

Value of Spirituality, Family and Integrity in Islam and to the Bangsamoro

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Abstract- This paper presents the value of spirituality, Family and Integrity in Islam. It is also towards on the bangsamoro culture, tradition, customs, practice, institution, belief and socio-economic way of life.

Index Terms- Spirituality, Family, Integrity, Value, Islam and Bangsamoro.

I. INTRODUCTION

Integrity, family and spirituality are core determinants or bases upon which peoples' personality can be appropriately identified. People are regularly besotted by challenges and trials in life. These values will protect individuals from external deviant influences that undermine individual images and identities. They can also be used both by an individual to gauge or weigh his or her status in terms of belief on the Almighty God and by the people or community to guide them in establishing a model society as described in the Qur'an and *Sunnah*¹ (Traditions of prophet Muhammad S.A.W) of prophet Muhammad (S.A.)---a society which is free from indecency, social vices, crimes etc., and united in enjoining what is right and forbidding what is wrong. ²(Qur'an, Ali-Imran, 3:10)

Particularly for the bangsamoro, these values, as they uniquely permeate personal and family conduct, are therefore, in the larger context, exceptionally crucial in advancing the welfare and development of the people and their communities.

The general description and explanation of **Integrity, Family and Spirituality** and at some point, touches on the bangsamoro culture. These values are envisioned to be a key component in transforming the attitudes and practices of the key actors and players in community development, particularly, in areas targeted by the project. It is another milestone of values and leadership training program which supports in the fulfillment of the vision mission of islam for the Bangsamoro people most importantly, in the over-all success of the aforesaid community development initiatives for Mindanao. Each of these values is supported by relevant Qur'anic verses and *Sunnah* of prophet Muhammad (S.A.W).

The main objective of the study is to clarify the values of integrity, family and spirituality and to identify the Qur'anic verses pertaining to integrity, family and spiritually and to express commitment to practice values of integrity, family and spirituality in the implementation of Values Leadership Training Program.

II. ON THE VALUES INTEGRITY

Integrity is a quality of excellence that manifest in a holistic and integral manner in individuals and organizations. Integrity is based on ethics and noble values and influences how people conduct their daily lives.

The concept of integrity in Islam is not exclusive to whom one leads but is a moral value that each of us must internalize in our hearts and minds to help us live clean, fruitful and pious lives.

2.1 Integrity of Individual

The harmony between what an individual says and does his or her actions should be in accordance with Islamic moral and ethical principles as well as Shari'ah-compliant regulations and public interest. They also reflect promptness, correctness and quality. The Almighty Allah said: **"It is most hateful in the sight of Allah that ye say that which ye do not."**³ (Qur'an, As-Saff. 61:3)

Hence, every single word of an individual especially, policies of a leader should be deserving of honor and respect.

2.2 Integrity of Organizations

The integrity of an organization is reflected in the formulation and implementation of its code of ethics, client's treatment, and a system or work procedures, as well as in compliance with best practices.

The organization's code of ethics is constantly reiterated, internalized and upheld by members of the organization until it becomes second nature, and is ultimately transformed into what is commonly called "Corporate or Organizational Culture."

In this token, Prophet Muhammad (S.A.W) once said: **"Do you know who will go first on the day of resurrection to the shade of god...? Those who, when given what is right, accept it; when asked for something, give freely and who judge in favor of others as they do for themselves."**⁴(Narrated by Al-Tirmidhi)

The higher the economy, the better is the nation's prosperity as expressed in the Qur'anic verse 15 of Surah Sabah', **"Baldatunthayyibatunwarabbunghafour"** or "a good land and a forgiving Lord". The almighty allah said:

"There was, for Saba, aforetime, a sign in their homeland – two Gardens to the right and to the left. 'Eat of the sustenance (provide) by your lord, and be grateful to him: a territory fair and happy, and a lord oft-forgiving!"

In the process of fulfilling the above objective, the concept of jalb al-mas'lahah and daf' al'-Mafsadah (promoting man's well-being and preventing harm) serves as the principal guideline put forward by Islam for everyone to follow.

So well-encompassed and universal in nature is the concept that it can be applied to all aspects of the human life at all levels, be it individual, communal or organizational.

In other words, for an individual to achieve success in this world and the hereafter, he must abide by the Shari'ah law. The almighty Allah said:

"Whoever does righteous, whether male or female, while he is a believer – we will surely cause him to live a good life, and we will surely give them their reward [in the hereafter] according to the best of what they used to do."⁵ (Qur'an, An-Nahl. 16:97)

This verse denotes that all predicaments we face in our lives could be attributed to the fact that we are not truly compliant to the Qur'an and the Sunnah of prophet Muhammad (S.A.W). If we examine further their root causes, it points to none other than our disobedience to Allah's command to submit to him completely, sincerely and unconditionally. The almighty Allah said:

"so do you believe in part of the scripture and disbelieve in part? Then what is the recompense for those who do that among you accept disgrace in worldly life; and on the day of resurrection, they will be sent back to the severest of punishment. And Allah is not unaware of what you do."⁶ (Qur'an, Al-Baqarah. 2:85)

Integrity is regarded as the honesty and truthfulness or accuracy of one's actions. Allah's messenger (S.A.W)said: **"Be truthful. For Truthfulness leads to piety and piety leads to paradise if a man holds to truth and persists in it, he will be recorded with Allah as a truthful man. Beware of lying. For lying leads to wickedness and wickedness leads to hell. If a man lies and persists in it, he will be recorded will Allah as a liar."**⁷ (Narrated by Sahih Muslim)

2.3 Integrity of Public Official

For holders of public office, integrity means carrying out the trust and responsibilities bestowed upon them in line with public interest. They are not allowed to misuse their self-interest, or for the interest of their allowed to misuse their power for their self-interest, or for the interest of their family or relatives. Should a conflict interest occurs, public interest overrides personal interest. Holders of public office must be transparent, sincere and accountable.

Integrity is like a mighty tree that stands out in the forest. Its roots are deep, supporting a tall and hardy trunk and its top is a crown of branches and green leaves. It blooms with large clusters of fruits in brilliant colors, ripe and ready to scatter its seeds. Birds and other animals find comfort perching on its secure branches.

III. ON THE VALUE OF FAMILY

IV.

The family is the primary unit of the community, the initial cell at the institutional level, and the essential bridge upon which the former generations of the native land cross to give birth to future generations. In truth, the family is the fundamental social unit through which the new-born child is first introduced to the world outside its mother's womb. As a consequence of this protected environment, the child learns the fundamentals of his language, values, norms of behavior, habits, psychological and social leniencies as well as many factors of his character. In Islam, considering the well-being of the "other" instead of just the "self" is a virtue so rooted in the religion that it is evident even to those outside it.

What does the home represent to the Muslim family? Is a place where family members can relate to one another and where they sincerely enjoy being together; where they have a sense of shared beliefs and values, and their behavior is based on Islamic principle? Is it a place where family members are protected, happy and kind to one another?

The home should not be just a place where people eat, rest and sleep; indeed, the home is the place where we spend most of our time, and where families spend most of their time together. It is the place where husbands and wives can be alone together. Therefore, the home is a place where families should worship together, and it should be based on Allah's (SWT) rules and guidance.

Allah (S.W.T) says:

"O you who believe! Save yourselves and your families from a fire whose fuel is men and stones; over it are angels stem and strong, they do not disobey Allah in what he commands them, and do as they are commanded."⁸ Qur'an, At-Tahrim. 66:6)

It has been reported by ibnAbiAldunia and others that, **"When Allah loves the people of a household, he introduces kindness among them."**⁹ (Narrated by Sahih al-Jaami)

3.1 Model of a Perfect Society

"And from among you, there should be a party who invites to good and enjoin what is right and forbid what is wrong, and these it is that shall be successful."¹⁰ (Qur'an, Al 'Imran. 3:104)

"You are the best of nations raised up for (the benefit of) men; you enjoin what is right and forbid wrong and believe in allah. And if the followers of the book had believed, it would have been better for them; of them (some) are believers and most of them are transgressors."¹¹ (Qur'an, Al 'Imran. 3:110)

A good family order serves as a model for the society and its people and determines the future of nation.

Muslim families are at the crossroads today. The western model is not a suitable pattern for family life. Its style of family life has resulted in conjugal infidelity, large scale marriage breakdown, high rates of divorces, separations, broken homes, alcoholism, drug addiction, libertinism and the like.

Those who blindly mimic the western model where women are exploited to such an extent that they are treated merely as sex objectives must realize that they are transgressing Allah's instructions and the traditions of prophet Muhammad (S.A.W). The only solution to the Muslim family's predicaments is maintenance of Islamic family values. Islam builds the family on solid grounds, which are capable of providing continuity, security, mutual love and intimacy.

With a view to making the foundations of the family strong and natural, Islam not only recognizes but also lays emphasis on marriage, which is a wholesome pattern of lawful intimacy harmoniously blended with decency, morality and gratification.

IV ON THE VALUE OF SPIRITUALITY

God has created human beings purposely to worship him. He has revealed us the guidance (the Qur'an) so that we can identify what is right to follow and what is wrong to avoid. It also serves as our basis to strengthen our spiritual upliftment in order to become a pious community. And that piety should be reflected in our daily life, and in our society which redounds to the socio-economic development of our communities.

Spiritually establishes the unbreakable link between religion and daily life. Life, from an Islamic standpoint, is to be directed to Allah. Life is an opportunity for worship and the remembrance of Allah.

