



Divergent Value Systems and the Risk of Religion Leaving

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Abstract ;

Every society develops a value system that serves its interests and projects the image it wants to present to the world. It also defines the core values that this system seeks to achieve and sets the highest example for its members to follow. However, abandoning religion poses a unique challenge, as the religious basis from which the ethical system originates provides it with legitimacy, intellectual, and doctrinal basis. Unlike, secular values cannot face challenges and are unable to give complete alternative for traditional ethical system. The value system complements the traditional religious ethics system, but it cannot replace it in Western modern thought markets. It legitimizes many deviant actions and practices based on power abuse and violence, without considering any moral principles as long as they serve the central value of the value system.

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1. *Introduction*

Allah says in the Quran: "O humanity! Indeed, we created you from a male and a female and made you into peoples and tribes so that you may "get to" know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All Knowing, All-Aware. (13)" Al-Hujurat, God Almighty's command in this verse is clear, living without the others in a permanent state of war is impossible. Prosperity achieved only through peaceful coexistence and general security.

When people interact, their moral values and differences become apparent. Not everyone is the same, and societies and individuals vary in their beliefs. As a result, religion is a topic of much discussion due to its moral system, which shapes the followers of each faith. However, in today's world, people's perceptions of religion have changed. It is now seen as merely a cultural and moral inheritance that everyone seeks to modify to suit their interests. The term "values" has also become widely used, with everyone interpreting it to suit themselves.

Each society develops its value system based on its unique characteristics and determines the central value that the system will serve. Every society also creates an exemplar of human perfection, such as Nietzsche's "supreme man" or Confucius's "gentleman," who embodies the values that must be possessed to achieve it.

All of the above happens if it is based on a moral system that stems from the religion of society, but rejecting religion and making the value system compensate for

the system of morals, a construction of doubtful basis, every penalty that the owner of good manners can receive by his idolized god has been exiled and destroyed, so how can the penalty be according to the value system that does not recognize or underestimate religion, so the value system without religious support is like a bubble and cannot reach the goal, and it is inevitably a dark road It plunges its owner to the bottom of a thirst for power and violence, and morality cannot exist in such an environment created by a system of values that is detached from religion

2. *Problematic:*

The main problem revolves around whether different value systems can replace traditional systems of morality associated with religion, or whether they are inevitably dangerous and will fall into the mud of modernity and legitimize violence, perversion, and moral downfall out of the value that must be collected.

2.1 *Sub-problems:*

- What is the definition of values and the value system, and what is the difference between values and ethics?
- What are the world's major value systems, and what are their core values ?
- What are the potential outcomes of each value system, given its central value?

3- *Definition of the value system:*

To understand the concept of values, it is necessary to pass on the linguistic derivation of the term and then reach what

people have termed in understanding this word.

3.1 The definition of value :

The term "القيم" is a translation of the term "VALUE" in English and "VALEUR" in French, and both terms refer to the Latin root "Valeo", which takes the meaning of I am strong or I am healthy and goes to the meaning of strength and courage. Therefore, this term has connotations that differ somewhat from the connotation of the term values in the Arabic language.

The Cambridge Dictionary of Values defines two basic definitions:

-The amount of money that can be obtained for something.

- The beliefs that people have, especially regarding right and wrong and most importantly in life, that control their behavior) (Values, 2022), the same meaning that most other English dictionaries such as Oxford and Britannica have gone to.

The French dictionary of La Rousse also explains the term values as follows:

1-The value of the thing that can be exchanged and sold, in particular its monetary price;

2- What makes a person worthy of appreciation morally, intellectually, and professionally) (Values, 2022) which is very close to the meanings given in English dictionaries.

Values (القيم) plural singular value (قيمة), and in Arabic the value of the original risen, a similar adjective goes in its meaning of integrity. As in the saying of the Almighty: "that religion values" any religion straight, or in the saying "in which books value" any straight books do not have an error, but the name of the actor of them is the values:

(Values: who undertakes the command to take care of him and preserve, it is said: did the order, does, does: If he takes care of it and takes care of it with care and preservation, and is based on the matter: it lasts and abides, and the values of the people: the one who does their affairs and settles their affairs, and the values of the woman: her husband, because he does her and what she needs, and the values of the orphan: he is the one who does his bidding and undertakes his affairs with care and preservation. Among its meanings: is straight, and from it: religious values, i.e.: straight) (values, 2022), the term values with its Arabic root takes the concept of advancement and integrity as well as interest in something or someone.

