

**THE NEED FOR ETHICAL TECHNIQUES IN THE DEVELOPMENT OF
ISLAMIC SOCIETY AND EDUCATIONAL INSTITUTES
(A RESEARCH STUDY)**

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Abstract:

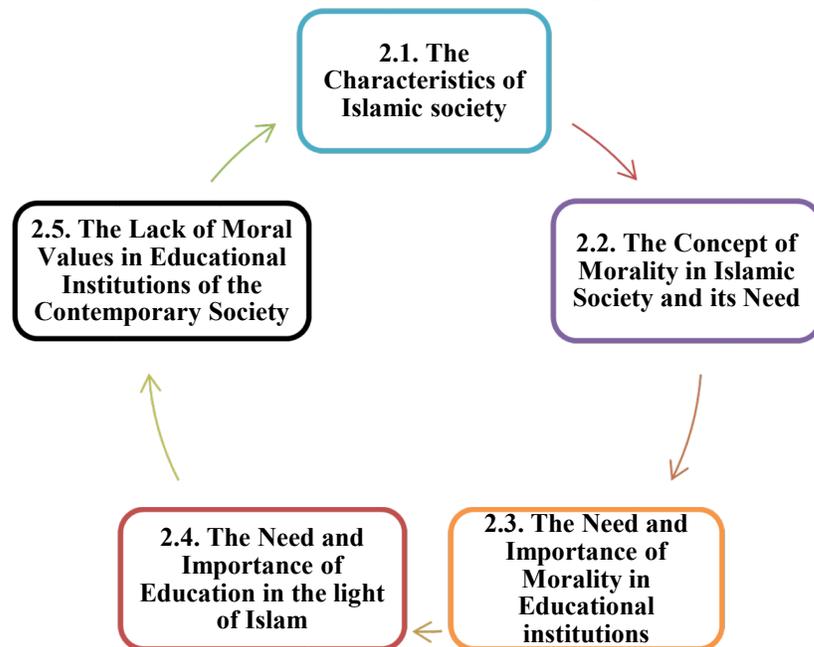
Society is called a group. That is a group of individuals whose basic needs depend upon common relationships in human life. People who are living in this society, they do not have to belong to the same tribe or the same religion. Islamic Society does not accept any kind of difference such as caste, color, and race. Islamic society is one of the best societies of this universe of human beings, in which the life of a human being follows the teachings of Islam. Islam has a significant role in every aspect of human life such as; on the beliefs and worship of human beings, in the law and order of the state and moral matters, etc. The basic characteristics of Islamic society are included peace, harmony, brotherhood, equality, justice, and tolerance, etc. Islam advises humans to spend their life according to the suggested characteristics of Islamic society. Because his key to the success of here (world) and the day of judgment are hidden in it. The word ethic brings harmony in the spiritual and physical attributes of a person. When a look has at history, it is clear that Hadrat Muhammad (PBUH) was an excellent example, due to his spiritual and apparent moral values. Islam teaches human beings to follow the life of Prophet Muhammad (PBUH) to sustain peace and harmony in society. Islamic system preaches good moral values and indicates ways to get saved from ill-mannered behavior. An individual with good moral values reflects good faith and blessings of Almighty Allah. Islam is based on moral values for a society where people live at individual and community level is having its basis on spiritualism and moral values depicted through divine teaching. But we can see the lack of ethics in educational institutes and contemporary society. Every day we see a lot of unethical character and habits in people, teachers, administration, and students, it is an alarming situation for us. It shows that we are going toward the downfall over time. This research work aimed to explain the need for ethical techniques in the development of Islamic society and educational institution with Islamic perspective. This research work can be useful and informative for readers and researchers.

