

## Environment and genetics and their impact on the formation of human behavior and morals

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### ABSTRACT:

The topic of this research revolves around the environment and heredity and their impact on the formation of human behavior and morals. The aim of the research is to know the morals in the human being stemming from himself and concentrated in it fossilized and not subject to change and alteration, or are they subject to change and acquisition by the lofty educational methods such as the environment, inheritance and others, and the methodology followed in this research It is (the analytical method) based on analyzing the contents of texts and extracting the meaning from them, highlighting it in a simple form, and formulating it in an objective form.

The study resulted in the following most important results:

**First:** Ethics in Islam are all Islam. This indicates that creation is an origin that is linked to man's creation and his innate nature, as it is his open insight into acquiring virtue and integrity.

**Second:** Human morality is a form that exists in the soul by force, and then it becomes an act with ease and difficulty at other times. A philosophical view that penetrates him into the interior and that is why human morals are subject to change from bad to good, and from good to better, and vice versa, and thus man was responsible for his actions and morals, and accountable for his misbehavior.

**Third:** If a person grows up in a righteous environment, a fine school and a polite companionship, it will grow well and create the most complete character, and vice versa. Thus, it becomes clear that both types of the environment have a clear effect on the body, mind and creation, such as heredity

**KEYWORDS:** environment, genetics, behavior, human ethics.

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### INTRODUCTION:

Praise is to God, Lord of the worlds, and blessings and peace be upon the most honorable messengers, our master Muhammad - the faithful illiterate prophet whom Allah praised by His saying: {And thou art great creatures} (), and upon all his family and companions and those who followed them in kindness until the Day of Judgment.

Islam is the true approach that the Creator legislated for reforming the creation, as he cheers people to every virtuous creation, and calls them to every ideal virtue, which has its practical approach in the ideological, legislative, behavioral, and ethical reality that is not suitable for human life except by adhering to it and being keen on it, and not They are blessed only in the rehab for their introduction and application.

So the ethics that are of such sublime importance and in this previous manner are they

in the human being stemming from himself and concentrated in him fossilized and not subject to change and alteration, or are they subject to change and acquisition through the sublime educational means such as environment, inheritance and others? That is why I chose this topic, which is entitled: (Environment and heredity and their impact on the formation of human behavior and morals).

### Previous studies of the topic:

A number of researchers have studied this research, among the most important of these studies are:

1. The human instinct between inheritance and acquisition, Muhammad Abdul Wahid Hegazy, 1434 AH.

2. Good and bad between instinct and acquisition, Majid Sinnara, 2019 Edition.

### Research Method:

This research (Analytical method) based on analyzing the contents of texts and extracting the meaning from them, highlighting it in a simple form, and formulating them in an objective form.

### **The concept of the environment**

The environment, the father and the dwelling in the Arabic language are names meaning the house to which a person or animal resides and resides in, and it is derived from the verb "Establish". The Almighty said: (And those who believed and did righteous deeds who establish them in Paradise chambers under which rivers flow, while we dwell in them.). (1) (2)

The concept of the environment idiomatically: it is the things that surround the living body and grow in it, so the environment of plants is its upbringing and its climate, and the environment of man is what surrounds it from countries, seas, rivers, and so on (3).

Environment in the cosmic sciences: a term that extends its meaning to include the sum of the external conditions and factors that surround organisms and affect the biological processes that they perform. The meaning of the term "environment" is related to the pattern of the relationship between it and its user, so the mother's womb is the first human environment, the house is an environment, the school is an environment and the neighborhood Environment, the homeland is an environment, the globe is an environment, and the whole universe is an environment. That is, the human environment grows and expands with his growth and the breadth of his experiences. The prenatal environment is a site in which a person lives as an embryo and derives from it the components of his growth and is affected by the external environment through the influence of his mother with it.

In this first environment, the human characteristics are determined according to the wealth of "genes", which is the "genetic environment" (4).

Based on that, the environment is everything that surrounds a person or affects him, directly or indirectly, since he was a fetus in his mother's womb, until his inevitable term fulfills him.

Everything that affects a person, or works to adapt him and form his qualities, is an environment for him, and a factor in the formation of morals for him.

### **The concept of Genetics**

Genetics as a language: the science that investigates the transmission of the characteristics of a living organism from one generation to another, and the explanation of the phenomena related to the method of this transmission (5).

The concept of heredity idiomatically: There are several definitions of heredity, perhaps the most accurate of which is: "The transfer of some characteristics of the parent to the branch, say that or a lot" (6).

