AL-QIYQM AL-ISLAMIYYAH AND ITS IMPACT ON MUSLIM COMMUNITIES’ STABILITY.

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Al-Qiyam is an Arabic term, means Values. The term: Qiyam is a plural of Qimah which means value. It addresses every aspect of a Muslim’s life, from greetings to international relations. It is universal in its scope and in its applicability. The distinction between human beings and other creatures is that human behaviours are controlled or limited by some ethical values (qiym) which purify his soul. These qiym are reliable benchmarks for the individual and societies’ behaviours, especially those who are practice Islamic ethics. Thus, the authorities handling educational institution and training centers are bound to teach the Islamic Qiym to motivate tolerance, justice and equity among the Muslims. Thus, The objective of this paper is to explore the role of Islamic qiym in guarding human behaviours, its implications on consolidation of unity among Muslim societies with diverse culture, and participation of educational institutions in instilling these qiym among individuals, which eventually leads to the development of Muslim Nations; educationally, culturally, scientifically, economically and politically. The paper is based on a descriptive and analytical method, since it describes the qiym suggested by the Holy Qur’an and the Sunnah, and to analyse the prevailing ethical problems among the Muslims, and how it could be resolved. The paper is intended to identify the most important values (qiym) to be taught by various educational or training institutions in Islamic countries to serve as a comprehensive unifying framework for the Muslim Ummah.

Key words: al-qiyam, values, al-‘urf- customary law.
Introduction
Human lives and acts within a set of moral values that refine his soul and control his behaviour, and instill in himself how to deal with those around him, and keep him away from trivial things and irregular life, these distinguish them with other creatures. The values are considered the standard criterion for behaviour of peoples and Nations, especially Muslims who have timeless authentic *risalah* that included a set of moral values that eliminated all tensions between people of different *aqidah* (doctrine), nationalities, colours, languages and thought, and no one is better than others except by *taqwa* (piety). The differences and rivalries and disharmony among people of the nation appear in Islamic community only after European colonization and the presence of the Westerns in Muslim lands, manipulated the curricula in line with their goals and ambitions, marginalized religious education and Islamic values. The consequence of this marginalization the emergence of many acts of corruption that occur in public such thefts, embezzlement, fraud, cheating, forgery and eavesdropping, rapes, murders, disagreements and bickering, and even antagonism between brothers on many worldly matters. This is due to the deteriorations of most Islamic values in public education curricula, besides the advanced sophisticated technology, especially uncontrolled media where we can see falsified information and lies which create only enemies and fitnah among Muslims and non-Muslims alike.

So it is the obligation of the education leaders in any educational institution- from the houses to Universities- to emphasise on teaching Islamic values to educate the young generations how to respect and accept the opinions of others, and spreading the culture of love, justice and equality among Muslims in various parts of the world.

The significance of this article
This article is to explore the concept of *al-qiyam al-Islamiyyah*, their origins and characteristics, showing its positive effects on human behavior, individually and collectively, their positive effective on solidarity, tolerance and harmony among Muslim peoples in various parts of the world, and make them live in perfect harmony on all levels.

This research aims to: 1). highlight the role of *al-Qiyam al-Islamiyyah* in maintaining healthy behavioural patterns, and good morals that the Muslim communities should infuse. 2). Highlight the positive effects of *al-qiyam* in the consolidation of interdependence and solidarity, tolerance among Muslim communities with different cultures, languages, geographical environment and political ideology, and to highlight the negative effects of the absence of those *qi'am* on individuals and societies. 3). Examine the role of governmental organizations, such as the Islamic Education, science and Cultural Organization (ISESCO) to draw a general platform for *al-qiyam al-Islamiyyah* education to be included in the public education curriculum and usedin all OIC member countries.

Methodology; the nature of this research require descriptive analysis, to describes the Islamic *qi'am* which emphasized by the Qur'an and Sunnah, and to what extend these *qi'am* are compliance or introductory in the contemporary time. It also traces the ethical problems prevalent in many Muslim countries and analyses it to find out the cause of its surface, and its effect in distinction among Muslim communities, and how it can be treated. And to identify the most important *qi'am* that can be taught at various educational institutions in all Islamic

countries, to serve as a framework that could bring the Muslim nations/ countries together and making them live in an atmosphere of total harmony.

Theoretical framework
The conceptual framework is based on some verses of the Quran from Sura Al-An'am: verses 151-153, and Surat Al-Isra’: verses 22-38, where we can extract al-qiyam education and its role in the development of Muslim communities, not in one particular level, but at all levels concerning human life; spirituality, materially, worship and inter-treatments.

Allah Swt. Says:

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  Say, `I will recite to you what your Lord has forbidden, that you associate not anything as partner with HIM; and that you do good to parents, and that you slay not your children for fear of poverty - it is WE who provide for you and for them - and that you approach not foul deeds, whether open or secret; and that you slay not the soul the slaying of which ALLAH has forbidden, save in accordance with the demands of justice. That is what HE has enjoined upon you, that you may understand. `And approach not the property of the orphan, except in a way which is best, till he attains his maturity. And give full measure and weigh with equity. WE charge not any soul except according to its capacity. And when you speak, observe justice, even if the person concerned be a relative, and fulfil the covenant of ALLAH. That is what HE enjoins upon you, that you may take care. And say, `This is MY straight path. So follow it; and follow no other ways, lest they lead you away from HIS way. That is what HE enjoins upon you, that you may be able to guard against evils`. (Sura Al-An’am: 151-153).
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There are 17 verses in Sura al-Isra’ (22-38), containing al-qiyam guidelines for Muslims to live in a harmony and sustainable life.

The following frame work derived from the above verses, illustrates the role of al-Qiyam al-Islamiyyah (Islamic values) in the development of society and provide a secure, stable and prosperous life of people:
**Figure 1:** illustrates the role of al-Qiyam al-Islamiyyah in the development of Muslim societies.

From the above illustration we can identify the overall qiyam (Islamic values) and what are the implications of its presence or absence in Muslim communities.

