Qurtubi for verse 70 of Surah Al-Isra (10/294).

form of human awareness. Thus every person desires good treatment from others and does not accept harm. A thief may steal from others but does not accept being stolen from.

3- Morals represent psychological stability and behavioral standards at the individual level. One with the moral of refraining from unlawful money will consistently reject bribes without hesitation, while one who accepts them will hesitate, worry about consequences, and remain anxious if discovered .

4- Morals are considered the best form of beauty, divided into physical beauty of form, status and position, and moral spiritual beauty of behavior, intelligence, knowledge and refinement. Allah has stated humans have two privacies, one of the body covered by clothes, the other of the self covered by morals. He commanded concealment, and specified moral concealment is more important, as in the verse: "O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best." (7:26) So praiseworthy morals increase one's moral beauty, likeability, and being an inspiration for others.

5- Moral virtues in the individuals of nations represent the firm bonds that create social cohesion. If absent in individuals, social bonds have no place to form .

6- Moral virtues are a social necessity for any society, binding its members and increasing cohesion. When individuals have praiseworthy morals manifested in good interactions, it spreads love and peace. But if morals, the necessary mediator of human harmony, are absent, it leads to social disintegration and conflict as individuals pursue their own interests disregarding others.

Example: Loss of truthfulness and rise of lying destroys trust in knowledge. Loss of integrity and rise of deceit

destroys safety and brings fear of people's treachery, with each caring only for themselves, causing disintegration and weakness.

7- **Morals are a necessity for civilization.** If morals collapse, human civilization and development collapses. If an architect is honest it leads to a good building plan. If a builder is honest it leads to a strong building. But if the architect deceives in the plans or the builder deceives in construction, it can lead to collapse.

8- **Praiseworthy morals contribute to the elevation of society as a whole.** When an individual has praiseworthy morals, they elevate themselves, increase closeness to Allah, gain affinity of others, and transform enemies into friends.

9. **Praiseworthy morals protect society from the spread of vices and social problems** like theft, fraud, assault, and causing fear.

10. **Praiseworthy morals increase the strength and deterrence of a society before others.** When members have praiseworthy morals their cohesion protects them from external aggression .

11. **Praiseworthy morals increase economic activity** as those who have them perform their roles completely. These morals are reflected in all their dealings, while those with blameworthy morals neglect their roles and improperly complete transactions, give rights to the unworthy and deprive the deserving, weakening the economy.

12. **The prevalence of blameworthy morals reflects the worst image and reputation of any civilization or society.** Although moral behavior is only a conjectural indicator, people judge by apparent actions. Thus prevalent blameworthy behavior indicates the blameworthy morals of a society's members, leading to its ill repute and people's aversion.

13 .Morals are the foundation for the survival of nations, the indicator of their collapse or continuity.

The loss or weakness of moral virtues in any civilization is among the greatest causes of its downfall,

• قال الله تعالى: (وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا) [الإسراء:١٦].

as Allah says: "And when We intended to destroy a city, We ordered its affluent but they defiantly disobeyed therein; so the word came into effect upon it, and We destroyed it with [complete] destruction." (17:16)

• ويقول الله تعالى: (وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقَرْىَ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ) [هود:١١٧].

And "And your Lord would not have destroyed the cities unjustly while their people were reformers(١١٧:١١٧)".

14 .Moral values are among the most important things societies strive to instill, as they reduce crime, prevent betrayal and immorality, and create a secure and tranquil society free of disruptive problems.

Topic 7: The status of morals in Islam: (25)

1- **Morals have a supreme status in Islam,** evident in the profound attention paid to them in the Quran and Sunnah through the numerous texts related to them. Islam is a moral message,

• (إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ) (٢٦) وفي رواية أخرى: (إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ) (٢٧)

and the Prophet صلى الله عليه وسلم said he was sent to perfect good morals¹. In another narration, to perfect noble morals.

2- **The greatest morals are embodied in the Prophet's life.** Allah described him saying: (وَإِنَّكَ لَعَلَىٰ [القلم: ٤] "And indeed, you are of a great moral character." (68:4) Al-Tabari said: "Allah tells His Prophet

⁽²⁵⁾See: Al-Akhlaq Al-Islamiyyah wa Asasuha by Abdurrahman Al-Maydani (1/39-50). With editing.

⁽²⁶⁾Narrated by Imam Ahmad in his Musnad from Abu Hurairah (Hadith 8939).

⁽²⁷⁾Narrated by Al-Bayhaqi in Al-Sunan Al-Kubra (Hadith 20782).

Muhammad صلى الله عليه وسلم: You have sublime morals, the morals of the Quran with which Allah disciplined him, which is Islam and its laws⁽²⁸⁾ Although the Prophet صلى الله عليه وسلم is the most perfect in faith and worship, Allah chose to praise him for his good morals, as good morals indicate perfection of faith and worship. When Aisha, may Allah be pleased with her, was asked about his morals, she replied: "His morals were the Quran".⁽²⁹⁾

3- Morals are closely tied to faith. Whoever's faith increases has more concern for good morals, and whoever's morals improve, their faith increases. The Prophet صلى الله عليه وسلم said:

• قال النبي ﷺ: (أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا) (٣٠).

"The most complete of the believers in faith are those with the best morals." He thus tied progress in faith to good morals.

4- Morals are divine commands and legal obligations. Adhering to praiseworthy morals has great significance in Islam, not a trivial matter of personal taste and tradition. Morals in Islam are by divine command, like faith and worship. The Quran and Sunnah contain commands to adhere to praiseworthy morals and avoid blameworthy ones.

For example:

-Allah commands truthfulness:

• (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ) [التوبة: ١١٩].

"O you who have believed, fear Allah and be with those who are true (٩:١١٩)".

-He commands humility:

⁽²⁸⁾Tafsir Al-Tabari for verse 4 of Surat Al-Qalam (23/528).

⁽²⁹⁾Narrated by Al-Hakim in Al-Mustadrak Ala Al-Sahihain (Hadith 3481). And narrated by Imam Ahmad in his Musnad (Hadith 25108, 26333, 25816).

⁽³⁰⁾Narrated by Imam Ahmad in his Musnad from Abu Hurairah (Hadith 7396, 10110).

● (وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ) [القمان: ١٩]. وقال تعالى: (وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ) [الشعراء: ٢١٥].

"And be moderate in your pace and lower your voice.

Indeed, the most disagreeable of sounds is the voice of donkeys." (31:19) And: "And lower your wing to those who follow you of the believers (٢٦:٢١٥)".

-He commands patience:

● فقال تعالى: (وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ) [النحل: ١٢٧]. وقال تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ) [البقرة: ١٥٣].

"And be patient, [O Muhammad], and your patience is not but through Allah." (16:127) And: "O you who have believed, seek help through patience and prayer (٢: ١٥٣)".

