

AESTHETIC TASTE AND ITS IMPACT ON THE REINFORCEMENT OF MORAL VALUES -IN LIGHT OF THE QURĀN AND THE SUNNAH-

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Abstract:

Islam has devoted profound and sustained attention to the cultivation of aesthetic sensibility in the human being, striving to firmly instill it within the individual from early childhood, with the aim of enabling psychological and physical harmony with the teachings of Islam. These teachings are embodied in the legal commands and prohibitions that refine the Muslim's character and morals across the various stages of life. As a result, the individual becomes appreciative of every noble moral quality, practices it, and instinctively recoils from every reprehensible trait, distancing himself from it, after his inner self has been imbued with the character of Islamic ethics.

The function of vicegerency (istikhlāf) on earth, which was assigned to humankind from the outset, inherently requires both outward and inward skills and capacities that must be present in the one entrusted with this role. Positivist or man-made systems have never been able—nor will they ever be able—to formulate such capacities within the human being honored by God Almighty, except through His revealed law and upright methodology. This divinely ordained system continuously refines the human being from the earliest stages of formation through its comprehensive and integrative rulings, which mutually reinforce one another, in order to bestow upon him both inner and outer beauty.

Through this process, human collectives entrusted with vicegerency are formed, embodying the authentic human model intended by God Almighty—a model whose form is perceived as beautiful and whose essence is deeply sensed by every connoisseur of true, integrative beauty, both outwardly and inwardly. In this manner, the forces of evil on earth gradually wither away and disappear.

Keywords: aesthetic taste, refinement, moral values, ethics.

INTRODUCTION:

The Prophetic Sunnah came as an elucidation and detailed exposition of what the Noble Qurān presented in a concise manner. Its rulings encompass all aspects of human life, both spiritual and material. No dimension of human existence is devoid of its decisive guidance, detailed clarification, and provision of Shari'ah-based alternatives that emanate from the upright divine methodology, with the purpose of facilitating human life at all levels.

SIGNIFICANCE OF THE TOPIC:

The aesthetic appreciation of values holds great importance in firmly establishing sound moral conduct within individuals, whether moral or sensory, as these values are derived from the two foundational sources of Islamic legislation: the Book and the Sunnah. Their rulings have addressed all the particulars of human life across different times and places, in accordance with the requirements of each stage of human existence on earth. No aspect of human life is left without decisive guidance, detailed regulation, and the provision of Shari'ah alternatives that proceed from the upright divine methodology.

RESEARCH PROBLEM:

Contemporary social life has become marked by intrusive and hybrid customs and traditions, intermingled with practices and residual influences of societies that do not adhere to Islam. This

has begun to gradually undermine Islamic rulings and values, necessitating a return to reviving the scale of self-evaluation within the human being, so that one may distinguish between truth and falsehood, and discern what is sound from what is unsound among the newly introduced values encountered within the framework of scientific and technological development, which affects all aspects of life. This is a requirement of the current stage, and it cannot be realized except through cultivating the human being in the aesthetic appreciation of actions and statements. This leads to the formulation of several questions addressed by the present study:

1. Does the aesthetic appreciation of moral values have a foundation in the sources of legislation, namely the Quran and the Sunnah ? And does it constitute one of their objectives ?
2. Is aesthetic appreciation intrinsic to the core of human constitution, or is it an acquired trait derived from the social environment?
3. How does aesthetic taste enhance moral values within the individual?
4. How does the aesthetic appreciation of moral values stimulate sustainable development and civilizational harmony within societies?

OBJECTIVES OF THE STUDY:

This research seeks to achieve several objectives, the most important of which are:

1. To emphasize the importance of studying the Prophetic Sunnah alongside the Noble Quran as its detailed expicator and interpreter, in order to probe their depths and arrive at an integrated conceptualization of contemporary issues, many of which remain unresolved and unanswered by modern sciences.
2. To affirm that aesthetic appreciation is an innate instinct accompanying the human soul from birth, requiring cultivation and activation primarily by the family, and more broadly by the various societal institutions that directly influence the formation of individual personality.
3. To emphasize the necessity of developing the aesthetic appreciation of moral values within societies.
4. To affirm that elevating aesthetic taste within individuals leads to refinement and civilizational harmony, and contributes to the dissemination of global peace.
5. To emphasize the necessity of targeting the family and educational institutions in order to elevate aesthetic taste among the younger generation, as they constitute the primary environment responsible for human upbringing and socialization from early childhood.

RESEARCH METHODOLOGY:

The study adopts the inductive method, whereby the topic is examined through the sources of Islamic legislation—the Quran and the Sunnah—followed by description, analysis, and interpretation in light of the understandings and jurisprudential insights reached by the human intellect, both classical and contemporary. This is undertaken in order to uncover the relationships among the elements of the topic, through the descriptive method.

RESEARCH PLAN:

Introduction

1. Enriching the accumulation of human knowledge and its impact on elevating the level of aesthetic appreciation of moral values
2. Preserving the soundness of human firah and its impact on aligning aesthetic taste with moral values

Conclusion

Research Recommendations

1. ENRICHING THE ACCUMULATION OF HUMAN KNOWLEDGE AND ITS IMPACT ON ELEVATING THE LEVEL OF AESTHETIC APPRECIATION OF MORAL VALUES:

The love of beauty is an innate disposition embedded within the human soul. However, among people are those whose perception of beauty and its impact on human life remains unclear, either due to limited understanding or confusion that categorizes beauty as a form of social luxury. In contrast, the Prophet Muhammad (PHPD) decisively clarified this matter from the advent of Islam, as demonstrated in his statement: **لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالٌ ذَرَّةٌ مِّنْ كَبِيرٍ** "Qalal Rجل: إنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثُوْبَهُ حَسَدًا وَنَعْذَبَهُ حَسَدَةً، قَالَ: "إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكُبِيرُ بَطَرُ الْحَقَّ، وَغَمَطَ النَّاسَ¹"

Attention to beauty thus constitutes a desirable and sought-after human characteristic, which the Muslim is required to embody in all circumstances, whether in residence or travel. Accordingly, the cultivation of human aesthetic taste represents a social and moral necessity for both the individual and society. "The sense of beauty is the greatest blessing, and nurturing aesthetic taste is among the best offerings that can be given to the younger generation, even from the perspective of moral refinement. For when aesthetic taste prevails in a given place, tranquility, serenity, gentleness of interaction, and beauty of conduct become widespread; and when it is absent, interactions grow harsh, behavior deteriorates, and nervous agitation and disturbance increase,²" as a consequence of distancing oneself from the verbal and practical aesthetic system that is supposed to be intrinsically connected to the human soul and closely bound to it.

