

Moral Virtues in Maroun Abboud and Mostafa Lotfi AlManfalouti Works

A H Mohsenifar, M Jaafari, Sayyed M B Hossieni

Department of Arabic Literature, Kashmar Branch, Islamic Azad University, Kashmar, Iran

Abstract

From beginning of human creation up to termination of world, this is "morality" that organizes human life and open windows on human's life, scientists and thinkers and critics who endeavored in this coordination and keep ethics tree in all periods of time green are the people who know their circumference very well and develop this significant need of human beings, the mentioned people are the most intelligent and astute personalities. By study Mostafa AlManfalouti who is ethics teacher, Muslim reformer and social hero we understand majesty of morality in his mind. In his reformative movement together with sociopolitical movements of his era in Egypt in order to new space of freedom and struggling with dictator governors and foreigners, Mostafa AlManfalouti had much emphasis on revitalization of ethics and returning to real Islam and Muslims Arabic heritage and traditions and Maroun Abboud also as a reformer and teacher emphasized on ethics in his reformative movement and insisted on inner awakening to revitalize moralities; in his works addressed other teachers and asked them to restore Jesus (PBUH) and imitate him and have good act to approach to Jesus.

Key words: Ethics, Maroun Abboud, Manfalouti, Ten commandments

INTRODUCTION

Ethics is a set of principles that are dominated on human life flow and maturity and final goal of creation is perfection and closeness to God and this is not achieved unless by making oneself nice through virtues of ethics.

Maroun Abboud Lebanese Christian writer in his precious works particularly in his reformative and moral works emphasizes on Christianity and environment where he was fostered. There is no doubt that Mostafa AlManfalouti; the wise, reformative, responsible Egyptian writer who was growth in Egypt Alazhar and apprentice Sheikh Mohammad Aabdouh always was bounded over Islamic and Arabic heritage and put his foundation of thoughts and mind manifestations on constructive Islam school. To have more clear understand about Christian Maroun Abboud and Muslim Manfalouti regarding morals in their

works, we must look into ethics in religions through ten commandments. Ten commandments is common moral point amongst Islam, Christianity and Jewish religions. "Ten commandments are those commands that blessed and exalted God deposit them to his messenger in Sinai mountain and some people consider that heart of Moses (PBUH) religion" (Anthonius Fekri, Bible interpretation, p:187). Complete text of these wills are mentioned in bible (Exodus sefr 1: 17-20) and (Deuteronomy sefr 6: 5-21). Ethic contents of these commandments are express in other form (Luke bible 6: 20-26) under name of mountain peak preach where accomplished by Jesus (PBUH) in a speech and its moralities are indications of ethics in Christianity. "One of the most significant magic cases of Quran regarding legislation and guidance is its expressions for complete ethics sphere within two holy verses and in these two verses makes follow of human morality by holding great values and ideals. These two verses are: (Quran: Enaam, 151-153), thus ethics and whatever were brought into ten commandment are provided in Quran under more extended and comprehensive." Maroun Abboud interpret prime virtue as society guarantee and states: Prime virtue is our life measure and bases of society are rest on this virtue. Maroun Abboud as a teacher addresses other teachers and states:

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Corresponding Author: M. Jaafari, Ph.D., Department of Arabic Literature, Kashmar Branch, Islamic Azad University, Kashmar, Iran.
E-mail: jafari@iaukashmar.ac.ir

“ It is essential for teachers to remember and never forget that God addressed Jesus as “Oh, teacher” and if featured by prime behavior then is become closer to divine teacher (Jesus (PBUH)) as God addressed him “.

The most distinct view of Mostafa AlManfalouti regarding ethics issues is training ethics lessons by clerics, teachers and all who want to teach community virtue. Now, for those who intended to purify people’s ethics, there are some provisions which are mentioned in article of “Al Sharaf”.

