The Concept of Morality in the Book Akhlaq al-Islam by Yusuf al-Qaradawi: An Islamic Perspective

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ARTICLE INFO	ABSTRACT
	This study aims to analyze the concept of morality in Akhlaq al-Islam by Yusuf al-Qaradawi, focusing on its definition, objectives, position, and benchmarks. This qualitative research employs a library research approach with content analysis as the main technique. The findings show that morality, according to al-Qaradawi, is a constant quality firmly attached to the soul that shapes human behavior, both commendable and blameworthy. The moral objectives include devotion to God, purification of the soul, attainment of virtue, human happiness, individual improvement, family strength, the establishment of a pious society, the creation of a balanced community, and global human solidarity. The position of morality in Islam, as explained by al-Qaradawi, is interconnected with faith, worship, economics, politics, and even warfare. The main benchmarks of morality are the Qur'an and Hadith, the human conscience, public benefit, good traditions aligned with Sharia, and spiritual refinement that leads to a sound and faithful soul.

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INTRODUCTION

Morality is one of the teachings of Islam that must be present in every Muslim. Therefore, morality is very important considering that the nobility of a Muslim lies in the nobility of his or her character. Morality encompasses everything in a person that cannot be separated from the relationship between humans and their God and the relationship between humans and other humans. Morality influences a person's personality and life because, in essence, morality is human behavior in daily life that is inherent in a person. Morality is a person's inner state that will be reflected in their outward actions in the form of human behavior in a tangible form, which will later be judged as good or bad according to Allah SWT and also according to humans, and the perfection of a person's behavior is greatly influenced by the intensity of their morality (Dian I.; Hasanah, N. D., 2022).

Morality is not something that is instantaneous and can be formed on its own. Morality is also an inheritance, which is automatically passed down to children and grandchildren, but morality is the result of a long process, effort, hard work, and practice. This indicates the importance of noble morality in Islam. Noble morality is a reflection of a strong and respected nation (Hassan, 1956). Ali and Al-Owaihan (2008) explain that Islamic ethics emphasize balance between individual responsibility and collective harmony, rooted in Qur'anic moral principles (Ali, A., & Al-Owaihan, 2008).

The Qur'an and Hadith are the sources of morals and guidelines in Islam. Therefore, it is said that the Qur'an and Hadith are guidelines on how to behave morally. Understanding the Hadith of

the Prophet cannot be separated from understanding the Qur'an. This is because the noble morals of the Prophet are none other than the spirit of the Qur'an itself. The task of perfecting morals was carried out by the Prophet in order to give birth to moral values (Abdurrahman, 2016). The above considerations can be used as a basis for behavior and interaction in society. In a narration, it is mentioned that the Prophet's noble character was an example for Muslims. 'Āisyah gave a relevant assessment, stating that:

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عن عائشة قَالَتْ: فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ صلى الله عليه وسلم كَانَ الْقُرْآنَ

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Indeed, the character of the Prophet is the Qur'an.

Islam places morality on par with the values contained in the Qur'an. The following Hadith quote provides guidance on morality as a foundation for activities in society and towards oneself:

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حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلَا تَحَسَّسُوا وَلَا تَجَسَّسُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا وَلَا تَبَاغَضُوا
وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا. (البخاري، صحيح البخاري،١٩/ ٥١٤٣، ٧.)

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Telah menceritakan kepada kami Bisyr bin Muḥammad, telah mengabarkan kepada kami 'Abdullāh, telah mengabarkan kepada kami Ma'mar dari Hammām bin Munabbih dari Abū Hurairah dari Nabi ﷺ beliau bersabda, "Jauhilah prasangka buruk, karena prasangka buruk adalah ucapan yang paling dusta, janganlah kalian saling mendiamkan, janganlah suka mencari-cari isu, saling mendengki, saling membelakangi, serta saling membenci, tetapi, jadilah kalian hamba-hamba Allah yang bersaudara. (HR. al-Bukhārī, dalam Ṣaḥīḥ al-Bukhārī, no. 5143)

<div dir="rtl">

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ حَدَّثَنَا مَعْبَدُ بْنُ خَالِدٍ الْقَيْسِيُّ عَنْ حَارِثَةَ بْنِ وَهْبٍ الْخُزَاعِيِّ عَنْ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ كُلُّ ضَعِيفٍ مُتَضَاعِفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبَرَّهُ أَلَا أُخْبِرُكُمْ بِأَهْلِ
النَّارِ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ. (البخاري، صحيح البخاري، ٢٠/٨، ٦٠٧١)

