



# The Significance of Islamic Spiritual Ethics in Human Personality Development

Ahamad Faosiy Ogunbado<sup>1\*</sup>, Umar Ahmed<sup>2</sup>, Balogun Adekunle Daud<sup>3</sup>

<sup>1</sup>Islamic Business School, College of Business, Universiti Utara Malaysia, Sintok, 06010, Kedah, Malaysia, <sup>2</sup>Islamic Business School, College of Business, Universiti Utara Malaysia, Sintok, 06010, Kedah, Malaysia, <sup>3</sup>Faculty of Art and Social Sciences, Universiti Malaya, 50603 Kuala Lumpur, Malaysia. \*Email: [tunbado@hotmail.com](mailto:tunbado@hotmail.com)

## ABSTRACT

In today's world, societies are experiencing rapid moral degeneration in all forms of indecencies which become unfortunately the main source of attraction. The animalistic features of human being are on top. Yet, holistic development of human personality is very crucial in Islam. Islam encourages all its adherents to live and behave based on Islamic ethical code of conducts. Indeed, Allah describes the Prophet (p.b.u.h) in al-Qur'an as the most exemplary character. This paper, therefore examines the significance of Islamic spiritual ethics in the development of human personality. On this basis, the study discusses intellectual, spiritual and physical aspects of human development as ways to improve on human personality. To achieve this objective, the study used document analysis which is an integral part of qualitative methodology. Qur'an and *Hadith* are taken as primary references while other Islamic literature materials are also taken into consideration. It is hoped that improve on Islamic spiritual ethics would significantly contribute to holistic development of human personality and thus improve morality in societies.

**Keywords:** Significance, Islamic, Spiritual Ethics, Personality, Development

**JEL Classifications:** Z0, Z1, Z12

## 1. INTRODUCTION

Islam is not a mere religion as it is defined by the West; rather, it is a comprehensive way of life that touches every aspect of its adherents. It unifies mundane and spiritual life together as an entity. Likewise, it urges its adherents to develop themselves towards righteousness and perfection (Ogunbado and Al-Otaibi, 2013; Ogunbado, 2014). It is said that real development lies in a movement towards truth and in uniting with divine glory and beauty, (beauty of this world and the hereafter) as the Qur'an says: "Our Lord! Give us good in this world and good in the Hereafter and save us from the torment of the fire." (Al-Qur'an *Surah Al-Baqarah* (2):201). There are two distinctive features that differentiate Islam from other religions. First, it is a set of belief system. Second, it is a way of life. Undeniably, Islam as a comprehensive way of life demands perfection in Muslim personality; it wants the believers to seek for the everlasting bliss through their character and

transactions with Allah, within oneself and with other fellow human beings.

Before going into detail, it is pertinent to define some words that made up the topic so as to stimulate further reading. The word "ethics" emanates from the Greek word "ethos" which means habit or custom. By the same token, the word "moral" springs from the Latin word "moralis" which designates mores or custom (Mautner, 1996). Ethics deals with standards that prescribe what man should do. It covers duties, virtues and attitudes of the individual and the society. Cambridge Encyclopedia, (2000) defines ethics as a "branch of philosophy dealing with concepts and principles of morality and including such question as the source of foundation of morality, the status of justification of moral rules, the relationship between moral and other human objectives and the nature of responsibility." It is worthy to mention, here in particular that Al-Ghazzali (1981) has excogitated that morality which is often used as synonym to ethics was not invented by

the Greek philosophers as it was believed by a group of people; but rather, it was borrowed from revealed religion. Personality is said to be “a set of individual evolved characteristic patterns of behaviour which determine daily functioning on both conscious and unconscious levels” (Cambridge Encyclopedia, 2000).

Furthermore, the paper intends to illuminate significance of Islamic spiritual ethics in human personality development by discussing its aspects, elements and importance as it is stipulated in the Qur'an and *Sunnah*. Opinion of various scholars such as Al-Ghazzali, Al-Tusi and others on Islamic ethics are re-visited for clear understanding of the task.

After the introduction, the paper discusses education as a catalyst of personality development. This is followed by the spiritual and physical aspect of personality development respectively. It also elucidates morality aspect before the conclusion.