Research History

Regarding discussion history and some researches in this domain; it must be pointed that there have been discussions and debates but those are not addressed through ethics under a comparative approach and most of provided issues are related to socialism, stories, literal articles, writing style, ideas and thoughts of Manfalouti, for example: in socialism an article is written by Mohammad Bagher Hossaini under title of “ criticism of woman as Manfalouti and Al Ahmad views “ and article of “ Comparison of Jalal Al Ahmad and Mostafa Lotfi Manfalouti scopes regarding Enlightenment and westoxification” written by Reza Forsati Jouibar and about Manfalouti novels there is: “ A review on Arab contemporary writing “ written by AbdulHossain Farzad and in Manfalouti’s writing style which is known as “new style” for contemporary literary men, there are abundance of literatures. For example: “ Manfalouti in challenges of innovation methods and content triteness” written by Amin Moghaddassi. But one of the most considered issues in Maroun works is his striking criticism such as article of “ Shaariyeh Alaaghad Alla Mahak Maroun Abboud “ written by professor Lakhzar Tibet and among other matters of reform and socialism by Maroun Abboud, there is such as article: “Maroun Abboud Al Mosleh” written by D. Iliia Fakhoul and also some articles about his works and attitudes such as: Article of “Assessment of Maroun Abboud’s works and attitudes “ written by Ziaei Oskouei.

Comparative Literature

In this article, we try to compare conformity of ethics contents in Mostafa Lotfi Manfalouti and Maroun Abboud works and in this approach we assess methodology of comparative literature where Ghanimi Hellali in consensus called it “ First expert in Arab comparative literature in full words meaning”. For Helali; comparative literature is assessment of historical relationships of national literature [of a country] with other nations’ literatures who are written in other languages than that certain country.

Importance and Necessity of Research

Importance of this issue is severe requirement of each human in every era to revamping ethics and particularly moral virtues in religious and aware literals and writers.

It is tried to answer following important questions:

1. Are there moral virtues contents in Manfalouti and Maroun Abboud works ?
2. How are moral virtues based on religions background (Islam and Christianity) expressed in Manfalouti and Maroun Abboud works ?

Moral Virtues in Maroun Abboud and Mostafa Lotfi Manfalouti Works

Following moral virtues are indicated in Maroun Abboud and Manfalouti works:

Virtues

“ Blessing, trusteeship, faithfulness, compassion, honesty, justice, braveness, humbleness, contentment, patience, serenity, generosity, shame”.

Blessing

Maroun Abboud and Manfalouti addressed this virtue in three aspects:

1. Blessing and fighting with poverty and misery
2. Compassion and empathy with woman, 3- Blessing role in human community.

Fighting with Poverty and Misery

Maroun Abboud in his article of “Aayadakom Boughzatoha Nafssi” described quality of fight against poverty and attention to the poor. Throughout this article is criticism to people who take part in Christianity feasts and spend time in lavishing and dissipation, while in their vicinity and very near to them and also in their society, there are people who have not even a piece of bread alone to prevent their hunger. In this article; there are abundance of remarks to messenger Jesus PBUH who advised his believers to endeavor in defeating poverty and provide compassion to other members of community.

In beginning of article, addressed this question: “ If Jesus (PBUH) returns and in a feast night walks through one of streets; what does he say ? What he would say when he sees Habeshi and normal roasted chickens in platters on shoulder of dancing and singing people in sake of Jesus (PBUH) birthday, a man’s day of birth who brought piece and happiness for people and ... Jesus (PBUH) only knew the poor and deprived and not others, doesn’t he say that even for foxes are shelters and for birds are nests but there is not any place for humans’ children to lay head and rest ...and because traditions spider knitted its web over whole world of compassion and kindness. In continuation of article following is brought: Oh! Jesus (PBUH) you invite only blessings and stated: “ Arid Rahmah La Zabieh”, this was your words, but they want sacrifice which is a share for lion; not blessing for the others “.

One of the most indicated issues in this article is Maroun statement: “ If only in amount of a grain we have compassion in our hearts; then we must think about extended poverty and misery around us, in such level that we are able and think about a single dime of that widow in feast day that is magnified by owner of feast ...” and by mentioning words of Jesus (PBUH) who emphasized on importance of defeating poverty under this quotation: “ Whoever under my name water miseries a drop of cold water, its award will not be forgotten ...”.

But Manfalouti relates fighting with poverty and misery and compassion and kindness to faith, it means that a man with faith in almighty Lord is kind and sentimental and stated: “ I do not account Muslim by faith in heart unless has a heart full of compassion and beneficence and emotion and kindness and make a shelter for miseries near own bed in dark night; while in day light protect sad people who look into east and west of earth to find an aid “. In other side, Manfalouti emphasized that whatever you do good (helping the poor), you will rewarded by benefit and profit. Manfalouti believes that helping and protecting the poor and miseries is point of unity and stated: “ If you unify to resolve poverty in today, then will not disperse in tomorrow and if guide in such stances you will never be misled and if you make this your slogan and belief (helping the poor), then you will be awarded with the best prizes by almighty Lord and be guided by him”.

