

CHAPTER 3

UNIVERSAL MORAL VALUES IN ISLAM

3.1 Introduction

This chapter focuses on the meaning of moral values in Islam, specifically on ethics, its definitions, and the source of moral values in Islam. Besides, in this chapter, the general concept of universal values will also be discussed. Aside from that, the Islamic perspective on ethics, its significance, and objectives as well as Islamic moral values will be examined.

3.2 General Concept of The Universal Values

Merriam-Webster (n.d) defines universal as something that includes or covers all or whole collectively without limit or exception or something that is comprehensively broad and versatile. Meanwhile, values refer to something (such as a principle or quality) intrinsically valuable or desirable. On the other hand, Oxford Advanced Learner's Dictionary (n.d) defines universal as something done by or involving all the people in the world or a particular group; meanwhile, values refer to a belief about right and wrong and what is crucial in life. Therefore, universal values allude to the values of goodness that are essentially valuable and accepted in concept, shared, and practiced by human beings beyond the boundaries of tradition, culture, race, and religion. It also covers ethical, social, anthropological, and cultural aspects. The manifestations of universal values exist within the scope of religious and philosophical traditions underlying the principles of ethical and moral judgement. It shows the importance of universal values being raised as a theme in the dialogue

between religious followers (Mele & Carlos, 2013). There are various empirical studies on universal values through various perspectives, such as economics, education, philosophy, and law, including those adapted from religious and philosophical texts (Kinnier et al., 2000). Furthermore, some studies tend to name specific terms that form the basis of discussions, such as The Golden Rule (Du Roy, 2008; Wattles, 1996; Tullberg, 2012), including Buddhism (Fadzli Adam et al., 2013; Scheible, 2008) and Islam (Homerin, 2008; Leirvik, 2006), and global ethics (Melé & Sánchez-Runde, 2013). However, in this research, the details of the concept of the golden rule will not be discussed.

In addition, some studies classify values considered to underlie universal values, such as the Eight Key Values (Lewis, 2009) and the Six Key Values (Dahlsgaard & Peterson, 2005), that contain the perspective of religions, in addition to secondary studies. In discussing universal values in Islamic and Buddhist dialogue, referring to primary sources in both religions is important. In Islam, the discussion of universal values can be seen in the Qur'an and Hadith from the prophet, in addition to the views of Islamic scholars such as Ibn Miskawayh and Imam Al-Ghazali. Some others renounced Muslim scholars, while the discussion of moral values Buddhism is in the works of *Abhidhamma*, *Dhammapada* and *Vimuttimagga* and in addition from the views of Buddhist scholars such as K Sri Dhammananda, Shundo Tachibana, and some other Buddhist scholars.

Moreover, the studies on values shared by the two religions have also been emphasised (Shah Kazemi, R., 2010; Yusuf, I., 2009). Based on these works, some of the values whose discussions are within the same scope include justice, tolerance, moderation, and compassion (Ahmad Faizuddin Ramli et al., 2018).

3.3 Universal Values in Islam

In Islam, Allah SWT revealed the Qur'an through the mission of the Prophet Muhammad SAW as the bearer of blessings to the entire world (*rahmatan lil alamin*). In the Qur'an, the teachings of Islam include aspects of faith, shariah, worship (*ibadah*), *mu'amalat* (a part of Islamic jurisprudence), and morality or ethics. In the context of universal values, the discussion is closely related to the question of morality or ethics itself. Ethics is related to the relationship with Allah (*hablun min Allah*) and the relationship with other human beings (*hablun min al-nas*). For instance, in terms of ethics or morality with Allah, Islam requires its followers always to be sincere in performing a job without expecting any reward; instead, Allah's pleasure is the ultimate priority. During the ethics or morals of between creatures, Islam teaches us to be compassionate and trustworthy, care for nature and the environment, and so on (Ahmad Faizuddin Ramli et al., 2018). Universal in the Islamic perspective, as affirmed by Mohd Khambali @ Hambali, K., & Mohd Haled, M. H. (2008), is divided into two main frameworks. The first is related to the basis of oneness that transcends the boundaries of racial diversity and geographical race, and the second is the assertion of principles involving relationships with man and nature. Hence, the discussion of universal values is closely related to morality or ethics with other

creatures, whether among humans, plants, animals, and nature. This research will prioritise the focus on universal moral values in Islam.

3.3.1 The Definition of Morality and Ethics

According to Ibn Miskawayh, *Khuluq*, or morality, is a state of the soul that supports deeds without the necessity for reflection or consideration (Miskawayh, 1985). According to him, the foundation of Islamic morality is good and evil. Humans can accomplish goodness by following their will because doing so will lead them to the goal they were formed. Evil is everything that prevents humans from obtaining good, whether through will and effort or laziness and unwillingness to seek virtue. Morality, derived from the Latin word '*mores*' (plural of *mos*), is often used along with ethics which means character or custom and habit (Lawrence et al., 2001). Ethics, on the other hand, is derived from the Greek *ethos*. *Ethikos* is a branch of axiology or philosophy (Lieber, F., 2018). Ethics is concerned with the nature of morality, which attempts to define what is "morally good and bad, right and wrong". (Goetz, P. W., 1989). Ethics, called moral philosophy, is the study of human actions concerning whether they are right or wrong (The World Book Encyclopaedia, Vol. 6, 1993).

According to Imam Al-Ghazali, morality is neither an act, the capacity to act, nor knowledge. *Akhlak* is an attempt to join oneself with the state of the soul that is ready to give rise to acts, and this situation must be attached so that the actions that arise from it are not temporary but become a part of one's daily routine. Al-Ghazali's conception of morality is founded on the Qur'an and as-Sunnah. Not only are Al-Ghazali's moral precepts religiously reasonable, but they are also practical and pragmatic. Like Ibn Miskawayh, Al-Ghazali emphasises spiritual virtues like gratitude, repentance, honesty, and others and guides moral aims toward achieving *ma'rifatullah*

and happiness in the afterlife. All of this is anchored in Islam, with the Qur'an and Sunnah as its foundation, which is absent from logical Greek ethical theory. Therefore, morality is frequently equated with morals and ethics in daily life. The difference between morals and moral or ethical formulae is that morals are more expressive of the interior state of humans. Morality also entails reducing a human inclination to other tendencies inside oneself; this remains moral (Ahmad Amin, 1974). Good values add vibrancy to a life filled with the delicacy of faith. It is what Imam Ghazali meant when he said, "The goal of morals is to make the deeds performed pleurably." A generous person will feel gratified and relieved when he gives away his fortune, unlike someone who donates out of necessity. A person who demonstrates humility experiences the sweetness of *tawadhu*'. As for immorality, it is comparable to a soul-infecting illness that destroys and destroys. Treating the soul involves eradicating bad morals and rehabilitating them into good ones.

