

The Methodology of Sheikh Al-Sabouni for Moral and Social Education

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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v14-i6/21803> DOI:10.6007/IJARBSS/v14-i6/21803

Published Date: 09 June 2024

Abstract

The interpretation of "Safwah Al-Tafasir" by Sheikh Al-Sabouni, may his soul rest in peace, sheds light on the moral and social education aspect of the Holy Quran, which is considered a way of life. However, there is a lack of understanding or interest among many readers of this interpretation book, prompting the researcher to emphasize and follow this approach. This highlights the main issue of the research, which aims to identify the key heart (moral) diseases mentioned by Sheikh Al-Sabouni and to explore how Muslims can avoid them. The research adopts an analytical approach, examining the heart (moral) diseases discussed in Al-Sabouni's interpretation, identifying them, and determining the methods and solution to overcome them. The findings of this research reveal that the most significant heart (moral) diseases include disbelief, hypocrisy, immorality, and polytheism. To attain salvation from these diseases, one must actively avoid them and introspectively examine their presence in the heart, being cautious of their potential existence without one's awareness.

Keywords: Muhammad Ali Al-Sabouni, Education, Moral, Social.

Introduction

Islam is a complete religion that covers all aspects of life, combining a focus on spiritual, ethical, social, and other aspects. In this section, we illustrate some of the features of ethical and social education according to Sheikh Sabouni through his interpretation of the verses (Quran) that encourage ethics and social manners.

Preface

Ethics serves as the fundamental basis upon which our Prophet Muhammad, peace be upon him, built his teachings. He emphasized the importance of cultivating noble character, stating that he was sent to perfect it. As a result, scholars interpreting the Quran have placed significant emphasis on this aspect from various perspectives. This study seeks to shed light

on the insights of Sheikh Al-Sabouni, may Allah have mercy on him, as he delved into the interpretation of certain verses that promote social ethics, I wrote a previous article about Sheikh Al-Sabouni, and the article was looking at Heart diseases according to Sheikh Al-Sabouni through His interpretation of the Holy Quran (Al-Ibadi et al., 2024)

Moral Education

Ethics in Language

According to the book "Al-Taaj", it is mentioned that Al-khalq" means: reflection, and "Al-khuluq" means: nature. Moreover, the Quran highlights the significance of good manners by stating, "And indeed, you are of a great moral character" (Surah Al-Qalam, 68:4). Furthermore, a hadith mentions that nothing holds more weight in terms of deeds than possessing good character (Al-Zubaidi, 2004, 25/257).

It is an undeniable truth that the internal essence of an individual, which comprises their characteristics and distinctive meanings, carries equal weight as the external facade and its attributes and meanings. Both the internal and external essence can exhibit positive and negative traits and consequences and rewards are more closely linked to the characteristics of the internal essence rather than the attributes of the outward appearance. This is why there is a recurring emphasis on discussions lauding good character in various contexts, as evidenced by the statement: "The most perfect of believers in faith are those with the best character" (Hanbal, 2001, 16/114).

According to him, a person can reach the level of a fasting worshipper through his good manners (Hanbal, 2001, 9/251).

Ethics in Terminology

Various interpretations of ethics have been presented. According to Al-Barkati (2003), ethics is described as a solid foundation of the soul, allowing actions to flow effortlessly without the need for conscious thought.

Al-Mawardi (n.d.) defined ethics as inherent instincts that become apparent through choices and are influenced by necessity.

Ibn Manzur (1994) stated that ethics encompasses religion, nature, and disposition, with the inner essence of a person mirroring their soul, qualities, and unique meanings, similar to the outward image, qualities, and meanings, all encompassing both positive and negative attributes.

Ethics hold a significant place in Islamic legislation, carrying immense value in both the present life and the hereafter. The impact of this emphasis on people's lives is evident.

Islam places great importance on good morals and actively encourages them, as highlighted in the Quranic verse: "Repel [evil] by that [deed] which is better" (Surah Fussilat, verse: 34).

Al-Sabouni further emphasizes the need to counter wrongdoing with forgiveness and adorn oneself with noble morals (Al-Sabouni & Al-Safwah, 1997, 2/292).

It is crucial to understand that good and evil are not equal, and thus, it is essential to respond to evil with that which is better. When someone wrongs you, responding with kindness is the most fitting course of action. Ibn Kathir aptly states that, there is no better punishment for someone who disobeys Allah in their treatment of you than obeying Allah in your response to them (Ibn Kathir, 1999, 7/164).

The Prophet, peace be upon him, was commended by Allah Almighty for his exceptional character, "And you are of a great moral character" as stated in Surah Al-Qalam, verse: 4.

Al-Sabouni expressed; "Truly, Muhammad, you exhibit a noble character and gracious manners. Allah has endowed you with virtues and perfections. What a tremendous honor, surpassing that of any other human being. Allah Almighty describes Muhammad with this noble attribute {And indeed, you are of a great moral character}. Among his traits, peace be upon him, were knowledge and wisdom, humility, devotion to worship and generosity, patience and gratitude, modesty and renunciation of worldly pleasures, mercy and compassion, good companionship and manners, as well as other noble qualities and commendable morals" (Al-Sabouni & Al-Safwah, 1997, 3/401).