Keywords: *Islamic teachings, Islamic society, Ethical values, Ill-mannered behaviour, Contemporary trends, Educational Institutes*

INTRODUCTION: The word “ethics” derived “ethos” which means “morals” and “character” Hence the theory of values and code of conduct are the roots of ethics.¹ “Another meaning of molarity is a strong habit, due to which deeds are performed by the soul without any thought or attention”.² Human societies have always flourished and prospered through education and good morals. The secret of peace, prosperity and stability of society lies in knowledge, action and good morals- The Holy Prophet (PBUH) taught humanity, patience, tolerance, forbearance, forgiveness and patience with his good morals. Ethics create tolerance in the society of the individual and collective level. It is through tolerance that the balance of society is restored. It is this attitude that makes human beings and societies,

peaceful and prevents extremism and terrorism. The society that has the essence of tolerance, it can be a source of goodness and prosperity for humanity. Moral values have very significant roles in society and educational institutions. Unfortunately, the unethical values are increasing with the passage of time in contemporary society and educational institutions. Here is a need to follow the teachings of Islam. Therefore, this is our responsibility that we produce moral values in our new generation to make them good Muslims and citizen. In this research work the different angles of ethical values were highlighted such as the characteristics of Islamic society, the concept of morality in Islamic society and its need, the need and importance of morality in educational institutions, the need and importance of education in the light of Islam and the lack of moral values in educational Institutions of the contemporary society. This research can be beneficial in its specific theme for readers and researchers.

2. Analysis of the Problem: The need for ethical techniques in the development of Islamic society and educational institutes is a very significant topic in its specific field. Moral values have very importance because without ethical values human beings are like animals. Islamic teachings tell us all the significant points of a successful life, that are required in society to spend a pleasant life. The success of worldly life and hereafter is dependent on the restriction of the limitation of Islam. For this research work, we took benefit from different libraries such as the library of SBBWUP, archive library Peshawar, and Peshawar University library. We searched different sources such as dissertations, books, articles, newspapers, and websites to gather the materials. We used the verses of the Holy Quran and hadiths to make more authentic our research. The detail is given below.



2.1. The Characteristics of Islamic society: The first time in the history of Islam the foundation of Islamic society has been put by the Holy Prophet (PBUH) in Medina. The old name of Medina was Yasrab. Which changed into Medina from Yasrab. The meaning of the Medina is a city, which means the city of the Holy Prophet (PBUH). Thus a new chapter was introduced in history, that was dependent on new civilization and moral values. Islamic civilization is not just a civilization like other world civilizations, it is a perfect religion, which discusses all the aspects of life. The main points of Islamic society are as follows;

I. Monotheism: Almighty Allah is the One Who created the whole universe and all its things. He is the Creator and Owner of this universe. He is Gracious and kindhearted. When we confess all these things by heart and soul and we keep the belief that all the prophets are human beings and Almighty Allah has sent them to guide and to call human beings to the right path, it is called Emaan. The word monotheism is used for Emaan. This is the basic concept of Islamic society. Which must be followed.

II. Equality: Islam is a religion of peace and harmony. It preferences to equality among human beings. All human beings as human beings are equal. As the rich and poor, master and slave, scholar and ignorant are equal in Islam. No one is superior to the other. The nations, tribes, and families have only introduced for identity. Hadrat Muhammad (PBUH) said in his last farewell that all human beings are equal before Allah (SWT). Black is not superior to white and white is not superior to black. Arabic is not superior to non-Arabic and non-Arabic is not superior to Arabic. All human beings are the offspring of Hadrat Adam (Alaih Salaam) and Hadrat Adam was from the soil.³ There are two ways of equality in Islam, one is social equality and the other one is legal equality. In Islamic society, all people have the same status in law and all people are considered equal under legal equality. Here a hadith of the Holy Prophet (PBUH) is being explained Which means something like this, that all human beings are brothers each other.⁴ In Islam, there is neither superior nor inferior. The superiority and the inferiority are only on piously. The human beings are being advised concerning the equality that the noblest is he, who is the most righteous people in the sight of Almighty Allah.⁵

