# The Role of Human Values in the Islamic Educational System

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## Abstract

*This research is an initial attempt to explore the reality of education and its concept in Islam, and to describe the presence of educational practices in the Arab-Islamic heritage. The importance of this research lies in addressing a set of important issues related to the contemporary Islamic educational system. The research revealed the extent of the need for authentic educational values that draw their reference from the origins of Islam, and it emphasized the analysis of the reality of education in the Islamic world and the identification of its problems and the finding of solutions through a quick and comprehensive look at the diverse contributions of Muslim thinkers to Islamic educational thought, and their active role in addressing the issues of education and linking it to its intellectual and realistic framework in the Islamic society. The research was distinguished by diagnosing and analyzing the concept of the educational system in Islam around the education and teaching, and highlighting its importance in the new and contemporary educational system. The research also dealt with the role of human values in the Islamic educational system. It also revealed the characteristics of Islamic values, and the most important sources of social values. The research concluded with the method of Al_Tabatabai, which was characterized by both scientific and objective methods.*

***Keywords****: Systems, Values, Human, Society, Education, Thought.*

## Introduction

Praise be to God for his blessings, his prayers and his peace be upon his prophets, and upon his family, companions and saints. The value framework in Islam is characterized by unique characteristics that distinguish it from other religions, both heavenly and non-heavenly. The subject of values has attracted great attention from specialists in various fields, as values are the basic guide for the individual's behavior within the family and society.

Humans have reached progress in any field of life only by studying the values that the Islamic civilization has spread since the time of the Prophethood to the present day. Indeed, the most important topics that the observer of the human race's journey over the course of civilizational history has noticed is that value-based linkage between those civilizations. This is not only because it represents an important link in the history, and not only because it linked the ancient civilizations with the modern ones, but also because the contributions of Muslims to the human race's journey have been confirmed in it and its features have been formed within it.

What should be pointed out is that there is an Islamic educational heritage that has a close relationship with cultural practices. This is a heritage that has remained absent and has not been known enough. Therefore, we will strive to do a purposeful study to link between the past of the nation and its present. This is because the Islamic educational heritage is considered one of the most important effective means that work to instil noble values in the individual and to consolidate the cultural and civilizational identity of society.

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The Islamic educational system derives its references according to its principles, which are based on the Qur'an and Sunnah, which are full of Islamic values that the Muslim life is based on as defined by the divine revelation in the relationship between man himself and his surroundings and his Creator. The issue of education was one of the most important complex and fundamental problems that has remained a pressing obsession among the old scholars who work in education in the Arab-Islamic heritage, which made the educational issue occupy a distinguished place in Islamic educational thought.

The research confirms the impact of the Islamic value system on the rise of humans and their progress, and that Muslims had the greatest credit for the whole world in their rescue from darkness to light. The research summarizes the confirmation of the distinction of the Islamic value system over other philosophies, due to its unique specificity and its complete independence, as its source is pure faith and monotheism.

For the above, we chose this research, trying to lift the veil about the subject with great detachment, and the research plan required dividing it into an introduction, three axes and a conclusion. In the introduction, we discussed the reason behind the choice of the research title, and we allocated the first axis to talk about the characteristics of Islamic values, and we discussed the second axis about the sources of social values, and as for the third axis, it was about studying the role of the scholar Tabataba'i (peace be upon him) in the value issue, and the study was about: sincerity, honesty, faith, and patience. As for the conclusion, we summarized the most important research results and what we reached in this enjoyable and blessed journey.

## The First Axis

### Characteristics of Islamic Values

Islamic values have several characteristics that distinguish them from values in other philosophies and societies. This is because they are derived from Islam, with its two main sources, the Qur'an and the Prophetic Sunnah.

These values are characterized by several characteristics, including:

### Divine Origin

These values are based on the Qur'an and the Prophetic Sunnah. And they are the two essential sources for discussing and researching Islamic values. They are inspired by God Almighty(1), who said:"Say, "Indeed, my Lord has guided me to a straight path - a correct religion"(2)

God also guided us to believe in these values through the verses of the Qur'an that He revealed to His Messenger, peace be upon him. He said(3):

"I only follow what is revealed to me. My Lord is on the straight path."(4)

The Prophet, peace be upon him, also defined the first goal of his mission and the clear path in his call by saying:

"I was sent to uphold and complement ethical values".(5)

### Balance and Moderation

Islamic values are based on the use of all human abilities and potentials in a complete and balanced way between the material and the spiritual(6). Islamic values do not focus on developing one aspect at the expense of another in the Muslim individual. Rather, they are based on an integrated view of human nature and a sound understanding of the objective and honest depth of the characteristics of man, society, culture, and human knowledge(7).