**The Concept of Qiyam from a general point of view:**
The word “qimah” in Arabic means “value” pl. “qiyam”. In the lisanu’l arab dictionary, the word “qimah”, means “the worth of something”\(^1\). The word qimah is commonly used in the field of economics. There are different usages of the word “qimah” among the economists in respect to identifying its concept, elements and types. There is a qimah of use and qimah of exchange. This latter is the most used amongst the economists when they talk about qimah. So, qimah in this sense, means the estimated price of a commodity\(^2\). It is also defined as “A set of standard provisions that are related to the realistic contents that an individual absorbs through his emotion and interaction with different attitudes and experiences, which accepted

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by certain societal groups to be embodied in the individual behaviours, attitudes and beliefs\(^3\). As a result of this, *qiyyam* can be classified as follows:

1. *Al-Qiyyam al-‘aqliyyah* or that which is related to the truth, such as *qimah* of the proof, *qimah* of a scientific theory, the *qimah* of a book……
2. *Al-Qiyyam al-jamaliyyah*; like value of an artistic work or a music or drama piece.
3. *Al-Qiyyam al-akhlaqiyyah*, or that which is related to goodness.
4. *Al-Qiyyam al-Iqitsadiyyah*: These consist of given a maximum attention to the physical economic benefit and the pursuit of money and wealth and increasing it through production of goods and investment.
5. *Al-Qiyyam al-Ijtemi‘iyah*: these also consist of given maximum attention to people, loving them, helping them and serve them etc.
6. *Al-Qiyyam al-siyasiyyah*: these include the attention an individual gives by virtue of power and authority to be able to control things or individuals.
7. *Al-Qiyyam al-diniyyah*: these include spiritual beliefs, religious issues, and metaphysics, and the search for the realities of existence and the mysteries of the universe.

Thus, Human being realizes *Qiyam* with some kind of conscience or sense that makes us perceive the *qiyyam*; this means that, a child perceives values same as perceived by a man, and also perceived by the ignorant as perceived by intellectuals\(^4\).

Aboud also added that, *al-qiyyam* - in a general sense- is what something deserves or its equivalence, or what it wants and the extent of its usefulness and benefit from it. Thus, if it is a *qimah* of something, it is called worth and if it is a *qimah* of property it is called cost. However, if the word *qimah* is used without associating it with a person, it means something else, which is “valuableness, costliness, tenor, importance and credit”. It could also mean the ideals human keens on them. Also, the danger of *al-qiyyam* stems from being linked to human personality, because human being himself is merely a set of *qiyyam* that guide his behavior. “They are set of regulations for emotional mentality designed for persons, objects and different activities”. More so, an individual obtains his *qiyyam* from the members of the community around him, and those who participated in the formation of his character and directing it towards a specific way. Therefore, values are the “standards and objectives” we find in every community, either an advanced society or not, that lie in the individuals in the form of attitudes and aspirations, and are reflected in the virtual behavior\(^5\). Al-Jallad also defines “*qiyyam*” as “a set of beliefs, cognitive, emotional and well-established behaviours, human being chooses freely after much contemplation and consideration. which forms a system of standards to govern a good and bad manners, in terms of acceptance or rejection, so

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as to produce a well-mannered behavior that is characterized by consistency, repetition and pride\(^6\).

To conclude from the foregoing, *Qiyam* are “certain behaviors that are derived from the beliefs, perceptions and practices prevalent in a particular community which are considered as criteria for judging things and the actions of individuals with good or bad, and moderate or warp- according to the prevailing custom in the society- and afterwards; accept or reject.”

**Concept of Values from an Islamic point of view**

Literally; “*qiyam*” is defined as the cost of a thing with an estimation. And in the Qur’an, Allah says: (*dhaliqa eddinul Qayyim*) which means“*that is the standard Religion*”(*Sura Attawbah*:36), i.e. straight laws that explain good from bad with proofs, “*qayyim*” means standing upright, and a straightened “*qayyim*” . Technically, the concept of qiyam is theoretical, i.e. it is a mental concept which is not bind with time and space. In other words, it is not macroscopic but a mental image, and also refers to the status of mind and feelings that can be known in individuals and groups through the following indicators, namely; beliefs, purposes, trends, tendencies, aspirations and scientific behaviour. Furthermore, the emotional well-being propels oneself to take decisions consciously, in a frequent human activity, which is regarded as the most correct among every other alternative activity. And consequently bears it without anticipating any personal benefit\(^7\). Another definition by Ibrahim Ja’afar says: “Qiyam refers to amount, weight and how precious and ranked something is, if they exceed the physical level, and may be used in the sense of virtue or generosity or a good example that can be emulated\(^8\). On this note, the prophet (p.b.u.h) said: “I was sent to perfect noble manners” (al-Muwatta’\(^9\)). This, however, constitutes laws or principles that evaluate ideas, actions, business projects and accomplishments, as well as the intentions, thoughts and feelings. Philosophers have unanimously agreed that the study of *qiyan* deals with three major fields; the field of truth, the field of goodness and the field of beauty. Goodness, truth and beauty are resources that make human life high-qualified for succession and lead in the universe. As for Islam, there is no difference between the two, but exerts effort to harmonize between them in this world, because it is keen towards the unity of the human entity\(^10\). As for Qomiha; he defines Islamic *Qiyam* as a set of behaviours that builds an integrated Islamic personality to be able to interact lively with the community based on compatibility with its

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members and to work for self, family and faith. According to him, qiyam are divided into two parts:\(^{11}\):

Negative qiyam, or the qiyam of abandonment which is reflected in the desertion of what Allah has forbade us from, amongst evils and every other dangerous situations evils such as drinking alcohol, theft and telling lies etc.

Positive qiyam; these are the kind of qiyam that a Muslim is assigned to exercise, such as honesty, keeping ties with the family, generosity and good-neighbourliness...e.t.c.”