Human Community and Blessing

These two scientists and writers in their reformative articles know the role of blessing and compassion and kindness to be very important to make a pure and healthy community. Manfalouti believes that salvation of a community and nation is embedded in salvation of the poor and miseries from sadness and sorrow, he also stated: “ If rescue them from sadness and sorrow; you save your society and nation and if there develops a relationship and closeness between you and the poor, then this relationship is better than to be relatives”. And continued: “ Today, human community is battle field where people are fighting each other and there is not any compassion and nobody look behind (to reduce others pains) they all are hostile to each other threatening other side and use bad words ... “.

Maroun Abboud pointed to governors of human community to restore to Jesus (PBUH) and learn justice and kindness to people in society from him, because Jesus (PBUH) is a just and kind one. “ It is required governors who in charge of governing society to have justice, because the man who they are gathering to celebrate his birth (Jesus) is just and kind”.

Maroun Abboud suggests eliminating arisen sadness and sorrow from poverty and misery from face of community as one of the solutions to human community challenge.

Woman and Blessing

Regarding woman and providing emotion and kindness to her; Maroun Abboud firstly emphasized on family foundation and put family responsibility on man and stated: “ House is not built only on one wall, only God created heavens without column, but house is made of two columns of man and woman, our first words are towards woman because she is the first one in charge and due to this she is called “God of home” even when girls were buried alive, but now we speak to man”. And continued by asking man that: “ My master, Isn’t there any place where within that open blessing doors by compassion fairies and young children who are same as nymphs” and then stand to protect woman and object man for leaving woman and his spouse alone with children problems or as he expressed as hell of children while asking man to care about his wife and observe her rights.

But Manfalouti in article of “ Respect of Al Maraa” believes that mystery of life, existence origin of that and a star which diffuses light every where is “Mother’s heart” and stated: “mystery of life, existence origin of that and a star which diffuses light every where is reflected in one term - “Mother’s heart” and man can not be man unless find a woman beside and she blow spirit of braveness and endeavor to ignite and waken glory of responsibility and greatness.” and pointed to unique role of mother in kindness and compassion and emotion to flourish children and stated: “father can not have maternal emotions respect to children inside his existence, that mother who turn around her child and provide child care and observation.” In continue he notified how to be kind with a woman and request man to be kind with woman, and stated: “ Sometimes we are kind to women and caress them but it is master to slave manner and not a friend to another friend and describe her by chastity and purity but chastity for us means her coverage in appearance not in her conscience, we help her to be educated and graduated but not consider her as a perfect human with right to achieve humanity peak where she is intended to reach and enjoy whole features and characteristics of that state, but we account her as mentor and servant or a nurse “.

One of the most important views of Manfalouti regarding kindness, compassion and affection to woman is his attention to a woman who fell in prostitution well and became unrestrained.”

Justice

Undoubtedly, reformative humans invite publicly to three social issues of reform, justice and freedom and

campaign to make it comprehensive. Historically and in this orientation; Cyrus's moral instructions in justice domain are to be thought as symbols and indications of Aryans; because Cyrus believed: "Each Persian has right to send his/her children to school where virtue, justice and devoutness and piety are trained" and in Islam "scheme of social brotherhood and equality under holly Quran's inspiration was one of the factors and approaches to extend civilization". Justice is a total feature that attracts every eligible literal man and extreme of every reformative human is the same freedom, justice and reform which leads to change and development of communities and civilization.