"القيّم والقَيُومُ" are among the names of Allah because He is the custodian of this universe and is keen on it.

The meaning of values varies according to the field in which we use this term, in the terminology of the jurists, the term (values) is called by the Hanafi jurists The Book of Sales, chapter: endowment, and it means the supervisor and supervisor of the endowment. It is called according to the Malikis, and it means the judge presenter. It is called in the Book of Marriage, and it means the husband) (Al-Qayyim, 2022) One of the Muslim scholars is known as Ibn al-Qayyim al-Jawziyyah, Abu Abdullah Shams al-Din ibn Muhammad ibn AbiBakr al-Dimashqi al-Hanbali, as his father was a custodian of Al-Jawziyya School He became famous as Ibn al-Qayyim al-Jawziyya.

Hamid Zahran defines it as: (an interest, choice, preference, or judgment issued by a person on something guided by a set of

principles and standards set by the society in which he lives, which determines the desired and desirable behavior) (Zahran, 1984). This definition takes a social approach as the community determines the values that sets them and may differ from one society to another.

As for Adel Al-Awa, he says about values the following: (... but the ambiguity of the meaning of value arises from its immateriality, value is a condition for all existence, but it is not in itself existence. It seems to us in a dress we desire, a goal we want to achieve, or a balance that we seek to achieve) (Maimon, 1980, p. 25), and this definition delves into philosophy more, making value non-material, non-existential, and thus making it impossible to measure or determine it accurately.

Al-Rabie Maimun also explains the values as (Metaphorically indicating what the people of the market agreed upon and appreciated, and promoted in their transactions as a substitute for sale) (Maimon, 1980, p. 25). The definition that limits value to its material and financial aspect only and makes it linked to the market and trade exchange, as we have seen in foreign tariffs.

Sayed Ahmed Tahtawi says on values that: (Is the belief that something is capable of satisfying a human desire, which is a characteristic of something that makes it important to the individual or group, and it lies in the human mind and not in the external thing itself) (Jibril, 2015, page 77). This definition added the idea that the value lies in the human mind itself and not in the external thing, this explains the difference in the value system from group to group and explains the primacy of certain values in the minds of value of monotheism. For

example, comes at the top of the values adopted by Muslims, a value that does not find the same echo in other societies that do not believe in Islam.

As for Taha Abdel Rahman, he says: (The moral meaning that deserves to have fully aspired to and strive to bring his actions according to it, that is, it is the meaning that combines two entitlements: the entitlement to go to it and the entitlement to apply to it) (Abdul Rahman, p. 11). However, the criterion of entitlement remains vague, so how to classify something as worthy of its application or not; this depends entirely on the influence of the prevailing culture in each environment.

Axiology represents the science that deals with values and the term is derived from the Latin word "Axios", which goes in its meaning to what is precious or trustworthy. The science of axiology (ethics or the science of values) is the third tributary of the tributaries of modern philosophy, in addition to ontology and epistemology, which are the science of existence and knowledge respectively.

3.2 - Definition of system:

The system is usually called the poetic poem because it is the writing of poetry. It is translated into English with the term system; a group of elements that form a whole with each other, where each element is related to the other. Islam, for example, is an integrated system. It is not permissible to take some texts or rulings and leave the rest, the system is unknown by one of its elements, but by the meeting of all elements to perform a certain function.

3.3. Definition of the value system:

Some like to use the term arrangement instead of the system, so the meaning of the value system is synonymous with what it is in the value arrangement, and it is linked to society where it determines its goals and direction and draws the outline of what society must reach. As this system determines the supreme values of society and controls the form and content of the supreme man or gentleman according to the name used in different cultures, which is the ideal that members of society aim to emulate and simulate its actions and conditions. As well as, the value system determines the criteria for differentiation between individuals, thus determining the elite of society or influencers who have the upper hand in that society.

According to the academic definitions (the existence of a regular, supportive and multiple set of values represented by rules, behaviors, and experiences in a systematic relationship in view of a coherent and interconnected structure is what we can call a "value system") (Bahtoun, 2016, p. 96). There is an integrated relationship between the value system and society, as society is not called a society unless it contains a value system. The value system does not arise away from society but rather is a product of it.

3.4 The difference between values and ethics:

Al-Jurjani defines creation as: (is a body of the soul well-established issued by the acts easily and easily without the need for thought and narration, if the issued by good deeds was the body of good creation, although issued by ugly acts named the

body that is the source of that bad manners) (Jurjani, 2004, page 89). All Islamic definitions of ethics do not move away from this definition, link the creation of course, and character without thought.

