THE ETHICAL BASES IN THE PROPHET'S HADITH

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ABSTRACT

One of the issues that raises challenges in this contemporary era is the relation between Ethics and other social aspects. Introducing the right bases and principles in an Ethical system seems to be an effective solution for the present challenges. As a result, through presenting special bases and principles, various intellectual schools, both religious and nonreligious, try to solve the challenges. According to the Islamic school, the prophet of Islam (upon whom be peace) is known as the perfect Ethical Model, who has been sent to complete the noble deeds. So, focusing on his life history and style can be an approach to reach the ethical bases and principles in Islam. Through reviewing the Hadith of the Islam prophet (upon whom be peace) the present research is trying to achieve the ethical bases and principles from his point of view. Then, it comes to this conclusion that freedom and intellect are the two main bases and necessary conditions to represent the ethical actions. In this regard the Islam prophet (upon whom be peace) accounts the state of the prophets as the teachers and guides of the intellects (the ability of distinction between the good and evil of actions). Because achieving the great divine knowledge and benefiting from the sources, consisting of the holy Qur'an, needs to be taught by a teacher who has the most perfect intellect himself and has already reached those knowledges. In his ethical system, the Islam prophet pays special attention to the principles including human's dignity, equality and justice, and universality. In addition, he considers the possibility of an ethical action when the goodness of action and agent are accompanying with each other. And according to his viewpoint, the perfect ethical action is representing once the good of agent's action is with the greatest knowledge to God and thus the greatest respect to Him.

Field of Research: Ethical · Prophet's Hadith · freedom · intellect······

1. Introduction

Ethics is one of the issues which has been concerned human’s mind for a long time and was the reason of raising many questions and disputes. Also in this recent era, the connection between Ethics and all other social aspects are known as problematic issues for scholars and thinkers. It seems introducing the existing bases and principles of an Ethical system correctly is an influential step in knowing about Ethics and its criteria for solving the contemporary challenges. As a result, the various intellectual schools, both religious and nonreligious, according to their own world view have discussed about special bases and principles. Studying the divine prophets' teachings, esp. the Islam prophet's, reveals that ethics has a significant role in their intellectual and education system. Since in Islam school, the holy prophet is known as an ethical perfect model, who is appointed for the aim of completing the Ethics nobilities, studying his lifestyle is a good way to achieve the principles of Islamic Ethical system. Therefore the present paper is going to review the Islam prophet’s speeches with the purpose of obtaining the principles and bases of Islamic Ethics.

2. Workplace Experiences
Undoubtedly ethic has started from the beginning of humans life. Nowadays ethic is connected to sciences such as gregarious, philosophy, mysticism, and religions. In other religions, ethic its important too and lots of opinions has formed base on that, so they try to present targeted regulation with introducing main principles. In Islamic regulation there is some independent books and papers about this debate and sometimes its written in the debates like philosophy and... In this paper, we try to have a recognition of ethic base on hadiths and Prophet of Islam sayings.

3. Workplace Dissonance

In pursuit of a comprehensive ethical system, first, it should be noted the strengths and weaknesses of hadiths. In the next step, it should be noted to priorities, relations, and mutual impact. In some cases, we have to consider about conditions governing the event because conditions can change priorities.

4. Effects on Subsequent Intentions

In recent studies only two of foundations and the principles of prophet been investigated. Since the ethical system have been consisting of multiple principles and specific relations, it is better to extensive research to understand all the principles and clarify priorities done.

5. Methodology

This type of study is qualitative. Research Methodology is documentary research in this paper. In first step, for collecting information we use hadith sources. In second step, this information was put together And prioritized. Accordingly, These bases were placed in two groups (Foundations and principles) and In each group, states two samples.

6. Ethics

The definition of Morality is: principle concerning right and wrong or good and bad behavior. The degree to which something is right or wrong, good or bad etc. According to moral principles, a system of moral principles followed by particular group of people. (Hornby, 2007, p.992) And the definition of Ethics is: moral principles that control or influence a person’s behavior. A system of moral principle or rules of behavior. The branch of philosophy that deals with moral principles. (Hornby, 2007, p.520) So what we can get from the definition is that ethic and its related issues as the extent of which should be able to answer many questions such as: what is good or bad? what is the nature of moral concepts? ethical issues are predictive or essay? morality is absolute or relative? what are the criteria for good and bad behavior? areas of particular moral and what are its roots and consequences?