## 2. INTELLECTUAL ASPECT: EDUCATION AS A CATALYST OF PERSONALITY DEVELOPMENT

Islam encourages human personality to be developed through absorbing accurate and useful knowledge, that is to say, a personality should be developed through acquiring knowledge. This is one of the reasons why the first revelation to Prophet Muhammad (s.a.w) was based on knowledge. He was ordered to read (learn) to enhance his personality as “a Prophet to be.” The learned people have elevated their status by the virtue of their knowledge. In other words, learning or knowledge raises a person from the level of animality to the limit of humanity. The Holy Qur'an unequivocally states that personality of the lettered and unlettered people is not the same. Are those equal those who know and those who do not know? (Al-Qur'an, *Surah Al-Zumar* (39):9). Allah also says that He will raise up to (suitable) ranks (and degrees) those who believe and who have been granted knowledge (Al-Qur'an, *Surah Al-Mujadalah* (58):11). It is reported that Ibn Abbas (r.a) articulates that the rank or position of the lettered people is seven hundred times more than that of the believers, and the difference between the two ranks is 500 years journey distance (Al-Ghazzali, 1999). The learned people with the virtue of their knowledge will know what justice is, and will be able to stand firm on it. Consequently, their personality will be greater through upholding justice. The Holy Qur'an says: There is no god but He: That is the witness of Allah, His Angels and those endowed with knowledge, standing firm on justices. “There is no god but he the exalted in power, the wise” (Al-Qur'an *Surah Al-Imran* (3):18). Al-Ghazzali (1981) in his *Ihyah* also calls for human development intellectually and comments on the verse that the rank of the learned is highly elevated to the extent that after Allah and His Angels, the learned people are also the most trustworthy witnesses.

Allah wants people to develop their personality intellectually therefore from the primordial stage, He elevated the personality of Prophet 'Adam (a.s) through the knowledge and commanded the Angles to bow down (respect) for him by the virtue of knowing

what they did not know. Thus, Adam's superiority over the Angels is manifested here, Qur'an relates:

And He taught Adam the names of all things; then he placed them before the angels and said: “Tell me the names of these if ye are right.” They said glory to thee of knowledge we have none, save what thou has taught us, in truth is thou who art perfect in knowledge and wisdom. He said: “O Adam! Tell them their names when he had told them their names Allah said,” Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal (Al-Qur'an, *Surah Al-Baqarah* (2):31-33).

Maududi (2007) in his explanation of the above verses says that the verse demonstrates and informs Angels that Adam is given knowledge in addition to authority. Thus, the evil aspect which the angels envisage is just a trivial comparing to other valuable aspects of his creation.

Furthermore, development means “an act of improving by expanding or enlarging or refining,” it is also “a process in which something passes by degrees to a different stage (especially a more advanced or mature stage)” (World Web Dictionary, 2014). As far as personality development is concern, it is encouraged in Islam and symbolic evidence is available to prove it that the knowledge should be acquired stage by stage. History relates that the Holy Qur'an the everlasting encyclopedia of knowledge was not revealed in a bulk. Rather, it passed through the development process. It was revealed to Prophet Muhammad (s.a.w) stage by stage in order to get the message firmly, to pave the way for him and his companions to memorize it and put it into practice. Furthermore, The gap in-between revelations is meant for the Prophet (s.a.w.) to understand the previous texts taught so as to be able to relate and integrate it with the newly revealing parts of knowledge revealed thereafter for firm understanding. This can also be seen in Islamic recommendation concerning gradual developing of children towards the religious duties, higher virtue and restraint from sinful conduct. To this point, Prophet Muhammad (s.a.w) articulates: “Accustom your children to prayer when they reach the age of seven” (Quoted in Lari, 1997. p. 47). Imam al-Sadiq says, “Impart religious education to your children as soon as you can and before your opponent take a lead over you and plant wrong and false idea in their mind” (Quoted in Lari, 1997. p. 48).

Building the personality through knowledge is even greater and more honorable than building it through accumulation of wealth. It was mentioned that Caliph 'Ali bin Abi Talib (r.a) informed a man called Kamil that knowledge is better than wealth and he expatiates the reasons further. Knowledge guards the learned person while the wealthy person guides the wealth. Knowledge dispenses justice while wealth seeks justice. Wealth decreases with expenses whereas opposite is the case with the knowledge. It is even mentioned that demise of a lettered person is a calamity befell on a society until there is a replacement. A poem is cited thus:

Glory is due none other than the learned  
Guided are they anti proofs to the seeker of guidance  
Everybody is honoured proportionate to his knowledge  
But, the illiterates are disgraced as enemies of the learned

Acquire knowledge, you will be immortal; All men are dead  
Only the learned are alive.

