

## Foundations For Constructing Social Values in Quranic Stories

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### **Abstract**

*The narrative in the Holy Qur'an constitutes a wonderful ink for every researcher and explorer and an inexhaustible ammunition for everyone who seeks help and absolute idealism. The research points to identify the foundations of building social values in Quranic stories. Therefore, we direct our attempts to clarify the most important of these foundations, which are the belief foundation, the scientific foundation, and the human foundation. Moreover, the penal basis is valuable in developing social values and affirming them in the souls of young people. Knowing these foundations characterizes an important necessity for everyone interested in value studies. Whatever method is used, the foundations of moral formation remain the determining factor for the consequences that we aspire to achieve.*

**Keywords:** Foundations, Social Ethics, The Qur'anic Story.

### **INTRODUCTION**

Praise be to God, who was disclosed to his servant the book to be a harbinger of the worlds and made him unable to do not, as the Almighty said in his dear book in the name of God, the Most Gracious, the Most Merciful (Praise be to God, who was revealed to His servant, the Book, and he did not make God and peace be upon him). He referred him to be a guide, a bringer of good tidings, and a warner, and praise be to God, who says, "Indeed, in their stories, there is a lesson for those of understanding; it is not a fabricated hadith, but the confirmation of what is before it and the clarification of everything and guidance and mercy for a people who believe.

The modern view believes that science is not only a dynamic, progressing cognitive structure but rather a human activity that does not know stability or stagnation and extends beyond that to the way in which this knowledge is acquired. The real value of science lies in its ability to explain phenomena and events, and this can be achieved by abstracting similar facts and their connection in the form of scientific concepts (Al-Tamimi and Ghanem, 2021: 1889).

Thinking is considered one of the most important and complicated human behaviors, and it is a feature by which God distinguishes man from the rest of creatures. Islam advises thinking and using reason in all matters, as it is the most important means for an individual to solve his problems and answer his many questions (Al-Tamimi and others, 2023, 1266).

The Qur'an provides the foundation for education, its goals, principles, curricula, and methods. It means for preparing a person intellectually, spiritually, psychologically, and functionally, taking into account his aptitudes, abilities, and the needs of the society in which he lives. The Holy Quran calls for teaching and the importance of arming the individual and society with moral values, skills, and experiences that will help meet the demands of life and achieve happiness in this world and the hereafter. The requirements for his advancement and wealth are from the true religion, which is the religion of monotheism, knowledge, and work.

### **Reasons For Choosing Research**

The Islamic Library's absence of an objective study addressing the foundations of building social values in Quranic stories.

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Some Muslims have lunged a stage of moral decline and moral collapse, which must be confronted with awareness and good education in order to return to the right path and righteous behavior.

The Muslim waits in contemplation with the Qur'anic stories. It reflects on what happened to previous peoples so that he can learn from what the conditions of their believers and unbelievers have become.

Promoting the example of prophets and messengers in modernizing society.

### **Research Importance**

Qur'anic stories are an integrated and harmonious educational method to human life. The importance of the research lies in that it directs the negatives that humans fall into and brings them out of the darkness of injustice into the light of justice and equality. The aspects of importance of the study lies in two aspects: the theoretical aspect and the practical aspect. In the theoretical aspect, the significance of the research contributes to the fact that it reveals an important aspect of our Arab-Islamic heritage, as it contributes to enhancing and developing scientific knowledge related to Islamic education; Islamic religious teachings were and still are the basis of the intellectual and spiritual formation of Arab civilization, which is impossible to ignore.

Taking most of the consideration of researchers interested in this field, it gives the learner an opportunity to innovate in various social and economic fields through the skills he possesses (Al-Tamimi and others, 2023, 1267).

As for the practical aspect, the importance of the research originates from the fact that it will put the values of the Holy Qur'an before Muslims, which will be reflected in the Muslims in his behavior and thought, so he will weigh things according to their value and issue his judgments on things in a balanced manner and with a sound face. These values are considered a safety valve in our contemporary society and manage the individual's relationship with his Lord, himself, and his family and its society. Many of the problems of our contemporary society that we complain about are due to the kind of religious faith and people's lack of commitment in their relationships to these values.

### **Study Problem**

Values occupy great importance in the lives of societies and individuals, as they control the features of society and the philosophy of its individuals, and they are characteristic of cultures within a single society. It is noticeable that society undergoes from a clear defect in the value system and that most of the problems that affect the individual, family, and society alike are. Except because of the imperfection and negligence on the part of everyone in the doctrinal aspect, it is noticeable that whoever has an interest in the doctrinal and devotional aspect may have a defect in the educational aspect of morals and behavior in his dealings with those around him, and this necessitates a serious reappearance to the Mighty Book of God and the moral values, principles, and contents it contains.