Al-Jaza'iri affirmed that the Prophet Muhammad may peace and blessings be upon him, possessed an exceptional moral character, as he was instructed by his Lord. Consequently, it is only natural for him to exhibit the impeccable manners and behavior. This is evident in the teachings of the Quran, which emphasize the importance of forgiveness, promoting goodness, and avoiding ignorance. Moreover, the Prophet's inclination towards seeking advice from others, his gentle approach, and his ability to win hearts through acts of kindness all serve as prime examples of the elevated moral standards that Allah instilled in His Messenger. As a result, the Prophet Muhammad became the embodiment of virtuous manners and character. When Aisha, May Allah be pleased with her, was asked about the Prophet's character, she responded that his character was a reflection of the Quran itself. The Prophet himself acknowledged that his Lord had taught him good manners and disciplined him in the exemplary manner. He also declared that he was sent to perfect noble character (Al-Jaza'iri, 2003, 5/405).

The act of speaking kindly to others is considered a valuable aspect of moral education, as commanded by Allah in the Quran: "And speak to people kindly."

According to Al-Sabouni, this entails speaking with humility and kindness, as well as using good speech that reflects positivity and goodness. It is noteworthy that Allah's command to speak kindly does not specify whether it should be directed towards fellow believers or only certain individuals, indicating that this instruction applies to all people, regardless of their beliefs or actions. This serves as an encouragement to adopt noble manners, gentle speech, a pleasant demeanor, and good character in our interactions with others (Al-Sabouni, Al-Safwah, 1997, 1/67).

Al-Sabouni said; "For those who have done good with faith and righteous deeds, for them is al-Husna, meaning Paradise {and more}, which is the sight of the noble face of Allah" (Al-Sabouni & Al-Safwah, 1997, 1/451).

Good morals are diverse and varied, encompassing all aspects of human life, and among the most important of these morals.

Moral Education with Honesty

The main emphasis of ethical education lies in the cultivation of honesty, as it serves as a foundation for the development of other moral principles. In the Quran, Allah has assured that those who uphold truthfulness will be granted rewards not only in this worldly life but also in the hereafter.

"That Allah may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allah is ever forgiving and merciful." [Al-Ahzab, verse: 24]

Al-Sabouni emphasized that Allah will reward the truthful for their honesty and good deeds with the ultimate reward in the Hereafter (Al-Sabouni & As-Safwa, 1997, 2/479).

Al-Tabri pointed out that Allah will reward the truthful for their honesty and for keeping their promises to Him (Al-Tabari, 2000, 19/68).

It is mentioned in the Quran that on the Day of Judgment, Allah will declare, "This is the Day when the truthful will benefit from their truthfulness" (Al-Ma'idah, 119).

Al-Sabouni also highlighted that the truthfulness of the truthful will benefit them in this world on the Day of Resurrection, as it is a day of reward (Al-Sabouni & As-Safwah, 1997, 1/346).

Al-Baidawi clarified that truthfulness pertains to honesty in this world, where what is beneficial is determined by the circumstances of obligation (Al-Baidawi, 1998, 2/151).

Ethical Education through Patience

Patience is one of the great virtues that must be cultivated, and Allah Almighty has commanded His believing servants to possess it. As stated in the Quran, "And be patient over what befalls you" (Luqman, verse: 17).

According to Al-Sabouni, it is important to remain patient when faced with trials and tribulations, as those who advocate for the truth often face harm. Abu Hayyan further elaborated on this by stating that after instructing individuals to refrain from associating partners with Allah and informing them of His knowledge and power, Allah commanded them to seek closeness to Allah through acts of obedience. This journey begins with prayer, followed by promoting good and preventing evil, and ultimately, enduring the hardships that arise from advocating for good. It is common for those who do so to experience sufferings, as this is part of Allah's plan. Ibn Abbas emphasized that patience in the face of hardships is a true reflection of one's faith. Al-Razi explained that this patience is not optional, but rather an obligatory aspect of faith. (Al-Sabouni & Al-Safwah, 1997, 2/452).

According to Al-Nasafi, if you are instructed to do good and prohibited from evil, or when faced with trials and tribulations, these actions will result in rewards that you should firmly adhere to. This signifies that these acts of obedience were commanded in all nations as a definite decree from Allah (Al-Nasafi, 1998, 3/226).

"O believers, remain steadfast, endure, and stay vigilant, fearing Allah, in order to attain success." (Al-Imran, 200).

Al-Sabouni emphasized the importance of patience in the face of the challenges that come with obedience and the difficulties that someone may encounter. Persevere in overcoming the enemies of Allah with patience during battles and the hardships of war. Stand firm, prepared for combat and invasion, and fear Allah to achieve success. (Al-Sabouni, Al-Safwah, 1997, 1/232).

The Quran states: "O you, who have believed, seek help through patience and prayer. Indeed, Allah is with the patient." (Al-Baqarah, verse: 153).