Abdullah bin Bayyah summarizes the difference between them by saying: (The difference between ethics and values: that ethics include good and bad, while values are concerned with good) (Bayh, 2022). Which is a brief definition that makes values the good side of ethics and is opposed by many scholars and preachers, led by Tariq Al-Suwaidan, who makes values related to the individual while ethics are related to society.

The cornerstone of the difference between values and ethics lies in the relationship with religion, as all ethics stem from religious teachings, by referring to the components of religion, we find that no religion is devoid of a moral system that it tries to establish in its followers. As for values, they came into existence with the development of European thought, which was built on a break with religion and dissociation from the teachings of the Church, so ethics such as mercy and compassion represent one of the worst human values, and Nietzsche describes them in his writings as slave morals. At the same time, gentlemen should not adhere to such values that stem from weakness and inaction but adhere to the will of power.

Perception of the value system according to the cultural background:

The perception of values varies depending on one's cultural and philosophical background. Values are a relatively new term, and everyone interprets them

according to their own lived experiences, beliefs, and vision for the future.

4- The value system according to the Western (European) view:

The intellectual meaning of West is the philosophical efforts that have emerged in Europe and its development, America represents an extension of European thought, as well as Russia, despite its disagreement with the West and its leadership in the East camp previously. However, its intellectual roots are common with the rest of Europe, thus, delving into European philosophy to find out the intended meaning of this term (values leads us to the most influential philosophers in Western thought. In the words of Abdelwahab El-Mesiri, who believes that philosophy before Nietzsche is different from what came after, this German is called the philosopher of values and El-Messiri describes him as the greatest philosopher of secularism.

Before the emergence of Nietzsche, Immanuel Kant was the pioneer in the philosophy of values and made it obligatory to be the central value in his value system. Then came Arthur Schopenhauer who made the will to live the central value, and after him in 1882 AD came out Friedrich Nietzsche shocking declaration known as the declaration of the death of God, and gave himself the task of fighting the shadows of God remaining on earth. As he put it, which he has been doing throughout his life and built on it the nihilistic doctrine in Western philosophy. El-Messiri describes the emergence of Nietzsche in the philosophical field by saying: (Modern Western philosophy was waiting for a

philosopher to take the logical step included in the materialist model, and free man from any remaining illusions of stability, transcendence and totality, and achieve the complete secularization of the philosophical field by completely purifying it from the "shadows of God". In Nietzsche's words, that is, from any values, constants, faculties, dualities and goals "moral or epistemological" beyond the material and direct and destroy what philosophers called in the past "that is, before Nietzsche" sacred, good, true, beautiful, absolute, and total.) (Al-Messiri, page 04). Today we call this current of thought postmodernism or liquid modernity.

Nietzsche overthrew God and with him the system of Christian ethics derived from religion, and wanted to invent an alternative to the prevailing Christian ethics because he knew that society does not settle without a moral system controls it. So, he issued a book on the genealogy of ethics in which he questioned the value of values, and laid the foundations for the criticism of the prevailing values, which paved the way for a reversal in values and the emergence of a completely different meaning from what prevailed in that period. Genealogy is a term coined by Nietzsche and its meaning; is the search for the origins on which philosophical concepts and values were founded to review them and show their falsity to change them.

Nietzsche defines values, saying: (The view of value is the view of the conditions for survival and growth for the complex formations of life within the becoming) (Andalusia, 2006, p. 69), and elsewhere Nietzsche says about values: (Values and

changes of values are commensurate with the increase in power that determines values. The degree of ingratitude and the ability of "freedom" given to the mind is what manifests the increase in power) (Nietzsche, 2011, p. 32). Therefore, Nietzsche is described as associating values with the will to power and this is an addition or focuses to the opinion of his predecessor Schopenhauer, who says the will of life, where he makes power the center of life. That is, everything that increases power is at the heart of the value system and must be collected, and this is fully consistent with the Darwinian natural school where the survival of the fittest and strongest, if ethics prevent aggression and subjugation of others, values allow this. As long as they provide the reasons for power, the ethics of mercy and compassion are in his view the morals of slaves, while masters seek power and are not fooled by the trick of slaves.

Fyodor Dostoevsky says in the words of Ivan, one of the main characters in his novel *The Brothers Karamazov* (If God does not exist: anything goes), which is exactly what the existentialist philosopher Jean-Paul Sartre said: «Existentialism says that the absence of God means the absence of reasonable values. As well, and the absence of good in advance because the absence of God means the absence of a complete and infinite conscience that makes sense of that good. Thus, good, honesty and integrity existence become meaningless because we are about a purely human existence that has nothing to do with the existence of God or values originating from God) (Sartre, pp. 24-25). So to say, ethics without the presence of

God is absurd, as was the emergence of an alternative system of ethics that originated from a Christian religion known as the system of values.

