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The Moral values of Human life in the light of quran

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The Moral values of Human life in the light of Quran

Abstract

The moral values of the Holy Qur'an constitute a universal ethical system designed to guide humanity toward righteousness, justice, and social harmony. By adhering to these principles, individuals can achieve both personal excellence and collective peace. These values are not confined to a particular community but represent a shared moral heritage for all humankind.

Islam has defined the perfection of moral matters as being to act upon them with the understanding that they are God's commands and that humans must act according to the standards of goodness and evil set by God, and therein lies their good.

When a person believes in one God, many positive effects come to his life. He does not bow down to anyone, he obeys and submits to Allah. He does not perform any act that shows the humiliation of humanity. He is completely convinced that he will have to answer for all his deeds to Allah, the Lord of the Worlds, on the Day of Judgment. Therefore, he follows the commands of Allah that have reached him.

The Quran teaches us to speak the truth and support the truth. The Quran gives the right to fulfill the rights of all human beings. The teachings of the Quran are to live in peace and let others live too.

Keywords: Holy Qur'an, Moral Values, Universal Ethics, Justice, Social Harmony, Moral Heritage, Humankind.

1-Introduction

The Holy Qur'an is the final revelation from Allah, the Lord of all the worlds. It may rightly be regarded as the ultimate and complete edition of divine guidance. Allah Almighty declares: "Indeed, this is a revelation from the Lord of the worlds."

[Al-Quran 26:192](#)

The Trustworthy Spirit, Angel Gabriel, conveyed this divine message by the command of Allah and revealed it to the pure heart of the Holy Prophet Muhammad (peace and blessings be upon him). Throughout history, it has been the established tradition that Angel Gabriel, delivered divine revelations to the prophets, a fact well known to the scholars of the Children of Israel. This divine practice continued until the advent of the Final Prophet (peace be upon him).

Allah Almighty further states:

"The Trustworthy Spirit has brought it down upon your heart."

[Al-Quran 26:193–194](#)

The Holy Prophet (peace be upon him) ensured that the Qur'an was recorded in written form. Those entrusted with writing the revelations are known in Islamic history as the "Writers of Revelation." Their number exceeded forty and included eminent Companions such as Abdullah (Siddiq e Akbar), Umar ibn al-Khattab, Uthman ibn Affan, Ali ibn Abi Talib, and Muawiyah ibn Abi Sufyan (may Allah be pleased with them all).

Following the Prophet's passing, official compilations of the Qur'an were prepared during the caliphate of Siddiq e Akbar. Later, during the caliphate of Uthman ibn Affan, as the Islamic state expanded and variations in Arabic pronunciation emerged, a standardized recitation based on the dialect of Quraysh—the language in which the Qur'an was revealed—was established across all provinces.

Despite persistent attempts by adversaries to cast doubts and spread misconceptions regarding the compilation, writing, diacritical markings, and recitations of the Qur'an, Allah has preserved its authenticity. May Allah protect us from all such misguidance . Ameen.

According to a narration attributed to Muawiyah ibn Abi Sufyan, the Prophet himself initiated the system of adding diacritical marks to the Qur'anic text. This subject has been discussed in detail by the renowned scholar Dr. Muhammad Hamidullah.

[Muhammad Hamidullah Dr., Islamic State, \(Lahore, Faisal Publishers and Booksellers, January 2005\), p 114-115](#)

2-The Ethical Framework of the Qur'an:

The Holy Qur'an presents a complete and comprehensive system of ethics aimed at refining both individual character and social conduct, thereby establishing peace and harmony in human society. Its moral teachings are universal in nature and form the foundation of the Islamic social order.

3-Meaning and Concept of Morality (Akhlaq):

The term Akhlaq is derived from the root Kha(خ)-Lam(ل)-Qaf(ق). When pronounced as “khalaqa, (خَلَقَ)” it refers to external form or physical appearance, whereas “khuliqa خُلِقَ” denotes internal character and moral disposition.

According to Imam Raghیب al-Isfahani: “Khalaqa and khuliqa share the same root, but khalq refers to outward form perceived by sight, whereas khuluq refers to inner qualities perceived by insight.”