(Al-Ghazzali, 1999; Vol. 1. p. 20).

### 3. SPIRITUAL ASPECTS OF PERSONALITY DEVELOPMENT

Individual Muslim is encouraged to nurture his/her soul in a good way. Human character and conduct which is guided by soul always stands in need of formative training. There are several stages of soul (self). The lowest category of soul is known as “the commanding self” (*nafs al-ammarah*). It contains two branches, the animal self (*nafs al-hayawaniyyah*) and the satanic self (*nafs al-iblisiyyah*). Concerning this soul in particular, the Qur’an says The (human) soul is certainly prone to evil (Al-Qur’an *Surah Yusuf* (12):53). Therefore, this soul is associated with the worst characteristics such as self-admiration, arrogance and pride, hardness of the heart, oppression of creatures, lack of contentment, constant complaining or nagging, lying, gossip, back-biting, envy, jealousy, bitterness, lack of gratitude, blindness to its blessings, lust and all worst characteristics that can be mentioned. Another soul or self is known as the blaming self (*nafs al-lawwamah*). This is the self in its original state of birth into the world, it is been referred to in the holy Qur’an thus: “By the soul, and the proportion and order given to it; and its enlightenment as to its wrong and its right; truly he succeeds that purifies it, and he fails that corrupts it” (Al-Qur’an, *Surah al-Shams* (91):7-10). When it commits a sin, it blames itself and repents. Then repeats the same scenario, in other words, it is in constant fluctuation between obedience and disobedience. ‘Ibn Abbas in his *Tafsir* says: He is indeed successful who causeth it to grow) who refines it, makes things clear for it and guides it to success, And he is indeed a failure) he is in loss (who stunts it) who leads to sin, error and forsakenness (www.altafsir.com). Maududi, (2007) in his explanation of the verse states:

*Tazkiyah* means to purify, develop and cultivate. In the context it clearly means the one, who purifies his self of *fujur* and develops it to the level of *taqwa* and cultivates in it the, good, will attain to eternal success. As against this; the word *dassaha* has been used, the infinitive of which is *tadsiyah*, which means to suppress, conceal, seduce and lead astray. The meaning of this also becomes clear from the context; i.e., the one who suppresses the tendency in his self towards good instead of developing and cultivating it, who seduces it into doing evil, and makes *fujur* dominate over *taqwa* so as to cover it up completely like the dead body which is buried and covered with earth, will be a failure (Maududi, 2007, Vol.6. p. 379).

The spiritual developments from these two categories will be ascended to the next level which is called the inspired self (*nafs al-mulhamah*). The self at this stage will persistently seeking for forgiveness as a way of purification regardless of its innocence or guilt. This stage is hard to maintain because is still vulnerable to fall back to the previous lower stages (blame and Commanding). The fourth stage of development is known as the secure self (*nafs al-mutma'ina*). At this stage, the self has entered pathways

towards intimacy, contentment and love of the Creator. Next level is the content self (*nafs al-radiyah*). The lights of the heart increase and fill the entire body. This level is followed by the gratified self (*nafs al-mardiyyah*) and lastly the complete self (*nafs al-kamilah*). The Holy Qur’an says:

To the righteous soul will be said: “O (thou) soul, in (complete) rest and satisfaction!” Come back thou to thy lord, well pleased (thyself), and well-pleasing unto Him! Enter thou, then, among My devotees! Yea, enter thou My Heaven! (Al-Qur’an, *Surah Al-fajr* (89):27-30).

Islam encourages Muslim to build his personality and develop it on the benevolence, which could be portrayed as the true goodness of the mind and spirit, the unbiased kindness to do good. It confers thought and regard for the welfare of other people, and finds expression in sympathy and kind gentleness. Considering others and refrain from harming them spiritually, morally, physiologically and so on, are also regarded as acts of benevolence which Muslim should incline towards. Moreover, inflicting others may come through make jest, mock or suspicion. Islam strongly warns Muslims against these attitudes, The Holy Qur’an says:

O you who have believed, neither should men mock other men, it may be that these are better than they; nor should women mock other women, it may be that these are better than they. Do not taunt one another among yourselves, nor call one another by nicknames. It is an evil thing to be called by a bad name after faith; those who fail to avoid this are wrongdoers. O you, who have believed, avoid much suspicion, for some suspicions are sins. Do not spy, nor should any one backbite the other. Is there any among you who would like to eat the flesh of his dead brother? Nay, you yourselves abhor it. Fear Allah, for Allah is Acceptor of repentance and All-Merciful (Al-Qur’an, *Surah Al-Hujurat* (49):11-12).