Meanwhile, morality is the system of conduct governing human affairs and relations between individuals (Encyclopaedia of Religion. Vol. 9, 2005). Even though morality and ethics are frequently used together, both can still be differentiated, as stated by Ellwood, G. R., & Alles, G. D., (1998), 'The line between ethics and a related term, morality, is fuzzy'.

Nevertheless, today "ethics" is usually taken to refer to the philosophical and religious study of proper behaviour, society's ideals, certain professions, and individuals in a public context. In contrast, "morals" refers more to a personal code of conduct.' Ethics looks at human actions universally. Meanwhile, morality looks at them specifically (Hamzah Yaqub, 1996). From these definitions, it can be concluded that ethics refers more to the philosophical theory of morality to examine and define

what is good and bad; meanwhile, morality refers to the actual conduct of moral practices.

3.3.2 Islamic Ethics

In Islam, the term that often symbolizes ethics is *akhlak*. The term *akhlak* can be seen two times in the Quran; one of them states, “And you are truly ‘a man’ of outstanding character” (Al-Quran, Al-Qalam 68: 4). *Akhlaq* is the plural of *khuluq*, which refers to innate disposition character, behaviour, attitude, custom and tradition (Gibb, H. A. R., 1995). *Akhlaq* is “a state of the soul which causes it to perform its action without thought or deliberation” (Ibn Miskawayh, 2003; M. Ansari, 1964). Al Ghazali defines *Akhlaq* as an established state of the soul that can produce action effectively without requiring thinking, pondering, and deliberation (Mohd Rosmizi, 2010). Al-Ghazali defines the term *akhlak* as “an established state [of the soul] from which action proceeds easily, without any need for reflection and deliberation...” (al-Ghazali, 1992, Quasem, 1975). Al-Ghazali and Miskawayh concur that this state of soul cannot be considered a “character” except if it can deliver a stable and unconstrained action (Mohd Rosmizi, 2010).

Akhlak is still a general term that could refer to either a good or bad character. Good character (*husn al-khuluq*) is likewise called praiseworthy character (*al-akhlaq al-mahmudah*), though bad character (*al-akhlaq al-madhmumah*) (Mohd Rosmizi, 2010). In describing good and bad characteristics, Al-Ghazali states that the state [of the soul] causes actions praised by reason and the Shariah. Therefore, a bad character refers to the condition that causes evil behaviours (Quasem, 1975). Technically, *akhlak* or *khuluq* alludes to Islamic conduct or character which is approved of and commended by the *Shariah*. Muslims accept that the Islamic ethical system covers all

parts of morality. Hence, Islamic ethics is accepted to be comprehensive and practical, and therefore, it can guide all humanity, in each phase of life, from the cradle to the grave (Mohd Rosmizi, 2010). In this regard, Islamic ethics can cover both positive and negative parts of moral conduct and is pointed toward executing good behaviour in humanity.

Even though *akhlak* is utilized conversely with the English word ethics, they can be recognized (Mohd Rosmizi, 2010). As discussed previously, ethics represents the theoretical part of moral conduct, while *akhlak* alludes to the practical aspects of moral conduct. To conclude, *akhlak* covers both Islamic morality and Islamic ethics. They are the same in this context: Islamic morality also means Islamic ethics.

3.4 The Position of Ethics in Islam

Generally, ethics is a significant part of Islam. Muslims accept that Islam has covered an all-comprehensive ethical system that covers all parts of life. For instance, the Islamic ethical system covers both the outer and inner parts of man's conduct and covers all components of man's life, particularly physical, spiritual, and intellectual dimensions (Al-Banna 1940; Al-Qardhawi 1996; Yaken 2006). Islam views man as the best creation of Allah, made with a noble task to be fulfilled, namely, to be Allah's Khalifah, to serve and worship just Allah just as to keep up justice in this world by executing Allah's order. This Islamic ethical system enriched man to support his dignity as Khalifah of Allah and to assist him in fulfilling his noble and honourable task, which is the purpose behind his creation (Mohd Rosmizi, 2010).

Regarding the position of ethics, Islam considers ethics a significant aspect of human life. Ethics or *akhlak* is one of the three fundamental teachings of Islam, together with *aqidah* and *shariah*. It is the centre of Islamic conduct, and indeed, the

primary mission of the Prophet is to establish and improve morals and ethics among human beings. Islam, a practical religion, asks its followers to behave by the belief of its doctrine. Islam considers ethical conduct as the indication of one's faith and belief. Faith without ethics is pointless and the other way around (Mohd Rosmizi, 2010). Numerous verses of the Qur'an and the sayings from the Prophet SAW show the significant position of ethics in Islam. For example, the Quran states:

“O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.” (Al-Quran. Al-Hujurat 49:13)

As for the saying of the Prophet, he is recorded as saying:

“Messenger of Allah (ﷺ) said, “The believers who show the most perfect Faith are those who have the best behaviour, and the best of you are those who are the best to their wives” (At-Tirmidhi, Riyad as-Salihin, 278)

On another occasion, the Prophet said:

“We were sitting with `Abdullah bin `Amr who was narrating to us (Hadith): He said, "Allah's Messenger (ﷺ) was neither a Fahish nor a Mutafahhish, and he used to say, “The best among you are the best in character (having good manners)”. (Sahih al-Bukhari, Vol. 8, Book 73, Hadith 61)

Morals are essential in human life. Ibn Miskawayh defines morality as a condition of the human soul that spontaneously encourages him to do an action without thinking and doubting (Ibn Miskawayh, 1985). Ethics, in Ibn Miskawayh's view, has a relationship with personality traits or Islamic character because of the mission of the Prophet Muhammad sent to this world to perfect human ethics. The nobility of character is a vital necessity for the survival of every Muslim because morality is an essential capital in the association. Every social interaction must stimulate awareness of the magnitude of the function and position of everyone as a member of society. The values of moral virtue in Islamic society are the morals and

virtues taught by religion. A Muslim is not perfect in his religion, so his morals become good. Thus, in Islam, a real Muslim solid and strong faith and behaves ethically according to the Qur'an and Sunnah of the Prophet.

