

CURRICULA OF ISLAMIC CULTURE AND ITS ROLE IN PROMOTING ETHICS

Abed Al-hameed Rajeh Kurdi¹, Dr. Yusuf Ahmad Mofleh², Dr.
Saad A. Meqdad³

Abstract

Islamic culture, as a theoretical scientific approach, is one of the reinforcers of applied, practical, and behavioral ethical values among students of science in their various stages of study, especially in the first university stage. Therefore, this subject found wide interest among Sharia scholars in laying down its foundations, teaching plans, and topics, including highlighting the ethical value aspect in most of its concepts. This research aims to reveal the relationship between Islamic culture and ethics after explaining what is meant by them and explaining their characteristics and the combination between them, illustrating the role of Islamic culture in promoting ethics and the desired goals. The study concluded the importance of linking various issues of Islamic culture and ethics, and the need to clarify these goals. It recommended illustrating the subject of ethics as an independent subject within the subjects of Islamic culture, in addition to clarify the status of ethical values within the subjects of the curriculum of other Islamic culture.

Keywords: Islamic culture, ethical values, science students, university.

Introduction

Praise be to Allah, the Lord of the Worlds; and prayers and peace be upon the one who was sent as a mercy to the worlds, our Prophet Muhammad and upon all his Family and Companions. It is:

Islamic culture, as a general term, calls for the need for general information to be available on everything related to the Islamic religion for each of its members in all aspects of a Muslim's life, other than what he was obligated and assigned to do, whether by doing or not.

The idea came to Sharia scholars of the need for a general curriculum in which to study this subject to ensure knowledge for every student,

¹ Faculty of Law, Al-Ahliyya Amman University, a.kurdi@ammanu.edu.jo

² Faculty of Law, Al-Ahliyya Amman University, y.mfleh@ammanu.edu.jo

³ Associate Professor of Arabic language and literature - Faculty of Arts & Science- Applied Science Private University- Jordan, s_meq75@yahoo.com

whatever his specialization, to obtain the least possible amount of knowledge specific to his religion, so that he is not far from the fact that this religion is a way of life and not only acts of worship that regulate the relationship between him and his Lord. Rather, the relationship between him and his Lord includes all his life in all its details; Therefore, the ethics emanating from the teachings of this great religion played an important role in Islamic culture, which strengthened the Muslim individual, the Muslim community and the Muslim nation with the necessity of adhering to it as a way of life.

Study problem:

This study attempts to answer the following questions:

1. What is the relationship between Islamic culture and ethics?
2. What is meant by culture, Islamic culture, and ethics?
3. What are the characteristics of culture and ethics?
4. Do Islamic culture curricula enhance ethics among science students?
5. What are the expected objectives in enhancing the ethical aspect of teaching Islamic culture among science students?

Study objectives:

1. Illustrate the relationship between Islamic culture and ethics
2. Meanings of culture and ethic in language and in terminology.
3. Comparing the characteristics of culture and ethics
4. Introducing ways to enhance the curricula of the Islamic culture of ethics among science students
5. Illustrate the ethics of science student
6. Clarify the expected objectives in promoting the ethical aspect through teaching Islamic culture

Previous studies:

Several conferences were held and many curricula were written in the subject of Islamic culture, and perhaps some of these studies dealt with the ethical aspect in various aspects, both the ethical aspect in dealing with the Creator, and with dealing with the creature, and with dealing with the environment.

However, in this study, I show a specific aspect, which is the ethics that Islamic culture enhances in the learner, how to reinforce it, and the role of Islamic culture in that.

Study methodology:

1. The inductive approach: by following the curricula of Islamic culture that are taught in universities and reviewing the subject of study therein.
2. The analytical approach: through addressing, analyzing, controlling and arranging the subject according to the objectives of the study.

Study design:

Introduction

The first theme: between culture and ethics; A study in concept, importance and characteristics

The second theme: ways to enhance ethics through the curricula and objectives of Islamic culture

The conclusion, which includes the most important findings and recommendations

The first theme: between culture and ethics; A study in concept, importance and characteristics

First: The meaning of culture in language: When reviewing the dictionaries of the Arabic language, we find that the meaning of culture revolves around: dexterity, understanding, intelligence, wit, rectification and correction, victory and domination, encounter/meeting .