1-1. The Source of Moral Values and Its Impact on Elevating Aesthetic Taste in the Individual:

The fundamental source for elevating the human aesthetic taste is the Book of God Almighty and the accepted Sunnah of His Noble Messenger, whose authenticity has been duly established. God Almighty says: **وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدَّقًا لِمَا بَيْنَ يَدِيهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَلَا تَكُونُ بِمَا أَنْزَلَ اللَّهُ بِلَا شَرْعَةٍ وَلَا تَتَبَعَ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لَكُلُّ جَعَلَنَا مِنْكُمْ شَرِيعَةً وَمَنْ نَهَا جَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكُنْ لَيَبْدُلُوكُمْ فِي مَا أَنَّكُمْ فَاسَطَتُبُّو الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيَدْعُوكُمْ بِمَا كَنْتُمْ فِيهِ تَخْذَلُكُمْ فَوْنَ** [المناد: 48]

The Book of God Almighty constitutes the final constitution for humanity and represents God's upright methodology adopted for adjudication in all affairs. Islam is the Sharī'ah of God Almighty on earth, replacing all previous legislations, and with its revelation to Muhammad (PHPD), all prior laws were abrogated. This is affirmed by the statement of God Almighty: **(وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامَ دِينًا فَلَنْ يُفْلِمْ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ) [آل عمران: 85]**

Deviation from Islam to other previous heavenly laws or to man-made belief systems constitutes an explicit challenge to God Almighty, who has chosen for humanity this comprehensive and final message that seals all preceding heavenly religions. Such deviation is categorically rejected, and its adherent is among the losers on the Day of Resurrection, as explicitly stated in the aforementioned noble verse. Islam thus carries within its firm and eternal rulings a practical and scientific constitution for humanity, valid for every time and place. By adhering to it, the path for humanity becomes clearly delineated, preventing misguidance, as it addresses all universal and particular aspects of human life, encompassing both material and spiritual dimensions.

Through engaging with its teachings in all facets of human life, the individual acquires the capacity to distinguish truth from falsehood. This capacity represents a form of self-

¹ *Al-Musnad al-Sahih al-Mukhtasar bi-Naql al-'Adl 'an al-'Adl ila Rasul Allah*, Muslim ibn al-Hajjaj Abu al-Hasan al-Qushayri al-Naysaburi (d. 261 AH), *Kitab al-Iman*, Bab Tahrim al-Kibr wa-Bayanihi, hadith no. 147, ed. Muhammad Fu'ad 'Abd al-Baqi (Beirut: Dar Ihya' al-Turath al-'Arabi), vol. 1, p. 93.

² *Al-Ara' al-Tarbawiyyah fi Kitabat Ahmad Amin*, Master's thesis, 'Issam 'Atiyyah 'Abd al-Fattah, Faculty of Education, al-'Arish, Suez Canal University, 2000, p. 111.

evaluation embedded within the human soul after it has been saturated with the doctrine of *tawhid*. This was clarified by the Prophet (PHPD) in his hadith. It is reported from al-Nawwās ibn Samāān that a man asked the Messenger of God (PHPD) about righteousness and sin. The Prophet (PHPD) said: **البر حُسْنُ الْخُدُقُ ، وَالإِنْمَ مَا حَكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطْكَعَ عَذَابٌ**³: "الله أَمَّا".

The Prophet (PHPD) thus affirmed that the enjoyment of good character constitutes righteousness, while poor character leads to the commission of sins. He further established that the criterion for distinguishing between righteousness and sin is an internal, self-evaluative standard—namely, the aesthetic appreciation of moral values—while simultaneously indicating that the soul endowed with refined aesthetic taste instinctively recoils from every sin and every form of reprehensible character.

1-2. The Connection Between Aesthetic Taste and the Human Function of Vicegerency (Istikhlāf):

The aesthetic appreciation of moral values constitutes a necessary entry point for uncovering the Islamic truth and its spiritual and material objectives, which collectively operate to achieve the spiritual purification of the human being in his capacity as God's vicegerent on earth⁴. God Almighty says: **وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَدِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدَّمَاءَ وَذَهَنْ نُسَبَّحُ بِهِمْ دِكَ وَنُقْدِسْ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ** [البقرة: 30].

Through this noble verse, God Almighty affirms that the purpose behind the creation of the human being is vicegerency on earth. This vicegerency requires that the human being possess value-based characteristics that distinguish him from the rest of creation and enable him to differentiate between good and evil through the faculty of learning. God Almighty has endowed him with an upright methodology, embodied in the rulings and legislations of Islam. Through these two elements, the human being becomes endowed with aesthetic appreciation of values, prompting him to promote goodness so that evil may diminish on earth. This cannot be realized except through compliance with the commands of God Almighty and His Messenger (PHPD) in every minor and major matter.

The Prophet (PHPD) guided his community regarding the proper manner of adhering to the rulings of Islam, saying: **ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَذِكَ مَنْ كَانَ قَبْلَكُمْ بِكَتْرَةٍ سُوقَالْهُمْ "وَأَخْتَلَافُهُمْ عَلَى أَنْبِيَائِهِمْ، مَا نَهَا يَنْهِكُمْ عَنْهُ فَلَمَّا تَرَكْتُمْ فَلَمْ تَرَكْمُوا مِنْهُ مَا اسْتَطَعْتُمْ**.

³ *Al-Jami‘ al-Kabir (Sunan al-Tirmidhi)*, Muhammad ibn ‘Isa ibn Sawrah ibn Musa ibn al-Dahhak al-Tirmidhi, Abu ‘Isa (d. 279 AH), *Abwab al-Zuhd ‘an Rasul Allah*, Bab Ma Ja‘a fi al-Birr wa-l-Ithm, hadith no. 2389, ed. Bashshar ‘Awwad Ma‘ruf (Beirut: Dar al-Gharb al-Islami, 1998), vol. 4, p. 175, graded sahih by al-Albani.