[Mufradat-ul-Quran \(Urdu, Volume 1\), Isfahani, Imam Raghیب, Lahore, Islamic Academy, June 1987, p 318](#)

According to Imam Raghیب al-Isfahani:-

“Thus, morality pertains to the internal character through which a person attains virtue and excellence.”

[Mufradat-ul-Quran \(Urdu, Volume 1\), Isfahani, Imam Raghیب, \(Lahore, Islamic Academy, June 1987\), p 318](#)

4-Foundations of Qur'anic Moral Values:

The first foundation of the moral values of the Quran is that Allah, the Lord of the Worlds, has sent man to this world for a test and one day man will have to present an account of his entire life before Allah, the Lord of the Worlds.

Islam has declared the perfection of moral matters to be that they should be carried out with the understanding that these are the commands of God and that humans have to act according to the standards of good and evil set by

God, and that is where their well-being lies
The Qur'an is a universal source of guidance (Hudal linnas), not limited to Muslims alone but intended for all humanity until the Day of Judgment. It is the fountainhead of ethical teachings. The Prophet Muhammad (peace be upon him) said:

“I have been sent to perfect noble morals.”

[Sunan al-Bayhaqi, vol. 10, p 192](#)

Allah Himself testifies to the Prophet's exalted character:

“Indeed, you are upon an Exalted(عظيم) standard of character.”

[Al-Quran 68:4](#)

Key Moral Values Emphasized in the Qur'an:

5. Belief in the Oneness of God (Tawheed)

All prophets consistently taught the doctrine of monotheism. This belief instills dignity, self-respect, and moral responsibility in human beings. It liberates them from submission to anything other than Allah and cultivates courage, integrity, and reliance solely upon Him.

Allah, the Lord of the Worlds, has mentioned His Oneness at various places in the Holy Quran. In a short, complete and comprehensive Surah, He has explained the completeness of Tawhid:

"Say: Allah is One, Allah is Self-Sufficient, He is not the father of anyone, nor the son of anyone, nor is there any equal to Him."

[Al-Quran 112: 4 -1](#)

6. Kindness to Parents:

The Qur'an repeatedly emphasizes dutifulness to parents, placing it immediately after the command to worship Allah alone. It instructs believers to treat parents with utmost respect, compassion, and humility, even forbidding the slightest expression of annoyance.

Allah, the Lord of the Worlds, said:

"And We have enjoined on man kindness to his parents. (Because) his mother bore him with weakness upon weakness, and weaned him in two years. (That command was) Be grateful to Me and to your parents, for to Me is your return. And if they strive with you to associate with Me that of which you have no knowledge, then do not obey them, and treat them well in this world and follow the path of him who turns to Me (in every matter), then to Me is your return. Then (at that time) I will inform you of what you used to do."

[Al-Quran 31: 14-15](#)

And Allah, the Lord of the Worlds, said:

"And (obey) Allah and do not associate anyone with Him, and be dutiful to parents, and to relatives, and orphans, and the needy, and the near neighbor, and the stranger, and the companion, and the wayfarer, and those whom your slaves possess. Indeed, Verily, Allah does not like the arrogant, the boastful."

[Al-Quran 4 : 36](#)

At one point, he forbade parents from saying "Uff" or scolding them. The Almighty says:

"And your Lord has commanded that you worship none but Him, and be

good to your parents. If one or both of them reach old age with you, do not say to them, 'Uff' (i.e., 'I am'), nor rebuke them, but speak to them kindly, and bow down to them with kindness and humility, and say, 'My Lord, have mercy on them as they brought me up in childhood.'

[Al-Quran 17 : 23-24](#)

The Quranic verses presented prove that parents have an important place in Islam, whose rights and respect are taught immediately after the belief in monotheism.

7. Truthfulness and Integrity:

The Qur'an commands believers:

“O you who believe! Fear Allah and be with those who are truthful.”

[Al-Quran 9:119](#)

A true believer is characterized by honesty and unwavering commitment to truth.