-The Prophet صلى الله عليه وسلم commanded truthfulness and prohibited lying. He said:

● (عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صَدِيقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الضُّجُورِ، وَإِنَّ الضُّجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا) (٣١)

"Adhere to truthfulness, for truthfulness leads to righteousness, and righteousness leads to Paradise. A man will keep speaking the truth and striving to be truthful until he will be recorded with Allah as a truthful person. Beware of lying, for lying leads to immorality, and immorality leads to Hellfire. A man will keep telling lies and striving to lie until he is recorded with Allah as a liar."

-The Prophet صلى الله عليه وسلم commanded feeding food, which indicates generosity, spreading peace, which indicates humility, and maintaining family ties, which indicates mercy .

(³¹) Narrated by Al-Bukhari in his Sahih, Book of Manners, chapter on Allah's saying: "And do not insult those they invoke other than Allah" (9:119), (Hadith 6094); and Muslim in his Sahih, Book of Righteousness and Maintaining Ties of Kinship, chapter on the Abomination of Lying and the Merit of Truthfulness (Hadith 2607).

Abdullah bin Salam reported: ⁽³²⁾

• قَالَ: مَا وَرَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ انْجَفَلَ النَّاسُ إِلَيْهِ، وَقِيلَ: قَدِيمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: وَجِئْتُ فِي النَّاسِ لِأَنْظُرَ، فَلَمَّا تَبَيَّنَتْ وَجْهَهُ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ، وَكَانَ أَوَّلَ شَيْءٍ سَمِعْتُهُ يَتَكَلَّمُ أَنْ قَالَ: (يَا أَيُّهَا النَّاسُ، أَفْشُوا السَّلَامَ، وَأَطْعَمُوا الطَّعَامَ، وَصَلُّوا الْأَرْحَامَ، وَصَلُّوا وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ) (٣٣)

"When the Messenger of Allah صلى الله عليه وسلم arrived in Madinah, the people rushed to him. It was said: 'The Messenger of Allah صلى الله عليه وسلم has arrived.' So I came along with the people to look at him, and when I saw his face clearly, I knew that his face was not that of a liar. The first thing I heard him say was: 'O people! Spread peace, feed the hungry, and maintain family ties. Pray while people are asleep, and you will enter Paradise in peace.'"

5- Praiseworthy morals earn Allah's love and pleasure for a servant, while blameworthy morals deprive them of Allah's love. As Allah says:

• (الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ) آل عمران: ١٣٤.

"Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good." (3:134) And:

• وَقَالَ اللَّهُ تَعَالَى: (وَكَأَيِّن مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ) آل عمران: ١٤٦.

"And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast." (3:146) And He says:

⁽³²⁾Abdullah bin Salam Al-Israili, a confederate of Bani Auf tribe. Accepted Islam when the Prophet صلى الله عليه وسلم arrived in Madinah. Passed away in 43 AH in Madinah. See: Tahdhib Al-Tahdhib (5/249).

⁽³³⁾Narrated by Al-Hakim in Al-Mustadrak Ala Al-Sahihain (Hadith 4335), and said: Authentic according to the conditions of Al-Bukhari and Muslim

- قال الله تعالى: (وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (٢٣) الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ) [الحديد: ٢٣-٢٤].
- وقال تعالى: (وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُسْرِينَ) [المائدة: ٦٤].

"But Allah does not like everyone self-deluded and boastful, who are stingy and enjoin upon people stinginess." (57:23-24) And: "And they cause corruption on the earth. And Allah does not like the corrupters(٥:٦٤) ".

6- **Perfect morals are a cause of the Prophet's ﷺ love for a believer and closeness to them on Judgment Day**, while bad morals cause his dislike and distance. The Prophet ﷺ said:

- (إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحْسَنُكُمْ أَخْلَاقًا، وَإِنَّ مِنْ أَبْغَضِكُمْ إِلَيَّ وَأَبْعَدِكُمْ مِنِّي يَوْمَ الْقِيَامَةِ التَّرَثَارُونَ وَالتَّمْتِهِقُونَ وَالتَّمْتِهِقُونَ، قَالُوا: يَا رَسُولَ اللَّهِ، قَدْ عَلِمْنَا التَّرَثَارِينَ وَالتَّمْتِهِقِينَ فَمَا التَّمْتِهِقُونَ؟ قَالَ: التَّمْتِهِقُونَ) (٣٤)

"The dearest and closest to me on the Day of Judgement are those of you with the best morals. And the most hateful to me and farthest from me are the talkative, the boisterous, and the mutafaihiqoon." They asked: "O Messenger of Allah, we know the talkative and the boisterous, but who are the mutafaihiqoon?" He replied: "The arrogant." (At-Tirmidhi)

The talkative speak excessively pretentiously, the boisterous belittle and mock others in speech, and the mutafaihiqoon are the arrogant.

7- **Morals are a means of distinction between believers in the ranks of the Hereafter.** Good morals are among the criteria for distinction on Judgment Day. The Prophet ﷺ said:

- (أَنَا زَعِيمٌ بِبَيْتٍ فِي رَبَضِ الْجَنَّةِ، لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَبَبَيْتٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكُذِبَ وَإِنْ كَانَ مَازِحًا، وَبَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهُ) (٣٥)

(³⁴) Narrated by Al-Tirmidhi in his Sunan, from Jabir (Hadith 2018), and said: A good and rare hadith from this route. Authenticated by Al-Albani.

(³⁵) Narrated by Abu Dawud in his Sunan, from Abu Umamah (Hadith 4800), and graded good by Al-Albani.

"I guarantee a house on the outskirts of Paradise to one who leaves off argument even if he is right, a house at the middle of Paradise to one who leaves off lying even in jest, and a house at the highest part of Paradise to one who improves his morals." (Abu Dawud)

• **Good morals are the heaviest thing in the scale of a believer on Judgment Day**, deserving reward from Allah proportional to their implementation. The Prophet صلى الله

عليه وسلم said:

• (ما شيء أثقل في ميزان المؤمن يوم القيامة من خلقٍ حسنٍ؛ فإن الله تعالى لِيُبَغِضَ الْفَاحِشَ الْبِذِيءَ). (٣٦)

"Nothing is heavier in the scale of the believer on Judgment Day than good morals, for indeed Allah hates the obscene and immoral one." (At-Tirmidhi)

8- Good morals cause entrance into Paradise while bad morals cause entrance into Hellfire, Allah forbid.

• فقد سئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ، فَقَالَ: (تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ)، وَسئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ، فَقَالَ: (الْفَمُّ وَالْفَرْجُ) (٣٧)
• وقال ﷺ: (أَنَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ، لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَةٍ، أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عَثَلٍ جَوَاطِ مُسْتَكْبِرٍ). (٣٨)

When asked what mostly causes people to enter Paradise, the Prophet صلى الله عليه وسلم said: "Piety towards Allah and good morals." And when asked what mostly causes people to enter Hellfire, he said: "The mouth and private parts." (At-Tirmidhi)

(³⁶) Narrated by Al-Tirmidhi in his Sunan, from Abu Darda (Hadith 2002), and said: Good authentic. Authenticated by Al-Albani.