⁴ *Qiyam al-Qiyamiyyah asās fi al-‘aqīdah wa-l-sulūk wa-l-tarbiyyah ‘inda al-Muślīmīn fi ill shayū‘ thaqāfat al-tashawwuh fi al-mujtama‘*, Munā Tutunjī, 12 Sep 2019, accessed 24 Sep 2025, *Al-Liwa‘* website, [⁵ *Al-Musnad*, Abu ‘Abd Allah Ahmad ibn Hanbal ibn Hilal ibn Asad al-Shaybani \(d. 241 AH\), *Musnad al-Mukthirin min al-Sahabah*, *Musnad Abi Hurayrah*, ed. Shu‘ayb al-Arnā‘ut and ‘Adil Murshid et al., supervision of ‘Abd Allah ibn ‘Abd al-Muhsin al-Turki \(Beirut: Mu‘assasat al-Risalah, 1st ed., 1421 AH/2001\), vol. 12, p. 325, graded sahih with a good isnad by Shu‘ayb al-Arnā‘ut.](https://aliwaa.com.lb/%D8%A3%D9%82%D8%B3%D8%A7%D9%85-%D8%A3%D8%AE%D8%B1%D9%89%D8%AF%D9%8A%D9%86-%D8%AF%D9%86%D9%8A%D8%A7%D9%82%D9%88%D8%B2%D9%8A-%D8%A7%D9%84%D9%82-%D9%8A-%D9%85-%D8%A7%D9%84%D8%AC%D9%85%D8%A7%D9%84%D9%8A%D8%A9-%D8%A3%D8%B3%D8%A7%D8%B3-%D9%81%D9%8A-%D8%A7%D9%84%D8%B9%D9%82%D9%8A%D8%AF%D8%A9-%D9%88%D8%A7%D9%84%D8%B3%D9%84%D9%88%D9%83-%D9%88%D8%A7%D9%84%D8%AA%D8%B1%D8%A8%D9%8A%D8%A9-%D8%B9%D9%86%D8%AF-%D8%A7%D9%84%D9%85%D8%B3%D9%84%D9%85%D9%8A%D9%86/ (article on aesthetic values as basis in creed, behavior, and education among Muslims)</p></div><div data-bbox=)

In this noble Prophetic hadith, the Prophet (PHPD) commanded his community to abstain entirely from prohibitions and to carry out commands to the extent of their ability, since prohibited matters bring harm to the human being, whereas commands bring about all forms of goodness. Refraining from harm is therefore obligatory, while attaining benefit and goodness is pursued according to one's capacity. These Prophetic directives operate to elevate the moral level in a gradual manner, through commands and prohibitions that refine, discipline, and cultivate the human disposition in accordance with Islamic teachings. This, in turn, directly and indirectly contributes to the comprehensive development of the human being in all dimensions.

Such guidance represents a form of social conditioning and adaptation of the human being within his social environment, while equipping him with a system of moral values attained through individual aesthetic appreciation. These values are adopted and practiced as an intrinsic psychological imprint, firmly rooted in one's being and belief, and translated into observable conduct.

1-3. The Impact of Adorning Oneself with Vices of Morality on Undermining the Aesthetic Appreciation of Values within the Human Soul:

Any behavioral violation of moral values is regarded in Islam as a trait of hypocrisy. When more than three such traits are combined in a person, he is characterized as a pure hypocrite. The Prophet (PHPD) said: "أَرْبَعٌ مَنْ كَانَ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ أَرْبَعَ مِنْهُنَّ كَانَتْ فِيهِ خَصْدَعَةٌ مِنَ النَّفَاقِ حَتَّىٰ يَدْعُهُمَا: إِذَا أُوْتُمْ خَانَ، وَإِذَا حَدَّثُ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا أَخَاصَمَ فَجَرَ".

Deviation from noble moral traits toward reprehensible ones negatively affects social relationships within the societal milieu, as trust among individuals becomes shaken due to the loss of social security in interactions. This generates social disorder that expands as its scope widens, potentially leading to the destabilization of social order, which may, in turn, affect internal and external security stability. Conversely, commitment to moral values regulates social relationships through the sense of social security, thereby achieving internal societal The aesthetic appreciation of religious rulings operates to ensure that "knowledge transcends mere cognitive and technical understanding to the cultivation of behavior, addressing the learner's heart, emotions, and feelings, and acquainting him with patterns of acceptable and unacceptable conduct."⁷ It is reported from Abū Hurayrah (may God be pleased with him) that the Prophet (PHPD) said: "لَا يَرْثِي الزَّانِي حِينَ يَرْثِي وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ وَلَا يَسْرُقُ حِينَ يَسْرُقُ وَهُوَ مُؤْمِنٌ وَلَا يَنْتَهِبُ نُنْهَبَةً يَرْقُعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ يَنْتَهِبُهُمَا وَهُوَ مُؤْمِنٌ".⁸

In this noble hadith, the Prophet (PHPD) affirms that the absence of an internal self-regulatory criterion for distinguishing between good and evil drives the human soul to transgress the sanctities of God Almighty that He has prohibited for His creation—acts which pose a danger to both the individual and society when committed without psychological or social restraint. However, when the aesthetic appreciation of moral values becomes firmly stability and contributing to resilience against external threats facing communities.

⁶ *Al-Jami‘ al-Musnad al-Sahih al-Mukhtasar min Umur Rasul Allah wa-Sunanihi wa-Ayyamihi (Sahih al-Bukhari)*, Muhammad ibn Isma‘il Abu ‘Abd Allah al-Bukhari al-Ju‘fi, *Kitab al-Iman*, Bab ‘Alamat al-Munafiq, hadith no. 34, ed. Muhammad Zuhayr ibn Nasir al-Nasir (Beirut: Dar Tawq al-Najah, 1st ed., 1422 AH; reproduced from the Sultanian edition with the numbering of Muhammad Fu‘ad ‘Abd al-Baqi), vol. 1, p. 16.

