

*Role of Ethical Values in Human life and its Significance ...*

## Role of Ethical Values in Human life and its Significance (Current Scenario Under Islamic Perspective)

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### **Abstract**

Ethical principles have an important role in improving social and communal life, as well as ethical values are the foundation of society. A person is not considered a human without good values. The ethical standards of Islam are split into various realms, which begin with a person's personal life. What is every human being's ethical responsibility? Islam has enshrined it in its complete ethical teachings as slander, arrogance, oppression, abuse, cruelty, dishonesty, drunkenness, gambling, adultery, immorality, war, and strife, among other things, have all been labeled unethical. Whereas good manners, on the other hand, have been encouraged. This research work aims to explain ethical values of respect for humanity in the current scenario and as well as from the Islamic perspective. The information was gathered from a variety of sources, including books, newspapers, magazines, articles, websites, and dissertations, among others. We used a variety of libraries for this, including SBBWU, Peshawar library, Archive library Peshawar, and University of Peshawar library. With the passage of time, individuals have begun to disregard ethical values, understanding that their lives and characteristics are significant and valued and that everything else is unimportant. This thought creates unbalance environment in society, which affects not only everyone's life rather every passing movement is producing problems in society such as, cruelty, lies, theft, inequality, violence, injustice, etc. Every object of the world, whether linked or unrelated to a person, has substantial worth in its own place. Allah (SWT) has sent a human being to the earth to accomplish good. It is necessary that we should change our think and we should follow Islamic teachings. Then our lives and the atmosphere of society can be balanced and we can control unethical elements of society.

**Keywords:** Ethical Values, Respect for Humanity, Islamic Teachings, Current Scenario, The Holy Prophet (PBUH)

### **1. Introduction**

Moral systems are developed by mankind through human action, behavior, spirit, logic, and

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culture. Goodness, truth and right, righteousness, equity, balance and justice, and pioussness are all concepts used to describe ethics.<sup>1</sup> The word "ethics" comes from the Greek word ethos, which means "personality" or "custom."<sup>2</sup> Islam is a religion that values people, is the bearer of peace and security knowledge, and regards all of creation as Allah's (SWT) family. Its core manifesto is to safeguard the finest human values and to cherish humanity. Human being has been considered the noblest of creatures in Islam. He has been taught respect and dignity, and he has been given superiority over the entire cosmos as a human being.<sup>3</sup> It is advised to human beings that; "Indeed, We have dignified Adam's children by carrying them on land and water, providing them with good and lawful sustenance, and elevating them far above many of our creatures".<sup>4</sup> Human beings were given the best form in all of creation by Allah (SWT). Another place something like this is being said to mankind that "Indeed, we created mankind in their most ideal state".<sup>5</sup> Human beings have been endowed with an abundance of intellect and wisdom, which they use to dominate the entire universe. Allah (SWT) bestowed all mankind the human virtues and perfections are granted with wisdom also. This is a great favour of Allah's (SWT) mercy and bounty.<sup>6</sup> It cannot be estimated that He has bestowed honor and respect on human being in every way. Because Islam is a religion of Allah (SWT) and He chose it for His human beings, therefore Islam is the predecessor of humanity's greatest achievements. The importance of faith, humanity, and humanity's dignity is emphasized throughout Islamic teachings. Islam has come to eliminate racial, ethnic, and linguistic disparities. In the norms and regulations that have been implemented, respect for mankind is fundamental. This is the cornerstone of an ideal welfare society free of any type of exploitation of race, language, or attire.<sup>7</sup> The purpose of this research work is to highlight the ethical values of respect for humanity, as well as the current scenario under the Islamic perspective. If we go back in history, we can see that society before Islam was wracked by oppression, anarchy, and moral sins, and no one's life, property, or honor was safe. People who were poor and defenseless were treated as if they were animals. However, after the arrival of Islam, all people were treated equally and granted the right to life, property, religion, honor, and dignity. The Holy Prophet (PBUH) pardoned all of his worst enemies after the capture of Makkah. Similarly, throughout the time of the Caliphs Rashideen, all human beings were treated with respect and dignity, regardless of their religion, race, or faith. Their riches, honor, and dignity were all safeguarded. This research is significant because it will examine the moral ideals of regard for humanity in the context of Islamic teachings and contemporary culture, and it will attempt to demonstrate that what does Islam say about humanity's respect, and how is the situation now? Whether society Islamic doctrines are adhering to, and if so, to what extent. Because of the specialized nature of this research, it will be extremely interesting and significant for researchers and scholars. There are various components to this research work such; the first section elucidates introduction, basic question of the research, statement of the problem, hypotheses of the research, objectives of the research, and significance of the research, whereas the second section explains literature review, the third section explicates research methodology, the fourth section describes analysis of the problem, the fifth section explains conclusion and the last mean sixth section highlights the suggestions and recommendations.