This study included the foundations of building social values in Quranic stories four requirements:

The first requirement: the ideological basis

The second requirement the realistic and scientific basis

The third requirement the humanitarian basis

The fourth requirement the criminal basis

This is then followed by a conclusion, which is followed by the most significant results we have reached.

### **Foundations For Building Social Values In Quranic Stories**

The foundation in the language: the exponent, the foundations, and the basis:

The place of the start of something, and the exponent and basis: the origin of the building, and the foundation: The origin of everything and the foundation of man: his heart because it was first formed in the womb. The foundation of construction is its beginning.

It is stated that the foundations of its structure: He made a foundation, which is the base upon which it is built. The plural of exponents is base.

**Foundation In Terminology:** This term differs from one to another: for architects, it is (the part of the building that transfers its loads to the ground).

Researchers differed and had many opinions about what are the foundations of values in Islam:

I will assume the division D. Miqdad Yaljan in his book ((Moral Education in Islam)).

### **The First Requirement Is The Belief Basis**

This foundation is the basis on which values in Islam are constructed because correct belief is the most important thing that is required of a person. After all, action stems from belief, and to the range that a Muslim's belief is correct and pious, his actions are upright, his morals are pure, and his determination is elevated, and the head of the matter in all of this is tawheed. God Almighty, then his outward conducts and his monitoring of his inward deeds of fear, hope, trust, and the like will not benefit a person if his belief is corrupted and he becomes afflicted with one of the scourges of polytheistic innovations; God forbid. The scholar Ibn Khaldun-May God has mercy on him - reveals that A person "is of no benefit to him correcting his outward deeds." Nor is it the hidden thing with the corruption of belief, which is the peak of the matter).

Therefore, this foundation is extremely significant in the value direction of Islam because it is the basic pillar upon which one relies in establishing the moral system and adhering to it. This foundation is essential for ethics to maintain its position and its great influence on man, and it can only be applied in an accurate scientific manner in secret or in public if this foundation takes place in the hearts of people and they believe in it with sincere faith. It plays the greatest role in human existence in that it is the greatest motivation that pushes man to deeds. Goodness deters one from following notions and desires. This foundation is based on three pillars:

The first pillar is the belief in the presence of God, who created everything in the universe and is all-knowing. The Almighty declared: {God is the Creator of all things and He is the Disposer of all things}, and the Almighty said: {He knows what is in the heavens and the earth, and He knows what you conceal and what you conceal We are proud, I swear All-Knowing of what is within the breasts}.

The second pillar: Since God created man, He has made Himself known to Him, and He has made known to Him the pathway of good and evil, and truth and falsehood, with messages that {God has revealed to whomever He has chosen from among the people, as He wills, Glory be to Him, the Highest}.

Whoever amends himself and follows guidance has achieved success and has been saved; otherwise, he will be disappointed, lose, and regret. God Almighty declared: {and the soul and that which has changed it, and inspires it with ungodliness and piety in it. Successful is he who purifies it, but disappointed is he who tramples upon it}; then God Almighty has succeeded. Man created the ability to observe these facts and provide clear evidence in nature until those who meditate on it realize it and search for it. God Almighty declared: {We will show them our signs on the horizons and within themselves until it becomes clear to them that it is the truth}.

Accordingly, God Almighty has charged man with following truth and goodness and excaping falsehood and evil, just as man is obligated towards his Creator and other creatures.

The third pillar is the existence of another life after death, and this life is either heaven for the one who is righteous and follows God's guidance, or a hell with which he is rewarded the one who follows falsehood and does evil. This comes after a detailed calculation in which every human being is held accountable for what he has done "If good, then good, and if evil, then evil". The Almighty declared: {Indeed, We bring the dead to life and record what they put forward and what they left behind.

Moreover, we have noted everything in a clear record}. Therefore, this worldly life is a field of work and testing, and this life is a prize for man's work in this worldly life of good and evil. The Almighty declared: {Who created death and life that He might test you as to which of you is best in deeds}.

## **The Second Requirement Is The Realistic And Scientific Basis**

Islamic values are closely associated to realistic natural laws because they determine and regulate man's relationship with real life. So that it does not disagreement with the natural universal laws, Islam has defined for man the value frameworks based on his perception of the universe and the facts that exist in it, as well as on the basis of the truth of the formation and connection of the facts that are included in the universal nature of man. Islam turns towards countryside in establishing its value system in a moderate direction, and this moderation is evident. In two situations:

First, He called for region over nature and not surrendering to it. Man is master of himself and the universe at the same time, and he will not be able to achieve this sovereignty except by exploiting what God has subjected him in this universe in a way that leads to the development of the earth and the elevation of life that God wanted man to have. It survives up to it. Ibn Khaldun-May God have mercy on him - says: ((Man is a head by nature by virtue of the succession to which he was created). A person cannot be a master of himself except by managing his inclinations, desires, and primary needs and directing them in accordance with the highest Islamic ideals and values, which call for not following whims and desires and also for getting closer to God in word and deed.