Perhaps the linguistic meaning most applicable to our topic is: (the understanding).

Second: The meaning of culture in terminology: Many Arab and Western definitions have been given to this term, perhaps the most distinguished of which is the definition of UNESCO: "Culture in its broad sense can be seen as all the spiritual, material, intellectual and emotional features that distinguish a particular society or social group, and it includes arts, literature, and ways of life, as well as basic human rights, value systems, traditions, and beliefs.

Choosing this terminological definition of culture; Because it applies to what we want to explain in terms of the definition of the compound additional term: (Islamic culture), as it focuses on a group of matters that Islam cared about; Islam combines spiritual, material and emotional characteristics, conscience and behavior, rights and duties, morals and values, and links them with belief.

Third: The meaning of Islamic culture as an additional compound term: Among the many definitions of Islamic culture, there are those who defined it as “a group of beliefs, feelings, and behaviors derived from Islam, including the doctrine, law, a system of life, and a system of values and morals, that distinguishes the Islamic nation from other nations.”

I find that this definition collected the axes of religion with its aspects of belief, law, and behavior that included in this definition. Thus, this definition presents a summary in which Islam presents the difference between what must be believed, what must be acted upon, and what must be taken as a method, values, way of life, and education.

Fourth: The meaning of morals in language: character, nature, chivalry, and religion . All meanings here are intended for, so we find that all idiomatic meanings in terminology were derived from the linguistic meaning, which is true, as the linguistic truth is always provided for understanding the meanings of words.

Fifth: The meaning of ethic idiomatically: Al-Ghazali defined it: “It is a status in the soul that is well-established in it, by which the actions are issued easily and simply without the need for thought and deliberation” . It seems from al-Ghazali’s definition that he brings the meaning of ethics closer to being innate rather than acquired, according to his previous statement. Many ethics and behavioral scholars disagree with Imam Al-Ghazali in this regard, considering some ethics to be behavioral rather than innate.

Sixth: The Importance of Ethics in Islamic Culture: Perhaps I can understand Al-Ghazali’s previous definition of ethics that it combines the innate nature of ethics and its acquisition, so that what is judged on its good or bad is the form entrenched in the soul. Perhaps he meant that it is the instinct. The instinct is familiar with good manners because it agrees with it, and it disapproves of bad manners even if its owner did it. That is why we find him hesitant when he behaves badly, especially when he first does it. Bad manner is based on faith, and faith is an emotional and heart issue in its origin, but it is practiced almost and appears clearly in worshiping God Almighty and adhering to His methodology, i.e. in the behavior of this person. Hence, the role of Islamic culture appears in guiding this believer’s heart, which is balanced in nature, and in behavior, to show the aspects that it includes, and the controls that control his behavior in the light of it. So he adheres to this cultural methodology in order to highlight everything in it, and he adheres to everything in it in any place or forum he finds himself in, whether it supports his methodology and culture or opposes it. Rather, he seeks to harmonize all aspects of his life wherever he is, within this cultural methodology that pleases his

Lord and makes him feel comfortable, calm and reassured by presenting what pleases his Lord over everything else.

Therefore, ethics were of great importance in this culture, as in Islam they regulate the life of a Muslim in terms of belief and behavior, in every aspect of life, and each of its fields, and give perfect harmony between all these areas. Ethics, although they refine every aspect of the life of the individual and his Islamic personality, yet they are organized in a coordinated and unique system, each of its elements is beautiful, polished and bright, and if you look at it, you will find the beauty of the system. Every ethic in Islam is beautiful on its own and beautiful in its place in the ethical system, and the ethical system is beautiful and integrated, and every element in it supports the other to become an approach and a method, which is referred to in praising our Lord for His method through his Messenger, may God bless him and grant him peace, when He says to His Messenger: And you are truly 'a man' of outstanding character. (Al-Qalam: 4)

Therefore, Islam made ethics in adopting the virtues of morality in exchange for avoiding their opposites of vices, for example Islam enjoined the virtue of justice and forbade what opposes it, which is injustice, and enjoined the honesty and forbade lying. Islam enjoined fulfillment of promises and covenants, and forbade breaching them, and made breaking a promise as an aspect of hypocrisy. Islam enjoined Faithfulness and forbade betrayal, and it enjoined patience and courage, and forbade cowardice. Islam enjoined generosity and forbade miserliness, it enjoined mercy and forbade harshness, just as it enjoined unselfishness and forbade selfishness." Thus, the culture and methodology of the Muslim becomes clear in his culture within the discipline of morals, which are in line with nature and show behavior and action.