Therefore, we find freedom-depriving penalties dominating the punitive scene in the West in general and Europe in particular, as the most popular method of punishment is imprisonment in all its forms, starting with high-security imprisonment to home imprisonment. All of which limit the freedom of the punished person without causing harm to his body or money except in a limited area. Unlike the Islamic civilization, in which flogging was the most punishment imposed on social and moral deviants in addition to the rest of the borders range from cutting and exile to stoning and execution.

The will of power represents the central value of the Western value system, and the rest of the system serves this goal and this value, this is evident in modern European history. As the world has not witnessed an excessive use of force to exterminate other races except at the hands of the European man. World wars occurred in Europe and then took place in the rest of the world because it was under the colonization of these countries, and weapons of mass destruction are a purely Western product. In addition, the civilization of the white European man that reached North America and Australia is the same that accepted the idea of colonialism and gave it legitimacy. It has made the conquest and forcible subjugation of the world a legitimate goal that it has been achieving since the European industrial renaissance in the eighteenth century.

5.The system of values according to the Islamic view:

values from a Western point of view are differ from what they are in the Islamic environment. As Western values are an alternative system to Christian ethics consistent with the new changes that occurred in Europe in conjunction with the industrial Renaissance. They are in the Islamic environment a complementary system to traditional Islamic ethics, so that, values such as science, time and work that were late in the traditional arrangement of Islamic ethics at the expense of faith values. Therefore, the adoption of this term by Muslims for rebalancing between traditional Islamic ethics and modern values imposed by contemporary life.

According to the definition of Islamic values which says:

(It is a set of standards and provisions stemming from basic perceptions of the universe, life, man, and God, as portrayed by Islam. They formed by the individual and society through interaction with different life situations and experiences, to enable him to choose goals and directions for his life consistent with his capabilities, and embodied through interests or practical behavior directly and indirectly) (Al-Haq, 2012, page 337). This definition recognizes that the main factor in the dynamics and changes of values is the factor of religion, or perceptions of the universe, life, man and God. All these perceptions are controlled by Islam and provided to the Muslim individual, to determine the nature of the value system that will be adopted later, and find several valuable efforts in dividing these values and arranging them in line with the requirements of the times.

One of these divisions is what Dr. Jassim Sultan did in his book *The Qur'anic System and the Human Project*, where he said: (If we wanted to look at values in a systematic form. They divided into four spaces: the values of depth, the values of cohabitation and coexistence, the values of advocacy and communication, and the values of war) (Sultan, 2020, page 89). All of which are hierarchical structures that serve each other and overlap with each other, as the values of depth are what represent the basis and roots of the nation, such as monotheism, faith, good deeds and other values derived from the Qur'an and the Sunnah which represent the boundary between faith and disbelief. In addition, represents the basic faith and reference for the Muslim individual, followed by the values of cohabitation and coexistence, which in my opinion is the reason for writing this book in the first place. As the charging that Muslims are exposed to daily in religious pulpits and sermons often induces and urges to confront the infidels and polytheists and not to be complacent in that, which has produced generations charged against the other who easily fall prey to criminal organizations that take Islam as a title and do the opposite.

Communication with other peoples is covered by the values of advocacy and communication, which open the door to knowing the other and dealing with him without clashing and gives space for the nation's interaction with other nations peacefully without the need for violence.

The system of values in Islam is the compass that determines the approach that the nation must adopt to continue in life, when the countries of the nation were under colonialism. The values of jihad and the

preservation of identity took precedence over others, and when the chaos of violence generalized, the values of coexistence and coexistence took precedence over the values of fighting and jihad, and every time arranges the system of values in line with the needs of the nation in it.