According to Al-Sabouni, it is advised to seek assistance in both worldly and hereafter matters by practicing patience and prayer. By being patient, one can acquire all virtues, and through prayer, one can refrain from all vices. It is mentioned that Allah is always with those who are patient, providing them with victory, support, protection, and reinforcement (Al-Sabouni, Al-Safwah, 1997, 1/94).

Mercy is considered one of the attributes of Allah, the Most Merciful, and it is a characteristic of the prophets. Allah, may He be exalted, has described His Prophet Muhammad, peace and blessings be upon him, as a merciful individual.

"So by mercy from Allah, [O Muhammad], you were lenient with them. In addition, if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them, ask forgiveness for them, and consult them in the matter. In addition, when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]." [Al-Imran, verse: 159].

Al-Sabouni expressed, "Through the mercy of Allah, I have placed my trust in your compassionate heart, O Muhammad. Despite the disobedience and defiance of your companions, you treated them with gentleness and kindness. Had you been harsh and unyielding, they would have scattered and distanced themselves from you. It is important to note that harshness in speech contradicts kindness and hardness in the heart. Therefore, forgive them, seek forgiveness on their behalf, and involve them in decision-making (discussion). Rise above the harm they have caused you, O Muhammad, and beseech Allah for their forgiveness. Involve them in all matters so that people may emulate your example." Al-Hasan remarked, "No group of people has ever engaged in consultation without being guided towards the best course of action." The Prophet (peace be upon him) frequently sought the advice of his companions. Therefore, once you have made a firm decision after consultation, place your reliance on Allah and entrust your affairs to Him, for Allah loves those who rely on Him and entrust their affairs to Him (Al-Sabouni & Al-Safwah, 1997, 1/219).

"And we have not sent you, [O Muhammad], except as a mercy to the universes." [Al-Anbiya, verse: 107]

Al-Sabouni states that we have sent you, O Muhammad, as a mercy to all of creation. In the hadith, it is mentioned, "I have been sent as a gift of mercy." Therefore, those who accept this mercy and show gratitude for this blessing will find happiness in both this world and the hereafter (Al-Sabouni & Al-Safwah, 1997, 2/253).

All the good morals of mercy and others that the Messenger of Allah, peace be upon him, was created with, are supposed to be adopted by Muslims, because he is the example and role model for those who seek the Hereafter.

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often." [Al-Ahzab, verse: 21].

Believers have been given a remarkable role model in the form of the great Messenger, as affirmed by Al-Sabouni. This exemplary figure sets the standard for sincerity, dedication to jihad, and patience. His words, actions, and overall conduct serve as a blueprint for emulation, as he does not act or speak based on personal desires, but rather on divine revelation and inspiration. It is therefore imperative for believers to tread the path he has paved and follow his example. This applies particularly to those who have faith in Allah and anticipate the Day of Judgment, as they are the ones who sincerely believe in Allah's reward and fear His punishment. They are also those who frequently remember and invoke Allah in their hearts and through their words. Ibn Kathir further emphasizes that Allah has commanded people to emulate the Prophet's patience, perseverance, striving, and steadfastness. This is evident in Allah's statement to those who were distressed and shaken on the Day of the Confederates, wherein He highlights the Messenger of Allah as an excellent example to be followed. The underlying message is clear: why not strive to emulate his noble qualities. ? (Al-Sabouni, Al-Safwah, 1997, 2/478).

In Al-Mukhtasar, this noble verse serves as a crucial reference for imitating the Prophet Muhammad, peace be upon him, in his speech, deeds, and circumstances. Hence, Allah, the Most Merciful and Exalted, instructs individuals to follow the Prophet's example in his patience, perseverance, resilience, and striving. This is the reason why Allah, the Most Exalted, addressed those who were disheartened, shaken, and troubled in their affairs on the Day of the Confederates by stating: "Verily, in the Messenger of Allah, you have a good example" indicating the importance of following his lead and replicating his honorable traits, peace be upon him. (Al-Sabouni & Al-Mukhtasar, 1981, 2/88).

Moral Education through Forgiveness

Forgiveness is a quality of Allah, and believers are instructed to embody it, with the promise of significant rewards. As mentioned in Surah Ash-Shoura, verse 40, "The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allah. Verily, He likes not the wrongdoers)."

Al-Sabouni states that by forgiving the wrongdoer and facilitating reconciliation, one can expect great rewards from Allah. Ibn Kathir elaborates on the concept of justice and virtue, emphasizing that forgiveness is a key aspect. Therefore, Allah will duly reward those who forgive. A hadith mentions, "Allah does not increase a servant in forgiveness except in honor," indicating Allah's displeasure towards injustice and revenge-seekers (Al-Sabouni, As-Safwah, 1997, 3/133).

Ibn Abbas, as mentioned by Al-Qurtubi, emphasized the importance of refraining from seeking retribution and promoting reconciliation through forgiveness. Maqatil also highlighted that forgiveness is a virtuous act, as stated in Al-Qurtubi's work (1964, 16/40).

In Surah Al-A'raf, verse 199, it is mentioned that "Take what is given freely, enjoin what is good, and turn away from the ignorant."