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Muhammad bin Kaśīr told us, Sufyān told us, Ma'bad bin Khālid Al Qaisi told us from Hariśah bin Wahb Al Khuzā'i from the Prophet ﷺ that he said, "Shall I tell you who the inhabitants of Paradise are? They are the weak and the oppressed. If he were to swear by Allah, Allah would surely grant his wish. Would you like me to tell you about the inhabitants of Hell? They are every person who is hard-hearted, arrogant, and proud (Al-Bukhārī, 1422).

In Tafsīr aṭ-Ṭabarī by Abū Ja'far aṭ -Ṭabarī provides commentary on good character towards people, namely parents, teachers, friends, and the local community. Abū Ja'far aṭ-Ṭabarī obligates people to have good character, be devoted, or do good to their parents, as well as do good to others in general. It is also obligatory to act with good character that is acceptable to society and common sense. The explanation from Abū Bakar al-Qurṭubī in al-Jāmi' al-Aḥkām al-Qurān Ibn 'Abbās discusses that it is obligatory for humans to do good to both parents, and this is a threat to those who do not obey their parents to invite them to disbelief. The obligation to do good to parents and fellow creatures is a necessity, which indicates the reality of actions that embody human morals. Being moral to parents means being moral to other humans as well. It is clear that Islam is very concerned with and attaches importance to the morals inherent in every human being (OK, 2022).

Sayyid Qutb, in his interpretation, explains that parents are the closest friends, endowed with virtue and affection, and that there is also an obligation to love them, honor them, respect them, and provide for them, but there is no obedience in matters concerning the rights of Allah SWT. The relationship for the sake of Allah is the first relationship, and the bond for the sake of Allah is a strong bond. Even if the parents are polytheists, they are still entitled to love and care. Furthermore, A. Hassan explains in his interpretation of al-Furqān that it is the duty of humans to do good deeds and have good character towards their parents and also towards other humans (Prasetyani Y. and Yasirudin, Y. and Sulaiman, E. and Subing, Z. and Jaenullah, J., 2024).

It is not enough to adjust to humans, but to the entire universe, that is, adjusting to animals and plants as well, as humans should also emphasize good morals, as happened during the time of the Prophet Muhammad, peace be upon him. A young man saw a dog that was thirsty, so he gave it a drink. Furthermore, it is said in a narration from Abu Salih As-Sammān from Abu Hurairah that the Messenger of Allah (peace be upon him) said, "Once upon a time, a man was walking along a road when he felt very thirsty. He happened to find a well, so he went down into it to drink. After coming out of the well, he saw a dog sticking out its tongue, licking the ground because of thirst (Al-Kharāiṭī, 1999). The man said to himself, 'How thirsty that dog is, just like I was.' Then he went back down into the well, scooped up some water with his shoe, brought it up, and gave it to the dog to drink. Then Allah was grateful to that person (accepted his deed) and forgave his sins. The companions asked, "Yes, Messenger of Allah! Will we be rewarded if we love these animals?" He replied, "Yes, every act of loving living creatures is rewarded."

Through analysis of the above Hadith, it is clear that good character is not only intended for humans but also for the entire universe, including objects, plants, and even animals. Perhaps this is the basis for the obligation of humans to have good character, as stated above regarding a person's obligation to have good character. For bad character is a matter that is highly despised and disliked by the Islamic religion. The existence of good character was demonstrated by the Prophet Muhammad to his followers, so that after his passing, his followers would follow in the footsteps of his virtuous character (Siregar, 2025).

The criteria for morality in Islamic philosophy and the views of the great thinker Murtaḍā al-Muṭahharī regard morality as an action that stems from a feeling of love for others. Plato stated that morality is a beautiful thing, Aristotle argued that humans are naturally moral, Immanuel Kant argued that actions that characterize morality are intuitive feelings of obligation, and Bertrand Russell adhered to the idea of morality to be realized on the basis of seeking benefits (Suryadarma Ahmad Hifdzil, 2015). Morality in education is characterized by beauty, concern for fellow human beings, and morality itself, when implemented, should at least be beneficial.