It also stated in another chapter thus:

And the parable of an evil word is that of an evil tree: It is torn up by the root from the surface of the earth: It has no stability. Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah doeth what He willeth (Al-Qur’an, *Surah Ibrahim*. (14):26-27).

Islam requires and demands moderation and naturalness in all aspect of life. That is to say, it demands that Muslims should develop their personality by cling to moderation in all their undertakings, extremism, exaggeration, eccentricity and affectation are rejected. For instance, one should build his personality as a courageous person. Courage is the middle course between rashness or foolhardiness and cowardice; it is an ability to conquer. It “emerges as the cardinal virtue of the irascible soul.”

It is the strength against shock and tranquility in case of adversity. Courage is moderate fear results in action, which is suitable to the situation. Mohammad (2006) asserts that there are five types of legitimate courage. He supplements, the true courage is not to target compensation or ward off punishment but to take action

purely for the sake of Allah. These courage are (1) Lion-like courage, which is to engage in angry outbursts seeking victory, (2) beastly courage that is to fight for food or women, (3) the veteran's courage, which is often triumphant, (4) the *Mujahid's* courage, this is fighting in protection of Islam finally, (5) the legal courage, this means the courage to implement the law, and which requires thinking and discretion.

#### 4. PHYSICAL ASPECTS OF PERSONALITY DEVELOPMENT

Human personality development in Islam includes physical appearance of a Muslim. This contains purity (i.e., cleanness of the body, cloth and environment). In other words, it is demanded of a Muslim to keep away from all kind impurities. Cleanness of the body for instance, is essential for many reasons namely: (1) it protects body against disease (2) it safeguards bad smelling or odor, (3) it is an important factor in communicating with another person or other people, above all (4) in communicating Allah (i.e., ritual prayer). The prayer will not be accepted if a person is in state of impurity, this is because Allah is clean or pure therefore, HE will not accept anything except with cleanness or purity. Prophet Muhammad (s.a.w) says: Neither the prayer is accepted without purification nor is charity accepted out of the ill-gotten (wealth). (Sahih Muslim, book 2, *Hadith* 433). Similarly, He said: The prayer of none amongst you would be accepted in a state of impurity till he performs ablution (*Sahih Muslim*, book 2, *Hadith* 435). Therefore, taken baths or shower and ablution are strongly recommended in Islam. There are some baths that are compulsory, such as the one after sexual intercourse (*gusl-janab*), menstruation (*gusl-hidah*) and reverting to Islam (*gusl dukhul-Islam*). Some are *Sunnah* such as taking bath for Friday or *Eid* prayers. Ablution is also compulsory before prayer as a means of purification. In addition, cleanness of the cloth, place of worship and immediate environment are essential for the same reasons given to cleanness of the body. Al-Qur'an says Allah loves the purifiers (Al-Qur'an, *Surah Al-Tawbah* (9):108).

Furthermore, dressing or clothing is an important element in expression of human personality and social exchange. In the ritual sense, covering of the body is a must. Prayer and other acts of devotion are not allowed to be performed nakedly. History relates that in the period of ignorance, people were observing *tawwaf* (circumambulation of the *Ka'abah*) nakedly but the inception of Islam put an end to this act, raised the personality of Muslim by asking them to cover their body, and be decently dressed. Al-Qur'an says, "O Children of 'Adam! Wear your beautiful apparel at every time and place of prayer; eat and drink but waste not by excess, for Allah loveth not the wasters" (Al-Qur'an, *Surah Al-A'raf* (7):31). A Muslim should enhance his/her personality by dressing or clothing himself or herself properly and distinguishes himself from non-Muslims. A clear distinction should also be observed between male and female dress. No man should dress like a woman, or vice versa. Islam even details how the dress should be for either male or female. The cloth or garment in which a Muslim enveloped himself or herself must also be purify based on Qurianic injunction which says: "And thy garment do purify and

abomination do shun" (Al-Qur'an, *Surah Al-Mudathir* (74):3-5). Maududi, in his explanation of these verses says:

These are very comprehensive words, which are full of meaning. They mean this: Keep your garments free from every filth and impurity, for the purity of the body and garments and the purity of the spirit are inter-linked and inter-dependent. A pure spirit and an impure body with impure garments cannot live together.....The second meaning of these words is: "Keep your garments neat and clean." The criterion of religiosity given to the world by the monastic concepts was that a man was holy to the extent he was unclean. If a person happened to put on neat clothes, he was looked upon as a worldly man, whereas the fact is that human nature abhors filth and uncleanness and even a person of ordinary fine taste loves to be associated only with a neat and clean person. On this very basis, for the one calling the people to Allah it was made imperative that externally also he should look so neat and clean that the people should regard him with esteem and his personality should not be stained in any way so as to repel others. The third meaning of this Divine Command is: Keep your garments free from moral evils: Your dress should be neat and clean but it should bear no tinge of vanity and pride, display and exhibition, pomp and show. The dress is the first thing that introduces the personality of a person to others. The kind of dress a person wears makes the people judge at first sight what kind of a man he is. The dresses of the rulers and princes, the dresses of the religious functionaries, the dresses of the vain and conceited people, the dresses of the mean and shallow people, the dresses of the evil-natured and characterless people, all represent the tastes and tempers of those who wear them. The temper of the one calling to Allah is naturally different from all such people. Therefore, his dress also should necessarily be different from all of them. He should wear such a dress as. Should make everyone else feel that he is a noble and refined person, who is not involved in any evil of the self. (Maududi, 2007, Vol.6:121-2).

#### 5. MORALITY ASPECTS

As it was mentioned earlier, the word "morality" comes from the Latin word "*moralitas*," which means manner, character and proper *behavior*. Generally, morality refers to a code of conduct that an individual, group or society holds as authoritative in determining right from wrong. Cambridge Advance Dictionary (2000) defines it as "a personal or social set of standards for good or bad behaviour and character, or the quality of being right, honest or acceptable."

Islam encourages its adherents to develop their personalities morally. It urges Muslims to develop their relationship with Allah who is their creator and to perfect the relationship with others in the society likewise to oneself. The perfect admonition on morality enhancement could be seen from the Luqman's advice to his child where he says:

O my son! Establish regular prayer, enjoin good, forbid evil and bear with fortitude every affliction that befalls you. These are the things which have been strictly enjoined. And

do not speak to the people with your face turned away, nor walk proudly on the earth, for Allah does not love any self-conceited, boastful person. Be moderate in your gait, and lower your voice, for the most disagreeable of all voices is the braying of the asses Al-(Al-Qur'an *Surah Luqman* (31):17-9).

*Mukhtal and fakhur* in Arabic text of the verse initially imply a person who has an over-high opinion of himself, and the one who boasts of his superiority over others respectively. A man becomes haughty, arrogant and vain in his gait only when he is puffed up with pride, and wants that others to feel his superiority or imposes it on them. When one is walking, he should be moderate in his walking, because it is said that the haughtiness and arrogance of a person inevitably manifests itself in his gait and style of walking, which shows the state of his mind and also the cause of his pride and haughtiness. When one is speaking or talking there should not be element of proud in his speech. One should always speak in a soft, low voice and tone unless when and where the situation warrants otherwise. On one occasion when Lady Aisha, the truthful (God be pleased with her) was asked about the morals and manners of the Holy Prophet (p.b.u.h.), she replied: "His morals are the *Qur'an*."

Furthermore, the most inclusive characteristics of an ideal Muslim personality include humility, modesty and simplicity or naturalness. Islam calls people to the modesty and humility. Therefore, clothes that show haughtiness, that flaunt social status are discouraged. Nowadays, are migrating from their civilization into western civilization, they are now indulging themselves in unaccepted cloth in Islam especially for ladies such as tube/bandeau, tulle, slit, or backless dresses and so on are strongly discouraged in Islamic civilization. Divine scriptural Book, the Holy Qur'an unequivocally explains thus:

Enjoin the Believing men to restrain their gaze and guard their private parts. This is a more righteous way for them: Allah has knowledge of what they do. Enjoin the Believing men to restrain their gaze and guard their private parts. And not to display their adornment except that which is displayed of itself, and to draw their veils over their bosoms and not to display their adornment except before their husbands, their fathers, the fathers of their husbands, their sons and the sons of their husbands (from other wives), their brothers, their brothers' sons, their sisters' sons, their female associates and those in their possession and male attendants incapable of sex desire and those boys who have not yet attained knowledge of sex matters concerning women; also forbid them to stamp their feet on the ground lest their hidden ornaments should be displayed. O believers, turn all together towards Allah: It is expected that you will attain true success (Al-Qur'an, *Surah Al-Nur* (24):30-1).