III. Brotherhood: Islam is a world religion. Its believers are Arabs or non-Arabs, whites or blacks, belonging to a nation or a tribe or speaking different languages all are brothers each other. The basis of brotherhood is about faith and Islam. That is, all of them have one Lord, one Messenger, one Holly book, one Qibla, and one religion, which is Islam. The unity of Muslims is favored in the sight of Almighty Allah. The preference is given to the brotherhood in Islam, therefore. In Islam, Muslims have been prevented from differences and discrimination and also commanded to remain and make stronger the brotherhood. Muslims have been barred from all causes and disputes which may harm them. Islam teaches human beings that they should hold fast the rope of Almighty Allah all together and they should not break it.⁶ To maintain peace and tranquility in society, all the Islamic commands must be followed wholeheartedly and the rope of Almighty Allah should be held firmly. So the environment of brotherhood maintains in society.

IV. Simplicity: The teachings of Islam are simple, understandable, and applicable. Monotheism and the hereafter are its basic beliefs. Its rituals are so simple and easy that everyone can perform them. Simplicity is the soul of Islam and it teaches us the lesson of simplicity in every aspect of life. Islam forbids junk, waste, and luxury such as the gold and silver utensils for eating, the silk clothes for men and gold, the extravagant on the occasion of marriage. The Prophet Muhammad (PBUH) has attributed the abundance of wealth to the fall of the Muslim Ummah. Therefore, we must follow Islamic teachings and should spend our lives according to simplicity.⁷

V. Purity: Islam is the religion of nature and it emphasizes cleanliness and purity. The verse of chapter Al-Baqarah means something like this Allah (SWT) loves those who repent and remain pure.⁸ The purity and cleanliness are so useful for hygiene that the hadith of the Holy Prophet (PBUH) whose means like it, purity is a part of the faith.⁹ Islam emphasizes the purity of both outward and inward. When the purity of the body and clothing will be kept, so there will be pleasant effects on the soul too. And the man will be healthy. Similarly, the purity of faith is also necessary and we should make strong our belief in Almighty Allah because our worldly and hereafter's success are in it.

VI. Peace: Islam is a religion of peace and security. It does not like cruelty and brutality. It teaches human beings for spending peaceful life in society.¹⁰ Before the advent of Islam, human lives were not valuable. But Islam bestowed the dignity of human life that the killing of one human being will be the killing of all humanity. Islam advises that human beings should not make corruption upon the earth.¹¹ Another place the instruction is given to human beings that Allah does not like the characters.¹² On an occasion, Muslims are being informed concerning the virtue of peace that the Muslim is the one with whose tongue and hands the other Muslims are safe and the believer is the one who does not endanger the lives of the people.¹³ The Prophet (PBUH) says that "By Allah! Can't be a believer, cannot be a believer, someone has discovered that Muhammad (PBUH) who cannot be a believer? He said that whose neighbor is not protected his evil".¹⁴ Here one more hadith is being explained, whose meanings are that Allah does not have mercy upon a person who does not have mercy upon the people.¹⁵ Islam strongly dislikes the hot market of murder and bloodshed, terrorism and false rumors, Islam calls it an aggressive and barbaric act. Islam is a peaceful way to avoid persecution, to live peaceful lives, to pay for the rights of others, to avoid the slander and to share in the welfare of the people, to create a peaceful, pleasant, and positive environment in the land. Islam tells us that we should live peacefully with ordinary people (whether they are from any religion). The tradition of the world, respect for the religious traditions, personalities of every religion and nation is a great tribute.¹⁶

VII. Justice: Islam promotes justice¹⁷ among humanity in every aspect of life as socially, economically, and politically, etc. As an alive body needs oxygen, similarly justice performs a significant role to maintain equity in society. If we talk about the history of Islam we can see justice, equality, brotherhood, etc. In the periods of the Holy Prophet (PBUH) and Caliphs.¹⁸ Everyone was equal in Islamic laws as a master, a slave, a rich, a poor, a black man and a white man, no one had superiority upon another one.¹⁹ Justice is

that scale due to which humanity remains in society, without it, society becomes a jungle, where the law of force happens, cruelty, and brutality reaches its peak. Therefore, Islam teaches us to maintain justice, which is necessary for a peaceful society.²⁰

