

The Islamic Resonance of Universal Morality: A Comparative Analysis of *A Christmas Carol*

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Abstract

This article highlights the alignment of Islamic principles and Western morality by undertaking a comparative analysis of the moral principles in *A Christmas Carol* and their compatibility with fundamental tenets of Sunni Islam. This qualitative research employs thematic analysis to revisit the morality in *A Christmas Carol*, and then, comparative analysis is used to examine the compatibility of the morality found in the story and Sunni Islamic doctrines. The themes of charity, communal responsibility, repentance, and eschatological accountability are central of the story. When compared with Islamic ethics, those themes deeply echo the Islamic concepts of repentance (Tawbah), brotherhood (Ukhuwah Insaniyyah), charity (Zakat and Sadaqah), and belief in the Day of Judgment (Qiyamah), respectively. This provides evidence that morality in *A Christmas Carol* is not limited to Christian or secular humanist themes. It echoes the moral universality in which people of different beliefs share in common. can serve as a bridge for cross-cultural and interfaith dialogue, highlighting the universal nature of core values across seemingly disparate religious traditions.

Keywords: A Christmas Carol, Islamic ethics, Universal morality, Interfaith dialogue

Introduction

Christianity, Judaism, and Islam are all Abrahamic religions (Cohen, 2005). They share some moral responsibility; however, recently Muslims (followers of Islam) are given a negative view from the massive group of people due to the violence that some Islamic terrorists have conducted. This has become obvious since the 9/11 attack by Islamist terrorism, in the United States of America (Mohammed, 2021). In southern Thailand, there have been insurgencies in the three border provinces namely Pattani, Yala, and Narathiwat by Islamic separatist movement (Strategic Studies Center, National Defense Studies Institute, 2019). In addition, there is a widespread misperception that Islamic morality is a rigid, monolithic system based on a singular, unbending rule, which is often seen as outdated or repressive in a modern, liberal culture. This viewpoint is frequently influenced by a focus on extreme

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behavior and media portrayals that do not accurately represent the great majority of Muslims or the rich, diversified intellectual tradition of Islamic ethics. Rather than being a collection of principles, Islamic morality is a dynamic and context-sensitive framework that encourages believers to utilize reason, conscience, and empathy to handle difficult situations. As a result, misunderstandings remain, stifling interfaith discussion and perpetuating prejudices that portray Islam as fundamentally incompatible with universal human ideals.

According to Jacobus (2018), critically reading literature is a powerful and accessible approach to studying culture because literature gives readers an intimate glimpse into the moral and emotional lives of characters, allowing them to relate with their journeys of faith, doubt, and redemption on a truly personal level. Readers can learn from this compassionate interaction that the essential principles taught by many Islamic traditions are not strange or inflexible, but rather universal in their quest of goodness, community, and meaning. To dispel preconceptions and create a more nuanced understanding of Islam, comparatively examining moral principles in didactic novels like Dicken's *A Christmas Carol* allow readers to juxtapose the morality focused in the novel and those appearing in Islamic doctrines. Moreover, applying Islamic principles into analyzing didactic literary works can be another method to understand the compatibility of the Islam and universal morality.

Charles Dickens's *A Christmas Carol* is a classic novel which highlights morality everyone should adhere to and practice in real life. In the story, the main character Ebenezer Scrooge, a bitter old man who dislikes Christmas, encounters a variety of illusionary phenomena which is like his journey that transforms him from a cold, isolated individual to a compassionate member of a community. On the surface, the novella is a quintessential tale of Christian redemption, yet a deeper, thematic analysis reveals a moral and spiritual framework that resonates profoundly with core Islamic ethical teachings. Hence, comparatively examining *A Christmas Carol* offers a unique and powerful way to build bridges of understanding between literary tradition and Islamic principles. By studying how the novel's themes drive its narrative arc, we can illuminate a universal moral language that transcends religious boundaries. This approach not only enriches the literary analysis of a beloved work but also demonstrates how dialogue between seemingly disparate traditions can reveal shared human values (Collins, 2020).

