

Morals.

Morals are divine rules and not only ethical attributes. Allah (SWT) says in the chapter of the Bee verse 90; 'Lo! Allah enjoineeth justice and kindness, and giving to kinsfolk, and forbideth abomination and evil and transgression. He exhorteth you in order that you may take heed'. And the Prophet (SAW) said ;

'Allah likes the noble ethics and He hates the trivial (or silly) ones'.

And it has also been narrated that the Prophet (SAW) said ; 'I have been sent to perfect the noble ethics'.

These texts indicate that morals are some of the rules of Islam. So the verse indicated some specific rules of morals, that Allah (SWT) has commanded with justice and caring for the relatives, and He forbade the prohibited and evil things and transgressing on the people. While the Hadiths about morals in a general way. An ethic is an attribute which becomes adherent to the person, till it becomes a merit and a habit to him.

Allah (SWT) says in the Quran ;

'This is but the excess of the previous people',

that is to say, the attributes and habits of the previous people. This attribute, if it was good, then it would be good moral and if it was bad, then it would be bad moral. Sometimes, morals are mentioned and meant as the Deen (religion as a whole). Allah (SWT) praised the Prophet (SAW) in the chapter of the Pen verse 4 where He says ;

'And lo! thou art of a tremendous nature (morals)', that is to say you are truly of a great religion. Because the context of the verse indicates that it means the Deen and not only morals, as the verses 1-7 read ;

'Nun. By the pen and that which they write (therewith), Thou art not, for thy Lord's favour unto thee a madman. And lo! thine verily will be a reward unfailling.

And lo! thou art of a tremendous nature (moral).

And thou wilt see and they will see

Which of you is the demented.

Lo! thy Lord is best aware of him who strayeth from His way, and He is best aware of those who walk aright'.

Looking into the context of this verse, the disbelievers accuse the Prophet (SAW) of being crazy about this message which he brought. So the subject of these verses is the Deen itself which he brought, and it was not his personal ethics or morals. Because they knew him before his prophethood, and that he had the best morals amongst them. Therefore, what is meant by nature or morals in this verse is the Deen or the religion. And it came in the Tafsir (interpretation) of Al-Jalalin that nature (moral) here means Deen (religion) 'thou art of a tremendous Deen'. Though the traditions came to urge people to acquire the good ones of morals in a general speech and forbid people from acquiring the bad ones in a general form as well, but the divine texts from the Qur'an and the Sunnah when it mentioned the divine rules which are considered of the morals like justice, doing the best, trustworthy, honesty, chastity, fullfillness and others, they did not bring these as being only morals, nor they said so about them either implicitly, or explicitly, or by indication. Though they are really good ethics, in other words good morals, but the texts brought them as divine rules only. So when a muslim looks at them for teaching and action, he has to look at them as divine rules such that the one who acquires them becomes of good morals, if they were commanded by Allah (SWT). And he becomes of bad morals if they were forbidden by Allah (SWT). And they should not be looked upon as ethical attributes only. Because the muslim is addressed by the divine rules even though these rules are morals and he is not addressed with the ethics alone in their capacity as morals only. And because being good or bad, they are decided by the Sharia'ah, i.e. by the divine text which brought it, not considered by itself. So Allah (SWT) commanded saying the truth and prohibited saying lies in their capacity as divine rules we have to limit ourselves to,

not because they are good ethics which we have to acquire, i.e. not in their capacity as morals only. And Allah (SWT) commanded with kindness in its capacity as a divine rule not in its capacity as a good ethic, in other words not in its capacity as a good moral only. The evidence on that is that Allah (SWT) allowed saying lies in the war, so saying lies in the war becomes a divine rule. And He commanded us to be harsh with the unbelievers and forbade the kindness in punishing the adulterer. So if the command of saying the truth and not saying lies and, commanding to be kind and forbidding to be harsh were commands of ethics only, then it would not be allowed in any situation to say lies, and it would not be allowed in any situation to be harsh, because the ethic did not change. But because it was not a command of ethics, rather it is a command of a divine rule concerning a certain action, then it would relate itself with the action according to the text of the Sharia'ah. Therefore saying lies in certain situations was Haram and in others it was Mubah. And compassion was also a matter which we were commanded to do in certain situations, and in other situations we have been forbidden to show it as mentioned before in regard with the adulterer. Therefore, it is not allowed to consider the divine rules as morals only nor to order these divine rules as morals only. But rather they should remain as divine rules as they came in the divine texts, and we have to be ordered to do them as divine rules not as morals. And if commanding on these matters as morals only not as divine rules, then it would not be in that case, commanding people with Sharia'ah but rather commanding people with morals, which is not allowed. Because what is demanded of Muslims is to abide with the divine rules not with the morals only. Besides that there is no difference in the divine rules which are related with the personal attitude, whether chastity, or fulfillment (to fulfil one's pledge), because all of them have to be bound with as divine rules. It's untrue to be commanded with them as morals only, in other words as nice ethics only. And they have to be forbidden as divine rules, not as bad morals only. Even if the Muslim said the truth because the truth is a nice ethic only, not as a divine rule, he would not be rewarded for saying the truth because he would not have done that according to the rule of Allah (SWT), rather he acted of what he has seen as good morals. This is in difference to the situation when he said the truth because Allah has commanded the truth. In other words because he considered the truth as a divine rule, for which he is rewarded, since he limited himself to the divine rule. So let Muslims be warned, and let them be aware of not practicing their actions in their capacity as morals only, and beware from calling to the good morals or the good ethics in their capacity as morals only. Because if they have done that then, they would not have acted with the divine rules (Ahkam Sharia'ah), nor called to the divine rules of Allah (SWT). Moreover, such an attitude would make their actions and the actions of the disbelievers equal, and make their call and the call of the disbelievers as one call (the same one). Because the disbeliever glorifies the good ethics or the good morals as nice attributes, and they call to the good morals as nice attributes, and they practice that just in the quest for good reputation, or for what benefit they may receive, not because Allah (SWT) has commanded them to do that. While for the Muslim it is not Halal to him to do so, rather he must acquire the good morals because Allah (SWT) has commanded them, in other words in their capacity of being divine rules not more than that. And the Muslim is not allowed to do other than that, because morals in Islam are divine rules and not only nice ethics.