



Exploring society responsibilities in promoting Islamic ethics standards

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ABSTRACT

This research was aimed at exploring society responsibilities in promoting Islamic ethics standards and has been pathologically formulated to institutionalize what the existential nature and identity-orientedness is with regards to men and women' responsibilities and also those of the Islamic government separately. Attempts have been made to explain why the bases of moral virtues in the Koran which are worship, justice and righteousness have been observed. Later, the research refers to guidelines for reaching and fulfillment of moral standards in the society and specifically from a sociological point of view. The results found indicated that moral perfection could through man's psychological innate and bound and strong religious basis bring about some exhilarating moral standards within the existence, conscience and essence of humans. The man's perfection and superiority is instituted in regard to the knowledge of identity and understanding inner values and the goal of creation of humans.

Keywords: Responsibility; Society, Promotion; Islamic Morality

1. INTRODUCTION

That it is stated people have been given nothing but good morality is quoted from a famous Hadith by the Prophet who considered his foundation of his own Be'that (Prophethood mission) as completion of humans' ethical noble act; the Muslim community as being honorably led by the noble of the noble and king of the worlds, Mohamad Mostafa (Peace be upon him) communicates signs and symbols which have made them be holy, auspicious and popular. The major characteristic of an Islamic Society is the very wisdom or knowledge of morality and the highest degree of religiosity and basis of faith is the very sense of good and decent morality which lies in the humans' deism nature along with divine spirit; therefore, because the divine nature and determination is innate and evolutionary, it is part of humans' nature and we can conclude that the humans' code of ethics in the early Creation was created along with the human's nature and there is preparation for acting on morality and navigation and development (actualization) of it. Therefore, we move based on this introduction so to see what the responsibilities of an Islamic society are for actualization and symbolization of this moral and innate symbol and how we can institutionalize and fix standards as stressed by the Koran.

Concept of morality:

Morality is sensual qualities which have penetrated into the human soul and have stabilized. Morality refers to habits and qualities embedded in a human that affects speech, behaviors and thoughts: morality is therefore entangled with practice, speech, state, sense, feeling, and thought.

Moral principles and standards in the Koran

We already know that the holy Koran has not been formulated as a classic book to have chapters and sections like other books; rather it is a series of heavenly Revelations which have gradually been sent down based on needs and necessities; but they can be stated like the following instances by using a thematic interpretation method. Of classification of a whole of Koranic verses, moral principles could be summarized in four divisions:

1. Moral issues in connection with the Creator: issue of thanksgiving (gratitude to the Blessing giver) and humility against God and submission against His commandments and the like which are parts of the first group.
2. Moral issues in relation with people: Humility and humbleness, sacrifice and devotion, affection and good mood, empathy and compassion and the like which are parts of the second group.
3. Moral issues in connection with self: Clearing the heart from any impurity and dirtiness and tolerance with self against the imposition and pressure on selves and the like which are included in group three.
4. Moral issues in relations with the world of Creation and nature: Lack of extravagance and wastefulness and destruction of divine bounty and the like which are included in the fourth group. In the Koran, there is a variety of verses which seem to have described overall Moral Principles; of which we can refer to a verse of Chapter Loghman which states: "We

bestowed Loghman Wisdom [and We inspired to him] to give thanks to the Lord" (Chapter Loghman: 12).

In the area of Knowledge and creed, it [Chapter Loghman] first starts from giving thanks to God (bounty giver) and we understand that giving thanks to the bounty giver is the first step in understanding God; which is to say as scholars of the science of Words and Faith have stated- the motivation to move towards understanding God is the same issue of praising and giving thanks to God; because when human open eyes, they find themselves overwhelmed by immense blessing and bounties and his conscience will immediately invites him to understand the one who gives the blessing and this is the start for Knowledge of Allah. It then goes to the issue of monotheism and explicitly stated: "Associate nothing or no one to Allah which is a huge wrong". In other stage, it speaks of the Hereafter which is the second major pillar of religious knowledge and states: "O' my son, if [decent or indecent deed] is as heavy as a mustard seed and is laid inside the heart of a stone or in a corner of the skies and the earth, God will get it ready (on the day of Reckoning)" (Chapter Loghman: 16). Then, it deals with fundamental ethics principles and practical wisdom and refers to the following:

1. The issue of respect for parents and giving thanks to them following giving thanks to God (Chapter Loghman: 14)
2. Giving significance to prayer and relation with the Creator and praise to and humility against Him (Chapter Loghman:17).
3. Bidding to good and forbidding from evil (Chapter Loghman:17).
4. Forbearance and steadfastness against bitter occurrences of life (Chapter Loghman: 17).
5. Good mood against people (Chapter Loghman: 18).
6. Humility and humbleness and forsaking vanity and conceit against God and people (Chapter Loghman: 18).
7. Moderation and fairness while walking and speaking (and everything) (Chapter Loghman: 19).

Therefore, we observe that a major part of moral perfection and virtues has been reflected as the Wisdom of Loghman in verses which include thanksgiving, forbearance, good mood and humility and moderation and invitation to decencies and fighting the evil as explained in the above seven instances. In three verses of chapter An'am (literally meaning animals) starting from verse 151 to 153, ten major commandments have been stated where they involve main parts of moral principles like quitting oppression and wrongdoing towards children, orphans, and the public and observing justice against everybody, quitting biased partiality against kinsmen and friends regarding violation of justice principles, avoiding inner and external evil deeds and also dutifulness against parents and avoiding that which renders in separation and schism and avoiding any kind of polytheism.

Statement of the problem

1. What is the responsibility of women in the Islamic Society in promoting moral standards of the society?

2. What is the duty of Muslim men in safeguarding Islamic morality in the society?
3. What is the responsibility of the Islamic state in fixing and transferring Islamic moral criteria to the next generations?

Significance and necessity of the research

The current rebellion of man in different social, political, social, economic and environmental dimensions is known to all and discussing them will require a large book. Sometimes, man recalls the holy verse of "Surely man is rebellious". Evilness and indecency of God's creatures against Him and His servants momentarily replace man's moral nature and essence and it appears that the more man becomes successful in capturing the sun and moon and climbs the ladder of comfort seeking and debauchery, the more he shall be rebellious and falls from the ladder of morality and descends to the lowest level of abyss. Therefore, since man is sociable in life's speech and actions, it is necessary for them to guide each other towards the excellent and transcendental levels while reminding each other within the heart of the society to perform religious obligations, bid to good and forbid from evil and refrain from indecent behaviors.

Thus, humans' distance from justice and balance, candor and truthfulness, Halal and immaculate subsistence, acting in line with forbidden moral behaviors like fault seeking, envy, slander and backbiting, blasphemy, inopportune oath and testimony, homicide and adultery and drinking, shortchanging, espionage, and abusive language towards parents and disrespecting them and deviancy through telephone harassment and streets harassment, Viber and Whats up related harassment and swindling and selling the property of the latter, devouring interests, propagating homosexuality and absence of marriage and increased divorce and birth of illegitimate children shall make the new generation without motivation and be inattentive to fundamental criteria and existential philosophy of man's Creation which are the right to an immaculate life in the course of trial as in:

"Truly, we made arrangement and decoration for that which exists on earth so that We test humans to ascertain which one has the best actions and deeds" (Kahf:7)

and prayer for the sake of God's satisfaction as in:

"We did not create men and Jin unless for prayer" (Zariat: 56),

thus preventing men from diverting to frivolity. Therefore, in this article the most important responsibilities of the society in promoting Islamic ethics and distancing from moral vices which pave the ground for entering into larger rebellions whose most important of which have been stated include the following:

Reasons:

1. Absence of attention or little attention being paid to moral areas among different groups of people.
2. Existence of different accumulative judicial cases and crowdedness of courthouses.
3. Change of form, shape and structure of the society towards superficiality and moral values.