(³⁷) Narrated by Al-Tirmidhi in his Sunan, from Abu Darda (Hadith 2004), and said: Authentic rare. Authenticated by Al-Albani.

(³⁸) Narrated by Al-Bukhari in his Sahih, from Harithah bin Wahb Al-Khuza'i (Hadith 4918), in the chapter on Surat Nun and Al-Qalam.

He صلى الله عليه وسلم also said: "Shall I inform you of the people of Paradise? Every meek person considered weak who if swore on Allah would fulfill it. Shall I inform you of the people of the Fire? Every crude obscene arrogant person." (Al-Bazzar)

10- Good morals are a tremendous fruit and one of the greatest objectives of worship in Islam:

• قال الله تعالى في شأن الصلاة: (اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ) [العنكبوت: ٤٥].

• قال الله تعالى في شأن الزكاة: (خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۚ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ) [التوبة: ١٠٣].

• قال الله تعالى في شأن الصوم: (يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ) [البقرة: ١٨٣].

• قال الله تعالى في شأن الحج: (الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَن فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزُودُوا فَإِنَّ خَيْرَ الرِّزَادِ التَّقْوَىٰ ۗ وَاتَّقُوا يَا أُولِي الْأَلْبَابِ) [البقرة: ١٩٧].

- Allah says about prayer: "Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do." (29:45)
- Allah says about zakah: "Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing." (9:103)
- Allah says about fasting: "O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous." (2:183)
- Allah says about Hajj: "The Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience

and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O people of understanding." (2:197)

Topic 8: Ways to Acquire Praiseworthy Morals (39)

1. A person evaluates himself by identifying which praiseworthy and blameworthy morals he has, and records that on a paper. He then starts affirming the praiseworthy ones and getting rid of the blameworthy ones one by one.

2. Self-observation of what a person says and does. Striving to control oneself and be firm and strict so that one becomes upright in praiseworthy morals.

3. Frequently reviewing the exemplary morals in the major books, the biography of the Prophet Muhammad (PBUH), the companions, the followers, and the scholars and leaders and what immortalized them of morals. And emulating them .

Among the comprehensive modern sources of morals is the Encyclopedia of Nadrat Al-Na`eem on the Morals of the Honorable Prophet. It was authored by a large team of specialists under the supervision of Sheikh Saleh bin Humaid. The morals in it are arranged alphabetically, which facilitates research. It is a comprehensive and enjoyable encyclopedia.

4. Frequently repeating the supplications in which the servant asks his Lord to help him attain praiseworthy morals with which he attains the pleasure of Allah and achieves righteousness and uprightness .

Many forms of such supplications are mentioned in the Quran and Sunnah. Examples of this include:

-Allah prescribed that we ask Him in every unit of prayer in Surat Al-Fatihah for guidance to the straight path.

⁽³⁹⁾Edited from an article titled "What are Praiseworthy Morals" published on 28 March 2019 on Weziwezi.com

Undoubtedly, adhering to praiseworthy morals and avoiding blameworthy ones is among the requirements for staying on the straight path. Allah said:

• (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) [الفاتحة: ٦].

"[Guide us] to the straight path (٦: ١)"

-Allah described the believers as asking Him to forgive them and those who preceded them in faith. This indicates the moral of mercy. And asking Him to purify their hearts from resentment and envy. Allah said:

• (وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ) [الحشر: ١٠].

"And those who came after them, saying, 'Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful (١٠: ٥٩)"

-It is reported in the wording of the opening supplication that

• (كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ، قَالَ: وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا، وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي، وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذُنُوبِي، فَاعْفِرْ لِي ذُنُوبِي جَمِيعًا، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَأَصْرِفْ عَنِّي سَيِّئَهَا، لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبِيتُكَ وَسَعَدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ. وَإِذَا رَكَعَ قَالَ: اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ أَمَتْتُ، وَلَكَ أَسَلْتُ، خَشَعْتُ لَكَ سَمْعِي وَبَصَرِي، وَمَخِي، وَعَظْمِي وَعَصْبِي. وَإِذَا رَفَعَ قَالَ: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَوَاتِ وَمِلءَ الْأَرْضِ، وَمِلءَ مَا بَيْنَهُمَا وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. وَإِذَا سَجَدَ قَالَ: اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ أَمَيْتُ، وَلَكَ أَسَلْتُ، سَجَدُ وَجْهِي لِلَّذِي خَلَقَهُ، وَصُورَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ. ثُمَّ يَكُونُ مِنْ آخِرِ مَا يَقُولُ بَيْنَ التَّشَهُدِ وَالتَّسْلِيمِ: اللَّهُمَّ اغْفِرْ لِي مَا قَدِمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمَقْدَمُ وَأَنْتَ الْمُؤَخَّرُ، لَا إِلَهَ إِلَّا أَنْتَ. (٤))

(40) Narrated by Muslim in his Sahih, from Abu Talib (Hadith 771), in the chapter on Supplication at Night Prayer.

the Prophet (PBUH) would say when standing for prayer: "I have turned my face toward He who created the heavens and the earth, inclining toward truth. And I am not of those who associate others with Allah. Indeed, my prayer, my offerings, my life and my death are for Allah, Lord of the worlds. He has no partner. And with that I have been commanded, and I am of the Muslims. O Allah, You are the King, there is no deity but You. You are my Lord and I am Your servant. I have wronged myself, and I acknowledge my sin, so forgive me all my sins. Indeed, none forgives sins except You. And guide me to the best of morals, none can guide to the best of them except You. And turn away from me the worst of them, none can turn away the worst of them except You. I respond to Your call, happiness is in Your hands, and evil is not attributed to You. I am for You and to You. Blessed and Exalted are You. I ask Your forgiveness and repent to You." And when he bowed, he would say: "O Allah, to You I have bowed, and in You I have believed, and to You I have submitted. My hearing, sight, mind, bones, tendons, and flesh have humbled themselves to You." And when he raised his head, he would say: "Our Lord, to You belongs all praise, filling the heavens, filling the earth, filling what is between them, and filling whatever else You wish." And when he prostrated, he would say: "O Allah, to You I have prostrated, and in You I have believed, and to You I have submitted. My face has prostrated to the One who created it and shaped it, and opened its faculties of hearing and seeing. Blessed is Allah, the Best of Creators." Then from the last of what he would say between the Tashahhud and Tasleem was: "O Allah, forgive me for what I have sent forth and what I have held back, what I have revealed and what I have concealed, my excesses, and what You know better than I. You are the Advancer and the Delayer. None has the right to be worshipped but You

-The Prophet (PBUH) would supplicate:

• (اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالتُّقَىٰ وَالْعَفَافَ وَالْغِنَى) (٤١).

"O Allah, I ask You for guidance, piety, chastity, and self-sufficiency".

-The Prophet (PBUH) would seek refuge by saying:

• (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَضَلَعِ الدَّيْنِ، وَغَلْبَةِ الرِّجَالِ) (٤٢).

