

## **The Ethical System in Islam Selected Hadiths from Sahih al-Bukhari**

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### **Abstract:**

This article examines the concept of ethics in Islam, encompassing both commendable moral qualities that Islamic law advocates and reprehensible traits that it condemns and warns against.

The study underscores that the domain of ethics in Islam is broad and multifaceted: it concerns the refinement of individual conduct, the cultivation of a virtuous society founded on social solidarity, and the promotion of affection and harmony among people.

It further addresses family matters, including child rearing and marital companionship, as well as transactional ethics such as those governing buying and selling, and economic ethics like rationalizing consumption. This ethical scope extends to governance, which regulates the relationship between rulers and subjects, and to the treatment of non-Muslims.

The research also presents illustrative models of this ethical system through authentic hadiths selected from Sahih al-Bukhari, revealing a dimension of Islam's beauty and affirming that Islam is the religion of sound primordial nature.

**Keywords:** Islam, ethics, system, conduct, tolerance...

### **Introduction:**

Praise be to Allah, Lord of the heavens and the earths, and peace and blessings be upon the one sent as a mercy to the worlds, and upon his noble family and honored companions, and let there be no enmity except toward the wrongdoers.

Allah, Exalted and Glorified, praised His Prophet (peace and blessings be upon him) in His Noble Book for his sublime character, saying: {And indeed, you are of a great moral character} (al-Qalam: 4).

This great moral character is what the Prophet embodied in his practical life through his obedience to his Lord, his compliance with His commands, and his noble conduct toward people, inviting them to this religion with gentleness and leniency, and persevering through the hardships he encountered in that path.

The texts of the Noble Qur'an and the Prophetic hadiths further reveal to us the exhortation toward virtuous morals and the warning against their vices.

Some of these morals aim to refine individuals' behavior and protect them from deviating from their religion, falling into crimes and errors that bring loss in this world and deprive them of bliss in the Hereafter.

Other morals pertain to social relations among all people, such as benevolence toward others, humility before them, justice with them, and reverence for their sanctities. Still others relate to economic and political affairs. Moreover, certain morals are an inseparable part of a Muslim's creed and faith in his Lord and the Last Day.

The Messenger of Allah (peace and blessings be upon him) said: "Faith consists of more than seventy – or sixty – branches, and modesty (al-haya) is a branch of faith" (al-Naysaburi, 1998, p.48).

Thus, Islamic law regards modesty as a trait of faith. Similarly, honoring one's neighbor and guest are deemed requisites of faith, as the Prophet said: "*Whoever believes in Allah and the Last Day, let him speak good or remain silent; and whoever believes in Allah and the Last Day, let him honor his neighbor; and whoever believes in Allah and the Last Day, let him honor his guest*" (al-Naysaburi, pp.50-51).

Leaving aside that which does not concern a person is considered an indication of the excellence of a person's Islam (Malik, 1997; al-Hanbali, 1998).<sup>1</sup>

Some morals are connected to acts of worship: prayer restrains one from indecency and wrongdoing, and fasting is a means to attain God-consciousness (taqwa). If these acts of worship fail to yield their ethical fruits, they lose their value in the sight of Allah.

Ethics also permeate transactions among people, through kind speech, sincere counsel, generosity, and fairness in rights and duties.

In truth, the ethical system in Islam is the secret of its endurance and spread, in confirmation of Allah's words: {So by mercy from Allah, you were lenient with them. And if you had been rude and harsh in heart, they would have disbanded from about you} (Al Imran: 159). This is because it accords with the sound primordial nature upon which Allah created humankind.

This research will present evidence and examples illustrating the reality of this system, along with selected hadiths from Sahih al-Bukhari covering diverse aspects of virtuous ethics in Islam.

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1- Imam Malik narrated in *al-Muwatta*, on the authority of Ibn Shihhab al-Zuhri, from Ali ibn al-Husayn ibn Ali ibn Abi Talib, in a *mursal* report, that the Messenger of Allah (peace and blessings be upon him) said:

"Part of the excellence of a person's Islam is leaving aside what does not concern them."

Ibn Rajab al-Hanbali also reported that leading hadith scholars-including Imam Ahmad, Yahya ibn Main, and al-Bukhari-said regarding this hadith:

"Its established form is the *mursal* narration transmitted from al-Zuhri, from Ali ibn al-Husayn, from the Prophet."

