

The Quranic Morality: An Introduction to the Moral-System of Quran

Syed Shahid Ali

Abstract

The Moral dimension of human existence impacts all other aspects of human composition, as material, spiritual, social, rational, emotional, pleasure-seeking etc. Morality imbues all areas of human-life. No social life is possible without morality. And moral-system of the Quran gives an understanding about the nature of Man, World, God and Hereafter. It is significant for Self-realization.

The Quranic morality answers all ultimate questions of man, in which one of the most basic questions is- which is the best behavior for men to live this worldly life by? And this paper looks at the Quranic understanding of Morality. A brief review of the conceptualizations of Morality in human life is presented first. Next, definition, objectives, terminology, principles and features of the Quranic Morality are discussed. It is hoped that this theoretical analysis will stimulate more research on this less discussed topic.

Keywords: *Morality, Ethics, The Quran, Contemporary World, Human Nature, Status of Man, Life hereafter, Role Model, Prohibitions, Moral Principles of The Quran, Law & Morality etc.*

Introduction

The term Morality is derived from the Latin word *Moralitas* (mos) which means manner, character, proper behavior (1) habit, custom (2), norms and rules (3). According to the Oxford Dictionary, Morality (noun) defines Principles concerning right and wrong or good and bad behavior. (4)

Syed Shahid Ali, Associate Professor, Department of Islamic Studies, Jamia Millia Islamia, New Delhi. E-mail: ssali@jmi.ac.in

“Morality has three principal meanings: In its first, descriptive usage, morality means a code of conduct (5) which is held to be authoritative in matters of right and wrong. Morals (6) are created by and define society, philosophy, religion, or individual conscience. An example of the descriptive usage could be that common conceptions of morality have changed significantly over time.

In its second, normative and universal sense, morality refers to an ideal code of conduct, one which would be espoused in preference to alternatives by all rational people, under specified conditions. In this ‘prescriptive’ sense of morality, as opposed to the above described ‘descriptive’ sort of sense, moral value judgments such as ‘murder is immoral’, are made. To deny morality in this sense is a position known as moral skepticism, in which the existence of objective moral truths is rejected.

In its third usage, morality is synonymous with ethics, the systematic philosophical study of the moral domain”. (7)

Morality and Ethics

"The word Ethics is derived from Greek *ἦθος* ‘ethos’ meaning custom and character (8). It is a branch of axiology, one of the four major branches of philosophy, which attempts to understand the nature of morality; to distinguish that which is right from that which is wrong. The Western tradition of ethics is sometimes called Moral Philosophy. Ethics in plain words means studying and analyzing right from wrong; good from bad”. (9)

The Oxford Dictionary defines Ethic (noun) as a system of moral principles or rules of behavior/Ethics (plural) are moral principles that govern or influence a person’s behavior/Ethics (single verb) is that branch of philosophy that deals with moral principles. (10)

Ethics is the philosophical study of morality. The word is also commonly used interchangeably with morality to mean the subject matter of this study; and sometimes it is used more narrowly to mean the moral principles of a particular tradition, group, or individual. Christian ethics and Albert Schweitzer's ethics are examples (11).

Morality is the cornerstone of ethics. If we say that morality is the benchmark of good behaviour then ethics can be called the methodology of the same. Morality and ethics are subjective and objective respectively. Morality is used more often in personal contexts while ethics is used in professional ones, because while the former has to do with personalized choices, the latter has more to do with rationalization. Theories and philosophies are put forth

as arguments to justify a set of ethics, but morality cannot be captured in those kinds of restricted parameters. It is much more complex and involves a lot of personal idiosyncratic interpretations of situations.

Kant and Aristotle are well known for their study of ethics. Kant believed ethics were based on duty and obligation, while Aristotle based his ideas on virtue. (12)

The reason for my choosing the term Morality over Ethics is that, Morality comes from internal cum external sources and is independent, belief or religion-based, personal, unchanging, consistent, more practical and a moral person would anyways be ethical and would be bound by a higher covenant. While, Ethics come from external sources, are other-dependent, philosophy-based, more ideological and a follower of ethics may not have any morals at all.