From review literature, there is a limited number of works making use of *A Christmas Carol*'s as a data source to examine morality and religious doctrines. One is that by Keeling (2011) entitled *A Buddhist Carol*. The findings of this work illustrate that themes of greed, misery, compassion, and human growth found in *A Christmas Carol* are universal and may have a profound impact on a non-Christian worldview. Ten years later, Pattana (2021) conducted a comparative analysis examining the four Buddhist principles of Gharāvāsadharmā and found that the moral concepts in the novel-honesty, self-training, perseverance, and liberality-are in alignment with those Buddhist teachings. The review of literature found a

shortage of works clearly bridging morality in *A Christmas Carol* and Islamic doctrines; hence, this study aims to be fulfilment to the knowledge of literature and probably contemporary religion study by examining the compatibility between the moral principles in *A Christmas Carol* and Islamic principles (Tawbah, Zakat and Sadaqah, Ukhuwah Insaniyyah, and Qiyamah). and the findings of this analysis provide readers with a deeper understanding of universal moral concepts. In addition, this study also highlights the significant roles of literature in reflecting culture and demonstrating ideological convergence which can promote interfaith dialogue.

Literature Review

1. A brief background of *A Christmas Carol*

A Christmas Carol was written by Charles Dickens and first published in December 1843. Dickens wrote the novella during a time of intense public debate about Victorian England's pervasive poverty, social inequality, and child labor, which were frequently made worse by the severe Malthusian laws of the Poor Law Amendment Act of 1834. Dickens's main goal was to launch an excessive and blunt campaign on apathy and selfishness in order to spur quick change in the way the rich treated the poor (Jane, 2024). The book was an immediate critical and financial success and made a substantial contribution to the contemporary rediscovery and re-emphasis of Christmas customs centered on generosity, family, and charity (Lyons, 2021). The seasonal festival became a significant cultural and ethical celebration throughout the Western world as a result of its long-lasting influence.

2. Some research related to *A Christmas Carol*

Brown (2016) mentioned information from Stephen Skelton stating that Dickens was a self-described Christian author. Dickens's tale is full of Christian lessons, even if they are not always clear. Dickens used the original meaning of a Christmas carol, which is a song commemorating the birth of Jesus Christ, when he titled his story *A Christmas Carol*. In his work, Skelton identifies the four biblical precepts-sinfulness, regret, repentance, and, ultimately, salvation-that Dickens used to construct his Christmas tale. From this message, it can be claimed that *A Christmas Carol* fundamentally arose from Christian beliefs. A study in 2019 inclusively describes the problem of religiosity in this novel which indicates transformation of religiosity to improve the quality of human life. Social structure of English Society in Industrial Revolution led to the degradation of religiosity in the British Society (Sitio, Rasyid, & Rahmat, 2019).

Two obvious studies attempting comparative analysis of morality in *A Christmas Carol* and Buddhism are those of Keeling (2011) and of Pattana (2021). The study by Keeling compares Scrooge's journey to Buddhist Karma, and the findings reveal repentance as the most significant moral thought. The novel's transformation arc highlights that self-reflection and a sincere will to change are universally valued. Pattana's study entitled *A Study of*

Gharāvāsa-dhamma through A Christmas Carol applied Buddhist principle of *Gharāvāsa-dhamma* or *Dharma for Laypeople* to explore the shared moral thoughts in *A Christmas Carol* and the Buddhist principle. It reveals three shared thoughts including charity or giving and accountability for actions which are two major comparable morality.

Even though *A Christmas Carol*'s theme of morality has been extensively studied, many of these studies are situated around Christian and secular humanism contexts. Although the novel's reflection on Buddhist generosity and the work ethics has been extensively studied in the past, there is a clear research gap regarding the novel's resonance and consistency with fundamental Islamic beliefs. This essay aims to close this gap by showing how the main character's moral transformation from a self-centered miser to a charitable philanthropist can be comprehended and assessed from a unique Islamic ethical perspective, providing a fresh, cross-cultural understanding of the book's universal message of social responsibility and repentance.

3. Islam

Islam, according to Encyclopedia Britannica (Schimmel, A., Rahman, F., & Mahdi, M.S., 2025), is a monotheistic religion with Muhammad as the prophet. Muslims, believers of Islam, surrender to the will of the one God, known as Allah, and respect the Prophet Muhammad as the last and most perfect of God's messengers. The Quran is the main holy book of Islam created as a word given by God through the Prophet and serves as the crucial source of Islamic belief and practice.