Al-Sabouni asserted that the Prophet Muhammad, may peace be upon him, was instructed to embody noble character. This entails adopting a gentle and compassionate approach when dealing with others, as well as promoting virtuous speech and actions. Furthermore, it involves refraining from engaging with ignorance by responding foolishly, but rather demonstrating patience towards such individuals. Al-Qurtubi highlighted that while this directive was specifically addressed to the Prophet Muhammad, may peace be upon him, and it serves as a valuable lesson for all of humanity (Al-Sabouni & Al-Safwah, 1997, 1/453).

In Surah Al-Imran, verse 134, it is mentioned, "who pardon the people - and Allah loves the doers of good."

According to Al-Sabouni, they forgive those who wronged them and treated them unjustly, and Allah loves the doers of good, meaning He loves those who possess these noble qualities and others (Al-Sabouni & Al-Safwah, 1997, 1/210).

Moral Education with Humility

Humility is a great virtue that every Muslim should possess and be raised upon. It is a characteristic that Allah has described His servants with, as mentioned in the Quranic verse: "And the servants of the Most Merciful are those who walk upon the earth in humility, and when the ignorant address them [harshly], they say [words of] peace." [Al-Furqan, verse: 63]. Al-Sabouni stated that humility is an attribute of those who are honored by Allah and are worthy of being associated with Him. They walk on the earth with gentleness, tranquility, and dignity. They do not strike their feet harshly or arrogantly, nor do they walk with arrogance (Al-Sabouni & As-Safwah, 1997, 2/339).

Do not extend your eyes toward that by which we have given enjoyment to [certain] categories of the disbelievers, and do not grieve over them. Moreover, lower your wing (arms) to the believers, [Al-Hijr, verse: 88].

Al-Sabouni elucidates that the gesture of lowering the wing (arms) signifies humility towards those who have faith in you among the believers and their supporters. This analogy is articulate because when a bird ceases to fly, it brings down its wings, displaying gentleness and empathy in every manner. The name of the individual being likened is utilized for the purpose of comparison, which enhances the metaphor. This figurative expression serves as a

potent literary tool as when a bird halts its flight, it lowers its wings, indicating a moment of repose and modesty.

Al-Sha'rawi, conversely, interprets the act of lowering the wing (arms) as an instruction to exhibit kindness towards the remaining believers, following the directive to be firm with one's family and kin. Lowering the wing (arms) is a symbol of benevolence and tenderness in social interactions. This idea is drawn from the behavior of a bird when it nurtures its offspring and shelters them under its wing. Lowering the wing conveys compassion, not surrender or frailty. On the contrary, the phrase "so-and-so is spreading his wings" is employed to denote conceit and defiance, while "so-and-so has wings for me" suggests disobedience to your instructions. "And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height." [Al-Isra, verse: 37].

Al-Sabouni stressed the significance of humility and cautioned against arrogance, drawing a parallel with a conceited admirer who is incapable of making any impact on the earth or scaling the heights of mountains. This serves as a reminder that humans are insignificant and frail, rendering arrogance unjustified. How can one display arrogance towards the earth when they are unable to leave a trace on it? How can one boast and elevate themselves above the mountains when they cannot even reach their summit? The message is crystal clear,: humans are inferior and weaker than even the most lifeless objects, so how can they have the audacity to be arrogant and pompous when they are beneath both the earth and the mountains? This serves as a satirical criticism of those who exhibit arrogance and pride.

Al-Jaza'iri expressed his disapproval of arrogance and pride, emphasizing that such behavior goes against the teachings of Allah. Walking on the earth with an air of superiority is strictly forbidden and discouraged. Arrogance is not only prohibited, but it also prevents one from entering Paradise. The statement "Verily, you cannot penetrate the earth" implies that even the most arrogant individuals cannot physically pierce or cut through the earth with their feet. Furthermore, no matter how high and lofty one may become, they will never reach the height of mountains. Therefore, it is advised to abandon the walk of arrogance and pride, as it is both disgraceful and demeaning. Engaging in such behavior is considered foolish and ignorant (Al-Jaza'iri, 2003, 3/194)

Moral Education through Cooperation

The Almighty has commanded cooperation among Muslims, emphasizing the importance of helping one another and working together for goodness, righteousness, and piety. "And cooperate in righteousness and piety" [Al-Ma'idah, verse: 2].

According to Al-Sabouni, it is essential for this collaboration to focus on engaging in acts of kindness, refraining from evil actions, and striving towards everything that brings individuals closer to Allah (Al-Sabouni & Al-Safwah, 1997, 1/103).

Ibn Kathir, on the other hand, emphasizes that Allah commands His faithful servants to support and participate in performing good deeds, which signifies righteousness, while also abstaining from engaging in evil deeds, which represents piety. Additionally, Allah prohibits them from endorsing falsehood and cooperating in committing sins and forbidden acts. Ibn Jarir further explains that sin is the act of neglecting what Allah has commanded, while transgression involves surpassing the boundaries set by Allah in one's religion and exceeding the limits imposed by Allah on oneself and others (Ibn Kathir, 1999, 2/10).

