

IMPACT OF QUR'ANIC MORAL EXCELLENCE ON THE LIVES OF MUSLIM SOCIETY: AN EXPOSITION

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Abstract: *The Glorious Qur'an, as Islam's central religious text, addresses various aspects of human life and guides personal and societal development. It also outlines the moral excellence of individuals and communities, focusing on spiritual, moral, and social dimensions. The Glorious Qur'an recognizes the challenges faced by humanity and encourages efforts towards global human development. It however harps on the cultivation of moral virtues and ethical behavior thereby promoting justice, honesty, compassion, humility, patience, and generosity. Principles of social justice and equality and the calls for the eradication of discrimination based on race, gender, as well as social status, have aptly been captured in a plethora of Qur'anic verses. It is thus in line with this backdrop that this article intends to assess the impact of Qur'anic moral excellence on the lives of Muslim society towards human moral development. However, to achieve the research objectives, the article attempts to answer some basic questions. How did the Qur'an emphasize the need for social cohesion and working together to address societal challenges? What efforts are necessary for enhancing human moral development? What are the contributing factors toward promoting justice, peace, and well-being of human society? What principles does the Qur'an provide for effective navigation toward a better future for all? The article adopts an analytical methodology.*

Keywords: *Qur'an, Moral, Excellence, Impact, Muslim, Society*

A. INTRODUCTION

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The Glorious Qur'an is the only Divine Book that presents the complete code of conduct to lead a life in both worlds for the betterment of society. It is perhaps through Islamic moral principles that human being learns to behave with their parents, relatives, orphans, poor, and neighbors and to also act and be good with other members of the society. However, not all the moral values mentioned in the Qur'an can be outlined in this paper due to the sheer number of examples available. The Glorious Qur'an is a guide and code of conduct for the Muslim Ummah, and that's why there are numerous moral excellent teachings that Islam enjoys Muslims uphold in the Qur'an, the Qur'an refers to them as normal behavior supposed to be adopted by humanity. In the Qur'an for instance, Allah the Exalted enjoys Muslims to respect their parents and be kind to them to the extent of their parents' generations or age mates. Almighty Allah in this regard emphasizes:

And your Lord has decreed that you worship none but Him. and that you be dutiful to your parents. if one of them or both attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor.³

Morality is one of the fundamental principles of Islam. Islam thus prescribes several rules and regulations to be observed by believers in all their activities. To uphold these rules, Almighty Allah in the Glorious Qur'an provides believers with a series of moral teachings regarding personal ethics, family, social, business, and political ethics to name a few.

One of the cornerstones of Islam is morality. Believers must therefore abide by the regulations and standards prescribed by Islam in all their endeavors. Almighty Allah gives the believers several moral precepts in the Glorious Qur'an to obey these laws, including those about personal, family, societal, commercial, and political ethics.

Islam recognizes morality as the cornerstone of the Islamic faith and views it as a comprehensive way of life. The obligations prescribed by Islam aim to imbue Muslims with virtuous morals and a sense of responsibility. Moral values are the basis of all Islamic rituals, articles of faith, and other Islamic tenets. Aligning everything with moral values, the Prophet (May peace and blessings of Allah be upon him) emphasized that:

I was sent (as the Messenger of Allah) only to perfect good morals.⁴

³ Qur'an, Surah Al Israa' 17:23.

⁴ A. Al-Bayhaqī, *Sunan al-Bayhaqī al-Kubrā*, Makkah, Maktabat Dār al-Bāz, Hadith No. 20571, 1994.

Morality can be referred to as the ideal behavior that everyone should exhibit towards his immediate surroundings or as ethical behavior that typically varies from society to society. It is understood to be a person's or society's interpretation of what is regarded to be good or right. Moral values are therefore beliefs about what is right or wrong within societies. Imam Al-Ghazali explained that morality is an inborn disposition that encourages one to hold fast to righteous deeds and behaviors.⁵ According to him,⁶ ethics is the science of the way of the Hereafter [5],⁷ or the path walked by Prophets and righteous predecessors.⁸

It should be noted that the cornerstone of Islamic ethics is faith in Allah; one's faith is deemed insufficient if it is not accompanied by good behavior. Umaruddin believed that the body of commands for living that are outlined in the Qur'an and are perfectly illustrated by the Prophet's (S.A.W.) example constitutes the entirety of Islamic ethics.⁹ To corroborate Umaruddin, Alhabshi evinced that Islamic ethics are founded on the unity and uniqueness of Allah, or Tawḥīd, which establishes the special bonds that exist between Allah and humanity, as well as between humanity and the natural world.¹⁰

Whatever a believer does with true faith will be considered morality which will be rewarded in both the present life and in the hereafter. Almighty Allah explains in the following verse:

For those who believe and work righteousness, is (every) blessedness and a beautiful place of (final) return.¹¹

Dar in his submission stated that faith is an act of an individual in which his head, heart, and limbs all collaborate. It involves intellectual and emotional assent as well as appropriate actions which express the vitality and depth of faith. Such faith is securely established only when one has succeeded in building value judgments into a single coherent system, embracing one's emotional attachment to the moral ideal and the active effort for its realization in one's life as well as in society.¹² To further enunciate the high premium good

⁵ A. Al-Ghazālī, *Some Moral and Religious Teachings of al-Ghazzali*, (2nd ed.) Lahore, Pakistan., 1946.

⁶ A. Al-Ghazali, *Ihya' 'Ulum al-Din*. Beirut, Dar al-Ma'rifah, n.d.

⁷ *'Ilm Tariq Al-Akhirah*.

⁸ *Al-Salaf Al-Ṣaliḥ*.

⁹ M. A. Umaruddin, *The Ethical Philosophy of al-Ghazzali*, Kuala Lumpur: A.S. Noordeen, 2003.

¹⁰ S. O. Alhabshi, "Management ethics from Islamic perspective", Proceedings: Arab Management Conference, University of Bradford, Bradford, UK, 1993.

¹¹ Qur'an 13:29.