**Research Problematic:**

Among the innate dispositions of human souls and the acknowledged understanding of sound minds is the adornment with noble values and commendable morals, through which people coexist and feel secure regarding their lives, honor, and property.

However, the problematic that ought to be raised has two dimensions:

**First:** What is the concept of ethics in Islam? Is it confined to individual conduct, or does it extend to encompass various aspects of life, worship, and interpersonal transactions?

**Second:** What is the standing of these ethics in the Islamic religion, and what evidence supports this in the Qur'an and the Prophetic Sunnah?

**Significance of the Research:**

There is no doubt that this research holds great significance, given that virtuous morals elevate a person in this world and the Hereafter.

Through good character, a Muslim attains the rank of one who constantly fasts and prays in the sight of his Lord (al-Qaradawi, 1995, pp.7-8), owing to his patience with people and his good treatment of them even when they are harsh toward him - a struggle akin to striving against one's own soul.

Likewise, noble morals are a cause for mutual affection and harmony among people. Hence, understanding the ethical system in Islam strengthens the servant's faith and makes him accepted among people, enabling him to be an active member of his community.

Moreover, promoting these noble morals and renouncing vices contributes to reinforcing social bonds among members of society and enhances this society's standing among other societies (Abu Dawud, 1997, p.5; Ibn Hanbal, 1997, p.40).<sup>2</sup>

**Research Objectives**

The research aims to demonstrate the tolerance of Islam through what this sublime law entails: the call to noble morals and the condemnation of their opposites. In doing so, it strives to realize an ideal society pervaded by love and harmony among its members.

Conversely, it seeks to combat social crimes and maladies such as envy, arrogance toward others, and injustice in its three forms: injustice against the self, injustice against honor, and injustice against property.

The research includes Prophetic hadiths covering diverse dimensions of ethics, consistent with the characteristics of Islamic law - namely its divine origin, its address to all people, and its comprehensiveness of all spheres of life: social, economic, and political, as well as the unity of direction and purpose. That purpose is for the Muslim to embody these noble morals, directing his intention therein toward Allah Almighty, seeking thereby Allah's pleasure and reward.

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2- Abu Dawud and Imam Ahmad narrated on the authority of Aisha (may Allah be pleased with her), who said: "I heard the Messenger of Allah (peace and blessings be upon him) say: 'Through good character, a believer may attain the rank of one who regularly fasts and stands in prayer.'"

**Previous Studies:**

Within the limits of my reading, the most prominent academic study related to this research is that of Dr. Yusuf al-Qaradawi (may Allah have mercy on him) in his book entitled “The Role of Values and Ethics in Islamic Economics”. The author addressed numerous aspects related to ethics by linking them to the domains of religion and spheres of life. He demonstrated a robust capacity in elucidating the connection between ethics and the economic dimension.

Islam permits the individual the right to ownership through buying, selling, agriculture, and the revival of dead land, encourages the strengthening of the economy through work and quality production, and prohibits what weakens it or constricts people’s livelihoods - such as hoarding goods at times of need, exploiting crises, or profiting from the desperation of the hungry. All of this contravenes the principle of brotherhood.

The author likewise discussed the role of the ruler as the authority that deters injustice and the necessity for the ruler to embody Islamic ethics, such as fairness in distributing wealth among people and compassion toward the weak - such as placing legal restrictions on the prodigal and preventing him from disposing of his wealth if such disposal would lead to its destruction or harm others, as well as placing restrictions on the bankrupt for the rights of his creditors.

Dr.al-Qaradawi also addressed other ethics related to the economic sphere and elucidated that the religious conscience is the driving force behind these ethics: refraining from seizing the rights of others, respecting individual freedom, and safeguarding the public interest of the people.

I have emphasized some of these aspects, discussed the broad meaning of the ethical system in Islam, and cited a portion of the hadiths from Sahih al-Bukhari in that regard to illuminate this meaning.

**Research Methodology:**

The nature of this topic necessitated the adoption of the descriptive-analytical approach. This was accomplished by citing scriptural texts from the Qur’an and the Prophetic Sunnah that address the subject of ethics, and analyzing them to define its concept and to clarify the stance of Islamic law toward it - urging the finest of morals and condemning the repugnant ones - as well as the resulting recompense of reward or punishment.

This was followed by an examination of the dimensions of these ethics at the level of the individual, the family, groups, and across all spheres of life, including the economic and political domains.

**Research Structure:**

The research comprises an introduction, two sections, and a conclusion.