4. Evading responsibilities by people in the society by the time of guiding and even navigating and paving the ground for kinds of social deviancy.
5. Blindfold imitation of immoral cultures in unconscious modeling of non-Islamic societies.
6. Increased age of marriage or insignificance of tendency to marriage among people in the society.

The point is that the value of man's perfection hinges on him being free will and the secret he can overtake angels is the same principle of being independent in the course of perfection and the necessity of free will and selection is existence of different ways, tendencies and motivations and should man had only one inclination and the tendency towards God the sublime, he could not be a chooser, whereas the major character of man is his free will; therefore, it is necessary to have tendencies contrary to prayer and bondage inside man so that he chooses one side and moves in that direction.

2. METHODOLOGY

The method used in this research is qualitative and involves library note taking. A qualitative research is a research which emphasizes qualitative and holistic information and uses hermeneutic approaches. Its measurement methods lead to description and interpretation than statistical analyses. The goal of a qualitative research is perceiving person or an event under its natural conditions and in accordance with the pertinent context. This research is also about values. Of among different qualitative research methods which are context finding, experimental historic, descriptive and comparative, we chose library method to explore guidelines recommended for investigating society responsibilities for promoting Islamic ethics standards.

Research scope

While exploring recommended guidelines for investigating society responsibilities in promoting Islamic ethics standards, we simply refer to verses stated in the Koran so as to extract recommended indices for investigating society responsibilities for promoting Islamic ethics standards.

Statistical population

Because this research is not a field survey and statistics are not used, we have no statistical universe; however we have a contextual society which includes the Koran as well as works released concerning recommended guidelines for investigating society responsibilities in promoting Islamic ethics standards.

Research Tools

No questionnaires or interviews are used in the research since it is not a field survey; however library note raking method is done both traditionally and digitally.

Research procedure

The procedure for this research is library investigation upon which concept of ethics has at first been dealt with and also the position of ethics in the view of Koran has been discussed. Thereafter, men and women's responsibilities and also those of the Islamic government from the perspective of the Koran and methods for institutionalization of ethics and its promotion from a psychological viewpoint as well as guidelines for inference based on the Koran will be analyzed.

Data analysis

Given fact that data analysis is done in two qualitative and quantitative methods and since the quantitative method is not applicable for data analysis of this research, we used the qualitative method which included interpretive analyses of Koranic orders and those based on the scholars' words, rational, realities as well as social inference.

3. FINDINGS

A. What is the responsibility of women in the Islamic Society in promoting moral standards of the society?

Chapter Ahzab, verse 35 states:

lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember - Allah hath prepared for them forgiveness and a vast reward.

So, we saw that this verse in the Koran considers women as being included in the ten supreme positions side by side with men and we also observed that women have nothing short of men in spiritual state and in reaching the Practice towards God. Now, if we are interested in arguments and look justly, we will see: Is a true equality which originates from men and women being of an essence something other than these tenfold qualities?

a) Accountability in educating righteous and meritorious children: Growth and prosperity of the child from the very coagulation of the semen in the womb until many years later is shouldered by mother who helps her child reach a balanced and natural growth through affection, fortitude, devotion, chastity and piety. One of the major roles of woman is to rear the child with emotions, proper education, empathy and compassion such that this human being by the time of adulthood becomes a healthy person without humility and feeling of contempt, misery and suffering psychologically. The fundamental forms we observe in discussion of women's accountability in the society are in fact shift of values, i.e. values and anti-values are shifted and this will result in changing and substitution of roles. Mother at the family is the first model for the children who influenced by wrong propaganda and

inculcation, leads specifically the girls to reactively deal with subject and gets them move towards creating equality between men and women's roles.

b) Good association with the spouse and being a good spouse: In the context of a relationship filled with affection, men and women's' sexual tendencies are satisfied and marital needs are removed; meantime attention to the outside of the home is lost and social corruption declines; as Commander of the Faithful, Ali Ibn Abi Taleb states: The woman's jihad is to become a good wife for the husband at best.