In any system of ethical principles and fundamentals of the regime is the most important part. In this study, the foundation of their existence in the fulfillment of those conditions is that moral action is a necessary condition and without the act is done outside of the definition of ethical action. The principles of those values that as criterion in the evaluation and the knowledge of good and bad has been used and on the basis of a better understanding is possible. In this study, is discussed two foundations and two principles of the behavioral
and ethics principles of prophet muhammad. Certainly development and carefully considered in this debate can clarify their moral system.

6.1 Foundation

6.1.1 Freedom

The definition of Freedom is: the right to do or say what you want without any one stopping you. The state of being able to do what you want without any thing stopping you. The state of not being a prisoner or slave. The state of not being affected by the thing mentioned. (Hornby-2007,p.618) Generally, freedom is defined as the quality or state of being free - the absence of necessity, coercion or constraint in choice or action. Freedom is an issue which Islam prophet paid a lot attention to it and considered it as one of the important elements in actualizing the Ethical actions.

The Prophet Muhammad(SAWA) : Be awakened and do what you should as long as the death has not come and just now that your tongues are free, your bodies are healthy, your organs are available, your areas of action are extended and your opportunities are much. (meshkini-2003,p.21) It seems that in this noble speech, the holy prophet pointed to two aspects of freedom: “negative freedom” and “positive freedom”. In its negative meaning, freedom equals the ability of choosing in a situation when free will is free from the necessity of sensual motivators and is independent of the external causes limiting it.

In other words the negative freedom is to be free from some prohibitions and obligations, or being free from strangers, any outer forces or any chains restraining human. In fact, the one whose hands are chained wants to avoid the chains needs negative freedom or apophatic freedom. However, if freedom is confined to negative freedom, it will be imperfect. So without positive freedom, negative freedom won’t have any special benefits. Positive freedom or in other expression “affirmative freedom” comes after negative freedom. In other words, when the obstacles were removed and the negative freedom comes into existence then it is the turn for the affirmative freedom.

In fact, everyone With affirmative freedom, can catch her goals and plans. In the following speech, first it is emphasized on the negative freedom which is considered as the main reason of doing action. Islam prophet says: ‘There is nothing more honourable to Allah than the descendants of Adam,’ said the The Prophet Muhammad (SAWA). ‘O Messenger of Allah! Even no angels?!’ asked some people. ‘The angels are destined, the same way as the sun and the moon are so,’ he replied. (Al-Muttaqi al-Hindi 1985, vol.12,p.192)

So against those who claim predestination is leading to deny this kind of freedom, it was mentioned: Once, a man came to the Prophet Muhammad (SAWA). ‘Tell me about the most surprising thing you have ever seen,’ told him the Prophet (SAWA). ‘I once saw a number of people who had intercourse with their own mothers and sisters. When they were asked why they were doing that, they said, ‘The divine predestination has made us do so’.’

A group of my followers will say so as well in the future. They are foreigners among my followers,’ the Prophet Muhammad (SAWA) predicted)ibn- tavvos-1400-vol.2-p.344) In the second step, there comes discussion about affirmative freedom, in which the Islam prophet emphasized Ethics and doing ethical actions as an ultimate aim by wich, human can
reach eternal happiness. According to the prophet speeches, since intellect or wisdom is the most important cause in developing the affirmative freedom and defining goals, it has a specific status. In other words in its affirmative concept, freedom means having a special causality i.e. having the talent of following defined rules which are provided by intellect. Affirmative freedom guarantees action based on reason rather than based on mere feelings or desires far away from reason.

6.1.2 Intellect

The Intellect mentioned by Aristotle is the sixth chapter of his Ethics, is cutting the inner self (Nafs) that is formed within the Reason through caring about not being accustomed to anything from what is among kinds of things through the passage of the time and making sure about phenomena and introductions in intentional deeds that should be preferred or avoided. (Jahami, 2002, p. 361) The Intellect advises the inner self to avoid a bad deed. If the inner self does not accept the Reason’s advice, he will not leave the inner self, as there is no wrath in him. But he shows it the best time to do something good and the most pleasant aspect to be questioned about; because he grants the goodness all the time to the one who is given authority over. (Jahami, 2002, p. 360) The Islam prophet (SAWA) clarifies the status of intellect clearly in some of his speeches: The Prophet Muhammad (SAWA): Allah has distributed among servants nothing greater than the Intellect. ...(Al-kulayni, 1990, vol. 1, p. 12)

So, based on his speeches one can assess in details the intellect in Ethics through three branches; First in epistemological approach, he considerers reason as the basis of knowing true and false or good and evil…The Prophet Muhammad (SAWA): The Intellect is a light in the heart by which one can distinguish between right and wrong. (Daylami, 1412, p. 198) Or says: The whole goodness is just achieved by the wisdom and there is no faith for one who has not wisdom. (Al-Harrani, 1404, p. 54) wisdom and intellect is the main basis for knowing such goodness and badness in action.