The Prophet of Allah (Peace and blessings of Allah be upon him) is a practical interpretation of the Holy Quran. When he (peace and blessings of Allah be upon him) openly declared his Prophet hood, he was 44 years old. He (PBUH) asked the people of Mecca a question before delivering the message of Allah. All of them replied:

“You are truthful and trustworthy.”

8. Characteristics of True Believers

Allah, the Lord of the Worlds, has described the signs of the true believers as follows:

“ This is the Book (the Qur'an) about which there is no doubt, a guidance for the righteous. Those who believe in the unseen and establish prayer and spend

out of what We have provided for them. And those who believe in what has been revealed to you (O Messenger of Allah) and what was revealed before you, and who are certain of the Hereafter. It is they who are on the path to their Lord, and it is they who will be successful.”

[Al-Quran 2:2-5](#)

And Allah, the Lord of the Worlds, said:

"Indeed, the believers are only those who believe in Allah and His Messenger, then doubt not therein, and strive hard in the way of Allah with their wealth and their lives. It is they who are the truthful."

[Al-Quran 49:15](#)

It has been proven that a believer struggles throughout his life, spending his wealth in the path of Allah to please Him, to the point where he does not hesitate to give his life to save the lives of others.

9. Spending wealth in the way of Allah:

Spending in the way of Allah is a central moral value. The Qur'an highlights parents, relatives, orphans, the needy, and travelers as primary recipients of charity. Allah says about spending:

“People ask you, ‘What should you spend?’ Say, ‘Whatever wealth you spend is for your parents, relatives, orphans, the needy, and the traveler. And whatever good you do, Allah is aware of it.’”

[Al-Quran 2:215](#)

The above verse proves that the Creator of the universe has declared parents as the first beneficiaries of wealth.

10. Avoidance of Social Evils

Believers are instructed to avoid mockery, suspicion, backbiting, and spying, all of which damage social harmony and human dignity. The Qur'an commands believers:

“O believers! Do not let some ‘men’ ridicule others, they may be better than them, nor let ‘some’ women ridicule other women, they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! And whoever does not repent, it is they who are the ‘true’ wrongdoers. O believers! Avoid many suspicions, ‘for’ indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that! And fear Allah. Surely Allah is ‘the’ Acceptor of Repentance, Most Merciful”.

[Al-Quran 49:11-12](#)

11. Justice and Fairness

Justice is a fundamental principle in Islam. The Qur'an commands:

“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.”

[Al-Quran 4:135](#)

Justice must be upheld impartially, regardless of personal biases or enmities. It is stated in the Holy Quran: “O you who have believed, be steadfast in the cause of Allah, witnesses to justice, and let not the hatred of a people prevent you from doing justice. Do justice; that is nearer to piety. And fear Allah. Indeed, Allah is Aware of what you do.”

[Al-Quran 5:8](#)

12. Creation of a welfare society:

Islam wants to establish a pure society where everyone is respected. In which a family system should be established, where relationships are respected. Where lineage is protected and people marry according to religion and law to increase their lineage. Where every woman's dignity is protected, all women have legitimate rights. Where everyone remembers to do their duty. It is stated in the Holy Quran:

“And We have honored the children of Adam and carried them on land and sea, and We have provided them with good things and have preferred them over many of Our creations.”

[Al-Quran 17: 70](#)

Allah, the Lord of the Worlds, says:

“O mankind, We have created you from a single male and a female, and made you into families and nations that you may know one another. Indeed, the most honorable of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing, Aware.”

[Al-Quran49: 13](#)

Allah, the Lord of the Worlds, says:

“And among His signs is that He created for you wives from among

yourselves that you may dwell in tranquility with them, and He put between you love and mercy. In that are signs for a people who reflect. “

[Al-Quran 30: 21](#)

A believing man limits his sexual relations to his spouse, in accordance with the command of Allah, the Lord of the Worlds.

On the one hand, he avoids sin, and on the other hand, he is also protected from deadly diseases.