¹² B. A. Dar, *Qur'anic Ethics*, Lahore: Institute of Islamic Culture, 1976.

morals, occupy in Islam, they are regarded as conditions for the authenticity of one's Iman (faith) as indicated in the Prophetic Hadith:

He who believes in Allah and the Last Day of Judgment is forbidden to cause any harm to his neighbor, is to be kind to his guests, especially the strangers, and is to say the truth or else abstain.¹³

Elsewhere, the Prophet remarked that:

The most perfect believer in faith is the one who is best in moral character.¹⁴

Conversely, the lack of good morals is a manifestation of the lack of Iman. In this regard, the Prophet elucidated:

The man who has these three habits is a hypocrite even if he observes fast, offers prayers, performs 'Umrah, and claims to be a Muslim: when he talks, he speaks untruth, when he makes a promise, he does not keep it, and when he is given something in trust, he commits dishonesty.¹⁵

Regarding interpersonal relationships, Islam encourages humans to interact with one another based on moral conduct rather than only maintaining a positive relationship with Allah (S.W.T.). The universal brotherhood is the foundation of Islamic society. It is on this basis that one person is connected to another by deep commitment of this brotherhood. In one of his traditions, the Prophet (May peace and blessings of Allah be upon him), said:

A Muslim is the brother of a Muslim; he neither oppresses him nor does he fail him. Whosoever removes a worldly grief from a believer, Allah will remove from him one of the grieves of the Day of Judgment. Whosoever shields a Muslim, Allah will shield him on the Day of Resurrection.¹⁶

B. LITERATURE REVIEW

The purpose of the literature review outlined here was to elucidate the theories and concepts that underpin this research. The literature will utilize more Islamic terminologies with greater relevance because of Islamic morals and scanty references. It will be explained in the light of the Qur'an and Hadith, which are cited by several scholars. The four qualities of Islamic moral literature are temperance (*'iffah*), justice (*'adl*), bravery (*shaja'ah*), and wisdom

¹³ M. Al-Bukhari, *Ṣaḥīḥ al-Bukhari*. Beirut: Dar Ibn Kathir, 1987, Vol. 2, Hadith No. 6163.

¹⁴ S. Abu Dawud, *Sunan Abi Dawud*, Riyadh, Dar al-Salam, 2009, Hadith No. 4684

¹⁵ M. Al-Bukhari, *Ṣaḥīḥ al-Bukhari*, Beirut, Dar Ibn Kathir, 1987, Hadith No. 33.

¹⁶ M. Al-Bukhari, *Ṣaḥīḥ al-Bukhari*, Beirut, Dar Ibn Kathir, 1987, Vol. 2, Hadith No. 2310.

(*hikmah*). In his theory of virtue, Imam Al-Ghazali included four main ethical tenets. This word refers to the soul in relation to the following: intellect (*al-'aql*), spirit (*ruh*), soul or self (*an-nasf*), and heart (*qalb*).¹⁷

Imam Al-Ghazali is of the view that each of the moral values has two meanings: a material and spiritual. These four phrases all have spiritual connotations that point to the same entity (*latifah ar-ruhaniyyah*).¹⁸ Sherif believed that the soul is more significant than the body and its components since the former is of divine origin, whereas the latter is made of basic matter. The Islamic moral code (*ahkhlq*) was elaborated upon after the four main ethical points that were previously presented. Islamic morality is therefore based on the idea of achieving wisdom via deeds that exhibit bravery, fairness, and self-concept. It covers morality in two ways: it is tied to ideals that are horizontally and vertically oriented.¹⁹

The moral vertical values are individual relationships with an extrinsic attitude against the social environment and the natural world in everyday life, whereas moral vertical values are individual relationships with an intrinsic attitude towards Allah in daily life.²⁰ The Islamic psychology perspective refers to the morality that is associated with souls (*nafsiyah*) and that which is a part of it as *ma'nawiyyah*.²¹ A significant note regarding Islamic moral values in Islamic psychology is that all sources of literature have been attributed to the Qur'an and Hadith. Numerous moral principles that every Muslim should imbibe in their character are outlined in the Qur'an. In Islamic literature, moral values are defined as good intentions that influence both positive and negative attitudes.

These values are not solely driven by impulses; faith also plays a role. Not all Islamic principles are seen to be in line with the middle; rather, it views the mind as a tool for comprehending predetermined ideals. Islamic moralities are therefore divine in origin, human in nature, universal in approach and comprehensive in its scope.²²

C. METHODOLOGY

¹⁷ M. A. Sherif, *Ghazali's Theory of Virtue*, New York, State University of New York Press, 1975, pp. 29.

¹⁸ A. H. Ghazali, *Ihya'Ulumuddin*, juz VII-IX (Vol. Juz VII-IX), Beirut: Daarul Fikr, 1980.

¹⁹ M. A. Sherif, *Ghazali's Theory of Virtue*, New York, State University of New York Press, 1975, pp. 36.

²⁰ A. Haque, "Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists", *Journal of Religion and Health*, 43(4), 2004, pp: 357-377. doi:10.1007/s10943-004-4302-z.

²¹ Y. Mohamed, "Fitrah" and its Bearing on Islamic Psychology. *American Journal of Islamic Social Sciences*, 12(1), 1995, pp. 1-19.

²² A. S. Mainiyo, 'Problems of Morality in Nigerian Education System and the Prospects of Islamic Moral Values', *International Journal of Theology and Reformed Tradition*, 2015, p. 186.

The research methodology adopted in this paper is a literature study approach. Basically, the study of literature is the same as research in general, but the data obtained by the researchers is secondary data using the literature study method. Some steps that the researchers will take in preparing this article include: first, the researchers search for and collect reference sources that are relevant to the theme of this research. Second, several scientific papers that have been collected are then processed and elaborated, to comprehensively explain the inter-sections of this article. Third, impact of Qur'anic moral excellence on the lives of Muslim society.

D. RESULT AND DISCUSSION

1. Aims of Moral Rectitude in Islam

The goal of Islamic moral values is to govern human behavior within Muslim communities, to encourage and regulate such behavior for the advantage of the society as a whole and its members, and to ensure that each person has a happy afterlife. To prepare the true believers whom Islam explained and made clear the road of virtue for, it seeks to unify human characteristics, behavior, and activities. Therefore, all Islamic moral values—individual ones like honesty, tolerance, compassion, love, and soul-fighting, as well as communal ones like self-feeling, duty, and calling for Islam—are intended to promote and safeguard the welfare of both the individual and the community.²³

From this vantage point, we ascertain the principal tenets of Islamic value theory with respect to the following goal: the most common tenets of Muslim existence are that people ought to strive towards the realization of Oneness of Allah, which is a rigorous reflection to all human thoughts and that is what people ought to use to seek genuine worship of the Lord.²⁴ This is the system revealed by Allah in the Qur'an and the Hadith.