The introduction presents the research problematic, explains its significance and intended objectives, reviews previous studies, and outlines the methodology adopted for its completion.

The two sections are as follows:

Section One: The Concept of Ethics in Islam

Subsection One: Ethics in the Arabic Language

Subsection Two: Ethics in Islamic Law

Subsection Three: The Status of Ethics in Islam

Section Two: Selected Hadiths from Sahih al-Bukhari on the Ethical System in Islam

Subsection One: The Scope of Ethics in Islam

Subsection Two: Selected Hadiths from Sahih al-Bukhari on the Ethical System in Islam

### **Conclusion (Research Findings)**

#### **Section One: The Concept of Ethics in Islam**

##### ***Subsection One: Ethics in the Arabic Language***

The term *akhlaq* (ethics) is the plural of *khuluq*, with a damma on the kha and the lam. It denotes religion (*al-din*), natural disposition (*al-tab*), innate character (*al-sajiyah*), and manly virtue (*al-muru*) (Ibn Manzur, n.d., p.1245; al-Kafawi, 1998, p.429; al-Tahanawi, 1996, p.762, para.1).

An instance of *khuluq* bearing the meaning of religion is the statement of Allah Almighty concerning our Prophet (peace and blessings be upon him): {And indeed, you are of a great moral character} (*al-Qalam*: 4).

Ibn Jarir al-Tabari transmitted from Ibn Abbas, Mujahid ibn Jabr, Ibn Zayd, and al-Dahhak, in their interpretation of the Almighty's words {a great moral character}, that it means: a great religion, namely Islam (al-Tabari, 2002, pp.150–153).

Some scholars interpreted *khuluq* in the verse as meaning natural disposition (*al-tab*). Al-Qurtubi transmitted this from Imam al-Mawardi, who said: 'That is, you are upon a noble disposition.' And he – i.e., al-Mawardi – added: 'This is the apparent meaning' (al-Qurtubi, 2003, pp.18-19).

Al-Raghib al-Isfahani distinguished between *al-khalq* (with a fatha on the kha) and *al-khuluq* (with a damma on the kha), stating: 'Al-khalq is particular to physical forms, shapes, and images perceptible by sight, while al-khuluq is particular to inner faculties and innate dispositions perceptible by insight.

The Almighty says: {And indeed, you are of a great moral character}, and it is recited: {This is naught but the creation of the ancients} (*al-Shuara*: 137)' (al-Isfahani, n.d., p.158).

##### ***Subsection Two: Ethics in Islamic Law***

Shaykh Abd al-Rahman Habannaka al-Maydani defines *khuluq* as: 'A stable quality in the soul - whether innate or acquired – that produces effects in behavior, whether praiseworthy or blameworthy' (al-Maydani, 1999, pp.1-10).

This definition encompasses boundaries that require scrutiny to clarify the legal concept of ethics. His statement, 'A stable quality in the soul,' excludes transient qualities that occur once or twice and then disappear without recurrence - such as the anger of a forbearing person. Similarly, if such a trait emerges with difficulty or hesitation, as with a miser

attempting generosity, or one who gives charity seeking fame or ostentation (al-Tahanawi, pp.16762), this is excluded.

What is intended by ethics is that which is an ingrained disposition in the soul, which accords with one of the preceding linguistic meanings. His statement ‘that produces effects in behavior, whether praiseworthy or blameworthy’ indicates that khuluq is that which has an impact on human behavior, whether positive or negative.

If the moral quality is praiseworthy, its effects on the soul are praiseworthy; if blameworthy, its effects are blameworthy. Thus, some morals are commendable and others are reprehensible.

Islam calls to commendable morals and prohibits their opposite or vile counterparts (al-Maydani, pp.1-10). Hence, among the supplications of the Messenger (peace and blessings be upon him) was: ‘O Allah, guide me to the best of deeds and the best of morals, for none guides to the best of them except You; and shield me from evil deeds and evil morals, for none shields from their evil except You’ (al-Nasai, n.d., p. 148; al-Albani, p.148; al-Tirmidhi, p.777).

Shaykh Habannaka al-Maydani also notes that not all stable qualities in the human being fall under the category of ethics. Some are instincts – volitional drives aimed at fulfilling innate needs such as eating, drinking, and sleeping.

These stable drives are not considered ethics because they are not susceptible to praise or blame (al-Maydani, pp.1-11).