⁷ *Waqi‘ al-Tarbiyah al-Jamaliyyah fi al-Marhalah al-Thanawiyyah wa-Subl Tanmiyat-ha min Wajhat Nazar al-Mu‘allimat bi-Madinat al-Riyadh*, Arwa bint Sulayman ibn ‘Ali al-Bulayhi, *al-Majallah al-‘Ilmiyyah* (Scientific Journal), University of Assiut, Faculty of Education, Research and Scientific Publishing Administration, vol. 33, no. 7 (September 2017), p. 656.

⁸ *Sahih al-Bukhari*, *Kitab al-Mazalim wa-l-Ghasb wa-Qawl Allah Ta‘ala*, Bab al-Nuhba bi-Ghayr Idhn Sahibihi wa-Qala ‘Ubada Baya‘na al-Nabi an La Nantaheb, hadith no. 2475, vol. 3, p. 136.

established within the soul, it leads to elevating “aspiration above baseness and inclining toward lofty matters in all circumstances, for one who belongs to the highest realms cannot accept selling himself at a lesser price. The servant’s awareness of the nobility of his origin energizes his capacities to seek exalted matters.”⁹

Thus, the individual lives with high aspiration and elevated spirit, distancing himself from vices and trivializing sins and transgressions. His soul rises above ignoble matters; he avoids corrupt gatherings and safeguards himself from reprehensible acts. By contrast, the human being devoid of beauty and aesthetic appreciation is described as “a creature crawling upon the earth, unaware and ignorant of his ultimate purpose. Likewise, aesthetic education without a human being who lives it and embodies it becomes a hollow and empty slogan incapable of inspiring anything. Therefore, aesthetic education is regarded as a prelude to the issue of faith, for it soon penetrates the depths of the human soul, since the emotion of sensing beauty is most intimately attached to the human soul, until it reaches the source of absolute beauty,”¹⁰ which is God Almighty.

This practice is carried out according to foundations and methods guided by revelation. God Almighty says: (وَمَا أَتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَلَا تَهُونُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ) [الحشر: 7].

Compliance with divine commands and abstention from divine prohibitions shape human behavior and inner consciousness in an ideal, divinely guided manner. The individual develops a refined aesthetic appreciation of moral beauty, such that it becomes an innate disposition within him, imprinting upright conduct upon his character. He then emerges into society equipped with a divine methodology deeply rooted in the soul, perceiving the beauty of what is good and adhering to it, recoiling from the ugliness of what is evil and abandoning it, avoiding it, and even forbidding it. This is the coloring of God in His creation. God Almighty says: [صَبَّغَ اللَّهُ وَمَنْ أَحْسَنَ مِنَ اللَّهِ صَبْغَةً وَنَحْنُ لَهُ عَابِدُونَ] [البقرة: 138].

Regarding the meaning of this noble verse, it is explained that the coloring of God refers to His Sharī‘ah, His Sunnah, and the fi‘rah upon which He created humankind. God Almighty commanded the Muslims with two fundamental and essential matters: to declare belief in God, His Books, and His Messengers, without distinguishing between any of His Messengers or Books; and to affirm that God has colored them with the coloring of faith and the religion upon which He created humankind, through purifying souls from the impurities of idolatry, polytheism, hypocrisy, rancor, and malice. The Muslim thus proclaims his commitment to the oneness of God, the religion of fi‘rah, and purifies his soul from all that cultivates hatred and resentment in hearts. He becomes pure in soul and heart, refined in emotions and feelings¹¹.

The tolerant teachings of Islam were revealed in order to shape human behavior and inner consciousness in accordance with the principles and objectives of Islam. This process nurtures the faculty of aesthetic appreciation of moral values inherent in existence, leading the individual to favor them and to seek supportive means to adopt them. Through this, he uncovers the secrets and purposes of human existence on earth.

1-4. The Impact of Sincerity of Intention to God Almighty on Elevating the Level of Aesthetic Appreciation of Moral Values:

The Prophet (PHPD) affirms that sincerity of intention exclusively for God Almighty constitutes one of the fundamental conditions for the acceptance of righteous deeds. It is

⁹ *Al-Sunnah al-Nabawiyyah bayna Ahl al-Fiqh wa-Ahl al-Hadith*, Muhammad al-Ghazali (Beirut: Dar al-Shuruq, n.d., January 1990), p. 15.

¹⁰ *Al-Insan fi Zamalat ma‘a al-Haqq wa-l-Khayr wa-l-Jamal*, Muhammad Ahmad al-‘Azab, *Majallat al-Azhar*, year 77, vol. 2 (Safar 1424 AH/April 2004), pp. 317–319.

¹¹ *Al-Tafsir al-Wasit*, Wahbah ibn Mustafa al-Zuhayli (Damascus: Dar al-Fikr, 1st ed., 1422 AH), vol. 1, pp. 62–63.

reported from □Umar ibn al-Kha□□āb (may God be pleased with him) that he said: I heard the Messenger of God (PHPD) say: "إِنَّ عَمَالَ بِالنَّفَرَيَةِ فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصْبِيَهَا أَوْ" امْرَأَةٌ يَتَرَكُ وَجْهَهُ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ أَوْ رَسُولِهِ فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ".

Initiating words and actions with a sincere intention directed to God Almighty, seeking His pleasure and avoiding His prohibitions, is among the matters that Islam strongly urged adherence to, in order to elevate the soul above the impurities of worldly attachments and pleasures. Ostentation and the pursuit of reputation are nothing but manifestations of corrupt intention arising from diseased souls attached to worldly love and governed by caprice, whereby a fleeting and trivial gain is sought at the expense of forfeiting what is abundant and everlasting. In contrast, the believer of pure faith aspires to higher stations, sincerely dedicating intention solely to God, as his soul has been imbued with the aesthetic appreciation of words and deeds, which lies at the very core of both the spiritual and material dimensions of human life.

Observing inner beauty through sincerity of intention to God Almighty when performing any act of worship or transaction constitutes an essential component of this religion, which is founded upon the necessity of exclusive attachment to God in presenting righteous deeds as acts of devotion to Him. This is undertaken in pursuit of God's pleasure and in hope of His bounty and mercy in this world and the Hereafter. For if "beauty is perfection in essence and splendor in appearance, then there can be no beautiful form without a beautiful substance; and since beauty is balance and harmony, there is no beauty without balance, nor beauty without harmony," then the harmony of aesthetic appreciation of moral values represents the harmony of the human fi□rah in adapting to the teachings of Islam, which constitute the very foundation of moral values through purifying the inner self before the outward form¹³.