Other characteristics of morality include being the result of a process, being moderate in the midst of evil, involving a process of internalization, and having good intentions. Good morals can elevate one's status, while bad morals can destroy good deeds. The above description clearly persuades us to always seek benefits and glory through good deeds or morals that are always prominent in life. Morals are very useful in practice, especially in the field of education (Masyfu, 2017).

The coherence of morals with education is very relevant, and moral education must also be maintained through educational efforts. Moral education is essential in its study and practice in everyday life. Many studies have been conducted on morals in Islamic education, with the argument that it is very important to review this topic in more depth through research and previous studies. As empirical evidence of the importance of moral studies in research, such as the research conducted by Fuad Hasan Harahap in a journal entitled Educator Ethics from the Perspective of Al-Imām Al-Ājurri Al-Baghdādī in The Book of Akhlāq Al-'Ulamā in 2024 discusses the morals of educators towards Allah, when seeking knowledge, when interacting with society, and also when discussing. Discusses the improvement of moral education today, considering moral education to be important and not corrupted by the changes of the times, namely technology. The researchers' argument is strong in saying that the discussion of morals will never end because it is important to be studied, examined, and also applied with integrity.

Furthermore, research on morals using a literature study research model or analyzing the contents of books on morals, conducted by Muhammad Syamsi Harimulyo, et al., entitled Moral Education Values in the Book Risalatul Mu'awanah in 2021, which discusses morals towards oneself, namely strengthening self-confidence, fostering self-faith, improving one's relationship with Allah, and matters related to the practice of the heart. Then there is research by Muhammad Arif entitled The Concept of Moral Education in the Book Akhlakul Li Banin by Umar Ibnu Ahmad Barjah. The content of this research reviews a person's obligation to have good morals, because morals must be directed towards Allah, the Prophet, parents, teachers, siblings, and also towards society in general (Al-Muṭahharī, 1421).

Furthermore, it is not enough to focus only on students, but also on educators and teaching staff who have not yet instilled moral education. Research by Astiyan Putra and Martinus Legowo entitled Analysis of Cases of Violence in Education (Case Study of Teacher Abuse of Students in Jogoroto-Jombang) concluded that a teacher committed excessive punishment, namely physical and psychological punishment, indiscriminately (Al-Baihaqī, 2003). Furthermore, research by Arisnaini entitled Beating Children in Al-Qur'an Memorization Activities Reviewed According to Islamic Law (Case Study at Ma'had Darut Tahfiz al-Ikhlas Intensive Program for Boys) stated that teachers are still unable to control themselves from beating children when they are receiving religious knowledge, namely reciting the Qur'an. It is clear that the discussion of morals is very important to be re-examined through scientific research, but with the note that morals are not only intended for educators and students, but for all levels of society (Al-Jazari, 2022).

The urgency of this study lies in the fact that moral degradation and the decline of ethical consciousness have become global challenges in modern society. In this context, Islamic moral teachings, particularly those elaborated by Yusuf al-Qaradawi in *Akhlaq al-Islam*, offer a comprehensive framework to restore the spiritual and ethical foundations of human life. The novelty of this research is the analytical exploration of al-Qaradawi's moral thought as a bridge between classical Islamic ethics and contemporary social transformation. This study not only emphasizes moral theory but also its relevance to modern education and human development. It contributes to the growing discourse on integrating Islamic morality with modern educational values to strengthen human character in the era of globalization and digitalization.

METHODS

This study employs a descriptive qualitative method aimed at understanding and explaining the concept of morality in *Akhlaq al-Islam* by Yusuf al-Qaradawi in a comprehensive manner (Sugiyono, 2019). The research uses a literature study approach combined with content analysis as its main analytical framework. According to Klaus Krippendorff, content analysis is a research technique for drawing replicable and valid conclusions from texts or other meaningful materials in their context. This approach enables researchers to interpret and understand the meanings and values contained in the text systematically.

In conducting this research, several stages were carried out systematically. First, the main text *Akhlaq al-Islam* by Yusuf al-Qaradawi was identified and selected as the primary source. Then, supporting literature from both classical and contemporary works on Islamic moral philosophy was collected to strengthen the analysis. Afterward, the moral concepts found in the text were categorized based on their definitions, objectives, and relevance to education. The next stage involved conducting a comprehensive content analysis to interpret the meaning, context, and implications of al-Qaradawi's moral thoughts. Finally, conclusions were drawn to highlight the relevance of these morals to contemporary educational and social contexts. Through these stages, the research remained interpretative, analytical, and contextually grounded rather than merely definitional or descriptive (Fadli, 2021).