However, when these instinctual drives exceed the natural human need, they become blameworthy - such as gluttony in eating and excessive greed - both of which are reprehensible in the soul and thus fall under blameworthy ethics.

Another example of an instinct that does not enter the realm of moral conduct is the fear of impending harm, which is an effect of the survival instinct and is not a subject of praise or blame.

But excessive fear that exceeds the natural human needs or instinct then becomes a reprehensible quality in the soul, namely cowardice, while its opposite - boldness - is the effect of a praiseworthy moral quality in the soul, namely courage (al-Maydani, pp.1-11).

Thus, the criterion for distinguishing between moral conduct and instincts is that khuluq is a behavioral quality in the soul that can be described as praiseworthy or blameworthy, whereas instinct is innate behavior that is not subject to praise or blame – and this is shared by humans and animals alike.

### ***Subsection Three: The Status of Ethics in Islam***

The Prophet (peace and blessings be upon him) explicitly stated that all prophets came to disseminate noble morals, and that he was sent specifically to perfect these morals. He said: ‘I was only sent to perfect righteous morals’ (Ibn Hanbal, p.2-613). Another narration reads: ‘noble morals’ (al-Bayhaqi, 2003, pp.10-323).

Prior to Islam, the Arabs possessed some good morals, even though they were mired in polytheism and the misguidance of the pre-Islamic era (jahiliyya).

The hadith indicates that people were innately disposed to noble morals - such as modesty, fidelity, generosity, manly virtue, and chastity, among others.

The Prophet came to complete what was deficient among these and to augment them in excellence (Ibn Qayyim al-Jawziyya, 2004, pp.26-27; Afifi, 2009, p.62).

The Prophet's assertion that he was sent to perfect them serves as an alert to Islam's deep concern for ethics. No matter how far human reasoning and sound planning may advance, a person may not, in many of his affairs, be guided to the most appropriate words, actions, their ugliness, their benefit, or their harm.

Many people are neither restrained by man-made laws nor convinced by educational approaches to reform their conduct unless they possess a religious deterrent or faith in Allah and the Last Day.

For all these reasons, were people left to their own devices without guidance or direction, they would go astray and become lost in this worldly life, and supremacy would belong to the strongest.

Allah's wisdom and mercy toward His servants necessitated that He send messengers to them. Had it not been for them, people would not have known Allah's commands and prohibitions, nor would they have been guided to what is lawful and unlawful - matters whose neglect would cause them to miss their interests and the means of happiness in this world and the Hereafter.

Given the immense standing of ethics in Islam, the first thing the Prophet (peace and blessings be upon him) undertook upon his arrival in Medina was striving to spread love and brotherhood among the people.

Abd Allah ibn Salam (may Allah be pleased with him), who was among the Jewish rabbis who embraced Islam, reported that the first words the Messenger of Allah spoke when he arrived in Medina were: 'O people, spread peace (salam), feed others, and pray while people are asleep, and you will enter Paradise in peace' (al-Tirmidhi, p.560).

Undoubtedly, spreading peace and feeding others are among the greatest means of achieving the intended objective of Islamic law: fostering harmony among people.

Among the priorities the Prophet attended to in establishing the Medinan society was establishing brotherhood between the Emigrants (Muhajirun) and the Helpers (Ansar), on the basis that the Anṣari would support the Muhajir as though he were his brother by blood.

In Sahih al-Bukhari, Ibn Abbas (may Allah be pleased with them both) narrated: 'When the Emigrants came to Medina, the Emigrant would inherit from the Ansari to the exclusion of his blood relatives, due to the brotherhood the Prophet (peace and blessings be upon him) had established between them' (al-Bukhari, 2003, pp.1/497-498).

This ruling was later abrogated after the Muslims grew strong, and inheritance reverted to blood relatives (al-Bukhari, p.498).

Islam aims, through all its legislations and rulings - whether relating to acts of worship or transactions - to build a strong society whose foundation is virtuous ethics.

These ethics cannot be attained except through faith and God-consciousness (taqwa); that is, by complying with His commands and avoiding His prohibitions (Uways, pp.1-2).

When faith entered the hearts of the Anṣār (may Allah be pleased with them) and they embraced Islam as their religion, they preferred the Emigrants over themselves when the latter arrived from Mecca, as many of them had neither wealth nor shelter.

The Ansar set the most magnificent examples of generosity and altruism (ithar), such that Allah praised them with this noble quality, saying: {And they give preference over themselves, even though they are in privation} (al-Hashr: 9).