3.4.1 The Source of Islamic Ethics

Muslims believe Islam does not ask a man to solely base his knowledge of vice and virtue on mere intellect, reason, experience, or desire (Rahman, 1995; Mohd Rosmizi, 2010). Islam provides man with a definite and unequivocal source that covers all things and all aspects of life. This source is the Divine Revelation which consists of the Quran and the Sunnah of the Prophet. The Sunnah, sometimes called “tradition refers to the path and example of the Prophet consisting of all that he said, did, approved or condemned.” Therefore, the primary source of Islamic ethics comes from Divine Revelation. The Quran and the Sunnah describe the principles of how one should live. Muslims are convinced that these sources recommend and enlighten a permanent, universal, and comprehensive standard of moral conduct. They guide man at each stage, from the cradle to the grave, covering even the most minor things up to the broadest aspects of human life (Rahman, 1995). Accordingly, the original core of the Islamic ethical spirit is embodied in the Quran and the Sunnah.

3.4.2 The Quran

The Quran is the first primary source of Islamic ethics. The Quran asks man to do good and forbid evil. For instance, the Quran states:

“Say, ‘O Prophet, ’ “Come! Let me recite to you what your Lord has forbidden to you: do not associate others with Him ‘in worship’. ‘Do not fail to’ honour your parents. Do not kill your children for fear of poverty. We provide for you and for them. Do not come near indecencies, openly or secretly. Do not take a ‘human’ life—made sacred by Allah—except with ‘legal’ right.¹ This is what He has commanded you, so perhaps you will understand.” (Al-Qur’an. Al-An’am 6:151)

As noted, the Quran does not only call for faith but also moral action. In Islam, Muslims firmly believe that the Qur'an sets out a complete, extensive, and universal fundamental standard of moral conduct and law. These ethical and moral laws cover all parts of human existence. They are independent in guiding and controlling man from birth to death (Haque, 1987; Rahman, 1995). For instance, the Qur'an discusses eating, drinking, and marriage matters related to individual and social, just as financial, and political life.

Nevertheless, the Qur'an only gives the overall standard of ethical and moral principles, and the Prophet was the person who showed the man the best way to apply and practise these fundamental standards in their lives. Thus, this became the reason and motivation behind why all Muslims should follow the way of the Prophet, whose *akhlak* and his character is considered the sign and manifestation of Quranic moral and ethical standard (Mohd Rosmizi, 2010). Therefore, the source of Islam is solely based on the Quran, and then the practical conduct is shown through the *akhlak* of the Prophet SAW.

3.4.3 The Sunnah of The Prophet

The second source of Islamic ethics is the Sunnah of the Prophet, which is the way, the path, and illustration of the Prophet Muhammad SAW comprising all that he said did, approved, or endorsed; in other words, it is the Prophet's way of life. Muslims must obey God and His Prophet, who exemplifies morality and piety. The *hadith* contains further information regarding Prophet Muhammad's SAW moral character (Prophetic Tradition). Allah SWT declares that the Prophet has a very great personality, as stated in Quran:

“And you are truly ‘a man’ of outstanding character.” (Al-Quran, al-Qalam 68:4)

Indeed, the Prophet is an excellent example of the ideal moral and ethical man, and in this manner, he becomes a praiseworthy person to Muslims. For example, the Quran says:

“Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often.” (Al-Quran, al-Ahzab 33:21)

This is equivalent to the purpose of the Prophet’s mission to consummate good character, as he stated:

Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, “I was sent to perfect good character”. (Sahih Al-Albani, Book 14, Hadith 273)

Like the Quran, the Hadith addresses the religious’ ceremonial, ritualistic, and ethical obligations (Mohamed. Y, 2006). The topics covered in Wensick’s a Handbook of Early Muhammadan Tradition (1927) are faith, prayer, religious responsibilities, civil regulations, criminal law, moral admonitions, and personal habits (Mohamed. Y, 2006). Under moral admonitions, the importance of knowledge, good dispositions, avoiding evil and doing good, the listing of virtues, and the moral character of the Prophet are highlighted. It also includes obligations to the sick, trade and borrowing requirements, and debt repayment. The Sunnah is replete with admonitions for personal habits on food, drink, clothing, ornaments, cordial greetings, and the proper method of new-born care (Wensick, 2015). Other aspects of the Sunnah include respect for parents, prudence in spending, hospitality, tolerance, and trustworthiness (Wensick, 2015). Thus, emulating the Prophet’s SAW moral behaviour has become a component of the Muslim way of life.

The entire Prophet’s life, his sayings, actions, habits, and approvals, have been recorded and well conserved, and it has become an ageless model for Muslim daily

life (Singer, 1991). Indeed, various records of scenes of the Prophet's life and hadith are related to ethics. These facts demonstrate that the Prophet indeed underlined moral and ethical life. Therefore, the Prophet's lifestyle becomes the basis for all Muslim's moral and ethical conduct.

Quran and Hadith are significant sources of Islamic law and the ethical foundations of Islam, which have been distilled into a set of practical guidelines represented in *Fiqh* (Islamic jurisprudence). Many devout Muslims, unsatisfied with only following the outward codes of conduct, are keenly attuned to the spirit of the Sunnah and constantly remind themselves to purify their intentions. In *Fiqh* literature, prohibited actions (*haram*) include premeditated murder, adultery, sodomy, drinking wine, theft, slander, false witness, disobedience to parents, eating the flesh of swine, treasury, and usury (Levy, 1957, Mohamed. Y, 2006).

3.5 The Significance and Objectives of Islamic Ethics

The Islamic ethical system or framework instructs and educates a Muslim to do good. It precludes evil, executes excellent behaviour, and develops righteousness as a part of his personality. Certainly, instructing good and forbidding evil is the obligation of each Muslim. There are various verses of the Quran and hadith on this. For instance, Allah SWT stated in His holy Quran:

“Let there be a group among you who call ‘others’ to goodness, encourage what is good, and forbid what is evil—it is they who will be successful.” (Al-Qur’an. Ali Imran 3: 104)

Also, the Prophet SAW said:

“It was Marwan who initiated (the practice) of delivering *khutbah* (address) before the prayer on the ‘Eid day. A man stood up and said: Prayer should precede *khutbah*. He (Marwan) remarked, this (practice) has been done away with. Upon this Abu Sa’id remarked: This man has performed (his duty) laid on him. I heard the Messenger of

Allah as saying: He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith.” (Sahih Muslim, Book 1, Hadith 79)

Islam considers ethical conduct as an outward manifestation of one’s belief.