FINDINGS AND DISCUSSION

The Concept Of Morality From The Perspective Of Yusuf Al-Qaraḍāwī In The Book Akhlāq Al-Islām

Yūsuf al-Qaraḍāwī, in beginning his explanation of the definition of morals, the most important thing mentioned by Yūsuf al-Qaraḍāwī is the verse that discusses morals, namely in Surah al-Qalam verse 4:

$$\text{وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ}$$

Truly, you are of noble character.

Mutawallī asy sya'rāwī explains the above verse in his interpretation entitled Tafsīr asy-Sya'rāwī that noble character means character that is governed by values, and the character of the Prophet Muhammad are governed by values, thus becoming a quality and not something fabricated

by a person. His generosity is a trait of generosity, meaning that generosity is so deeply rooted in him that acts of generosity begin to emerge from him easily. In terms of meaning, we call it character, and in terms of acts of generosity, we call it mechanism. You say about the Prophet: He is crazy, so sit together or alone and study his actions. You will find that they are logical actions based on a complete and perfect character. Because crazy people have no control over their movements, their resting places, or their actions (Arif, 2018).

Furthermore, the researcher quotes several classical interpretations to contextualize the understanding of the above verse. The quoted interpretation seems rather lengthy, from Fakhr ad-Dīn ar-Rāzī, in at-Tafsīr al-Kabīr, as follows:

The meaning of the person who accuses him of being insane is a lie and a mistake, because good morals and satisfactory deeds are apparent from him, and whoever is described with those morals and deeds, then one should not add insanity to him. This is because the morals of a mad person are bad, and because his morals are good and perfect and there is no evil in them, Allah describes them as great, meaning that I am not arrogant, for the arrogant do not last long, but because of their nature. Some also say: He only describes his noble character, and this is the guidance commanded by Allah to be emulated by Muhammad. Meaning, it is not knowledge about God, for that is imitation and unbecoming of a Messenger, nor is it law, for his law contradicts theirs. What is meant by this is commands, blessings, and his blessings. How good it is to emulate each of the previous prophets in matters specific to him as a noble creation, as if each of them specialized in one type. When Muhammad, peace be upon him, commanded everyone to follow that example, it was as if he commanded the gathering of what was scattered among them, and because it was a high level that no prophet could achieve. Previously, there was no evil in God's description of His great creation, and there is one more minute in it, which is His saying: "Perhaps I have a great character," and the word 'alā indicates superiority, so the word indicates that He is superior to these morals and has power over them, and in relation to these beautiful morals, He is like a master in relation to a servant and like a prince in relation to those under his command. Character: a psychological ability that makes it easy for a person with that characteristic to do good deeds. And know that doing good deeds is not the same as doing them easily, so the state of ease that is achieved is good character, and good character includes avoiding stinginess, miserliness, and anger, being firm in behavior, and loving others. People in their words and deeds, abandoning intersectionality, neglect, and leniency in contracts such as sales and others, and allowing everything that is considered necessary. It is narrated from Ibn Abbas that he said its meaning: And you adhere to a great religion, meaning Islam, and know that this statement is weak, because humans have two powers, theoretical power and practical power, and religion is practical power. Because the perfection of theoretical power and character is caused by the perfection of practical power, so it is impossible for us to assume one of them. On the other hand, this question can also be answered from two aspects: The first aspect: morality in language is a habit, both in perception and in action. The second aspect: I have shown that morality is what makes it easy to do good deeds, so why is the Holy Spirit so ready to accept true divine knowledge and unwilling to accept false doctrines? This happens when true knowledge is accepted, so it is not an exaggeration to call it creation. In this study, the researcher first conducted observations at the Babussalam Batu Korong Islamic boarding school. In analyzing the educational values contained in the Suluk practices of the Naqsyabandiyah Order, these practices are not only carried out physically but also involve deep spiritual aspects, with the ultimate goal of achieving the highest level of closeness to Allah. The core activities in the Suluk practices of the Naqshbandiyah Order follow the following sequence: Suluk involves increasing zikir through 'uzlah (seclusion) and riyadah (reducing eating, drinking, and speaking about unimportant matters). Bai'at, which is the oath of allegiance of the member to their spiritual guide. The spiritual practices of the Naqshbandi Order are a form of worship or devotion for a servant of Allah, which is not limited to prayer mats or specific times, but can be performed anywhere and anytime as long as one is aware of the great blessings and mercy of Allah that deserve our gratitude.