The value of monotheism represents the hump of the Islamic value system, unlike the rest of the other value systems. The Muslim eats a beginner in the name of God, and the ten with his wife with a thick covenant witnessed by God, and sells and buys as God commanded, and strives and travels and seeks to seek livelihood trusting in God, and obeys the guardian and improves his parents in compliance with what God commanded. All the life of a Muslim is as God commanded, so the presence of God is necessary for a Muslim whose life is not straightened if Islam is an integrated holistic religion that enters into all the details of life without exception, if there is a defect in the concept of monotheism that results in a defect in all life. It is not possible to convince a merchant to adhere to Islamic values in trade unless there is a god who rewards the good deeds of the merchant and punishes his bad deeds, and the owner of power cannot be convinced of justice and mercy unless there is a god who is held accountable for every small and large. Thus, the whole of Islam is built on the existence of a God just with his hand everything rewards the best in the worldly life with the best and punishes those who offended and wronged with torment in the fire believing in the words of the Almighty: "He said, but whoever is wronged, we will torture him and then return to his Lord and

torment him with ungodly torment (87) As for those who believe and do good, he has the reward of the most beautiful and we will say to him who ordered us to be pleased (88) "Surat Al-Kahf.

6. The value system according to the Eastern (Asian) view:

The term "East" in this context refers to the major East Asian civilizations of Japan, China, and India. These civilizations have pagan religions with a long history spanning thousands of years, and they have only been exposed to revelation and monotheistic religions through contact with other civilizations.

6.1- Japanese Civilization:

Japan was isolated for centuries from the outside world, especially under the rule of the shogunate and the unjust feudal system until the advent of Emperor 122 Mutsuhito, known as the Meiji in 1868 AD, and the Meiji rule lasted 44 years, which Japan knew a deep intellectual, scientific and social revolution, where class and feudalism ended. Japan opened up to the world and carried out reforms similar to Western countries, where the emperor sent scientific missions to Western European countries and America, which was the cornerstone of the modern Japanese Renaissance.

The Japanese Renaissance would not have been achieved without being accompanied by an intellectual cover in which Japanese society abandoned the rigid legacy of the traditional classes of society. The feudal system, the samurai, and many aspects that marked the traditional Japanese society, and this profound change was expressed by the

publication of the book *Bushido*, which represents the spirit of modern Japan, a book by the most famous thinker in Japan, Inazo Nitobi, issued in 1900 AD, and the literal translation of the term *bushido* means the way of the warrior; She moved to organize all types of society after that because of the great fame that this book received, as it became the intellectual basis of the modern Japanese value system.

The values of loyalty and honor represent the most important traditional samurai values, but Inazo Nitobi made the most important values of the warrior in seven points:

Justice and firmness in the performance of duty.

Courage and boldness.

Mercy is that the warrior represents the judge and the executioner at the same time. Politeness and commitment to public behavior.

Honesty and sincerity are manifested in not talking about money and mastering work.

Honor, feeling, nobility, self-esteem.

Loyalty, self-rejection, and personal interests, and making loyalty to the master the highest rank (Al-Jumaili, 2014, pp. 91-92-93).

The Japanese attach great importance to the value of loyalty, the ancient heritage of the samurai is rooted in the modern Japanese character, we do not find in Japan who wants to overthrow the emperor or oppose him, despite Japan's loss of the war and the great humiliation suffered by the Japanese people, but they did not depose or oppose the authority of the emperor, and the Japanese soldiers in World War II were not giving up, but rather prefer death to surrender, which represents a loss of honor for them, and all the soldiers surrendered in

the World War did not return to Japan because they are sure It is certain that they have died in the eyes of their society with this surrender, and many officers and soldiers committed suicide when the emperor announced the surrender of Japan following the nuclear attack on his country.

One of the stories that are told about the severity of the discipline of the Japanese individual is what happened with the Japanese officer Hiro Anoda, who worked as a reconnaissance officer in the Japanese army during World War II, and his mission was to delay the advance of the hostile forces and set traps for the vanguards of the enemy forces on the Philippine island of Lubang, so he did this task for 30 years without retreat or tirelessness, he committed to his mission despite Japan's loss of the war and its surrender in 1945, but he did not receive the news until 1974 when his story spread and sent Japan, the person who was the commander of the unit to which Anoda belonged, then believed that the war was over and that his country lost the war, and after returning to his country he received honor and popular appreciation for his loyalty and patience in order to complete his mission, but he could not bear that his country lost the war, so he emigrated from Japan to Brazil to complete the rest of his life there, to pass away in 2014.

Japan today has passed the samurai era, but the effects of that era are still present, the current Japanese value system is an extension of the traditional Japanese system, taking into account modern changes, where we always find Japanese products at the top of the quality ladder, and you rarely find the Japanese with corrupt morals or impolite, and we also

find the Japanese individual's interest in teamwork and team spirit, unlike other peoples who advance the individual over the group, as the American novelist Patrick Smith describes this value by saying: (In Japan, public affairs were, and still are, the highest social value. The public affairs are closely linked to the system and the community, while the private is an individual affair.) (Smith, 1998, p. 64), and we also find the attachment and great pride of the Japanese individual to his cultural heritage, history, and values without neglecting his present and future.

