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An Analytical Study

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Indexing



# Importance of Moral Education in Educational Institutions in the Context of Islam: An Analytical Study

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## **ABSTRACT**

*Allah Almighty made man and woman the noblest of Creatures and endowed them with many attributes and distinctions. In which knowledge and morality are of fundamental importance. Knowledge is related to the human mind, while morality is related to the human heart. Education is one of the most important means of improving one's morals and healing one's heart and soul. Man is endowed with the faculties of both Good and Evil, the spirit of goodness is within him and the desire for evil is entrenched in him. Education draws man toward goodness and away from evil in this conflict of good and evil, then when good morals are created in man, he makes good use of his knowledge. So, morality is necessary with knowledge. This paper aims to explore the importance of moral values and education from an Islamic perspective. This research demonstrates the pure spirit of education by emphasizing moral education. Islam projects good values so this study focuses on the standards and principles of moral education in institutions. It brings suggestions to form regulations to mentor the generation, the prospective citizens of society.*

## **KEYWORDS:**

*Education, Morality, Islam, Educational Institutions, Children*

One generation transmits experiences, feelings, ideas, etiquette and mental heritage to another generation, it is commonly referred to as "education". Therefore, as long as the education system of a nation is strong, stable and in harmony with the religious principles, that nation will be strong and powerful and will attain the highest degree of development and success. There is a deep connection between education and morality, since human beings possess both good and evil abilities, therefore education is the means which attracts man towards good and prevents him from evil. Therefore, the Islamic Perspective is that the education alone is not enough, but education as well as moral training is very important. Therefore, it is very important to provide moral education and training so that the students will be able to earn degrees as well as ethics.

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Good education leads man to good morals and because of Morality, man's knowledge becomes truly beneficial. If there is no morality with knowledge, then often the best knowledge benefits man. Instead of delivering, it is detrimental to humanity. Therefore, there is an urgent need to pay special attention to the training of children in educational institutions, focusing on moral education in the perspective of Islam and to urge them to adopt good moral values. Many books and papers are written on education as well as morality. But the significant portfolio of morality in education is not explored properly. Education has nothing without moral and ethical values

### **Definition of Knowledge:**

The terminology of knowledge defines as:

العلم: إدراك الشيء بحقيقته<sup>1</sup>

“Knowledge: Recognizing the reality of something”

As the Allah Almighty says in the Holy Qur'an:

وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ<sup>2</sup>

“And He has given you knowledge of that which you did not know”

Knowledge is called the "third eye" of man. Man acquires his purpose of life, purpose of creation, recognition of truth, perception of facts and the way of living a decent life in society through knowledge. This knowledge is also the secret of human being the noblest of creatures. The role of morality is one of the most important in acquiring this knowledge and enhancing one's practical and intellectual capacity which can never be forgotten.

### **Morality:**

Morality is the purpose of creation, which refers to the natural traits and conducts of man, which is expressed freely from man, as Allama Zubaidi has written :

"الخلق: السَّجِيَّةُ"<sup>3</sup>

“Morality is the name of an orthodox condition in nature”

While Ibn-e-Duraid has called Morality as nature, habits and qualities. He writes:

"الخلق: الطَّبِيعَةُ وَالْخَلِيقَةُ وَالسَّلِيْقَةُ"<sup>4</sup>

"Morality: nature, creation and conduct”

Morality refers to those qualities, nature and habits which have become second nature to human beings and are being uttered by human beings without any assumption. As Imam Ghazali writes:

“فالخلق عبارة عن هَيْئَةٍ فِي النَّفْسِ رَاسِخَةٌ عَنْهَا تُصْدِرُ الْأَفْعَالَ بِسُهُولَةٍ وَيُسْرٍ مِنْ غَيْرِ حَاجَةٍ إِلَى فِكْرٍ وَرَوِيَّةٍ”<sup>5</sup>

“Khalq is the name of the conformist state of the soul due to which deeds are performed with great ease and ease. They do not need to think hard to do so.