Thus, inheritance is the transfer of some characteristics of the parent to the branch, whether that transfer is small or large. The main factor in the transmission of some of the traits of the origin to the branch is the instincts deposited in the human instinct, or the habits that he inherited from his origins.

### **The concept of morals**

Each science has its own definition that distinguishes it and distinguishes it from other sciences, and ethics is like other sciences. It has acquired a huge amount of definitions that many scholars and researchers have contributed to developing in different times and places, and although some of them are close in term and meaning, they are with this The abundance is a clear indication of the importance of this science.

The linguistic definition: Ethics is a plural of morals, and creation is with the silence of the lame and its inclusion in the words of the Arabs is called and meant by: religion, nature and sanctity, and habit and its truth is that of the inner image of man (7).

Idiomatic definition: ethics did not have an agreed definition among scholars who studied it, rather the definitions varied, opinions varied and trends differed, each knowing it according to his perception or understanding of its nature and purpose, and given the abundance of these definitions, the study will be limited to the most important of them.

We begin with the definition of Imam Al-Ghazali, where he defined morality as: "It is a body in the soul well established on which the actions are issued easily and easily, without the need for thought and thought. Her ugly deeds are called the body that is the source of bad manners (8).

This means that ethics include the natural ethics focused on the human nature, and the qualities that he acquired through training and training, and became as if they were created with his nature. The commitment of the required creation is given the faculties, meaning that it becomes the queen of its owner, so whoever practices a creation he wants, such as patience, for example, then he practices it, and continues to spend it until patience becomes a feature of him, as well as the one who practices dreaming and dignity, and honesty can have these qualities a morality like natures.

As for defining ethics as a science that has its principles, fundamentals and rules, it can be defined as "a science that studies human behavior and searches for general theoretical principles

and foundations to control it so that it acquires an ethical value."

And I think that this definition is one of the most comprehensive and most beautiful of what was said in defining the science of ethics, because it was comprehensive of what this science contains, in its two parts, the theoretical part, in addition to the practical part. This is because the science of ethics is not a theoretical science whose work ends when only the virtues and vices are known, but there is another extremely important aspect, which knows how to attribute these virtues, and avoid those vices.

#### **Types of environments affecting human behavior and morals**

There are several factors that have a great impact on the formation of human morality, including: habit, instincts, genetics, and the environment, and due to the large number of these factors, the study will be limited to the most important two of these factors; Because they have a great impact on the formation of morals, namely: Genetics and the Environment, and I do not consider exaggeration if I say: There is consensus among ethicists that Genetics and the environment are the main factors in the formation of morals, just as a person lives in his environment, so he is affected by it and influences it. In it, he also has fathers and grandfathers who are his origins from whom he is born, and he is similar or similar to them in many matters. This calls on us to reveal the truth about the relationship between the creation of man, and his origins from which he originated on the one hand, and his environment in which he lives on the other hand.

##### **First: the natural environment**

It is all the phenomena of nature that surrounds man, which is not included in its formation at all, such as land, water, air, and so on. All these things are manifestations of nature that are not formed by the human hand" (9)

##### **The effect of the natural environment on morality formation:**

The natural environment has an effect and an effective role in the formation of human morals. The scholar Ibn Khaldun (10) Islamic thinker reached this with many accurate observations. The morals are that Allah - glory is to Him - chose these territories to be the cradle of the prophets' message. "Because the prophets and messengers only pertain to them the most perfect of the human kind in their creation and morals" (11) and he said about the inhabitants of the regions far from moderation: that they are "far from moderation in all their states" (12).

The climate that contains a special range of heat, cold, dampness and dryness has an undeniable impact on humans. Therefore, the people of temperate countries were more

moderate than the people of hot countries, where they were dominated by dryness, and people of cold countries, where humidity prevailed over them, and both humidity and dryness have their effects on the soul, as well as their effects on the body.

From the foregoing it is understood the effect of the natural environment on the formation of human morals, and while acknowledging and acknowledging this, it is not necessary to exaggerate its impact on human morals. Because Allah - Glory be to Him - has given man the powers and equipment with which he can adapt himself and follow the path of virtue, even if he lives in the regions farthest from moderation, and he may also follow the path of vice, even if it is in the fairest regions, especially in the era of scientific progress that The human being prepared to adapt the atmosphere around him as he wants.

##### **Second: the social environment**

Its definition: "It is all that man invented that which was not present in nature, such as home, school, village, etc." (13).