c) Propaganda activities: One of the tools which are considered to be an effective weapon in cultural deviancy is instrumental use of women and propaganda of corruption, prostitution, fecklessness and improvidence and also removal of Hijab. Role of women in Propaganda activities and avoiding the imposition of cultural deviancies clearly manifests where the value and dignity of women must be taken into account.

d) Observing Hijab and Islamic Chastity: The most salient characters of an Iranian Muslim woman within the Islamic arena is chastity, nobleness and dignity and observance of Islamic position. Of the major and most significant moral and psychological characteristics of women is observance of Islamic chastity and Hijab.

e) Of other characteristics of women in promoting their own responsibilities in institutionalization of Islamic ethics are: Understanding the practice and tradition of the prophet (Peace be upon him) and the women of the Prophet's Household, valuing prayer, engagement in activities and artistic and charity affairs, not watching movies and erotic sites, participation in religious celebrations and rituals, weekly participation in visiting the cemeteries, sports and avoidance from participation in assemblies stimulating guilt, controlled look at strangers, forgiveness, open-mindedness and not begun Fitna.

B. What is the duty of Muslim men in safeguarding Islamic morality in the society?

a) Management and safeguarding of the family privacy: this requires planning and consultation. Protection against dangers and ills that threaten families are men's responsibilities in the society. Of these dangers: violation of moral lines by one of the member of the family, obscene internet and satellite networks being chronic, entry of corrupted people to the family privacy, addiction by one of the members of the family, and the like. Man, by accepting the responsibility of bedding to good and forbidding from evil is duty bounded to firstly identify the forbidden related risks and immoral activities within his own families and to seek to remove them.

b) Affection to and interest in the family environment and specifically the spouse: a major root cause of moral crises is inattention to families' emotions and feelings and specifically those of spouse who have at times been without problems financially. Sleeping together with spouses or returning home late prolongs , physical conflicts with spouses, doubtful and illegitimate communications with the their party will engender some sort of emotional divorce between the spouses which pave the ground for existing moral standards in the society by spouses and children; thus, men must not conceal their own affection to their families and spouses in particular, because the wife, upon hearing husband's affection will find some extraordinary self- confidence and her attention to the life will double.

c) Sensitivity to a Halal subsistence, d) efforts for prosperity of single girls and boys with an emphasis on easy marriage, e) being trustworthy against God's servants, f) institutionalization of values and moral – oriented deeds.

C. What is the responsibility of the Islamic state in fixing and transferring Islamic moral criteria to the next generations?

In Islamic societies, the responsibility of the Islamic state as the supportive of Islamic criteria is harder besides making the public aware to choosing independently in conformity with Islamic laws and scope of observance of morality by people; hence the Islamic society should act to support and stabilize this task by formulating strategies with a morality-oriented approach:

a) Efforts for creating and flourishing social welfare and business, b) supporting the laws on bidding to good and forbidding from evil as an obligation, c) institutionalizing cultural approach and morality -oriented policy in all administrative assemblies, d) supporting people and vulnerable community being exposed to risks, e) building culture of the verse " Surely God made business lawful for you and made unlawful interest devouring" in the society.

D. Fourth question: What are the pillars and principles of the Islamic ethics from the view of the Koran?

They are worship, righteousness and justice seeking. Islam has demanded its followers to establish an immoral relationship through worshipping God the almighty and servitude of the Holy Being so that everything is found to be divinely spirited. A servant of God, through servitude perceives how to live and how to interact with others.

The major line in the human's life is God the almighty; so any order being contrary to that of God will be null and void. In This kind of ethics stands no conflict. Man is prohibited from any greed and transgression to property and freedom of the later, because turning away from God engenders him to exit from His so-called Velayat (Kingdom) and this is not compatible to servitude. The second principle is piety. The foundation of humans' lives is piety. It is under the light of piety that prominent elements of Right manifest. When the ruler governs on the basis of piety, the humans' systems will also flourish.