## Islam and Morality

"Ethics" is an important element of Islamic teachings. Islam is based on good morals. The Holy Qur'an states that:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ<sup>6</sup>

“Undoubtedly, you have a great moral character”

In this blessed verse, the great character of the Prophet (peace and blessings of Allah be upon him) is praised that He was a great man of morality and used to teach good moralities to his ummah as well. As the Holy Prophet (PBUH) said:

بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ<sup>7</sup>

“I have been sent to fulfill good morals”.

Hazrat Abu Al-Darda 'narrated that the Messenger of Allah, may Allah bless him and grant him peace, said:

مَا شَيْءٌ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ، وَإِنَّ اللَّهَ لَيُبْغِضُ الْفَاحِشَ الْبِزْيِي<sup>8</sup>

“On the Day of Resurrection, there will be nothing in the scales of the believer that weighs more than good morals, because Allah hates the person who is obscene and indecent”.

Hazrat Abu Thalaba Khushni says that the Messenger of Allah said:

إِنَّ أَحَبَّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي فِي الْأَخِرَةِ أَحْسَنُكُمْ أَخْلَاقًا، وَإِنَّ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي فِي الْأَخِرَةِ أَسْوَأُكُمْ أَخْلَاقًا<sup>9</sup>

“On the Day of Resurrection, those who are dearest to me and closest to me will be those who are more virtuous among you, and to me they will be the worst among you and those who are farthest from me. Those of you who are immoral”.

Ibn Muskawiyah says in Tahzeeb-ul-Akhlaq that it is as if morality is also natural and also grows through education and training. The morals that grow out of education and training are explained in the following words:

"Man usually practices it again and again until he becomes a part of his caste and sometimes its origin is tradition and thought."<sup>10</sup>

## **Education and Ethics**

There is a great essential for morality in education because children without moral training have very little chance of becoming a good person. Morality and character are the most valuable assets of the human race. If students lose their morals, no power in the world can help them to build and develop.

Education is not just the name of teaching. It is a process by which a nation gains self-awareness and it is a means of refining the consciousness of the people who make up that nation. A nation transmits its cultural and intellectual heritage to future generations through education. Education is a mental, physical and moral training and its aim is to produce highly educated people who are capable of performing their duties as good human beings and responsible citizens of a state.

## **Principles of ethics**

Allama Ibn Miskawiyah, in Tahzeeb-ul-Akhlaq, and Imam al-Ghazali in Ahya-ul-Uloom, have laid down some principles for the purification and training of children's souls, which are as follows:

### **1. Praise and encouragement for good deeds:**

It is important for the children to appreciate and encourage them for the good work they have done that they can continue to do so in the future. Be inclined to work.

### **2. Eating habits:**

The child should be taught the basic principles of eating and drinking as it is essential for his physical health. According to Imam Ibn-Muskawiyah, food is like medicine for the body which is a means of protection from diseases and liberation from hunger. He says food should be for strength, not for pleasure.

### **3. Etiquette of dress**

The child should be brought up in such a way that he is respected and honored by the people and he should adopt a dress which has the element of modesty and also maintains dignity.

### **4. Etiquette of the meeting**

In order to teach children good manners, it is necessary to teach the etiquette of meetings. They should be aware of the ways of getting up and sitting, how to sit in the elders, women and older or younger than them and how to pay them correspondingly.

### **5. Religious education**

The child should be taught Shari'ah so that he may be aware of his duties and then he might be given another education. Also, teach the child the principles that will make him do good things and make a clear distinction between right and wrong.

## **6. The child is a trust**

Imam al-Ghazali says in *Ahya al-Uloom*:

"The best age for any human being to develop and cultivate good morals is the time of his childhood. Because a child is a simple and elegant person who has empty heart and can be easily accustomed to good morals. The child has a trust with the parents and is inclined towards whichever way you turn it. Therefore, the right of this trust should be properly paid in the form of training. <sup>11</sup>"

## **7. Child care**

It is important to keep the child informed from the beginning and to monitor him because if he is not informed then bad habits can develop in him such as lying, jealousy, stealing, arguing, gossiping, nonsense, useless laughing, Cunning and indifference. Avoiding these evils is a good discipline and it is possible only when the parents take care of the child, do not leave him free.