Requirements: No morality is justified without these things: Free-will; Where there is no free agency, there can be no morality. Temptation to Sin; Where there is no temptation, there can be little claim to virtue(13). Human-potential to commit evil. Human beings' potential to understand the implications of good deeds and evil deeds. Hidden and delayed-result or reactions of good and evil because if one were to get rewards and punishments immediately no one would falter, after all who would like to burn his fingers deliberately.

Topics: Under the subject of Morality, some of the main issues which need to be addressed are as follows: Right and Wrong, Good and Evil, Virtue and Vice, Justice and injustice, Free-Will and Determinism, Reward and Punishment etc.

Significance and Relevance: There are various aspects and dimensions of human existence, as in social, spiritual, material, emotional, rational, pleasure-seeking, and moral etc. The moral aspect of human existence is cardinal, because it impacts all other aspects. Morality impregnates all areas of human-life. Moreover, human interdependence necessitates a universal code of conduct. Social life is impossible in the absence of morality. Because of an ever increasing rift between academic excellence and character building, it is the intelligentsia which happens to be more corrupt in the modern times. Likewise, the speedy development in the field of science and technology in current times has tremendously increased the potential of man to do evil-deeds. . Correspondingly social media-related conflicts are promoting a general moral crisis in the society for instance they are driving married couples towards infidelity and break-ups.

Some of the characteristic features of the contemporary world are as follows: Economic interdependence, Polycentrism or Hegemonisation, advanced Information

Technology, New Biology, New Physics, Universal concern for individual and collective human rights etc. Some of the most debated topics of the existing world are: Multiculturalism, Globalization, Terrorism, Religious Pluralism, Universalism, Secularism, Gender Equality, Spirituality, Environment, Post-Modernism. Some of these things signify overlapping interests and bring us face to face with apparently unrelated multiple and complex realities.

The negative aspects of the modern-world which make morality more essential than ever are as follows: Cultural Invasion, Intolerance, Selfish Individualism, Collective Aimlessness, Spiritual Indifference and emphasis on material gains, aimless growth of technology, Ideal less Civilizations, Entertainment-Culture, Consumerism, Age of Stress, Criminalization of Politics, Politicization of Religion, a rift between Character building and Academic Excellence, unstable Family life, Moral crisis in Scientific Research, Crisis in the relationship between Man and nature and evaluation of human worth in terms of ethics and utility rather than creed and piety.

In short, Morality is related to values which determine the quality of man, so it is always significant, relevant in all ages, whether ancient or modern.

The Quranic Morality

Definition: The Quranic morality means, Quranic-system of moral principles (14) or Moral-system of the Quran, or Quranic standards of human behaviour. In its nature the Quranic morality would imply guidance which was revealed upon Prophet Muhammad from the Creator of Man (Allah) for the guidance of mankind. This guidance answers one of the most basic questions of man; which is the best behavior for men to live this worldly life by?

Context: According to the Quranic morality, God created man as an eternal creature. He has divided human life into two periods: Life-before death and Life-after death. While the former is finite, the latter is eternal. The first one is for test and the second one is for reward or punishment in the form of Paradise or Hell. He has created death, as a means of transfer from this temporal world to the permanent one.

This world is a testing ground for man as he is being tested here.(15) He faces various trials in his lifetime, for example, the trial of success and failure, health and disease, richness and poverty, profit and loss, happiness and grief, power and powerlessness etc. In other words, one can say that one has to face various kinds of situations and challenges in his life time and these give him choices of responses, for example, on being successful a man has an option to be thankful to God or become proud, while on the other hand in case of failure he

has the option of being patient or annoyed and ungrateful and so on and so forth. Man is being tested here not only directly but also indirectly for his actions and interactions. (16) A man's attitude towards fellow human beings as well as living and non-living things is also recorded. For example, if a man is in comfort while his neighbor is suffering, then this indifferent behavior on the former's behalf is also being documented. All these direct and indirect and positive and negative responses of man are being recorded and will be judged on the Day of Judgment for reward and punishment.