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**1.1. Basic Question of the Research**

The basic question of the research is the ethical values of respect for humanity, its analysis in current scenario and in the light of Islamic teachings.

**1.2. Statement of the Problem**

Some statement of the problem is highlighted below such as:

1. What are ethical values?
2. What are Islamic teachings about the respect for humanity?
3. What was the situation of the respect for humanity in the period of the Holy Prophet (PBUH)?
4. What was the situation of the respect for humanity in the period of Caliphs Rashideen?
5. What is the current scenario about respect for humanity?

**1.3. Hypotheses of the Research**

The following are a few hypotheses about this research work:

1. Many people in today's society are unaware of ethical standards.
2. The current situation is unsatisfactory since many people do not adhere to ethical norms about human dignity.
3. Because of their busy lives, individuals are rejecting Islamic teachings, believing that only their lives and dignity are important, and that other people have no value. This way of thinking has altered the atmosphere of society and resulted in a slew of difficulties are facing.
4. Without Islamic teachings, it is impossible to create ethical standards in society.

**1.4. Objectives of the Research**

Some objectives of the research are being explained below:

1. To explain the ethical values regarding the respect for humanity.
2. To elucidate the ethical values in the light of Islamic teachings for the respect for humanity.
3. To highlight the situation of the respect for humanity in the period of the Holy Prophet (PBUH).
4. To discuss the situation of the respect for humanity in the period of Caliphs Rashideen.
5. To elucidate the current scenario about the respect for humanity in detail.

**1.5. Significance of the Research**

The purpose of this study is to highlight the ethical ideals of humanity's respect, as well as to explain the current situation in light of Islamic teachings.

**2. Literature Review**

We searched books, papers, periodicals, and websites because the selected issue is so essential in its field. Some of the sources are mentioned in greater detail farther down; Paper was searched entitled "Islamic Identity, Ethical Principles and Human Values", its authors are "Mansoureh Ebrahimi" and "Kamaruzaman Yusoff". This is very valuable and

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interesting research work. It provided us vital information regarding its specific theme.<sup>8</sup> Another research paper entitled “Islamic Ethics in Public Relations”, is a very significant paper, in which the importance of ethical values is highlighted in human life and public relations. Which expose that without ethical values human life and public relation are nothing. The world and its system are meaningless without moral standards; hence moral values must be protected for everything to be balanced.<sup>9</sup> In Al-Raheeq Al-Makhtum, all of the events and conditions of the Holy Prophet's life are detailed. This is a very valuable and instructive book; we gleaned a lot of knowledge from it and used it in our research work.<sup>10</sup>

### **3. Research Methodology**

We gathered the information for this research from a variety of sources, including books, journals, magazines, newspapers, and websites. SBBWU<sup>1</sup>, Peshawar library, Archive library Peshawar, and University of Peshawar library were among the libraries we visited. We also used primary and secondary sources to supplement our research work in instances where we considered it was necessary.

### **4. Analysis of the Problem**

This research work is important in its field. Some key aspects of this study paper are underlined, including:

#### **4.1. What are Ethical Values?**

“Adab” is the actual training of “moral philosophy”, whereas “Akhlaq” is a soul state that regulates moral philosophy-based human action. Furthermore, Akhlaq refers to a wide spectrum of acts in the Quran that are referred to as “Amal Salih”, or “virtuous deeds”.<sup>11</sup> Further beliefs, morals, and rules are all part of religion. The human heart is associated with belief, the human conscience with morality, and the human organs and joints with rules. Morality beautifies man's individual and societal lives, while rules keep man's limbs in check. The majority of ethical principles do not apply to followers of any one sect or religion, but rather to all conscientious people. Doing good, helping the poor, treating neighbors well, respecting the young and old, and speaking the truth are cherished in every corner of the world, just as justice is. A good man always chooses humility as his way of life, respects others, and as a result, he becomes dear to everyone's heart. He keeps his tongue in control and thinks before speaking, and his tone is always gentle.<sup>12</sup> According to “Ghazali,” ethics is the study of both science and the attributes of the human soul. This is consistent with man's ways. The human soul, according to “Al-Ghazali,” is made up of two sorts of science. The physical and moral qualities of the human soul are the definitions of “Khalq” and “Khulq,” respectively. Ghazali went on to say that Islamic morality instructs the soul to behave well, accomplish good deeds, and defend himself against evils. Islamic morality, he claims, is the genuine and true road that guides man away from incorrect attitudes and toward correct religious ideas.<sup>13</sup> Ghazali has a very strong stance on Islamic morality. It has a deep connection to Allah (SWT), worldly realities, and the Hereafter, according to him. As a result, it is critical to be aware of, comprehend, and act on this information. Those who follow these ways will be able to achieve

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<sup>1</sup> The meaning of SBBWU is “Shaheed Benazir Bhutto Women University”.