"O Allah, I seek refuge with You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and being overpowered by men".

5. Reflecting on the positive effects in this life and the Hereafter that an individual would gain if they have praiseworthy morals, and the dire consequences if they have blameworthy morals on all levels. This will help them avoid bad morals and strive for good ones, and not be deceived by superficial or immediate consequences .

• -Example: If a student faces an exam question they cannot answer, and their self whispers to them to cheat, remembering the terrible consequence of potentially losing all exam credit if caught will make them fear cheating and not do it, even if they are skilled at cheating and know no one will catch them. They should remember that even if they escape worldly punishment, there is punishment in the Hereafter that should be feared .

• -And remembering that if they do not cheat, Allah will compensate them with something better. Allah said:

• (وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا (٢) وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا) [الطلاق: ٢-٣].

"And whoever fears Allah - He will make for him a way out. And will provide for him from where he does not

(⁴¹) Narrated by Muslim in his Sahih from Abdullah bin Mas'ood (Hadith 2721), in the chapter on Seeking Refuge from Evil.

(⁴²) Narrated by Al-Bukhari in his Sahih from Anas bin Malik (Hadith 6369), in the chapter on Seeking Refuge from Trial of Life and Death.

expect. And whoever relies upon Allah - then He is sufficient for him(٣-٦٥:٢) "

6 .Being patient with oneself until mastering the desired praiseworthy moral and getting rid of the bad one, and not despairing if self-reformation is slow. Allah accepts the repentance of His servants, and prohibited despairing of His mercy .

• -Allah said:

• قَالَ اللَّهُ تَعَالَى: (قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ) [الزمر:٥٣].

"Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful(٣٩:٥٣) ""

• -And Allah said:

• (وَلَا تَيْأَسُوا مِن رَّوْحِ اللَّهِ إِنَّهُ لَا يَيْئَاسُ مِن رَّوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ) [يوسف:٨٧].

"And do not despair of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people(١٢:٨٧) ""

• -And Allah said in the holy narration (hadith qudsi):

• (يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَضِرْتُ لَكَ عَلَيَّ مَا كَانَ فِيكَ وَلَا أَبَائِي، يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَضِرْتُ لَكَ، وَلَا أَبَائِي، يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقَرَابِ الْأَرْضِ خَطَايَا، ثُمَّ لَقَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا، لَأَتَيْتُكَ بِقَرَابِهَا مَغْفِرَةً(٤٣))

"O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it.").

(⁴³) Narrated by Al-Tirmidhi in his Sunan, from Anas bin Malik (Hadith 3540), and said: Good rare. Authenticated by Al-Albani.

Chapter Two: Principles of Interaction in the Noble Quran and Prophetic Guidance

It contains three topics:

First Topic: The Importance of Knowing the Principles of Interaction

Second Topic: Aspects of Interaction in Human Life

Third Topic: Examples of Principles of Interaction in the Quran and Sunnah

First Topic: The Importance of Knowing the Principles of Interaction

1. It helps a person become beloved to Allah, then to people.
2. It enables an individual to interact well with people of different temperaments, and ability to accommodate personality types .
3. It helps a person become more positive in life.
4. It gives a person self-confidence .
5. It nurtures social skills in an individual.

Second Topic: Aspects of Interaction in Human Life:

The aspects of interaction in human life are many, the most important of which are:

1. A person's interaction with their Lord.
2. A person's interaction with angels .
3. A person's interaction with themselves .
4. A person's interaction with their parents.
5. A person's interaction with their spouse .
6. A person's interaction with their family members.
7. A person's interaction with society in general.
8. A person's interaction with animals.
9. A person's interaction with the environment .
10. A person's interaction with jinn.
11. A person's interaction with devils.

The Noble Quran and Prophetic Sunnah gave attention to all these aspects. Through the texts, we find great

principles that can be the basis of interaction in each of these aspects. Undoubtedly, a believer must take their Prophet as a role model in all their affairs and morals. Allah said:

• (لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا) [الأحزاب: ٢١].

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often ". (٣٣:٢١)

The principles that came in the Quran and Sunnah are many. In this chapter we will touch upon the most prominent principles of interaction in these aspects, extracted by scholars from the Quran and Sunnah.

Topic 4: Examples of principles of interaction in the Quran and Sunnah in aspects of human life:

1. Examples of principles in a person's interaction with their Lord:

-The believer should be the most intense of people in love for Allah. Allah said:

• (وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ) [البقرة: ١٦٥].

"But those who believe are stronger in love for Allah ". (٢: ١٦٥)

-There is no intermediary between a person and their Lord. Allah is near to whoever asks Him from His servants.

• (إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ) [البقرة: ١٨٨].

"And when My servants ask you concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me(٢: ١٨٦) ".

-From the etiquettes of supplication is that the believer supplicates their Lord with humility, submission, pleading, and humility⁽⁴⁴⁾. And it is recommended, except in

(44) Situations where it is legislated to supplicate aloud include:

instances of legislated aloud supplication, that it be done quietly, so it is further from showing off, and more beneficial for the presence of humility. Allah said:

• (ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۗ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ) [الأعراف: ٥٥].

"Invoke your Lord with humility and in secret (٧:٥٥)".

-From the etiquettes of supplication is that the believer supplicates their Lord between hope and fear. They supplicate out of fear of His punishment and hope for His reward. And when they do that, they are among the virtuous, and deserve Allah's mercy. Allah said:

• (وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ) [الأعراف: ٥٦].

"And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good (٧:٥٦)".

-The believer should always feel their need and poverty before Allah, so they supplicate to Him alone without any partners, and not be arrogant towards this great act of worship. Allah commanded His servants to supplicate and turn to Him, and clarified that whoever is arrogant towards that, their destination will be Hellfire. Allah said: "And your Lord says,

• (وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ) [إغافر: ٦٠].

"Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible (٤٠:٦٠)".

-The believer should remember two magnificent attributes when interacting with their Lord - that He is Forgiving and Merciful, and that He is severe in punishment. Remembering these two attributes makes one more God-fearing and further from disobedience and sins. Allah said:

• (إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ) [أفصلت: ٣٩].

In the Friday sermon

In the supplication of Qunut (in prayer)

In which case one supplicates using plural pronouns to involve the congregation in the supplication.

"Indeed, your Lord is the possessor of forgiveness and painful penalty(٤٣:٤١)".

-The believer should revere and glorify their Lord, and not object to Allah's decree and predestination, or His rulings and law. Allah said:

• (لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ) [الأنبياء: ٢٣].

"He will not be questioned as to what He does, but they will be questioned(٢٣:٢١)".

-The believer should think good of their Lord, and remember Him much. Allah said in the holy narration (hadith qudsi):

• (أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ بِشِبْرٍ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَتًا) (٤٥)

"I am as My servant thinks of Me, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself. If he remembers Me in a gathering, I remember him in a better gathering. If he draws near to Me by a handspan, I draw near to him by a forearm. If he draws near to Me by a forearm, I draw near to him by an arm's length. If he comes to Me walking, I come to him running." (Narrated by Al-Bukhari)

-The believer should know with certainty that Allah does not wrong anyone even the weight of an atom. So when afflicted with tribulation, one should not feel it is injustice and that they do not deserve it. Allah said: "And We will set up the Just Balance on the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant(٤٧:٢١)".