Seventh: Between morals and Islamic culture in the characteristics:

Since the conversation revolves around Islamic culture, and focuses on the moral aspect of it; it must be emphasized that Islam is a complete religion in its approach, doctrine, law and morals. Therefore, we find that the features and characteristics of this religion are the same in all fields, although each field has its own details within the same characteristics. For example, we find that both morals and Islamic culture are distinguished in that they are:

1. An integral part of Islam: In the sense that everything in them is from the Holy Qur'an and the Sunnah of the Prophet, and that is why you find all good morals praised and the bad morals are in a place of slander and rejection; The Almighty said in praiseworthy manners: (O believers! Be mindful of Allah and be with the truthful). (Al-Tawbah : 119)

And the Almighty said in reprehensible morals: (O believers! Do not let some 'men' ridicule others, they may be better than them, nor let 'some' women ridicule other women, they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! And whoever does not repent, it is they who are the 'true' wrongdoers). (Al-Hujurat: 11) . You will also find this in many noble verses and the Sunnah

2. Divine: In this there is an explanation of the source on the one hand, and the necessity of commitment on the other hand, and an explanation of sanctity and perfection on the third hand. Therefore, it is a pure culture, which is pure morals, and their calling is behavior, work, and commitment in them, which is pleasing to God Almighty.

3. It is also comprehensive, balanced, positive and stable . It does not change with the change of times, events and people. Truthfulness, fulfillment of covenants, and justice, for example, are firm values in all times and events, with friends and with enemy, and with Muslims and non-Muslims.

4. The common sense and sound mind: God Almighty "provided man with a congenital instinct called the insight, which helps man to differentiate between good and evil, right and wrong, and works to obtain what is beneficial and ward off what is harmful, just as man can issue judgments by which he evaluates the types of deviant behavior and normal, moderate behavior." God Almighty says: (In fact, people will testify against their own souls, despite the excuses they come up with). (Al-Qyama:15) . Likewise, God Almighty made the rationale that He bestowed upon him the basis of his commissioning, making it the instrument of commissioning, thinking and distinguishing between what he takes and what he abandons in thought, culture and morality. Islam, for example, enjoins goodness and forbids evil, and makes this a fundamental rule in establishing the moral system of the individual and the group. Allah Almighty says: (Let there be a group among you who call 'others' to goodness, encourage what is good, and forbid what is evil—it is they who will be successful) (Ali 'Imran: 104). What is known about its goodness is sound instinct, which is in accordance with the correct mind. What distinguishes Islamic education is that it develops this sense of instinct. And God Almighty revealed the revelation to His messengers, so that they carry out the task of informing and educating. The Prophet, peace be upon him, said that : "God sent me to the earth so that I can teach you(the people) good manners/ethics/morals) literally means (I was sent to fulfill the ethics/ manners)) . And keeping people away from what corrupts them, because in man the ability to respond is one of the forces of goodness, so the righteousness of instinct is strengthened . And with the forces

of evil by fulfilling their instincts, lusts and whims, the Almighty said: (And by the soul and 'the One' Who fashioned it, then with 'the knowledge of' right and wrong inspired it! Successful indeed is the one who purifies their soul, and doomed is the one who corrupts it!) (Ash-Shams: 7-10)

5. Moderation: which is: "balance between two opposing parties, so that one of them does not have exclusive influence and expels the other opposite party, and so that one of the two parties does not take more than its right and overwhelms and oppresses its opponent ". Here, it must be stated that Islamic culture presents a moderate view. Rather, it is the moderate culture because it is based on the moderate religion, as well as the Islamic morality is moderate in its presentation and "its view of human nature." Isn't it the morality that our Lord, Glory be to Him, legislated and asked us to adhere to it and act upon according to it, and from that we find, for example, that the morality of wisdom is a medium between two vices, namely foolishness and idleness, and that the morality of courage is a medium between the two vices of recklessness and cowardice?