Accordingly, equipping the human being with the integrated and mutually reinforcing system of Islamic teachings elevates his sense and appreciation of beauty, thereby reinforcing moral values within human societies.

2. HUMAN FI□RAH AND ITS ROLE IN ALIGNING AESTHETIC TASTE WITH MORAL VALUES:

Equipping the human being with the elements of aesthetic appreciation requires capitalizing on the period of childhood and focusing on it as a phase of socialization. Given that childhood constitutes the longest stage of human life, this period—like other stages—is invested in social conditioning and in delineating the individual's life trajectory by the family, followed thereafter by the various social institutions, progressively and according to proximity. This is due to the innate disposition (fi□rah) upon which the human being is created.

2-1. The Impact of Maintaining the Soundness of Fi□rah within the Family on the Balance of Aesthetic Taste in the Human Being:

The Prophet Muhammad (PHPD) elucidated the concept of human fi□rah with precision, stating: "مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَإِنَّمَا يُنَاهِي عَنِ الْفِطْرَةِ الْهَوَى، أَوْ يُنَاهِي عَنِ الْفِطْرَةِ الْجَمْعَاءُ، أَوْ يُنَاهِي عَنِ الْفِطْرَةِ الْبَهَيْمَةُ، أَوْ يُنَاهِي عَنِ الْفِطْرَةِ الْجَنَّاءُ".

Thereafter, Abū Hurayrah (may God be pleased with him) recited: ¹⁴(فَطَرَ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا) [الروم: 30].

The meaning of fi□rah—which the noble hadith emphasized the necessity of safeguarding and developing—refers to "the innate disposition upon which the newborn is

¹² *Sahih al-Bukhari*, *Kitab al-Manaqib*, Bab Hijrat al-Nabi wa-Ashabihi ila al-Madinah, hadith no. 3898, vol. 5, p. 65.

¹³ *Bi-l-Haqq wa-l-Khayr wa-l-Jamal*, Mamduh Taha, *Al-Bayan*, 28 September 2007, 09:02, accessed 12 January 2026. <https://www.albayan.ae/opinions/2007-09-29-1.794209>

¹⁴ *Sahih al-Bukhari*, *Kitab al-Jana'iz*, Bab Idha Aslama al-Sabiyyu fa-Mata Hal Yusalla 'Alayhi wa-Hal Yu'radu 'ala al-Sabiyyi al-Islam, hadith no. 1358, vol. 2, p. 95.

created with respect to knowledge of his Lord; as though it were said that every newborn is born upon a disposition through which he is capable of knowing his Lord once he reaches the stage of comprehension. This disposition is distinct from the disposition of animals, whose innate nature does not lead them to such knowledge.¹⁵

However, the development of fiṣrah in the human being occurs through the family, initially represented by the parents, who carry out the task of socialization either positively—by nurturing it toward tawḥīd and instilling the principles of Islam within the individual—or negatively, by distorting the fiṣrah upon which the child is molded through deviant socialization, such as Judaization, Christianization, or inculcation of Magian beliefs. This distortion undermines the function assigned to humanity in that individual, rendering him an instrument of destruction rather than construction, contrary to his primordial mission. For “it is well known that a person’s childhood is the foundation upon which his psychological constitution is built; if he lives within a happy, stable, and sufficient family under natural conditions, he grows up balanced and normal,” thereby fulfilling his future role in the most complete manner¹⁶.

Such an individual contributes effectively to the construction of his society across economic, social, intellectual, and political dimensions, among others, owing to his Islamic upbringing. This is because the human child, at birth, possesses two fundamental characteristics that facilitate proper guidance by the parents through education:

First: He is born upon sound fiṣrah, as stated by the Prophet (PHPD): “مَاءِنْ مَوْذُودٍ إِلَّا بُوْلَدٌ” عَلَى الْفَطْرَةِ. This denotes the purity of human nature from all forms of falsehood, rendering the child predisposed to accepting truth. This makes it easier for educators to cultivate it in a positive direction, a cultivation that yields goodness for both the child and society in the near future, thereby safeguarding the fiṣrah from all deficiencies that corrupt it. Such corruption is what the Prophet (PHPD) referred to as “mutilation (jadīd),” for “mutilation, branding, ear-splitting, and the like serve as metaphors for reprehensible morals that a child acquires from those who interact with him—such as deceit, lying, and similar traits¹⁷”—all of which corrupt the original disposition that was initially oriented toward cultivating the earth rather than destroying it and spreading corruption therein.

Second: He is born knowing nothing, whereupon the parents assume responsibility for teaching him everything. God Almighty says: وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أَمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَفْنَدَةَ لَعَلَّكُمْ تَشْكُرُونَ (النَّحْل: 78)

God Almighty endowed the human being with functional faculties such as hearing, sight, and intellect, and made education one of the foremost responsibilities of the parents. Possessing both a sound fiṣrah and the capacity for learning renders it easier for parents to direct the child’s latent potential toward the desired course. He is born with receptivity to learning and with a soul and mind free from impurities that hinder processes of guidance and psychological and physical training. At each stage of physical and intellectual development, he is provided with appropriate cognitive input suited to the requirements of that stage, until his growth and readiness for fulfilling his role in life are complete.

This learning becomes firmly rooted within the individual and forms an integral part of his personality with which he enters society, thereby influencing various aspects of life. Learning thus becomes akin to an ingrained disposition within his character. With every new

¹⁵ *Al-Istidhkar*, Abu ‘Umar Yusuf ibn ‘Abd Allah ibn Muhammad ibn ‘Abd al-Barr ibn ‘Asim al-Namari al-Qurtubi (d. 463 AH), ed. Salim Muhammad ‘Ata and Muhammad ‘Ali Mu‘awwad (Beirut: Dar al-Kutub al-‘Ilmiyyah, 1st ed., 1421 AH/2000), vol. 3, p. 101.

¹⁶ *‘Ilm al-Nafs al-Nabawi*, Qasim Shihab al-Sabah (Beirut: Mu’assasat al-Risalah, 1st ed., 1415 AH/1995), p. 109.