(45) Narrated by Al-Bukhari in his Sahih, from Abu Hurairah, from the Prophet صلى الله عليه وسلم, from his Lord Almighty, in the Book of Tawheed, chapter on Allah's saying: "And put your trust in the Exalted in Might, the Merciful." (3:159), (Hadith 7405).

Examples of principles in a person's interaction with angels:

-The believer should love the angels, as they are Allah's purified servants. Allah has tasked them with many duties, and informed us that they seek forgiveness for those on earth. Allah said: "They [i.e., the angels] exalt [Him] with praise of their Lord and ask forgiveness for those on earth". (٤٢:٥)

-The believer is keen to emulate the angels in their abundant glorification and worship of Allah. Allah said: "They glorify [Him] by night and day; they never slacken". (٢١:٢٠)

-The believer should be shy of the angels, by feeling that the angels are with them, accompanying them at all times, recording their deeds. So they are shy of the angels seeing them disobeying. Allah said: "But verily, over you (are appointed angels in charge of mankind) to watch you, Kiraman (honourable) Katibin — writing down (your deeds)(١٢-٨٢:١٠)".

3-Examples of principles for a person's interaction with themselves:

-A person should train themselves to do righteous deeds and avoid evil deeds, knowing that the impact returns to themselves. Allah said: "Whoever does righteousness, it is for his own soul; and whoever does evil, it is against it". (١٧:٧)

-A believer should not prohibit on themselves the good lawful provisions Allah has allowed for them. Allah said: "O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess(٧:٣١)".

-A believer should strive hard to adorn themselves with praiseworthy morals and distance themselves from blameworthy traits, as that is the path to success. Allah said: "He has certainly succeeded who purifies himself. And mentions the name of his Lord and prays(١٥-٨٧:١٤)".

-A believer should be ambitious in good deeds and hasten to them. Allah said: "And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth".

(٣:١٣٣)

-A believer should distance themselves from worthless matters that have no benefit. The Prophet (صلى الله عليه وسلم) said:

• (إِنَّ اللَّهَ كَرِيمٌ يُحِبُّ الْكِرْمَ وَيُحِبُّ مَعَالِيَ الْأَخْلَاقِ وَيَكْرَهُ سَفْسَافَهَا) (٤٦)

"Indeed Allah is Noble and loves noble morals, and He hates lowly conduct."

4-Examples of rules in dealing with parents in Islam:

-Allah commands righteousness to parents, linking it with worshipping Him, advises kindness to them in their old age, humility and supplication for them, and prohibits disobedience in all its forms. Allah says: "And your Lord has decreed that you not worship except Him, and to parents, good treatment..." (Qur'an 17:23-24).

- The Prophet صلى الله عليه وسلم clarified the major sins to avoid, linking disobedience to parents with associating partners with Allah and false testimony. The Prophet صلى الله عليه وسلم said:

• قَالَ النَّبِيُّ ﷺ: (أَلَا أُنبِئُكُمْ بِأَكْبَرِ الْكِبَائِرِ، قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: الْإِشْرَاقُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَكَانَ مُتَكِنًا فَجَلَسَ فَقَالَ: أَلَا وَقَوْلُ الزُّورِ، وَشَهَادَةُ الزُّورِ، أَلَا وَقَوْلُ الزُّورِ، وَشَهَادَةُ الزُّورِ، فَمَا زَالَ يَقُولُهَا، حَتَّى قُلْتُ: لَا يَسْكُتُ) (٤٧)

"Shall I not tell you of the biggest of the major sins? We said: Yes, O Messenger of Allah. He said: Associating partners with Allah, and disobeying parents." He was reclining, then he sat up and said: "And false speech, and false witness. And false speech, and false witness." He kept repeating it until I said: "If only he would be silent."

(46) Narrated by Al-Hakim in Al-Mustadrak Ala Al-Sahihain (Hadith 151).

(47) Narrated by Al-Bukhari in his Sahih, from Abu Bakrah, in the Book of Manners, chapter on Disobedience of Parents Being Among Major Sins (Hadith 5976).

5-Examples of principles for a person's interaction with their spouse:

-The spousal relationship is the first relationship between humans when Allah created Hawwa from Adam, peace be upon him. Allah made this one of His signs indicating His greatness and mercy to His servants. He clarified that the basis of this relationship is affection and mercy between the spouses. Allah said: "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy". (٣٠:٢١)

-Allah commanded spouses to treat their wives kindly and prohibited harming them. Allah said: "And live with them in kindness. For if you dislike them, perhaps you dislike a thing and Allah makes therein much good (٤:١٩)".

-The Prophet (صلى الله عليه وسلم) clarified that the most complete of believers in faith are the best of them in morals. And he emphasized the importance of good morals with women, as it is a measure of distinction between them. The Prophet (صلى الله عليه وسلم) said:

• (أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِكُمْ) (٤٨)

"The most complete of believers in faith are those best in character. And the best of you are the best to your women."

-The Prophet (صلى الله عليه وسلم) enjoined good treatment of women saying:

• (مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِي جَارَهُ، وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا؛ فَإِنَّهُنَّ خُلِقْنَ مِنْ ضِلْعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَعْلَاهُ، فَإِنْ ذَهَبَتْ تَقِيمُهُ كَسَرَتْهُ، وَإِنْ تَرَكَتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا.) (٤٩)

"Whoever believes in Allah and the Last Day, let him not harm his neighbor. And enjoin goodness upon women. They were created from a rib, and the most crooked part of

(⁴⁸) Narrated by Imam Ahmad in his Musnad, from Abu Hurairah, and authenticated by Shu'aib Al-Arna'ut (Hadith 10106).

(⁴⁹) Narrated by Al-Bukhari in his Sahih from Abu Hurairah, in the Book of Marriage, chapter on Good Companionship with Family (Hadith 5185).

the rib is the uppermost. If you tried to straighten it you would break it, and if you left it alone it would remain crooked. So enjoin goodness upon women."

-Allah directed the husband, if he dislikes something from his wife, not to rush into divorce. Allah said: "And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them ". (٤:٣٥)

-Allah clarified that women have rights similar to men, but men have a degree over them, due to men spending their wealth on women, and what Allah has given men of physical strength that men are distinguished with by nature. This does not mean belittling women, but to indicate the mutual rights between spouses. Allah said: "And due to the wives is similar to what is expected of them, according to what is reasonable(٢:٢٢٨) ".

-Allah prohibited women wishing for what He has preferred men over them with, such as making the guardianship for men, and making a man's inheritance share twice that of a woman's. He clarified that this division is with His knowledge, and directed men and women to the most important matter - deeds. For men is a share of what they have earned, and for women is a share of what they have earned. As the man's reward is multiplied, so is the woman's. And He ordered that each of the man and woman ask Allah of His bounty. Allah said: "And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, Knowing(٤:٣٢) ".