Islam has called on the Muslim individual to create a balance between the demands of matter and spirit, and between the demands of the individual and society. God Almighty said: "And do not make your hand tied to your neck, and do not open it completely." (8)

## Inclusiveness and Positivity

### A- Inclusiveness

Islamic values are inclusive of all aspects of life. They do not focus on one aspect at the expense of the other. The Prophet (peace be upon him) said: "Sell me yourself that I may not associate anything with God, nor steal, nor commit adultery, nor kill your children, nor make up lies between your hands and your feet, nor disobey in what is good. Whoever of you fulfills his promise, his reward is with God, and whoever does anything of that, then God conceals it for him, and if He wills, He forgives him, and if He wills, He punishes him. So we sold him on that." (9). Islamic values are inclusive and valid for all times, places, and people. They are derived from the comprehensiveness of Islam and its principles.(10)

### B- Positivit

Positive values mean calling for good and forbidding evil. Islam is a religion of good that leads its followers to happiness in this world and the hereafter. It is a blessing from God Almighty to humanity. God Almighty said: "Today I have completed your religion for you, and I have perfected My blessing upon you, and I have chosen Islam for you as a religion."(11).

Islam has emphasized the need for a healthy person to be characterized by the values of enjoining good and forbidding evil. These are among the strongest means of protecting individual and social morals.(12)

## Humanity and Stability

### A- Humanity

Islamic values are concerned with honoring man and make him achieve his humanity. Islam has affirmed that man is the noblest and most honorable creature in this world. He has been given control over all that exists. God Almighty said: "And indeed We have honored the children of Adam and carried them on the land and the sea and provided them with good things and preferred them over many of those whom We have created with preference."(13)

Islamic values have achieved equality between all people, regardless of wealth, poverty, strength, weakness, Arabism, or non-Arabism. The only difference is in piety.(14)

### B- Stability

Human values are stable values that do not change with the passage of time, place, or person. This is because they are divine values. God Almighty is the Creator of man, and He knows what is good for man in all times and places.(15)

Values such as truth, justice, honesty, and selflessness are stable values for Muslims. They do not change in their lives from one environment to another, or from time to time.

In the Islamic world, Islamic peoples understand moral values as a dimension of faith. Morality is directly related to religion, so tampering with the universality of values is tampering with religion.(16)

This is because the truths of Islamic values are not theories formulated by man, or conjectures put forward by his imagination. They are from God Almighty. Therefore, the stability of values is evident in one of its pillars. However, this stability does not mean freezing human activity, but rather committing to fixed standards by which human activity is measured.(17)

## The Second Axis

### *Sources of Social Values*

The society with its various institutions and nature is the main source of values. From it, the social sources responsible for acquiring values and their definitions draw inspiration from the value contents to adopt the axes for guiding the behavior of individuals and groups according to their respective characteristics. Among these sources are the following:

## The Family Institution

It is the starting point in creating the human element, and the influential starting point in all the facilities of society and its evolution. It is the first brick in the formation of a regular community with comprehensive legal and moral requirements for all its behavioral and psychological aspects(18). The mother takes care of this through her contact with the child, and then the father and siblings contribute to the process of social development through the transfer of their experiences and behaviors(19), such as acquaintance, coexistence, cooperation, integration, and so on. The ideal family home is the one that provides these values within the family wall to the greatest possible extent(20); because the nature of the characteristics that the family possesses and the ties and relationships that prevail in it make it the most efficient social institutions and the most influential in the education of children and the acquisition of high values that are in harmony with their society, which helps them to avoid negative values.(21)

The more the family seeks to acquire socially acceptable values for the children, the more this helps to organize the society culturally and socially(22), achieving progress and advancement for the individual and the group. In this context, the family is considered the complementary institution to the fabric of the infrastructure of any society.(23)

## The Educational Institution

The education and training of man is a fundamental process, and it is one of the tasks of the family in the first stage of the individual's age. Then the supporting operations are taken over by the educational institution, which enables him to acquire different skills and behavioral habits necessary for the formation of his personality, and enables him to develop his mental abilities and potentials. Therefore, the school is considered the second social institution that resumes the work of the family and moves its goals to a further extent in terms of programming and guidance.(24)

This process, through which man acquires values, ideas, ideals, self-esteem, skills, and rules of behavior that qualify him to contribute as an active member in the activities of diverse groups such as the family, school, organizations, cultural associations, and others,(25) has been confirmed by studies that have been conducted on the relationship between the educational system and society. The influence between them is mutual, and this relationship increases as the affairs of society are organized and its moral and value level rises. (26) Man, by nature, goes through multiple stages, and each stage helps him to acquire a type of knowledge and values around him. There are many values, knowledge, and arts that are acquired from the school or university where he studied. (27).