Sources: According to the Quranic morality, four sources of morality are: Intuition (*Wijdan*) (17), Senses (18), Reason (19) and Revelation (*Wahy*) (20). In Quranic morality, the relationship between Revelation and human nature is very strong. God is the creator of man, therefore man is a creation of God. In this context Revelation which is the Quran is a guidebook and Prophet Muhammad is a demonstrator.

Aim: The basic aim of Quranic Morality is to achieve *Raza-e Ilahi* (Pleasure of God). (21) Which gives human beings the guarantee of the supreme success in the Hereafter. (22) According to the larger concept of Quranic morality, human nature is good. However, apart from free-will, it has the potential of evil as well. Corruption of the human soul by evil influences can be compared with the dust which covers a mirror and thereby makes it lose its quality to reflect any image. .

Application: Man's actions are motivated by the following two factors; fetching gains and saving oneself from harm or losses. .These factors dominate human necessities, desires, lust, emotions etc. Therefore Quranic morality can be applied to the life of individuals and society through two methods: Self-inclination; through love of Paradise and fear of Hell and Divine Law.

Role Model: The Prophet, Muhammad is the role model in Quranic morality. God says about him; "You have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah"(23). "And verily, you (O Muhammad) are on an exalted standard of character" (24). And the Prophet himself had said: "I have been sent to perfect the morals"(25).

Necessity: Quranic Morality is given by the Creator of man for the fulfillment of two basic necessities of human beings; firstly it answers a fundamental question of man which is: From where has he come? Why has he come? Where will he go after death? Is he bound or free? Is there any Creator, if yes, then what does He want? What is right and wrong and good and evil? etc. Secondly, to provide guidance for relationships and interactions; for example,

what is the ideal relationship of the soul with the body in which it is lodged, what should be the relationship of the human soul with the various living and non-living things that it interacts with.

Status of Man: In Quranic morality, this world is a testing ground for man, and it is like an examination hall. Human life is meant for test and trial. Man's status is that of an examinee and all his possessions are an *Amanat* (Trust). He will be questioned about them after death, on the Day of Judgment and would be rewarded or punished accordingly.

Weaknesses of man: The Quranic morality points out some shortcomings of human-beings to make them aware of their feebleness. . For instance, Human-beings are tyrannical and foolish (26), ungrateful and unjust (27), rebellious (28), hasty (29), grudging (30), contentious, (31) impatient and fretful (32), boastful (33), greedy (34) and meager (35) and so on and so forth.

Terminology: The understanding of Quranic morality would be incomplete without knowing the basic Quranic terminology. Some of them are : *Tawhid*(Oneness and Uniqueness of Allah), *Shirk* (Polytheism), *Kufr*(it represents all things unacceptable and offensive to God) , *Taqwa* (God-consciousness), *Zulm* (Injustice), *Adl* (Justice), *Fitna*('persecution') (36), *Fasad*(disbelief, polytheism, mischief and all kinds of crimes and sins) , *Jihad*(to struggle in the way of Allah), *Sulah* (Reconciliation), *Nafs*(Self), *Amr bilma'ruf wanahy an al-munkar* (Enjoining good and forbidding evil), *Tazkiya*(Purification), *Qalb*(heart/mind), *Fitrat*(human nature), *Sunnat-e ilahi* (practice of Allah), *Nijah* (success), *Muhlat* (Allow time), *Iman* (faith), *Neki*(virtue), *badi*(evil), *Tawakkul* (trust in God), *haqq* (right), *hidayat* (guidance), *farz* (obligatory), *raham* (mercy), *aman* (peace), *ilm* (knowledge), , *tafakkur* (remembrance of God) (37), *tadabbur* (thought of God)(38), *tawassum* (the ability to understand the signs of nature)(39) , *rahbaniyat* (Monastic life), *sabr*(patience), *nifaq*(hypocrisy), *khashiyatilahi*(fear of Allah), *tauba* (repentance for a sin and promising not to repeat the same evil again and to return to God.), *takabbur* (arrogance), *dua*(prayer), *hasad*(thankfulness), *shukr* (gratitude to God), *ibadat*(worship), *zann* (conjecture), *raja*(hope), *shura*(consultation), *bukhl*(stinginess), *Huququllah* (Rights of Allah) and *Huququl-'Ibad* (Rights of human beings) etc. etc.