6. Combine realism and idealism: This is a great characteristic that you find in culture and in morals. Rather, they are distinguished by it. My Islamic culture does not prevent me from being attracted to the other within the rules and ethics of my religion and its principles, and allows me to benefit from the other and deal with him also within these rules. This feature is evident in many verses of the Holy Qur'an, for example: ('They are' those who, upon committing an evil deed or wronging themselves, remember Allah and seek forgiveness and do not knowingly persist in sin—and who forgives sins except Allah?) (Ali 'Imran: 135)

7. The second theme: ways to enhance ethics through the curricula and objectives of Islamic culture

First: ways to enhance ethics through the curricula of Islamic culture

1- Through the topics raised in the curricula of Islamic culture

It may be one of the advantages that still exists in our university education system that most universities in the Arab world still teach Islamic culture to their students as a compulsory or optional requirement within the study hours of the academic student's majors. This is what is intended by this study. Otherwise, the specialization of Islamic culture is present in some Arab and Islamic universities as an independent specialization in the three higher degrees (Bachelor's, Master's, and PhD), and it is not what is intended here in this study.

It is revealed to many researchers that this subject is often entrusted in developing its curricula and teaching it to the professors of the

Faculty of Sharia, and they are the ones who are keen on the components of the educational process and its output. Therefore, we find them striving when developing the Islamic culture curriculum to be a constructive approach, educating the student intellectually and scientifically, and educating the students by enhancing his values and good behaviors, and even reshapes his heart and soul in the face of global openness revolting against values, morals, constants and principles, and openness to absolute freedom rebelling against inherited customs, traditions and morals, and even fighting instinct. Therefore, attention was focused on reshaping and formulating the mind of the learner, the recipient, in order to awaken in him common sense, and correct the course of his mind accordingly, which would have the greatest impact on the moral, balanced, emotional and behavioral reconstruction. When you study the Islamic culture curricula , you find that it often begins with defining culture as a language, and idiomatically between the definitions of Westerners and the definitions of Islamists who specialized in this science, and then they link the term to Islam by defining Islamic culture. Here begins linking culture with the first value of morals, which is that it is derived from the Islamic faith and Sharia. The criterion for adherence to it is a moral criterion, because it is a divine command and the commitment of honesty with God Almighty obliges the Muslim to obey and surrender to it, and even to subjugate all life within its controls. Then most of the curricula in Islamic culture focus on the source of this culture, its reference and that it is the Holy Quran and the Sunnah. The student, the recipient, is connected to the source of morality and honesty, and finds in them the slander of lying, betrayal, hypocrisy and so on. Then, in the curricula, you will find talk about the fields of Islamic culture: with its faith, devotional, and moral fields; Islam made good morals as the credibility of faith, rather its perfection, and the balance of differentiation among believers. And here you find the link between these areas and the ethical field. In fact, you find the solid relationship between both faith and morals, Sharia and morals. In the first, you find that faith in its linguistic origin is ratification, and the honesty is an ethic. The first doctrinal relationship between you and your Creator is a moral relationship with your believing in your Lord, Glory be to Him, which is faith, and its opposite is disbelief, which is denial. As well as on the legislative side; In the matter of acts of worship, it is necessary to be sincere in order to accept deeds. Sincerity is an ethic, its opposite is a bad ethic, which is pretension, and there is a difference between a sincere person and a hypocrite. The sincere person is close to the Most Gracious, and the hypocrite is so far away that he sometimes reaches polytheism. The Messenger of Allah (Peace be upon him) said: "Actions are (judged) by motives (niyyah), so each man will have what he intended . On the other side of the legislation in the section on transactions; That theme is based on ethics in dealing, in all its forms,

such as honesty, non-cheatfulness, goodness in asking, and tolerance in buying and selling as commanded by the prophet, peace and blessings be upon him, and so on.