## The Religious Institution

The Islamic religion in its methodology addresses the human being to form the community, which is the first goal of the Qur'anic education. The Qur'an, which targeted this community, demanded that man

be intellectually committed to all values and behaviorally committed to them too. For this reason, it did not address the individual only, but addressed the human group in many cases. The Qur'an did not address the human being for his personal work and demand him to reform his soul, but rather he always linked this with the reform of society.(28)

From here, the role of religious and moral values in individual and social behavior has an effective impact. All religions, regardless of whether they are heavenly or not, agree on the basis of a certain position on values. In fact, they are in themselves an explicit position on values, as they define the behavior of individuals and provide security with a set of orders and prohibitions in relation to the universe. (29)

The Islamic religion, for example, as one of the heavenly religions, is considered a fundamental source of education. It has established an integrated intellectual system that gave humanity a new perspective on life.(30)

The basic values that Islam came with are the values of justice, patience, humility, respect. and legislation to God alone. These values express faith in the oneness of Allah Almighty and the connection of man to Him.(31) This is confirmed by the words of Allah Almighty: "The judgment is only for Allah. He commanded that you worship Him only. That is the correct religion, but most people do not know." (32)

## The Media

The technological development of contemporary media that the society has witnessed in recent years(33) has led to a diversification of these media, from reading, listening and watching. Many of the (Internet) sites and (television) channels are among the most dangerous of these media, as they have taken the forefront in the affairs of education, promotion, guidance and influence, especially on the young people, with its various, superb and attractive possibilities, which are easy to deal with and access in most cases and places.(34)

These media have a clear impact on the acquisition of values and habits for the individual and the group, and they play an educational and cultural role. (35)

The most important of these means and their impact on the individual and society:

**A- Newspapers and magazines.**
**B- Television (and satellite channels).**
**C- The Internet.**
**D- Mobile phones. (36)**

**The Third Axis**

*The Role of Ayatollah Tabatabai in the Values subject*

The personal values that have a direct impact on education, which Ayatollah Tabatabai mentioned in the ((tafsir almizan)) include:

## Sincerity

Sayyid Tabatabai says about the values of sincerity that there is no doubt that God Almighty only calls his servant to believe in him and worship him sincerely and to avoid polytheism as God Almighty said: And they were not commanded except to worship God, sincerely devoting to Him. There is no doubt that sincerity in religion is only achieved in truth if the heart of man does not cling to anything other than God Almighty from an idol or a rival or a worldly goal, nor a hereafter goal such as winning paradise or salvation from the fire,(37) but rather the heart of man is attached to God Almighty in his worship, so sincerity in his religion is only by loving God Almighty.(38) And the Messenger of God (peace be

upon him and his family):says "If you do an action, do it for God sincerely, because he does not accept from his servants any work except what is sincere."(39) And from Amir al-Mu'minin Ali : said "My God, I did not worship you for fear of your fire or for the hope of your paradise, but I found you worthy of worship, so I did."(40)

## Trustworthines

Verses have been revealed in the Qur'an that confirm the need for man to be characterized by trustworthiness, considering it an important value that strengthens the relationship between man and others. God Almighty said: Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. (41) Sayyid Tabatabai says: Trustworthiness - whatever it may be - is something that is deposited with others to be kept and then returned to the one who deposited it. The Prophet (peace be upon him and his family) was called in the Jahiliyah the truthful and the trustworthy. We find that he (peace be upon him and his family) has emphasized the need for the Muslim to be characterized by this trait, saying: "Not one of us who betrays trust.(42)" In another hadith he said: "Return the trust to the one who entrusted you with it, and do not be afraid of the one who betrayed you."(43) Imam al-Sadiq said: "Do not look at the length of a man's prostration and for that is something he is used to, and if he left it he would be lonely, but look at the truth of his speech and the fulfillment of his trust."(44)

## Belief

Belief in God is the first pillar of the Islamic value system and it is the highest and most noble value from which other values emanate.