VIII. Tolerance: Islam is a complete code of life. The role of every human being is significant, both individually and collectively in human society. Islam as much as advised to human beings the patience, tolerance, and forbearance its example could not see in other religions. Islam teaches Muslims that they should have patience and persevere in every way of life, and be diligent for Jihād. They should maintain the piety of Almighty Allah for success.²¹ Further addressed to human beings that patience is the best thing and Almighty Allah is with them who have patience and they will be given a big reward in Jānnāh.²² All the discussion proves that patience has an important role in life and Almighty Allah likes them who have patience. Therefore, we should act upon Islamic teachings and spend our lives according to Islamic teachings.

IX. Human dignity: Islam is a religion of respect for humanity, it is the bearer of peace and security and considers all creatures as the family of Almighty Allah. That is, it teaches good manners and protection of the honor and dignity of every human being, regardless of race, caste, or color. The protection of high human values and respect for humanity is its core manifesto. In Islam, the human being has been declared the noblest of creatures of the universe. He has been rewarded respect and dignity, as a human being. Islam tells that Almighty Allah has given honour human beings and He told the way on land and sea to find the foods. Almighty Allah provided them with good things and He preferred human beings over most of the creatures He created and made them superior.²³ Thus Islam uprooted all forms of discrimination and prejudice based on caste, race, color, sex, language, lineage, and wealth and for the first time in history made all human beings equal to each other. Whether rich or poor, white or black, east or west, male or female, and whether they belong to any linguistic or geographical area. What could be a greater example of human equality than the fact that people from different countries, races, and languages of the world are seen performing the same Hājj in Mākkāh every year.²⁴

X. Morality: Islam is a way of guidance; it informs concerning every aspect of life. The nations who followed the teachings of Islam, they became successful in their lives and those who did not follow the teachings of Islam they became humiliated and degraded. Our thoughts, lifestyle, methods, transactions, and all matters should be according to the Islamic rules and if it will not be, then it will be the open hypocrisy. Islam guides us concerning all the problems of life, but nowadays the importance of spiritual values has finished in our lives. This is a reality that our moral values have ended with time. We could not differentiate between right and wrong, here the dire need that we should spend our lives according to the teachings of Islam.

2.2. The Concept of Morality in Islamic Society and its Need: Morality is the plural of "creation", which means character, habit, and nature. In the term, morality refers to the qualities and habits that are inculcated in humans on a daily and continuous basis, and these habits and qualities gradually become a part of human nature. Which human presents as an

example to others. If these habits are good, then they are known as "good morals" and if they are bad, then they are known as "bad morals".²⁵ Islam is a universal religion and is responsible for the welfare and prosperity of all mankind. It guides humans on every principle of life. Morality is at the forefront of the golden principles of Islam. The formation of society in human life is a requirement of its nature. In other words, man is naturally compelled to live and coexist with others. In Islam, morality refers to the "good morals" that have been bestowed on humanity for the welfare and betterment of mankind. A human's high position in the world is that of an individual and society is completed by the combination of individuals. If all the people in the world reform themselves, that is, convert their lives according to the teachings of Islam, then that society would surely be called a good society. That is why Islam emphasizes good morals for the betterment of the individual. The Holy Qur'an has taught morality in many places, which is the best philosophical system, that is not found in any other religious book in the world. It is advised to human beings that "And when someone prays for you, you pray with better words than that. Indeed, Almighty Allah is Accountable for all things".²⁶ At another place, it is addressed, to human beings that "Regarding consultation and reconciliation, He said, "Many of these people's consultations are not good. Yes, whoever asks for charity or good deeds or reconciliation among the people and whoever does such work for the sake of pleasure, we will give him a great reward".²⁷ In Islam, where worship, affairs, good manners, mutual attitudes, and morality have paramount importance, the religious, moral, and family values are given by Islam and it is also a key of fundamental importance. There is no doubt that high moral values are inseparable. Our beloved Prophet Muhammad (PBUH) was sent as a teacher of morals. In this sense, good morals, high moral character, and family values have fundamental importance in Islamic society. Further Quran says that "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them, nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers".²⁸ The good manners are being taught to human beings for sitting in gathering "O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do".²⁹ Islam highlights good moral values for the betterment of human beings as do not associate anyone with Almighty Allah, be kind to your parents, speak in a low voice. A study of these verses reveals that in the Qur'anic terminology, even the natural good deeds, the goodness of which is inherently exist in all nations and religions, and which can be called morality in another sense. Besides that, it is also called "wisdom". It is clear from this detail that the status of morality in the *Shari'ah* of the Holy Prophet (PBUH) has been interpreted as a word of wisdom. "Allama Shibli Nomani," says that after beliefs and worships, the third chapter of the teachings of the Prophet (PBUH) is morality. Morality