Islam tries to reconcile the material and spiritual sides of life, as well as to build individual goals and societal objectives. It also calls on everyone to integrate words and deeds and strike a balance between a person's necessities in this life and his or her ambitions in the next. Alavi asserts that Islam uses morality as a yardstick for good deeds and that the core principles of Islam serve as the primary goals.²⁵ It ensures the moral side in all worships, and

²³ J. M. Halstead, *Islamic Values: A Distinctive Framework for Moral Education?* *Journal of Moral Education*, 36(3), 2007. <http://dx.doi.org/10.1080/03057240701643056>.

²⁴ F. Ma'súmián, *Life After Death: A Study of the Afterlife in World Religions*, Kalimat Press, 1995.

²⁵ H. R. Alavi, "Al-Ghazāli on Moral Education", *Journal of Moral Education*, 36(3), 2007. pp: 309-319.

the Noble Prophet came to fulfil excellent morals. It also cares for the growth of moral feeling in human nature and makes correctness the guide to human behavior both publicly and privately.²⁶

Several Muslim academics are concerned with moral values known by various names, such as faith sections, virtues or decencies, and the morality of major offenses.²⁷ Ramzi, posited that there are four categories of Islamic values: materialistic, human, moral, and spiritual.²⁸ Islam's morality derives from a different source than other religions.²⁹ Islamic morality is based on the Glorious Qur'an and the Hadith of the Prophet, which implies that morality should be unchanging and absolute. According to Mohamed these sources of values in Muslim communities can be traced back to customs and practices that are similar to those of other nations, as well as to intellectual and civilizational citations, religious innovation, and other pertinent sources.³⁰ However, he admits that religion controls attitudes towards sacred things and that these behaviors mirror the oneness of believers.³¹ Individually, it helps them establish their identity, sense of stability and safety, acceptance of the values and beliefs that religion governs, and sense of group membership.

One of the foundations of social continuity and sustainability is the ability of society to regulate emotions and their sustainability. To put it short, a Muslim needs to improve his moral character. A Muslim, therefore, becomes a better and more practicing one the more values he instills in his character. It is this Islamic moral practice that will make him count among the blessed both in this world and the next.

2. Qur'an as a Guiding Compass:

Guidelines for leading a decent and honorable life that pleases Almighty Allah were given to the Prophetic Ummah, sometimes through verses that addressed their situation and other times through moral lessons that applied to everyone. Thus, to set apart Islamic practice

²⁶ J. M. Halstead, Islamic Values: A Distinctive Framework for Moral Education? *Journal of Moral Education*, 36(3), 2007. <http://dx.doi.org/10.1080/03057240701643056>.

²⁷ I. Q. Al-Jawziyyah, *l'lām al-Muwaqqi'īn 'an Rabb al-Ālamīn*. Beirut, Dār al-Fikr, 1977.

²⁸ A. Q. H. Ramzi, Islamic Education in the Understanding of Present-Day Muslim Educationalists: A View of the Concept of Islamic Education within the Islamic Context. (Ph.D.), Durham University, 1994.

²⁹ K. H. Karpat, *The Politicization of Islam: Reconstructing Identity, State, Faith, and Community in the Late Ottoman State*. New York, Oxford University Press Inc, 2001, pp. 20.

³⁰ Y. Mohamed, "Fitrah" and its Bearing on Islamic Psychology. *American Journal of Islamic Social Sciences*, 12(1), 1995, p. 19.

³¹ J. M. Halstead, Islamic Values: A Distinctive Framework for Moral Education? *Journal of Moral Education*, 36(3), 2007. <http://dx.doi.org/10.1080/03057240701643056>.

from that of the pagan Arabs, the Glorious Qur'an establishes the basis of a religious system based only on ethical precepts. Muslims thus studied the Qur'an in conjunction with Islamic moral principles, which are innately present in all its teachings, and the Qur'an inspired them to pursue the highest and most honorable goals that are both imaginable and attainable in this life.³²

The Qur'anic revelations offered a new Muslim order in response to the previous Makkan and Madinan rule. The early revelations developed justifications for a novel lifestyle. However, the revelations that came later, particularly those from the Madinah period, showed how humanity may fulfil the precepts of modesty and generosity in some very concrete ways. These revelations mandated routine practices such as fasting, pilgrimage, almsgiving, and daily prayers, which offer a regular framework for man to remember his reliance on Allah. In addition to ritualistic behaviours, many other facets of everyday life were taken into consideration, including marriage, women's status, inheritance, eating and drinking, business practices, and the ban on gambling.³³

Additionally, Almighty Allah relates to us in the Qur'an the stories of the early Prophets and the original books of guidance and knowledge given to mankind. Choudhury noted that the Qur'an enjoins human beings to set up a social order wherein justice, equality and fair play should prevail.³⁴ Prophet Muhammad (May peace and blessings of Allah be upon him), the Final Messenger, was sent to teach the Qur'an to mankind and to serve as a role model for all to learn from until the Last Day. Allah (SWT) says in the Glorious Qur'an.

Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting unto them his Verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error.³⁵

The Glorious Qur'an has established the highest moral standards, whether in its narrative of the early Prophets of Allah or in its interactions with the Arabian Peninsula in the seventh century and the generations that followed. The Qur'an employs a variety of strategies

³² M. A. Umaruddin, *The Ethical Philosophy of al-Ghazzali*, Kuala Lumpur: A.S. Noordeen, 2003.

³³ A.I. Abdul Kabir, "The Qur'anic Approach to the Inculcation of Moral Values: Patterns for Teacher Education", *QURANICA, International Journal of Quranic Research*, Vol.5, Issue. 2, 2013, pp. 15-32.

³⁴ G.W. Choudhury, *Prophet Muhammad: His Life and Eternal Message*, Kuala Lumpur, WHS Publications, 1993.

³⁵ Qur'an 3:164.

to promote virtue and ward against evil. Mankind is the best creation ever created by Allah on earth. He has been sent to the world to live a purposeful life. His position requires that he should live a good life himself and help others to live a prosperous life. He should not live like animals in the fulfillment of material requirements and lower desires but should also consider the creation of Allah while fulfilling the requirements of humanity. Allah, the Exalted stated in the Glorious Qur'an.