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success in this life as well as the next.<sup>14</sup> Similarly, Fakhruddin al-Razi, al-Dawani, and al-Farabi, among others, have stated that morality and human deeds are intimately linked. In which the human soul understands the relationship between individual accomplishments and their traits. There is abundant evidence that following Islamic morals is the only method to achieve individual and community happiness. Not only is Islamic morality a guarantee of temporal prosperity, but it is also a guarantee of eternal success.

**4.2. Islamic Teachings Regarding Respect for Humanity**

Islam is a perfect religion because it is a religion of nature. All of its teachings are based on human nature. Islam is a comprehensive social structure and a timeless code of conduct. Following the creation of the heavens and the earth, Allah Almighty populated the earth with human beings, established relationships between them, linked their needs to one another, and established a succession of families and societies to construct a flawless set of rights and duties. All of these things, given the system, show that man is interconnected and that there are certain distances between them; man is tied by many social norms and traditions while yet being quite free in his private life; these two things should be balanced. As a result, home and society will be a paradise, whereas if the equilibrium is disrupted, home and society will be a model of hell.<sup>15</sup> That is why, no matter what stage of life one is in, the Shari'ah has taken into consideration this natural variability in all of its legal and moral principles. Islam has not permitted anyone to believe that it has looked at any party or feature of life in any of its regulations. Islam awareness to human beings regarding the natural fact of spirit.<sup>16</sup> If you are happy doing a good deed and you are saddened by doing a bad deed, then you are a believer. Islamic law is built on justice and fairness, whether it is a style or an attempt to erase one's identity. It is a religion of value as well as a religion of nature-based on this premise. The norm of piety in Islam is justice.<sup>17</sup> The Holy Quran says that "And whoever endures patiently and forgives—surely this is a resolve to aspire to".<sup>18</sup> The importance and necessity of moral values are necessary at both social and individual levels if it is to be said that individually and collectively the private and social lives of human beings and the relations between countries and the difficulties faced by nations at the international level. Mutual economic and financial discipline, relations, and affairs to be solved, if they are devoid of "ethical values", then exploitation will flourish and if the "ethical values" will be according to Islamic teachings, then mutual affairs would be dealt with. So society will become a paradise and each one his/her life would spend with calm and pleasure. Islam explain that "Worship Allah 'alone' and associate none with Him. And be kind to parents, relatives, orphans, the poor, near and distant neighbors, close friends, 'needy' travelers, and those 'bonds people' in your possession. Surely Allah does not like whoever is arrogant, boastful".<sup>19</sup> In other words, if we adopt sound moral principles and uphold Islamic teachings, the environment of society will become a more pleasant and just, and peaceful place.

**4.3. Respect for Humanity in the Period of the Holy Prophet (PBUH)**

When misguidance and sin had spread throughout the world and a load of sin on the earth had grown to the point where the earth was pleading with Allah to send a guide to ease the burden of sin. Hazrat Muhammad was sent to the world by Allah (SWT). Hazrat Muhammad (PBUH) was born on Rabi-ul-Awal 12th and died on the 12th of the same month. The actual

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communal affairs of human beings are centered on respect for one another. Respect for humanity is not only taught in Islam but it is also expected of all Muslims. Human suffering is avoided at all costs in Islam, and human rights are protected. Respect is one of the characteristics of Islamic morality that serves as the foundation for interpersonal relationships. According to Islamic teachings, every human being is noble and revered. Allah Almighty has commanded human beings to respect one another and fulfill their duties in the Holy Qur'an. The most important mission of the Holy Prophet's life was to safeguard global human values. The speech delivered by Hazrat Jafar bin Abi Talib in the court of Najashi gives a glimpse of this goal. Why did you change your religion, Najashi inquired of Hazrat Jafar? In response to this query, Hazrat Ja'far said, "We used to worship idols and consume haraam, and we used to mistreat our neighbors." We used to think that killing was allowed (halaal). In our minds, the concepts of halaal and haraam had vanished. In these circumstances, Allah (SWT) sent one among us a prophet, someone we knew to be loyal, truthful, and honest. As a result, they asked us to turn to Allah, the Lord of the worlds, in order to believe in and worship Allah (SWT). We were told not to do any of the forbidden activities (haraam) or murder anyone. And he forbid us from committing immorality, lying, eating orphans' possessions, and slandering chaste women.<sup>20</sup> The people of Makkah used to entrust their possessions to Muhammad (PBUH). In Makkah, he was known for Amin and Sadiq. Because he never lied, always respected the elders, and treated the younger ones with kindness, the people of Makkah trusted and relied on him. He was always mindful of humanity's respect.<sup>21</sup> We can understand humanity's magnificence when the example of the prisoners of war is brought before us. When the infidel prisoners captured in the Battle of Badr are brought before Hazrat Muhammad (PBUH), he consults Hazrat Umar (RA). Hadrat Umar (RA) said to the Holy Prophet (PBUH) to hand over the sword to the prisoners' Muslim relatives and tell them to kill their disbelieving relatives. He was sent into the world as a figure of kindness. As a result, he exemplified humanity's dignity to the fullest. When the Holy Prophet (PBUH) questioned Hazrat Abu Bakr (RA) for his view, he stated that those who are wealthy should pay the ransom, and those who are not wealthy but can read and write should teach the ten children of Muslims. Set release those who are unable to pay the ransom and do not know how to read or write. This viewpoint appealed to you, and you acted on it.<sup>22</sup> The time of the Holy Prophet (PBUH) is full of instances of humanity. Muhammad (PBUH) devoted his entire life to charitable endeavors.