refers to the relationship between the rights and duties of human beings that must be fulfilled by every human being. When a person comes into this world, he has a little bit of connection with everything. It is moral to perform the duty of this relationship well. He has a relationship with his parents, family, relatives, friends, but also with every human being. From which he belongs to the neighborhood, homeland, nationality, sexuality, or any other kind, but beyond that, he has relations with animals and due to these relations, he has some duties. All the happiness, prosperity, peace, and order of the world is due to this morality. The government and the party make up for this lack of wealth with the law of their power and strength. If human parties perform their duties on their own, then there is no need for coercive government laws. That is why the best religion is the one whose moral system is so great for its followers that they could adopt the right way to spend their lives, it could not go astray them.³⁰

2.3. The Need and Importance of Morality in Educational institutions: As Muslims and as human beings, we all have a responsibility to adorn every boy and girl with the ornaments of education so that he becomes the best person and proves to be a beneficial person for the country and the nation. It is also a fact that all religions describe the usefulness of education and training. Islam has its origin in the word *Iqra*. Every Muslim has a basic responsibility to be enlightened with the teachings of the Qur'an and Sunnah on the one hand and modern on the other. Also, get knowledge from the sciences and arts. The fact is that knowledge is light and ignorance is darkness, knowledge is progress, ignorance is degradation, knowledge is discipline, ignorance is chaos. Knowledge is peace, ignorance is war, knowledge is justice, ignorance is oppression, knowledge is peace and contentment, ignorance is anxiety and restlessness. Today, high-rise buildings, large educational institutions, factories, highways are everywhere, all due to knowledge, science, and technology, if we look at the historical background and modern conditions and events, this fact comes to the fore. The nations that have progressed in the field of education and training are also ahead in science and technology, those nations have also gained the lead in trade. Today these same nations are living a prosperous life. But unfortunately, our country is far behind the world in terms of education. The need and importance of education have doubled in modern times. Today's era is of the computer, nuclear development, science, and industrial development, but in schools, basic modern education, technical education, engineering, advocacy, medicine, and various modern sciences are necessary, along with the importance of religious education. Moral education is also essential for human friendship with humanity. Due to this education, feelings of piety, worship, love, sincerity, selflessness, service to the people, loyalty, and compassion are produced in life. Moral education can lead to the formation of a righteous and virtuous society. The qualified teachers are also essential for the attainment of education which could help the children in attaining education. The teacher is not the one who is relieved of his duties just by reading four books and taking some classes. In real meanings, the teacher is the one who awakens the secret abilities of the students and gives them a wealth of awareness, knowledge, and thought and vision. A teacher makes his students rich through the wealth of knowledge and

then they become able to fulfill their responsibilities as a good person in society. Today, we need to clarify the goals of our education system and focus on the real disease. Instead of Lord Macaulay's materialistic and secular system of education. We must put forward the ideological foundations of Pakistan and devise an education system that can act as a bridge between our individuals and society.³¹ Educational institutions need to inculcate in the students the values of patriotism, honesty, social responsibility, discipline, empathy, and respect for women. When good morals are created in a person, he makes good use of his knowledge, so morality is necessary along with knowledge. A good education leads a person to good morals and because of morality, one's knowledge can become beneficial for others. If there is no morality with knowledge, then often the best knowledge, instead of benefiting man, causes harm and destruction for humanity.³²