The main cause in crises governing humans around the world is due to lack of piety. Meritocracy in the Islamic ethics system is based on being pious. Piety is pledging to practice two elements of doing the obligations and divine orders and also to give up all He has forbidden. The third principle in ethics is justice and placement of everything in their own. The prophets' missions were meant to execute justness and justice. The most significant term which manifests in all corners of the Islamic ethical life is Justice.

Therefore, the Islamic and divine culture shall have a different definition from other cultures. In the divine culture, man is two-dimensional; he has an earthly body and a heavenly soul; a soul which is intermingled with three fold principles, its soul will be overwhelmed with perfection and seeking of God. Since the goal in the Islamic ethics is to attain perfection, the Islamic culture identifies its followers with such criteria as righteousness and obedience of justice.

Equality in the Islamic culture is to enjoy prominent ethical elements. Humans' embellishment and observance of health are not separated from ethics. Observing the rights of others has an ethical and a social dimension; in the Islamic culture respect for Peoples' Rights

is firstly ethical and it is stated: if someone respects the rights of others, he is part of an Islamic culture. In an Islamic culture, belief in values is part of the culture. Deism not only guarantees the permanent movement of man towards perfection and growth, but it also avoids people from diverting to deviancy and dirtiness. The one who joins God and cleanse himself/herself five times in the sea of Prayer's blessing will certainly distance from dirtiness, evilness, frivolity and thus value tendencies less. After worship it is justice which is one of the main pillars of the Islamic culture and justice is the lifeline of the human life; a society wherein there is injustice and wrongdoing, the humanness will be melted.

Developing ethics or psychological cure

In this regard scholars of ethics have had two statements: one is repetition of decent deeds and the other obligation to a religion and a full heavenly program. They state the way moral virtues are created and sensual qualities are achieved are related to repetition of actions along with faith and some religious education; for example a person who is not magnanimous, hence can via repeating his own actions create magnanimity in himself; that which did not exist in his own existence. However, it should be stated that this course cannot be gone through without having faith in God and following a full heavenly program (Koran), because first of all repetition of actions requires some sanctions and some strong driving force and the knowledge of virtues and ethics sources will not only coerce man to do this; rather it is the powerful force of faith that could be the driving force in commission of decent deed. Thus, in the first step sanctions for achieving good conducts must be identified among people, i.e. an educational program, though scientifically and psychologically embedded will not resist intrinsic tendencies should it does not rely on divine faith and obedience and accordingly man shall not be obliged to perform duties; yes only pious men with strong faith in God will manage to possess moral virtues.

Relation of ethics, psychoanalysis and psychic comfort

Psychological comfort and confidence is once established when all mental wants and instincts are implemented and satisfied at their own certain level and satisfaction of most of human instincts depends on moral virtues. Moral virtues within humans' instincts are support for beauty-acceptance.

As people, particularly the young people, desire to have appearance beauty, they are also interested in moral and psychological beauty and the moral ideal is dependent on appearance-acceptance ideal of the young. Meanwhile, young peoples' moral values are totally different from age related values. In their views, cooperation is like sacrifice; decency is meant compassion and tolerance which is difficult during adolescence will have a fair visage.

Attention to moral virtues has an extraordinary role in peoples' psychoanalysis. On this basis, Hanry Barook in the book "What I Know: (psychological illnesses)" concludes moral virtues not only engender in proper satisfaction of most of instincts, but they also modify feelings to a certain level. Inner emotions are origins for human activities and instincts' rebellion will lead people towards annihilation and demise. The sole power that can engenders instincts to be satisfied and their rebellion is avoided is knowledge of moral virtues, Someone who has chastity and dignity will have his own sexual rebellion avoided and thus kindness and intimacy will be established.

Exploring ways for moral growth in psychoanalysis theories

Backlash: For Freud, the fundamental principle of education and moral development is prevention from backlash of the needs unsatisfied during childhood. To this end, the behavior of parents and instructors with children must not be in such a way that they lead to backlash.