"And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of

Our remembrance and who follows his desire and whose affair is ever [in] neglect." [Al- Kahf, verse: 28].

According to Al-Sabouni, it is important not to distance oneself from the weak and impoverished Muslims who sincerely call upon their Lord in the morning and evening, seeking His blessings. It is advised not to shift one's focus towards the wealthy and esteemed individuals. The scholars further explain that the Prophet (peace be upon him) emphasized the faith of the leaders to ensure the faith of their followers. He never prioritized the materialistic aspects of this worldly life. Hence, he instructed to prioritize interactions with the humble believers and to avoid the company of the influential and (noble) disbelievers who are solely interested in worldly possessions.

Ibn Abbas also clarifies that one should not favor others over the poor believers, who are ignorant of the remembrance of Allah, in pursuit of honor and wealth. These individuals have turned away from their religious obligations and the worship of their Lord, as they are engrossed in worldly affairs (Al-Sabouni & Al-Safwah, 1997, 2/175).

Moral Education with Justice

Ethical education encompasses a significant virtue, namely the virtue of justice. The Quran emphasizes the importance of standing firm in justice, even if it means going against oneself, parents, or relatives [Al-Ma'idah, verse: 8].

Al-Sabouni stressed the significance of faith in Allah and adherence to His teachings, encouraging individuals to work towards establishing justice and righteousness. This should be pursued to the extent where there is no room for oppression, highlighting the necessity of being unwavering in the pursuit of justice (Al-Sabouni & Al-Safwah, 1997, 1/281).

Ibn Kathir mentioned that Allah commands His faithful servants to uphold justice without any bias, blame, or deviation, and to cooperate and support one another in this endeavor. The phrase "witnesses for Allah" implies establishing testimony for Allah, seeking His approval. This ensures that justice is upheld truthfully, fairly, and without any distortion or concealment (Ibn Kathir, 1999, 4/309).

Social Education

Definition of Sociology

The term "social" originates from society, which refers to the gathering place and the collective of individuals. Society is described as a living community and a group of people, emphasizing the notion that everyone is a community of creation that has reached its pinnacle, centered on well-founded opinions (Al-Wasit, vol. 1, p. 135).

It is commonly stated that being social (pertaining to society) is an inherent characteristic. It entails a natural inclination to engage and interact with people within society. "Man is a social being" and actively participates in all social activities. In every endeavor, he is concerned with the affairs, issues, and occupations of others, striving to ensure social equality among individuals, where their interests and shared responsibilities are equitable (Abu Al-Azm, vol. 1, p. 3585).

Humans are inherently social creatures and cannot thrive in solitude. Islam recognizes this fundamental aspect and emphasizes the importance of maintaining strong social bonds for the well-being of society. The Quran contains numerous verses that provide guidance on how to foster healthy relationships within the community.

One key principle is the idea that individuals should interact with one another, regardless of their backgrounds or affiliations. According to a verse in the Quran, the only criterion by which

people are judged by Allah is their piety: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you" [Al-Hujurat, verse: 13].

Al-Sabouni affirmed that the speech is applicable to all individuals, signifying that we possess the capability to originate from a single source. We have been created from a father and a mother, therefore, it is inappropriate to boast about our ancestors or consider ourselves superior based on our lineage and descent. Every one of us is descended from Adam, who himself was formed from dust. We have been diversified into various nations and tribes so that we may come to know one another, not to engage in conflict and discord. Mujahid emphasized the importance of knowing one's lineage; hence, it is customary to identify someone as the son of so-and-so from such-and-such tribe. However, the purpose of this knowledge is to foster familiarity and unity, not to boast about one's ancestors and lineage. Although it may be a cultural and religious practice to ensure noble women marry men of similar status, it becomes insignificant when something greater and honorable emerges, namely faith and righteousness. Just as the stars fade away when the sun rises, people are distinguished by their piety, not by their calculations and lineages. Therefore, whoever seeks honor in this world and a lofty position in the hereafter should fear Allah (Al-Sabouni, 1997, 3/219).

In the field of social education, there are teachings mentioned in the latter part of Surah An-Nisa: "If there are both brothers and sisters, the male will have the share of two females. Allah makes clear to you [His law], lest you go astray. And Allah knows of all things". [An-Nisa, Verse: 176].

Within certain verses, Allah implores all individuals, emphasizing the imperative nature of people from diverse nations and religions uniting and coexisting. He reminds them of their common origin from the same soul, the same father, and the same mother, thereby necessitating unity and fostering positive interactions among them.

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. In addition, fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer". [An-Nisa, verse: 1].

Al-Sabouni asserts that Allah has underscored the significance of piety in two instances: at the beginning and end of the verse, in order to emphasize the immense right that Allah holds over His servants. Additionally, Allah has connected piety with the preservation of family ties, highlighting the importance of this human bond. All individuals originate from a common source, making them brothers and sisters in both humanity and lineage. If people were to recognize this, they would live in a state of happiness and security, and the destructive wars that ravage everything in their path would cease to exist.