-Allah legislated rulings that emphasize the importance of good treatment between spouses after separation. Allah said: "And divorced women shall wait concerning

themselves for three monthly periods." (2:228) And Allah said: "And for divorced women is a provision according to what is acceptable - a duty upon the righteous(٢:٢٤١)".

6-Examples of principles for interacting with family members:

-Allah commanded the believer to direct their family members towards righteous deeds. Allah said: "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones(٦٦:٦)".

-Allah commanded His Prophet to order his wives, daughters, and the believing women to wear hijab. Allah said: "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments(٣٣:٥٩)".

-The Prophet (صلى الله عليه وسلم) encouraged kindness in dealing with family members. He said:

• (يا عائشة، ارفقي؛ فإن الله إذا أراد بأهل بيت خيراً، أدخل عليهم الرفق.) (٥٠)
"O Aisha, be gentle, for if Allah intends good for a household, He puts kindness in them

-The Prophet (صلى الله عليه وسلم) enjoined taking care of daughters, and informed that treating them well is a cause of salvation from the Fire. He said:

• (من كان له ثلاث بنات فصبر عليهن وأطعمهن وسقاهن وكساهن من جدته كن له حجاباً من النار يوم القيامة.) (٥١)

"Whoever has three daughters and is patient with them, provides for them, and clothes them from his wealth; they will be a shield for him from the Fire on the Day of Resurrection (Narrated by Ibn Majah)

7-Examples of principles for interacting with society in general:

(⁵⁰)Narrated by Imam Ahmad in his Musnad from Aisha (Hadith 25241), and authenticated by Al-Albani in Sahih Al-Targhib.

(⁵¹)Narrated by Ibn Majah in his Sunan from Uqbah bin Aamir, in the Book of Manners, chapter on Being Good to Parents and Daughters (Hadith 3669), and authenticated by Al-Albani.

-The Quran stated a general principle of cooperation among members of society. Allah said: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression(٥:٢)".

-The Prophet (صلى الله عليه وسلم) informed that the solidarity of believers supporting each other is like a compact structure that can only survive when its parts are firmly connected. He said:

• (إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا. وَشَبَّكَ أَصَابِعُهُ.) (٥٢)

"The believer to the believer is like a building whose different parts enforce each other." And he interlaced his fingers.

-The Prophet (صلى الله عليه وسلم) encouraged mediation in good deeds. He would say when asked for something:

• (إِذَا جَاءَهُ السَّائِلُ أَوْ طَلِبَتْ إِلَيْهِ حَاجَةٌ قَالَ: اشْفَعُوا تُؤَجَّرُوا، وَيَقْضِي اللَّهُ عَلَى لِسَانِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا شَاءَ.) (٥٣)

"Intercede and you will be rewarded, and Allah will fulfill what He wills through His Prophet's tongue"

-Allah commanded fulfilling the rights of different groups in society. He said:

• (وَاتِّ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ) [الإسراء:٢٣].

"And give the relative his right." (17:26) And He said:

• (وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنْ اللَّهُ لَأَجِبٌ لِمَنْ كَانَ مُخْتَلًا فَخُورًا) [النساء:٣٦].

"Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler(٤:٣٦)".

-The Prophet (صلى الله عليه وسلم) explained the great reward for maintaining ties of kinship. He said:

(⁵²) Narrated by Al-Bukhari in his Sahih, from Abu Musa Al-Ashari, in the Book of Prayer, chapter on Interlacing Fingers in the Mosque and Elsewhere (Hadith 481).

(⁵³) Narrated by Al-Bukhari in his Sahih from Abu Musa Al-Ashari, in the Book of Zakat, chapter on Encouraging Charity and Mediation in it (Hadith 1432).

• (مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَأَنْ يُتْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ) (ه٤)

"Whoever desires expansion in his provision or extension in his life span, let him maintain ties of kinship

-Allah commanded supplication, and promised to respond.

He said: "And your Lord says, 'Call upon Me; I will respond to you.'" (40:60) A believer strives to supplicate for their fellow Muslim openly and in private.

-A believer should be keen to supplicate for his Muslim brother with goodness, both openly addressing him and in private:

Like initiating greetings, returning them, supplicating for blessings when he is granted a child or spouse or provision, saying "May Allah have mercy on you" when he sneezes, supplicating for the sick when visiting, and so on. This leads to affection and spreading love. Allah says:

• (وَإِذَا حُيِّئْتُمْ بِهِ بِحَيْثُ فَحِئُوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا) [النساء: ٨٦].

"And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]." (Quran 4:86)

He should also supplicate for him in private, which is closer to sincerity and the supplication returns to the supplicant. The Prophet صلى الله عليه وسلم said:

• (إِذَا دَعَا الرَّجُلُ لِأَخِيهِ بِالْغَيْبِ قَالَتِ الْمَلَائِكَةُ: آمِينَ، وَتِلْكَ بِمِثْلِ) (ه٥)

"When a man supplicates for his brother in his absence, the angels say: 'May the same be for you.'" (Muslim)

He should also frequently seek forgiveness for believing men and women, as in the supplication of Prophet Noah:

• (رَبِّ اغْفِرْ لِي وَوَالِدَيَّ وَكُلَّ مَنِ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا) [نوح: ٢٨].

"My Lord, forgive me and my parents and whoever enters my house a believer..." (Quran 71:28)

(⁵⁴)Sahih Al-Bukhari (Hadith 5985).

(⁵⁵)Narrated by Abu Dawud in his Sunan, from Abu Darda, in the Book of Witr, chapter on Supplicating for Others in Their Absence (Hadith 1534).

-Allah commands believers to speak kindly and utter good words, as this spreads love in society and one is rewarded for it. Allah says:

• (وَقُولُوا لِلنَّاسِ حُسْنًا) [البقرة: ١٨٣]

"And speak to people good [words]." (Quran 2:83)

The Prophet صلى الله عليه وسلم mentioned Hellfire one day, sought refuge from it, and turned his face away. Then he mentioned it again, sought refuge from it and turned his face away. Then he said:

• (اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ تَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ) (٥٦)

"Protect yourselves from the Fire, even if with half a date. If you cannot find it, then with a good word."

- The Prophet صلى الله عليه وسلم urged believers to participate with society members and tend to their needs. He encouraged freeing captives, feeding the hungry, and visiting the sick. He صلى الله عليه وسلم said:

• (فُكُّوا الْعَانِيَّ، يَعْني: الْأَسِيرَ، وَأَطْعِمُوا الْجَائِعَ، وَعَوِّدُوا الْمَرِيضَ) (٥٧)

"Free the suffering prisoner, feed the hungry, and visit the sick."