Principles: The concepts of right and wrong are covered extensively by the Quranic morality in it, nothing is *haram* (prohibited) except that which is prohibited by a sound and explicit Nas (denoting a verse of the Qur'an (40) or a clear and authentic and explicit Sunnah (The words, deeds and approvals of the Prophet Muhammad). Some principles (41) of the Quranic morality are mentioned here. Shaykh Yusuf Al-Qaradawi in his book "The Lawful

and the Prohibited in Islam” discussed the following eleven principles based on the Quran, pertaining to *Halal* and *Haram* in Islam:

“The Basic Asl (Principle) refers to the Permissibility of Things. To Make Lawful and to Prohibit Is the Right of Allah Alone. Unlawfully prohibiting the Halal and Permitting the Haram is similar to committing Shirk. Things are prohibited due to their impurity or harmfulness. What is *Halal* is sufficient, while however, what is *Haram* is superfluous but in fact whatever is conducive to the *Haram* Is also *Haram*. False representation of *Haram* as *Halal* is also prohibited. Good intentions do not make the *Haram* acceptable. Doubtful things are to be avoided. The *Haram* is prohibited to everyone alike. Necessity dictates exceptions”. (42)

Some other Principles of Quranic Morality are as follows: Worship is only for God.(43), *Taqwa* (God Consciousness) (44), Individual responsibility(45),No harm beyond capacity(46), Consultation(47), Trust by verifying (48),Balance(49), Avoid evil as well as path to evil(50), Gradual method (51),Exhibition of Punishment(52),All-time Alert (53), Righteousness(54), No cooperation in corruption (55), Be neither miserly nor wasteful in one's expenditure(56), No Blind following (57), Not killing unjustly(58), Conditional Obedience (59), Repel evil with good (60),Law of change (61), Practice what you preach(62), More-benefit with less-harm is better than more-harm with less benefit (63), Divine law (Hudud, Tazir, Qisas, Dayy /Fixed Punishments, Discretionary punishments, Retaliation/compensation)(64), and Adl and Ahsan (65).

Features: Quranic morality has God-centric approach and is Akhirah-oriented (life-here after based). It highlights the purpose of man. (66)

Human reason and its use are highly emphasized in the Quranic morality. According to it, man is born innocent and has inborn dignity and nobility. (67) Men have potential of good and evil equally and they are given Free-will as well. Human composition is good but when it is polluted, it is like a dust on the mirror. Man is the master of the universe but is a slave of God (68). This privileged status of man endorses accountability and responsibility upon him. (69)

Quranic morality has holistic approach about man. It considers man as a single unit, whose different aspects are inter-related and affect each other, e.g. moral aspect affects social, social aspect affects economic, economic affects educational, educational affects political, political affects material, material affects spiritual, so on and so forth.

Quranic morality is in complete harmony with human nature. (70) This assertion can be made because the Quran is considered to be the interpretation of human nature. The maker of human nature is God, and giver of The Quran is also God, so both are fully harmonized. Thus, the Quranic morality does not suppress the human nature but compliments it. For example, sexual urge is a part of human nature; which can be satisfied by right or wrong ways; within the fold of marriage or outside it. The Quranic morality makes adultery prohibited but marriage is allowed and encouraged.

The Quranic morality announces that men have Inbuilt moral insight. Hence, the Quranic morality is not a new thing for man. It is more of a reminder for man than an addition from outside in human nature. (71) Promoting virtues and suppressing evils is recommended in it. (72) Because others' reform is also a form of self-reform. In contrast to the concept of materialistic worldly achievements as success, Quranic morality professes the concept of eternal and spiritual success. (73)

The Quranic morality is anti-monastic and pro-social (74), It develops spirituality through active socialization in consort with worships. It is a single-track morality (75), which means doing good-deeds to fellow human, living or non-living things but expectation of the return should be from God only.