In addition, a Muslim is required of two things; to abstain from what Allah has forbidden for him, and to act upon what Allah has commanded him to do. Allah says “And whatever the Messenger gives you, take it, and whatever he forbids you, abstain.” (Sura al-Hasr: 7). Most of the positive qiyam includes forbidding what is bad and the vice versa. Hence, the importance of these qiyam as prescribed by Islam is nonetheless conspicuous, whether translated into laws governing the movement of life or remain latent in the Muslim’s heart. Since Islam is a religion which regulates the whole of human existence, it, therefore, encompasses the affairs of the world before dealing with aspects of politics, and increases the steadiness of these qiyam through the ages as they are derived from the Islam, knowing fully-well that, Islam is a platform that guides faith, moral values, ideology, which are considered the moral, material, spiritual, mental, individual and social aspects of life, and they cannot be realized if the society has not subjected itself to the social and economic laws legislated by Islam. The Islamic value, being the mother of all values, has gave birth to many other qiyam to other values in Islam is the value of slavery to God or the divine word which means an the prospects of spiritual human emancipation from his body, taking him from the society in which he lives, because that is the opposite of human fitrah. The real qimah of human life is recognized when it is closely associated to his creator, while taking-up what Allah has commanded, refraining from what he has made forbidden, and controls himself in everything he says or does in the religious or worldly duties, and also in his dealings with others\(^{12}\).

Above all, it is worthy to note that qiyam, in general, are set of virtues that are widely accepted among the members of a community, which govern the behavior of individuals, and make judgments to things according to their customs. However, these qiyam are not expected to be all-encompassing or binding on every community, because communities differ in their customs, cultures, beliefs and systems of life; when a community recommends an act, it might be condemned by another, and what is forbidden in a community might be allowed in another community, and while a behavior has been adjudged bad by a community, others may consider it to be moderate.

**Types of Qiyam**


Based on the foregoing, we conclude that qiyam includes all aspects of human activities; every activity that is performed by a human can be judged by a value judgment. However, those who are interested in studying the subject of qiyam tend to divide it on the basis of the content, into religious, theoretical, economic, and social values. And sometimes they divide it on outcome basis into instrumental and teleological. It is also divided based on intensity into binding, favouritism and idealism or based on generality into general qiyam, specific qiyam, or they beautify it and divide it into materialistic qiyam, social qiyam, moral qiyam, aesthetic qiyam, spiritual qiyam, and intellectual qiyam. These forms, however, might vary according to the different point of views underlining the concept of qiyam. Moreover, they are forms which might not be in consonance with the nature of qiyam, because a single qimah can adequately accommodate more than one form or type, and that does not mean that the aforementioned types or forms of qiyam are separated, but they are interwoven in respect to stating the objectives of the individual and community.13

As for categorizing the concept of qimah from the Islamic point of view, Islam has viewed it as an integrative concept which is derived from the Islamic Shar‘iah, such as qiyam that are associated with the oneness of Allah, piety, urbanism, striving to earn a livelihood, freedom, charity, generosity, honesty and truthfulness, justice, generosity, patience, gratitude, cooperation, sincerity, dignity, compassion and peace.14 All of these, are interlinked and mutually reinforcing one another to build a human personality collectively and individually and both internationally and globally in the context of ideals and ethical conduct.

**The Qiyam in the education curricula in Islamic countries**

The Islamic States have some common characteristics that are related to intellectual values, because it stems from a single source which is the Qur’an and Sunnah, although, it may, in one way or the other interfere with thoughts, beliefs and popular perceptions in synthesizing qiyam in other to characterize each country, however, that does not actually affect the ideas and general values of these communities.

AL-Samadi said: "that the education curricula in a number of countries in the Muslim world suffered a wave of westernization , adoption of imported theories in the formulation of educational curricula, which had eventually became the phenomenon of duplicity, pigmenting the education curriculum of some schools, colleges and universities, which also had reflected in the goals and objectives of the educational process, as well as impacting on the formulation of programs, curricula and their educational implications. This, however, has led to this writing to serve as a reference study”15 however, no one can deny the fact that the curriculum in the Muslim countries includes a set of educational values, although there has been no

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manifest space allocated for it in the curriculum, but they have been inspired by the Quranic texts and hadith, which are selected for each stage of learning, with the aim of implanting a number of Islamic virtues in the learning environment.

We know, for sure, as someone else knows that teachers in primary and secondary schools in Islamic countries are making great efforts to nurture the students to uphold the principles and qiyam laid down by Islam, so as to be able to build a healthy community that is devoid of vices and shameful acts. These efforts might go in vain when pupils face the reality outside the school walls, where co-mixing, Finery, provocation, ordeal, and aggression are found. As well as displays on the TV screens, computers, smart phones and other modern means of communication are sort of stimuli that fuel the sexual instincts of viewers and inflame on them the spells of Shaytan, such as those advertisements done by semi-naked women, and love stories, and the intimate relationships between young boys and girls without the knowledge of their parents, and many more other media waves flying towards disintegration instead of instilling discipline.

This is at the local level, but on the international level, the issue of globalization is contrary to reality. The concepts learned by a child in his school, house, and his community have been misplaced as a result of globalization, which turned being righteous to being repulsive, as well as lying to honesty, honesty to betrayal, and what is forbidden to what is permitted, and also forcefully defending the religion, honor, land and country, and demanding for justice radically, and the snatching of territories by force, and the killing of innocent people, plundering their wealth, as well as the destruction of their homes, in the name of honor, justice, and holy war?

Contemporary ethical problems

The ethical problems came to light as a result of the rise and spread of crime and various behavioral deviations, such as; lying, forgery, fraud and treachery and non-compliance with covenants and conventions, including the spread of drugs, alcohol, fornication, homosexuality and assaults, and the rape of children, prostitution, and the disposal of embryos resulting from illegal pregnancy, either by abortion, or killing them immediately after birth, or throwing them alive in abandoned places for fear of shame or scandal. Additionally robbery of banks, financial institutions, businesses, stealing from homes, people and of cars, and killing of innocent people16. Those are some of the ethical problems prevailing internationally, regionally and locally, either in the Muslim world or the non-Muslim. Such ethical problems are not hidden to anyone as they are visible, audible or even read. It is, however, important to point out that, the phenomenon of rape and sexual harassment are complex crimes which are very difficult to analyze or to count the number of victims across the world, as most of them did not report the assault cases.