According to Thailand Department of Religious Affairs (2011), Islam divides the religious principles into two main clusters of pillars: 1) the five pillars of Islam and 2) the six pillars of Iman.

1) The Five Pillars of Islam (أركان الإسلام, Arkan al-Islam)

The five pillars of Islam are the basic principles that every Muslim must practice, which are the most important principles in Islam. There are five pillars in this main pillar as follows.

1.1 The Profession of Faith (الشهادة, Shahada)

The Shahada is the declaration of faith that there is no god except Allah, and Muhammad is God's messenger. This declaration is the first basic belief that people who want to convert to Islam have to say with sincerity at least once a life because it affirms their commitment to Islam.

1.2 The Prayer (الصلاة, Salat)

Salat is the ritual prayers that Muslims must perform five times a day, starting at dawn (الفجر, Fajr), midday (الظهر, Dhuhr), afternoon (العصر, Asr), evening (المغرب, Maghrib), and night (العشاء, Isha). The prayer is a direct link between the believers and Allah.

1.3 The Charity (الزكاة, Zakat and (صدقة), Sadaqah)

Zakat, a required annual charity for Muslims, is one of the five pillars of Islam. Muslims who meet the wealth threshold must donate 2.5% of their surplus wealth to help those in need. This is a non-negotiable obligation. Sadaqah, on the other hand, is a voluntary charity that can be given in many ways, including non-monetary acts of kindness. As the Prophet Muhammad explained, actions like helping others, speaking a kind word, or even removing a harmful object from a path are all considered Sadaqah. This broad definition means that anyone can give charity, regardless of their financial situation (*Why is charity so important in Islam?*, 2014).

1.4 The Fasting (الصوم, Sawm)

Sawm refers to fasting during the month of Ramadan, the ninth month of the Islamic calendar. Muslims are prohibited from having food or drinking water from dawn to sunset. Fasting is a form to cultivate self-control, empathy for the poor, and a closer connection to Allah.

1.5 The Pilgrimage (الحج, Hajj)

Hajj is the pilgrimage to the holy city of Mecca that every Muslim must participate in at least once in their lifetime if physically and financially able. Hajj occurs during the Islamic month of Dhu al-Hijjah to commemorate the Prophet Ibrahim and his family. It symbolizes unity because Muslims from around the world gather in the holy city for the event.

2) The Six Pillars of Iman (أركان الإيمان, Arkan al-Iman)

The six pillars of Iman (Faith) provide a guideline for leading a fulfilling and purposeful life of Islamic principles. There are six pillars of Iman as follows.

2.1 Belief in one God (التوحيد, Tawhid)

Belief in one God (Tawhid) means believing that there is only one God, Allah, the Creator, and controller of everything. Allah is unique and has no partners, children, or equals. This belief emphasizes Islam's monotheism of God.

2.2 Belief in The Angels (الملائكة, Malaikah)

Muslims believe that angels are spiritual beings created by Allah to perform various duties. These duties include delivering messages from God to prophets, recording people's deeds, and guiding believers. Angels are loyal to Allah and play an important role in the lives of humans.

2.3 Belief in The Books (الكتب, Kutub)

Belief in the books (Kutub) means believing in the holy books revealed by Allah to guide humanity or believers. These include the Quran of the Prophet Muhammad, the Torah of Moses, the Psalms of David, and the Gospel of Jesus. Each holy book was sent to a specific group of people. Muslims believe the Quran is the final and unaltered word of God.

2.4 Belief in The Messengers (النبي والرسول, Nabi and Rasul)

Muslims believe in all the prophets and messengers sent by Allah to guide humanity. The messengers delivered God's message to different nations, and the Prophet Muhammad is considered the final messenger.

2.5 Belief in The Day of Judgment (القيامة, Qiyamah) (Surah Al-Baqarah, n.d.)

Muslims believe that the world will end, and all people will resurrect to face judgment by Allah. Everyone will be responsible for their actions that day, and their deeds will determine their fate in heaven or hell.

2.6 Belief in Divine Decree (القدر, Qadar)

Belief in divine decree (Qadar) is the belief that everything that happens in life, whether good or bad, is part of Allah's divine plan. While humans have the freedom to make choices, Allah has knowledge and control over everything that occurs. This teaches Muslims to trust in God's wisdom, even when things do not go as planned. (Thailand Department of Religious Affairs, 2011, pp. 42-48)

The above are 2 two main clusters of pillars. When scrutinized deeper, the pillars are extracted to have a clear attribute of charity which is the main focus of this study.