In Al-Mukhtasar, Allah commands His creation to uphold piety, which entails worshipping Him alone without associating any partners with Him. He also reminds them of His power, as He created them from a single soul, Adam (peace be upon him), and fashioned his companion, Eve (peace be upon her), from his left rib while he was in a state of slumber. Upon awakening and seeing her, Adam was filled with astonishment and experienced a profound sense of solace and companionship (Al-Sabouni & Al-Mukhtasar, 1981, 1/354).

In some verses, Allah commands directly for people to come together and hold onto each other, encouraging unity and gathering among them.

"And hold firmly to the rope of Allah all together and do not become divided. In addition, remember the favor of Allah upon you - when you were enemies, He brought your hearts

together, and you became, by His favor, brothers. Moreover, you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided". [Al-Imran, verse: 103].

Al-Sabouni emphasized the importance of holding onto the religion of Allah and His book, urging the Arab people to remain united and not to separate or differ in their faith like the Jews and Christians before them. He reminded them of the blessings they received when Islam brought unity to their hearts and gathered them upon faith.

Similarly, Al-Raghib stressed the significance of unity and coming together, highlighting that it is the foundation of faith and the proper functioning of worldly affairs. Love and unity are given precedence over fairness and justice because justice requires love, and unity is a virtue that Allah has honored in the Sharia, particularly in Islam. It is mentioned that even if all the wealth on earth were spent, it would not be enough to unite hearts, as only Allah has the power to do so. The Prophet Muhammad (peace be upon him) also emphasized the importance of not boycotting or turning away from one another, and encouraged believers to be brothers in the worship of Allah. To foster unity, gatherings in mosques, congregations, and celebrations were established.

Abdul Rashid asserts that religion plays a crucial role in establishing social norms that ensure the safety and tranquility of individuals. Through its spiritual teachings, religion has the power to shape the minds of people, refining and guiding them towards virtuous behavior while elevating their inclinations and instincts. Moreover, religion has the ability to transform individuals' characters, fostering harmony and encouraging them to follow a path that promotes the well-being and happiness of society as a whole. Religion has the unique ability to unite hearts, foster unity among souls, and create a cohesive force within communities. This force is both feared and respected for its strength, as it derives its power from the unity of spirits, sincerity towards a higher power, and the purification of hearts. It is this force that enables cooperation for noble purposes, captivating the conscience and attracting the hearts of individuals, untainted by materialistic desires and worldly ambitions, and unaffected by external events and challenges. When we examine closely-knit families that are founded on religious principles, we find that their strength lies in their love for the sake of Allah, sincerity towards Him, and cooperation in His path. Such families cannot be shattered or divided by worldly circumstances. Conversely, those who live solely for personal gain and objectives (Salem, 1982, p. 48).

Allah Almighty also prohibits disputes that lead to division and failure, "And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient ". [Al-Anfal, verse: 46].

The Al-Sabouni said; Do not differ among yourselves, so that you do not weaken and become cowardly in facing your enemy. Your strength and power will diminish, and weakness and fear will overcome you. Be patient, for Allah is with the patient ones. Be patient in the face of the hardships and horrors of war, for Allah is with those who persevere, granting them victory and support (Al-Sabouni & Al-Safwah, 1997, 1/471).

The rights of parents are among the greatest and obligatory rights upon a person after the rights of Allah Almighty and the rights of His Messenger, peace be upon him. Therefore, Allah Almighty has given them great importance, as they are considered one of the most important foundations in social upbringing in Islam. Muslims begin with fulfilling the rights of their parents, as well as the rights of their relatives, neighbors, and other relationships.

"Worship Allah and associate nothing with Him and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your

side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful " [An-Nisa, verse: 36].

Al-Sabouni emphasizes the importance of worshipping Allah alone and not associating anything or anyone with Him. He also stresses the significance of being kind, generous, and respectful towards parents, relatives, orphans, and the poor. It is essential to fulfill the rights of both close neighbors and those who are unrelated to us. Additionally, being a good companion to our travel partners, whether they are friends, neighbors, study partners, or even someone we meet in a gathering, is crucial. We should not forget the rights of those who have any form of companionship with us, including our spouses. Furthermore, we should take care of the needs of travelers who are strangers and have been separated from their homeland and family. It is equally important to remember the rights of those who are under our authority, such as slaves and servants. Allah does not favor those who are arrogant, proud, and look down upon their relatives and neighbors, considering themselves superior. This verse encompasses the importance of kindness and good manners, providing wisdom and guidance that surpass many sermons and advice from eloquent speakers and wise individuals (Al-Sabouni & Al-Safwah, 1997, 1/252).

The Maraghi emphasized the importance of treating one's closest relatives well, following the duty towards parents. When a person fulfills their obligations towards God, their faith is strong and their actions are righteous. By fulfilling the rights of parents, the household is harmonious and the family's situation improves. A well-ordered household becomes a source of great strength. When individuals assist their family and relatives, who are connected to them, each member gains additional support that contributes to the strength of the entire family and, consequently, the entire nation (Al-Maraghi, 1946, 5/32).