The societies, in both the developed and under-developed nations, have been complaining about the prevalence of rape that is seen by all standards as an ugly crime; where children are exposed to varieties of violence such as beating severely, sexual exploitation, and murder during armed conflicts, kidnapping, and perhaps the most prominent violations that have

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become a phenomenon assessed by all standards are mostly experienced by male and female children.

Let us take for example, the cases of rape and sexual harassment in Malaysia - being a non-Arab Muslim country - and Egypt as an Arab Muslim country, and Saudi Arabia; which is considered one of the Arab states which still maintains to some extent because of its association with the sanctity of the Two Holy Mosques.

**First: the phenomenon of rape in Malaysian society**

In a statement of the All Women Action Society (AWAM) on Statistics of Rape Cases in Malaysia it stated that “The number of reported rape cases in Malaysia currently averages at around 3,000 cases every year *(Source: Malaysia Parliament, Ref: 6988, 16/6/2014)*. This means that, on average, eight women are raped per day in Malaysia. This number is announced officially, and this number is equal to 3% or less of the cases of rape, where the Assembly’s report to parliament 16/06/2014 explained that only two of every ten rape cases are reported to the police. And the reason for this was said to be the fear of scandal or the shame that a victim suffers from, as well as other social considerations. The report shows that the reason for committing the crime of rape is the ease of Internet search and access to exciting scenes of the sexual instinct among youth and adolescents.\(^{17}\)

**Second, the phenomenon of harassment and rape in the Egyptian society**

In Egypt; there is a study carried out by UN Women in Egypt (2013), it chose a sample of the age group of 10-35 years, from seven provinces, including urban and rural areas, the sample used was of 3,500, consisting of 2332 females and 1168 males. The study showed that the phenomenon of sexual harassment in Egypt was deployed in an unprecedented way, as 99.3% of the respondents answered that they had been the causes of harassment. The National Center for Social and Criminological Research reports that the number of sexual harassment and rape in Egypt, for example, had reached 52'000 cases in 2006 alone, an average of 140 cases of rape and harassment every day\(^{18}\). The United Nations has also confirmed that Egypt recorded thousands of cases of rape against children annually\(^{19}\). These and other problems negatively affect the behaviour of members of society. One of these effects, for example, is the feeling of insecurity in public places and in public transport as well, while about 86% of females who have been examined, according to the United Nations study said that they do not feel safe in commercial buses, trains and taxis\(^{20}\).


\(^{20}\) Ibid.

Third: the phenomenon of rape in Saudi society

Regarding the implications of the absence of Islamic values in Saudi society, the phenomenon of rape is manifested through the attack of incest on children, which represents about 15% of the total crimes of sexual abuse against children in Saudi Arabia. This has been addressed by al-Umari, saying that: "This kind of rape is the most widespread rape in the Saudi society, according to the statistics, and based on the number of children who have been admitted to the Saudi hospitals." He added: "That the case of rape against children by forcing them, in Saudi society, represents the ratio between 80% - 85%. The reason behind this phenomenon in Saudi Arabia was due to the existence of the cultural conflict and social mobility," which has led to the emergence of some abnormal behaviours that are ethically unacceptable, and perhaps the rape of children in all its forms could be one of these types of behaviours," and that rape in Saudi society are not subject to certain nationalities or certain social class," but there are many expatriates who engage in this kind of act against children, as a result of insecurity and poor parental control21.

This is in addition to what we have been seeing from newspapers and newsletters, audio and physical harassment cases, both individual and collective harassment, in all Arab and non-Arab countries.

We may ask: what are the causes of these problems to exist and become rampant among the members of the Muslim community?

From amongst the bulletins, reports, signups, read or heard about various social problems and crimes that occur on the human arena, we can say that there are various reasons that have led to the emergence of such problems' outbreaks, such as:

1. Ignorance or forgetfulness of Islamic qiyam and ideals by some people, and their concern about materialism and search for pleasure, comfort and luxury of any kind.
2. The contrast between the school or educational institution and social environment, because education in the real sense, is not consistent or integrated in terms of its sources through which individuals can be formulated, and where the consistency and integration between the family and the school were not felt. It was not also felt between the media devices and society. What the family has built tended to be destroyed by the society or media, and what the school built may oppose what the family built or rather opposed what was actually outside the school environment22. The simplest example of this is the co-mixing between boys and girls in the classroom and in the Students' school buses, and various extra-curricular activities which boys and girls participate in and out of school -


from the primary school to the university. This is how the educational directives contradict themselves, and will ultimately reflect in the psychological, behavioural and social life of individuals, and in return, will cause a derailment of virtues, ideals, and ethics because of the current vices and chaos coming from here and there.

3. Family disintegration,

Muslim families were living in an atmosphere of harmony and cooperation in Muslim world until the first half of 20th century. But at the time the Islamic nation faced an intellectual, moral, educational, economic and political recession. Muslim families immediately got engaged by the problems of life, and women started going out to work alongside men. For example, the proportion of women in some Islamic countries as reflected in the World Bank statistic for the year 2104, that the proportion of working women - from the age of 15 years and above- in the Muslim world, ranges between 25 and 45% of the total workforce23.

There is no doubt that these percentages are increasing with the growing population and increasing of the economic burden for the family, and also the high proportion of intellectual females in the society. Thus, in this sense, the family would definitely fail to build the first set of young people and as a result they would likely not have adequate care of the psychological, emotional and moral support, and would also grow in the love and satisfaction of personal desires, even if it would be at the expense of the moral norms prevailing in society or at the interest of the public.