8-Examples of principles for interacting with others in contracts and financial dealings:

-Allah commanded the believers to fulfill contracts. Allah said:

• (يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ) [المائدة: ١]

"O you who have believed, fulfill [all] contracts (٥: ١) "

-Allah prohibited consuming people's wealth unjustly, which includes all types of prohibited contracts or sale formats, cheating, bribery, short weighing, etc. Allah said:

• (وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْخِلُوا بِهَا إِلَى الْحُكْمِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ) [البقرة: ١٨٨].

(⁵⁶) Narrated by Al-Bukhari in his Sahih from Adi bin Hatim, in the Book of Manners, chapter on Good Speech (Hadith 6023).

(⁵⁷) Narrated by Al-Bukhari in his Sahih from Abu Musa Al-Ashari, in the Book of Jihad and Military Expeditions, chapter on Freeing Captives (Hadith 3046).

"And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful](٢:١٨٨) "

9-Examples of principles for interacting with someone who wrongs you:

-The Quran encourages responding with good character as a way to end enmity and conflict with the other party, and replace it with affection, kindness, and harmony. Allah said:

• (وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ) [فصلت:٣٤].

"And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend(٤١:٣٤) "

-The Quran encourages pardon, and clarified it is nearer to righteousness. Allah said:

• (وَأَن تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ) [البقرة:٢٣٧].

"But whoever pardons and makes reconciliation - his reward is [due] from Allah "(٢:237)

10-Examples of principles for interacting with disbelievers who are not combatants:

-Islam set principles for dealing with non-combatant disbelievers, including that it is permissible to do good to them, like giving charity to the needy among them, giving gifts to them, maintaining ties and visiting them, and accepting their gifts. Allah said:

• (لَا يَنْهَىٰكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ) [المتحنه:٨].

"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from dealing kindly and justly with them. Indeed, Allah loves those who act justly(٦٠:٨) "

• وَعَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: (قَدِمَتِ أُمِّي وَهِيَ مُشْرِكَةٌ، فِي عَهْدِ قُرَيْشٍ وَمَدِينِهِمْ إِذْ عَاهَدُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَعَ ابْنَيْهَا، فَاسْتَشْفَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: إِنَّ أُمِّي قَدِمَتْ وَهِيَ رَاغِبَةٌ؟ أَفَأَصِلُهَا؟ قَالَ: (نَعَمْ، صِلِي أُمَّكَ) (٥٨)

Asma bint Abi Bakr (may Allah be pleased with her) reported: "My mother, who was a polytheist, came to me during the treaty period with Quraysh and their pact with the Prophet صلى الله عليه وسلم. So I consulted the Prophet صلى الله عليه وسلم saying: 'My mother has come willingly (to Madinah), should I maintain ties with her?' He said: 'Yes, maintain ties with your mother.'"

11-Examples of principles for interacting with animals :

-Allah mentioned utilizing them for riding. Allah said: (وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ (١٢) تَسْتَوْتُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ (١٣) وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ) [الزخرف:١٢-١٤].

"And [He created] the horses, mules and donkeys for you to ride(١٦:٨) "

-The Prophet (صلى الله عليه وسلم) said: (عُدَّتْ امْرَأَةٌ فِي هِرَّةٍ سَجَنَتَهَا حَتَّىٰ مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ، لِأَنَّهَا لَا هِيَ أَطْعَمَتَهَا وَلَا سَقَتَهَا، إِذْ حَبَسَتْهَا، وَلَا هِيَ تَرَكَتَهَا تَأْكُلُ مِنْ حَشَاشِ الْأَرْضِ) (٥٩)

"A woman was punished because of a cat which she had imprisoned until it died. She entered the Hellfire because of it, as she neither fed it nor gave it water when she confined it, nor did she let it eat from the vermin of the earth."

-The Prophet (صلى الله عليه وسلم) passed by a camel whose back was touching its stomach. He said:

• (اتَّقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْجَمَةِ ارْزُقُوهَا صَالِحَةً وَكُلُوهَا صَالِحَةً) (٦٠)
 "Fear Allah regarding these mute animals. Ride them while they are healthy and eat them while they are healthy."

(58) Narrated by Al-Bukhari in his Sahih, Book of Manners, chapter on A Woman Being Good to Her Mother Despite Having a Husband (Hadith 5979).

(59) Narrated by Al-Bukhari in his Sahih from Abdullah bin Umar, in the Book of Stories of the Prophets (Hadith 3482).

(60) Narrated by Abu Dawud in his Sunan from Sahl bin Al-Hanzaliyyah, in the Book of Jihad, chapter on Commanding Kind Treatment of Animals (Hadith 2548), authenticated by Al-Albani.

12-Examples of principles for interacting with the environment:

-The Prophet (صلى الله عليه وسلم) encouraged agriculture saying: "If the Hour starts to happen and in the hand of one of you is a palm shoot, then he should plant it"⁽⁶¹⁾ (Narrated by Ahmad)

-Allah commanded people to eat the lawful and for that to involve seeking bounty through the land. Allah said: "O mankind, eat from whatever is on earth [that is] lawful and good (٢:١٦٨)".

-Allah commanded taking adornment upon attending the mosque, and prohibited wastefulness in eating and drinking. Allah said: "O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive(٧:٣١)".

-The Prophet (صلى الله عليه وسلم) said:

• (مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أَكَلَ مِنْهُ لَهُ صِدْقَةٌ، وَمَا سَرَقَ مِنْهُ لَهُ صِدْقَةٌ، وَمَا أَكَلَ السَّبْعُ مِنْهُ فَهُوَ لَهُ صِدْقَةٌ، وَمَا أَكَلَتِ الطَّيْرُ مِنْهُ فَهُوَ لَهُ صِدْقَةٌ، وَلَا يَزُرُّهُ أَحَدٌ إِلَّا كَانَ لَهُ صِدْقَةٌ) (٦٢)

"If a Muslim plants a tree or sows a field, and a human, bird or animal eats from it, it shall be reckoned as charity from him."

13-Examples of principles for interacting with jinn:

-The Prophet (صلى الله عليه وسلم) prohibited using bones for istinja (cleaning oneself after relieving oneself), because bones are food for the Muslim jinn .

-In the hadith, the Prophet (صلى الله عليه وسلم) said:

• (أَتَانِي دَاعِي الْجِنِّ فَدَهَبَتْ مَعَهُ فَقَرَأْتُ عَلَيْهِمُ الْقُرْآنَ قَالَ: فَاِنطَلَقَ بِنَا فَأَرَانَا أَتَارَهُمْ وَأَتَارَ نَيْرَانِهِمْ وَسَأَلُوهُ الزَّادَ فَقَالَ: لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ يَضَعُ فِي أَيَدِيكُمْ أَوْ فَرَّ مَا يَكُونُ لِحُمًْا وَكُلُّ بَعْرَةٍ عُلْفٌ لِدَوَابِّكُمْ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَلَا تَسْتَتَجُوا بِهِمَا فَإِنَّهُمَا طَعَامٌ لِإِخْوَانِكُمْ.) (٦٣)

⁽⁶¹⁾Narrated by Ahmad in his Musnad from Anas bin Malik (Hadith 12933).