Second: Islam called for taking into account the rules of nature and reality and adapting to them and not colliding with them because life in violation of nature in this way cannot continue, and this consideration is achieved by adopting the rules of principles of behavior in accordance with the basic laws of human life.

God Almighty created this world with order, gratefulness, and arrangement, and He needs man to use his mind to understand the laws and rules of this universe because they are the keys to its closures and the means of benefiting from it.

Reason is the tool of systematic knowledge that should lead to the right choice and give man the ability to know good from evil. In light of this knowledge, the close association between values and different sciences is highlighted. Which makes it a suitable foundation for human construction, including:

### **First: The Connection Of Values To A Decent Life**

This is obvious in the law of preserving life, as Islam considers all behavior that would preserve and develop life - one's life for oneself or others - as moral behavior, and it does not consider anything else to be moral behavior.

Hence, Islam forbids murder, rashness, threats, intimidating people, and exploiting them for personal interests, and it forbids envy, hatred, and schemes. Because they are immoral things that obstruct and destroy life, and therefore Islam requires respect for people's rights to their blood, money, and honor. He also urged good actions that stimulate and develop life, such as striving for the good of people and spreading love, affection, and happiness in their souls. This connection is also apparent in the law of the continuation and reproduction of the human species. Every conduct that comes from a human being that preserves and improves the human species is considered moral and protective behavior, and from here, Islam legislates marriage and the hatred of hostages. God Almighty declared: {And monasticism they invented, We did not prescribe it for them} as this connection appears to be an objection through the law of mental and spiritual advancement. This law is considered one of the most essential laws in real human life. This law can be separated into two parts: the first depends on intelligence to behavior, and the second depends on feeling to behavior and emotional feelings, which drive a person according to their perceptions. Therefore, Islam has prohibited the consumption of alcohol and other intoxicants in order to preserve mental energy. In a person, it is better than being exhausted. Based on the above, human life is not truthful unless it is organized on the basis of all of those previous laws.

Therefore, Islam does not burden a person beyond what his nature can accept, and it does not push him to clash with the laws of life so as not to destroy himself.

## **Second: The Connection Of Values To The Nature Of The Human Soul**

This means Islam's call to take into account the individual alterations between members of society from a psychological and mental standpoint. It also termed for addressing people according to their intellect. Abdullah bin Masoud, may God be satisfied with him, said: ((And you do not speak to a people a conversation that their minds cannot reach except that it will be a desire for some of them))

Just as he called for mercy and not to use harshness or excessive seriousness, and he also called for mercy in circumstances that call for it, such as childhood, old age, orphanage, and illness. He says May God's prayers and peace be upon him and his family: "He who does not have mercy will not be shown mercy", and he, peace and blessings be upon him, also called for gentleness in matters. All of them, and for this motive, may God's prayers and peace be upon him and his family; he was an educator, gentle, and merciful to his nation. God Almighty declared: "Indeed, there has come to you a messenger from among yourselves. Whatever you have troubled is dear to him, and he is worried for you toward the believers, compassionate and merciful". Moreover, He, peace and blessings be upon him, says Salam: ((God loves kindness in matters Entire))

## **Third: The Connection Between Values and Medicine**

Among these is Islam's call for anticipation as better than the treatment of diseases. Hence, it focuses on preventing mental and spiritual diseases more than physical diseases because the destruction of these diseases is more severe than physical diseases, as they may be a quick means of killing, such as suicide and angina. The mentally ill person may live a shady and bleak life in which he does not feel any joy or pleasure, and then death, in this case, outweighs life. For this reason, we find that Islam has established sufficient reasons to protect man from all epidemics and diseases, and they are summarized as follows:

### **Psychological Reasons**

Islam comes with ethical and spiritual values that are sufficient to protect a person from being afflicted with it if one acts upon them out of complete faith, such as prayer and fasting, for example.

### **Reasons Related to Cleanliness**

Islam has called for cleanliness as a preventive technique against disease, to the point of making it half of faith, saying, may God's prayers and peace be upon him and his family: ((Purity is half of faith)).

### **Preventive Reasons for Infection**

With regard to infection, Islam has forbidden the interaction of patients afflicted with contagious diseases with other healthy people by staying away from those whom God has afflicted with some of these diseases, and it is also lawful to stay away from contaminated places.