4. Unemployment: which is regarded one of the major sources of chaos, especially among young people who are still in the early and energetic stage of their youth. The lack of jobs or work to occupy their time, absorbs their innate energy, and makes them think of finding ways to occupy themselves, as a result they waste their leisure time, and sometimes engage in criminal acts or anti-political acts of the existing systems, or some adulterated religious acts that impel sectarianism, which leads to chaos and stir up unrest and security tensions, disintegrating the unity in the society and breaking down its internal structure. In a statement that was made by the Assistant Secretary-General for Economic Affairs of the OIC in January 2015, he pointed out that unemployment was one of the complex problems facing the Arab world, as the unemployment rate in the Arab world ranged between 15-20% compared to 6% globally, and bringing the number of unemployed people in the Arab world to 25 million out of the total workforce of about 120 million workers. In addition, there is 3.4 million workers per year, in light of almost 60% of the population of the Arab country who were under the age of 25 years, it was expected that the number of unemployed people would reach about 80 million unemployed people in 2025, and would require pumping of about $70 billion to raise the economic growth in the Arab countries, so as to create at least 5 million jobs per year.

The media with all its means and forms, such as international broadcasting networks via satellite and internet that contain exposure of exciting temptations control the sense of youth.

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23 Max Fisher, where women work and don’t: a map of female labour force participation around the world, (Washington post, February 13, 2014).
5. Which in turn will make them try to represent and simulate what they have watched or seen related to behaviours and emotions, without been guided or monitored by any 
*morabbi* or parents. All these have created a fertile environment in which corruption 
against the low virtues and morality will continuously survive and multiply. In the global 
media, companies and media agencies exercise mastery by adapting video and audio in 
disseminating information, which has adverse effects on the viewer or listener. In 
addition, this media also portray those who defend their land, home and country as 
terrorists and shedders of blood. In contrast, it portrays those who abuse people's land and 
confiscate their property, and killing of people as being oppressed! Is this globalization? 
These are some of the things that play a critical role in the spread of moral negativities, 
social and behavioural damages to all educational, intellectual, and economic and security 
levels.

**How do we deal with these problems?**

Many of these problems are hard to treat, even if their sources and causes are known as they 
have stemmed and branched out, and took root in the depths of society, while on the contrary, 
many problems can easily be treated and eliminated. In this current era, we found that ethics 
and values belong to a genre that is hard to treat because there are strong movements coming 
from multiple destinations, carrying with them all means of spiritual and moral 
contamination, and pervasive behaviors and emotions. In order to put a stop to these 
movements and eliminate the problems resulting from them, several strict measures must be 
taken into consideration, which includes for example:

1. Organization of a comprehensive and intensive awareness program for every group in the 
society. This program would take into cognizance the clarification of the importance of 
moral character and Islamic values and therefore the effectiveness of developing spiritual 
community and uprightness; and the adjustment of psychological feeling, personal as well 
as collective behaviours; and the stability of the security and economic situation. Hence, 
this program will warn the community of the damages which will be caused by ignoring 
such values or abandoned, and the unrest and tension the community would encounter, as 
well as providing awareness to the community about the sanctions assigned to whoever 
deviates from the rules of public morality, or engage in actions that violate the laws and 
regulations or social norms.

2. Providing enough jobs that would engage unemployed men, so as to avoid the harmful 
effects of unemployment and other pros and cons that are related to the individual, family 
and social life.

3. Issuing of law of punishments for the offenders, vandals, delinquents, and those who are 
like-minded.

4. Controlling the media, and purifying it from sticking in impurities, as well as 
broadcasting more positive media programs that will contribute to the construction of the 
individual behaviourally and morally, and create media policy concerning children and 
youth programs. These programs should be derived from the principles of Islam and its 
valuable objectives, and will be adjusted in terms of content, format and presentation to 
suit the imagination of the Muslim children, and develop his knowledge and senses which 
will not be separated from the reality that he lives in. Those are some of the necessary 
steps that must be taken to eliminate the sources of moral corruption which is rampant in 
societies.

**What kind of Qiyam should we teach our children?**

Based on the Quranic directives and instructions of the Prophet Muhammad (PBUH), Muslim scholars have drawn several sets of Qiyam that are related to the dimensions of the human personality, which are summarized as follows:

1. Al-Qiyam Al-Ruhiyyah (Spiritual values): they govern man's relationship with his God and determine his relationship with him.
2. Al-Qiyam Al-Akhlaqiyah (Moral values): this relates to a sense of human responsibility and commitment.
3. Al-Qiyam al-'aqliyyah (Mental values): They are related to knowledge and its functions and ways to access them.
4. Al-Qiyam Al-Ijtima’iyyah (Social values): these are related to the existence of social rights, and organizing Social relationships.
5. Al-Qiyam al-'atifiyyah (Emotional values): those that are related to the emotional aspects of human life, such as anger, hatred, Love and so on.
6. Al-Qiyam Al-Madiyyah (Material values): They are related to the physical elements that help the human existence.
7. Al-Qiyam Al-Jamaliyyah (Aesthetic values): They are related to the aesthetic appreciation and realization of consistency in human life. All of which are interrelated and mutually supportive values of humanity to build the character in the framework of principles and ideals, as well as positive behaviours that are consistent with the teachings of Islam, and in line with Urf “social norms and traditions”. Therefore, the educational institutions should continuously work on the teaching and rising of young people with care to grow and evolve alongside the growth and development of learning in the community. In this light, they can be integral part of their behaviour at the completion of their study and join the labour market, and the surrounding community. Therefor he/she will be able to positively affect those who surround him/her against the effects of the negativities that were supposedly to exist in the environment. As a result, unethical values will dwindle and recede in view of the constructive Islamic educational values, that has been learnt and practiced by young people in their activities, actions and behaviours, at homes, communities and environment.