In the ethical field, these curricula focus on highlighting the ethical relationship with every aspect of life. For example, modesty is presented as a moral, and an indispensable emotional condition for morals. The Messenger of God, may God bless him and grant him peace, said: "Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman/belief." For the necessity of this moral of this society, as an example.

Then, most of these curricula show the cultural issues related to building the Muslim personality, whether in the Muslim community or elsewhere. By explaining the morals and controls in which he must grow up, what are the required values and the applicable controls in the relationship between the genders, and whether adherence to customs and traditions does not contradict a legitimate basis of the morals observed in society, and how to deal with open societies when necessary. And how do we deal with all kinds of intellectual and cultural invasion and the seriousness of the means of communication and communication and the controls for dealing with them ethically.

What is also covered in the curricula of Islamic culture is what is related to the organizational aspect, politically, economically, commercially, socially and internationally. All of these were organized by Islam and established ethical controls for them that must be highlighted when studying and teaching them. On the political side, it clarifies the ethics of politics and denounces corrupt theories such as Machiavelli's theory, and explains the dangers of capitalism and others to people's morals. In the political aspect, the legal aspects and the applicable controls in financial and commercial transactions are highlighted, and what is permissible and what is forbidden, and the ethics of financial dealings, and clarification of the workers' rights and their duties, and everything related to earning whether it is legitimate and forbidden.

2- By applying what has been learned from the topics presented in the curricula of Islamic culture: In the previous point, we mentioned the topics being discussed in the curricula of Islamic culture, and how it promotes morals. Here we come to the other point, which is the practical side after the theoretical side, in explaining how to promote morals. Whoever learns, disciplines, and studies the curriculum of Islamic culture and what it calls for in terms of the necessity of knowing God, the Blessed and Exalted, knowing His law, and how to abide by His commands and avoid His prohibitions, knows that he must deal

with them in application in the reality of his life, as they are the ones that organize his life in a way that includes all aspects of life. And all areas of dealing because they provide faith values and worshipful social behavior that adorns the life of the believer and the Islamic life, so you find him relying on God Almighty in all his conditions. For him, the value of faith is high, and his soul is always satisfied, because the value of faith in fate and destiny strengthened his satisfaction and confidence in what came from God Almighty. You find this learner adheres to the morals of Islam in everything he learnt from the culture curriculum; He sanctifies God's law because he knows its perfection, and respects its rulings because he knows that they are in accordance with the nature of his ethics, just as "he is sincere in performing everything that is asked of him because he knows that adhering to the commands of the God Almighty is what is required and intended. Likewise, he turns away from hypocrisy and polytheism, even in his search for knowledge, you find him intending to uphold the word of God Almighty.

The Messenger of Allah (Peace be upon him) said: "Actions are (judged) by motives (niyyah), so each man will have what he intended".

In this saying, Imam al-Ghazali, may God have mercy on him, says: "The intention of the learner at once is to beautify his interior and beautify it with virtue, and in the future, to be close to God, may He be glorified, and to rise to the side of the highest angels and those close to Him. It does not mean leadership, money, prestige, playing with the foolish, or boasting with one's peers.

We also find that the learner is polite in the hands of his professor, and is humble in receiving knowledge, working with what he knows and communicating it to others. And to preserve his reputation and the reputation of his educational environment, and to be cooperative with his fellow students in all aspects of good .

The closest areas of manifestation of these morals is the human personality. Therefore, he has to clarify and purify it cognitively, mentally, in faith, spiritually, psychologically, emotionally, and physically, as it is the first trust that he must pay attention to, and he knows that his soul is between two motives, the motive of good and the motive of evil. And so, this servant had to take himself with good morals, and good morals in the various necessary .

And what enhances the value of morals in Islamic culture, which must be applied, is that intellectual, psychological and practical concerns move from horizon to horizon and from circle to circle, and that we move from violence to gentleness, and from difference to agreement,

and from difficulty to facilitation, and from transcendentalism to humility and cohabitation .