Another verse reinforces this same concept by instructing believers to do good to various groups of people, as mentioned in the previous verse, and emphasizing the importance of speaking kindly.

"And speak to people good [words] and establish prayer and give zakat (Zakah)." Then you turned away, except a few of you, and you were refusing." [Al-Baqarah, verse: 83]

Al-Sabouni further advised to use kind and gentle words, along with speaking in a humble manner (Al-Sabouni & Al-Safwah, 1997, 1/65).

In Al- Mukhtasar: Treat others with kindness and gentleness, and approach them with respect. This involves promoting good and discouraging evil, as advised by Al-Hasan Al-Basri, who emphasized the importance of promoting good, being patient, forgiving, and pardoning. Speak positively to people, as Allah has instructed, as all of creation is inherently good and Allah is pleased with them (Al-Sabouni et al., 1981, 1/84).

The foundation of significant social connections initiates within the family unit, with the marital bond being paramount, characterized by love and compassion.

"And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought"[Al-Rum, verse: 21].

Al-Sabouni stated that one of the indications of Allah's greatness and perfect power is the creation of women from the same kind and gender as men, rather than from a different kind. According to Ibn Abbas, affection refers to a man's love for his wife, while mercy represents his compassion towards her in order to safeguard her from harm. The mentioned statements contain valuable lessons for individuals to contemplate upon the power and greatness of God, enabling them to grasp His supreme wisdom (Al-Sabouni & Al-Safwah, 1997, 2/438).

Ibn Kathir stated that if Allah had created females from a different species, such as jinn or animals, the harmony between them and their spouses would not have been achieved. Instead, discord would have prevailed. This is a complete manifestation of Allah's mercy towards the children of Adam, so that they may incline towards women and show affection towards them. Allah has instilled love and compassion between spouses, as a man holds onto a woman out of love for her, mercy towards her by having children with her, or out of necessity to provide for her, or to foster closeness between them, and other reasons (Ibn Kathir, 1999, 3/519).

Eve was created from Adam's rib, while women thereafter were formed from men's ribs. This was done to emphasize the connection between the two genders, as they shared the same essence and gender. The bond between them was characterized by affection, love, and tranquility, in contrast to the disharmony that exists between different genders. It is believed that when Adam leaned towards Eve, he found solace in her presence. Furthermore, God bestowed upon them affection and mercy, signifying the establishment of love and compassion through the institution of marriage.

Al-Hasan's analysis highlights that "Al-Mawaddah" (المودة) signifies closeness, whereas "Ar-Rahmah" (الرحمة) conveys the idea of descendants. It has been proposed that "Al-Mawaddah" pertains to the youthful and attractive, while "Ar-Rahmah" pertains to the elderly. Another viewpoint suggests that "Al-Mawaddah" and "Ar-Rahmah" originate from Allah, while discord (الفرك) stems from Satan - indicating animosity from both sides. Truly, there are lessons to be learned by those who contemplate, as they will uncover the rationale behind it and the significance of procreation in maintaining the world's equilibrium. (Ibn Ajiba, 1999, 4/332).

It is crucial for individuals to acknowledge that diversity is a fundamental and inherent aspect of human society. Hence, it is imperative to comprehend that differences are an integral part of life. By instilling this understanding through upbringing and education, and recognizing it as a manifestation of God in the universe, individuals can effectively engage and interact with others (Surah Al-Rum, verse: 22).

Al-Sabouni highlighted the magnificent signs that demonstrate the perfection of His power, such as the creation of the expansive heavens, the dense and deep earth, the variety of languages like Arabic, Persian, Turkish, and Roman, and the array of colors including white, black, and red. These unique characteristics ensure that each individual is distinct, with no two people alike, despite all being descendants of Adam. This serves as a clear indication for those who possess knowledge (Al-Sabouni & Al-Safwah, 1997, 2/348).

According to Al-Nasafi, the various languages, dialects, and forms of speech, including their different colors such as black and white, are means of recognition and understanding. If they were all the same and agreed upon, there would be ignorance and confusion, and interests would be compromised. In this lies a clear sign, as they all come from one father and yet they are diverse in their multitude, which only Allah knows. {إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْعَالَمِينَ}. The word "عالمين" is the plural of "عالم" with a kasrah on the letter "lam". It is supported by the statement of Allah: "وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ" (but none will understand them except those of knowledge.) (Al-Nasafi, 1998 2/696).

The presence of a group of individuals requires rules, entitlements, and duties to ensure the maintenance of peace and order. In the absence of these, disorder prevails and life becomes unpredictable. An essential regulation and entitlement that should govern social interactions is promoting goodness and discouraging evil, as highlighted in the verse: "They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing." [Al-Ma'idah, verse: 79].

According to Al-Sabouni, there are individuals who fail to discourage each other from engaging in immoral actions. He emphasizes the severity of their actions by stating, "How terrible is what they do," referring to the heinous deeds, they have committed (Al-Sabouni & Al-Safwah, 1997, 1/331).