##### **The impact of the social environment on morality formation:**

Just as the natural environment has an effect on the formation of human morality, so the social environment has a clear effect, and the effect of the second may even exceed the first because natural factors are rigid in one case. In contrast to social factors, it is the fruit of the intellectual and mental growth, and the emotional maturity of the human kind. Indeed, thanks to his intellectual and cultural progress, man was able to control the natural environment, so he cultivated deserts, split canals, and established deficiencies on their sides. The effect of the social environment on the coloring of life, and thus the most influential on the formation of morals, and the effect of the social environment on a person begins from his presence in his mother's womb, from whom he receives his food, and this food is influenced to a large extent by what the mother experiences of psychological states, such as pleasure, pain, joy, sadness, and so on. (14).

The following example illustrates how the fetus in his mother's womb is affected by what she is affected by. The English philosopher Hobbes (15) lived his entire life complaining about the pain of "deflation" and "fear" and attributed them to his mother's annoyance when the Spanish fleet approached Armada from the shores of England. A fetus is in his mother's womb, then comes after the mother's womb, the role of the home and family, and in them the child understands the first social relationships and in the sentence the child takes away from the family its traditions and customs. Therefore,

childhood was the most accurate stage of a person's life, in which all values are imbibed, and then comes the role of education and guidance facilities, such as school, university, mosque, media ... etc. all of which are influences that affect morals, for example the school is considered the link that connects the home with the outside world. It is a small community, and plays an important role that the home does not play in raising literary young people. The school, on the other hand, is a meeting place for friends and acquaintances, in which the student takes from their morals, and gives them from his morals, by virtue of cohabitation and speed of response, especially in the early stages of human life (16).

Therefore, "they spoil each other as much as they imitate one another", and this is also Aristotle's opinion regarding the friendship of the wicked, and it is a true opinion supported by the observations. We will not reap the grapes from thorns, or the witness from the afflicted.

This and it suffices to demonstrate the impact of the comrades that a person accompanies and takes upon them as good as what Allah has told us in His Noble Book. He says: {the day when the oppressor bit his hand and say I wish I were with the messenger on his way I wish I didn't take this someone as a friend because he made me lost my way and the devil was cheater } (17). We follow this by showing the effect of a good friend and a bad friend on his friend, as mentioned by the wise Messenger, when he says: "The parable of the good sitter and the bad sitter is the same as the owner of musk and the wretched blacksmith; He does not execute you from the owner of musk, either you buy it or you find its smell, and the mourning iron burns your body or your garment, or you find an evil wind of it » (18).

The effect of companionship, and others, on human morals will be detailed when talking about the means of acquiring morals.

The eloquence of saying in all of this is that if a person is raised and raised in a good environment, a fine school and a disciplined company, he will grow well and produce the most complete character. But if he was raised in a corrupt environment, out of an invalid seed, and a failed companionship that sprouted evil, and thus it becomes clear that both types of environment have a clear effect on the body, mind and creation, such as heredity.

A person is born like a plowed land, so if good is sown in it, it will grow, and if evil is sown in it, it will flourish. Education and the environment are the two problems for most of the tendencies, trends and emotions in the human psyche that emanate from it. The instinct is nothing but absolute emptiness, and construction

comes through the human community in which the individual lives. Therefore, a person is born and his tendency for goodness is equal to his tendency for evil, because if the tendency is planted the divine justice will be negated, because he carries a compulsion to walk the path set for him, and this is contrary to the freedom of man and he is greatly free.

Many scientists have carried out studies that show or support the contribution of the environment to psychological and behavioral deviations, and in the light of these studies, it was found that:

1. The painful experiences in the environment that children were exposed to when they were young and affected their behavior, making them perverted, and this is due to environmental factors. It was found that adolescents predisposed to anxiety were more deprived than their peers, and it was found that parents' disharmony in their lives affects children in terms of Psychological, and behavioral.

2. Individuals who live in skewed families tend to deviate more than others.

The prevalence of psychological and behavioral deviations is affected by social and economic factors. It has been shown that deviations rise in periods of economic recession, decrease in periods of prosperity, rise among atheists, the unemployed and unmarried persons, and decrease among the religious, married and successful in their work (19).

It can be concluded from the foregoing: that the human group is the one that defines the individual standard of good and evil, and it is a relativism that differs from one society to another, so the individual's growing up on the values and principles of the environment in which he lives was good according to the society, and if he grew up in contrast to the values and principles of the group in which he lives then he is evil according to his environment, as for instinct, it only means absolute neutrality!

#### **The relationship between man and the environment:**

The starting point of the evaluation in the human relationship with the environment (the universe) is considered the doctrinal basis for explaining existence in the Islamic faith, as well as the very nodal basis of human existence. It is from these two foundations that the human relationship with the environment and his place in the universe were determined (20).