Like this, ethical conduct is significant in assessing one’s faith; for example, the Prophet stated:

“That the Messenger of Allah SWT said: “Indeed among the believers with the most complete faith is the one who is the best in conduct, and the most kind to his family”. (Jami` at-Tirmidhi, Vol. 5, Book 38, Hadith 2612)

In addition, the objective of Islamic ethics is to keep a decent relationship between man and Allah, between man, and between man and other creatures (Mohd Rosmizi, 2010). Accordingly, Islamic ethics is believed to have the option to advance a serene and harmonious life. Through Islamic ethics, one will know the idea and nature of the ethical relationship that should be seen between man and Allah and between man and other creatures. This way, by knowing Islamic ethics, one will be able to do what he should do and abstain from doing what he should not do. Without a doubt, Islamic ethics is universal and inclusive and can be received by all humankind across religions.

3.6 Universal Moral Values in Islam

As there are numerous cultures inside the world, so are the numerous practices, beliefs, myths, values, and traditions inside each culture. These unique ways of being can frequently present challenging frames of reference that may keep an entire perspective from being achieved. This research will be focused on the moral values in Islam that can be utilized universally, specifically on the *akhlak* of Muslims.

As mentioned earlier in this chapter, regarding the context of universal values, the discussion is closely related to the question of morality or ethics itself. The concept of ethics is related to the relationship with Allah (*hablun min Allah*) and the relationship with other human beings (*hablun min al-nas*). Moreover, the concept of *akhlak* itself is universal. Besides that, most elements of Islamic ethics are universal and can be applied by everybody, regardless of tradition, culture, race, and religion.

Akhlak, which covers ethics and morality, concerns the actual conduct approved by the *shariah*. When the Prophet was asked about good conduct, he recited the following verse from the holy Quran:

“Be gracious, enjoin what is right, and turn away from those who act ignorantly.” (Al-Qur’an. Al-A’raf 7:199)

Islamic principles of good and bad are determined by the Islamic Law (*Shariah*) as it consists of urges on what is good and prohibits what is bad. This is by the command of Allah SWT and the Prophet SAW to consistently urge what is good and prohibit what is bad. Quran states as following:

“Let there be a group among you who call [others] to goodness, encourage what is good, and forbid what is evil—it is they who will be successful.” (Al-Quran. Ali ‘Imran 3:104)

Meanwhile, the Prophet also said:

“I heard the Messenger of Allah SWT say, “Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.” [Muslim].” (Hadith 34, 40 Hadith an-Nawawi)

Therefore, it can be said that *akhlak*, which is equal to ethics and morality in Islam, is “identified in connection with doing good works” (Neusmer, 2001). Put another way, it is identified with the obligation of doing all that good, for example, developing good conduct and forestalling all the bad, for example, staying away from

the awful character. Indeed, Islam respects urging all that is good as a charitable gift (*sadaqah*), thus as a devotional act (*ibadah*) as the prophet stated:

“The Prophet SAW said, Enjoining, all that is good is a *Sadaqah*.” (Sahih al-Bukhari 6021, Vol. 8, Book 73, Hadith 50)

Additionally, *adab* is closely linked with Islamic ethics. *Adab* became a neutral source of inspiration for contemporary Islamic ethics; it could be readily integrated into contemporary Islamic knowledge without offending religious sensibilities (Mohamed. Y, 2006). The definition of *adab* is “high moral character, upbringing, urbanity, and courtesy” (H. Kilpatrick, 1998). In addition, the Arabic term *zarf* connotes courtesy and refinement. It describes the rules of conduct between the teacher and the student in Sufism. First mentioned in the Middle Ages, the social sense of *adab* (or *zarf*) refers to the etiquette of eating, drinking, and dressing; the etiquette of the boon companion; the etiquette of disputation; and the etiquette of study and teaching (Bonebakker, 1990). “Moral and social upbringing, intellectual education, and entertainment” are the components of *adab* (Ibid). Consequently, ethical sayings attributed to the Prophet are also present in *adab* literature that deals with religious education and moral instruction (Mohamed. Y, 2006).

Hence, Muslims believe that Islamic ethics covers all aspects of human existence, whether physical, spiritual, or intellectual (Mohd Rosmizi, 2010). At the same time, Muslims strictly believe the perfect example of the ethical man in the Islamic view is Prophet Muhammad. Allah stated in Quran:

“And you are truly ‘a man’ of outstanding character.” (Al-Quran, al-Qalam 68:4)

The Prophet is the most excellent model for Muslims to follow to live a virtuous life and have eternal happiness in the hereafter. Allah said in His holy Quran:

“Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often.” (Al-Quran, al-Ahzab 33:21)

Undoubtedly, Muslims believe that the Prophet’s SAW ideal examples of a righteous life are not simply restricted to individual life; however, it goes beyond that which covers all parts of life, personal, relational, and social, as well as worldwide affinity. Thus, the sending of the Prophet is viewed as a mercy for all humanity, as expressed in Quran:

“We have sent you ‘O Prophet’ only as a mercy for the whole world.” (Al-Quran, al-Anbiya 21:107)

Indeed, these verses from Quran prove that Islamic ethics is also universal for all humanity regardless of race, language, belief, place, and time.

3.6.1 The Morals of Prophet Muhammad SAW

Without a doubt, Prophet Muhammad was a master of moral education, and the best role model for humanity. From the Prophetic tradition, it is clearly shown the harmony between the divine moral obligatory and human life, where all of that is reflected through the account of the Prophet’s life, his words, actions, and routines, which show the Muslims a mainly model example for daily life (Singer, 1991). Thus, Singer (1991) added that for Muslims, the revelation comes from the Quran, and the example from the Prophet’s life became resolutely related throughout history as a standard for moral behaviour in Islam.

Some of the attributes attributed to Prophet Muhammad SAW are tolerance (*hilm*), generosity (*sakha*), bravery (*shaja’ah*), patience (*sabr*), and a good disposition (*husn al-khulq*). Among the ethical sayings of Prophet Muhammad that frequently appear in the *hadith* are:

“The generous man who is ignorant is more precious in the sight of Allah than the learned man who is miserly. The worthiest of you is one who controls himself in anger, and the most tranquil of you is one who forgives when he is in authority. The best of you is those who are best in disposition, who show kindness and who have kindness shown to them” (Donaldson, 1953).

“None of you [truly] believes until he wishes for his brother what he wishes for himself” (Sahih Bukhari, Book 2, Hadith 6).

“Let him who believes in Allah and the Last Day either speak good or keep silent and let him who believes in Allah and the Last Day be generous to his neighbour and let him who believes in Allah and the Last Day be generous to his guest” (Hadith 15, 40 Hadith an-Nawawi).