Ibn Kathīr commented on this verse: 'That is, they prioritize the needy over their own needs and begin with others before themselves, even in their own state of need' (Ibn Kathir, p.4/2839).

The importance of ethics in Islam is further demonstrated through numerous hadiths calling to refined morals. For example, the Prophet (peace and blessings be upon him) urged the Muslim to be peaceable and amiable, someone whom people feel at ease with and enjoy his company.

One instance is when a man asked the Prophet: 'O Messenger of Allah, which Islam is best?' He replied: 'The Muslim from whose tongue and hand the Muslims are safe' (al-Bukhari, pp.1-14).

The complete Muslim who embodies the qualities of Islam is one who does not harm people by word or deed. The tongue was singled out for mention because its danger is immense, as was the hand, since most actions issue from it (al-Nawawi, 2001, pp.1-81).

Likewise, contempt arises from arrogance, and the Prophet (peace and blessings be upon him) said: 'The believer is sociable and sociable with, and there is no good in one who neither socializes nor is socialized with; and the best of people are those most beneficial to people' (al-Tabarani, 2003, pp.10/115-116).

He also said: 'A Muslim is the brother of a Muslim; he does not wrong him, nor does he abandon him, nor does he despise him'.

Abandonment (al-khadhl) is the withholding of aid and support, while despising is belittling his worth and showing indifference toward him (al-Nawawi, pp.16-115). Thus, realizing brotherhood among members of society, spreading love and harmony among them, humility toward them, benevolence to them, removing injustice from them, and supporting them in truth - all these are morals and foundations for building a virtuous society.

It was among the wisdom of the Messenger (peace and blessings be upon him) to devote attention to this from the moment of his arrival in Medina, so that this society would be cohesive and qualified to invite others to Islam. The remainder of this research presents selected hadiths from Sahih al-Bukhari on the ethical system in Islam.

**Section Two: Selected Hadiths from Sahih al-Bukhari on the Ethical System in Islam**

***Subsection One: The Scope of Ethics in Islam***

Whoever reflects on the texts of the Qur'an and the Prophetic Sunnah will find diverse and abundant directives concerning the ethical system in Islam. This system aims to reform the conduct of individuals themselves, strengthen relationships among them, and define their role toward the society in which they live and toward the wider world around them.

The system therefore encompasses individual behavior, social relations among individuals, the economic sphere, and the nature of governance and the internal and external politics of Islamic society.

For instance, regarding the reformation of individual conduct and the strengthening of social relations, texts from the Qur'an and the Prophetic Sunnah have already been cited that urge noble morals such as spreading peace, feeding others, humility, altruism, good companionship, supporting the oppressed, respecting others, and avoiding injustice toward them or contempt for them.

In the economic domain, we find numerous Qur'anic texts urging gratitude for blessings and the necessity of preserving them by rationalizing consumption and avoiding all forms of extravagance or wastefulness.

In commercial transactions, many Prophetic hadiths encourage leniency in buying and selling, fairness and fidelity in giving and taking, sincere counsel toward people, and refraining from cheating or deceiving them, and they promise abundant reward for this in this world and the Hereafter.

Conversely, they warn against short-weighting and greed. In governance among people, Allah commands justice and considers the just ruler among the seven whom Allah will shade under His shade on a Day when there is no shade but His shade (Ibn Kathir, p.4/2853).

In Sahih al-Bukhari, from the hadith of Abu Hurayra, the Prophet (peace and blessings be upon him) said: 'Seven whom Allah will shade on a Day when there is no shade but His shade: a just ruler...' He then mentioned the remaining six.

For example, and concerning the treatment of non-Muslims by Muslims, Allah has removed any objection to treating relatives kindly even if they are not Muslims and has urged justice toward them. In the words of the Almighty: {Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes from being righteous toward them and acting justly toward them.

Indeed, Allah loves those who act justly} (al-Mumtahana: 8). Ibn Kathir cited a hadith from Asma bint Abi Bakr al-Siddiq (may Allah be pleased with them both) who said: 'My mother, who was a polytheist, came to me during the treaty period of Quraysh. I went to the Prophet (peace and blessings be upon him) and said: O Messenger of Allah, my mother has come and she desires [my kindness]; shall I maintain ties with her? He said: Yes, maintain ties with your mother' (Ibn Kathir, p.383).