The most important dimensions and characteristics of this relationship can be explained as follows:

#### **A- The Faith Dimension:**

The will of the All-Knowing Creator wanted to show us, through the ecological balance and the unity of the cosmic system, the

continuity of substances as objects, and the recurrence of accidents and phenomena as causal relationships for us to observe, perceive, and benefit from in our real life, after we stand on the truth of their behavior and infer from it the majesty, power and unity of God, calling from the depths of our hearts. Our Lord You did not create this in vain, your glory and the torment of the fire. We were consumed by the torment of the fire} (21).

If ecology is concerned - according to its scientific definition - the study of the reciprocal relationship between the organism and its surrounding environment, then the most important characteristic of the human relationship with the environment in the tradition of Islam is that it is a relationship of balance, affinity and harmony for the benefit of life and the living, including humans who are the apex of the living, and it is never a relationship War, anxiety, disharmony, hostility and conflict, as some naturalists claim that the natural world found itself without a cause outside of it, and they deal with some cosmic phenomena as natural disasters devoid of any good, and prepare every disclosure of the laws of the universe, and every harness of energy from its energies, Every invention of a new advanced technology is a victory over nature, or its subjugation and domination over it (22).

The Noble Qur'an portrayed in many of its noble verses the reality of this intimate relationship between man as one of the components and elements of the environment. Rather, he is qualified to benefit from the rest of the components and elements with what Allah has given him of the characteristics, faculties and characteristics that make him the only civilized being, and between the environments as the framework in which man lives and does not dispensed for the continuation of his life. And these noble verses told that all components of the environment in this vast universe were prepared by the gentle Creator to be at the highest degree of readiness and capacity to receive life and to guarantee the living. The earth's people are valued in its soil, hollow and atmosphere since Allah Almighty created it and worked his wisdom in it until it became ready to nurture and provide for the living, and human beings are still children on these savings and discover new ones every day, Allah willing. The energy of the sun, the moon and the stars provides this life with the required amount of heat, light, and gravity, without increase or decrease. Rather, all the blessings in the sky and the earth are visible and inward, devoted to nourishing life and helping the living. Almighty: Did not see that Allah has subjected to you what is in the heavens and on earth and bestowed upon you visible and

invisible and people who argue in Allah without knowledge or guidance or guide book}(23) he said.

Also, the purified Sunnah abounds with what confirms this Islamic conception of the relationship of pure affection between man and what his environment contains of living and non-living assets. The Messenger - would see the crescent and greet it with joy while saying: "My Lord and your Lord be God" (24), and he used to say about Mount Uhud And he is pampered by the friend's pampering: "This is the mountain, who loves us and we love it" (25), so he takes off life and feels love from him just as he feels love for him. This is an expression of the bonds of familiarity between man and the elements of the environment, an affinity rooted in the multifaceted unity between man and the universe as they are the parameters of the eternal, eternal divine existence, and an effect of its effects, and it is evident that this feeling of closeness casts in the soul a faith dimension that increases its openness to the universe and the willingness to deal with it With all creative energies (26).

#### **The Impact of Genetics on the Formation of Human Behavior and Ethics:**

A fair sane person cannot deny the effect of heredity on a person, physically, mentally and morally, and the results that researchers have reached in this regard are only the effect of numerous observations and experiences, as it has been proven that the child inherits from his parents some morals and traditions, and this does not prevent the human instinct being valid For each inscription and implantation on it; Because the morals that he inherits from his parents are born with him weak and easy to uproot, unless the educators go beyond them, for they do not inherit developing instincts, nor mature queens, but rather they inherit from them preparations, and education must highlight and develop this readiness.

Al-Isfahani says: "The inherited exploits are of little singing and are quick to perish, unless they include the virtue of engraving, and hence the urgent need for a wise educator appears, for he is able to benefit from the good deeds that the child brings, just as he has in his hand to reduce their intensity and reduce From its severity if it drifts to the other path "(27).

It is understood from this that the congenital traits are inherited, but indirectly, they appear in the child very weak, so it accepts discipline, discipline, reform and correction, and if you wish, say children inherit from their origins the congenital preparations only. As for saying that the congenital traits are inherited developing and clear like the physical characteristics, this is what We cannot say it; Because it nullifies the usefulness of education,

and some of the effect of discipline, and erases the wisdom of religion and the mission of the messengers. Because as long as morals are inherited, there is no hope to change them, and there is no desire to improve them.

If this doctrine were correct, we would have found an entire family with morals that are not good, because they inherited this character from ancient times, and we would have found a completely righteous family that no one left behind because she inherited goodness and righteousness from Caper, but we find the opposite of that. Perhaps we find a family where corruption spreads among its members, but individuals emerge from it who walk on goodness, guidance and piety.