2.4. The Need and Importance of Education in the light of Islam: Education is one of the basic needs of every human being whether he is rich or poor, male or female. It is a human right, which no one can take away and it is the guarantor of progress for society. It is this education that makes that causes the growth and decline of nations. Education means not only getting a degree from the school, college, university, but also to learn manners and civilization so that everyone can take care of one's social traditions and culture. Education is the adornment that adorns one's character in the world. If we look at everything, it decreases by sharing, but only education is a wealth that does not decrease by sharing, but it increases, and human has been given the status of the noblest of creatures because of education. It is permissible to get an education in every religion. It is obligatory to get an education in Islam. In today's turbulent and fast-paced world, the need for education is very important no matter how much time progresses. Although today is the age of the computer, nuclear development, science, and industrial development, the acquisition of basic modern education, technical education, engineering, advocacy, medicine, and various modern sciences in schools is an essential requirement of today's age. Like that, religious education is important in its own right. Similarly, moral education is very important for human friendship with humanity. Due to this education, godliness, worship, love, sincerity, selflessness, service in life Emotions of people, loyalty, and empathy are awakened. Moral education creates a virtuous society. The primary goal of education is always to develop a person mentally, physically, and spiritually.³³ Qualified teachers are also essential for education. They help children to get higher education. The teacher is not the one who gets rid of his duties just by reading four books and taking some classes, but the teacher is the one who awakens the secret abilities of the students and gives them awareness, knowledge, and a wealth of thought and vision. He makes his student rich due to education. Teachers who have fulfilled this responsibility well, their students are grateful to them till their last breath. In this context, if we look at today's situation, we will feel that the teaching profession has been tainted. It is not possible to ignore the importance of knowledge alone. From ancient times to the present, every civilized and civilized society is aware of the importance of knowledge. Due to its compatibility with human nature, Islam has also encouraged human beings to acquire knowledge. The redemption amount was

fixed for the release of the prisoners of the battle of Badr. Those who were poor were relieved without money, but those who could read and write were ordered to teach ten children to read and write. If they will do that they will be released. The reality is that Zayd Ibn Thabit, who was the author of revelation, learned to write in this way. In the history of Islam *Sāifah* was the first university of Islam, where the Holy Prophet (PBUH) taught the Holy Quran moral attitude to *Sahabah*.^{34, 35} The Holy Prophet was sent as a messenger of Almighty Allah to mankind. The first revelation that was revealed in *Ghār-e-Hira*³⁶, it was concerning of education as; “Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous. Who taught by the pen. Taught man that which he knew not”.³⁷ It is through knowledge that human inhabits the world of faith, guides the lost, guides the wicked, makes the enemy a friend, makes the ungodly his own, and creates an atmosphere of peace in the world. It is not only the position and status of the scholars that it has been given precedence over all other things in the world and as long as they are engaged in this work, all the creatures of Almighty Allah keep on praying for it. As long as the religious and scholarly spirit remains alive within Muslims, moral values will prevail in the world. It is the duty of Muslims to set an example of morals for themselves. An occasion Hadrat Ayesha (RAA) said that “Your morals and the holy Quran were same”.³⁸ Another place it is cleared before Muslims that “The best practice in Islam is that other Muslims are safe from his tongue and hand.”³⁹ Morality is not just about meeting people with a smile and saying good things to them. This is a part of morality, besides them, many other things are included in morality. These virtues will arise only when we are adorned with knowledge. We will follow the path prescribed by Almighty Allah and His guidance. If a person has good morals, then tolerating someone's oppression also comes under the ambit of morality. It is immoral to show impatience and take revenge. For this, it is necessary to be patient with bitter words. Maybe by doing so, a newcomer will become a good Muslim. Getting angry, taking revenge, not dealing with anyone with a smile on one's face, looting someone's property, stealing, these are heinous acts, which is immoral. The Prophet (PBUH) told concerning the real situation of the strength that “The strengthen man is not that, who can beat someone in a wrestling, but a man who can control his temper when he is angry, he is actually a strengthen man.”⁴⁰ Hadrat Muhammad (PBUH) further said “There are two habits that do not combine with hypocrisy. One good habit and the other religious insight”.⁴¹ A man's words and deeds should not hurt another. The only person who can distinguish between right and wrong things, the one who has consciousness and intellect and this virtue cannot be created without knowledge.