On the authority of Osama bin Zaid, may God be pleased with him; on the power of the Prophet, may God's prayers and peace be upon him and his family; he said: ((If you hear of plague in a land, do not enter it, and if it occurs in a land while you are in it, do not leave it)).

### **The Command to Be Moderate In All Matters**

When He directed moderation and forbade extravagance in food and drink, God Almighty said: {And eat and drink, and do not be extravagant. Indeed, He does not like the extravagant}, and Islam also forbids extreme work in a way that leads the person to exhaustion and stress, which may result in some physical, mental, and nervous diseases. Likewise, the absence of work is harmful to the body because the body needs work and effort, so there is no excess or negligence. He, may God's prayers and peace be upon him and his family, said: ((And your soul has a right over you)).

The third requirement is the humanitarian basis

It is divided into three sections:

## **First: The Basis Of Human Nature**

Studying human nature permits us to form a clear picture of the facts of this nature. It is important to know the different inclinations, desires, and instincts inside a person because it is not possible to control and harness a thing except after knowing the facts and laws to which it is subject and the extent of the influence of values. In it, and the ability to point it, when the guidance is from within the human being, it is more effective and more beneficial. For this reason, we find Islam giving a clear idea of the true nature of human formation, shedding light on the depths of this nature and its secrets, and then its guidance was in accordance with that complete conception and that complete knowledge of the inner aspects of this nature.

Man is a creature distinct from all other living beings, made up of a double nature composed of two realities, one of which is spiritual and heavenly, and the other is earthly material. God Almighty declared: {And He began the creation of man from clay}, and God Almighty declared: {Then He formed him and breathed into him of His Spirit and made for you hearing. Moreover, the eyes and the hearts}, and God Almighty declared, addressing the angels when creating Adam: {When I have fashioned him and breathed into him of My Spirit, then fall in prostration to him}, and with this wondrous combination in human nature, coordination is achieved between the substantial and spiritual forces in human nature, and between the spiritual system and the material in his life. Ethics: What distinguishes the Islamic approach in analyzing human nature is that it looks at it comprehensively and comprehensively, so that it does not limit its view, analysis, and study to one aspect without the other.

Every human being is born with a wholesome and pure nature, so his soul is “prepared to accept whatever comes to it, whatever is imprinted in it, whether good or evil. The Prophet may God’s prayers and peace be upon him and his family, stated: (Every child is born according to his natural nature, and his parents make him Jewish, Christian, or anthropomorphic)” and according to a certain amount. What precedes it from one of the two creations distances it from the other, and it is difficult for him to acquire it)).

## **Second: The Basis of Freedom**

**Freedom In Language: Free, With the Plural:** the contradictory of enslaved person, and the plural is free and free and free: its opposite is the nation, and the plural is free.

The word freedom has been used in the Arabic language in several implications, including emancipation from the bond of slavery, honor, generosity, independence of will, correction, obedience and pure servitude to God, mediocrity, beautiful, good deeds, quality, preference, benevolence, wealth, and abundance.

**Freedom In Terminology:** The definitions of freedom have differed greatly and widely. In fact, the concept of freedom is one of the most ambiguous and clear concepts and terms at the same time. Therefore, it is one of the most problematic terms to partake in more work and precise definition of.

Dr. Abdul-Ghani defined freedom as: “An innermost radiance that fills the aspects of the human soul with its connection to God, and this connection raises it to a degree of transcendence, through which it is more capable of doing good, establishing justice, and achieving truth”.

Another defined it as ((the ability of a person to make a sincere excellent in a way that “does no harm or harm”), in order to achieve the purposes of the Law).

Perhaps the last definition is the best description of freedom known by Muslim researchers and thinkers.

In the eyes of Islam, man is considered free, willing, and desiring in the entire range of his actions. He is a liberated creature, and freedom is his ordinary right, even a necessity of his life, and it distinguishes him from all other creatures governed by their instincts. This freedom is the cornerstone in assessing an individual’s actions, whether that evaluation is from a doctrinal or practical standpoint; a person is free to embrace his religion, express his opinion, and conduct his social actions according to Sharia controls. Accordingly, Islam has guaranteed to every discrete these and other freedoms within the widest range that any human being could aspire to.

(He does good voluntarily and is recompensed, and he does evil voluntarily and is punished, and with that freedom, and this choice was entrusted to him by God, and He sent him messengers to guide and guide him. Then, He left him whatever path he selected for himself of good or evil, not pushed by a force outside of himself to good or evil).

God Almighty declared: {And the soul and all that changed it, and He inspired it with its immorality and its piety. Indeed, those who refine it have prospered, but those who trampled them have failed}. And God Almighty declared: “Are they rewarded except for what is equal to it?” Indeed, they work}, and other verses that specify that man has freedom and choice in his life, so it is not forced to do or leave something. Ibn Khaldun- may God have mercy on him - states: ((Coercion in this world is definitely invalid, because the language of Sharia established choice and earnings for the servant, and reward and punishment fall upon him)).