“A man said to the Prophet SAW: Counsel me”. He said: “Do not be angry”. The man repeated [his request] several times, and he said: “Do not be angry” (Hadith 16, 40 Hadith an-Nawawi).

“Do not envy one another; do not hate one another; do not turn away from one another; and do not undercut one another, but be you, O servants of Allah, brothers” (Sunan Ibn Majah 3849, Book 34, Hadith 23).

Subsequently, Allah SWT acclaims the most noteworthy grade of morality, integrity, purity, sincerity, honesty, humility, and righteousness of His Messenger; Allah stated:

“Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often.” (Al-Quran, al-Ahzab 33:21).

Allah SWT also stated:

“And you are truly ‘a man’ of outstanding character.” (Al-Quran, al-Qalam 68:4).

From this verse, Allah praises His Messenger’s excellent standard of way of life, religious activities, character, innate disposition as well as his routine conduct (Islam, Md. S., & Sofiah Samsudin., 2018).

In addition, in his *Ihya*, Al Ghazali stated that the manifestation of the perfect good morals is in the Prophet. Because in this sense, he attains a perfect degree of

good morals. The Prophet said, “Improve your morals.” (Al-Ghazali, 1996). Moreover, a renowned Muslim thinker, Ibn Sina (d. 1037), argues that the Prophet represents the entire nous of virtuous action and thought, the best of which is reflected in the acquisition of moral virtue. The Prophet is the reason for all human good, as he goes past the righteous ruler, scholar, and philosopher because of his ability to develop intellectual and practical morals and ethics that make him capable of setting down rules for other people through laws and the foundation of justice and equity (Singer, 1991).

Therefore, looking at the Prophet Muhammad’s way of life demonstrates that ethical ideas from the Quran and the Sunnah were meticulously practised and demonstrated by the Prophet; thus, Islam requires all Muslims to follow the Prophet’s way of life to attain an ethical life in this world and the hereafter.

3.7 Universal Moral Values in Islam

As mentioned previously, this research focuses on the moral values in Islam that can be utilized universally, specifically on the ethics or *akhlak* of Muslims. Some moral values within this chapter are good behaviour, tolerance, and loving-kindness.

3.7.1 Good Behaviour

Regarding good behaviour or conduct, it is closely related to the term “The Golden Rule”, which is the supreme moral principle of right action among human beings (Parrot, 2017). Therefore, the golden rule fits well in the ethical dimension of religions because the rule often appears in different religions and philosophies and various contexts and forms. Parrot (2017) states that this rule is widely spread as a universal maxim among humanity. The moral of the golden rule can be translated to the ethics of reciprocity, which is expressed in both positive (“do unto others...”),

Furthermore, negative formulations (“do not do unto others...”). Additionally, as mentioned previously, in Islam, good behaviour, which falls under the good *akhlak* category, is also closely related to *adab* in Islam. Hence in this research, the rule can summarize the principle of good conduct or good behaviour.

Muslims believe the prophet's perfect examples of a virtuous life is not just restricted to individual life but covers all part of life, including individual, relational, and social. Considering the preceding discussion on the examples of the prophet's everyday life, which is centred on the prophet's *akhlak*, Islam promotes good behaviour as a perfect example of a good person. To be a good person, one should have good behaviour. The earliest Muslims practised according to the ideals represented by the Prophet Muhammad SAW so faithfully (Ansari, 1964).

The absence of civility, good manners, and behaviour is rampant. Thus, the search for universal moral values is needed in our society. Morality, or the difference between good and bad, is embedded within human nature and directs our lead towards God and creation. Good behaviour is much of the time emphasized both in the Quran and Hadith. In the Quran, Allah SWT warns against calling other names and scorning them. The Prophet stated: “The best among you is those who have the best manners and character” (Sahih al-Bukhari 6029, Vol. 8, Book 73, Hadith 56). Good behaviour is underlined in the Qur'an and Hadith. Allah stated in the His holy Quran:

“and—above all—to be one of those who have faith and urge each other to perseverance and urge each other to compassion.” (Al-Qur'an. Al-Balad 90:17)

In *Tahdhib*, Ibn Miskawayh stated more clearly that “*Akhlak* education is education that is centred on directing human behaviour to be good (as I would convey)”. (Miskawayh, 1985). According to Ibn Miskawayh, the goal of moral education is to realise an inner attitude that can inspire people to act morally on their

own so that they conduct honourably, reach perfection in line with their human nature, and find true and perfect happiness (*as-sa'adah*) (Miskawayh, 1985). It is important to emphasise that Ibn Miskawayh's moral education encourages people to act morally to find happiness (*as-sa'adah*). He, therefore, concluded that happy individuals had noble characters. Hence, a reasonable person is a person who is in harmony with his thoughts and actions when doing good deeds.

Ibn Miskawayh claims that *as-saa'dah* is a broad concept that encompasses happiness, success, prosperity, perfection, pleasure, and beauty. The opposite of a bad character is a good character. Philosophers classify human goodness and virtues into four parts: wisdom, simplicity, bravery, and justice. The capacity to govern the three components of the soul gives rise to the four components of goodness. Characters with flaws—namely, those that are foolish, selfish, cowardly, and despotic—are the opposite of the four virtues (Ibn Miskawayh, 1985).

Good behaviour prescribes for man a system of life that depends on all good and is liberated from all evil. Life is brimming with many trials; an individual must always be patient. Patience is basically when an individual controls oneself from being fearful during challenging situations. Patience is to keep oneself on the right track and continually help one remember what others have experienced. Patience is also a fundamental personal ethic that every Muslim should apply and practice. Take the examples from the Prophet himself, as he is known as the most patient person; he asked every Muslim always to be patient. The Prophet said: "Patience is half of faith" (Quoted in al-Ghazali, 1978). There are more than seventy verses in Al-Quran asking a man to be patient (Al-Ghazali, 1978). Such as, Allah said:

“Say ‘O Prophet, that Allah says’, “O My servants who believe! Be mindful of your Lord. Those who do good in this world will have a good reward. And Allah’s earth is spacious. Only those who endure patiently will be given their reward without limit.” (Al-Quran. Az-Zumar 39: 10)

According to Al-Ghazali, some of the characteristics of a human being with a good and noble character are: increasing the feeling of shame, not hurting people, doing much good, using the right words, not doing unnecessary things, doing good, maintaining a friendship, being gentle, patient, grateful, able to control oneself when angry, compassionate, able to take care of themselves, generous to the poor, not condemning people does not like cursing, is not in a hurry in work, is not jealous, is not stingy, is not passionate, and feeling hates and gets angry all because of Allah (Ibn Rusn, 1998). Therefore, to be an individual with good character, one should cultivate good behaviour.