2.5. The Lack of Moral Values in Educational Institutions of the Contemporary Society: Moral training refers to the provision of formal education as well as moral training to promote high values in society. Moral training is the most important part of any education system. Formal education without moral training is nothing more than a few degrees on paper. Without it, educational institutions can produce educated people, but they are devoid of ethics, while the main purpose of education is to produce people with

good morals and high morals for society. The current education system in our educational institutions has many shortcomings, one of which is the lack of moral training. Today, our educational institutions are producing millions of graduates, but these graduates are ignorant of ethics. It is a sign of the violation of moral values that respect for teachers is declining day by day. It has become commonplace to be rude to teachers. Unjustified imitation of the West has destroyed our moral values. This is the situation that Allama Iqbal pointed to a century ago. It is unfortunate to say that the present education system and our educational institutions are spreading misbehavior in society. Eastern traditions are now seen as flawed in the country's higher education institutions, and young people are being pushed astray in the name of enlightenment. We have forgotten our values and gone on the path of obscenity. Unnecessary and excessive mixing of male and female is causing many problems. Our mothers, sisters, and daughters are not safe in our educational institutions while our culture demands something else from us. At present, the rate of secondary education in the world is 86% which is indeed satisfactory. Who falls into the category of educated people. A person who is capable of understanding, thinking, creating, recognizing, interpreting, transmitting, calculating, reading printed and written writings are an educated person. A person who is capable of understanding, thinking, creating, recognizing, interpreting, transmitting, calculating, reading printed and written writings, he is called an educated person. Because of this definition, our educational institutions are, of course, performing satisfactorily, but one thing that remains to be included in this definition is training. Our Schools, colleges and universities are providing education and employment, but these educational institutions are unable to provide moral training. Because of this, the only ambition of the graduates is greed and the acquisition of wealth. There was a time when along with education, moral values were also inculcated in the students. Although not every student became a scholar of hadith, commentary, jurisprudence, grammar, and syntax, he had a high standard of ethics. Universities were known for personal, educational training and reform. But now these institutions are in decline. There is a need to re-evaluate this education system and the curriculum taught in it. The deteriorating situation demands that we pay attention to moral training. Significant arrangements should be made for the promotion of moral values in the students. Hadiths about moral values and events of the life of the Prophet (PBUH) should be included in the curriculum. The education system should be organized in such a way that the graduates' students promote moral values in society. A morally degenerate society demands that we restructure our formal education system and make full arrangements for the moral training of our future generations so that society can be saved from destruction and ruin. In this regard, the role of all members of the society, including teachers, parents, media, government, students are important. If all classes play their part, the time is not far when society will take the form of a welfare state.⁴²