***Subsection Two: Selected Hadiths from Sahih al-Bukhari on the Ethical System in Islam***

In this subsection, a number of hadiths pertaining to each dimension of this system are presented.

### **First: Social Solidarity in the Prophetic Era**

Since the Companions were the most knowledgeable and most God-fearing of people after the Messenger (peace and blessings be upon him), the highest morals and ideals were embodied in them, and they recorded a history replete with heroism and precious sacrifices.

With regard to social solidarity, their creed was that whatever wealth they possessed was, in truth, the wealth of Allah, and that their needy brethren held a right over it.

Thus, whenever they heard a verse urging them to spend from their wealth, they would respond to it and apply it in practice without hesitation or reluctance.

- Abu Talḥa al-Ansari (may Allah be pleased with him) was the wealthiest of the people of Medina in palm trees, and the most beloved of his wealth was Bayruha (al-Nawawi, pp.93-97), an orchard that faced the mosque.

The Prophet (peace and blessings be upon him) would enter it to drink from its sweet water. When the verse descended: {Never will you attain righteousness until you spend from that which you love} (Al Imran: 92), Abu Talha came to the Prophet and said: ‘O Messenger of Allah, Allah says: {Never will you attain righteousness until you spend from that which you love}, and the most beloved of my wealth to me is Bayruha.

It is a charity for the sake of Allah; I hope for its righteousness and its treasure with Allah. So, place it, O Messenger of Allah, wherever Allah shows you.’ The Prophet (peace and blessings be upon him) said: ‘That is profitable wealth - or flourishing wealth - and I have heard what you said. I think you should assign it to your close relatives’ (al-Bukhari, p.387).

- Another example narrated by al-Bukhari concerning the wealthy Companions’ sponsorship of the needy: When Abd al-Raḥman ibn Awf arrived from Mecca as an emigrant to Medina, the Messenger of Allah (peace and blessings be upon him) established brotherhood between him and Saad ibn al-Rabi al-Ansari.

The Ansar were vying with one another to host the Emigrants. Saad said to Abd al-Rahman ibn Awf: ‘The Ansar know that I am among the wealthiest of them. I shall divide my wealth into two halves between you and me, and I have two wives - look at whichever of them pleases you, and I shall divorce her so that, once her waiting period is over, you may marry her’ (al-Bukhari, p.2/232).

This was not mere courtesy; it was a matter of faith and love for Allah Almighty. This Ansari was willing to divorce one of his wives for a stranger he did not know, with no blood tie between them, and he wished to share his wealth with him despite being wealthy.

Had Abd al-Rahmann ibn Awf accepted this offer, he would have become affluent from that moment, without effort. But he declined and prayed for him, saying: ‘May Allah bless you in your family and your wealth’ (al-Bukhari, p.2/232).

This points to another moral quality, as will become clearer in the remainder of the hadith: self-respect and dignity in the believer.

**Second: Self-Respect and Dignity**

It was previously noted that Abd al-Rahman ibn Awf declined Saad ibn al-Rabi's offer to share his wealth with him, and that he prayed for blessings in his wealth and family.

This exemplifies the self-respect of the Emigrants: they were not inclined to covet the wealth of their Anṣārī brethren, having emigrated for the sake of Allah, leaving behind their homeland and their possessions.

- In another narration by al-Bukhari, Abd al-Rahmann ibn Awf asked Saad: 'Where is your marketplace?' They directed him to the market of Banu Qaynuqa. He began trading until he became wealthy. One day he returned bearing traces of perfume for women.

When the Prophet (peace and blessings be upon him) saw him in that state, he was surprised and asked him about it. He replied: 'I have married a woman from the Ansar.' The Prophet asked: 'What bridal gift did you give her?' He said: 'The weight of a date stone in gold!' The Prophet then said: 'Hold a wedding feast, even if with only one sheep' (al-Bukhari, pp.231-232).

This self-respect and Abd al-Rahman ibn Awf's trust in his Lord resulted in wealth in this world and happiness in the Hereafter, as he is among the ten who were promised Paradise.

**Third: Leniency in Buying and Selling**

- Al-Bukhari narrated with his chain of transmission to Jabir ibn Abd Allah (may Allah be pleased with them both) that the Messenger of Allah (peace and blessings be upon him) said: 'May Allah have mercy on a man who is lenient when he sells, when he buys, and when he demands repayment' (al-Bukhari, pp.1/453).

