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Moral Commitment Among Arabs Before Islam

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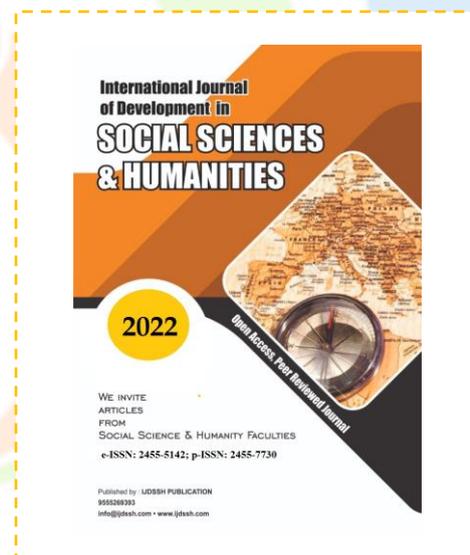
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ABSTRACT

In this article, the most important characteristics of the moral commitment of the Arabs before Islam were discussed, and we concluded that they considered that commitment a kind of (community-religious) culture, which contributed greatly to controlling the behavior of the Arabs. These cultures also created social stability and equilibrium, so most of the historical research and studies that dealt with the current topic have acknowledged the availability of moral sources for our great ancestors before Islam, because the Arab departure from this culture at that time meant entering the world of amusement, promiscuity and moral turpitude.

INTRODUCTION

The phenomenon of moral commitment among Arabs before Islam was characterized by its connection to the religious aspect, as tribes and clans adhered to the moral worthy that came from the opinions and fatwas of clergymen, as well as from the people of chivalry, reason, wisdom and science. That is why people adhered to their customs and habits that were dictated to them (1).

This custom forced them to consider the importance of its stability in their souls and its transmission in their minds, until it became a necessity of the ruling of religion for them, as none of them is allowed to deviate from what is familiar from those traditions and custom, or the tendency towards breaking them, or not following their provisions (2). Thus; that custom represented the religion of the Arabs before Islam, so

religion was the one who determined for them what was (halal and forbidden), and just as religion was for them the source from which legislation, fatwas, and the right to their religious and life matters emerged. Where it enacted for them what was appropriate to the nature and pattern of behaviors and prevailing morals and appropriate with its mentalities and social classes in each tribe (3).

Religion was made obligatory on the Arabs before Islam, and they committed themselves to obeying it. Because what is transmitted to them is considered good and good for all, and because violating it results in severe harm, and this matter is what we Arabs inherited from our ancient ancestors before Islam in terms of adhering to the laws and provisions of Sharia we have now (4).

The commitment to fulfillment is another example of the moral commitment of the Arab before Islam. Because the Arab in general was brought up on him since his childhood, that is why loyalty was a moral element prevalent among the Arabs at that time; all members of the tribe were adorned with it. Adhering to the word was a form of loyalty, because the word was a sacred thing in custom and tradition in the light of a society that received strength and firmness. Therefore, we note that they have no room for treachery and betrayal in their dictionary when giving a word, or who is begging himself to do so, whoever discovers betrayal of the word will be exposed and libel for his bad morals in the Okaz market, in order to work on his discipline, and to be ashamed in front of the sight and hearing of the people to be A lesson and a sermon for others. Moral commitment was imposed on the Arab human being before Islam to adhere to loyalty, and in this he said (Al-Hadira) to his companion (Sumaya), proud of this character:

My name is you, have you ever heard of
treachery

The brigade was raised to us by it in a
compound

We forgive, so do not doubt our ally

And we stop stinging our souls in
covetousness

The Arab before Islam was also distinguished by chastity and modesty, especially with regard to his dealings with women within his society, because the honorable man among them was characterized by shyness, for he forbade himself from exposure to women, harassing them, undermining their honor, defaming and slandering their dignity in front of others, in addition to doing what he had. Who had money to preserve and protect their honor, which is why Arab men held each other accountable if any of them tried to harm any woman, For this reason, no man would dare at that time to harm and commit a mistake towards women, because he knew perfectly well that he would expose himself and then his tribe to the scourge of an unfortunate war. The human nature, and the sound moral instinct rejects it, so he adhered to the Arab, turned away and lowered his gaze from initiating it, and disrupted his hearing from hearing their hadith (11) and the best example of this is the saying of the honorable master and Sheikh (Hatem Al-Ta'i):

In my eyes, I neglected the neighbors of
my people

And in hearing from me about their talk
is reverence (12)

It was a shame for the Arabs before Islam that the rich family spent the night with Saturation (Shabaa) and its neighbors in khamas (i.e., starvation), so generosity among the Arabs was pride, and meanness and miserliness was the harshest thing that was cursed and blamed on a person at that time. That they sleep and their stomachs are full, and their neighbors are idle, starving (suffering) from severe hunger, they saw in his satire a blatant slander and a severe insult that made (Alqamah) weep when he heard his saying:

You sleep in the winter with your
stomachs full

And your neighbors are sour soil (13)

Also, the traits of contentment and patience in their hunger were indicative of a form of chastity and adherence to morals. The chaste is the one who scrapes the dirt, and does not dare to extend his hand to others, as the desert poet (Al-Abi Al-Shanfari) mentioned:

I seek the soil of the earth so that he does
not see

Ali of merit is a man of excellence (14)

Perhaps we understand that the aim of these moral advice and values, which were urged by custom and societal traditions before Islam, is to confirm the ideal committed human morality, which believes in values

and principles in a society that sanctifies principles and respects people of good morals, respects and appreciates them, and raises their status. This means - of course - Wisdom before Islam used to run in the stream of moral commitment in this society, especially since it was characterized by realism, honesty, honesty, and preservation of symptoms as an expression of experiences and expertise (15).

After we presented the characteristics of moral commitment among Arabs before Islam, we concluded that they considered that commitment a kind of (community-religious) culture, which made a great contribution to controlling the behavior of Arabs, and created social stability and balance. Moral sources for our great ancestors before Islam, because the Arab departure from this culture at that time, means entering into the world of amusement, promiscuity and moral decrepitude.

CONCLUSION

The phenomenon of moral commitment among Arabs before Islam is characterized by its connection to the religious aspect, as tribes and clans adhered to the moral values that came from the opinions and fatwas of clergymen, and other people of chivalry, reason, wisdom and knowledge. After we presented the characteristics of moral commitment among

Arabs before Islam, we concluded that they considered that commitment a kind of (community-religious) culture, which made a great contribution to controlling the behavior of Arabs, and created social stability and balance. Moral sources for our great ancestors before Islam, because the Arab departure from this culture at that time, means entering into the world of amusement, promiscuity and moral decrepitude.

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