3. **Conclusion:** Human societies have always flourished and prospered through education and good morals. The secret of peace, prosperity and stability of society lies in knowledge, action and good morals- The Holy Prophet (PBUH) taught humanity, patience,

tolerance, forbearance, forgiveness and patience with his good morals. Ethics create tolerance in the society of the individual and collective level. It is through tolerance that the balance of society is restored. It is this attitude that makes human beings and societies, peaceful and prevents extremism and terrorism. The society that has the essence of tolerance, it can be a source of goodness and prosperity for humanity. Moral values have very significant roles in society and educational institutions. Unfortunately, the unethical values are increasing with the passage of time in contemporary society and educational institutions. Here is a need to follow the teachings of Islam. Therefore, this is our responsibility that we produce moral values in our new generation to make them good Muslims and citizen. In this research work the different angles of ethical values were highlighted such as the characteristics of Islamic society, the concept of morality in Islamic society and its need, the need and importance of morality in educational institutions, the need and importance of education in the light of Islam and the lack of moral values in educational Institutions of the contemporary society. This research can be beneficial in its specific theme for readers and researchers.

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- ¹⁷ The literal meaning of justice is to equalize the two parts of the scale.

¹⁸ Caliphs means Khulpha-e-Rasheedin Hadrat Abu Bakr, Hadrat Umar, Hadrat Usman and Hadrat Ali.

¹⁹ <https://www.nawaiwaqt.com.pk/10-Aug-2012/>. Accessed date 7/7/2020.

²⁰ Muhammad Arif Raza Nomani, The concept of Justice in Islam, Roznama Taasir Newspaper, Urdu Daily, India, P:01, <https://taasir.com/2017/11/>. Accessed date 7/7/ 2020.

²¹ Al Quran Imran 3:200.

²² Al-Quran, Al Zamar 39:10.

²³ Al-Quran, Banni Israel 17:70.

²⁴ <https://www.interfaithrelations.com/urdu/tid/323>.

²⁵ <https://www.express.pk/story/76070/>.

²⁶ Al-Quran, 4:86.

²⁷ Al-Quran, 4: 114.

²⁸ Al-Quran, 49:11.

²⁹ Al-Quran, 58:11.

³⁰ Alama Shibli Nomani, Alama Syed Sulaiman Nadvi, Seeratun Nabi, Marif Darul Musannifin, Azam Gharh, 1917, P: 67, Vol. 6.

³¹ <https://urdu.siasat.com/news/1034540-1034540/>. Accessed date: 6/4/2020.

³² <https://www.madarisweb.com/ur/articles/3946>. Accessed date: 6/4/2020.

³³ <https://www.nawaiwaqt.com.pk/28-Sep-2016/513002>. Accessed date: 6/4/2020.

³⁴ Sahabah: This word is used to the companion of the holy Prophet (PBUH).

³⁵ Dr Naseem Akhter, Tarikh-e-Islam, Huzor Salaho Alaikh Wasalam aur Khulfa-e-Rashidin, Hafiz Abid Printers, Karachi, 2016, P:31.

³⁶ Ghār-e-Hira: It was the name of a mountain, where the first revelation was revealed upon the Holy Prophet (PBUH).

³⁷ Al-Quran, 96:1-5.

³⁸ Al Neesha Puri, Abu Wul Hussain Muslim bin Hujaj bin Muslim Alqusheeri, Aljame Al Sahih Muslim, Darul Afaql Jadidah, Darul Jail Bairot, P: 168, Vol.2.

³⁹ Bukhari, Muhammad bin Ismael Al Bukhari, DarulShab, Qahira, Vol.1, h.no. 11.

⁴⁰ Al Asbih, Malik bin Anas Abu Abdullah, Mota Imam Malik, Darul Ahya Al Tarasul Arabi, Misar, P: 816, Vol.2.

⁴¹ Al Daktur, Abdul Karim AlKhateeb, Al Tafsirol Gharabi Ul Quran, Darul Fikrul Arbi, Al Qahira, Baab Surah Saaf, P: 916, Vol. 14.

⁴² <https://www.humsub.com.pk/213724/maira-ali-3/>. Accessed date: 6/4/2020.



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