Manfalouti and Justice

Manfalouti emphasized on his reformative invitation within domain of justice and the poor's victory and pointed direct and severe offenses against the rich who grasped wealth and assets of the poor cruelly and aggressively. Manfalouti's attacks to the rich and showing empathy with the poor is one of the most beautiful parts of his article and his article of "The rich and the poor" may be accounted one of Manfalouti's related articles to social justice. Manfalouti starts article by relaying on psychological and conscience agitation which has strong relationship with issue and based on his popular words, thought and mind that is "Batnaa Alghani entegham ljouaa alfaghir" he stated: "I told Oh! what a wonder if rich man gives his exceed food that has not need to a poor; none of the poor would not complain of starvation a whole life, rich one not only calm his/her thirst and hunger, but also likes his self and consider it prime then fill his/her table cloth with food that grasps from the poor and God will punish him/her severely. "Manfalouti reveal this greediness of the rich and stated: "Sky spares its water and earth did not reduce plants, but jealousy of the rich overtakes and pass the poor and prevent and affect those and the poor changed to oppressed and protester ones who all assets of those swallowed by wealthy and rich people not by sky or earth."

Manfalouti assesses social justice through this perspective. And demonstrate unique image of "the rich stomach and the poor hunger". By knowing that affluences of this world are belonged to all people and are their common right where none of human beings has right to take possession of affluences under force or nomination; Manfalouti also in article of "New universe" believes that salvation of a community is in widening wings of peace over all points of society and stated: "There is not luck in this life, unless peace broadens its white wings over human community and peace would not be widened unless avarices of selves is calmed down and queen of fairness and justice becomes stable and well established, only in this situation right of any owner of right is recognized. And any owner of right is contented with whatever has in hand respect to whatever

others have in their hands. Then after none of the poor envies and an idiot will not be jealous about a wise one, hearts feel blessings and would be kind to miseries and desolated ones and none of hungry ones is dies of hunger due to availability of food donors and no one can be found to be uncover while there are people to cover others, and all spirits are full of dignity and self-respect and none of hunter's trap is set to hunt people under slogans of nationalism and humanitarianism and knowledge".

Maroun Abboud and Justice

Maroun Abboud also same as all reformers; did his best to achieve a community without discrimination and selfishness and bore a unique attempt to develop a real humanity society. This great literary man restored to the most important pillars of a developed society that is justice and endeavored in justice direction. He addressed some points in his writings such as: "call for justice", "justice and role of literary ones to develop justice", "virtue and encouraging justice", "compassion and justice".

Call for Justice

Maroun Abboud in his article of "Kanisseh al elm and saghafeh" in a preface addressed scholars and learned ones and advised them to avoid superstitious culture and also avoidance of being others means. Maroun Abboud continued to provide notable advices where the most important ones are related to church and Christians and also pupils and learned people who are for him architects of future life and stated: "There are four virtues in Christians church that are called "Asslieh", I advise them to you and those are: Cleverness, justice, braveness and the fourth one is contentedness which I did not advise this one and avoid contentedness because it is not in culture".

Justice and Role of Scholars in Its Development

Maroun Abboud in article of "Aladab olhagh" introduced and expressed scholars and literary ones and pointed to their features by stating: "scholar fights but not for a piece of bread, (scholar) must fight for a greater problem although it is purer and more eminent (fairer) and there must be a population of scholars to assist and strengthen struggle columns, did not you see how Muhammad messenger of God (PBUH) pray for prophecy poet Hessian Bin Sabet and said: Oh! God, approve him via holy spirit and then told him: start your offenses on Abbd Manaf, swear to God that your poems are harder than bullets in darkness for them".

Virtue and Encouraging Justice

Article of "Ala Aljondi" is one of the articles that Maroun Abboud wherein Maroun Abboud addressed social problems and by this tried to drive attentions in community to moral issues. Article of "Ala Aljonidi" is such articles

in which at the beginning, there is advice about native land and its protection and how a fair soldier is preserve motherland and under which conditions where he believes that one of the most important provision for a desired soldier in protecting native land is moral virtues, particularly cleverness, justice, power and contentedness. He stated: “ Oh ! my brother; make it brief that a trusted soldier is intended to virtues by force, he is protector of people’s rights to avoid them from being insulted up to any time he is just and guard of moral virtue and until when he is clever and preserver and protector of the poor and until when he is exterminator of pain of greediness in society. If he is contended and just, he would be devotee man and we are the poorest who can sacrifice”.

Compassion and Justice

Once again, Maroun Abboud emphasized on conscious and self in article of “ Mosraa Aledaleh va Almohebeh” and stated: “Conscious is trusted guard of humanity tree” and for he relationship between compassion and justice is a correspondent link and believes that seeking brotherhood without justice is in vain and also justice without compassion. “it would be all in vain if we seek brotherhood without justice and justice without compassion.” And continues: “If they say justice is base of land; we quote: justice is base of community not only land, land will vanish but community is consistent up to day of resurrection”.