There is no objection to the professor of the Islamic culture curriculum asking his students to carry out specific homeworks in which he makes sure that they are affected by the promotion of moral values by highlighting these moral values practically and behaviorally. For example, asking them to participate in voluntary work to enhance the value of cooperation, or spreading the culture of honesty among students through specific projects, as well as calling for the participation of charities to achieve the value of donation, or group participation to enhance the value of generosity, or some social activities to enhance the value of courage, as well as to like the goodness for others as he likes for himself through giving and benevolence. Allah Almighty says: (They give "the emigrants" preference over themselves even though they may be in need. And whoever is saved from the selfishness of their own souls, it is they who are "truly" successful. (Al-Hashr: 9) The Prophet (Peace be Upon Him) said, "No one of you becomes a true believer until he likes for his brother what he likes for himself".

Among the most important things that must be applied; The value of adhering to what you know, steadfastness on it, calling for it, and always adopting it as a way of life, so that there is no objection to taking some of what people have known in their lives in terms of the methods of their behavior, provided that it does not conflict with the controls of Islamic culture; And from that, the young Muslim in foreign country, for example, if he sits at a table with Westerners, whose habits govern that they eat with a fork and knife, for example, there is no objection to him using their method, provided that he eats food with his right hand, not with his left, and here he reinforces one value of his Islamic culture values.

3- Through the moral principle of those who study the curricula of Islamic culture: Perhaps one of the most important things that enhance the moral values of the recipients of knowledge through the Islamic culture curriculum is the professor of the subject. He is the one who must be chosen very carefully so that he is a scientifically encyclopedic figure on the one hand, and a competent person with great morals on the other hand. Because Islamic culture as a curriculum is a great trust and a serious responsibility; it must be entrusted to qualified working scholars and sincere preachers whom universities witnessed with extensive experience and expertise in the field of education, teaching and guidance. This subject is taught in the most important stage of education and preparation of the educated generation that is intended to lead the Muslim community, which is the university stage . The professor who teaches this subject is one of

the people of righteousness and piety, so feels the God's monitoring in secret and in public, and makes piety as his provision. Allah Almighty said: (Take 'necessary' provisions 'for the journey'—surely the best provision is righteousness. And be mindful of Me, O people of reason!) (Al-Baqarah: 197)

The piety is important for the culture professor because it is the basis for accepting work, and it is also a condition for attaining the honor of knowledge and acceptance of work .

The professor of culture must also be sincere to God Almighty in teaching his students, and advise them on what he chooses for them of the subjects of knowledge and methods of education, in a way that achieves the desired educational goals, and that he be an example for his students, acting on what he knows. And he must be kind to his students and make them feel the spirit of fatherhood, and establish a bridge of communication between him and them, and make them feel of his fatherhood and that he likes goodness for them, so that he becomes the subject of their consultation, and their advice, and the title of their role ideal .

Perhaps one of the moral reinforcements of the professor of culture is that he cares about justice and equality in dealing with his students, respects the time of his lectures, and preoccupies himself with advice, guidance, from the beginning, and when a mistake occurs. What enhances the value of moral example among his students is good dealing with them and appearing in the Islamic way, and with Islamic behaviors .

I am not here to explain the qualities and characteristics of the professor of culture, although it is necessary that he be proficient in the sciences of the Noble Qur'an, the Prophet's Sunnah, the principles of jurisprudence and the semantics of words, and he has a linguistic and literary ability. Rather, he is familiar with many of the sciences of his time in terms of general culture, to link religious and worldly sciences, and to promote moral values in this link. Also, with his knowledge of Sharia sciences, he is able to derive moral judgments that reinforce the value structure that constitutes the student who receives it.