### **The Impact of Genetics on the Formation of Human Behavior and Ethics:**

In addition, modern psychologists have decided - among what they have decided - that the mere similarity between the father and the son in the moral act does not indicate his inheritance, rather the cause may be imitation and imitation, or the union of circumstances between the father and the son, or other factors, and this is all mitigated. Genetics scholars of its impact and said that it inherits most cases of preparations for ethics only, as for its actual emergence depends on other factors, presented to a person in his life, provided that this factor includes the free choice of man in the formation of morals (28).

And the child, which is a sign to a person as a whole, is born from his mother's womb and is endowed with integrity by his instinct. He does not find in front of him at the beginning a university, an institute or a school, rather he finds his parents only. His faces are perverted, as they have tarnished his instinct and corrupted his morals, but what they used to gain (29), so there is no creation, then, except through education; Because the basic principle in education in language is the vibration and growth of a thing according to careful monitoring to reach its completion, and this is the task of the educator, so the educator is the one who strives to nurture his educator so that it grows according to the educational data that he teaches him and exercises it on him, just like the one who watches over the development of a certain seed, he watches it with watering and medicines and removing Parasitic weeds so that they grow in safety to give the desired fruit, so the linguistic concept of breeding came from usury (30).

So we stopped at this conversation: "There is no one who is born but is born on the instinctive nature" because it is considered the basis of all talk about education and morals in the Islamic conception, so everyone who spoke about

them from among the ancients and the modern ones depicted him on this hadith.

Heredity also has a great impact on a person's moral and mental formation, human desires and inclinations, instincts and temperaments, the habits and morals focused on it, the gifted readiness for intelligence, and strength in the manifestations and aspects of thought that may rise until it reaches genius sometimes, and the weakness of the mind and thinking that is inherent in it. It may become even a form of dementia or insanity. All these traits and preparations, we see inheritance a great deal in its formation, as it does not stop for a moment from transmitting the characteristics of past generations to the present and leaders whenever they find a way to that (31).

It is good to warn from the beginning that what is meant by the inheritance of these and other traits in most cases is the inheritance of preparations for them, as for their actual emergence depends on the environment. Nevertheless, it is not necessary for the offspring to show those inherited traits as they did in the fathers, but they may appear in various forms that are all due in their kind to that inherited trait.

Therefore, he says: "The boy is a trust with his parents, and his pure heart is an unhappy, naive jewel devoid of every inscription and image (32).

Here, an important question comes to mind, which is: Which of the two factors has the greatest impact on ethics, genetics, or the environment?

In fact, ethicists differed in that. The summary is that some of them went to the fact that Genetics have the greatest impact and are more dangerous in the formation and behavior of human creation. They claimed that Genetics are the hand of power, and the environment has no significant effect. Of perfection in morals is a reference to the environment and heredity has no significant effect, and the final saying on this issue is that genetics and the environment have a great impact on the formation of a person's morals and behavior.

As for the impact of each of them on the formation of a person morally and behaviorally, this is what science has not said its word until now (33).

### **Means of acquiring morals**

Islam has not claimed a useful educational method but used it in various educational fields, including moral education, because people are types, and each type of them may fit one of the means and suit its psychological and intellectual characteristics, while another method may not work for it, and the reform movement of Islam Education must be taken by all means to suit all

people, and by searching for the means that Islam has guided us to in order to acquire morals in many ways, and given their abundance, the study will be limited to the most important of them, including:

**First: Remain in a good environment and good companionship**

One of the means that Islam has drawn up for acquiring virtuous morals is immersion in the righteous environments, because it is the nature of man to acquire from the environment in which he lives and coexist with it, the morals, customs, traditions, and types of behavior through imitation and imitation, so that the infection is beneficial or harmful, and in the ruling Prevailing: that printing is stolen (34).

And if we want to prove that, if we place a human being miserly among generous people for a period of time, by virtue of accompaniment and cohabitation, he acquires decent morals from them, so the proportion of innate miserliness instilled in him is lessened, and so in everything that a person gains through creation, through the good environment that surrounds him in its cycle Therefore, it was very difficult to reform a person with perverse morals and corrupt behavior, as long as he was not completely isolated from the wicked, and he was not cut off from accompanying them, because his connection with them and his mixing with them is one of the strongest factors that spoil every corrective treatment with which he is treated, as his presence among them always reminds him of a taste. He used to exercise it from the pleasures and desires with them, so he would be detached from accepting the types of therapy (35).

And in the case of the man who killed a hundred souls and then wanted to repent, what did the counselor tell him? He said: Leave this land, it is the land of poor and go to so and so land, a Muslim in his Saheeh//There was a person before you who had killed ninety-nine persons and then made an inquiry about the learned persons of the world (who could show him the way to salvation). He was directed to a monk. He came to him and told him that he had killed ninety-nine persons and asked him whether there was any scope for his repentance to be accepted. He said: No. He killed him also and thus completed one hundred. He then asked about the learned persons of the earth and he was directed to a scholar, and he told him that he had killed one hundred persons and asked him whether there was any scope for his repentance to be accepted. He said: Yes; what stands between you and the repentance? You better go to such and such land; there are people devoted to prayer and worship and you also worship along with them and do not come to the land of yours since it was an evil land (for you). So he went away and he

had hardly covered half the distance when death came to him and there was a dispute between the angels of mercy and the angels of punishment. The angels of mercy said: This man has come as a penitent and remorseful to Allah and the angels of punishment said: He has done no good at all. Then there came another angel in the form of a human being in order to decide between them. He said: You measure the land to which he has drawn near. They measured it and found him nearer to the land where he intended to go (the land of piety), and so the angels of mercy took possession of it. Qatada said that Hasan told him that it was said to them that as death approached him, he crawled upon his chest (and managed) to slip in the land of mercy (36).

This is why companionship is considered to have a great effect on the formation of morals and their acquisition of good and evil, and the infection of evil companions often has a faster effect than good, so it is not faster in the corruption of the righteous person than the spouse of bad, and in the Holy Qur'an and the Prophet's Sunnah what clarifies the effect of good manners(37), so you want us to accompany it, and the effect The bad trait, so warns us against accompanying and sitting with her, Allah Almighty says: {And on the day the unjust bites on his hands, he says: O, let me, I have taken a path with the Messenger and the one who is pregnant. To warn you, and either you buy it, or you find a good wind from it, and the bellows blower: Either it burns your clothes, or you find a malicious wind. }"(38) And the poet says:

And beware of accompanying the wicked, for he will be counted as the righteous one

Hakim said: Tell me about those who accompany your prophets, who are you (39).

**Second: a good example**

A good example is considered the realistic example of the ideal ethical behavior, and this realistic example may be a physical and tangible example to be emulated, and it may be an example present in the mind with his news and biography, and an image drawn in the soul, including biographies, stories, and news of words and deeds.

Therefore, the educator is considered the ideal for the child, drawing his habits, creating his morals, and the morals of the child are imprinted along the lines of the morals of his parents and his educator.

**The secret of the influence of a good example in acquiring morals is due to several reasons, including:**

1. That a good example occupies a level of glory in human societies that no one else can attain, and this rank is fraught with great appreciation from people, and fraught with praise and admiration, and all of these generate in the

individual deprived of the causes of this glory strong incentives that motivate him to imitate a good example and imitate it in his morals. And its behavior, and through imitation in the virtues, acquire the virtues, because the traditional practice turns into a possible habit, and this turns into an acquired creation (40).

2. A good example with excellent virtues gives others the conviction that the attainment of these virtues is one of the possible things that are within the reach of human capabilities, and the witness of the situation is stronger than the witness of the article (41).

And the Holy Qur'an has been directed quite frankly to the good example, where the Almighty Allah said: {you have in the Messenger of Allah a great standard for those who have been hoping for Allah and the last day. - A good example for them, they follow him in his deeds, sayings, morals, and all parts of his behavior in life, for he is the best example for ordinary individuals and individuals aspiring to achieve human perfection in behavior. In most of the individual and social virtues, then every age after them is not without the existence of a sect from the community of Muhammad - that can be a good example. From my nation there is a nation that is based on the command of God. Whoever failed them or who disobeys them will not harm them until the command of Allah comes and they are on that (42).

### Third: The Sultan of the Islamic State

That the material power exercised by the Islamic state has an effective effect in obliging individuals and groups to follow the ethical approach that Islam has drawn for people, and in educating their souls and hearts on moral virtues. Therefore, one of the tasks of the Islamic state was to control the regularity of individuals and groups in the system of Islamic morals, with the vigilant control it undertakes. Watchful guarding and accountability for the deviants, and encouragement of the former, and perhaps this constraint of administrative authority was the strongest impulse to compel the masses to follow the most correct path, and it came in the effect on the authority of Othman bin Affan - that he said: "Allah will destroy with authority what is not disputed by the Qur'an." (43)

### Conclusion

Praise is to Allah in the beginning and the end, and blessings and peace be upon the best of people, our master Muhammad and his family and companions.