¹⁷ *Nazm al-Durar fi Tanasub al-Ayat wa-l-Suwar*, Burhan al-Din Abu al-Hasan Ibrahim ibn ‘Umar al-Biqā‘i (Beirut: Dar al-Kutub al-‘Ilmiyyah, 1415 AH/1995), vol. 5, p. 622.

acquisition of knowledge—according to his capacity for comprehension and his developmental stage—education becomes entrenched within his personality, such that “he emerges into society bearing all the influences and impressions he received within his first community under parental supervision.¹⁸”

Within a family governed by moral principles and values, these values are instilled in the child—who is akin to a blank page—and he grows upon them throughout all stages of life, later transmitting them to his own children, and so on successively¹⁹. Thus emerges “a righteous generation capable of sustaining human development, unmatched by any other system in prioritizing this objective.” Islamic teachings thus oversee the preparation of a righteous generation that contributes effectively to societal construction, benefiting humanity at large and ensuring continuity in fulfilling its assigned role, thereby attaining both immediate and ultimate happiness through the application of Sharī‘ah-based education. For “the Sharī‘ah of God encompasses all that God has legislated to organize human life... manifested in moral and behavioral rules, as well as in the values and standards that govern society and by which persons, objects, and events are evaluated.²⁰”

Accordingly, Islam directed parents to care for and properly nurture offspring, yielding societal benefit and realizing the meaning of vicegerency on earth—a grave responsibility affecting humanity in both abodes. Islam empowered parents by providing them with an educational methodology concerned with human upbringing from birth to old age, across multiple dimensions, which may be summarized as material and spiritual education. For “the child whose aesthetic sensibility has crystallized aspires toward lofty ideals... envisioning virtue in an appealing form worthy of becoming an embodied moral trait, and depicting vice in an ugly form unfit for adoption. Aesthetic education is also closely connected to social education.²¹”

Thus, the child acquires a new faculty: the aesthetic appreciation of words and actions, enabling him to distinguish between what is beautiful and what is ugly. If love of God and love of His Messenger (PHPD) become firmly rooted within the child from an early age, he will subsequently align his entire life with the Islamic perspective on moral values, fulfilling commands and avoiding prohibitions in accordance with Sharī‘ah requirements. At this point, the human fi‘rah follows its true course in life. Conversely, deviation from the principles and branches of Islam indicates a defect within the cognitive system through which the individual is furnished.

The emergence of corrupters on earth exposes humanity to perpetual danger and hardship. Hence, the Qurān depicts the earnest supplication of Nūh (peace be upon him), who implored God Almighty to prevent the proliferation of disbelievers who violate the sanctity of faith on earth through spreading corruption. God Almighty says: **وَقَالَ نُوحٌ رَبَّنَا لَا تَذَرْ عَذَى الْأَرْضِ مِنَ الْكَافِرِينَ دِيَّرَأَ (26) إِنَّكَ أَنْ تَذَرْهُمْ يُضْلِلُونَ وَأَنْ يَعْبُدُوكَ وَلَا يَكُونُونَ بِكَذِيبِكَ وَلَا فَاجِرَ أَكْفَارَ (26-نوح: 26)**

In this noble verse, Nūh (peace be upon him) beseeches God Almighty to eradicate the disbelievers due to the legacy they leave behind on earth—generations inheriting disbelief from one another—thereby highlighting the profound impact of family upbringing and the social environment on shaping an individual’s beliefs and behavioral patterns in confronting life. By

¹⁸ *Mawsu‘at al-Usrah Tahta Ri‘ayat al-Islam*, vol. 1: *Marahil Takwin al-Usrah*, ‘Atiyyah Saqr (Cairo: al-Dar al-Misriyyah li-l-Kitab, 1st ed., 1410 AH/1990), vol. 1, p. 39.

¹⁹ Ibid.

²⁰ *Al-‘Adalah al-Ijtima‘iyah fi al-Islam*, Sayyid Qutb (Cairo–Beirut: Dar al-Shuruq, Sharī‘ah ed., 13th ed., 1413 AH/1993), p. 197.

²¹ *Mashum al-Tarbiyah al-Jamaliyyah wa-l-Akhlaqiyah ‘inda al-Fard/al-Tifl*, Bushtah Rabiha, *Majallat Ab‘ad* (Laboratory of Value Dimensions of Intellectual and Political Transformations in Algeria), University of Oran 2, vol. 7, no. 1 (30 June 2020), p. 246.

environment is meant all surrounding conditions that influence the human being and are influenced by him. When the human being is furnished with God's methodology, his behavior is reformulated according to the Sharī'ah of God Almighty, embodied in the principles and branches of Islamic rulings. He then emerges in an ideal divine form, appreciating and practicing verbal and practical beauty within his society, thereby reinforcing moral values within human communities and contributing to social growth and civilizational harmony among societies.

God Almighty has distinguished humankind by guiding it toward virtues and noble qualities, enabling it to extract them from among various commendable traits and reprehensible actions. He endowed it with reason, which evaluates actions in light of their purposes and consequences²². All Islamic commands and prohibitions thus operate to enhance both outward and inward beauty in the human being, by elevating his appreciation of Islamic teachings and fostering willing and convinced submission to them as the optimal path for both individual and society—a sound methodology and a clear divine law endowed with maqā'id-oriented dimensions that serve the immediate and ultimate interests of humankind.

Developing aesthetic taste within the human soul is therefore “a means of constructing and integrating personality. It is a means of spiritual development through deep contemplation of the beauty of the universe and enjoyment of its manifestations of beauty, as well as a means of moral development, for adopting aesthetic values softens individuals' emotions, eliminates discord and rancor, and establishes social peace in its most beautiful form. Moreover, it elevates the individual beyond selfishness toward others, eliminating conflict and egotism that otherwise invade society.²³”

Thus, it becomes evident that the family and society bear a clear and decisive imprint in entrenching the aesthetic appreciation of values within the human soul through their commitment to preserving the soundness of fiqhah in the human being.