Many scholars have enumerated proof of human freedom, for example:

God Almighty appointing man as his successor and demonstrating the entire visible world to his service: God Almighty has granted man complete sovereignty over the visible universe, and this can only be for someone who has complete freedom, who is able to populate the earth and establish God's law in it, and God Almighty cannot make someone who is forced to become his successor. For his action, the Almighty declared: {And He has subjected to you all that is in the heavens and all that is in the earth}; through the above, it becomes clear the extent of the authenticity and depth of the Islamic view of human freedom, which emphasizes the position that man occupies in existence, provided that the laws of God are applied and adherence to His religion, Turning to Him alone, without any partner.

The ability to differentiate between good and evil: Man is able to distinguish between what is good and what is evil. He is also able to lead himself to both good and evil. He was not forced to obey a specific choice but rather left the freedom of choice to be held accountable for his work. He bears the full responsibility ensuing from him, and this will is a divine gift, and it is the basis that distinguishes man from other creatures. God Almighty declared: {Whoever is guided will only guide himself, and whoever goes astray will only go astray against it, and no bearer of burdens will bear the burden of another}. God Almighty declared: {And your Lord is not unjust For enslaved people}.

Moreover, this alteration (is a matter of choice, trial, and test since He made free will chose and not as a matter of coercion and compulsion), so how can we describe an act that a person is forced to do as good or evil? Moreover, what will a person be held accountable for when he is forced and has no choice? Just as on the Day of Resurrection, he will lose his meaning and reasonableness with the loss of freedom, and man, inanimate objects, and animals will become the same. Responsibility is the consequence of freedom, so if freedom is lost, there is no justification for responsibility.

God sending messengers is indication of human freedom: If a person is forced to do his actions and has no choice in them, then what is the benefit of sending messengers to him? Why did the messengers send their invitation to their people if they were without freedom? Then, the destruction of nations and the fall of civilizations did not happen in vain, but rather because of disbelief, injustice, and deviation, and their failure to respond to the messengers whom God sent to them as bearers of good tidings and warnings. God Almighty declared: {And God sets forth an example of a town that was secure and secure. Its prearrangement comes in abundance from every land. Indeed, she rejected God's blessings, so God made her taste the affliction of hunger. Moreover, horror because of what they are doing. Indeed, there had come to them a messenger from amongst themselves, but they rejected him, so the torment seized them while they were wrongdoers}.

Considering slavery as a lack in man's humanity: Man is essentially free and willing, able to determine his direction, either to good or to evil. Slavery is something that comes to him, and these are potentials of deficiency that have been inflicted on him. Therefore, the testimony of a dominated person is not the same as that of a free man, just as he neither inherits nor inherits. It is inherited because it has a deficiency, although it is inherited, thus avoiding it from being an heir or inheritor.

### **Third: Basis Of Responsibility**

Responsibility in the language: The subject of accountability goes back to three letters, which are the SEEN, the HAMZA, and the LAM, which is the word “he asked” asking a question and a question, and a man whose questions are: many questions, the active participle is from: the questioner, the active participle is: responsible, and the noun is: responsibility.

On the authority of Abdullah bin Omar, may God be satisfied with them both, on the authority of the Prophet (may God’s prayers and peace be upon him and his family): (All of you are shepherds, and all of you are responsible for your flock).

### **Responsibility Can Be Attributed To Two Meanings**

**Request, Including The Almighty’s Declaring: {And Fear Allah By Whom You Ask, And The Relatives}, Meaning:** you seek your rights through Him, and the Almighty’s declaring: {And He has ordained therein its sustenance in four days equal to those who ask}, Al-Zajaj said: He only said that it is the unchanged for those who ask Each seeks sustenance and asks for it).

**Reckoning, Including The Almighty’s Declaring:** {By your Lord, indeed, We will certainly question them all}, ((That is, We will call them to account for what they committed)), and thus it becomes clear that responsibility in the language means demand and accountability.

**Responsibility In Terminology:** Responsibility has been identified by several definitions, including:

It is: ((the ability to commit to oneself first, and the ability to then fulfill his obligation throughout his own efforts))

It is known that: ((The person bears the consequences of his obligations, decisions, and practical selections, in the positive and negative aspects, before God in the first degree, before his conscience in the second degree, and before the society in the third degree)).

The second definition closest to the subject of the investigation is comprehensive and precise while including the source of human obligation.

