

## Second Means, Nourishment of Moral Virtues

One of the ways for gradual nourishment and perfection of self, spiritual migration, and attaining God's Nearness is to excel in moral virtues deeply rooted within human primordial nature. Good moral ethics are values which are incorporated within human Celestial Spirit and with their gradual nourishment the humanness of a human being attains perfection until finally ascending towards the exalted sublime position of God's Nearness.

The Holy Essence of the Lord of the World is the fountainhead of all perfection; since, a human being also belongs to the Upper Heavens, through his pure, upright, and uncontaminated nature recognizes the human perfection which are in proportion to Heavenly Kingdom, naturally feels attracted towards them.

It is because of these considerations that all human beings at all times, regarding appreciation of good moral virtues namely: justice, sacrifice, righteousness, trust, benevolence, bravery, patience and perseverance, knowledge, defense of deprived, thanks, generosity, loyalty, reliance (upon God), hospitality, pardon and forgiveness, politeness, and social service etc. –are in agreement. God–Almighty in Holy Qur'an said:

وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَن زَكَّاهَا وَقَدْ خَابَ مَن دَسَّاهَا

***“And a soul and Him who perfected it, and inspired it (with conscience of) what is wrong for it and (what is) right for it. He is indeed successful who causes it to grow. And he is indeed a failure who stunteth it. (91: 7-10)***

Moral virtues when repeated plant themselves firmly with in human self and like a habit become a part of human existence. It influences the self–building, what to become, and how to become of a human being. It is because of these considerations that special attention has been paid towards moral ethics in Islam, and they constitute a great portion of Islamic commands.

There are hundreds and thousands of traditions which deal with ethics. Majority of Qur'anic verses consist of ethical commands; majority of the Qur'anic stories pursue moral objectives so much so that it could rightly be called as a book of moral ethics.

In principle, one of the great aim of Divine prophets had been self-purification and nourishment of moral excellence. The Prophet of Islam too had clearly announced the objective behind his prophetic mission as perfection and nourishment of moral ethics and said:

قال النبي صلى الله عليه وآله: انما بعثت لاتمم مكارم الاخلاق

*"I have been appointed as prophet of God for the completion and perfection of moral ethics."*<sup>1</sup>

Also, said:

قال رسول الله (ص): عليكم بمكارم الاخلاق فان الله بعثني بها

*"I recommend to you the importance of good moral conduct because, I have been appointed by God-Almighty to accomplish this very aim."*<sup>2</sup>

<sup>1</sup>. al-Mustadrak, vol. 2 p-282.

<sup>2</sup>. Bihar al-Anwar, vol. 69, p-375.

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