You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah (legal ways, etc.)] are the best of people ever raised up for mankind; You Enjoin *Al-Ma'rûf* (i.e. Islamic Monotheism and All that Islam has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden), and You believe in Allah. and had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but Most of them are *Al-Fasiqun* (disobedient to Allah - and rebellious against Allah's Command).³⁶

Other human beings and even animals have therefore, certain rights on him which every human being should pay to the best of his ability. In this regard, the rights that are required to be paid by a human being in Islamic teachings include the rights of one's self, the rights of parents, the rights of children, the rights of husband and wife, the rights of relatives and neighbors, orphans, and the needy, the rights of the sick, slaves and common Muslims as well as the entire human community are also defined. Even by defining the rights of animals, man has been made responsible for them.³⁷

3. Moral Virtues of the Glorious Qur'an:

Mankind is the best creation even created Allah on earth. He has been sent into the world to live a purposeful life. His position requires that he should live a good life himself and help others to live a good life. He should not live like animals in the fulfillment of material requirements and lower desires but should also consider the creation of Allah while fulfilling the requirements of humanity. Allah states in the Glorious Qur'an.

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³⁶ Qur'an 3:110.

³⁷ H. M. A. Usama, S. Arifeen, Z. Farooq, H.M., Hussain, J. Iftkhar, and M. Kamran, "A Research Review of the Types of Moral Teachings in the Light of Qur'an", *Journal of Positive School Psychology*, Vol. 6, No. 12, 2022, pp. 1802-1807.

all that Islam has forbidden), and You believe in Allah. and had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but most of them are *Al-Fasiqun* (disobedient to Allah - and rebellious against Allah's Command).³⁸

There are numerous virtues, or excellent character traits or moral qualities that are mandated or promoted in verses of the Qur'an. These include but not limited to kindness (to humans and animals), charity, forgiveness, honesty, patience, justice, respecting parents and elders, keeping one's word, as well as controlling one's anger.³⁹

i. Kindness to Parents:

The importance of treating and caring for parents was placed right after worshiping Allah because parents are the only relatives who love their children most as compared to other siblings and relatives. Parents are progenitors of their children and are matchless in protecting and caring for their progenies. They raise a child with love, devotion, and dedication and continue to grow and multiply humans. They both suffer a lot during the nourishment of their children. That is why Almighty Allah instructs people in the Glorious Qur'an to respect and honor them till last.

And Your Lord has decreed that you Worship none but Him. and that You be dutiful to Your parents. if one of them or both attain old age in Your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor.⁴⁰

Prophet Luqman's admonishment to his son about good behavior towards his parents is mentioned in the following Quranic verse:

And we have enjoined man (to be dutiful and good) to his parents. his mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to Your parents, unto Me is the destination.⁴¹

Believers have been commanded to respect and treat their parents well even if they differ in faith. Almighty Allah explains in the Glorious Qur'an:

But if they (both) strive with you to make you join in worship with Me others that of which you do not know, then obey them not, but behave with them in the world kindly.⁴²

³⁸ Qur'an, 3:110.

³⁹ O. Leaman, The Qur'an, "Morality", 2006, p. 415.

⁴⁰ Qur'an 17:23.

⁴¹ Qur'an 31:14.

⁴² Qur'an 31:13.

ii. Kindness to Relatives, Orphans, the Poor & the Neighbors:

After one's parents, relatives no matter how close and distant are those with whom we interact frequently, and maintaining good relationships with them is the most desired action mentioned in the Qur'an and the Hadith. It is also the focus of Islam. To be good with relatives is very positive sign in Islam. In our society, relatives are very close to each other. They help among themselves in every stage of distress and grieving. The noble Prophet always would give importance to and command Muslims to behave well with relatives.

In the Glorious Qur'an and various *Ayats*, the Exalted Allah says:

That is (Paradise) where Allah gives glad tidings to his slaves who believe (in the Oneness of Allah's Islamic Monotheism) and do righteous good deeds. Say (O Muhammad): "No reward do I ask of you for this except to be kind to Me for My kinship with You." and whoever earns a good righteous deed, we shall give him an increase of good and respect thereof. Verily, Allah is Oft-Forgiving, most ready to appreciate (the deeds of those who are obedient to Him).⁴³

O mankind! Be dutiful to Your Lord, who created You from a single person (Adam), and from Him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through whom You demand Your mutual (rights), and (Do not cut the relations of) the wombs (kinship). Surely, Allah is ever an All-Watcher over you.⁴⁴

Do good as well to kinsfolk, orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet).⁴⁵

Similarly, orphans and poor people are perceived as helpless and vulnerable to oppression by members of society. Those children whose fathers die are becoming helpless. In early societies, there were no rights for orphans. They lived in a very difficult time until Islam salvaged their rights and strictly instructed that their property be secured. In the same way, many poor individuals are marginalized. Today, people in millions are suffering from abject poverty and starvation due to inflation and unemployment rates bedeviling the progress of any given society.

⁴³ Qur'an 42:23.

⁴⁴ Qur'an 4:1.

⁴⁵ Qur'an 4:36.

With this, Islam has not forgotten them and has issued special instructions for their protection and welfare. For orphans, Allah the Almighty emphasized in the Glorious Qur'an that:

And come not near to the orphan's property, except to improve it, until He (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which He can bear and whenever You give Your word (i.e. judge between men or give evidence, etc.), Say the Truth even if a near relative is concerned, and fulfill the Covenant of Allah, This He commands you, that You may remember.⁴⁶

In another place Allah, the Exalted described those who eat up orphan's property thus:

Verily, those who unjustly eat up the property of orphans, eat up only a fire into their bellies, and they will be burnt in the blazing Fire!⁴⁷

The teaching of Islam is that all the blessings, skills and abilities that Allah has bestowed on a human being are not only his right, but also the right of all his relatives and every servant of Allah who is in need. They should meet their needs and help and support them as much as they can. To save the human mind from being misled in this regard, Allah through the Qur'an explains that this aid is not a charity, but is their right, which a person should consider as his duty.⁴⁸ It is also not necessary that when a needy person comes to the door as a beggar, then this right must be paid, but even if the person does not come as a beggar, but the person knows that he is in need, then it is his duty. To help him, whether he is a homeless orphan or a helpless widow, a disabled person or an unemployed person or caught in such a calamity that he is unable to compensate for his loss, he should help such people anyway. In this regard, Allah (SWT) has strongly indicated that:

And in their properties, there was the Right of the beggar, and the Mahrum (the poor who does not ask the others).⁴⁹

Give to the near of kin his due, and to the needy and the wayfarers.⁵⁰

iii. Truthfulness:

⁴⁶ Qur'an 6:152

⁴⁷ Qur'an 6:10

⁴⁸ H. M. A. Usama, S. Arifeen, Z. Farooq, H.M., Hussain, J. Ifikhar, and M. Kamran, "A Research Review of the Types of Moral Teachings in the Light of Qur'an" ...