This is the conclusion of a study on the topic: (Environment and Genetics and their Impact on the Formation of Human Behavior and Ethics). The study yielded the following most important results:

First: Ethics in Islam are all Islam. This indicates that creation is an origin that is linked to man's creation and his innate nature, as it is his open insight into the acquisition of virtue and integrity.

Second: Human morality is a form that exists in the soul by force, then it actually becomes easy and sometimes difficult, and this is recognized and believed by those who look at a person, his temperament, and his instinct; a philosophical view that penetrates him into the interior, and therefore human morals are subject to change from bad to good, and from Good to better, and vice versa, and in this man was responsible for his deeds and morals, and accountable for his misbehavior.

Third: If a person grows up in a good environment, a fine school and a polite companionship, they will grow well and grow, and create the most complete creation, and vice versa. Thus, it becomes clear that both types of environment have a clear impact on the body, mind and creation, such as heredity.

In conclusion: We ask Allah to bless us with sincerity and acceptance in words and deeds, and to make the last of our deeds his rings, and the best of our days is the day we meet him, for He is the guardian of that and the one who is capable of it.

In conclusion, we say: How a good example, a righteous environment, benevolent companionship, the authority of the state, and other means has had a great impact on a person's acquisition of a virtuous morality and sound rational behavior.

### FOOTNOTES:

- 1- Surat Al-Ankaboot Verse [58].
- 2- Lisan al-Arab by Ibn Manzur: 1/38, Article (Boa), i: Dar al-Maarif.
- 3- See: The Moral Phenomenon and its Relationship to Genetics and the Environment, Dr. Othman Abdel Wahid, p. 45.
- 4- Rashid Al-Hamad and Muhammad Saeed Sabarini, The Environment and Its Problems, The World of Knowledge, Kuwait, Issue 22, Dhu al-Qi'dah / Dhu al-Hijjah 1399 AH - October 1979 AD.
- 5- Al-Waseet Dictionary, the author: The Arabic Language Academy in Cairo (Ibrahim Mustafa, Ahmad Al-Zayat, Hamed Abdel Qader, Muhammad Al-Najjar), material (inherited), p. 232, publisher: Dar Al-Da`wah
- 6- Reflections on the Philosophy of Morals, Dr. Mansour Ragab, p. 107, I: The Anglo-Egyptian, I: The Third, 1961 AD.