3) One's World Mate

One's world mate refers to the close relationships that Muslims have to other people, notably within the context of Ummah (الأمة) and Ukhuwah (الأخوة). (Surah Al-Hujurat-10, n.d.)

3.1 Ummah refers to the global community of Muslims, connected by their shared faith in Allah and adherence to the teachings of the Prophet Muhammad. It represents friendship, since every Muslim is considered a sibling regardless of ethnicity, nationality, or status. The Quran highlights the concept of Ummah in Surah Al-Hujurat (49:10): "The believers are but brothers, so make settlement between your brothers."

3.2 Ukhuwah is the Islamic concept of close brotherhood or sisterhood within community, which includes deep connects of loyalty and support. It is an important part of the social structure in Islam, where Muslims are expected to help another as part of their shared faith, and there are two types of Ukhuwah.

3.2.1 Ukhuwah Islamiyyah (الأخوة الإسلامية) refers to the bond of brotherhood that exists specifically between Muslims. It is based on the shared faith in Islam and the responsibility Muslims have towards one another. The Prophet Muhammad highlighted this concept in a hadith: "The believers in their mutual kindness, compassion, and sympathy are just like one body. When one limb suffers, the whole body responds with sleeplessness and fever" (The Book of Miscellany - كتاب المقدمات, n.d.).

3.2.2 Ukhuwah Insaniyyah (الأخوة الإنسانية) refers all humanity, regardless of race, religion, or ethnicity. It is a broader form of brotherhood that stresses the shared respect all humans deserve as God's creations. In Surah Al-Hujurat (49:13), Allah teaches that human

beings were created from a single soul, and Muslims are commanded to treat others with fairness: “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” (Surah Al-Hujurat-13, n.d.).

4) Repentance

In Islam, Tawbah (توبة, repentance) is the sincere act of seeking forgiveness from Allah for sins. Muslims believe that on the Day of Judgment, a person's good deeds and sins will be weighed to determine their destination. A key aspect of Tawbah is the belief that it is never too late to repent, no matter how great the sin. The Quran emphasizes Allah's endless mercy, stating in Surah Az-Zumar (39:53), “Indeed, Allah forgives all sins.” This encourages Muslims to seek forgiveness and never lose hope in Allah's mercy.

From the above review of some Islamic doctrines, to study the compatibility between the moral principles in *A Christmas Carol* and Islamic principles, four core Islamic ethical principles are relied on as the comparative analysis framework. The four principles include Tawbah (Repentance), Zakat and Sadaqah (Charity), Ukhuwah Insaniyyah (Universal Brotherhood), and Qiyamah (Accountability/Judgment).

Methodology

This is a qualitative comparative textual analysis that employs a deductive, framework-based thematic analysis, using the four core Islamic ethical principles (Tawbah, Zakat and Sadaqah, Ukhuwah Insaniyyah, and Qiyamah) as the pre-determined, a priori codes for interpretation.

The data source of this study is a well-known Victorian fictional work written by Charles Dickens titled *A Christmas Carol* which highlights values of morality and humanity. The data collection relies on Braun and Clarke's thematic analysis (Braun & Clarke, 2006) with some adaptation for the comparative analysis in between. The steps are as follows.

1. Familiarizing with the data-The novel *A Christmas Carol* was read throughout, and the content was examined.
2. Generating initial codes-The codes were assigned to different characters, their dialogues, and narratives describing their thoughts and actions related to morality. The encoded data were collected from dialogues of the main character, Scrooge, and the ghost characters and narratives of Scrooge's thoughts and behaviors and other characters' thoughts and reactions to Scrooge.
3. Searching for themes-Those encoded texts were excerpted and categorized relying on the content of the excerpts (moral principles).
4. Reviewing themes (comparative analysis)-The categorized excerpts (moral principles) were compared with the analysis framework (four Islamic principles: Tawbah, Zakat and Sadaqah, Ukhuwah Insaniyyah, and Qiyamah).