⁴⁹ Qur'an 51:19

⁵⁰ Qur'an 17:26

The Glorious Qur'an indicates much of the social good ethics in our society and wants believers to observe such good habits. Speaking truth is considered one of the most important elements in our society. It reflects the sincere personality of a person. Only few people observed such good practice. The Qur'an has focused a lot on truthfulness. Believers have been commanded to speak the truth in all circumstances, whether it is favorable or unfavorable. The following verses are examples of verses regarding truthfulness:

Whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned.⁵¹

And whosoever obeys Allah and His Messenger, such will be in the company of those whom Allah has blessed: The Prophets, the truthful ones, the martyrs, and the righteous. And how excellent a company are such people!⁵²

Believers have been asked to speak the truth and be among the true ones, as Allah says in the Glorious Qur'an:

O You who believe! Keep Your duty to Allah fears him and speak (Always) the truth.⁵³

O You who believe! Be afraid of Allah and be with those who are true (in Words and deeds).⁵⁴

In many places in the Qur'an, truthfulness has been mentioned as the attribute of Allah and it has one of the moral teachings which is strongly emphasized in the Qur'an.

Say (O Muhammad): "Allah has spoken the truth; follow the Religion of Ibrahim (Abraham) *Hanifa* (Islamic Monotheism, i.e. He used to Worship Allah Alone), and He was not of *Al-Mushrikun*.⁵⁵

And when the believers saw *Al-Ahzab* (the Confederates), they said: "This is what Allah and his Messenger (Muhammad) had promised us, and Allah and his Messenger (Muhammad) had spoken the truth, and it only added to their faith and their submissiveness (to Allah).⁵⁶

Indeed, Allah shall fulfill the true vision which He showed to his Messenger (SAW) [i.e. the Prophet saw a dream that He has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid-al-Haram*; if Allah wills, secure, (some) having your heads shaved, and (some) having your head hair cut

⁵¹ Qur'an 6:152

⁵² Qur'an 4:69.

⁵³ Qur'an 33:70.

⁵⁴ Qur'an 9:119.

⁵⁵ Qur'an 3:95.

⁵⁶ Qur'an 33:22.

short, having no fear. He knew what you knew not, and He granted besides that a near victory.⁵⁷

Prophet Ibrahim's attribute of being the truest person has especially been mentioned in the Qur'an where Allah says:

And mentioned in the Book (the Qur'an) Ibrahim (Abraham). Verily! He was a man of truth, a Prophet.⁵⁸

This is guaranteed that the truth will benefit from the truth on the Day of Judgment.

Allah will say: "This is a Day on which the truthful will profit from their truth: Theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allah is pleased with them, and they are with Him. That is the great success (Paradise).⁵⁹

Truthfulness has been admired on the one hand, while on the other hand liars have been cursed in the following Qur'anic verse:

Then whoever disputes with You concerning Him ['Isa (Jesus)] after (all this) knowledge that has come to you, [i.e. 'Isa (Jesus)] being a slave of Allah, and having no share in Divinity) say: (O Muhammad) "Come, let us call our sons and your sons, our women, and your women, ourselves and yourselves - Then we pray and invoke (sincerely) the Curse of Allah upon those who lie."⁶⁰

iv. Fulfilling a Promise:

A man could be judged if he fulfills his promise. It is a big scale. For it is very hard to keep one's words shielded. Many people are nowadays giving false promises to such an extent that it becomes common in our society and the end, if it doesn't hold water, the relations deteriorate. Fulfilling a promise therefore is as important as truthfulness because it is essential for maintaining a state of cooperation and trust among people; two compulsory components for the integrity of society. The Qur'an has not ignored this important quality and has given it a leading place among the good habits of human beings. Allah reiterates in the Qur'an:

Fulfill (every) promise, verily! The promise will be questioned about.⁶¹

Yes, whoever fulfills his pledge and fears Allah much; Verily, Then Allah loves those who are *Al-Muttaqun*.⁶²

⁵⁷ Qur'an 48:27.

⁵⁸ Qur'an 19:41.

⁵⁹ Qur'an 5:119.

⁶⁰ Qur'an 3:61.

⁶¹ Qur'an 17:34.

⁶² Qur'an 3:76.

One of the qualities of believers mentioned is that they are faithful to their covenants. The significance of fulfilling a promise is evident from the fact that it has been counted admiringly as one of the good qualities of Allah's great Prophet Ismail. He mentions:

And mentioned in the Book (the Qur'an) Isma'il (Ishmael). Verily! He was true to what He promised, and he was a Messenger, (and) a Prophet.⁶³

v. Avoiding Extravagance and Misery in Spending Wealth:

On the issue of extravagance, Islam declared it harmful both for the prodigal person and his community from the various economic, moral, and social aspects. Extravagance means to exceed the amount that is rationally, religiously, or traditionally specified. It is also regarded as any violation of the limits and standards that are set by the Islamic religion. The Glorious Qur'an has for instance labeled the people who are extravagant as '*Brothers of Satan*' and are considered as being with Satan. Islam has advised balance and moderation to its followers in all affairs. To achieve this, it has set the legitimate enjoyment of divine blessings as permissible, and it has also set extravagance as impermissible. However, in Islam exceeding the limits of what is required or what is customary is something prohibited. Those who do so will be counted among the spendthrifts, about whom Almighty Allah mentions:

Verily the spendthrifts are the brothers of the devil.⁶⁴

However, miserliness, spending less than what is required, is also something that is prohibited. What is needed therefore is a just balance between the two extremes, the good and noble middle path between two evil tendencies. To further elaborate, it is an extravagance to eat more than what is needed. Whoever thus eats more than he requires has behaved extravagantly, since he is doing something injurious to his health. Almighty Allah has again explained in the Glorious Qur'an:

Eat and drink but be not excessive....⁶⁵

The same principle applies to everything else. Whoever exceeds proper limits will be deemed as extravagant. It does not apply only to overspending. This includes, for instance, his food, drink, and clothing, conversation, spending, and sleeping. The method of determining whether an action is extravagant is to consider whether it exceeds what is needed or exceeds

⁶³ Qur'an 19:54.