وَتَعْرِيفٌ لِمَنْ رَمَاهُ بِالْجُنُونِ بِأَنَّ ذَلِكَ كَذِبٌ، وَخَطَأٌ وَذَلِكَ لِأَنَّ الْأَخْلَاقَ الْحَمِيدَةَ وَالْأَفْعَالَ الْمَرْضِيَّةَ كَانت ظَاهِرَةً مِنْهُ، وَمِنْ كَانَ مَوْصُوفًا بِتِلْكَ الْأَخْلَاقِ وَالْأَفْعَالِ لَمْ يَجُزْ إِضَافَةُ الْجُنُونِ إِلَيْهِ لِأَنَّ أَخْلَاقَ الْمَجَانِينَ سَيِّئَةً، وَلَمَّا كَانت أَخْلَاقَهُ الْحَمِيدَةَ كَامِلَةً لَا جُرْمَ وَصَفُهَا اللهُ بِأَنَّهَا عَظِيمَةٌ، أَيْ لَسْتَ مُتَكَلِّفًا فِيمَا يَظْهَرُ لَكُمْ مِنْ أَخْلَاقِيٍّ لِأَنَّ الْمُتَكَلِّفَ لَا يَدُومُ أَمْرُهُ طَوِيلًا بَلْ يَرْجِعُ إِلَى الطَّبْعِ، وَقَالَ آخَرُون: إِنَّمَا وَصَفَ خَلْقُهُ بِأَنَّهُ عَظِيمٌ وَهَذَا الْهُدَى الَّذِي أَمَرَ اللهُ تَعَالَى مُحَمَّدًا بِالْإِقْتِدَاءِ بِهِ لَيْسَ هُوَ مَعْرِفَةُ اللهِ لِأَنَّ ذَلِكَ تَقْلِيدٍ وَهُوَ غَيْرُ لَائِقٍ بِالرَّسُولِ وَلَيْسَ هُوَ الشَّرَائِعُ لِأَنَّ شَرِيعَتَهُ مُخَالِفَةٌ لِشَرَائِعِهُمْ فَتَعَيَّنَ أَنْ يَكُونَ الْمُرَادُ مِنْهُ أَمَرَهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَّامُ بِأَنْ يَقْتَدِيَ بِكُلٍّ وَاحِدٍ مِنَ الْأَنْبِيَاءِ الْمُتَقَدِّمِينَ فِيمَا اخْتَصَّ بِهِ مِنَ الْخَلْقِ الْكَرِيمِ، فَكَأَنَّ كُلَّ وَاحِدٍ مِنْهُمْ كَانَ مُخْتَصًّا بِنَوْعٍ وَاحِدٍ، فَلَمَّا أَمَرَّ مُحَمَّدٌ عَلَيْهِ الصَّلَاةُ وَالسَّلَّامُ بِأَنْ يَقْتَدِيَ بِالْكُلِّ فَكَأَنَّهُ أَمْرٌ بِمَجْمُوعِ مَا كَانَ مُتَفَرِّقًا فِيهُمْ، وَلَمَّا كَانَ ذَلِكَ دَرَجَةً عَالِيَةً لَمْ تَتَيَسَّرْ لِأَحَدٍ مِنَ الْأَنْبِيَاءِ قَبْلَهُ، لَا جُرْمَ وَصَفَ اللهُ خَلْقِهِ بِأَنَّهُ عَظِيمٌ، وَفِيهِ دَقِيقَةٌ أُخْرَى وَهِيَ قَوْلُهُ: لَعَلَّى خُلُقٍ عَظِيمٍ وَكَلِمَةٍ عَلَى لِلْإِسْتِعْلَاءِ، فَدَلَّ اللَّفْظُ عَلَى أَنَّهُ مُسْتَعْلٍ عَلَى هَذِهِ الْأَخْلَاقِ وَمُسْتَوْلٍ عَلَيْهَا، وَأَنَّهُ بِالنِّسْبَةِ إِلَى هَذِهِ الْأَخْلَاقِ الْجَمِيلَةِ كَالْمَوْلَى بِالنِّسْبَةِ إِلَى الْعَبْدِ وَكَالْأَمِيرِ بِالنِّسْبَةِ إِلَى الْمَأْمُورِ الْخُلُقَ: مَلِكَةٌ نَفْسَانِيَّةٌ يُسَهِّلُ عَلَى الْمُتَّصِفِ بِهَا الْإِتْيَانُ بِالْأَفْعَالِ الْجَمِيلَةِ وَاعْلَمْ أَنَّ الْإِتْيَانَ بِالْأَفْعَالِ الْجَمِيلَةِ غَيْرَ وَسُهُولَةَ الْإِتْيَانِ بِهَا غَيْرٌ، فَالْحَالَةَ الَّتِي بِاعْتِبَارِهَا تَحَصَّلَ تِلْكَ السُّهُولَةُ هِيَ الْخُلْقُ وَيَدْخُلُ فِي حُسْنِ الْخُلُقِ التَّحَرُّزُ مِنَ الشُّحِّ وَالْبُخْلِ وَالْغَضَبِ، وَالتَّشْدِيدَ فِي الْمُعَامَلَاتِ وَالتَّحَبُّبِ إِلَى النَّاسِ بِالْقَوْلِ وَالْفِعْلِ، وَتَرَكَ التَّقَاطُعَ وَالْهِجْرَانِ وَالتَّسَاهُلُ فِي الْعُقُودِ كَالْبَيْعِ وَغَيْرِهِ وَالتَّسَمُّحُ بِمَا يَلْزَمُ مِنْ حُقُوقٍ مَنْ لَهُ نَسَبٌ أَوْ كَانَ صِهْرًا لَهُ وَحَصَلَ لَهُ حَقُّ آخِرٍ وَرُوِيَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ مُعَنَّاهُ: وَإِنَّكَ لَعَلَّى دِينٍ عَظِيمٍ، يَعْنِي الْإِسْلَامُ، وَاعْلَمْ أَنَّ هَذَا الْقَوْلَ ضَعِيفٌ، وَذَلِكَ لِأَنَّ الْإِنْسَانَ لَهُ قُوَّتَانِ، قُوَّةَ نَظَرِيَّةٍ وَقُوَّةَ عَمَلِيَّةٍ، وَالدِّينَ يَرْجِعُ إِلَى كَمَالِ الْقُوَّةِ النَّظَرِيَّةِ وَالْخُلْقِ يَرْجِعُ إِلَى كَمَالِ الْقُوَّةِ الْعَمَلِيَّةِ، فَلَا يُمْكِنُ حَمْلُ أَحَدِهِمَا عَلَى الْآخَرِ، وَيُمْكِنُ أَنْ يُجَابَ عَنْ هَذَا السُّؤَالِ مِنْ وَجْهِينَ: الْوَجْهُ الْأَوَّلُ: أَنَّ الْخُلْقَ فِي اللُّغَةِ هُوَ الْعَادَةُ سَوَاءً كَانَ ذَلِكَ فِي إِدْرَاكٍ أَوْ فِي فِعْلِّ الْوَجْهَ الثَّانِي: أَنَا بَيْنَا أَنَّ الْخُلْقَ هُوَ الْأَمْرُ الَّذِي بِاعْتِبَارِهِ يَكُونُ الْإِتْيَانُ بِالْأَفْعَالِ الْجَمِيلَةِ سَهْلًا، فَلَمَّا كَانَتِ الرَّوْحَ الْقُدْسِيَّةِ الَّتِي لَهُ شَدِيدَةُ الْإِسْتِعْدَادِ لِلْمَعَارِفَ الْإِلَهِيَّةَ الْحَقَّةَ وَعَدِيمَةَ الْإِسْتِعْدَادِ لِقَبُولَ الْعَقَائِدِ