Sayyed Tabataba'i said: Belief in an order is to know god and to adhere to him in practice, and if it is not , it will not be faith even if there is knowledge.(45)

God Almighty said: "And they denied it, and their souls were certain of it"(46) and the Almighty said: {So the mere knowledge of something and the certainty that it is true is not enough to obtain faith and to qualify the one who has it, but it is necessary to adhere to its consequences and to bind the heart to its outcome in such a way that its practical effects follow, even in general, so the one who has the knowledge that God Almighty is God, no god but Him, and that He is His servant and His worshiper alone, then he is a believer, even if he knew it and did not adhere to it and did not do anything of the purifying deeds for worship, he would not be a believer}.(47)

## Patience

Islam has emphasized the importance of this value and urged Muslims to it, which calls for the cohesion of the personality and its balance, and not to collapse in the face of tribulations and to be patience with events, for whoever is created by it, God will reward him for his patience, God Almighty said: "And We made of them Imams who guide by Our command when they were patient and were sure of Our signs"(48)

And God Almighty praised His Prophet (peace be upon him) for his patience by saying: {Indeed, we found him patient. A good servant, indeed he is ever returning [in repentance]} (49). There are many verses in the Noble Qur'an that urge patience and praise its virtue, and this confirms its great importance, because it contributes to the qualities of goodness in the soul.(50) Sayyid Tabataba'i said that patience is steadfastness in the heart and preserving the psychological system by which the order of human life is straightened from imbalance, so the patient are those who stand in the calamities on foot, and the

misfortunes do not effect them. (51) Patience makes every great thing that comes down small, and by turning to God, the spirit of faith is awakened, and it warns that man is leaning on a pillar that will not be destroyed, and a reason that will not be broken. (52)

Patience is one of the greatest qualities and states that the Qur'an praises, and it repeats the command to it until it reached nearly seventy places in the Qur'an.

Then God Almighty described patience by saying that God is with those who are characterized by patience, and this companionship is like the companionship that is indicated by His saying: {And He is with you wherever you are} (53). it is a companionship of encompassing and custody, contrary to the companionship with the patient, which is a companionship of help, so patience is the key to relief.(54)

## Honesty

Honesty is considered to be a pillar of religion and it is the best of human qualities and the clearest evidence of faith, and it is the introduction to all kinds of good, it guides to righteousness and is an important pillar for the stability of society and the growth of trust between its members, and for the importance of honesty, God Almighty described Himself with it and added it to Himself, God Almighty said: {God said, This is a day on which the truth will benefit the truthful. For them are gardens beneath which rivers flow, wherein they will abide eternally, content with God. And God is pleased with them. That is the great attainment}. (55) Sayyed Tabataba'i said: Honesty according to the original is the conformity of the saying and the news to the outside, and it is described by man if it matches his outside news, then when he counted every belief and determination - intention - a saying, the meaning of honesty was expanded, so he counted man as honest if his outside news matched, and honest if he did what he believed, and honest if he did what he wanted and intended in earnest. (56) In general, it is that he sees honesty in every entrance and exit of him and encompasses his existence, and he says what he does and does what he says(57), and he does not say or do anything but what he sees and believes in, and this is the place of the truthful. And this meaning comes from the saying " Oh God, take care of my affairs as you take care of the affairs of the righteous. (58).

## Conclusion

After this blessed journey, we must take a moment to reflect and remember the goals of the research and the results it has reached. We summarize them as follows:

1. Values are a set of normative judgments related to real-world content that the individual absorbs through his emotions and interactions with different situations and experiences.
2. Educational values shape the character of a good individual if they are planted correctly.
3. Values are the ideals that man seeks for himself and does not do this  for a purpose , because the things that man asks for to achieve certain purposes are considered relative and variable.
4. Educational institutions such as family, school, mosque, media and others have a major role in building educational values.
5. The diversity of educational methods used in building educational values helps to develop them well in the minds of the young.
6. Islamic values are distinguished from other values because they are derived from Islam with its main sources, the Qur'an and the Noble Sunnah.
7. Values are a set of laws, goals, and high ideals that the individual faces, whether in his relationship with the material, social, or heavenly world, and values are a form of a system that people tend to in nature.
8. Education in the Islamic concept is the process of building man and directing him to form his personality, according to the methodology of the Islamic faith and its goals in life.

9. The values, principles, and ethics of Islam are what Islam has highlighted for humanity, and the Islamic values are derived from revelation that does not speak of desires, so they are not subject to the whims and temperaments of humans, and this is what left its impact in all areas of life.

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