- 7- Lisan al-Arab by Ibn Manzur: 11/374 (creation).
- 8- Reviving the Sciences of Religion by Al-Ghazali, edited by: Muhammad Abdullah Al-Zoghbi: 3/52, ed. : Dar Al-Manar.
- 9- Studies in Belief and Ethics, Dr. Mazroua and others, pp. 192, 193.
- 10- Wali al-Din Abd al-Rahman ibn Muhammad ibn Khaldun, born in Tunisia and died in Cairo, == and flipped in several positions, and traveled a lot, and he wrote down his ideas in seven volumes he wrote in about three years on the history of the Arabs and the Berbers entitled: "Kitab al-Abr", of which the volume is most famous. The first is known as Muqaddimah Ibn Khaldun. [The Philosophical Encyclopedia, Dr. Abdel Moneim El-Hefny, p. 14].
- 11- Al-Muqaddimah by Ibn Khaldun, p.92, the third introduction in the moderate of regions and the deviant.
- 12- Ibid., P. 92.
- 13- Studies in Belief and Ethics, Dr. Mazroua and others, pp. 192, 193.
- 14- See: Studies in the Philosophy of Ethics, Dr. Muhammad Nassar, p. 94 and beyond, I: Dar Al-Qalam, Kuwait, I: Oula 1082 AD.
- 15- Thomas Hobbes: An English philosopher, born on April 5, 1588 AD, and died on December 4, 1679 AD, and he was the son of a priest and frequent schoolboys from his hometown and he has fragments of books, including: Principles of Natural and Political Law, but when he published it, he published it in two separate letters. One is entitled: On Human Nature, and the second is entitled: In the Political Body. [See: Al-Tarabishi's Dictionary of Philosophers, p. 653, i: Dar al-Tabi'a, Beirut, i: al-Awal 1987].
- 16- See: Studies in the Philosophy of Ethics, Dr. Muhammad Nassar, p. 96.
- 17- Surat Al-Furqan verses [27-29].
- 18- Sahih Al-Bukhari (Al-Jami Al-Musnad Al-Sahih Al-Muqtasar from the affairs of the Messenger of God - - and his Sunnah and days) by Imam Muhammad bin Ismail Abu Abdullah Al-Bukhari Al-Jaafi, book: Friday, Chapter: Who waits to be buried: 3/63, Hadith No. 2101, investigation and comment: Dr. Mustafa Deeb Al-Bagha, Professor of Hadith and its Sciences at the Faculty of Sharia - University of Damascus, Publisher: Dar Ibn Katheer, Al-Yamamah - Beirut, Ed. : The Third 1407 AH 1987 AD.
- 19- See: Kamal Ibrahim Morsi. Environment and Genetics and their Impact on Psychological and Behavioral Deviations, Cairo, The Anglo-Egyptian Library, 4th Edition, 2000 AD, pp. 223-252.
- 20- Dr. Abdul Majeed Al-Najjar, Man and the Universe in the Islamic Creed, The Contemporary Muslim Magazine, p. (77), 1995 AD, p. 213.
- 21- Surat Al Imran from verse [191], and see: previous reference.
- 22- Dr. Abdul Majeed Al-Najjar, Man and the Universe in the Islamic Creed, p. 214.
- 23- Surat Luqman verse [20], and see: previous reference.
- 24- Sunan al-Tirmidhi (al-Jami al-Sahih) by Imam Muhammad bin Isa Abu Issa al-Tirmidhi al-Salami, book: al-Dawa'at, chapter: What he says at Rayat al-Hilal: 5/504, Hadith No. 3451, Edited by: Ahmad Muhammad Shaker and others, Publisher: Dar Revival of the Arab Heritage Beirut.
- 25- Sahih Al-Bukhari, Book: Zakat, Chapter: Kharas Dates: 2/539, Hadith No. 1411.
- 26- Dr. Abdul Majeed Al-Najjar, Man and the Universe in the Islamic Creed, p. 214.
- 27- Al-Zari'a to Makarem Al-Sharia by Al-Isfahani, p. 27, i: Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon, ed. : First 1980 AD.
- 28- See: Psychology and Ethics - A Psychological Analysis of Creation - A Crown. a. Hadfield, translated by: Muhammad Abd al-Majid Abu al-Azm, p. 18 and after, I: The Library of Egypt.
- 29- Surat Al-Mutififin Verse [14].
- 30- Ibn Manzur, Lisan Al-Arab, article (usury): 3/1574.
- 31- Genetics and Eugenics, by Professor / Al-Abyari, pp. 112-113.
- 32- The revival of the religious sciences of al-Ghazali: 2/53.
- 33- See: The Philosophy of Ethics in Islam, Dr. Muhammad Yusef Musa, p. 125, I: Al-Khanji Library, Cairo, I: The third, and review: Theoretical and practical ethics in Islam and its relationship to ethics in other religions, Dr. Hassan Jabr: 1/32 , I: Al-Hussain Al-Islamiyya, i: the second, 1994
- 34- See: Islamic Ethics and Its Foundations, Abd al-Rahman Habanaka: 1/211, i: Dar Al-Qalam, Kuwait.

- 35- Islamic Ethics and Its Foundations: 1/13 AD.
- 36- Sahih Muslim (Al-Musnad Al-Sahih Al-Sahih, briefed by transferring justice on the authority of justice to the Messenger of God) by Imam Abi Al-Hussein Muslim Bin Al-Hajjaj Bin Muslim Al-Qushayri Al-Nisaburi, Book: Repentance, Chapter: Accepting the Repentance of the Murderer Even if He Kills Many: 8/103, Hadith No. 7184, Publisher : Dar Al-Jeel, Beirut + Dar Al-Afaq Al-Jadeeda, Beirut.
- 37- Surat Al-Furqan Verse [27].
- 38- Sahih al-Bukhari, book: Friday, Chapter: Who waits to be buried: 7/96, hadeeth 5534.
- 39- See: Islamic Ethics and Its Foundations, Hasan Abd al-Rahman Habanaka: 1/214.
- 40- Previous source.
- 41- Surat Al-Ahzab Verse [21].
- 42- Sahih Al-Bukhari, Book: Al-Jumah, Chapter: Who waits to be buried: 4/207, Hadith 3641, and see: Islamic Ethics and Its Foundations, Hasan Abd al-Rahman Habanaka: 1/216, and Refinement of Morals in Islam, Dr. / Abdul-Ghani Abdul-MaqsoudKhashab , s e: Ethics, Dr. Ahmed Amin, I: The Egyptian Book House in Cairo, I: The Third, 1931 AD.
- 43- Biography of Othman bin Affan - -, Ali Muhammad Muhammad al-Salabi: 1/114, i: the first, and see: Islamic ethics and their foundations, Abd al-Rahman Hanbaka: 1/220.