Self-awareness: For people to increase their own control over ethics and behaviors, they must be made aware and prudent and his denials from existing content within their minds be eliminated which include awareness of emotional disorders and awareness of defensive mechanisms.

Sublimation: It occurs when the following conditions are met: a) man identifies his own backlashed motivations and needs, b) Sublimation is in proportion to man's inclinations, c) Sublimation is directed at society-friendly affairs.

How to help moral growth during persistence of knowledge of identity in adolescence

Moral growth issues and value based judgments lie in the spiritual developments of adolescence life. Formation of ethics in adolescence has been investigated in various theories and researches. For Piaget, moral growth originates from the cognitive development and acquisition of social experiences; meaning respect for laws and social justice. When the person reaches a level where he ascertains he needs to treat all people well and observe quality and conformity with social laws and order, he has reached the moral growth. Piaget believed a pre-ethical period and moral growth being two stage: 1) Moral realism stage and obedience of rules enacted by others and 2) Moral proportionality stage or moral independence. In the latter stage which is related to adolescence ages, the adolescents learns social rules arise from changeable and optional conventions and one can resist them. In this stage, adolescents learns if man's needs require, one can break the law; hence according to researches by modern psychological analysts (Kochanska et al, 1994) findings reveal that internalization of moral values is better shaped through intimate and warm relations and communications.

Social learning theories emphasize the behavioral element of ethics in moral growth. Albert Bandura (1986 and 1991) maintained moral behavior like other social behaviors are learned through reinforcement and punishment and observational learning. In line with moral and cultural growth, it is said that by the start of adolescence, the adolescents will begin to doubt beliefs and value of the families and schools and those of the society. This will engender them to distance from the family.

By the one of this period the adolescents will enter social relations and attain his own acceptable values and beliefs. To Debs, in this stage of adolescence and on the threshold of adolescence a tendency to a clean and magnanimous life will evolve in human and this stage is called ethics or values where sacrifice, empathy and compassion and fairness will be considered as values.

Man in this state will model humans who are mirrors of cultural and moral perfection and happiness and listens to their call. Moral and social growth in adolescents belong to various cultures and subcultures which are different from each other. The major point is that most people's moral growth and judgments are generally influenced by views disseminated by dominant powers in then society and for this the issue of a moral arbitration cannot be explained based on a cognitive development.

Presentation of guidelines for increasing moral growth

Since the human formative nature, in accordance with the Koranic verses implies God in the very beginning and along with Creation laid the code of ethics inside humans for acting upon which, hence moral education and human purification is possible according to verses and tradition of the prophet who laid the foundation of his Mission as completion of noble act and actualization of human morality, because moral affairs are supported by an ideology and a school of thought. Therefore, if we create the category of moral education within which change and development in intellectual, sensual and behavioral dimensions are discussed and put it into light for actualization and fixing a series of moral values man has with him from the very beginning, we have in fact established a moral-oriented approach followed by mental health.

- 1) Making people aware of objectives of western culture builders,
- 2) Increasing families' responsibilities against identification and maintaining adolescents' "identity",
- 3) Holding free thinking sessions on values and beliefs,
- 4) Institutionalizing the culture of reading books,
- 5) internalizing moral concept,
- 6) method of story-telling and moral allegories,
- 7) self-administration for reducing undesirable morality,
- 8) each person as a desirable religious and moral mode and
- 9) institutionalizing culture (religion, morality, science).

4. CONCLUSION

Reaching moral virtue and its promotion in the society requires executive sanctions which avoids its usage from being distorted. It is that executive sanction in man and his nature that lets out the call of being magnanimous and originates from a religious approach. Unquestionably, for promoting moral standards in the first look, we need d to address a category of pathology and utilize all leverages and encouragements for understanding the human nature whose first step lies inside the heart of self-awareness and insight of families and is started with responsibilities of men and women and lead to government and laws.

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