Besides that, Islam also recognizes that making mistakes is human nature, and consequently, Islam asks every Muslim to evade malice or rancour and always be forgiving. Forgiveness means “not to take revenge though one has the power to take it and to exempt a guilty person from blood will and compensation, and so forth.” (Al-Ghazali, 1978). For example, the Qur’an states:

“‘They are’ those who donate in prosperity and adversity, control their anger, and pardon others. And Allah loves the good doers.” (Al-Quran. Ali ‘Imran 3:134)

The Prophet himself also was always pardoning and forgiving, as his wife Sayyidatul Aishah said:

“I did not see the Prophet taking revenge for any wrong till anybody did an unlawful thing ordained by God.” (Quoted in Al-Ghazali, 1978)

Thus, Islam encourages its follower to be ethical Muslims by always forgiving, never being rancorous, and having any malice or hatred towards each other.

Besides that, Islam encourages its follower to develop self-restraint from bad desires such as gluttony and excessive sexual passion (al-Ghazali, 1978). Islam teaches that every Muslim should be moderate in taking food and having sexual relationships (Mohd Rosmizi, 2010). According to al-Qaradhawi (2017), moderate is the best indicator for Muslims. As Allah stated in Quran:

“And so We have made you ‘believers’ an upright community so that you may be witnesses over humanity and that the Messenger may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those ‘rightly’ guided by Allah. And Allah would never discount your ‘previous acts of’ faith. Surely Allah is Ever Gracious and Most Merciful to humanity.” (Al-Quran. Al-Baqarah 2:143)

Thus, as Al-Qardhawi (2017) stated, as a moderate follower, Islam rejects all extreme behaviour, including the attitude of *ghuluw* (exaggerating about something). In a hadith, the Prophet once stated, “Beware of extreme nature in religion”, which refers to the extreme attitude among the People of the Book (*Ahl Kitab*) (Ahmad Faizuddin Ramli et al., 2018). Thus, Islam urges its followers to avoid excessive behaviour and constantly develop and practice moderation in their lives, as excessive behaviour will bring unlikely results. Concerning excessive sexual passion, Islam likewise considers it to various harmful impacts to an individual’s worldly and religious life as it will lead to other kinds of mortal sins, for example, rape, adultery, and fornication. Hence, self-restraint or patience is seen as the best way to overcome the problem of any bad desires such as gluttony and excessive sexual passion (al-Ghazali, 1978; Mohd Rosmizi, 2010).

Good behaviour in Islam covers the minor details of daily life as well as the broad parts of it. It guides the individual in each phase of life. Allah stated in the Qur’an:

“We will certainly test you ‘believers’ until We prove those of you who ‘truly’ struggle ‘in Allah’s cause’ and remain steadfast and reveal how you conduct yourselves.” (Al-Qur’an. Muhammad 47: 31)

The above verse from Qur’an clarifies that good behaviour furnishes individuals with a steady and perfect set of values that stay unaltered under all conditions. Islam sheds incredible significance on behaving during the individual’s lifetime. It conjures the individuals not exclusively to practice virtue but to set up virtue and eliminate immorality. Hence, all human beings should cultivate and practise good behaviour as this value can bring happiness and peaceful life into their life. Moreover, this practice of good behaviour is not only focused on Muslims but applies to all human beings with diverse cultures, religions, and beliefs.

3.7.2 (Tolerance)

Another universal Islamic value that everyone should uphold is tolerance, or *muhibah*. Tolerance is not something created by humans but by the teachings of the Prophets revealed by God (Gulen, 2004). Although tolerance is not explicitly contained in the attributes of God, its principles of existence are based on the attributes of God, The Most Forgiving, The Most Merciful, and The Most Loving to all beings (Ahmad Faizuddin Ramli et al., 2018). In line with that, according to Mohd Khambali @ Hambali, K., & Mohd Haled, M. H. (2008), the nature of tolerance or *tasamuh* in Arabic is true to the meaning of the verse in the Quran, which Allah stated:

“We have sent you ‘O Prophet’ only as a mercy for the whole world.” (Al-Qur’an. Al-Anbiya’ 21:107)

From this verse, the teachings of Islam are universal to the whole world (*rahmatan lil alamin*). However, they are still subdued in the context of their suitability to be practised by all humans because there are absolute values, such as worship, and some can be shared, such as the application of harmony values (Ahmad

Faizuddin Ramli et al., 2018). Islam emphasizes the nature of tolerance and opposes any form of coercion and oppression against other parties, especially in the context of practising their respective religions (Mohd Khambali @ Hambali, K., & Mohd Haled, M. H. (2008). Moreover, in the Quran, tolerance is regarded as a necessary precondition for coexistence because it accepts social, cultural, and religious differences that require tolerance, even if these differences do not meet with the approval of the parties involved (Usman, A.H., 2018). The Quran regards tolerance as an essential starting point in establishing greater peace in the world; nowadays, many religious conflicts mainly occur in various aspects of life, such as the collapse of the economy, academic relapses, and many others. Allah said in His holy book:

“O believers! enter complete peace and follow not the footsteps of Satan. Surely, he is your sworn enemy.” (Al-Quran. Al-Baqarah 2:208)

This verse from the Quran highlights tolerance. The Quran seeks peace between various religious communities and acknowledges differences in beliefs and cultures. Tolerance can put extraordinary accentuation on keeping up excellent relations between followers of different religions. The tolerance mentality or attitude is a method of managing clashes or conflicts in a society of different contrast. Regardless of religious, cultural, ethnic, or moral differences, these distinctions are impossible, so everybody will acknowledge the distinctions that exist throughout life (Usman, A.H, 2018). Therefore, clashes or conflicts can happen when coercion emerges from one group to another. In addition, according to Abur Hamdi Usman (2018), tolerance is essential for any individual who needs a protected and peaceful life.

Consequently, it is safe to say that tolerance can save a society from conflicts, especially religious ones, because tolerance comprises balanced and thoughtful traits

as it is a mentality of openness that should be possible in different structures—for instance, changing its leaders' education to guide the community by respecting the diversity of ideas, cultures, and religions, being generous and open to hearing different opinions (Saeed, A. 1999; Usman, A.H, 2018).