The basis of responsibility is sound, free will, and the ability to realize the choice. Justice requires the existence of responsibility resulting from the presence of freedom. ((The human being is responsible for every accomplishment that he performs alone or in partnership with others. Alternatively, he causes it to occur by urging it or approving of it, as long as his action is done according to his will) and his choice. It develops clear from this that the will is the basis of responsibility... and from this emerges all actions that lose the element of choice and will), or that the basis of obligation is the responsible person’s feeling of his eligibility to bear the burdens of responsibility, and his ability to adhere to his moral duties and bear their consequences.

### **Terms Of Liability**

**First: Capacity To Recognize:** The responsible person must be capable of responsibility by ((being a realistic human being who has reached a certain age) so that he is responsible for the nature of himself, his behavior, his goals, and the results of his actions, which harms himself or others, whether urgent or Later)).

**Second: Knowledge:** Information is the fruit of the mind by which one distinguishes truth and falsehood, right and wrong, good and bad, and it is the driver of the will between taking and abandoning because a person does not reject what he does not know. A soldier, for example, is not accused for defeat due to his commander’s poor planning as long as he does well. Implementing orders issued to him in the best conceivable manner.

**Third: Will:** which is intention and intent without compulsion or compulsion? Responsibility does not result in an action unless there is intention and intent in it and it is the focus and basis of responsibility. When free will exists, responsibility exists.



**Dr. Muhammad Abdullah Daraz States About The Previous Conditions:** ((The necessary and sufficient conditions for our responsibility before God and before ourselves are: that the work be personal and voluntary, then achieved freely (I mean without coercion), and that you be fully aware, and knowledgeable about Sharia or the law)).

**Fourth: A Person's Ability To Carry Out His Responsibilities:** - so that the work is imaginable to do or omit. God Almighty declared: {Allah does not burden a soul beyond what it can bear}, and if it is present, then he becomes responsible for his work because ability is a condition for arranging responsibility.

#### **Fourth Requirement: Penal Basis**

**Punishment In The Language:** Penalty is the noun of part, and ((Jim, ZAY, and HAMZA is one root)), and its use revolves around several meanings, which are:

**Sufficiency:** ((It is said: I have served with a thing in full, if I am satisfied with it, and I am more admissible with a thing if it suffices me, and it is said: What is so-and-so is part and has parts: that is, it has sufficiency, and I have sufficiency with such-and-such, and I have sufficed with it: meaning I have been satisfied)).

**Reward For Something. It Is Stated:** ((a reward for it and a reward for it, and he rewarded it with a reward and a reward)), and this meaning is used in reward and punishment.

**Judgment, It Is Said:** I have rewarded a sheep for you, i.e., I have made up for it.

**Singing, It Is Said:** It is more satisfying for so-and-so, and it is sufficient, meaning: His singing is of no use to him. From the above, it is clear that the customs of the article ((part)) in the Arabic language revolve around meanings that are close in meaning, and they revolve around matching an action with reward or punishment in terminology. There are many descriptions of punishment, including the following:

Jurists defined the notion of punishment as ((what the law has determined in terms of reward and punishment or entrusted its determination to a diligent imam in exchange for an action that the Muslim swears to do or omit)).

Ethicists have described it as "the reward for good and punishment for evil that results from a responsible human's action".

It is also recognized as ((the result resulting from responsibility, and it should be good for the one who did good, and evil for the one who did wrong)).

It is clear from the preceding definitions that punishment is a natural result of a person bearing the responsibility imposed on him. Accordingly, punishment is a foundation for values because it is of great importance in pushing a person to adhere to them and restraining him from committing vices and evils because punishment entails deterrent and prohibitive punishments. After all, justice requires it and makes it conceivable for values. That has meaning and value.

Perhaps the best-known definition of punishment is the explanation of jurists, which is ((what results from a person's work in terms of reward for good or punishment for evil)). The reward for the worker is the same type as his effort. If it is good, then it is good, and if it is evil, then evil: {a reward concurring to what is agreed upon}, so it is a general definition. It includes recompense and punishment in this life and the afterlife.

**Types Of Punishment: There Are Many Types Of Punishment, The Most Essential Of Which Are:**

**The Divine Religious Reward:** What is meant by it is ((God's reward and punishment for His servant in this world and the hereafter for his work that He, Glory be to Him, asked of Him by way of obligation, recommendation, hatred, or prohibition)), and this is characterized in what God Almighty has prepared for the obedient, gardens of bliss, hellfire, and torment. The occupant for sinners and sinners. This type is divided into several sections:

**A Divine, Earthly Punishment:** This is signified by the punishment of deviants and transgressors of God's limits in this world's life. An expedited punishment for them is represented by the bounds that the upright Sharia brought with the aim of protecting Islamic society from such people. The Almighty declared: {Whoever does righteousness, it is for himself and for He has wronged her, and your Lord is not unjust to His servants}; this is with regard to the individual, but as for the group, God Almighty declares: {And if the people of the towns had believed and feared, We would have confidently bestowed upon them blessings from the heavens and the earth But they denied, so We seized them for what they were earning}, and with this was the law of God regarding those who passed away. Before that, if they became corrupt, God Almighty would demolish them as a punishment for the sins and transgressions they had committed.