So, not considering the judgment of Devine legislator, the actions contain essential goodness and badness; some actions essentially are good, some are bad and some are no good and no bad. Devine legislator never commands for an action except the good and never forbid except bad ones. Therefore, God commands us to tell the truth because truth is essentially good and forbid us to tell lie for lying is essentially bad. (Mozafar, 2009, vol. 1, pp. 187-202) Second is the status of intellect as a motivation i.e. when the goal is defined by intellect, it causes great thirst, desire in one’s mind as well as main motivation for her free will in order to gain her goals.

The Prophet Muhammad(SAWA): O Ali! The Reason is something by which heaven is reached to and the Merciful’s satisfaction is asked. (Ibn- babeveyh, 1984, vol. 4, p. 369) Here, it is important to pay attention to the meaning of the two words of "obtaining " (ektasab) and demanding" (talab). The root of "Ektasabah" comes from a word which means to try to achieve. (Ibn- manzur, n.d, vol. 1, p. 716) "Talab" is from the root of “Talabah” and it means to find out (al- farahidi, n.d, vol. 7, p. 430)something. It seems that, in this hadith, he emphasized on the motivating role of reason; one of the roles of reason is to help people to have desire or thirst to reach their goals. This is one of the reason’s effects in achieving one’s goal. The third part refers back to the reason’s status in ontological approach by which existence and ethics come together. In a better explanation, the more reason gets control of...
other faculties including passions one can have more existential openness and consequently she acts more ethically. Since human has different degrees of existence, gradually her degree goes higher and it helps her to be more perfect.

Once in the presence of the Prophet Muhammad, may Allah’s peace be upon him and his progeny, a group of people were admiring a man so that they mentioned all characteristics of a good person [for him]. ‘How is the guy’s Reason?’ asked the Messenger of Allah, may Allah’s peace be upon him and his progeny. ‘O Messenger of Allah! We are telling you about all his efforts in the worship and kinds of goodness and you are asking us about his Reason?!’ they said. ‘A stupid person will experience disasters due to his stupidity more than a wicked person due to his wickedness. And tomorrow [on the Day of Judgment], the worshippers will be upgraded and achieve nearness to their Lord based on the amount of their Reason.’ he said, may Allah’s peace be upon him and his progeny. (Al-Harrani, 1404:p.54)

Point: The status of prophets in perfecting the intellect

Here, it raised a vital question; if every affair contains essential goodness and badness and every one can figures them out and through her own free will she chooses the good one, then what is the need for the prophets’ mission? There are two meanings for “intellect”: First, it means a faculty naturally gains knowledge and if there were not such faculty in human’s mind, he would have the responsibility of religious duties. In other words, the natural reason is the basis for the acquisitive to grow e.g., the eyes should have the ability of sight first and then it is qualified to see the light of the sun.

Second reason is [a kind of] a knowledge that human can reach it by its faculty. Such intellect is an acquisitive knowledge which is perceived through the senses such reason has a serious role in human’s life. (Al-Raghib al-Isfahani, n.d, p.57) Paying attention to the above explanations, one comes to this conclusion that recognizing good from evil, being motivated to follow good and raising the degree of human’s existence will not obtain unless those two reasons correlate with each other. In an allegorical explanation, every human should have the sight ability to see truths in light and go to it, and provide the situation for self-growing.