⁶⁴ Qur'an 17:27.

⁶⁵ Qur'an 7:31.

what is customarily regarded by the people to be within acceptable limits. For example, if one needs a certain amount of clothing, but goes on and buys what is clearly more than one's needs, then one has acted extravagantly. In fact, for any type of spending, there will be a limit that people customarily see as a proper amount. Any spending above this limit will be looked at as an excessive unless there is a legitimate reason for it.

Based on this, Israf or extravagance does not only relate to food and drink or even to financial matters alone; it is much more comprehensive in meaning. It can be related to any excess in behavior, emotions, or spirit; it can also relate to any excess in ethical, cultural, or social characteristics.

Deduced from forgoing discussion is the fact that being moderate and having self-control are key for successful financial life stability. As was indicated before now, spending extravagantly in poor financial conditions has been declared as a satanic act and being stingy while having enough money to spend has been condemned in the Qur'an because both conditions reflect extremism. Islam advises a balanced approach in every aspect of life. Almighty Allah has further declared in the Qur'an:

O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the *Tawaf* of) the *Ka'bah*, and eat and drink but waste not by extravagance, certainly He (Allah) likes not *Al-Musrifun* (those who waste by extravagance).⁶⁶

Spend not wastefully (your wealth) in the manner of a spendthrift, let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.⁶⁷

Another moral quality of the believers that has been mentioned is that when they spend, they are neither extravagant nor Spendthrifts, but are in the middle of these two extremes.

And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).⁶⁸

vi. **Honesty:**

Islam wants its followers to be trustworthy and straightforward. It always insists on observing the full honesty and justice. Honesty is the backbone of a successful and prosperous society. Earning from legal resources has been made the primary obligation of a believer.

⁶⁶ Qur'an 7:31.

⁶⁷ Qur'an 17:29.

⁶⁸ Qur'an 25:67.

O You who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.⁶⁹

Give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.⁷⁰

Virtue of trust is another moral excellence highlighted by the Qur'an which Muslims were enjoyed inculcating into their lives. Almighty Allah on this regard says:

O You who believe! Fulfill (your) obligations....⁷¹

vii. Modesty in Walking:

Man's character makes him better and role model in the society. His posture indicates how he interacts with other members of the society. Islam therefore guides people to be modest not only in lifestyle but also in walking. How a person walks reflects his personality. Modesty in walking has been encouraged by Islam to leave a polite and friendly impression.

Walk not on the earth with conceit and arrogance. Verily, you can neither read nor penetrate the earth, nor can you attain a stature like the mountains in height.⁷²

And be moderate (or show no insolence) in your walking and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass.⁷³

And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply with mild words of gentleness.⁷⁴

Viii. Good Behavior with People:

Man is social animal and cannot live alone. He must live with his nearer and dearer and must abide by some social values and norms. So, interaction between humans is inevitable due to their nature of living together. To maintain peace and harmony among the society and to avoid any chaos and instability, Islam has taught various social values. The following verses serve as good examples of these values:

⁶⁹ Qur'an 4:29.

⁷⁰ Qur'an 17:35.

⁷¹ Qur'an 5:1.

⁷² Qur'an 17:37.

⁷³ Qur'an 31:19.

⁷⁴ Qur'an 25:63.

And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster.⁷⁵

ix. Don't Spread News without Verification:

Spreading fake news and misinformation has become the order of the day. This is a very ill habit that causes much loss and mistrust in the society. Forwarding news, especially news that has strategic importance, without investigating the authenticity and genuineness of its source may cause chaos and lead to turmoil. That's why it is highly recommended to verify the authenticity of any news being spread. Almighty Allah has warned the believers in the following verse:

O you who believe! If a rebellious evil person comes to you with some news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.⁷⁶

Equally, it was reported in one of his traditions that the Prophet (SAW) said:

It is enough of a lie for a man to narrate everything he hears.⁷⁷

Allah, the Exalted has given the believers a command on this regard:

And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah).⁷⁸

x. Respecting Each Other with Dignity and Integrity:

Allah, the Almighty created His creation as a big sing of His power and diversity. Among his creation, the man is addressed the most respectable. No matter his geographical location as well as region and race he belongs. Islam maintains the importance of self-respect and esteem of an individual and hence ordains believers to avoid such deeds which have the potentials of hurting one. It also states that all human beings are equal; there is no discrimination based on color, race or region. Believers were told in a tradition of the Prophet that 'red skinned people are not better than black; Arabs are not superior to non-Arabs except in term of faith. However, a full Qur'anic chapter has been dedicated to this matter:

⁷⁵ Qur'an 31:18.

⁷⁶ Qur'an 49:6.

⁷⁷ *Riyad As-Salihin*, Book 17, Hadith 37.

⁷⁸ Qur'an 17:36.

Let not a group of men or women scoff at another group, nor defame one another, nor insult one another by nicknames, avoid many suspicions, and spy not, neither backbite one another.⁷⁹

In another place in the Glorious Qur'an, Allah says:

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has *At-Taqwa*. Verily, Allah is All-Knowing, All-Aware.⁸⁰

xi. Justice:

Besides belief in Allah, the highest act of devotion is to serve justice. It is the most important task assigned to Prophets among all others and it is the strongest justification in favor of human stewardship of the earth.⁸¹ Majid Khadduri asserts that the Qur'an contains around 200 warnings against injustice and 100 commands on how to establish justice.⁸² Rendering justice is a duty that must be carried out in every circumstance in addition to being a moral virtue. Oliver Leaman states that "justice is a supreme virtue in Islam to the extent that it stands in order of priority after belief in the Oneness of Allah and the truth of the Prophet.⁸³ Irrespective of caste, creed, or race, everyone is subjected to the injunction of the Qur'an to treat others fairly.⁸⁴ Allah states in the Glorious Qur'an:

O you who have believed! Be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both.⁸⁵

Believers are tasked with Upholding Justice:

O you who believe! Be upright for God and be bearers of witness with justice.⁸⁶

Being a believer is to actively uphold and protect values such as justice and equality.

Justice as a Divine Command:

⁷⁹ Qur'an 49:11.

⁸⁰ Qur'an 49:13.