The value of loyalty represents the central value in the Japanese value system, and loyalty is to the master and the emperor, a value from which the rest of the supreme values in Japan stem, as honor is not for those who do not have loyalty, and courage, honesty and justice are for the good implementation of the emperor's orders, loyalty to the Japanese is similar to faith in God among Muslims, it is the central value that the entire value system aims to serve and achieve in reality, and the Japanese value system cannot continue without loyalty to the emperor.

6.2- Chinese Civilization:

The world for the Chinese (a square like a chessboard and the sky is circular and pointed like the hat of a Chinese peasant, and they thought that the center of the sky was at the northernmost point. As for the observation of astronomical phenomena, the Chinese saw that the sky rotates and the earth is stationary. As for the center of the earth, the ancient Chinese believed that Luo Yang was the center of the earth) (Guang, 2018). They also believe

that China is the center of civilization and the only civilized people and that they are the only legitimate representatives of the world's inhabitants and other barbarians, so they built a wall around them to protect them from the attacks of less civilized peoples.

In Chinese history, there are rarely religious conflicts or wars to win one religion over the other, as they embrace more than one religion at the same time, and the saying "Confucianism to reform the world, Buddhism to reform the soul, and Taoism to reform the body", while Chinese values are derived from the myths that abound in the Chinese heritage and the imperial heritage, they deify some of their emperors, and the third and most important tributary of Chinese values is the Confucian teachings, where his moral doctrine is based on two principles: ("Jane", which means love and concern for the rest of humanity, says in this "love for others what you love for yourself", while "me" means morals, traditions, rituals, and tact) (Muhammad, p. 311).

In addition to the values of the aforementioned "gene" and "li", comes the value of "yi", which translates into integrity, so Confucius says about it: (It is the personal readiness for moral integrity that imposes on man to adhere to, without regard to the gain or loss resulting from any behavior followed by man) (Al-Hayy, 1999, p. 180), and the value of "Hisau" or education that leads to virtuous moral values that can be translated in our current terminology into education, because it is related to the family, children's love for fathers, obedience to parents, fathers' love

for children and compassion for them, It extends to the parish's love for the ruler and the ruler's love for his subject, "Hisao" is (the beginning of the existence of organized society; when families are organized, the society organizes on its own. The basis of the family and society is respect and obedience; if the morals of family members are improved, the morals of society are improved, because society is only an extension of the family) (Al-Haq, 2012, p. 179), so the family represented the most important pillar in the Chinese value system, as society and the state are only an extension of the family according to Chinese thought.

Confucius' thought also gives a conception of the gentleman, or the example that he should emulate, which is in complete contrast to the idea of Nietzsche's supreme man, the latter presents the supreme man as completely devoid of morals and mercy, a lover of force and oppression, and does whatever it takes to obtain the greatest possible power, while the gentleman whom Confucius calls for is a man of virtue who does not use force, and adheres to the aforementioned values of gene, Li, Yi and Hisau, these are what make Her embracer is noble.

The family represents the central value in the Chinese value system, and the entire value system is in the service of this goal and its achievement in reality, this explains the large number that Chinese society has reached because of the great importance it attaches to family relations and makes all its resources and efforts to protect this family, of which society and the state are a natural extension.

6. 3- Indian Civilization:

Unlike the Japanese and Chinese civilizations, which did not have direct contact with Islam except in a small range with China, India is geographically closer to the Middle East and has known great prosperity for a Muslim state that ruled India for six centuries, a country founded by the Mughals in northern India and continued until the middle of the eighteenth century, when it ended at the hands of the British in 1857 AD, India since ancient times is the cradle of many major religions known to the world such as Buddhism, Hinduism, Jainism and others, and it is also the cradle of many ancient philosophies which influenced contemporary Indian culture, and one of the most important of these philosophies is "nyaya", which means (a pampering or a way to guide the mind until it ends up with a conclusion, and its most important text is the text called "Sutra Nyaya" (Durant, page 250), and the "nyaya" aims to achieve nirvana; or salvation from the tyranny of desires, and this is what Indian philosophers have been doing and debated for since ancient times.