Second: Objectives of promoting morals through the curricula of Islamic culture:

1. Deepening the sense "To believe in Allah, His Angels, His Books, His Messengers, the Last Day and the divine decree, both good and bad".
2. Explanation of the need for moral commitment in the performance of acts of worship and transactions

3. Clarifying the moral relationship in the mandated legislative obligation in worship and transactions.
4. Explaining that the ultimate goal of moral commitment is to please God Almighty.
5. Explaining that the purpose of the nature of human creation, honoring him, and facilitating everything in the universe for him
6. Explaining that the moral relationship between man and himself, his kind, other creatures, and the environment around him
7. Explaining that the Holy Qur'an and the Sunnah of the Prophet are the basis of the moral, ethical, and behavioral approach in building the cultural approach
8. Demonstrating that the conscious awareness of society's problems makes their solution start from a moral and value approach
9. Finding the role model in his morals, behavior and commitment
10. Calling to be influenced by moral values, influencing different societies and cultures, and making Islamic culture the control in all of that

Conclusion

It is necessary for specialists in educational curricula and planning for educational curricula, especially at the university level, to pay attention to the subject of the Islamic culture curriculum, and to constantly review it to keep pace with contemporary issues, while paying attention to preserving the methodological basics of Islamic culture. And what society suffers today from the problems of modernity, and the claims of development and liberation, among others, is one of the most important reasons for insisting on the survival of the subject of Islamic culture for university students, especially since a university student in non-Sharia disciplines may not study in his study plan any subject that links him to his religion, belief, Sharia, and a way of life.

The study reached the following results:

1. Promoting moral values through the Islamic culture curriculum is necessary and easy to present theoretically
2. What the student has learned in theory of moral values must be applied in the reality of his life in practice and behavior.
3. A good example for the professor of Islamic culture is one of the reinforcers of the moral values of the recipient student

The study recommends:

1. It is imperative that the Islamic culture course be included in the compulsory graduation requirements for all students of Arab and Islamic universities
2. The need to single out theoretical and applied methodological topics related to ethics, in addition to what is reinforced by the constituent topics of Islamic culture.

Bibliography

1. Al-Albani, Muhammad Nasir al-Din ibn Noah, (1995) The Series of Authentic Hadiths, 1st edition, Al-Ma'arif Library, Beirut.
2. Ahmed, Bin Hanbal, (2001), Musnad Imam Ahmad, 1st Edition, Al-Risala Foundation, Beirut
3. Al-Bukhari, Muhammad bin Ismail, (1992), Sahih Al-Bukhari, 1st edition, Dar Al-Kutub Al-Ilmiyyah, Beirut.
4. Al-Julaind, Muhammad Al-Sayed, (1979), In the Science of Ethics, Cases and Texts, 1st Edition, Dar Al-Taqaddum, Egypt.
5. Al-Hadithi, Abdullah Hassan, (2000) Specifications of the University Book of Islamic Culture, a research presented to the third conference of the Faculty of Sharia, Zarqa University, Jordan.
6. Al-Ghazali, Abu Hamid Muhammad bin Muhammad, (1984), Revival of Religious Sciences, 1st Edition, Dar Al-Maarifa, Beirut.
7. Al-Firouzabadi, Muhammad bin Yaqoub, (2005), Al-Qamos Al-Muheet, 1st edition, Al-Risala Foundation, Beirut.
8. Al-Qaradawi, Yusuf, (1977), General Characteristics of Islam, 1st edition, Al-Risala Foundation, Beirut.
9. Qaraoush, Kayed, (2005) Ethics in Islam, 3rd Edition, dar Al-Thaqafa , Amman, Jordan.
10. Nofal and others, Ahmed, (2017) Islamic culture and contemporary issues, 5th Edition, Dar Al Thaqafa, Jordan.
11. Al-Kilani, Ibrahim, (1989), Studies in Arab and Islamic Thought, 1st Edition, Dar Al-Furqan, Jordan.
12. Muslim, Ibn Al-Hajjaj Al-Nisaburi, (1995), Sahih Muslim, 1st edition, Dar Ibn Hazm, Beirut.
13. Makhal, Omar Suleiman, (2000), the professor of Islamic culture that we want, a research presented to the third conference of the Faculty of Sharia, Zarqa University, Jordan.
14. Ibn Manzoor, Muhammad bin Makram, (1984), Lisan Al Arab, 1st edition, Dar Sader, Beirut
15. Al-Maidani, Abdel-Rahman Habankah, (1984), Islamic Ethics, Dar Al-Qalam, Beirut
16. Al-Hashemi, Abed Tawfiq, (1991), Introduction to the Islamic Perception of Man and Life, Dar Al-Falah, Kuwait.