2-2. The Impact of Knowledge in Consolidating Aesthetic Taste within the Human Fiqhah:

God Almighty has made the pursuit of knowledge one of the essential requirements for preserving the soundness of fiqhah, and He has granted it immense reward. The Messenger of God (PHPD) said: "مَنْ سَكَّ طَرِيقًا يَبْتَغِ فِيهِ عِدْمًا سَكَّ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمُلَائِكَةَ لَتَضَعُّ أَجْزَاهَا هَارِضَاءَ لِطَلَابِ الْعِلْمِ، وَإِنَّ الْعَالَمَ لَيُوْسَطْغَرِّرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْحَيَّاتَنِ فِي الْمَاءِ، وَفَضْلُ الْعَالَمِ عَلَى الْعَابِدِ، كَفَضْلُ الْقَمَرِ عَلَى سَائِرِ الْكَوَافِرِ، إِنَّ الْعِلْمَاءَ وَرَبَّةَ الْأَكْبَارِ، إِنَّ الْأَكْبَارَ لَمْ يُوْرَثُوا دِينَهُمَا إِذْ مَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخْذَ بِهِ أَخْذَ بِهِ دِينُهُ وَأَفْرَادُهُ".²⁴

Knowledge is thus the key to all goodness in human life, and through it the human being cultivates the earth in which he has been appointed as vicegerent. The first sūrah revealed to the Messenger of God (PHPD) commands the pursuit of knowledge and urges perseverance therein. Accordingly, “the Noble Qurān, in reviving, nurturing, and refining the human sense of beauty, relies upon imaginative and intellectual perception, as well as both awareness and feeling, to elevate the human being beyond the stagnation of habitual familiarity that constrains thought and numbs perception, thereby placing him in an existential position detached from the distractions of livelihood. Although sensory scenes may connect him to his social or natural

²² *Maqasid al-Shari'ah al-Islamiyyah*, Muhammad al-Tahir ibn 'Ashur (d. 1393 AH), ed. Muhammad al-Habib ibn al-Khuja (d. 1433 AH) (Qatar: Ministry of Awqaf and Islamic Affairs, 1425 AH/2004), vol. 3, p. 422.

²³ *Al-Tasawwur al-Islami li-Dawr al-Tarbiyah al-Jamaliyyah fi Bina' al-Shakhsiyah al-Muslimah*, Ahmad Rabi' 'Abd al-Hamid, *Majallat Kulliyat al-Tarbiyah*, al-Azhar University, no. 23 (1992), p. 38.

²⁴ *Sunan al-Tirmidhi*, *Abwab al-'Ilm*, Bab Ma Ja'a fi Fadl al-Fiqh 'ala al-'Ibadah, hadith no. 2682, vol. 4, p. 346, graded sahih by al-Albani.

reality, his existential transcendence enables him to attain direct perception of beauty²⁵ through the mechanisms acquired during the stages of learning and discipline, by harnessing the givens of fiṣrah that distinguish the human child from others through the faculty of receptivity to learning and education.”

For this reason, the first address delivered by Jibrīl (peace be upon him) to the Prophet (PHPD) at the commencement of revelation was the divine command: (اقرُّ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلْقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَمَ بِالْأَقْدَمِ (4) عَلَمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5) [العلق: 1-5]

This command carries profound depth and significance, encapsulating an understanding of existence within the directive “Read,” which constitutes an exhortation to strive in the pursuit of knowledge. The starting point of this pursuit must necessarily be Sharī‘ah-based knowledge, which came to bring people out of darkness into light, so that divine openings may unfold for the human being, enabling him to comprehend the essence of existence and to explore the depths of existential realities in the heavens and the earth, harnessing them in his service. Through this, the human condition is rectified and life becomes upright, as behavior thereafter rests upon a sound foundation.

The human being thus acquires the faculty of distinguishing between truth and falsehood, a faculty that arises from deep immersion in Sharī‘ah knowledge, coupled with the enrichment of his cognitive framework. This endows him with aesthetic taste, which he employs in discerning and selecting moral values as a comprehensive way of life. Accordingly, Islam becomes his Sharī‘ah, and the Qur‘ān and the Sunnah his methodological framework, after which he never goes astray. For “beauty is practiced by the human being through fiṣrah, and it has no objective beyond itself, as beauty is sought for its own sake. Beauty is associated with goodness, psychological comfort, and progress along the scale of civilization, whereas ugliness—the opposite of beauty—is associated with backwardness and reprehensible habits that harm people. Beauty permeates individual lives to such an extent that it is difficult to deny it. When sufficient awareness of it fails to develop, regressive habits emerge, such as the inability to organize and coordinate, rendering the human environment ugly and devoid of taste.”²⁶

The instillation of Islamic teachings within the human being thus has a profound effect in enriching his cognitive framework, directly contributing to acquainting him with his Lord, exalted and glorified, thereby establishing an affective relationship that manifests in willing submission to the Creator in all commands and prohibitions.

2-3. The Impact of Attending to the Development of Human Fiṣrah in Motivating the Dissemination of Goodness:

The ultimate educational objective for the human being is to connect him to his Creator, Glorified and Exalted, and to attain His pleasure. Transmitted and rational sciences elevate the human being toward knowledge of God Almighty and the attainment of His reward²⁷; they constitute a means of reaching the Truth, Glorified be He, knowing Him, and acknowledging His grace, majesty, and wisdom in creating creation, distributing sustenance, and ordering the heavens and the earth for the sake of His creation. God Almighty has honored the human being on land and sea, as He affirmed in His statement: (وَكَدْ كَرَمَنَا بَنَيَ آدَمَ وَحَمَدَنَا هُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَا هُمْ مِنَ الطَّيَّبَاتِ وَفَضَّلْنَا هُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا) [الإسراء: 70]

²⁵ *Al-Ihsas bi-l-Jamal fi Daw’ al-Qur’ān al-Karim*, Muhammad ‘Abd al-Wahid Hijazi, *Kitab al-Hilal*, no. 397 (January 1984), p. 19.

²⁶ *Tarbiyat al-Dhawq al-Jamali*, Mahmud al-Basyuni, *al-Fann wa-l-Tarbiyah*, 2nd ed. (Cairo: Dar al-Ma‘arif, n.d.), p. 102.

²⁷ *Athar al-‘Ibadah al-Tarbawi fi Takwin al-Shakhsiyah wa-Tahdid al-Suluk*, Asma’ ‘Ali Muhammad Fadl, Master’s thesis (Islamic Education), Umm al-Qura University, Mecca, 1404–1405 AH, p. 93.