**Divine Reward In The Hereafter:** God has made for His servants in the hereafter two abodes: Paradise and Hell. He will be satisfied with Paradise, which is an abode of bliss, which He has prepared for His pious, righteous, and righteous servants, and He will be punished with Hell, which is an abode of painful torment that God Almighty has prepared for the recompense of those of His retainers who disobey Him. The Almighty said: {Indeed, the righteous will be in bliss, and the ungodly will be in Hell"}, and it is one of the six pillars of faith that must be believed. Belief in it requires belief in the bliss and torment it contains.

### **The Penalty Is One Of The Major Factors That Contribute Effectively And Profoundly To Achieving Commitment.**

**Emotional Or Heartfelt Reward:** What is supposed by this is that feeling rooted in the soul that we feel as a result of doing a good deed with happiness and joy, or with remorse, pain, and unhappiness as a result of doing something ugly. This reward depends on the innate ethics, and it relates to the personal conscience of the person himself. This feeling is often individual to those who are characterized by nobility, humanity, gentleness of heart, and a predominance of their sense of responsibility. As for those who do not differentiate between allowable and forbidden or who are accustomed to doing evil and heinous deeds, this feeling often dies. Penal punishment, or at the very least, their wisdom of it dies. Some of them even see that talking about it is a myth. Thus, it differs from one person to another according to the innate or native predisposition and the extent to which values are rooted in the reality of society, which reflects positively or negatively on the clarity and purity of conscience.

There is no hesitation that this penalty is more effective than the value of the material penalty. This is because the latter is temporary and may be correct or wrong and may or may not be equivalent to the work. As for the emotional recompense, it is correct and continuous, affecting the person's outward personality traits, as reflected in the feeling of reassurance and intrinsic goodness if he is a doer, and vice versa.

What indicates that a person feels the tranquility of his heart, the openness of his chest, and other feelings of heavens after his act of righteousness is the Almighty's saying: {Indeed, in the remembrance of God are hearts at ease}, and the saying of the Messenger, may God's prayers and peace be upon him and his family: ((Righteousness is what hearts are at ease with, and to which souls are at rest)), and the Almighty's declaring: {That is purer for them}, ((meaning, purer for their hearts and purer for their religion)), but in the case of punishment, a person's feeling of remorse, heartbreak, anxiety, chest tightness, hardness of heart, loss of security and spiritual tranquility, and loss of human self-respect are the result of It is natural for him to commit sin and commit sin. This feeling increases and decreases based on the extent of his indulgence in those evils. God Almighty declared: {And upon the three who were left behind, even when the earth became distressed for them because of its spaciousness, and their souls became distressed for them And they thought that there was no refuge from God except in Him, then He turned to them so that they would repent. Allah is the Forgiving, the Merciful}.

**Social Penalty:** What is meant by it is "what a person receives for his commitment to virtue, such as appreciation and honor from civilization, and for committing vice, such as humiliation and contempt. This is because societies almost decide on a set of morals, such as honesty, loyalty, trustworthiness, and benevolence to the needy, and on the disapproval of another set, such as lying." And treachery and betrayal. Therefore, any member of society is keen to perform in an appearance that observes virtue and works in it to meet the approval

of society. He also desires to society's appreciation and honor for his commitment to virtue and avoidance of vice in order to beware of society's disapproval of his work and its disdain for it. This punishment is distributed into three sections:

**Indirect Punishment:** ((It is what every individual in society locates as a reward for the spread of moral decadence, such as lying, hypocrisy, hatred, betrayal, nepotism, bribery, envy, insincerity, selfishness, etc. Social life then becomes an unbearable hell or then disappears from this life. All joy, affection, love, confidence, and reassurance. This is why the individual must employ advice and cooperate in righteousness and piety so that the ship of life will move as God intended it to go, and that is by taking at the hands of corrupt members of society the Almighty's saying: {And do not help one another in sin and transgression}, And God Almighty declared: {Cursed were those who disbelieved among the Children of Israel on the tongue of David and Jesus son of Mary. That was because they violated and transgressed. They did not desist from evil. How high it is: Evil is what they used to do}).