## **8. Physical exercise and sports rules**

It is very important for children to play spontaneously at certain times. He should be attracted towards such sports which will end sluggishness. Also, refrain from sleeping too much because too much slumbering is ugly and dulls the mind.

## **9. Patience**

The child should get in the habit of being patient so that when the teacher scolds or punishes him, he should not make any further noise and should not recommend anyone but should be patient.

## **10. The instability of the world**

The child should be told that the world is an unsustainable thing. Death destroys its blessings, so it has no value. This is just a passage. It is not a place of peace and tranquility, but the Hereafter is a place of real peace and contentment, and death stands at every head.

The child should be taught that man should make a living from this world to the Hereafter, that is, to accumulate wealth for his children and good deeds, so that he may attain a higher rank in the Hereafter with Allah and receive the vast blessings of Paradise.

## **11. Obstruction of the child's mental development**

If the early mental development of the child is done in the wrong way or it is not taken care of them, all kinds of evils will arise in it and it is impossible to change the habit easily when it becomes mature. Therefore, it is very important to take care in this regard at an early age so that it does not develop such traits as obscenity, lying, lust, adornment, delicacy, arrogance and pride. If these traits have already developed in him, then his heart will refuse to accept this fact in the same way that a dry wall

refuses to accept dry soil. These are just some of the goal setting sharewares that you can use.

## **12. Miscellaneous moral values**

Imam Ibn Muskawiyah has also mentioned the following more moral values in Tahzeeb-ul-Akhlaq and Imam Ghazali in Ahya-ul-Uloom which is absolutely necessary to teach and train children according to them. Otherwise, parents and teachers will fail to fulfill their responsibility regarding these children.

- Indoctrination of contentment and self-sacrifice
- Avoid swearing
- Avoid waste of time
- Obey and respect
- Don't complain
- Getting into the habit of simplicity
- Making a figure of shame and modesty
- Avoid arrogance
- Be humble
- Teach self-discipline
- Prohibition of spreading hands
- Etiquette of respecting elders
- Telling instructive stories

## **Ways to achieve morality**

The essence of human personality lies in good morals. Thanks to good morals, man will enjoy the happiness of attaining a high position not only in this world but also after death. Ibn Miskawiyah has not only instructed us to adopt good morals but has also presented some points for the cultivation and training of the soul by following which man can improve his morals. The methods and tips are as follows:

1. In all actions and deeds, good should always take precedence over evil, truth over falsehood.
2. Perpetual jihad with one's self, that is, one should always fight against the desires of one's self and put the command of Allah and His Messenger before and above.
3. Adherence to the Shari'ah, and obligations: To follow the Shari'ah and to hold fast to all the deeds which are included in the duties of the Shari'ah, that is, to do what is commanded and to refrain from what is forbidden.
4. One should remember the promises of all crimes and try to avoid all sins, and the relationship between the servant and Allah should always be kept in mind.

5. Don't expect too much from people and avoid mixing too much with them. That is, to avoid being rude to people so that it is not their turn to trust them.
6. To protect one's condition and not to get involved in mischief and sins while mixing with people.
7. Every good deed should be preceded. That is, taking interest in good and desirable deeds and taking action for them.
8. One should be fond of only those things which are important in the Hereafter, and one should avoid those things which are meaningless and useless. That is to say, to keep oneself engaged in higher mental and moral pursuits as compared to lower ones.
9. Relying on Allah in both prosperity and poverty. Self-deprecation of both good and bad, politeness and contempt.
10. Sickness should be remembered at the time of health and sorrow at the time of happiness, pleasure should be remembered at the time of anger so that rebellion is reduced. One should be content with the pleasure of Allah, the Lord of Glory, and hope for it. That is to say, remembering the days of illness in health, the moments of joy and happiness in anger so that it is not the turn of oppressing and abusing anyone.