His statement 'lenient' (samḥan) is an intensified adjective indicating constancy. Leniency here means facilitation and the absence of harshness in these three matters: selling, buying, and demanding repayment of one's right (Ibn Hajar, pp.4/436-437).

Thus, the seller should not insist on the price but should forgo some of his right; the buyer should not undervalue the seller's right; and the one who is owed a debt from someone in hardship or poverty should grant him respite until he becomes solvent or forgive the debt altogether.

Al-Hafiz Ibn Hajar states: 'This hadith encourages leniency in transactions and the exercise of the highest morals' (Ibn Hajar, pp.4/437).

- In another hadith narrated by al-Bukhari from Abu Hurayra (may Allah be pleased with him), the Prophet (peace and blessings be upon him) said: 'There was a merchant who used to lend to people. Whenever he saw someone in difficulty, he would say to his attendants: Overlook his debt, so that perhaps Allah will overlook our faults. So, Allah overlooked his faults' (al-Bukhari, pp.4/439).

All of this demonstrates the status that the virtue of forgiveness and leniency holds in Islam and its immense reward with Allah Almighty.

**Fourth: Preserving the Family Unit and Raising Children**

Islam has been keen to build families on solid foundations: good companionship between spouses, and affection and mercy between them.

Allah Almighty says: {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: 21). Conversely, Islam warns against everything that undermines this marital bond, considering that to be the work of sorcerers and devils: {They teach people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But they do not teach anyone until they say: We are only a trial, so do not disbelieve. And they learn from them that by which they cause separation between a man and his wife} (al-Baqara: 102).

Islamic law also calls for care and compassion toward children and for raising them on virtuous values and legal etiquette from an early age.

For example, regarding good companionship between spouses, al-Bukhari narrates a hadith indicating that a husband placing a morsel of food in his wife's mouth is a noble act for which he will be rewarded.

- On the authority of Saad ibn Abi Waqqas (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said to him: 'You will never spend anything seeking thereby the countenance of Allah except that you will be rewarded for it, even the morsel you place in your wife's mouth' (al-Bukhari, pp.667-668).

Among the acts of compassion toward children is kissing them, for Islamic law has made this a form of mercy toward them.

- Al-Bukhari narrated from the hadith of Abu Hurayra (may Allah be pleased with him) who said: 'The Messenger of Allah (peace and blessings be upon him) kissed al-Hasan ibn Ali while al-Aqra ibn Habis al-Tamimi was sitting with him. Al-Aqra remarked: I have ten children and I have never kissed any of them.

The Messenger of Allah (peace and blessings be upon him) looked at him and then said: He who does not show mercy will not be shown mercy' (al-Bukhari, pp.3/137-138).

Concerning the upbringing of children on Islamic morals and etiquette, this includes teaching them the manners of eating.

- Al-Bukhari reported from Umar ibn Abi Salama, who said: 'I was a boy under the care of the Messenger of Allah (peace and blessings be upon him) and my hand would wander around the platter.

The Messenger of Allah said to me: O boy, mention the name of Allah, eat with your right hand, and eat from what is near you. That remained my manner of eating ever after' (al-Bukhari, p.838).

Such was the upbringing of the Chosen One (peace and blessings be upon him) - refined manners and noble morals upon which this Companion was raised, which he never forgot until he became a grown man.

Imam al-Nawawi comments on the last moral instruction – eating from what is near one - saying: ‘Because eating from the spot where one’s companion’s hand is constitutes poor companionship and a breach of decency; one’s companion might be disgusted by it, especially in the case of broths and the like’ (Muslim, p.838).

**Conclusion (Research Findings):**

From the foregoing discussion, the following conclusions have emerged:

1. The ethics that Islam calls to are of a purely divine origin, though some were recognized by people in the pre-Islamic era, and Islam came to perfect them.
2. The concept of ethics in Islam is broad: some aspects aim to reform individual conduct, while others pertain to acts of worship and interpersonal transactions, permeating all spheres of life – social, economic, and political.
3. It has become clear from the research that virtuous morals spring from a Muslim’s creed and his faith in Allah and the Last Day. He is mindful of his Lord in all his deeds: he neither lies nor wrongs others, and he remains humble with them. Likewise, he asks his Lord and supplicates to Him to grant him good character and to spare him its evil.
4. A corollary of the above is that the religious conscience is what yields noble morals.
5. Sahih al-Bukhari contains diverse hadiths about noble morals in Islam, and the research has presented illustrative models of these.

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