### **Financial Penalty**

**It Is Represented In Them:** ((It is determined by society in terms of punishment for the deviant and reward for the upright and righteous. Islam has decided different punishments according to the crimes committed and has given the right to implement the punishment to society (represented by the guardian); God Almighty declares: {The adulteress and the adulterer, flog every one of them a hundred lashes, and she shall not be punished with them Compassion in the religion of God, if you believe in God and the Last Day, and that a group of believers should witness their punishment}, and a group of witnesses requested for this punishment so that it would be more severe in the soul of the criminal), as Islam decided alongside that is the reward of the benefactors, because through this reward ((Psychological feelings converge between members of society, since souls are imprinted on the love of goodness and the desire for reward, and this results in an conversation of appreciation between them, preserving favor for those who deserve it, and returning the favor to the one who gives it. He, peace and blessings be upon him, said: (Whoever does you a favor, reward him, but if you do not locate something to reward him with) So pray for him until you see that you have rewarded him, in addition to the gratitude that this reward contains for the benefactor for his goodness and acknowledgment of his gratitude to him, and that is one of the characteristics of the loyal and thankful, and it also encourages people to perform virtues and turn to them.

### **Literary Penalty**

**It Is:** ((Not taking into account the character of the immoral person and not trusting him, and for this reason his testimony is not assented)) {And those who accuse chaste women and do not produce four witnesses - flog them with eighty lashes and do not accept from them any testimony never, and it is they who are the transgressors}, and this reward is not an easy matter, because the immoral person thus loses his moral character in society as a person who can be relied upon and believed. In addition, he does not find esteem and acceptance from people, and this is a difficult thing for the human soul, especially for those who have a high moral sense. This is not restrained to martyrdom but rather includes assuming positions and also assigning tasks to him), the jurists have agreed that ((the testimony of a sinner is unanimously agreed upon to be rejected, and God Almighty has stipulated that it be clarified in it. God Almighty declared: {O you who have believed, if a sinner comes to you with news, then investigate [yourselves]}, and he commanded the testimony of the just, and God Almighty said: And God Almighty: {And call to witness those of justice among you}, and He promised satisfaction with the martyrs, and God Almighty said: {Of those among the witnesses whom you are pleased with}, so the ruling must be diminished due to the lapse of justice)), and in return for that, Islam commanded raising the moral value of the righteous and raising their ranks according to the degree of their morals. He also named for keeping good company with those with good morals and avoiding those with bad morals. God Almighty declared: {And be patient with those who call on their Lord in the morning and the evening, seeking His face, but do not turn your eyes away from their hand the adornment of the life of this world, and do not obey him whose heart We have made heedless of Our remembrance and who follows His inclinations, and his affair was in vain}, and the Messenger, may God's prayers and peace be upon him and his family, revealed: (The example of a good companion and a bad companion is that of the bearer of musk and the one who blows

the furnace. The bearer of musk is either an imam to present you, or you may buy from him, or you will find a pleasant scent from him, and the one who blows the furnace will either burn you. Your clothes or you will locate an evil smell from it). From the above, it is clear how intense Islam is for virtue to be the visible characteristic of society, and its attempt to give the good dominion over everything and to oppose the evil in it is represented by the duty of enjoining what is good and forbidding what is evil. This is because it works to spread goodness and decrease honor in society. It also leads to building social associations by supporting goodness, cooperating with it, aversion, and staying away from vice.

## **CONCLUSION**

Praise God always, and may He repay Him with great gifts and blessings. I praise Him, Glory be to Him, for His facilitation and accomplishment in the beginning and the end, and prayers and peace be upon the one whose Lord gave him the best position and the purest peace, our Prophet Muhammad bin Abdullah; The Messenger is a mercy to the people, then to his family, his wives, his moral descendants, and his companions, the stars of guidance, the All-Knowing, and those who follow them in righteousness until the Day of Resurrection, O Most Merciful, O Most Knowing, and after: In our research, we have reached several results, among which we state:

The foundations of values in Islam are based on a foundation with frequent chain of transmission, which is the Holy Qur'an and the Noble Prophet's Sunnah, which gives it authenticity and integrity, unlike the foundations on which values are based in contemporary Western thought.

The establishment of societies and nations on the foundation of values originating from the true Islamic religion is one of the greatest factors that contribute to building a cohesive and interconnected Islamic society in which love and brotherhood prevail and which is controlled by the collective interest, while not neglecting the special individual interest of each member of society.

Islamic values maintain the Islamic personality and its position in this world, knowledge of its message and belief in its value, focusing in all of this on the spiritual and moral side of life and stressing the value of the afterlife and what comes after it, happiness and misery, heaven and hell. This is the dividing line between Western civilization and Islamic civilization, in which the latter manifests personality, originality, subsequent, submission, clarity, surrender, and servitude to God alone, with no partners.

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