Trust in Allah, the Lord of Glory, and return all matters to Him. That is, trust in God and never give up hope.<sup>12</sup>

If these training points of Imam Ibn Muskawiyah are carefully examined, it will become very clear that he tried his best to integrate the teachings of the religion in it and succeeded in it. Imam Ibn Muskawiyah described in detail the things that man needs to improve in terms of ethics.

### **Ethical education**

Quaid-e-Azam had presented a comprehensive, healthy and balanced model of moral education in a very clear and unequivocal manner in the education policy of the year 1947 AD. In this regard, we have to keep in mind the basic point that:

“For the welfare of humanity and for the integration of all sciences into a system of totality and unity, the last book of Allah is the Qur'an Al-Hakim which was revealed to the Holy Prophet (saw). His blessings and deeds will be taken into account. Therefore, for the comprehensive, healthy and balanced formation of education which contains the element of training, our first step should be to recognize the knowledge of revelation and to test the acquisition of other means of knowledge on the basis of divine revelation. We



have brought moral status from God. We have to be held accountable one day. Therefore, the real purpose of our life is to live according to divine guidance. This is the basic point around which we can formulate the process of moral education. In fact, we have the eternal source of guidance, the Qur'an and the Sunnah of the Prophet. "

As the Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً<sup>13</sup>

“O you who believe! Come to Islam in its entirety”.

That is, bring your whole life under Islam without any exception or protection. Your thoughts, your ideas, your knowledge, your ways, your affairs and the way you try and act are all subject to Islam. Do not divide your life into different parts and follow Islam in some parts and exempt some parts from following it.

### **Lack of ethics in educational institutions**

The initial place of literature and training is man's own home and mother's lap but after that there are different stages from which man learns ethics and training. From where a student has to get acquainted with the ways from acquisition of knowledge.

Whether it is good morals or the aspect of training, the most important role is played by the teachers. Teachers are valued for the development of a new generation, the well-being of society, the spirit of humanity and the training of individuals, has been given. Students are not paid much attention to good manners. In our education system only, rattles are applied and unfortunately the chapter of ethics has never been opened.

### **The main purpose of education**

Before setting a goal for education, it is important to know the status of man himself in this universe. If man is a social animal according to the Western view, then obviously the purpose of animal education can be nothing but filling the stomach and physical comfort. Whatever the purpose of education. It will be subordinate and secondary and everyone will revolve around this axis and if according to Islamic view man is considered as the servant and caliph of Allah, then the purpose of his education will be to know that what are the requirements of worship of God? What are the means of gaining Allah's pleasure and what are the things that make him eligible for the earthly caliphate?

The primary purpose of education should be to create in the students an understanding of their religion and ideology and their status in the world, monotheism, prophethood, the hereafter and its effects on individual and collective life, Islamic principles of ethics, Islamic the

nature of culture and the duties of a Muslim and his mission should be explained to them. Tell them how to use all the power of the world for higher purposes. Education should produce individuals who have a strong belief in Islamic ideas about individual and collective life and should inculcate in them an Islamic perspective that enables them to adapt Islamic teachings in all areas of life. Make your own way.

### **Responsibilities of a Teacher**

The teacher and the learner have a very deep relationship in practical life. The teacher is an architect who can train the people in the true sense of the world and create a virtuous society and bring blessings and progress to the whole world. Because the course teaches only words and the teacher makes gentleman from man. The teacher is a guide for his learner. The father teaches the child to walk on the earth step by step, then the teacher teaches him to move forward in the world.

Education is a means, which purpose is to create good character and training. Knowledge is a shining beacon which brings man to the destination of action. The teacher's responsibility is not only to teach, but also to train. According to this importance and sanctity, both the teacher and the learner have separate responsibilities in their respective places. Fulfilling them is the duty of both parties.

The teacher is not only confined to the classroom but his every word and deed, sitting and dismissal, his individual and social affairs, solitude affect the society. Its fragrance spreads in the society. For example, when a practicing and highly qualified teacher and educator resides in an area, the mental and moral level of the people there automatically rises and the effect of his actions and character is seen in the people living there.