Honesty

Regarding honesty; Maroun Abboud addressed some issues, first: “honesty in work”, second: “honesty in words”.

Honesty and Work

Maroun Abboud in article of “AAdavch Almehneh” started with definition of honesty in talks and call honest people with full trust in themselves, faithful and sincere who never betray. “yes, honest people among community are trust in themselves and are faithful and sincere who never betray about prices, measures and advantages and never sell underweight “. Then after he evoked problems between working people in bazaar and their negative function and then immoral points of bazaar community and traders and provide readers with useful interpretations.

Honesty in Talks

Maroun Abboud in article of “Bein Alozn va Al Fam” addresses speech and words of people and their value by stating: “ If someone hopes people to follow the self, first of all must believe in whatever he talks”.

Manfalouti

In article “Al Sedgh va Al Kezb” pointed to problem of truth and false quotations and stated the honest people have reward and benefits while lying leads to painful

consequences and scholars speak about moral virtue from Adam era up to this date and they report that prime virtue is truthfulness. Manfalouti announced that other moral virtues are derived from truthfulness. “I have read books of scholars of different nations from Adam era to this date and all of them account truthfulness as prime virtue and major one where all other noble behaviors are derived from truthfulness ...”. In continuation of article while bringing some examples to make issues of truthfulness and laying more tangible and develop reader’s understand; ask reader to be patient in dealing with challenges of truthfulness and honesty. Because value of truthfulness is very high and eminent and virtue of truthfulness and honesty is higher than acquiring wealth and this is virtue that take human to excellent degrees of humanity and perfection.

One of the behavior that results insult of honesty and truthfulness virtues is utilizing these moral virtues in developing worldly situation. “ Those who ask virtue in order to increase assets and develop worldly level of life; makes virtues insulted and undervalued because does not consider different between virtues and commercial goods and industrial means”. at the end of article “Al Sedgh va Al Kezb” addresses reader and state: “ Do not be cruel with truthfulness and pessimism about that and greedy in conducting that, be a little patient and soon this twig that you have planted inside yourself will be grown and extends its shade over your top and will feel enjoy inside yourself”.

Braveness

One of the characteristics of both Maroun Abboud and Manfalouti is braveness and consistence in idea and clear in goals as a reformer. In followings we discuss braveness:

Manfalouti

Manfalouti knows braveness as assistance to brave people who want to reform their society.

“braveness was accounted as virtue within those times that people assist a brave individual and support brave one and follow his/her path and do not leave him alone and do not insult him/her until achieving success, then continues: But nowadays; people’s ambitions are weak and their intentions lowered, dignity and self-respect are died they leave their own load of authority on others shoulder and if someone rise to preserve home land or reforming society all others wait to see what would be fate of hero, once he/she has won they follow to obtain benefits but if he/she defeated they also insult him/her and ignore then braveness only brings misery for owner of bravery”.

As you noted; Manfalouti writes about challenges of Egypt in that period of time when people are not assistants of social reformer. People are hidden whenever it is necessary

to help reformer but if reformer is won they will all come to be partner of reformer, then if reformer defeated; people scorn and blame reformer.

Maroun Abboud also same as other reformer and critics of society had features such as 'braveness', "contentedness power", "fairness", "justice" and "awareness" from his life circumference. He express and describe, role of culture in society and particularly amongst scholars. First he address superstitious and avoid them from superstitious thoughts and then remark teacher's role and social responsibility in article of "Kanisseh al elm and saghafeh" by stating: "you are heirs of two civilizations, one is diminished civilization and other is that which remains up to this date. Invite to unification and described role of language in unification. And his other recommendations are development and innovation and said: Social responsibility is not only charge of teacher but a clever youngster is also leader of his people. Maroun Abboud also noted church advices and amongst these recommendations braveness virtue is addressed. He continues: "there are four virtues in church which we call those Asslieh and I advise you to three of them included cleverness, justice, braveness but the fourth one is contentedness, I do not advise this one ! Avoid contentedness ! there is not contentedness in culture".