Because their Lord has forbidden them from evil deeds. As stated in the Holy Quran:

“And do not come near adultery, for it is indeed an indecency and an evil path.”

[Al-Quran 17: 32](#)

Since Allah, the Lord of the Worlds, had specifically commanded people to avoid this sin fifteen hundred years ago, and modern scientific research has also proven why Allah, the Lord of the Worlds, had forbidden it, the servants of Allah avoid evil deeds, as stated in the Holy Quran:

“And they do not commit immorality, and whoever does so will bear the consequences of it.”

[Al-Quran 25: 68](#)

After their economic and social activities, they spend their time with their wives and children. And they pray to Allah, the Lord of the Worlds, saying:

“And they say, ‘Our Lord! Grant us from our wives peace of mind and from our children the comfort of our eyes.’”

[Al-Quran 25: 74](#)

13-The sanctity of women in relation to lineage:

In the Magian religion, a sister is considered a kind of non-mahram. In some polytheist families, the son was got married with mother as an inheritance.

In the modern era, on the one hand, man is progressing, and on the other hand, the sanctity of relationships is also being violated. Video clips are being made in the name of different countries and posted on social media, in which there is no respect for relationships, but rather their sanctity is being violated.

On the other hand, private TV channels are spoiling the atmosphere. When we had only one government television, our culture was shown in it, but since the private TV channels have come, other cultures are being shown in dramas. What does the Holy Quran teach us regarding lineage? Consider the following Quranic verse:

“Do not marry women whom your fathers have married, except what has already happened. Indeed, it is an indecency, an act of anger, and an evil deed. Forbidden to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, And your brother's daughters and your nieces (sister's daughters)and your mothers who suckled you and the daughters of the women who suckled you and the mothers of your wives.”

[Al-Quran 4: 22-23](#)

14. Importance of Human Life:

The Holy Quran considers the killing of an innocent person as the killing of

all humanity: As Allah, the Lord of the Worlds, says:

"For this reason, We ordained for the Children of Israel that whoever kills a person, except for bloodshed or for corruption in the land, it is as if he has killed all mankind, and whoever saves a life, it is as if he has saved the life of all mankind. And Our Messengers have come to them with clear signs, yet many of them continue to be corrupters in the land after that."

[Al-Quran 5 : 32](#)

15.Rights of Dhimmis and Allied:

A study of the Holy Quran proves that the value of the life of Dhimmis and Allied (those with whom a covenant has been made) is equal to the blood of a believer. Regarding the rulings on wrongful killing, the Holy Quran states:

"And it is not for the believers to kill a believer except by mistake, and whoever kills a believer by mistake, then he must free a believing slave and pay blood money to the heirs of the slain, unless they forgive the blood money."

[Al-Quran 4 : 92](#)

After this ruling, it was stated regarding the dhimmis and the Allied:

Thus, the Holy Quran teaches respect for the places of worship of other religions and considers these places of worship equal to the mosques of the believers.

[Al-Quran 4 : 92](#)

The Holy Quran states:

“ And were it not for God repelling some people by means of others, monasteries, churches, synagogues, and mosques, in which the name of God is

much mentioned, would have been destroyed. “

[Al-Quran 22 : 40](#)

16-Conclusion:

The moral values of the Holy Qur'an constitute a universal ethical system designed to guide humanity toward righteousness, justice, and social harmony. By adhering to these principles, individuals can achieve both personal excellence and collective peace. These values are not confined to a particular community but represent a shared moral heritage for all humankind.

References

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[Al-Quran 26:193–194](#)

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[Al-Quran 9:119](#)

Al-Quran 2:2-5

Al-Quran 49:15

Al-Quran 2:215

Al-Quran 49:11-12

Al-Quran 4:135

Al-Quran 5:8

Al-Quran 17: 70

Al-Quran49: 13

Al-Quran 30: 21

Al-Quran 17: 32

Al-Quran 25: 68

Al-Quran 25: 74

Al-Quran 4: 22-23

Al-Quran 5 : 32

Al-Quran 4 : 92

Al-Quran 4 : 92

Al-Quran 22 : 40



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