From the above interpretation, we can conclude that morality originated from the Prophet Muhammad. The good character of the Prophet Muhammad was not something that was fabricated, but rather something that was inherent and ingrained in his soul. Therefore, morality should not be something that is planned and calculated in order to gain popularity or other benefits. Being moral or doing good deeds is not easy, so the state of ease that is achieved is good character, and good character includes avoiding stinginess and anger, being firm in behavior, and loving others (Harahap A. and Sapri, S., 2024). Farooq (2021) argues that *maqasid al-shariah* provides a holistic ethical framework that seeks to preserve both spiritual and moral welfare in human life (Farooq, 2021).

Altaf (2022) suggests that integrating Qur'anic ethics into learning activities enhances students' moral reasoning and strengthens faith-based character formation (Altaf, 2022). Literally, Yūsuf al-Qaraḍāwī defines akhlak as character that is a gift from Allah, which is rooted in the human soul and becomes part of it. This indicates the existence of a genetic factor. If the parents' good character is beautiful, then the character within a person will also be beautiful. This is because character is part of Allah's creation that He has given to His creatures. Then, the morals given by Allah are rooted or have become strong within humans. In line with the above explanation, another description explains that morals are a strong condition that exists in the soul, from which voluntary (facultative) actions arise, whether in the form of good, evil, beauty, or ugliness. Kamali (2020) notes that morality in Islam cannot be separated from rational reflection, since reason serves as a means to comprehend divine guidance (Kamali, 2020).

Naturally, this condition can be influenced by good and bad education. If this condition is educated to prefer glory and truth; to be enthusiastic about goodness; and to be accustomed to loving beauty and hating ugliness, then it will become one's nature. With that nature, good deeds will emerge easily without coercion. That is what is called good morals. Good deeds will emerge from a person without coercion, such as generosity, patience, fortitude, charity, courage, fairness, kindness, as well as other noble character traits and perfection (Putra, 2023).

Conversely, if these conditions are ignored and not nurtured with proper education, the latent elements of goodness within them will not be cultivated, or they will be educated poorly so that evil becomes something desirable and beauty becomes something despised. Then, bad words and deeds will automatically emerge from them, without any coercion. That is what is called bad character. The despicable behavior and words that come out of him are called despicable morals, such as betrayal, lies, complaints, greed, harshness, rudeness, cruelty, disrespect, and so on. From this, Islam calls on Muslims to have noble morals and instill them in their souls. A servant's faith is measured according to the nobility of his soul, and a servant's Islam is judged according to the goodness of his morals (Harimulyo B. and Muhammad, D. H., 2021). Tahir and Rahman (2024) highlight that al-Qaradawi's ethics merge revelation (*wahy*) and rational thought, forming a comprehensive moral system based on moderation and universality (Tahir, M., & Rahman, 2024).

Then it is emphasized that morals are actually inherent in human beings themselves, as expressed by Yūsuf al-Qaraḍāwī:

> In essence, it (character or morals) is attached to the inner image of a human being, namely their soul, their traits, and various attributes attached to them, which is similar to the position of khalq (form) attached to their outer image, their traits, and various attributes. Both possess good and bad qualities, as well as rewards and punishments, which are more closely related to the qualities of the inner image than to the qualities of the outer image.

Genetics in science proves that morality is inherent in humans without any changes either within themselves or from outside or other people, and it is not even changed by environmental factors where humans learn and form their personalities. Based on the above view, human nature is the image of humans without being shaped by morals. Morals already exist within humans, originating from their parents. If the parents behave well and have habits or characters that are inherent to themselves, then their children will be the same, even though intelligence originates from the mother (Adenan, 2022).

If the body that has been carried since birth already exists and is inherent, then so is morality. Physical features since birth, such as the shape of the hands, feet, face, body, hair, and so on, already exist, and so does morality. Based on the above description, it can be said that every person actually has good morals. Various views of scholars regarding good character are defined by several views as follows: al-Hasan said that good character is having a cheerful face, spreading goodness, and preventing evil. Abdullah bin Mubarak said that good character is found in Three characteristics: avoiding unlawful things; seeking lawful things; and being generous towards family (DuFour R., 1998). Another scholar said that good character is being close to people, but a stranger among them. Another scholar said that good character is preventing harm (evil) and sharing the burdens of the believers. Yet another scholar said that good character is having no goal other than Allah. All of the above definitions have their own perspectives. As for the true definition of character, it is as explained earlier.