Although tolerance is the foundation of Islam, Islam's acceptance of the existence of religions does not mean accepting the validity of these religions at the expense of the sacredness of Islam. Islam never accepts that all religions are the same (Mohd Khambali @ Hambali, K., & Mohd Haled, M. H. 2008). In addition, tolerance, especially tolerance in religion Islam, does not bring a negative consequence; instead, it will bring a positive outcome because the value of tolerance is looking for “similarities” behind differences to appreciate the principle of life and the faith of other individuals and thus, can be expressed through rational interaction (Mohd Khambali @ Hambali, K., & Mohd Haled, M. H. (2008). This coincides with what has been stated in the Al-Quran:

“O humanity! Indeed, We created you from a male and a female, and made you into tribes and nations so that you may ‘-get to-’ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.” (Al-Quran. Al-Hujurat 49:13)

This verse from Quran explains that the diversity of races and cultures is a decree that Allah has set for human beings to be pluralistic by knowing and understanding each other despite their differences in various aspects (Mohd Khambali @ Hambali, K., & Mohd Haled, M. H. 2008). Therefore, tolerance is vital for the aim of promoting a harmonious and rational interaction between individuals with different beliefs, cultures, and races.

Additionally, in Malaysia, tolerance and *muhibah* are somewhat different, and the topic of *muhibah* in Islam goes beyond what tolerance means. Tunku Abdul Rahman Putra Al-Haj, Malaysia's first prime minister, popularised the *Muhibah* legacy, a personal legacy passed down to every person who identifies as a Malaysian. Therefore, *muhibah* is the collective history of all Malaysians who identify with and enjoy being a part of Malaysia's nation, not just one group, race, political party, or thinker (Kamar Oniah, 2010).

To emphasize the aspect in this research, the discussion of *muhibah* especially in Malaysia will be discuss. In today's Malaysian society, the dynamics of the country's numerous religions can be mobilised to aid in the resolution of the nation's socioeconomic evils and issues. Problems range from heinous crimes to social threats, killings to immorality and rowdiness to recklessness, marital violence to street violence, to name a few. Besides, in the pluralistic co-existent of the *Muhibah* of Malaysia, all good works, ideas, and growth can only be achieved in a multicultural nation like Malaysia if there is peace and stability. Therefore, the foundation of a prosperous pluralistic nation is its citizens' harmonious, healthy, and joyful coexistence. The first Prime Minister, Tunku Abdul Rahman Putra Al-Haj, known as the Father of Malaysia's Independence, and other astute founders of this beloved country placed great emphasis on the promotion of a spirit of peaceful, amicable coexistence among its people. This social spirit and philosophy are known proudly and affectionately as *muhibah*, and it has become a legacy of this country and a model for the rest of the world.

A distinctive, self-contained, and self-explanatory word, *muhibah* has no direct or word-for-word equivalent in many other languages, according to Kamar Oniah

(2010). The connotations of kinship and community, love and compassion, sympathy and empathy, and respect and decorum, among others, are blended in *muhibah*. Without a doubt, *muhibah* is not “tolerance”; it is a great deal richer and far cosier than typical “tolerance.” The word “tolerance” basically refers to a snobby relationship between the person tolerating another and the one being tolerated.

The *muhibah* accepts, honours, and celebrates the universal human family. If one's actions are consistent with decency and the rule of law, one treats all citizens as equals and respects the individual for who they are. The *muhibah* spirit, culture, and tradition are all defined by a genuine relationship with sensitivity toward other citizens and fellow beings, kinship and fellowship among the nation's people, a nation of many religions, races, languages, and colours, as well as many cultures. So *muhibah* is social because it deals with how people interact with others. It places the individual in the centre of society, where they respect others and are respected in return. Because the individual is a member of society, they have roles and responsibilities to society and the country. Similarly, the country has responsibilities to the person, such as ensuring the person's safety and health and the ability to live a comfortable and dignified life in the country.

To conclude, Islam also emphasizes the nature of tolerance and opposes any form of coercion and oppression against other parties, especially in the context of practising their respective religions. However, as discussed previously, without a doubt, *muhibah* is not “tolerance”; it is a great deal more prosperous and far cosier than typical "tolerance." The word “tolerance” basically refers to a snobby relationship between the person tolerating another and the one being tolerated.

Therefore, cultivating *muhibah* with the understanding of tolerance aspect will make a community or society with various religious differences live harmoniously.

3.7.3 Loving-Kindness

Another value that can be the universal moral value in different religions and cultures is the value of loving-kindness, compassion, or *rahmah*. In Islam, the value of loving kindness corresponds to the names of Allah, *Ar-Rahman*, and *Ar-Rahim* (Ahmad Faizuddin Ramli et al., 2018). According to Homerin (2008), this value can be considered the 'Golden Rule'. "The Golden Rule, the ethics of reciprocity, is any moral dictum that encourages people to treat others how they would like to be treated" (Parrot, 2018). This 'Golden Rule' appears in an assortment of forms and contexts, in various religions, philosophies, and people broadly separated by time, place, and language, to the degree that it appears to be a nearly universal maxim among humankind and this rule regularly shows up as a summarising principle of good conduct or as the supreme moral principle of right action between human beings (Parrot, 2018).

Therefore, loving-kindness is universally accepted and in line with The Golden Rule as it is practised across different religions and cultures. As narrated in the hadith by Prophet Muhammad, he said, "None of you truly believes until he loves for his brother what he loves for himself" (Sunan Ibn Majah 66. Vol. 1, Book 1, Hadith 66). Although in these verses of hadith stated about loving between Muslims, it should not be limited to another non-Muslim as well. According to Usman, A. H et al., (2023), the Quran teaches its followers to always forgive, especially about other religions, to have a noble mind, a forgiving attitude, and humane values, and to accept the rights of others Therefore, Islam teaches its followers always to love each other and love

human beings and other creatures. Even in conflict, Islam prohibits its followers from being cruel to others, such as insulting the bodies of the enemy, killing women, the old, and infants, and destroying religious synagogues, among other things. The same goes for animals; although the purpose is to be used as food, the slaughter of animals is to use a sharp knife in addition to the manners of slaughter that must be adhered to (Ahmad Faizuddin Ramli et al., 2018). This proves that Islam teaches Muslims to always practise the value of loving kindness in all aspects of life.

Prophet Muhammad SAW said to Anas Ibnu Malik:

“Try to pass your mornings and evenings in a state where your heart is free from all ill-feelings, jealousy and hatred for everyone, and remember that this is my Sunnah, and he who loves my Sunnah will be with me in paradise.” (Jami’ at-Tirmidhi 2678, Book 41, Hadith 34).