The Quranic morality motivates towards being firm and steadfast (76). *Sabr* (Patience) has a special place and it is highly emphasized (77). The only kind of competition which it acknowledges and encourages is of earning merits through good deeds. . Acquiring Knowledge from cradle to grave is the motto of it. (78) Equality and justice are vital virtues in it. (79) Controlling of anger, passions and desires is strongly recommended. . (80) Hopelessness is totally rejected. (81) It wants to create a natural balance between richness and poverty through philanthropy. It promotes *Akhirah* oriented saving. The teachings of being kind, honorable and humble to one's parents is cardinal in it. (82) It is dead against mercy killings for fear of starvation (83). Care for orphans is highly appreciated (84), adultery is rejected (85), Keeping one's promises is professed (86) and fair and honest dealing (87) are among the main teachings of the Quranic morality.

Prohibitions: The Quranic morality gives an inclusive list of the prohibited things: No unjust killing(88), prostitution, robbery, cheating, breaking promise, lying, and immodesty, use of intoxicants such as alcohols and drugs and gambling , non-decent dressing and behavior, eating flesh of dead animals; pork , sex out-side marriage, homosexuality, treating one's parents without enough respect and care, mistreating wives and children, cruelty in

treating animals, cutting trees without justification and spoiling water of rivers and springs, hate against other cultures and religion, hoarding(89) and all negativity - back biting, gossiping, malice, suspicion, miserliness, extravagance, vulgarity, immodesty, infidelity, arrogance, ignorance, cowardice, and thinking ill of others etc. etc. (The Quranic morality is in favor of moral care and want to free human mind from mental pollution).

The Quranic morality offers a very simple, easy, realistic, peaceful and welfare based natural life-style. To make human-life easier it brands only one category of *Haram* (prohibited) but many categories of *Halal* (Permitted): *Farz* (Obligatory), *Mustahab* (Appreciable), *Mubah* (Permissible), *Makru* (Disliked).

In Quranic Morality doing all those things which are harmful for individual and society, are made *haram* (Prohibited) and not doing all the things which are harmful for individual and society, are made *Farz* (Obligatory), for instance, drugs and fasting. Principles regarding rights of self, parents, neighbors, human-beings, living and non-living things are discussed in the Quranic morality in minute details. For example, there are four rights of Self: self-realization (90), training of self (91), respect of self (92), self-assessment. (93)

Conclusion

In general terms, other moral-systems are also against evil-deeds; for example, deeds like stealing, gambling, drinking, adultery and killing etc. are rejected by every structure of morality but no one gives a complete formula to eradicate them from the society, whereas, the Quranic morality gives a comprehensive program for this purpose. For instance, to discourage stealing from the society, it encourages dignity of work and recommends harsh punishment like cutting of hands for thieves, it discourages ostentatious exhibition of wealth, grants labor rights, encourages the maintenance of a neat balance between poverty and richness through well-wishing and charity etc.

Three types of people are always found in a society: Good people; they do good deeds by their own free choice without any fear of law. Bad people; they rarely change themselves. They cannot be made rightful without the fear of law and punishment. People in-between; they are in majority; if circumstances have motivations to good deeds, they behave uprightly, while provocative situations turn them into sinners. Laws and punishments are made especially for second and third categories of people. (94)Consequently, law is an integral part of the Quranic morality, but whenever the Quran discusses any provision of law; it also

mentions the significance of “TAQWA” (God-consciousness). For the reason, that only law cannot solve problems of human society without the applied beliefs (which are the motivating force to morality). (95)

Notes and References

http://etymonline.com/index.php?allowed_in_frame=0&search=morals&searchmode=none,
(accessed on 12/06/2014)