The fact is that teaching is a very sacred and honorable profession. In every religion and society, the teacher is being highly respected. All of that is actually the charisma of education and the seminaries are their real source.

The following are some important points of a teacher's duties and responsibilities:

- **Compassion should prevail in training**

Training doesn't mean you have to follow them with a stick, make them scared and terrified to intimidate. On the contrary, compassion should prevail, discipline should be given in view of the urgent need, but there should be no problem. But in general cases the aspect of compassion for training should prevail.

- **Full preparation of Lesson**

The hallmark of a good teacher is that students value their lessons so much that they are not ready to take up the lesson at any cost and they

exaggerate to the point of memorizing the lesson of this teacher.

If a teacher is such that the student never comes to his lesson, does not take care to memorize his lesson, then that teacher is a failure. The successful teacher will be the one whose students are fascinated with the lesson, are not ready to negotiate their lesson and make every effort to memorize it. When will this happen? It will happen when the teacher prepares for the lesson and remember the lesson orally.

- **Teach lessons while keeping weak student in mind**

The teacher's duties also include teaching the students who are weak in the class, keeping an eye on them, there are boys of different talents, some are those who solve the book by themselves in reading, some are those who understand the book very easily by listening to the words of the teacher, there are some who do not understand it by narrating it once, they should be explained it in a simple way by changing the title.

- **Students should be allowed to ask questions in the class**

It is also the duty of a teacher to maintain the distinction between the student and the teacher. Some teachers become so frank with students that the status of a teacher and student is not discounted, this is also completely wrong. Some have such a hard temper that the students do not have the courage to ask questions from the teacher, care must be taken that the differences remain but students should not have confusion and difficulty in presenting their question.

## **Duties and Responsibilities of the Learner**

Where the Islamic teachings provide guidance to the teachers, the responsibilities of the learners also come to the fore. By keeping them in mind, the learners can get the certificates as well as the pearls of knowledge and wisdom.

Here are some of these responsibilities:

- **Sincerity in the pursuit of knowledge**

The most important step for those who go in the path of knowledge is sincerity. The learner should acquire knowledge not for material gain, but for awareness and contentment. Only through sincerity can the learner be blessed with the light of knowledge and the wealth of consciousness and understanding.

As it is narrated from Hazrat Abdullah bin Umar that the Holy Prophet said:

مَنْ تَعَلَّمَ عِلْمًا لِيُغَيِّرَ اللَّهَ أَوْ أَرَادَ بِهِ غَيْرَ اللَّهِ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ<sup>14</sup>

“Whoever acquires knowledge for other than Allah or intends other than Allah, let him know his abode in Hell.

- **Teacher's rights over the student**

The first and most important thing is that the student must respect

the teacher and protect himself from even the slightest rudeness. The teacher is in the rank of father in terms of being a teacher and mentor.

- Therefore, honor and respect the spiritual parents. Avoid the dictatorial style of speech from the teacher, sit in front of him with politeness, do not raise your voice in front of him.
- \*The student should stay away from arrogance and pride, should create humility in himself.
- \*It is also the responsibility of the student to avoid absenteeism in the lessons. In addition to regular attendance, listening and memorizing lessons in the classroom is a very important responsibility of the student.
- If the lesson is not understood, it is the student's responsibility to ask the teacher.

It is also the responsibility of the student to consider the respected teacher as a human being like ordinary human beings by which it is possible to make a mistake. Endure its severity and harshness. Avoid its evil, cover its flaws and highlight its virtues.