Moreover, the principle of kindness rejects conditions such as hypocrisy, feeling of superiority, narcissism, and self-indulgence because loving kindness is a behaviour with a principal trait and a pleasant temperament and concern for others (Boellinghaus, I., Jones, F., & Hutton, J. 2014). When the individual has such kind behaviour, the tendency to do something bad will be avoided, and society will live a peaceful and harmonious life when people are kind to each other. The value of loving-kindness to each other’s never on the wrong side; the cultivation of loving kindness in every individual can bring many positive results in a society that have many different religions, cultures, and belief as it will promote a peaceful life and will remove all things involving social problems.

3.8 Conclusions

As mentioned in this chapter, ethics is a significant part of religion, especially in Islam; Muslims believe Islam has portrayed an all-comprehensive system of ethics

covering all parts of life. In Islam, the Islamic ethical system covers outside and inside of man's conduct and all components of man's life, particularly physical, spiritual, and intellectual dimensions (Rahman, 1995).

Regarding this, as affirmed by Mele & Carlos (2013), the manifestations of universal values exist inside the scope of religious and philosophical traditions underlying the principles of ethical and moral judgement, which shows the importance of universal values being raised as a theme in the dialogue between followers in religions, therefore in the context of universal values in religion, specifically in Islam, the discussion is strictly related to the question of morality or ethics itself.

In the discussions on Islamic ethics, the term that often symbolises ethics is *akhlak*. *Akhlak*, from the overall perspective, could mean either good or bad. Muslims believe that the Islamic ethical system covers all parts of morality. Hence, Islamic ethics is accepted to be comprehensive and practical; hence, it can guide all humanity, at each phase of life, from the cradle to the grave (Mohd Rosmizi, 2010).

The position of ethics from an Islamic perspective is also highlighted in this chapter which Islam considers ethics a significant aspect of human life. Ethics or *akhlak* is one of the three fundamental teachings of Islam, together with *aqidah* and *shariah*. It is the centre of Islamic conduct, and indeed the main mission of the Prophet is to improve the ethics and morality of human beings. The source of ethics in Islam comes from divine revelation, namely, Al-Qur'an and the sunnah of the Prophet; Muslims firmly believe that these sources enlighten an universal and comprehensive standard of moral conduct.

Besides, the significance and objectives of Islamic ethics also have been discussed in this chapter, where Muslims consider ethical conduct as an outward sign

of one's belief or faith; hence, ethical conduct plays an important part in assessing one's faith. Furthermore, the objectives of Islamic ethics are to maintain a decent relationship between man and Allah, between man, and between man and another creature.

It is important to note that in discussing the universal moral values in Islam, this chapter focuses on the three main values in Islam which can be practised regardless of religious differences, namely, good behaviour, tolerance, and loving-kindness. Nevertheless, before further discussing the universal moral values in Islam, this chapter also includes the morals of the Prophet Muhammad PBUH, which briefly highlights his daily life. Indeed, Muslims believe that the Prophet's perfect examples of a virtuous life, centred on the *akhlak* of the Prophet SAW, cover all parts of life, including individual, relational, and social. Thus, the three main universal values discussed in this chapter derived from the way of life of the Prophet and, of course, from the Qur'an itself.

The discussions on good behaviour as a universal moral value, it is presented that good behaviour specifies for man a system of life that depends on all good and is liberated from all evil. Moral values such as patience, forgiveness, developing self-restraint, and moderation in life are included in the discussion of moral values of good behaviour. Developing good behaviour in individual life is not only limited to Muslims. It also applies to all human beings to cultivate good behaviour as it will bring only positive outcomes into their life. The second moral value in Islam is discussing the *Muhibbah*, a universal moral value. Understanding the concept of tolerance aspect has also been emphasised in this research. Tolerance discusses social interaction among individuals, which puts the individual at the centre of society,

where they are respected by everybody and reciprocated. The person has obligations to society and the nation because they are a member of society. In the same vein, the nation owes individual obligations to guarantee their safety, good health, and ability to lead respectable lives. Next, the third moral value, loving kindness as a universal moral value, has been discussed in this chapter, where Islam commands each of its followers to develop loving-kindness. Without a doubt, loving-kindness is regarded as the ‘Golden Rule’ as its practices, beliefs, and philosophies are widely accepted across religious differences. Islam teaches its followers always to love each other and love not among human beings but other creatures. When people tend to be kind to each other, it will create a peaceful, harmonious, and selfless society. Indeed, these values, without a doubt, can be universally practised by all human beings because they can give great outcomes to create a peaceful world.

In conclusion, the chapter has delved into the profound relationship between ethics and religion, focusing on Islam. It is evident that Islamic ethics, encapsulated by the term “*akhlak*”, is integral in guiding all aspects of human life, encompassing physical, spiritual, and intellectual dimensions. This ethical system, rooted in divine revelation, is a comprehensive and practical guide for humanity from birth to death. Islamic ethics is a pivotal pillar of Islam, alongside *aqidah* (faith) and *shariah* (law). The Prophet’s mission was to impart religious teachings and enhance the ethics and morality of individuals. The Qur’an and the Prophet’s sunnah serve as the primary sources of ethical guidance, shedding light on a universal and all-encompassing standard of moral conduct.

The chapter underscores the significance of ethics in Islam as a reflection of one's faith and the objectives of maintaining a harmonious relationship between

individuals and Allah and among humans and other creatures. It also emphasizes three universal moral values in Islam – good behaviour, tolerance, and loving-kindness. These values, rooted in the life of the Prophet Muhammad, extend to individual, relational, and societal dimensions.

Good behaviour, marked by patience, forgiveness, and moderation, offers a path to a life free from evil. It is a universal value that transcends religious boundaries, benefiting humanity. Tolerance, which centres on social interaction and mutual respect, places individuals at the heart of society, highlighting the reciprocal obligations between the individual and the community. The chapter also expounds on the importance of loving-kindness, a universal moral value that promotes love and compassion among people and all creatures.

In essence, the moral values explored in this chapter construct a comprehensive ethical framework primarily grounded in the concept of *akhlak*. These values extend to all facets of human life, external and internal, and can be embraced universally, transcending religious distinctions. The teachings of Islam on ethics provide a pathway to fostering a peaceful, harmonious, and selfless society, making them invaluable not only to Muslims but to all of humankind. These universal moral values can create a more peaceful and harmonious global community in a world marked by diversity. Without a doubt, all these moral values that have been discussed in this chapter have portrayed an all-comprehensive ethical system for one's life, primarily on the *akhlak* aspect of humans. All these mentioned moral values can cover all parts of human life outside and inner parts of man's conduct. Hence, the moral values from Islamic ethics are universal, all-inclusive, and can be received by all humankind across religions.