⁽⁶²⁾Narrated by Muslim in his Sahih from Jabir bin Abdullah, in the Book of Sharecropping, chapter on Virtue of Planting and Cultivation (Hadith 1552).

⁽⁶³⁾Narrated by Muslim in his Sahih from Abdullah bin Masood, in the Book of Prayer, chapter on Reciting Aloud in Fajr and Jinn Prayers (Hadith 450).

"The caller of the jinn came to me and I went with him and recited the Qur'an to them".

-The jinn asked for provision and were told: "Every bone upon which the name of Allah is mentioned will come into your possession with much meat on it. And all the droppings are fodder for your animals".

-The Prophet (صلى الله عليه وسلم) then said: "So do not use them for istinja, for they are the food of your brothers (the jinn)."

-A believer should conceal their 'awrah (private parts) from jinn, as guided by the Prophet (صلى الله عليه وسلم) who said:

• (سَتْرُ مَا بَيْنَ أَعْيُنِ الْجِنِّ وَعَوْرَاتِ بَنِي آدَمَ: إِذَا دَخَلَ أَحَدُهُمُ الْخَلَاءَ، أَنْ يَقُولَ: بِسْمِ اللَّهِ) (٦٤)

"Screening oneself before the jinn is to say 'Bismillah' when entering the lavatory

14-Examples of principles for interacting with devils (shayateen):

-Allah commanded us to seek refuge with Allah from the accursed devil. Allah said:

• (فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) (النحل: ٩٨).

"So when you recite the Qur'an, [first] seek refuge in Allah from the accursed Shaytan (١٦:٩٨)".

-In the adhkar (remembrances) of morning and evening and after the prayers, reciting Surat Al-Naas was legislated, which contains seeking refuge from the devils of mankind and jinn. Allah said: "Say, I seek refuge in the Lord of mankind...From the evil of the retreating whisperer - Who whispers [evil] into the breasts of mankind (٥-١١٤:١)".

• وفي الحديث (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفْيَيْهِ، ثُمَّ نَفَثَ فِيهِمَا، فَقَرَأَ فِيهِمَا: {قُلْ هُوَ اللَّهُ أَحَدٌ}، و{قُلْ أَعُوذُ بِرَبِّ

(64) Narrated by Al-Tirmidhi in his Sunan from Ali bin Abi Talib, in the Book of Friday, chapter on Mentioning Tasmiyah (saying Bismillah) When Entering the Lavatory (Hadith 606).

الْفَلَقِ، وَ{قُلْ أَعُوذُ بِرَبِّ النَّاسِ}، ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ. (٦٥)

- The Prophet (peace be upon him) used to recite three chapters of the Quran and blow on his palms when going to bed every night .
- He would put his palms together, blow into them, and recite Surah Al-Ikhlās, Surah Al-Falaq, and Surah An-Nas.
- Then he would wipe as much of his body as he could with his hands, starting with his head, face and front of his body .
- He would do this three times.
- Allah commanded us to seek refuge from the distractions of devils that preoccupy from remembering Allah. Allah said: "And say, 'My Lord, I seek refuge in You from the incitements of the devils(٩٨-٢٣:٩٧) ""
- The Prophet (صلى الله عليه وسلم) said:

• (إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ عِنْدَ كُلِّ شَيْءٍ مِنْ شَأْنِهِ، حَتَّى يَحْضُرَهُ عِنْدَ طَعَامِهِ، فَإِذَا سَقَطَتْ مِنْ أَحَدِكُمُ اللَّقْمَةُ، فَلْيَمِطْ مَا كَانَ بِهَا مِنْ أَدَى، ثُمَّ لِيَأْكُلْهَا، وَلَا يَدْعُهَا لِلشَّيْطَانِ، فَإِذَا فَرَغَ فَلْيَلْعَقْ أَصَابِعَهُ، فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ تَكُونُ الْبَرَكَةُ) (٦٦)

"When one of you eats food, let him not wipe his hand until he licks it first or washes it, for he does not know in which portion of the food the blessing lies

Conclusion

In conclusion of this research, I profusely thank Allah the Almighty who granted me success in writing this paper titled "Noble Morals in the Quran and Sunnah and Rules of Interaction in Them." Compiling this research allowed me to delve into the meanings of the honorable verses, the

(⁶⁵) Narrated by Al-Bukhari in his Sahih from Aisha, in the Book of Virtues of the Quran, chapter on Virtue of Al-Mu'awwidhat (Hadith 5017).

(⁶⁶) Narrated by Muslim in his Sahih from Jabir bin Abdullah, in the Book of Drinks, chapter on Desirability of Licking Fingers, Bowl, and Eating Dropped Morsel after Wiping Away Any Harm (Hadith 2033).

noble hadiths, valuable books, and published articles, in order to collect and select what suits the topic of this research. I ask Allah to make this a beneficial and accepted knowledge.

The research has yielded the following key findings and recommendations:

The key points and recommendations from this research:

Key Points:

1. The research mentioned the meaning of al-khuluq (character), which is one's inner disposition and natural inclination.
2. It explained that human behavior is divided into two main categories: involuntary and voluntary .
3. It clarified the criteria and standards for describing a moral or behavior as praiseworthy or blameworthy: Islamic Law, sound intellect, and the sound natural instinct.
4. It outlined the types of morals that a person may have, whether praiseworthy or blameworthy: innate natural morals and acquired morals .
5. It highlighted the importance of morals for societies, as good morals are a social necessity for the advancement of any society .
6. It demonstrated the great status of morals in Islam, evident in the focus of the Quran and Sunnah on this topic.
7. It explained means of acquiring praiseworthy morals, such as frequently repeating supplications asking Allah for help in attaining noble morals pleasing to Him which lead to righteousness.

8 .It emphasized the importance of knowing the rules of interaction, as they help one become beloved to Allah and His creation, and more positive in life .

9. It provided many examples of rules of interaction in various domains, including:

- Important rules when dealing with one's Lord: A believer should have the strongest love for Allah.
- Important rules when dealing with angels: A believer should love angels and strive to emulate them in abundant tasbih (glorification of Allah) and worship of Allah.
- Important rules when dealing with oneself: One should train oneself to do good deeds and avoid evil deeds .
- Important rules when dealing with parents: Being righteous to them.
- -Important rules when dealing with a spouse: Good companionship between spouses.
- -Important rules when dealing with family members: Striving to guide one's family members towards good deeds.
- Important rules when dealing with society members in general: Cooperating in righteousness and piety, fulfilling the rights of the different groups in society.
- Important rules when dealing with devils: Seeking refuge in Allah from the accursed devil and from devils' insinuations.

Key Recommendations:

- Emphasize the crucial need to adhere to praiseworthy morals, referring to the Quran and Sunnah as the criterion for what is considered praiseworthy or blameworthy.
- An individual's rectitude and society's growth and civilization flourish by firmly establishing noble morals.

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