Contentedness

In his reformatory approach to Lebanon society, Maroun Abboud had special attention to students, pupils and training environment and when contentedness discussion is conducted he avoids them from deviated developing culture of contentedness and notified that people should not have wrong opinion about contentedness. Maroun Abboud regarding bad developing culture in article of "Ashbaou Ala Alaghle" after pitying of superstitious culture particularly amongst educated people stated: "you are men of future and you are immortal" and after announcing that "contentedness is immortal treasure" and then object this terminology and said: Today, most of people are not aware of this term and continues: this is a deficient clause and should be completed by: "this id not conceiving and perfect unless we prepare food, clothing and accommodation, then we will say: "contentedness is an immortal treasure" but a how can be contented a bare, hungry and without shelter one?"

Maroun Abboud took such a glance to mentor and teacher that it seems they are not maintained their social responsibilities and said: "How do we hope to have sincere teachers for us ? danger of insincere teacher is more than a viper that is waiting to perish others and his/her sting will spread death in homeland and is close to scorpion's sting ..." then pointed to responsibilities of teachers such as: nationalism, all the times learner, supporter for learners and

being models for learners. Maroun Abboud by explaining activities of mentors and teachers particularly an issue such as contentedness; is expected that teacher conduct proper culture developing of moral contents in transferring to learners and public and not to be contented by less than enough.

In article of "Atakal Ala Nafssak", he also pointed to contentedness and at the beginning of article emphasized that never be contented from relying on your selves and continued: to be contented in relying on self leads to moral deviation in men: "here contentedness for men is moral deviation".

In article of "Almazi va Alhazer"; Manfalouti explains his opinions regarding some moral contents also he wrote about contentedness in his works. Here we briefly brought his writings about contentedness, poverty and richness in Egyptian society:

1. Once; contentedness was scale and balancing measure of values.
2. Once, poverty was honor of noble man, when his hands were empty.
3. Rich man is who cross meanness passage.
4. Greatness now is death glory, unless great wealth !
5. Today people are known by their clothing and appearance. Before to be known by their characteristics and activities.
6. Contentedness becomes insult of life and contentedness becomes permanent misery.

Patience

In Maroun Abboud works, content of patience have been dealt in particular sense in article of "Al Sabr Meftah Al faraj". This article starts with human necessity to patience and states: "You need that in any hour and in bazaar, home and car, on your way and every where." And continues metaphorically: even after death you need patience and ask your inheritors to put patience into your coffin. After long thousands years when you demise; advise your inherits to put that (patience) under your pillow in your coffin, may you need that." Then he pointed to application of patience and its impacts and called patience; a weapon that geniuses use to treat with emerged innovations and inventions. "Oh! my brother; patience is weapon of genius ones in treating with innovation and invention and if they have not patience and stability, they have not deserve to be respected to this level."

Manfalouti addressed social challenges of his contemporary community and after describing inviters and reformers of society, announced that the most important task of them is patience and tolerance in their invitation to fight and treat with social problems and stated: "How big is misery and calamity of this followers that their promoters need some

people to advise them and teach them how spend patience and tolerance on their way to invite, I wish and till when they will learn and till when they will need to guide ?!”.

Tolerance

Maroun Abboud in his article of “Kamal Alaalm Balhelm” demonstrated an extended description of tolerance and forbearance and by reading this article we know about thoughts of this wise man and great reformer, moreover we are informed about another content of moral virtues. At the beginning of article, Maroun Abboud remind his travel to Damascus and repeat his observation of coppersmith market of Damascus, by looking at coppersmith workers and their hard and suffering job, Maroun Abboud remembered university remembrances and famous term of “Perfection of wisdom is tolerance” and then after accounted value of tolerance and forbearance in Arab societies and how tolerance was at the top of features of caliphs and governors and kings.

Then he addressed tolerance, rage and family affairs and in order to prevent rage in family; pointed to some notes:

1. Before rage fire is provoked; just think.
2. Study biographies of people who were featured by fury and as much as he can try in contrast to them behave patiently.

But Manfalouti satisfied to only one example in explanation of patience and tolerance and stated: if someone insult you by words and put you in unwanted situation; do not suffer and be patient. If he is true in his words then you gratitude that he guides you toward your deficiency and failing and if he is not true; do not be idiot and do not think lie will be remained up to infinity.”