5. Defining themes (Identifying the compatibility)-The compatible moral principles were defined.

6. Writing-All the content from the analysis was written in accordance with the research writing method.

Findings

The novel is structurally organized as a systematic moral-ethical remediation journey, delineating a complete transition from a state of acute ethical deficit (Jahiliyyah or moral heedlessness) to one of sustainable, virtuous action. This textual analysis establishes a profound thematic convergence between the core moral architecture of Charles Dickens's *A Christmas Carol* and four foundational Islamic ethical codes. The narrative trajectory fundamentally confirms the successful illustrative application of repentance (Tawbah), Charity (Zakat/Sadaqah), Universal Brotherhood (Ukhuwah Insaniyyah), and Accountability/Reckoning (Qiyamah).

1. Tawbah (Repentance)

The principle of Tawbah provides the necessary epistemological framework for the novel's central theme of radical personal transformation. This process is systematically tracked across three phases: denial and negligence, conscience and recognition, and rectification. Scrooge's transformation starts from a very negative state with spiritual negligence and denial, actively resisting any self-reflection or moral correction. Then, he gains conscience, moving from denial toward recognition of wrongdoing, which is the foundational first step of Tawbah. Eventually, he abandons the negative path and establish a permanent, positive change in his behavior.

2. Zakat/Sadaqah (Charity)

The doctrine of Zakat (obligatory) or Sadaqah (voluntary charity) directly correlates with the novel's emphatic mandate for compassion, wealth circulation, and socioeconomic justice. Scrooge's charity transformation is roughly divided into three stages: initial contradiction, affective shift, and terminal realization.

Scrooge's early behavior constitutes a direct contravention of the ethical duty to share wealth, treating capital as a personal end rather than a divine trust with attendant social responsibilities. State two is the Spirits' visitations which induce a transition from purely calculating materialism to genuine, empathetic concern. This emotional awakening is the necessary precursor to virtuous charitable action. His final state demonstrates a profound realization of Sadaqah as a foundational social obligation. His generosity is characterized by being swift, substantial, and permanently integrated into his ethical identity, confirming a renewed commitment to the principles of human resource stewardship.

3. Ukhuwah Insaniyyah (Universal Brotherhood)

Ukhuwah Insaniyyah frames Scrooge's re-integration into the community. At the beginning of the story, Scrooge is in the state of initial alienation. He rejects the inherent social bond, and this rejection leads to profound individual and communal impoverishment, severing the moral fabric of his social existence. His picturization of Tiny Tim, the sickly son of Ebenezer Scrooge's clerk, Bob Cratchit, forces a critical realization of human interconnectedness and reciprocal responsibility. He recognizes that individual well-being is inextricably linked to the prosperity of the wider human community. At the end, Scrooge approaches his moral restoration. He ultimately assumes his rightful role as a responsible, compassionate participant in the community. This reveals the full realization of social responsibility and the bond of community which Scrooge initially rejects but ultimately embraces.

4. Qiyamah (Accountability)

The structure of the novel, particularly the Spirits' visitation, serves as a direct narrative analogue to a spiritual reckoning or Qiyamah, compelling Scrooge to confront the tangible consequences of his lifetime of moral choices. Scrooge's initial denial of spiritual consequence fosters a state of ethical recklessness, predicated on the belief in moral impunity. The turning point is at the time when the Spirits act as cosmic judges, presenting the moral evidence of his past and present sins. This is an evidentiary phase of accountability, where life record is presented, initiating a profound fear and compulsion toward change. At the final state after the last Spirit visit, Scrooge visions his unmourned death and he vows to change "I will honor Christmas in my heart" (Dickens, 2008, pp. 127-128) represents a total submission to the moral judgement presented by the Spirits. This shows Scrooge's acceptance of divine judgement, resulting in a sustained, pragmatic commitment to the life of Tawbah and Sadaqah to ensure a favorable outcome at the final, inevitable Qiyamah.

Discussion

The textual analysis of *A Christmas Carol* confirms the novel's structure as a methodical moral-ethical remediation journey by revealing a deep thematic convergence with four a priori Islamic ethical codes: Tawbah (Repentance), Zakat/Sadaqah (Charity), Ukhuwah Insaniyyah (Universal Brotherhood), and Qiyamah (Accountability). Driven by the Tawbah-based admission of error and dedication to improve, Scrooge's arc describes a methodical transition from ethical deficit to persistent virtuous activity. Practically speaking, this transition takes the form of a move away from materialistic accumulation and toward the Zakat/Sadaqah-driven practices of resource stewardship and socioeconomic justice, as well as the achievement of Ukhuwah Insaniyyah through the embrace of social solidarity. In the end, the Spirits' visitation functions as evidence Qiyamah-analogue, forcing him to submit to

moral judgment and solidifying his resolve to live a life characterized by the ethics of repentance and charity.