This divine honoring of the children of Adam is founded upon the mission entrusted to them, namely vicegerency (istikhlāf), which requires that the human being be distinguished from other creatures by attributes that qualify him for this function. Among the most significant of these attributes is his undertaking to bear the trust of moral responsibility (amānah), which the heavens and the earth declined and feared to carry. God Almighty says: (إِنَّا عَرَضْنَا الْمَسْئَلَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلُنَّهَا وَأَشْفَقُنَّ مِنْهُنَا وَهَمَّلُنَّهَا إِنَّهُ كَانَ ظَرُورَمَا جَهُولًا) [الأحزاب: 72]

The amānah mentioned in this noble verse is interpreted by scholars as referring to the legal obligations and religious duties with which God Almighty charged His servants—such as sincerity in worship, performance of acts of obedience, and observance of the etiquettes, rituals, and Sunnahs of this religion. God Almighty designated these obligations as a trust because they are rights He commanded, entrusted to humankind, and made obligatory to observe, preserve, and fulfill without neglect. The reference to “the human being” denotes either Adam (peace be upon him) or the human species, and his bearing of the trust signifies his acceptance of these obligations, commands, and prohibitions despite their gravity and magnitude²⁸. Humanity does not truly bear this trust except after fully embracing the teachings of Islam in their totality and detail, thereby acquiring an Islamic imprint through which it automatically appreciates verbal and practical beauty, contributing to the reinforcement of moral values within society.

Continuous concern for the human being aims at producing righteous generations across all stages of human existence, preserving the vitality and rectitude of societies and ensuring their continuity in fulfilling vicegerency on earth. This can only be achieved through “attending to the human being as a primary, overarching objective—in knowledge, action, thought, and conduct.”²⁹ Thus, the individual emerges into society equipped with all the elements of righteousness, enabling him to cultivate the earth “by disseminating goodness and peace therein, and by manifesting the greatness and power of the Creator through benefiting from what God has created” of material blessings to facilitate life and place them in his service³⁰. In doing so, he employs the spiritual and material faculties bestowed upon him by God to fulfill his function in the most complete manner, for “He granted him the capacity to learn and to benefit from all that his senses perceive by endowing him with comprehensive knowledge of the properties of things,”³¹ so that he uses them for his benefit rather than against himself, and for the benefit of his society that embraces him and facilitates the realization of his hopes and aspirations.

Islam devoted great attention to the upbringing of the human being, establishing for him an upright preparatory methodology to follow, and ensuring that he possess “noble character and upright conduct befitting human dignity and consistent with the vicegerency for which he was created on behalf of God on earth... Islam’s care and insistence on realizing this noble moral objective aim at producing strong elements and righteous individuals capable of contributing with their hearts and minds to the elevation and advancement of life.”³² This leads to the realization of human development across all material and spiritual domains, enabling the individual to fulfill his function in its finest form. This is achieved through nurturing him from an early age so that virtuous morals become ingrained within him, forming an innate disposition

²⁸ *Al-Tafsir al-Wasit li-l-Qur'an al-Karim*, Muhammad Sayyid Tantawi (Cairo: Dar Nahdat Misr li-l-Tiba'ah wa-l-Nashr wa-l-Tawzi', 1st ed.; vols. 1–3 January 1997; vol. 4 July 1997; vol. 5 June 1997; vols. 6–7 January 1998; vols. 8–14 February 1998; vol. 15 March 1998), vol. 11, p. 253.

²⁹ 'Abd al-Hamid ibn Badis wa-Ara'uhu al-Falsafiyah, 'Abd al-Hamid Darwish (Cairo: Matba'at Jami'at al-Qahirah wa-l-Kitab al-Jami'i, 1st ed., 1995), p. 60.

³⁰ *Al-Insan fi al-Qur'an al-Karim: min al-Tafsir al-Mawdu'i*, Ahmad Ibrahim Mahna (Sidon–Beirut: Manshurat al-Maktabah al-'Asriyyah, n.d.), p. 47.

³¹ Ibid.

³² *Anasir al-Quwwah fi al-Islam*, al-Sayyid Sabiq (Constantine: Dar al-Ba'th, n.d., 1988), p. 44.

within his personality, thus rendering him a righteous individual who contributes to the construction of his society.

For this reason, Islam emphasized spiritual and inner education related to the soul, because “the soul is the origin and source of action; if it is righteous, the action is righteous, and if it is corrupt, the action is corrupt.³³” Consequently, all of this profoundly affects both individual and collective life, positively or negatively.

Furthermore, cultivating a sense of the beauty of created beings, delighting in them, and developing the capacity to introduce adornment to fulfill human needs in light of Islamic values—along with nurturing aesthetic sensibility in the human being to achieve innovation, creativity, and aesthetic appreciation of moral values—contributes to the elevation of the human soul along the spiritual paths leading to the Lord of the Worlds. One imbued with the spirit of Islam rises above all deficiencies by entrenching every value that enhances his spiritual elevation³⁴.

Accordingly, capitalizing on the fact that the human being is born upon *fiṣrah*, coupled with his capacity for learning, greatly assists in directing human consciousness and behavior in accordance with Islamic legislation, which constitutes the primary source of moral values. Thus, the capacity for aesthetic appreciation develops, and the individual enters society equipped with numerous authentic moral values that aid in building both the human being and society.

In light of all the foregoing, it becomes evident that striving to elevate aesthetic taste within the human being serves to reinforce moral values. This can only be realized through reliance on the authentic *Sharīah*-based cognitive framework derived from the *Qurān* and the *Sunnah*. Its entrenchment within the human soul becomes deeper and more effective when the childhood stage—characterized by the soundness of *fiṣrah*—is utilized in nurturing individuals upon authentic and sound Islamic principles and values.

RESEARCH RECOMMENDATIONS:

This study concludes with several recommendations, summarized as follows:

1. The necessity of attending to sound family upbringing through comprehensive family preparation of both parents before and after marriage.
2. Equipping societal institutions that interact with the individual—especially during the stage of childhood—with a sound educational methodology derived from the rulings of Islam, in conjunction with the accumulated insights of classical and contemporary educational sciences.
3. Developing educational curricula that give due consideration to the human being throughout the stages of his educational life, ensuring that such curricula are integrated and continuously updated in accordance with the data and requirements of scientific and technological advancement.

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