Manfalouti; the Muslim wise and faithful man notified holy messenger Mohammad (PBUH) to Muslims and others who resorted to religions other than Islam and ask them to model his lifestyle and follow him to achieve sublimity of human beings. He stated in regarding patience and tolerance virtue in particular that: “ He was patient and compassionate behavior and never complains of pain although his relatives annoy him and put him in unwanted situations and when he was praying they throw dust and gravels and bowels of sheep on him; but he only mentioned “ Oh! God forgive my relative; they are unaware”.

Generosity

Maroun Abboud had opinions about followings: “generosity and the poor, helping neighbors, conditions of benevolent ones”. Manfalouti also had a look into issues such as: “ generosity in the past and now, conditions of a favorite benevolent, effects of benevolent and treatment of benevolent and a woman”.

Regarding “helping the poor and neighbors “, Maroun Abboud in his article of “Mousem Al rahmeh” “demonstrate harsh conditions of the poor and miseries and neighbors and nomads and wrote about hungers, cold season and dominated conditions over them and that they have not even a piece of bread to calm their hunger; in this feeling he return to benevolent man and ask him to rise and help and give whatever he has in his hand to reduce their problems and pressure. And there is not any condition for a benevolent human.”

Maroun in other part addressed observing neighbors and wrote a separate article under title of “ Araa Aljar va Lojar”. Within this article pointed to noble features of Arabs such as protecting neighbors. And in another above and below; found “provision for benevolent” to accomplish whatever he talks about and said “ benevolent is who does whatever he talks” and continued: It is not competent that whoever intends to conduct a fair and just activity; perform that weakly and slowly. And must fulfill need of people immediately and stated: “One who tries to do something fair for other; it is not competent to impose heaviness of patience which is equal to mountain weight and must fulfill his/her need immediately and also stated that: benevolent promise is cash and mean’s promise is time consuming...”.

Manfalouti looked into generosity in pass times and nowadays, then stated: Once people admire and value benevolence and consider that to be moral virtue but today it is not so and people are not thankful, and if a benevolent man becomes needy, people will blame and taunt him instead of giving him a hand.” “ Benevolence, once was accounted to be a virtue and people admire that by confess to the donor’s hand and diminish poverty ... but today people ignore fair conducts and it is heavy on them, whenever a benevolent decrease in welfare; they blame and taunt him and pour all terms such as foolish and crazy on his head, well generosity and benevolence are no more virtues !. I think these must not to be invited ! and encouraged !”

Manfalouti also looked into features of a benevolent man and said benevolent grants unconsciously and to everyone, “Because you are generous and benevolent man grants unconsciously to others and not in style of loan or installments and whatever blessings has, would be granted to all others even to criminals and wrongdoers “. He continue from other angle to generosity and benevolence that: Concerns about the poor is always aligned with heart of benevolent man. “Ethics ... is same concern that accompany generous man’s heart and is between his eyelash and overlook whenever he remember that refuse to assist a needy and poor and weak human”.

Conclusions of Article

Although, Maroun Abboud and Mostafa Lotfi alManfalouti have lived in two different religious circumstances but beside their religious biases, these two by their elevated thoughts understand principle of religions and common point of religions to be ethics and we conclude that the most important invitation of religions is moralities which attract these writers to this path. Ethics from scopes of wise, reformer and people who drive communities are very important and resolving to admire and value psychological and unworldly values for better life in degree that base their reformative movement on revitalization of ethics in a articulated way and in innovative language through public.

In their scopes, an ideal and civilized community needs moral virtues and these moral virtues save human from faced challenges in all courses of life and bring him to point of perfection. And bring a unwritten act for this world's inhabitants.

In Islamic lands such as Lebanon, Egypt and Syria, all free thinker writers of different religions, created invaluable works inspired by pure training of Islam and Quran in particular and terms of notions from Islamic scholars and use this great Islamic heritage to guide and build new civilization.

Ethics with a whole set of mean and virtue qualities within Maroun Abboud and Mostafa Manfalouti is seen clearly but by conducting this research, moral virtues contents are much more observed than mean qualities where

indicates importance of diffusion abundant knowledge into community.

Footnotes

1. Maroun Abboud (1886 – 1962)
2. Mostafa AlManfalouti (1876 – 1924)
3. Abulghassem Al Khouei, 2010, page : 63

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