The Prophet Muhammad (SAWA): We, the prophets folk, are commanded to talk to people according to their power of Reason. (Al-kulayni, 1990, vol.1, p.23) This speech shows that castes of people have different degrees in rational perfection because he asked the whole prophets to know this fact that They speak with people in their wisdom and among them the higher degree belongs to the divine prophets'. Prophet Muhammad (SAWA): Allah has distributed among servants nothing greater than the intellect. So, the sleeping of the men of intellect is preferable to the prayer vigil of the ignorant. And the stay of the men of intellect is preferable to the migration of the ignorant (in the way of Allah). And Allah has sent no prophet and messenger before He had perfected his power of intellect, so that his power of intellect be came greater than those of his whole nation. And what the Prophet Muhammad (SAWA) hides within his heart is greater than the efforts of those who strive. And the worshipper fulfils Allah’s obligatory worships only in order to use their Reason to think about Him. And the value of worship of no worshipper has reached that of the men of Reason. And the men of intellect are the same ‘those who possess intellect’ of whom Allah the Exalted has talked [in the Holy Quran]: ‘But none takes admonition except those who possess intellect’. (Al-kulayni, 1990, vol.1, p.12)
Does such intellectual perfection of the prophets obtain only by inductive and sensible perceptions? Can everyone achieve such degree of perfection? It seems that through progressing on the perfection path, intellect gets acquainted with her abilities and gradually knows about her weak points. Gradually she knows some fields are out of her knowing criteria. In other words, soon intellect will perceive that as knowing nature is possible for the intellect by the senses, knowing some epistemological criteria is possible by other sources which are out of the domain of intellect.

The point proves that intellect needs something else like revelation to achieve criteria which reason is not able to get access and, at the same time, are necessary for human’s perfection. Divine prophets are the ones who use not only senses, but also benefit from revelation for their intellect perfection. This is the very intellect that they can act out as a guide for others. Emphasizing on this point, Islam prophet says: My Lord has taught me good manners and He has taught me well. (Majlisi, n.d., vol.16, p.210)

Here, the status of the Islam prophet(SAWA) and even other prophets in guiding and enlightening people is revealed: ‘Surely Allah the Exalted has not sent me as a strict and oppressing man. But He sent me as a simplifier teacher.’ (Payandeh, 2003, p.301) In other words, it is clear that all the creatures are flawing in the river of life with the aim of reaching perfection. Such perfection is not possible for human unless growing of her intellect. Since castes of people have different degrees of rationality, they need somebody who has the perfect degree of intellect. Among people, these are the divine prophets who have the higher degree of rationality, because with the help of revelation they connect to God. As a result, God appointed the prophets to guide and teach people for rational perfection.

Islam prophet in his speeches considers human’s rational perfection as the aim of his mission: ‘What you are sent to, o Messenger of Allah?’ the Prophet was asked. ‘To the intellect.’ he replied. ‘How about us?’ he was asked. ‘Surely there is no end to the intellect. But everyone who recognizes what Allah has decreed lawful and unlawful is called a man of intellect’ (Mohammadi rey shahri, 2000, p.106)

And since the result of reaching rational perfection is ethical perfection, he says: I am exclusively sent in order to perfect good manners. (Al-Bayhaqi, 1424, vol.10, p.232)

6.2 Principles

6.2.1 Dignity

The definition of Dignity is: a calm and serious manner that deserves respect. The fact of being given honour and respect by people. a sense of your own importance and value. (Hornby, 2007, p.425) In other word, the purpose of human dignity has a deference and the sanctity of life must always be considered his dignity, so for this reason it is one of the most important issues in ethics. Now here is a question that: what is the place of human dignity and the morality in view of the prophet muhammad? It is conceivable two type of dignity for humans: inherent dignity and valuable dignity. inherent dignity is a honor that all human beings due to the independence, moral capacity and have the same thought. On the other word, inherent dignity says that human nature and human existence since its creation by has this order and respect. prophet muhammad has emphasize on human dignity a lot.
The Prophet Muhammad(SAWA) :There is nothing that can be better than a thousand of his counterpart, except Human. (payandeh-2003\textit{p}.661) the second type of valuable dignity or acquired dignity that is the type of honor,that human with voluntary and to operate in the path of growth and business talent and his innate ability to acquire moral virtues.

On the other word ,its a dignity that human with voluntary can achieve the way to human values or religious ,that person who have not tried it are deprived.The prophet muhammad in some hadiths has emphasized on human dignity but its refers to the freedom of the individual branches of knowledge and its seems that valuable human dignity has mentioned a lot. The Prophet Muhammad (SAWA) said: ‘There is nothing more honourable to Allah than the descendants of Adam,’ said the The Prophet Muhammad (SAWA).‘O Messenger of Allah! Even no angels?!’ asked some people.‘The angels are destined, the same way as the sun and the moon are so,’ he replied. ( Al-Muttaqi al-Hindi \textit{1985}, vol.12\textit{p}.192)

In conclusion its seems that the prophet muhammad had two type of human dignity in his mind ." O people! every ones God and father are the same. everyone is child of adam and adam is from soil,...and the most honorable of you with Allah is the most righteous (Al-Harrani \textit{1404}, p.34)

In these hadiths, the prophet in the first step with knowing all people the same,has emphasize in inherent dignity and in second step attracted the audiences attention on another type of human value and dignity of the human value that is considered.