**4.4. Respect for Humanity in the Period of Caliphs Rashideen**

Currently, the condition of humanity during the caliphs Rashideen era is being discussed. First, we describe Hadrat Abu Bakr's (RA) contributions to humanity. Hazrat Abu Bakr (RA) contributed to Islam in a number of ways. Many slaves who had converted to Islam endured gruesome mistreatment at the hands of the Quraish and difficult life. When they were slaves, Muslims received the harshest treatment from non-Muslim owners. One of the most well-known Companions of the Holy Prophet, Hadrat Bilal RA (a negro slave), was among these slaves. Due to Bilal's conversion to Islam, his master Umayyah bin Khalf beat him at night and had him lie on the searing sand in the daytime. Bilal was released by Hazrat Abu Bakr (RA). Amir bin Fuhairah, Nazirah, Nahdiah, Jariah, Bani Momil, and Bint Nahdiah were among the Muslim slaves who Hazrat Abu Bakr Siddiq (RA) purchased and freed.<sup>23</sup> The whole life of

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Hadrat Abu Bakr (RA) sent in serving Islam. When the period of Hadrat Umar (RA) is discussed then several instances come before us, in which some are elucidated such as, throughout his caliphate, Hazrat Umar (RA) provided for his people admirably. He served as humanity's best role model. In order to assess the welfare of the populace, he used to patrol the city's streets at night. No one was treated unfairly under his watch. For everyone, regardless of wealth or poor, the law was the same. The populace led a contented and tranquil life during his caliphate. In the nation, there was harmony and peace. This was done in order to uphold Islamic beliefs and to value mankind. If we look at the caliphate of Hazrat Uthman and Hazrat Ali (RA), humanity was valued and everyone's rights were protected throughout that time.<sup>24</sup> Here it is emphasized that the preservation and value of mankind were also promoted throughout the rule of the Rightly Guided Caliphs, in addition to the teachings of Islam.<sup>25</sup>

#### **4.5. Respect for Humanity and the Current Scenario**

Everyone is regarded as a member of humanity, regardless of their religion, nationality, or country. Everyone in the world appreciates him because he is human. The followers of various world religions have been given a sense of humanity. Without a doubt, everyone who lives on this globe shares a common inheritance, respect for mankind. The fundamental and distinguishing characteristic of the creation of civilized nations is mutual respect. Simply by treating one another with respect and stressing the value of respect when teaching ethics to their children, many nations and civilizations have attained outstanding status. But if we discuss the current situation of society now, it becomes clear that we have disregarded humanity's best interests and we have also disregarded Islamic precepts, and as a result, we are advancing toward ruin. We have forgotten all of humanity's enlightening lessons that ensure our well-being. If we will take part in good deeds, then the environment of the society can be pleasant and productive. It is needed to the requirement of the time to create a healthy atmosphere in a society, we should participate in good actions, do good work, and follow Islamic principles.

#### **5. Conclusion**

Islam, a faith that promotes peace and security, does not strive to restrict anyone's rights; rather, it serves as a guarantee of harmony and goodwill. One of life's main goals is to uphold human values. If morality is not prioritized in society, it will soon become the law of the jungle. Moral standards can only be sustained as a result of the spread of Islamic teachings. Modern society is displaying signs of instability, disarray, chaos, theft, and kidnapping everywhere, which is proof that we have given up on Islamic ideals. Because of this, we have lost the ability to distinguish between right and wrong, which is why our issues keep becoming worse. Islam's teachings must become our guiding principles, and we must abide by them. In human life, ethics is a crucial issue. It shows us the way to true serenity and joy. It is crucial to the world's well-being.<sup>26</sup>

#### **6. Suggestions and Recommendations**

Some suggestions and recommendations are given below such as,

1. We should promote and follow Islamic teachings in society.

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2. We should give importance to spreading ethical values in society.
3. We should arrange seminars, workshops, and conferences regarding ethical values in society.
4. We should try our best to do positive activities in society, then the good deed can be promoted in an environment of society.

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