1. <http://latindictionary.wikidot.com/noun:mos>(accessed on 17/07/2014)
2. <http://www.philosophersbeard.org/2010/10/morality-vs-ethics.html>(accessed on 22/06/2014)
3. Oxford Advanced Learner’s dictionary,P.755
4. A code of conduct is a set of rules outlining the responsibilities of, or proper practices for, an individual, party or organization. In its 2007 International Good Practice Guidance, "Defining and Developing an Effective Code of Conduct for Organizations", The International Federation of Accountants (<http://www.ifac.org>) provided the following working definition: "*Principles, values, standards, or rules of behavior that guide the decisions, procedures and systems of an organization in a way that (a) contributes to the welfare of its key stakeholders, and (b) respects the rights of all constituents affected by its operations.*"
http://en.wikipedia.org/wiki/Code_of_conduct#cite_note-1(accessed on 12/07/2014)
5. Moral (adjective): concerned with principles of right and wrong behavior/ standards of behavior/ principles of right and wrong.(Oxford Advanced Learner’s dictionary,P.755)
6. The Definition of Morality (Stanford Encyclopedia of Philosophy) and Ethics vs morality - the distinction between ethics and morals.
http://psychology.wikia.com/wiki/Morality#cite_note-0(accessed on 21/06/2014)
 - Ethics; the word takes a plural form but is treated as singular. Ethics is also a field of philosophical study. It involves discussions of morals. Law ethics, Business ethics, Medical ethics.
7. <http://www.babylon.com/define/105/Greek-Dictionary.html>
8. http://psychology.wikia.com/wiki/Ethics_an_introduction(accessed on 15/07/2014)
9. Oxford Advanced Learner’s dictionary,P.393

10. John Deigh in Robert Audi (ed), The Cambridge Dictionary of Philosophy, 1995
<http://www.philosophyblog.com.au/ethics-vs-morality-the-distinction-between-ethics-andmorals/>(accessed on 22/06/2014)

Morality and Ethics are related to right and wrong behaviour. They are often used interchangeably. But some differences are mentioned between them:

Morality is the foundation of ethics. The philosophy of morality is ethics or “philosophical study of morality is ethics”. (11) Morality is a standard of good behaviour and Ethics is a science of good behaviour. Ethics are the science of morals, and morals are the practice of ethics. Morals are subjective and Ethics are objective. Morals are more abstract, subjective, and often personal, belief or religion-based, while ethics are more practical. The word morals usually apply to principles of right and wrong in personal behaviour, while ethics usually applies to professional and business practices. “Morality is primarily about making the correct choices, while ethics is about proper reasoning”.

(<http://www.philosophersbeard.org/2010/10/morality-vs-ethics.html>)

Morals are the principles on which one’s judgments of right and wrong are based, while Ethics are principles of right conduct. In practical usage, Morals are beliefs based on practices or teachings regarding how people conduct themselves in personal relationships and in society. Ethics refers to a set or system of principles, or a philosophy or theory behind them. Morality is understanding the distinction between right and wrong and living according to that understanding. Ethics is the philosophy of how that morality guides individual and group behaviour. Morals may also be influenced by culture or society or religion, but they are personal principles created and upheld by the individuals themselves. Ethics are external standards, provided by the institutions, groups or culture to which an individual belongs. Morality generally refers to a code of conduct, that an individual, group or society hold as authoritative, in distinguishing right from wrong. Ethics emphasises the responsibility and capability of the individual to come to her own conclusions through reasoning, to be the judge of which principles are relevant in a particular case and how they should be considered in combination.

(Example of a conflict between ethics and morals: One professional example of ethics conflicting with morals is the work of a defence attorney. A lawyer’s morals may tell her that murder is reprehensible and that murderers should be punished, but her ethics as a professional lawyer, require her to defend the client to the best of her abilities, even if she knows that the client is guilty. http://www.diffen.com/difference/Ethics_vs_Morals)