- Avoid frivolous and time consuming questions.  
The student should also remember that it is natural for the teacher to be angry at the mistake, so the student should not feel the anger of the teacher.
- It is the responsibility of a student to cultivate the best of his morals. A good student can only become a good and responsible student if he also inculcates moral values in his practical life.
- After education and ethics, the responsibility that falls on the student is the awareness of social aims and objectives and services. A student should be well aware of what he needs in the society and what role he can play for the betterment of his society.
- A student should value his time, as it is said in the Tradition of Holy Prophet:

لَا تَزُولُ قَدَمُ ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ، عَنْ عُمْرِهِ فِيْمَا أَفْنَاهُ،  
وَعَنْ شَبَابِهِ فِيْمَا أَبْلَاهُ، وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيْمَا أَنْفَقَهُ، وَمَاذَا عَمِلَ فِيْمَا عَلِمَ<sup>15</sup>

“On the day of resurrection, a person’s footsteps will not be able to deviate from Allah, the Lord of Glory, unless he is asked about five things. What did he spend his life in? Youth where did he spend it? Where did he earn from? Where did he spend his wealth? How much he acted upon his knowledge?”

### **Recommended attributes for a teacher**

The higher the rank and position of a person, the more responsibilities

he has. The teacher has the status of father. But it is important for him to give his students the same love and affection that a father gives to his children. The most important thing is that a person should be selected for teaching on the basis of merit and ability and not on the basis of relationship and other factors. Because teaching is a very important and delicate task.

It is narrated from the famous elder Abu Bakr Shibli that:

"من تصدر قبل أوانه، فقد تصدى لهوانه" <sup>16</sup>

"A person who occupies a position prematurely is in fact seeking his own disgrace".

Therefore, some of the basic attributes that a teacher should adopt are:

- It is imperative for the teacher to work diligently to raise the standard of education of his institution so that the education of every child is right and the morals of every child are good.
- Promote love and kindness to each other so that students believe that he is our sympathizer and benefactor.
- The teacher should be consistent in teaching and training. Because success in any endeavor requires determination, strong will and perseverance.
- During the teaching, use the language which is in accordance with the mental level of the students sitting in front, not so high above their level that it is beyond their comprehension and not so low that the teacher comes down to the public level.
- There should be coherence in the conversation, speak slowly, do not rush, so that the listener hears and understands every sentence of the teacher.
- The teacher should not consider teaching as a profession or a skill, but should consider it his life's mission to pass the knowledge, culture and morals he has inherited to the next generation in the right form with excellence and complete honesty.
- Perfection in knowledge: It is necessary for the teacher to be fully skilled in his art.
- A good teacher creates in the hearts of his students a commitment to his purpose and goals, that encourages them to avoid useless pursuits.
- It is important for a successful teacher to make his students accustomed to hard work.
- He should be at the forefront of using new experiences and blessings of nature for the welfare of human beings.

- A good teacher is one who has creative power and transmits this creative power to his students. A creative minded teacher, despite not having the means and resources, keeps on working hard and then inculcates this habit in his students.

The teacher should love his profession but also his mission, for this he should keep his study up to date, be aware of the global educational trends and new styles of effective communication.

- Consistency in words and deeds: For a good teacher, it is necessary to have a degree of consistency and harmony in his words and deeds.
- Teaching is not a profession but a mission: It is important for a good teacher not to consider teaching as a purely professional responsibility but to have a mission.<sup>17</sup>

Therefore, it is necessary for the teacher to fulfill the responsibilities imposed on him keeping in view his position and status, and to save the future of the nation from being ruined by his own hands. May he be the giver of heart and soul and the bearer of civilization and values.

## **Conclusion**

The secret of progress in the world lies in ethics. A nation which is devoid of good moralities cannot be developed because its people do not know the way of life. Moral evils such as theft, looting, fraud, bribery, etc. are common there. And in a society where such vile deeds are not considered bad, the society is destroyed. Even if there is an abundance of educated people, the standard of literacy is one hundred percent, but without ethics, everything is useless. Today, if we look at the society around us, we realize the severe lack of ethics. The literate and the illiterate have become equal. Our education system is not paying attention to ethics. It only teaches and memorizes, after which young people succeed in obtaining degrees but are devoid of ethics. Therefore, it is necessary to re-examine the education system and curriculum. And various aspects of Sira-e-Taiba should be included and special arrangements should be made for the promotion of moral training among the students.

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