The Missing Qiyam from the Education Curricula in Muslim Countries

1. Sound dialogue

Dialogue between people is practiced by everyone. It occurs between brothers, friends, family members as it occurs between strangers, intellectuals, scholars, and even between foes. The purpose of a dialogue is to establish a viewpoint, and to repel doubts, utterances and views deemed erroneous. It is a form of cooperation between the participants of the dialogue to identify and reach the truth, where each participant reveals matters which were not known to the other, by following sound deductive methods to reach the truth. No dialogue takes place unless there are differences, and without doubt differences have occurred between people during all times and places. It is a divine law in the creation; they differ in their colours, their languages, their characters, their perceptions, their knowledge, and their minds. All of these are signs from Allah indicated in the Qur’anic verse: “And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.” [Qur’ān, 30:22]

These overt differences indicate differences in opinions, in ways, and in purposes. The Qur’an establishes this in more than one verse, such as where it says:

“And if your Lord had willed, He could have made mankind one community; but they will not cease to differ, [119] except whom your Lord has given mercy, and for that He created them.” [Qur’an, 11:118-119]

In interpreting this verse, Al-Qurtubi said, “What is meant is the difference between people in religion, manners, and in actions.”

In many of the Qur’anic verses the Holy Qur’an guided us to how one can have dialogue with others, such as the following:

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.” [Qur’an: 16,125]

“And tell My servants to say that which is best...” [Qur’an: 17:53]

“...And speak to people good [words]...” [Qur’an: 2:83]

In addition to the Qur’anic verse:

‘Say, “O People of the Scripture, come to a word that is equitable between us and you – that we will not worship except Allāh and not associate anything with Him and not take one another as lords instead of Allāh." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him].’”’ [Qur’an, 3:64]

It is a duty upon the intellect who seeks the truth to avoid using the approach of maligning, slandering, and mocking, and to abstain from following methods of disdain, agitation, and provocation, whosoever the other party in the dialogue may be.

2. Respecting the rights and honour of others

Among the Islamic Qiyam that are encouraged by the Holy Qur’an in more than one instance is respecting the rights of others, consideration of their feelings, and preserving their honour. This is manifested in the clear verses of Sūrah Al-Ḥujurāt:

“O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name [i.e., mention] of disobedience after [one’s] faith. And whoever does not repent – then it is those who are the wrongdoers. [12] O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his dead brother? You would detest it. And fear Allāh; indeed, Allāh is accepting of repentance and Merciful. [13] 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 Allāh is the most righteous of you. Indeed, Allāh is Knowing and Acquainted” [Qur’an, 49:11-13]

These Qur’anic verses contain grand instructions for all of us Muslims, namely not to mock one another – whether males of females – not to slander one another, not to exchange bad names, to always think good of one another, and to avoid bad thoughts. Furthermore, these verses prohibit us from spying on one another, and they prohibit us from backbiting, deeming

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spying and backbiting in terms of their prohibition alike to the prohibition of eating a dead human’s flesh. This is followed by instructions, reminding that we all come from Ādam, may peace be upon him, whereas Ādam from dust. Being diverse nations and tribes does not make us enemies between whom we fight, become hostile, hold bad feelings, and boast about ethnicity or tribe. Rather, to get acquainted, cooperate, and share with one another in constructing this world. The best among us in the sight of Allāh Most High is the most pious; the criterion of preference is to fear Allāh.

3. Justice
The Holy Qur’ān encouraged the establishment of justice between people, since it has a vital role in consolidating the society, and in spreading safety and stability within nations. The verses below encourage us to establish justice, even against our own selves or against the closest of relatives. Furthermore, they encourage us to avoid whim and tampering with other people’s rights, and to disregard any dictations from parties who have interests, purposes, status, or power. Allāh says:

“Indeed, Allāh commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allāh instructs you. Indeed, Allāh is ever Hearing and Seeing.” [Qur’ān, 4:58]

“O you who have believed, be persistently standing firm in justice, witnesses for Allāh, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allāh is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allāh is ever, with what you do, Acquainted.” [Qur’ān, 4:135]

“O you who have believed, be persistently standing firm for Allāh, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allāh; indeed, Allāh is acquainted with what you do.” [Qur’ān, 5:8]

Justice is the basis of reform at all temporal levels: at the local, regional, and global levels. Reform offers security and stability within societies, whereas security and stability lead to the development and prosperity of nations. Wherever there is development and prosperity then no doubt differences would diminish and be replaced with tolerance, solidarity and brotherhood.

4. Tolerance
Tolerance is a quality of noble people, and involves pardoning, remission, and well-treatment. The Holy Qur’ān encourages us to show tolerance and coexistence in an atmosphere of brotherhood, harmony, forgiveness, and remission. Allāh said:

“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.” [Qur’ān, 41:34]

‘And [Allāh acknowledges] his saying, "O my Lord, indeed these are a people who do not believe." [89] So turn aside from them and say, "Peace." But they are going to know.’ [Qur’ān, 43:88-89]

“And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness.” [Qur’ān, 15:85]

Such values are totally missing from the educational curricula in many Muslim countries. Due to such, the individual grows up not knowing the etiquette of dialogue with others, hence one becomes partial towards one’s own view, shows no tolerance towards others, ignores or attempts to ignore the rights of others, and knows nothing about justice towards oneself and
towards others, leading to the spread of injustice, the loss of rights, the emergence of feuds and hate, and the eruption of disputes, quarrels, hatred, and conflicts. The absence of tolerance leads to bigotry towards personal opinions and to hostility with others as a result of minor differences in opinions, statements, or general conduct.

How can these Qiyam be Taught and Developed among the Young Generation?