11. http://www.diffen.com/difference/Ethics_vs_Morals(accessed on 13/07/2014)
12. William H. Prescott, "History of the Conquest of Peru," 1847
(http://www.etymonline.com/index.php?allowed_in_frame=0&search=morality&searchmode=none (29.6.14)(accessed on 13/07/2014)
13. A system has organization, classification, structure, coordination, organism, arrangement, scheme, method, technique, procedure, routine, practice, usage, approach, orderliness, regularity, order, logic.etc.
<http://www.thefreedictionary.com/system>(accessed on 16/07/2014)
A group of things or parts working together as a whole./ a set of ideas , theories, procedures, etc. according to which something is done.(Oxford Advanced Learner's dictionary, ,p.1212)
14. The Quran, 21:35
15. The Quran, 25:20
16. The Quran, 91:7-10
17. The Quran, 32:9/23:78
18. The Quran, 4:82/47:24
19. The Quran,2:38-39/97:1
20. The Quran 89:27-30
21. The Quran, 9:72
22. The Quran,33:21
23. The Quran, 68:4
24. Hadith: Muwatta Imam Malik & Musnad Ahmad
25. The Quran, 33:72
26. The Quran, 22:66/14:34/100:6-7
28. The Quran, 96:7
29. The Quran, 17:11/21:37
30. The Quran, 17:100
31. The Quran, 18:54
32. The Quran, 70:19-20
33. The Quran, 11:9-10
34. The Quran, 4:128
35. The Quran, 17:100
36. The Quran, 8:39

37. The Quran, 3:191
38. The Quran, 4:82
39. The Quran, 15:75
40. The Quran, 10:59
41. The principle is a basic general truth that is the foundation of something (e.g. a subject or a system of moral behavior). Or a guiding rule for personal behavior. Or a general or scientific law shown in the way a thing works (Oxford advanced learner's dictionary, p.919)
42. <http://www.suhaibwebb.com/islam-studies/the-islamic-principles-pertaining-to-halal-and-haram-by-shaykh-yusuf-al-qaradawi/> (accessed on 10/07/2014)
43. The Quran, 17:22
44. The Quran, 49:13
45. The Quran, 6:164/35:18
46. The Quran, 2:286/65:7
47. The Quran, 42:38
48. The Quran, 2:282
49. The Quran, 25:67
50. The Quran, 17:32
51. The Quran, 50:38
52. The Quran, 24:1-2
53. The Quran, 59:18
54. The Quran, 2:177
55. The Quran, 5:2/4:85
56. The Quran, 17:29
57. The Quran,7:28
58. The Quran, 17:33
59. The Quran,29:8/4:135
60. The Quran, 41:34-35/16:126-127/42:40-43
61. The Quran, 13:11
62. The Quran, 61:2-3
63. The Quran, 2:219
64. <http://en.wikipedia.org/wiki/Hudud>(accessed on 02/07/2014)
65. The Quran, 16:90/57:25/16:90

“The Quran combines the concept of justice as ‘giving what is due’ (adl) with the concept of ‘care’ or Ihsaan. ‘Ihsan’ involves ‘giving more than what is due’ or ‘taking less than that is owed to you’. For example, you do ‘adl’ if you pay agreed-upon wages that are due to a worker whose services you hired. But if you feel that the amount of wages would not be enough for him to make his both ends meet and so you give him more than what is due or agreed-upon, that is ‘ihsan’.”http://quranicteachings.org/2013/11/16/justice-and-equality/#_ftn1,(accessed on 02/07/2014)

66. The Quran, 51:56

67. The Quran, 17:70

68. The Quran, 45:13/51:56

69. The Quran, 17:36

70. The Quran, 30:30 (The Quranic morality is partly supports Moral Absolutism, Moral Objectivism& Moral Universalism and partially against Moral Relativism and Consequentialism).

71. The Quran, 91:7-10

72. The Quran, 3:110

73. The Quran, 9:72

74. The Quran, 57:27

75. The Quran, 64:17

76. The Quran, 2:250

77. The Quran, 2:155

78. The Quran, 2:114

79. The Quran, 31:18-19

80. The Quran, 3:134/ 25:43

81. The Quran, 39:53

82. The Quran, 17:24

83. The Quran 17:31)

84. The Quran, 17:34

85. The Quran, 17:32

86. The Quran, 17:34

87. The Quran 17:35

88. The Quran, 17:33

89. The Quran, 3:133

90. The Quran, 75:14-15/ 91:7-8
91. The Quran, 89: 27-28
92. The Quran, 95: 4-5
93. The Quran, 59:18 (Amin ahsanislahi, Tazkiya-e Nafs, MarkaziMaktabaIslami Publishers, New Delhi-25, 2011A.D. pp397-404)
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95. The Quran, 2:222