In Fath-ul-Rahman, the author argues against the notion that forbidding evil after it has already occurred holds no significance. He explains that this perspective overlooks the omission of a possessive noun, indicating that individuals did not refrain from repeating a wicked act they had previously committed, or its equivalent. Alternatively, it implies that they did not abstain from carrying out an evil deed they had intended to do or those they persisted in committing an evil act despite the opportunity to stop (Al-Sabouni & Fath-ul-Rahman, 1983, 1/148).

Allah Almighty has clarified the values and principles on which social education is based, in terms of how believers interact with each other and how they interact with non-believers. The Quran has explained this;

"Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward." [Al-Fath, verse: 29].

Al-Sabouni asserted that Allah bestowed a fragrant praise upon the companions of the Messenger of Allah and affirmed the veracity of his message by declaring, "Muhammad is the Messenger of Allah." This signifies that the Messenger named Muhammad is undeniably the Messenger of Allah, contrary to the claims of the polytheists and his righteous companions who exhibit severity towards the disbelievers and compassion towards those who share their faith. Abu Al-Saud remarked that they display sternness and steadfastness towards those who oppose their religion, while showing mercy and empathy towards those who align with them in matters of faith. Their severity towards the disbelievers even extended to the extent of safeguarding their garments from coming into contact with them. Conversely, when one of them encountered a fellow believer, they would warmly greet and embrace each other. This concept is also mentioned in the Gospel, likening it to a plant that bears offspring and branches. The phrase "So support him and strengthen him" implies that they provided unwavering support until he attained strength. "And stand firm on his market" signifies that the plant stood tall and resolute on its roots. "The farmers admire them to anger the disbelievers" implies that the farmers hold great admiration for this plant due to its resilience, abundance, and exquisite appearance, with the intention of provoking the disbelievers. Al-Dhahaak remarked that this is an exceedingly clear analogy. The plant represents Muhammad, peace be upon him, while the branches symbolize his companions. Initially few in number, they multiplied and grew stronger over time (Al-Sabouni & Al-Safwah, 1997, 3/211).

According to Ibn Ashur, the fervor towards the non-believers stems from their fervor in combat and their display of hostility towards them. This portrayal is praiseworthy since the believers who accompanied the Prophet, peace be upon him, were the embodiment of truth and the propagators of Islam. It is only appropriate for them to exhibit anger, love, and hatred for the sake of Allah, as these emotions are integral to their faith (Ibn Ashur, 1984, 26/202).

In light of the previously mentioned verses that highlight the importance of social education and enhancing social bonds, we discover that Allah, the Almighty, claims responsibility for fostering connections among individuals and fostering harmony within their hearts. The sole credit for this achievement belongs to Him alone, and He deserves all the glory. "And He united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah united them. Indeed, He is Mighty and Wise." [Al-Anfal, verse: 63].

According to Al-Sabouni, he brought their hearts together, replacing the animosity and hatred that existed between them with love, and turning distance into closeness (Al-Sabouni & Al-Safwah, 1997, 1/447).

"[This is] a surah which We have sent down and made [that within it] obligatory and revealed therein verses of clear evidence that you might remember." [An-Nur, verse: 1]

Al-Sabouni stated that this is a great chapter, of high importance, that Allah revealed it. The repetition of the word {أَنْزَلْنَا} in the verse is to highlight the perfection of care regarding it, which falls under the category of mentioning specific details after general ones for emphasis and attention (Al-Sabouni & Al-Safwah, 1997, 2/302).

According to Al-Muraisi, the surah serves as a guide for believers on how to conduct themselves in both personal and public settings. It emphasizes the importance of observing social etiquettes such as seeking permission before entering someone's home, maintaining modesty by keeping one's eyes lower, preserving one's chastity, and avoiding mixing between unrelated men and women. By embodying values of modesty, integrity, and purity, the Muslim family and household can uphold the sanctity of their faith and protect themselves from internal disintegration and moral decay. Al-Muraisi argues that failure to adhere to these principles can lead to the downfall of nations and societies (Al-Muraisi, 1998, p. 31).

Islam places a strong emphasis on social interaction, as it recognizes the importance of fostering healthy social habits within individuals. It aims to cultivate a sense of belonging and instill the understanding that every individual is an integral part of a community and a member of the broader human society (Al-Sayed, 2009, p. 27).

Conclusion

The research findings emphasize the critical diseases that Sheikh Sabouni, may Allah have mercy on him, concentrated on in his interpretation, which are identified as the most significant and perilous diseases, specifically:

1. Unbelief, polytheism, and these two sins are among the greatest sins that Allah hates because they advance in the divine self.
2. Immorality, this sin is one of the sins of the body, and it leaves a negative impact on society.
3. Hypocrisy, and this sin is one of the sins of the heart, and it leaves a negative impact on the work.

Since these are dangerous diseases that have the potential to cause someone to lose faith, Muslims should examine their own hearts and learn how to prevent and treat these conditions.

Acknowledgement

- Special thanks go to the Research Management, Innovation and Commercialization Centre (CREIM), Sultan Zainal Abidin University (UniSZA), MALAYSIA.
- Special thanks go to the Research Management, Universiti Islam Sultan Sharif Ali (UNISSA), BRUNEI DARUSSALAM.

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