Ali (2006) in his elucidation of these verses says that the rule of modesty is not for a particular gender but applies to men as well as women. A brazen stare by a man at a woman (or even at a man) is a disgrace to refrained manners. He continues, modesty is not only "good form" or a guard to weaker sex, where sex is concerned, but it also guards the spiritual good of the stronger sex. He emphasizes that the need of modesty is the same in both genders.

## 6. CONCLUSION

The paper has discussed various ways that a Muslim can enhance his or her personality based on Islamic ethics. In other words, it explains the significance and importance of Islamic spiritual ethics in human personality development. This development is holistic as it must include intellectual, spiritual, physical and moral aspects. Dealing with worldly affairs is indistinguishable from religious affairs as the goal of both should be attainment of happiness in this world and the Hereafter. The uniqueness and beauty of Islam are also manifested in the analysis of this study.

The study teaches and reminds all Muslims the benefits of morality in the society. It is noted that Islam strongly encourages its adherents to enhance their personality through acquiring knowledge through various cited evidences from everlasting *al-Qur'an* and *Sunah*. If we could practice the wisdom and the advices the Prophet Lukman gave to his son, heterogeneous society would live peacefully without recourse to discrimination or prejudice. Love and affection and harmony would exist and willful submission to the course of Islam and to the Creator by all and sundry would be a practical routine without being forced to adhere. Offer rights to those that due at the right time and be humble to the superior fellow men may surely reduce feelings of enmity from or towards other fellow men. When all and many other rational conducts like these are well observed with fulfillment, man's spiritual inclination of man must be at the peak and his mind towards his Creator will be at perfect state of condition. one would be ambitious of is to live a more adorable life before one departs this sinful world and verily, one would nurse the feeling of being granted by Allah a triumphant entry into *Jannat* even though the decision of any entrant into *Jannat* is Allah's prerogative.

Therefore, the study shows that to be spiritual is to be perfectly adhering to decency in all human endeavours. Allah has taught us in the Glorious Qur'an that the best sample of good *behavior* is present in the acts of Prophet Muhammad (s.a.w), therefore it remains the responsibility of each and every human being to strive and emulate the Prophet as much as he can within his human capability.

## REFERENCES

- Al-Ghazzali, A.M. (1981), *Al-Munqidh Min Al-Dalal*. Beirut: Dar al-Andalus.
- Al-Ghazzali, A.M. (1999), *Ihya' Ulum-id-din*. Translator: Karim, F. New Delhi: Islamic Book Service.
- Ali, A.Y. (2006), *The meaning of the Holy Qur'an*, new edition with revised translation, commentary and newly compiled comprehensive index. Maryland: Amana Publication.
- Cambridge Advance Dictionary. (2000), *Cambridge Advance Learner's Dictionary*. New York: Oxford University Press.
- Crystal, D. (2000), *Cambridge Encyclopedia*. 4<sup>th</sup> ed. New York: Cambridge University Press.
- Lari, S.M.M. (1997), *Ethics and Spiritual Growth*. Tehran: Foundation of Islamic Cultural Propagation in the World.
- Maududi, S.A. (2007), *The Meaning of the Qur'an*. Lahore: Islamic

Publication.

Mautner, T. (1996), *A Dictionary of Philosophy*. Oxford: Blackwell.

Mohammad, Y. (2006), *The Path to Virtue: The Ethical Philosophy of Al-Rāghib Al-Iṣfahani*. Kuala Lumpur: International Institute of Islamic Thought and Civilization, (ISTAC).

Ogunbado, A.F. (2014), The significance of the Qur'anic messages to humanity: A revisit. *IOSR Journal of Humanities and Social Sciences*, 19(9), 20-28.

Ogunbado, A.F., Al-Otaibi A.M. (2013), Is quality management an Islamic value? *IOSR Journal of Business and Management*, 8(3), 06-13.