The scholars also mention the characteristics of people with good morals, namely: shy, rarely hurtful, fond of doing good deeds, honest, quiet, charitable, few mistakes, not boastful, devoted to maintaining kinship, calm, patient, grateful, content, polite, trustworthy, and maintaining self-respect. They do not like to curse, criticize, sow discord, or gossip. They are not reckless, envious, stingy, or jealous. They have a cheerful face and a ready smile, love for the sake of Allah, hate for the sake of Allah, are content for the sake of Allah, and angry for the sake of Allah. All of these are included in the definition of a person with noble character as seen from some of their traits (Bruner, 1996).

Human character has a fixed nature and is strongly ingrained in human beings. It is further explained that this ingrained behavior can be influenced by both good and bad behavior, whether it be from other people or the surrounding community in a social context, or even from an environment that encourages bad behavior, which can change and shake the ingrained nature of human beings. Furthermore, Yūsuf al-Qaraḍāwī provides indicators of the definition of good human behavior, such as generosity, compassion, and communicating in a gentle and soft manner (Hassan Alyammahi, 2019).

The words "will" and "habit" in this statement can be interpreted as follows: will is the determination of several human desires after hesitation, while habit is an action that is repeated so that it becomes easy to do. Each of these desires and habits has its own power, and the combination of these great powers is called character. Even though the three definitions of t above use different words, their meanings are not far apart. In fact, they are very similar in meaning (Hoover-Dempsey H. M., 1997).

Therefore, the existence of good moral characteristics as mentioned above, first; rabbani morals, rabbani characteristics emphasize that morals in Islam are not conditional and situational, but morals that truly have absolute value. Rabbani morals are able to avoid chaos in moral values in human life. Human Morality The teachings of morality in Islam are in line with and fulfill human nature. The human soul's longing for goodness will be fulfilled by following the teachings of morality in Islam. Second, human morality in Islam is intended for humans who long for true happiness, not superficial happiness. Islamic morals are morals that truly preserve the existence of humans as honorable beings, in accordance with their nature (Gorton J.; Snowden, P., 2007).

Fourth; balanced morals Islamic teachings on morals lie between imagining humans as angels who emphasize their good side and imagining humans as animals who emphasize only their bad side. According to Islam, humans have two forces within them, namely the good force of conscience and reason, and the evil force of lust (Nakhriyah M., 2021). Fifth; realistic morals Islamic moral teachings take into account the reality of human life. Although humans have been declared to be superior to other creatures, they have weaknesses, human tendencies, and various material and spiritual needs. With these weaknesses, humans are very likely to make mistakes and commit transgressions. Therefore, Islam gives humans who make mistakes the opportunity to improve themselves by repenting. Even in cases of necessity, Islam allows humans to do things that are not normally permitted.

CONCLUSION

Based on the analysis of The Concept of Morality in the Book Akhlaq al-Islam by Yusuf al-Qaradawi, this study concludes that morality (akhlaq) is a deeply rooted and permanent disposition within the human soul that determines one's behavior, whether praiseworthy or blameworthy. True morality, according to al-Qaradawi, is inseparable from faith and servitude to Allah, reflecting the spiritual depth of human character. Ramadan (2017) maintains that Islamic ethics unite reason and spirituality, allowing moral action to emerge from sincere faith (*iman*) (Ramadan, 2017).

Al-Qaradawi's concept of morality emphasizes three central aspects: the definition and purpose of morals, the position of morality in Islamic teachings, and the benchmarks for moral judgment. The goals of morality encompass personal purification, family strength, social harmony, and the realization of a balanced and moderate (wasatiyyah) society. The sources and standards of morality Qur'an, Hadith, conscience, and societal benefit demonstrate the dynamic integration between revelation and human experience.

This study contributes to the understanding of Islamic moral philosophy by highlighting Yusuf al-Qaradawi's balanced approach that bridges classical moral thought with contemporary social challenges. His inclusive and contextualized view of morality offers a framework for moral education and social ethics that remains relevant in the modern era. Hussain (2023) reinterprets Islamic virtue ethics as an evolving model of moral excellence that remains relevant to contemporary social and ethical issues (Hussain, 2023).

Future studies may explore empirical applications of al-Qaradawi's moral concepts in Islamic educational institutions, curriculum design, and character education models. Comparative studies between al-Qaradawi's moral thought and other Islamic scholars such as al-Ghazali or Ibn Miskawayh are also recommended to enrich the discourse on Islamic moral philosophy. Furthermore, interdisciplinary research combining Islamic ethics with modern psychology and sociology could provide a holistic understanding of moral development in contemporary society.

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