⁸¹ Shams al-Din Abi Bakr Mohammad Ibn Ahmad Al Sarkhasi, *Al Mabsut*, Darul Hadith, Cairo, 2013.

⁸² Khadduri Majid, *The Islamic Conception of Justice*, Baltimore, Johns Hopkins University Press, 1984.

⁸³ O. Leaman, *The Qur'an*, "Morality"... p. 415.

⁸⁴ Islam Religion., 2006, <https://www.islamreligion.com/articles/376/justice-in-islam/>

⁸⁵ Qur'an 4:135.

⁸⁶ Qur'an 5:8.

Allah, the Exalted has directly commanded Muslims to be just and deal fairly. In fact, believers must always and consistently be aware that these values are conspicuous part of their faith. Almighty Allah emphasizes that:

Allah commands justice and fair dealing....⁸⁷

Justice as a tool to Maintaining Balance:

As with everything in the world, Muslims must ensure that they do not let evil injustices become more powerful than goodness hence, they must at all costs protect and support those who are oppressed or wronged in the pursuit of justice. Based on this, Almighty Allah has explained:

And the heaven He raised and imposed the balance. That you do not transgress the balance. And establish weight in justice and do not make deficient the balance.⁸⁸

Standing up for what is Right even when it is Hard:

O you who have believed! Be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both.⁸⁹

Allah reminds us that even if it be against our own parents, we must stand firm in establishing and believing in justice – it might be incredibly difficult, but it remains a duty upon us all.

Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.⁹⁰

On this note, Muslims must therefore remember that whatsoever one does here on the surface of this earth should be for the sake of Allah and whenever one fights for justice and protects the oppressed, they should remember that this is one way of showing one's faith and devotion towards his Creator, Allah.

xii. Forgiveness:

Forgiveness, also known as pardon or *'afwu*, is highly praised in the Glorious Qur'an and the Sunnah. Allah's forgiveness to humanity for their misdeeds or the forgiveness of one's fellow humans for one another are two examples of forgiveness. First, humans are asked to

⁸⁷ Qur'an 16:90.

⁸⁸ Qur'an 55:7-9.

⁸⁹ Qur'an 4:135.

⁹⁰ Qur'an 4:58.

seek out Allah for forgiveness of their sins and misgivings, and in return, they are promised mercy and pardon. Second, it is considered a noble virtue for people to refrain from being unkind to someone who has committed a moral offence, and that people should be urged to forgive them.⁹¹ This entails a positive shift in perspective towards the perpetrator rather than downplaying or rejecting the victim's moral hurt. Forgiving someone, therefore, entails overcoming selfishness or narrow-mindedness and developing a higher moral standard. Allah, the Merciful promises recompense to those who forgive.⁹²

It is by Allah's mercy that you are gentle to them; and had you been harsh and hardhearted, surely, they would have scattered from around you. So, excuse them, and plead for forgiveness for them, and consult them in the affairs, and once you are resolved, put your trust in Allah. Indeed, Allah loves those who trust in Him.⁹³

It thus remains a duty bound on all Muslims to fathom that Islam encourages and promotes the idea of empathy, protecting morals, and learning to better through the ability to forgive one another. To forgive is to be a better Muslim. It is, therefore, a duty upon Muslims to search through the pages of the Glorious Qur'an for the definite authoritative word of Allah to understand the importance of forgiveness. If the *Ummah* want to truly appreciate the incredible power of mercy from Allah, then it also remains a duty on them to try and implement forgiveness in their own lives, this is because it is the least they can do as Muslims who believe in the power of repentance.

Be Gracious with Forgiveness:

We have not created the heavens and the earth and everything in between except for a purpose. And the Hour is certain to come, so forgive graciously.⁹⁴

In this verse, Allah the Exalted has reminded mankind that time on this earth is limited and for that Muslims, therefore must try to understand the importance of forgiveness. If they hope to be forgiven for their shortcomings and sins, the least they should do is to forgive and pray for the forgiveness of their fellow beings.

Reward for Reconciliation:

⁹¹ Mufti Muhammad Shafi, *Maariful Qur'an*, Yaseen Book Depot, Hyderabad, Vol. 7, 2023.

⁹² M.H. Khalil, *Islam and the Fate of Others: The Salvation Question*, Oxford University Press. 2012, pp 65-94.

⁹³ Qur'an 3:159.

⁹⁴ Qur'an 15:85.

And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation – his reward is [due] from Allah. Indeed, He does not like wrongdoers.⁹⁵

Here, it is fathomed that Allah will reward and bless those who are truly able to forgive. While it may sometimes be the hardest thing a Muslim can do, Muslims must understand the importance in reconciling with those they may have never thought possible of being forgiven. As Muslims, they must do this if not for themselves, then at least for Allah's sake.

Patience and Forgiveness Are Worthy of Praise:

And whoever is patient and forgives – indeed, that is of the matters [worthy] of resolve.⁹⁶

The Glorious Qur'an reminds Muslims again that being patient and able to forgive are two sides of the same coin, if we are to truly live in as a united *Ummah*, we must continuously strive towards reconciliation and forgiveness for the betterment of our society.

To forgive is to Trust Allah:

It is by Allah's mercy that you are gentle to them; and had you been harsh and hardhearted, surely, they would have scattered from around you. So, excuse them, and plead for forgiveness for them, and consult them in the affairs, and once you are resolved, put your trust in Allah. Indeed, Allah loves those who trust in Him.⁹⁷

In the eyes of Allah, to sincerely pardon and forgive is to trust Allah as well. Muslim *Ummah* must trust that Allah sees everything and remember that the only One worthy enough to judge our actions is Allah Himself. They must therefore forgive and trust that Allah will always reward all for what they deserve.

Need to Imbibe Moral Excellence:

Allah, the Almighty provides in the Qur'an a comprehensive moral framework that influences the behavior and ethics of Muslims. Its teachings guide individuals in areas such as charity, honesty, justice, and compassion. Without the guidance of the Qur'an, society would lose the ethical foundation spelled in almost all pages in it. Moral frameworks would need to be reconstructed, and alternative sources of ethical guidance would emerge, potentially

⁹⁵ Qur'an 42:40.

⁹⁶ Qur'an 42:43.