The established convergence between the narrative architecture of *A Christmas Carol* and the four Islamic ethical codes is highly significant, offering critical insights into the universality of moral frameworks and the mechanics of narrative ethics. The primary meaning of these findings is that Dickens's narrative does not merely contain *similar* moral elements, but rather follows a structured, universally recognizable system of ethical remediation. Scrooge's journey is not unique to a Christian context but functions as a template for the redemption of any morally deficient subject. The identification of Tawbah and Qiyamah specifically demonstrates that effective moral transformation requires two inseparable components. The presence of Zakat/Sadaqah and Ukhuwah Insaniyyah indicates that the ethical shift is incomplete without a prosocial imperative. Repentance (Tawbah) remains a private sentiment unless it is validated by public, tangible acts of restorative justice and resource sharing (*Zakat/Sadaqah*), which concurrently affirm the social bond (*Ukhuwah Insaniyyah*).

It can also be interpreted that *A Christmas Carol* functions primarily as a didactic moral narrative rather than a work intended to offer a profound, comprehensive explication of human psychology or nature. Its central teleological purpose is to provide an exemplary model for the appropriate conduct of one's existence, advocating for the rejection of ego-centric perspectives and mandating a continuous consciousness of temporal finitude as a catalyst for ethical action. Crucially, the text does not seek to equate hostility toward the Christmas observance with moral depravity but rather utilizes the holiday as a contextual vehicle to foreground the intrinsic value of prosocial action and philanthropic engagement. The overarching message transcends mere seasonal celebration; it is an enduring treatise on virtuous living, specifically challenging inward-focused attention and meticulously exposing the destructive social consequences of materialism and anti-humanism.

In essence, *A Christmas Carol* operates as an ethical allegory, conveying essential and practical lessons applicable to personal conduct. Moreover, the narrative strategically foregrounds the inevitability of mortality (death) not as a source of oppressive gloom, but as a motivational imperative to structure one's life in a manner conducive to a peaceful and affirmed demise. Dickens's ability to embed these profound, perennial themes within the ostensibly simple framework of a Christmas tale confirms his stature as a master of narrative integration, providing a compelling rationale for the continued study and relevance of his timeless seasonal text.

The findings thus interpret moral virtue not as an abstract belief, but as applied social action. The novel's transformation arc highlights that self-reflection and a sincere will to change (Tawbah in Islam) are universally valued, a point reinforced by Keeling's study (2011) comparing Scrooge's journey to Buddhist Karma. The findings of this study in the

aspect of wealth circulation or sharing are partially aligned with Pattana's study (2021). In the 2021 study, only Gharāvāsa-dhamma or Dharma for Laypeople principle was used as the framework. This set of Buddhist teaching includes four practices: Sacca (honesty), Dhama (self-training), Khanti (perseverance), and Caga (liberality; giving and sharing). Therefore, morality found in *A Christmas Carol*, Islamic ethics which is from the findings of this study, and that from Pattana (2021) are not inclusive.

These findings imply that accountability, repentance, sharing and giving, and brotherhood-functional and contextual necessities for social harmony and individual spirituality-are a priori human concerns that cut over theological bounds. This recalls the thought that a single, universal set of core truths about reality, God, and humanity exists across all cultures and religions. This agrees with a statement of Staudt (2023) that "The message of the story isn't about Christmas: it's about living well and rejecting inward focus, as well as pointing out the destructive nature of anti-humanism and materialism."