The Indians pop their philosophical doctrines with two basic chapters, namely Al-Astikiya, which means proving, and Nastykism, which means negation, and under them fall six doctrines that govern all Indian culture and philosophy, and the stability here, and the lack of proof means the existence of God, but all sects, although discussed the existence of God, but believed in the existence of the holy books. What distinguishes Indian culture from others is the belief and recognition of the existence of castes; (the only condition that must be fulfilled if man wants to have a mental status in the hearts of the people is

to recognize the castes so that this system has become the real source of authority in the country; his opposition is a great betrayal) (Durant, p. 249), which is the central value of the ancient Indian value system.

As for the classes in India, they are at four levels and are called "Varna", which is very careful not to overlap between its classes, the first class is: Brahma, which specializes in clerics, then the Kashtria, which includes kings and warriors, then the aconite or Vishia, who are merchants and owners of crafts and crafts, then the Shudra, who are the poor and servants, but this class is not the lowest, there is the caste of outcasts, who have no right and are unclean and are not considered human beings in the eyes of the ancient Indian value system originally, these Representing the majority of the people in India, modern India fought this system in its constitution after independence from British occupation, but it is still deeply rooted in the people and it is not easy to move to a system of equality between classes.

Belonging to a class of the aforementioned classes is by birth only, a person's effort or intelligence cannot elevate him to a higher class, and the Indians believe in the reincarnation of souls, the outcast in this life was unjust in a previous life, so his reward was to be one of the outcasts, and whoever adheres to the teachings of his class in the current life has to rise to a higher class in the coming life, and this is rooted in the hearts of the Indian people despite fighting the Indian constitution after the validity of this system and the exit of many One of the prominent

Indian figures who called for his abandonment, but the Indian value system is still hostage to the caste system and clings to it as it represents a history and culture rooted in this country.

Commitment to the class and maintaining the general form of each layer is the central value in the Indian value system, and every departure from this ancient system rooted in the soul is a betrayal of the history and culture of India, but India is multi-religious and multi-value systems, Muslims in India represent the largest minority in the world, numbering about 200 million people, and they have ruled India for centuries, and influenced Indian culture and thus in Therefore, India today cannot say that there is one Indian society in which all religions and cultures spread there have been fused, but there are many separate societies that each have a different value system from others, and there are always ethnic or sectarian conflicts that take a bloody character, so India is multi-sectarian, multi-religious and value systems as well, India is the only country that you find in signs on the doors of shops telling about the religion to which it sells its products, for example, you find a store Fast food for Hindus, and a clothing store for Muslims and others.

7- The far system of values from religion:

Religion is known as a union of three systems: a doctrinal system that provides its adherents with a view of the universe and its origin, man and the God who must be worshiped and approached, then a legislative system that regulates human actions and shows him his rights and duties

towards himself, his family and society, and gives the form of punishment that must be imposed on those who violate the system, then an ethical system that controls the internal behavior of the individual and how he treats others and shows him the penalty he receives when adhering to these morals, which are part of religion.

Therefore, ethics need to always have a religious background, so adhering to them rewards its owner and raises his status with the god he worships, and shows the extent of man's attachment to his idolized god, and the extent of his dedication to applying for his orders and avoiding his prohibitions, and the world has not witnessed a people who have not taken a religion for him, whether it is a heavenly religion based on a prophet and revelation or a positive religion in which one of the wise men or ancient teachers follows, or a religion that glorifies ancestors and adheres to their orders and prohibitions, either destroying religion completely and replacing it with science and denying the existence of God and compensating him By nature, this flourished only with European civilization, which abandoned the Church and revolted against it, destroying everything related to religion, even morality.

Replacing the traditional ethics system with a value system is possible and necessary to adapt modern societies to current lifestyles, but making the value system an alternative to traditional ethics without relying on religion is a danger itself, as values that are not based on religion are refined and restrained by dangerous values that allow everyone present under the pretext of value, but in the end, they pave the way for ruin by giving value legitimacy to all abnormal

practices. A system that legitimizes invasion, aggression, and excessive use of force in a way unprecedented in human history, the death of God in European thought unleashed all the repressed evils of emancipation and domination over the necks of humanity to threaten its existence.

The death of God is followed by the death of man and the end of civilization as announced by Michel Foucault, and perhaps the first step of the end of man is the collapse of traditional moral systems and their replacement with value systems that give legitimacy under the pretext of value to every abnormal or evil act required to achieve its central value, and perhaps the most important living examples are the following:

A- Freedom:

This value that the West has always paid lip service to and fought for, and we hardly count the major disasters and rafts that befell the world under the slogan of freedom, the Iraq war was under this slogan, and the bombing of Libya, Somalia, Syria, and Yemen were all under the slogan of freedom to kill these peoples, and all this was preceded by the destruction of the family under the pretext of women's freedom, and the destruction of religion under the pretext of freedom of belief, until it reached the legalization of homosexuality under the pretext of sexual freedom, and that sexual identity is not necessarily what the person or gender who was born looks like By doing so, everyone is free to identify himself as male or female by simply declaring it, and this is the bottom of human practice throughout history.