⁹⁷ Qur'an 3:159.

leading to a more diverse range of moral perspectives. We, as humanity, learn what righteousness is by the definition that Allah gives us in the Qur'an when He says:

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves....⁹⁸

Allah (SWT) explains in the Qur'an that we are born as individuals, but our lives are indefinitely intertwined. We are responsible for ourselves and for others while we also learn that we do have the choice to face the direction of righteousness i.e. we can turn to things and people that increase our faith while avoiding and removing things that decrease our faith. The Qur'an also empowers us to hold ourselves to a high moral standard, not for the sake of any other person or any worldly gain or fame but rather for the sake of Allah.

Preservation of human blood and dignity is thus one of the moral excellences that the Glorious Qur'an has enjoyed Muslims to imbibe through the teaching of Qur'an. The Qur'an condemns not only the killing of human being but also other creation like animals.

Honest and truthful is also another moral excellence Qur'an enjoys Muslims to uphold and exhibit in their personal and group life.

Qur'anic moral virtues encourage Muslims to cultivate virtues such as honesty, kindness, humility, patience, and forgiveness. Muslims strive to embody these qualities in their personal lives, treating others with respect and dignity. They seek to maintain a strong connection with Allah through prayer, remembrance, and self-reflection, which helps them uphold moral values in their thoughts and actions.

Qur'anic moral virtues emphasize the importance of maintaining healthy and respectful relationships among mankind. These moral virtues need to be imbibed because they encouraged Muslims to honor their parents and family members, fulfill their marital obligations, and raise their children with love and care. Islam specifically promotes kindness, fairness, and justice in interactions with spouses, children, relatives, neighbors, and colleagues, fostering harmonious and compassionate relationships.

⁹⁸ Qur'an 2:177.

Islamic moral virtues place great emphasis on social responsibility and encourages Muslims to actively contribute to their communities and society. This includes but not limited to acts of charity (*Sadaqah*), volunteering, promoting justice and fairness, and supporting those in need. Also, Muslims are encouraged to imbibe these moral virtues to be mindful of the welfare of others, striving to make a positive change and or difference in their communities.

Qur'anic guidelines for ethical business conduct encouraged Muslims to emulate the moral teachings embedded in the Qur'an for a proper guide to engage in honest and fair business transactions and avoid deceit, exploitation, and unfair practices. Islamic principles prohibit usury (*riba*) and encourage trade that benefits all parties involved. Muslims are therefore encouraged to be accountable and fulfill their contractual obligations.

Impact of Moral Excellence on the Lives of Muslims:

The Qur'an's impact on societies throughout history has been multifaceted and far-reaching. Its moral teachings have influenced social, political, and cultural aspects of life, leading to significant progress and positive changes in the Muslim *Ummah* around the globe. The Qur'an continues to shape modern societies, serving as a source of guidance and inspiration for millions of people.

The Glorious Qur'an is an everlasting source of wisdom and instruction that is bestowed upon Muslims. For us, the Qur'an is a lighthouse that offers comfort, guidance, and deep understanding. Given that everything we do in the practice of our religion contributes to our comprehension of a higher purpose, we must consider both our intentions and our actions with awareness. While there are many benefits to reading, reciting, memorizing, and teaching the Qur'an, it's equally critical that we consider its moral benefits to strengthen our bonds with our faith and enable it to influence our daily lives.

Morality forms the cornerstone of a righteous life, and the Glorious Qur'an provides a comprehensive moral framework that transcends time and cultural boundaries. Its verses emphasize the importance of justice, honesty, compassion, and kindness. Reflecting on these teachings enables us to align our actions with our faith, fostering an environment of righteousness and harmony in our communities. The Qur'an challenges us to be better individuals, reminding us of the consequences of our choices and actions.

The Glorious Qur'an is not just a Book of Guidance for societies, but it also holds tremendous power which has impacted the moral transformation of individuals on a personal level. Its moral words have ignited a spark within an individual, leading them towards self-reflection and personal growth. Not only that, the moral lessons which are found in the Glorious Qur'an have helped in shaping the character of a lot of individuals, have also motivated positive behavior change, and fostered personal growth.

Every person's journey of self-reflection regarding the moral lessons found in the Qur'an is unique. It's a continuous process that calls for tolerance, modesty, and openness. The Qur'an exhorts us to pursue perfection in our personal lives and reminds the Muslims that mankind is all fallible human beings in need of constant guidance and forgiveness, especially as they are found wanting in one moral problem or another.

Islamic moral virtues, as revealed in the Glorious Qur'an and taught by Prophet Muhammad (S.A.W.) play a significant role in shaping the daily lives of Muslims. These moral virtues provide a framework for behavior and guide individuals in their interactions with others, their conduct, and their decision-making processes in all facets of life.

One of the major impacts of the moral excellence of the Glorious Qur'an is that its moral teachings have encouraged Muslims to cultivate qualities such as patience, gratitude, forgiveness, and compassion. These Qur'anic teachings serve as a roadmap that has assisted individuals strive to become better versions of themselves. The moral impact of the Qur'an has therefore reminded Muslims that their purpose in life is not solely focused on material possessions or worldly successes; rather, it emphasizes the importance of spiritual growth and nurturing our relationship with Allah, the Merciful.

Another Impact of Qur'anic moral excellence is that through its verses and stories, it offers solace during difficult times and serves as a source of inspiration when faced with challenges. It encourages self-introspection by urging individuals to reflect upon their actions and strive for continuous improvement. This introspection leads to increased self-awareness and helps individuals align their thoughts, words, and deeds with their values. Islamic morality plays a role in guiding Muslims' decision-making processes. They are encouraged to seek guidance from it and the teachings of Prophet Muhammad (S.A.W.) when faced with moral dilemmas.

CONCLUSION

The Glorious Qur'an being a guide and code of conduct for the entire Muslims contains numerous moral excellence capable of transforming the entire humanity to a refined society. This ensures their spiritual, moral and social growth in line with the dictates of Islamic Shari'ah. However, there has been many yearnings and aspirations from Muslim quarters that the cultivation of moral virtues and ethical behavior in promoting justice, honesty, compassion, humility, patience and generosity should be the Muslims priority.

To achieve the desired goals, all hands must be on deck thereby enlighten the Muslim Ummah on the need to imbibe the moral rectitude mentioned in the religious texts and through eradication of discrimination based on race, region, colour, gender as well as social status of the people. Having in mind that the world is now experiencing political turmoil and social upheavals, the only solution to get rid of this menace is accepting and domesticating such moral values elucidated in the Glorious Qur'an.

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