All in all, the morality found in *A Christmas Carol* is compatible with five Islamic doctrines including repentance (Tawbah), one's world mate (Ukhuwah Insaniyyah), charity (Sadaqah), and belief in The Day of Judgement (Qiyamah), respectively. Repentance (Tawbah) is a key moral in both the novel and Islam, emphasizing the acknowledgment of past mistakes and finding a way to improve behavior. Similarly, charity in the form of Sadaqah in Islam relates to Scrooge's transformation into a generous man, reflecting the importance of helping those in need. Additionally, Ukhuwah Insaniyyah (universal brotherhood) connects with social responsibility and care for others, which are important in Dickens's story and Islamic principles. This scholarly comparison ultimately underscores the global relevance of core moral principles that unite Western literary themes with Eastern philosophical and religious doctrines. These principles illustrate the related moral principles across different beliefs. Although the principles are from different religions, the core morals have shared the same perspective, emphasizing the universal goal of fostering empathy, kindness, and social responsibility to believers regardless of religions, country, and continent.

Conclusion

The examination of the Islamic resonance in Charles Dickens's *A Christmas Carol* has effectively shown how the moral precepts of the book and basic Islamic beliefs are highly compatible. The main conclusions-that is, the concepts of community, transformation, compassion, and generosity-were found to be directly reflected in the Islamic teachings of repentance (Tawbah), universal brotherhood (Ukhuwah Insaniyyah), charity (Sadaqah), and belief in the Day of Judgment (Qiyamah).

The study confirms that Islamic ethical precepts are strong and applicable to all situations outside of their conventional religious context. The Islamic idea of Tawbah (Repentance), which emphasizes acknowledging previous mistakes and a real commitment to

moral development, closely mirrors the story arc of Ebenezer Scrooge, his journey from a state of spiritual carelessness to one of virtuous action. Additionally, Scrooge's transition into a giving philanthropist highlights the Islamic obligation to attend to the needs of the less fortunate, particularly during difficult times, and illustrates the practical application of Sadaqah (charity).

By identifying a deep, structural correspondence between Victorian literature and Islamic thought, this research offers compelling proof of the universal validity of core ethical values. Beyond particular religious or cultural limits, there is a moral need for personal change, a duty of compassion, and the necessity of collective responsibility. Because the human experience of avarice, regret, and forgiveness is inherently universal, Dickens's story-written for a Christian audience in the 19th century-resonates across religious and cultural divides. This study provides strong evidence of the universal applicability of fundamental ethical principles by revealing a profound, structural relationship between Victorian literature and Islamic philosophy. As this study relies on only one fictional work, to expand the area of study, Islamic ethics may be applied into examining ethical beliefs and repentance in other canonical works of renowned novelists or compared with sacred books of other religious beliefs in a broader extension. In addition, actual social circumstances may be examined through the Islamic lens of which its findings can promote better understanding of people of different beliefs toward Islam and enhance peaceful coexistence of people in the world.

Recommendation

Recommendations for Implementation

The findings of this study lend legitimacy to the academic and instructional use of A Christmas Carol in religious studies, ethics, and comparative literature. Dickens's story and Islamic ethical principles-Tawbah, Zakat/Sadaqah, Ukhuwah Insaniyyah, and Qiyamah-have been shown to structurally converge. This suggests that Dickens's novel could be effectively used as a cross-cultural ethical text rather than one that is limited to a Christian or Western moral framework. Its application in scholarly settings may make it easier to investigate universal moral repair patterns and emphasize how narrative may be used to represent ethical transformation through practical social action. Furthermore, the novel's focus on responsibility, repentance, and altruistic behavior suggests that it be included in conversations about moral philosophy and social ethics. A framework for analyzing literary narratives as tools of ethical training is provided by the study's view of virtue as enacted behavior rather than abstract belief, especially in regard to materialism, social responsibility, and communal solidarity. This application emphasizes how literary materials are still relevant in today's ethical debate despite their cultural or historical roots.

Recommendations for Further Research

Future scholarly inquiries may broaden the comparative ethical framework utilized herein by applying it to diverse literary corpora. Such expansions are essential to determine the recurrence of moral-ethical remediation structures across disparate cultural and narrative paradigms. Specifically, incorporating non-Western literatures would facilitate a critical assessment of whether the ethical trajectory delineated in *A Christmas Carol* possesses universal applicability. Furthermore, adopting a multi-religious heuristic-systematically integrating frameworks such as Christian moral theology, Hindu dharma, or Confucian ethics-would refine the conceptualization of cross-cultural moral invariants and contribute to a robust model of trans-religious narrative ethics. Finally, empirical investigations into reader reception and interdisciplinary syntheses with moral psychology could elucidate the cognitive and behavioral mechanisms through which narrative structures catalyze ethical introspection and transformation.

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