Those concerned with moral education have mentioned a few methods in order to embed values and cultivate them within the young generation, some of which are:

1. The role model

It can be said that the role model means that an individual or a number of individuals within a society who possess the values of humanity that are in harmony with the pure, innate nature (fitrah) created by Allāh within people, and who play an effective role in reforming and purifying their societies from anything against the pure, innate nature (fitrah) and in conflict with the divine laws and legislation that Allāh had made for his creation, whether those role models are people of religion, education, politics, or others. The first and foremost of such people are the messengers, may peace be upon them. The role model of us Muslims is the seal of prophets, Muḥammad, (SAW). There is no dispute about this, because the Qurʾān confirmed such and made such eternal until the day of judgement:

“There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often.” [Qurʾān, 33:21]

However, do we still follow him the way that our righteous ancestors did? And in what aspects do we follow him? In ritual worship? In actions? In education? In leadership? The reality that we witness shows that such following is confined to ritual worships in a certain way. As for being a role model in other aspects, this is mentioned during occasions that are deemed blessed occasions, and any discussion about these aspects is for purposes that ought to be attained by specific individuals. With the change in life patterns and the emergence of contemporary elements, disputes in terms of thought and sect, the variation and contradiction in ideologies, bigotry towards family and party, and political conflicts that did not exist in earlier times, the concept of the role model among the young generation has also changed, where each person takes whosoever as a role model based on one’s desires and whims and in conformity with one’s ideas and lifestyle, disregarding whether their followed role model abides by morals and is well-mannered or not.

2. Practical observation

Practical mentoring is considered to be one of the oldest methods of education. It started since the first generation of humankind, namely the two sons of Ādam, when the first murder ever occurred and the killer did not know what to do with his brother’s corpse, hence Allāh taught him through live observation how to conceal his brother’s body:

“Then Allāh sent a crow searching [i.e., scratching] in the ground to show him how to hide the disgrace of his brother. He said, “O woe to me! Have I failed to be like this crow and hide the disgrace [i.e., body] of my brother?” And he became of the regretful.” [Qurʾān, 5:31]

Afterwards, education through observation was followed throughout the generations, by the means of the prophets and messengers who were sent to people. True mentoring converts

knowledge into real actions. There are many fields of practical mentoring in our contemporary world which can be utilised as a method to embed Qiyam within the young generation when such is conducted by well-trained teachers who are sincere in their job, without doubt.

3. Storytelling
This is one of the greatest and most effective methods of cultivating values. Its influence is the result of the blend between dialogue, events, the description of locations and individuals, and natural, social situations that the story’s characters face\textsuperscript{27}. Stories have the ability to confirm sought directions and consolidate values by evoking one’s emotional participation in the examples of behaviour and values present in the story and in the situations that manifest them. The Holy Qur’ān is rich in stories that include biographies and experiences of the past generations that can be utilised as a method of sound mentoring and in cultivating Islamic values by deriving morals and wisdom from past experiences, while admonishing disbelief, ungratefulness, and whim. Allāh Most High said:

“We relate to you, [O Muḥammad], the best of stories in what We have revealed to you of this Qur’ān although you were, before it, among the unaware.” [Qur’ān, 12:3]

There are many more Qur’ānic verses that consist of this meaning. Stories in both the Qur’ān and the prophetic narrations are abundant in effective lessons and admonitions that invigorate human emotions. No doubt, when it is taken into account and embedded into the educational curricula, it will have a positive outcome on the behaviour of the society both within the establishments and centres of education and beyond them.

4. Actual implementation of these Qiyam
In order to guarantee the effectiveness of teaching al-Qiyam and their impact on establishing coherence, solidarity, tolerance, and unity between Muslim societies despite their differences in culture, language, geographic location, and political identity, I suggest that the following positive steps be followed both within the centres and establishments commissioned with the task of mentoring and education and beyond them, some of which are as follows but are not limited to:

\textbf{a. At the local level of each country}

1. Connecting the educational curricula with reality, by showing those concerned with education the current events and moral problems within the society, the negative things widespread among both the youth and the elderly, and the habits which are at odds with morals and conflict with the systems, laws, and customs established within the society; while also engaging students in discussing how to deal with such problems in order to cultivate responsibility within them as the future reformers of their society, and to prepare them for such responsibility while simultaneously protecting them from falling into such problems due to their awareness that those actions are in contrast with the sound innate nature. On the other hand, anyone who commits such actions will be excommunicated by the society, in addition to the penalty that person may face.

2. Establishing practical workshops at every education centre where all of the personnel and staff at that centre join the students, even for one day in a fortnight or once in a month, as

part of the co-curricular activities. It would consist of various programs that teach the students organisation, leadership, cleanliness, self-reliance, cooperation with others, empathy towards their feelings, expressing one’s own opinion, decision making, and other Islamic pedagogical values that reflect positively on the behaviour and conduct of individuals both within the school and educational centres and beyond them.

3. Holding ritual worship camps to develop the spiritual and emotional aspects of the young generation, possibly once a month, where video productions that incite Islamic and national feelings are shown, including stories of prominent personalities that made significant contribution to the society, left valuable actions and sublime values, or made scientific discoveries that benefited the society. This is in addition to the other ritual worships, such as the five daily prayers, reciting the Holy Qur’ān, spending the night in ritual worship, or delivering lectures that contain advice beneficial to the students in their practical and academic endeavours, while projecting the status of values and their importance to both the individual and the society, focusing on the benefits that are reaped due to their presence and the harm that befalls due to their absence.

4. Organising open meetings between the school administration and the parents, where the needs and problems of the students are discussed while reviewing the actions and conduct of the students both at school and at home, discussing the shortcomings of each side and cooperating in dealing with negative behaviour among the students, while taking necessary measures and steps to face any erroneous actions that are in conflict with the established social and educational rules and policies in an attempt to amend them using appropriate pedagogical methods, and allocating prizes and awards for the outstanding and perfect students, both academically and morally, as a way to support them and encourage others.

5. Holding general cultural forums in various neighbourhoods arranged by the ministry of education and in liaison with the ministries of religious affairs, media, and interior, with the aim of spreading cultural, religious, media, and security awareness among the audience, while making the students feel that social responsibility is borne by both the government and the nation alike; This means that every individual has a role in constructing the society, in accordance with each person’s available capabilities and abilities. This is in conformity with the saying of the messenger of Allāh, (pbuh), “Each of you is a shepherd, and each of you is responsible for his flock...”28 Based on this, hands ought to be held, and efforts need to be aggregated in building a sound character that is aware with the surrounding, events, and occurrences; a character that is academically, ideologically, culturally, and morally enlightened; a character that believes in Allāh, obeys Him, His messenger, and those reformers who are in power; a character that works in favour of one’s religion, environment, and nation, dedicated to enjoining righteousness, preventing all forms of corruption, and striving at one’s best of ability to protect moral values from decline or decay.