There are numerous ayat (verses or signs) of the holy Quran that highlight the importance of spiritual purification. God talks of the nafs (self) and says:

“Whoever purifies it has succeeded; and failure is the lot of whoever corrupts it.”¹² (Qur'an, Ash-Shams. 91:10)

Furthermore, Prophet Ibrahim (Peace be upon him) is quoted in the Qur'an: **“The Day [of Judgement] Whereon neither wealth nor sons will avail, except who comes to Allah with a sound heart.”**¹³ (Qur'an, Al-Ghashiyah. 88:89)

Moreover, God mentions the role of the Messenger Muhammad (S.A.W): **“A similar (favor you have already received) in that we have sent among you a Messenger of your own, rehearsing to you our signs, and purifying you, and instructing you in the book and the wisdom (al-hikma), and in new knowledge that beforehand you did not know.”**¹⁴ Qur'an, Al-Baqarah. 2:151)

The following hadith (record) is also of critical importance in this regard: **“Allah shall not look at your bodies or your faces, but rather looks into your hearts.”**¹⁵ (Narrated by Sahih Muslim)

4.1 Prayer, A clear Manifestation of Spirituality

Prayer, or salat, was made obligatory for all Muslims, whether they be rich or poor, strong or weak, black or white, male or female. It is unique as a pillar of Islam because while the other four pillars were revealed on earth, prayer was revealed before the “Divine Manifestation” during the *Isra' wal-M'raj*.¹⁶ (Prophet Muhammad's night journey from masjid al-haram in Mecca to masjid al-aqsa in Jerusalem and ascension to heaven) of prophet Muhammad (S.A.W) prayer allows the believer to enrich his/her spirituality and cultivate the soul's right to love and worship the creator, Allah. The almighty Allah said:

“Verily, I am Allah! There is none worthy of worship but I, so worship me and offer prayer perfectly for my remembrance.”¹⁷ (Qur'an, Ta-Ha. 20:14)

The importance of prayer is conveyed constantly in the Qur'an and was also stressed by the Prophet Muhammad (S.A.W): **“Know that among your duties, prayer is foremost.”**

4.2 Benefits or Values of Prayer

1. **Physical/health condition*
 - Praying all the time stretches parts of our body.
2. **Punctuality*
 - Able to train individual self to be punctual in time of prayer.Surah: (nisa:103) **“surely prayer is a time ordinance for the believers.”**
3. **Leadership*
 - Imam and the ma'mum established good relationship and teamwork in terms of imam (leading the prayer) and the ma'mum (following the imam).
4. **Prevent of a doings*

Allah says, **“Recite that which has been revealed to you of the book and keep up prayer; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah is the greatest, and Allah knows you do.”**¹⁸ (Qur'an, Al-'Ankabut. 29:45)

5. **Develop unity*
 - Regardless of what color, status, it promotes unity.

The performance of prayer five times a day is considered vital to attain success in this life and the hereafter. Following the testimony of faith, performance of the prayers at their correct times and complete in bowings, prostrations and humility, will guarantee forgiveness from God and everlasting paradise. Muslims believe that the first matter that they will be brought to account for on the day of judgement is the prayer. If it is sound, then the rest of their deeds will be sound. And if it is bad, then the rest of his deeds will be bad.

Prayer provides a constant reminder of the essence of our creation and provides a direct connection to all, who links success and felicity to humanity in prayer. It emphasizes the proximity between religion and daily life, from an Islamic standpoint, is to be directed to Allah. Life is an opportunity for worship and the remembrance of Allah. Praying repeatedly throughout day and interrupting the daily activities brings about the realization of this concept. The believer, through prayer, acquires a spiritual awareness that he takes with him throughout all of life's endeavors.

Prayer purifies the heart and truly, through prayer, a believer attains spiritual devotion and moral elevation. Prayer not only gives a deep connection with god, but in prayer one establishes patience, humility and sincerity. Prayer provides a mean of repentance and is a powerful restainer from shameful and unjust deeds.

V. CONCLUDING REMARKS

The value of spirituality, Family and integrity can be used to strengthening faith, good attitude and promoting man's will-being and preventing harm serves as the principal guidance to add aspects of human endeavor here on earth even in the day of judgement.

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⁵ (Qur'an, An-Nahl. 16:97)

⁶ (Qur'an, Al-Baqarah. 2:85)

⁷ (Narrated by Sahih Muslim)

⁸ (Qur'an, At-Tahrim. 66:6)

⁹ (Narrated by Sahih al-Jaami)

¹⁰ (Qur'an, Al 'Imran. 3:104)

¹¹ (Qur'an, Al 'Imran. 3:110)

¹² (Qur'an, Ash-Shams. 91:10)

¹³ (Qur'an, Al-Ghashiyah. 88:89)

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¹⁵ (Narrated by Sahih Muslim)

¹⁶ (Prophet Muhammad's night journey from masjid al-haram in mecca to masjid al-aqsa in Jerusalem and ascension to heaven) of prophet Muhammad (S.A.W)

¹⁷ (Qur'an, Ta-Ha. 20:14)

¹⁸ (Qur'an, Al-'Ankabut. 29:45)

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