6.2.2 Justice

The definition of Justice is : the fair treatment of people. The quality of being fair or reasonable. The legal system used to punish people who have committed crimes .(Hornby\textit{2007},p.839) Justice is one of the most important issues in ethics. Ethics is about human and humanity. Since justice is one of the necessary affairs in social and individual life of human, studying about this issue is considered as one of the main fields in ethics. The most important meanings for justice are as following: equality, sameness, and balance in affairs. (Ibn -Faris, vol.4, p. 246) according to these meanings justice is known as the basis of everything, which defined putting things in their right place.

Justice means equality.The fair treatment of people, the quality of being fair or reasonable and the legal system used to punish people who have committed crimes. ( Al-Raghib al-Isfahani,n.d \textit{p}.236) Justice has an important position in Islam prophet's life style and speeches. This importance is such that he believes a short time of justice is better than seventy years praying, fasting or being vigilant during night.

The Prophet Muhammad(SAWA) :hour of justice is better than seventy years of worship that its nights in praying and its days in fast pass. (Al-Tabarsi \textit{1965},p.316) It seems that caring about justice is one of the important principals of Islam prophet in his ethical system because in many situations and conditions he emphasized on it. The Prophet Muhammad(SAWA) :God loves to do justice between your children even in kissing them (payandeh\textit{2003}\textit{p}.578)or The Prophet Muhammad(SAWA) :when you judge,do the righteousness (payandeh\textit{2003}\textit{p}.192)
In defining justice and he described a just person as the one who not only considers the equality between people in society, but also considers herself as equal to others. The Prophet Muhammad(SAWA) : the most righteous people is one who want the thing, which he want for himself, for others (Ibn-babeveyh, 1984, vol.4, p.395)

7. Goodness Of Action And Agent

In the end it is necessary to pay attention to a point. Aside from discussing the ethical principles of ethical traditions of the prophet Muhammad is significant in a fundamental point: one act of goodness in the act that the person pays attention and other goodness is the subject who is overseeing the intentions and their motivation has a importance too.

Apparently goodness of action and agent in the actions as of the subject spirit and Body. It seems that in prophets hadith the two part has specifically mentioned summarizing and paying attention has emphasized. He not only take good and bad actions, in case of acts such as adultery, cruelty, lies, gossips,... and warned people about them. In a famous story that in many ways are shown in sunni and shia both have in their sources.

Ali(as) was appointed for a war by prophet Muhammad and he tole muslims to help Imam Ali in the war. One of a adjuvant told to his brother that his motivation for participation in the war that is to achieve wealth or perhaps the minister. When prophet Muhammad understood it he told that is exclusively applicable to its intentions and for everyone can achieve their intention, for example, a person who want a crusade, God will rewards him, or someone who want to achieve wealth in war there is not any rewarded from God for him because as we told intentions is the most (Tusi, 1414, p.618) important thing in our actions, and also there is other hadith that says: The Prophet Muhammad(SAWA) : the best action have the best intentions (the true one) (payandeh, 2003, p.232) Khalilebne Ahmad in the definition of intent says: faith is what is going to be good because of his intention, and it has no different is good or bad. (al- farahidi, n.d, vol.8, p.394)

Ebnemanzoor in lesanolarab said that: purpose is the way that passengers intent and its not important its far or near. (Ibn- manzur, n.d, vol.2, p.101) and ragheb in mofardat said that: purpose is attention of heart about your action.

From all these definitions we can understand that intent is our main purpose and before acting, we pay attention to them and after paying attention to them they try to start they action. The apperance of action can be same for some people but it does not mean that their purpose and their intention are the same. It is therefore applies to the value placed on different levels.

8. Conclusion and Future Recommendation

Because the connection between moral and other social it is a subject that can make a lots of question for scientists so it seems that clear introduction of foundations and principle in a ethical system is an effective way in understanding moral and its issues and it can answer the question. In this paper with a studying carefully in a prophet of islam hadiths and knowing his lifestyle such as freedom and intellect as a foundation and something like dignity and justice as a moral principle has realized. Hoping to be capable of developing this discussion and
knowing other foundations and other principles and discovering relation between …can identify a targeted a united and coherent system and in conclusion we found appropriate answer for human societies question.

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