6. There ought to be full coordination between the administrations of various mentoring centres, such as the educational establishments, media, mosques, and social, cultural, and sports clubs, where these centres function together towards achieving a common goal, namely to build a generation strong in its faith of Allāh, that grows loving virtues and hating vice, and that is enlightened in thought and open in mind, working for its religion

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and temporal life, for its self and society. Such cannot be attained without coordination and cooperation between the directors of educational establishments, and the administrations of mosques, media, public squares, and clubs of various types in determining the general goal that must be achieved by these centres so that no conflict or contradiction will occur in the conduct of each of them.

7. Arranging cultural forums, sports events, campaigns to conserve the environment and preserve its beauty, and other group activities with the participation of most of the major directors of education and government, along with representatives from the various segments of society. This is in order to cultivate the feeling that everyone is working hand-in-hand towards building a safe nation, a good individual, and a sound society whose basis is morals, whose pillar is action, and whose motto is advancement, development, and prosperity.

8. Authorities commissioned to train teachers ought to initiate a subject on *al-Qiyam* within their educational program and consider it a main subject within the curriculum, both at the tertiary education level and at the graduate level (masters and doctorate), in order to pedagogically qualify the teachers to teach these *Qiyam* covertly and directly to the early school level, which is considered to be the most sensitive period of behavioural, ideological and dogmatic development in the life of the young generation. It is this period when one’s psychological structure develops and when one’s self-image forms. If the child does not find anyone to assist him/her in cultivating his/her behaviour, to direct his/her thoughts, and to correct his/her path, he/she will slip into deep pits which will be difficult to get out of later on. Therefore, qualified teachers must be available to constantly take care of the young generation from a young age though conscious mentoring where all human aspects are developed, making that person into a positive, effective individual who is responsive to the society where he/she is in.

9. Family follow-up: Since the family is the first educational centre for each member of the society, it is expected to follow up on the child’s progress from the beginning, inside the household and outside it. This is achieved by keeping a check on the child’s actions among peers and all those around, while guiding the child towards that which is beneficial to him/her and to the society, encouraging the positive aspects in his/her behaviour and actions, adjusting the negative aspects using appropriate methods, assisting him/her to fulfil his/her religious and school duties constantly, educating him/her to treat others in the manner that one likes to be treated with, and making him/her aware of the outcomes upon him/her and society as a result of erroneous actions, bad deeds, behavioural deviations, and reactions of anger. Furthermore, the child ought to be made aware about the positive sides of each good action, deed, or behaviour in order to be well aware of the outcome of any action that he/she does, while attempting to embed the love of Islam in his/her heart in abiding to its commandments and abstaining from its prohibitions, in becoming accustomed to sincerity, professional at one’s work, loving order, respecting laws, and preserving public interests of society. If such is achieved in each and every Muslim country, then without doubt aware generations will appear who can overcome all the vices and negative things spread among the people, hence the values and higher ideals of local, regional, and global societies will form and be cultivated in accordance to divine legislation.

b. **At the Global Level (i.e. within the Muslim World): The Role of the ISESCO**
Since all of the member Muslim countries of the Organisation of Islamic Cooperation come under the auspices of the Islamic Educational, Scientific and Cultural Organization

(ISESCO), it is recommended that it issues a behaviour memorandum (constitution of al-Qiyam) consisting of the qiyam mentioned earlier along with other values deemed by the ISESCO to be strongly effective in bringing harmony to the public and private lives of the members of the Muslim society. This behaviour memorandum would be general in its structure but binding in terms of implementation, constituting general goals for the subject of Qiyam. It can be distributed among the Muslim countries, whereas these countries would abide by the general essence of the memorandum, reserving the right to set its own behavioural or technical objectives (specific objectives). Then the subject would be distributed among each country’s schools in parallel with other school subjects. Unifying education and spreading values within Muslim societies will directly lead to forming a balance at many levels:

i. **First level**: among the members of each country, where they hold the same perspective towards the values and ideals necessary for life, and reject negative actions at the same time. With that, everyone will aggregate towards implementing praiseworthy ideals and detesting that which is rejected and repulsive.

ii. **Second level**: When the Muslim countries (under the supervision of ISESCO) produce generations of Muslim youth with the same directions in values, this will be a path towards unifying moral and behavioural ideas, necessarily followed by social and pedagogical ideas, and even political and economic ideas, leading to full cooperation between Muslim countries.

iii. **Third level**: First and foremost, higher ideals and praiseworthy morals are a humane need. When Muslim countries manage to provide an example to follow in producing generations of youth who possess a high degree of moral development, these countries (who were once one unified Islamic country) will be able to reassume the global leadership in terms of manners, such a leadership that reached its pinnacle in Madīnah during the prophetic era, particularly considering the decline of values and morals that we witness in our world today.

**Conclusion**

Al-Qiyam al-Islamiyyah can play a huge role in developing Muslim societies by making it a compulsory subject within the curricula throughout various educational levels. Such cannot be attained without cooperation and coordination between establishments and organisations; both governmental and non-governmental; educational, religious, social, cultural, media, and security; at the local, regional, and international levels, under the auspices of the Islamic Educational, Scientific and Cultural Organization (ISESCO). Without doubt, the role of these establishments comes after the role of the family and household where the child receives his/her first upbringing and exposure to culture. What the family does towards its child cannot be replaced by any other party; hence the responsibility falls upon the parents before falling upon other educators. Each ought to know what tasks they should fulfil towards the young generation and carry them out in a manner that pleases Allāh, almighty.