B- Life:

It does not differ in the importance of life and being a blessing that must be preserved, but when it is made a central value, preceding the rest of the values, we reach a dead end at times, because how can a people be persuaded to fight for independence and freedom when it puts its life at stake, the values of armed struggle or revolution cannot flourish in a system of values that make life its center, nor can death sentences be carried out in which there is life, as told by the Holy Qur'an in the words of the Almighty: "And you have life in retribution, O people of heart, that you may be righteous" 179 Al-Baqarah, and we see the disintegration of societies that do not implement God's rulings under the pretext of preserving life because it is a central value and due to all.

C- Loyalty:

When the value of loyalty is given more than its right, this value becomes the first cause of destruction, as happened in Japan during the World War, as Japanese society and government were completely dragged behind the call of war launched by the emperor to invade Southeast Asia completely, loyalty to him is absolute and no one dared to oppose him or alert him that the armed invasion of neighboring countries inherits severe enmities that last for many generations, we saw the tragic end that happened to Japan, it was hit by the atomic bomb and burned two cities with their people completely, No one stood in solidarity with Japan, sent humanitarian aid, or blamed the United States for this excessive violence, and Japan did not receive any aid like Germany did, but was left to its fate, so it became clear that

loyalty to a person and making him the rank of God does not ask what he does has very serious consequences for the nation that does so.

D- Family:

Family as a central value in any value system upsets the balance because preserving the family is not always the right choice, providing martyrs and warriors for the sake of the homeland is negated, because no one can neglect a member of his family for the sake of the homeland .Also, neglecting family does not lie by staying away from it to work or seek a livelihood, and it is not possible for those who were descendants of one of the corrupt or disobedient to repent and return to the truth, as this is a betrayal of his family and its inheritance, so the children remain forever. Family is indeed an important value for the stability of society, but it is not the central value that the entire value system must serve, this is what the Chinese Communist Party believed in and changed and ended the empire to which this legacy was attached and tried to make communist values an alternative to the original Chinese values inherited from the empire era.This made it in one way or another a follower of European thought that produced communism and others.

E- Varna or stratigraphic system:

The fact that Varna is the central value in a certain value system makes this system an incitement to racism and cannot enter into the diversity that abounds in the world today, as a society that adopts a system of values that excludes some of its members just because they were born into certain families, cannot continue and prosper, a

society that recognizes such practices and gives them legitimacy becomes a society that repels its members, a pariah society that everyone wants to abandon, and we have seen the independence of Pakistan and Bangladesh from India bloodily for rejecting such practices. Values that cannot be lived with, as we see the massive migration of Indians all over the world to escape this society in which they cannot succeed no matter what they do or create.

F- The Will Power:

It is the ultimate value thought far from religion, to maintain life you need power and to obtain the freedom you need, and to protect the family or the state or the prevailing system you always need force, but power consumes who owns it and acquires his thought and spirit, cannot possess the power to stand at a certain limit but to stop a force greater than him, has witnessed the world at the end of the last century a cold war between the poles of the world at that time, and an arms race mortgage the resources of the two countries to own as much as possible of Power, and together they have possessed weapons that destroy the whole planet many times, but does possessing all this power bring peace? It only brought war and ruin. The will of force opens the doors of a frantic arms race between states, and individuals, so no one survives it and annihilates everyone, God Almighty says in his book "The human being created panic (19) if evil touched him in parts (20)" Al-Maarij, so how to panic onyx if he possesses the strength.

8. CONCLUSION

The accuracy of Fyodor Dostoevsky's statement is evident in the words of Ivan, one of the main characters in his novel *The Brothers Karamazov*: Without God, anything is permissible. Thus, a value system without religion is a bubble and scattered aerosol, devoid of any intellectual or doctrinal basis. It will inevitably lead to force and oppression, as Nietzsche explained. This force represents the end of the road for every value system without religion.

A value system can be complementary to the traditional moral system, but not a substitute for it. Every value system that breaks away from religion tends to legitimize many abnormal and immoral acts under the pretext of value, and continues to decline until human beings reach the stage of bestiality, eating the strong and the weak. According to the theory of evolution, which states "the survival of the fittest". This article aims to highlight the fact that a value system is a complementary system to the moral system, which is the desired result

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