

Social Values and Behavioral Norms: A Quranic Perspective

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Abstract

Allah has guided human conduct and behavior from time to time with divine laws through the prophets and Holy books. The main purpose of the revelation of Holy scripts was to properly guide human mind and to develop in them the capabilities of establishing a just social and moral order. This study was planned to know about the permanent value system and normative standards mentioned in the Holy Quran. Besides, the study also aim to know how Holy Quran guides humanity in various spheres like social, psychological, behavioral, economic, legal and political. For this purpose, secondary method of research was used in which verses of the Holy Quran were consulted and studied. Efforts were being made to collect verses of the Holy Quran and put these into various categories including socio-psychological, economic legal and political aspects. Based on the study and reading of the selected verses of the Holy Quran, we found that Quran provides a complete guidance ranging from personal, behavioral, familial relations, conflict resolutions, governance, legislation and judicial system. It is concluded from the study that a just and moral society can only be established if these permanent values and normative standards mentioned in the Holy Quran are exercised and followed.

Key word: Allah, Quran, Humanity, Social, Legal, Legislation

Introduction and Background

Norms, values and social sanctions are the building block of human society. No society, community or group on this planet exists without norms, mores, social taboos and values. These are the constituent parts of human society, which play a significant role in regulating and guiding human behavior and thus leading towards a peaceful, progressive and just society. For any given society to prosper and proceed in the ladder of development requires proper moral, ethical and social standard to orient its people to achieve the setting goals and objectives. Values and societal norms are the social, ethical and moral standards that guides, train and orient individuals about the social world. The evaluative societal standards enable men unlike other taken for granted or existential belief system, which primarily focus on issues pertaining to truth or falsehood, fair or unfair, proper and improper, correct or incorrect, and after all the appropriateness and inappropriateness of a particular conduct. Additionally, social values and norms include certain cognitive elements of approval and disapproval within society. Although, these social standard tends to exist across time and spaces thereby foster consistency in society and human personality¹ Alwin 1994).²

Norms and values are evaluative beliefs however there is a great deal of difference between the two when it comes to the degree of intensity behind its sources of imposition. For instance, value is a system of belief about the attractiveness of a behavior while norms are sets of belief mainly focusing on the acceptability aspect of human behavior.³ Generally, norms indicate the intensity and degree based on which a particular behavior is regarded as right or wrong, acceptable, allowable in relations to unacceptable and unallowable. It is an evaluative set of criteria which usually specifies a set of behavior, guiding us regarding the appropriateness of a particular kind of action, thought, conduct and also explains us about its desirability or undesirability.⁴ For example, man needs to be considerate about others because of moral reasons, cleanliness is valued for aesthetic purpose and intelligence is values for cognitive reasons.

Human Society: Importance of Values and Norms

Social norms and values are important for a variety of reasons. It does not only help establishing a just social order but also help individuals polish, refine and flourish their personality. Following norms and values makes a person more productive and useful person of a society while deviating from the existing social standard of society results in spoiling one's personality and loosing standard life. Society is a complex entity comprised of people from diverse background including people from different religions, cultures, arts, literature, beliefs, values and social orientation. All these individuals have rights, duties, role, responsibilities and privileges and all these attributes are defined and clarified through the modest values, norms and social sanctions.

Through the definitions of these social standards, individuals become able to understand society and its people and also being capable of fulfilling their role and responsibilities in a befitting manner. Social norms and values tells individual including parents, teachers, scientists, religious clerics, businessmen, politicians and intellectuals to behave and act responsibly towards their fellow citizens. By doing this, the esteemed values and transcendental cultural aspects like education, knowledge, creativity and human dignity are preserved, accumulated and transferred to the next generation. For instance, if parents are loving, generous and supportive to their children may result in raising a better family which is considered as one of the important social unit of the society. Furthermore, if teachers and intellectual perform their role and responsibilities according to the moral, professional and ethical standard of the society, the next generation will be consisted of honest, punctual and committed individuals who can socially and economically lift the society.

Moreover, social values and behavioral norms are the yardstick and a source of self-evaluation and expectations and thus impose a subjective response to an end results ensued from the self-concept. Sticking of an individual to self-expectation enhances his/her self-respect and thus creating a sense of dignity along with other favorable self-evaluation. On the other hand, deviation of self-expectation negatively affect self-esteem by creating feelings of guilt, self-degradation, and other attributes of negative self-evaluation. In order to maintain a sense of self-esteem and avoiding of negative self-assessment, people have to behave in consonance with the societal moral and social standards.

Islamic concept of Values and Norms

Islam is a complete code of life covering the social, economic, political and legal aspects of humanity at large. Under the divine scheme, the physical universe and the social world has a proper and a complete package and program for smooth functioning. The physical universe is programmed with proper law under which no change can be made. For instance, under the natural system of the universe, the water has the nature to flow freely from the higher point to the lower under the given circumstances and the fire has the nature to give heat and the possess the quality to cook and burn things. Furthermore, under the physical programming of the living things like animal is fixed within which a goat or sheep is likely to eat grass and the lion is liable to eat meat. The stars, moon, sun, galaxies and constellation in the astronomical system has its own ways, path and orbits to move in a proper manner.

Likewise, the plants have been programmed to give oxygen and absorb Carbon dioxide which are the necessary elements for the survival of life on this

planet. On the other side, the social world is operating and functioning with a different program in which human has been given the power of doing things according to their choices and likes and dislikes. Looking at the flexible nature of the schemes and programs of the social world, human has been granted a big deal of liberty and freedom however human agency is not fully able to work entirely based on their imagination and choices.

Therefore, man needs a complete source of guidance, training and orientation to live a sensible, responsible and accountable life. Thus the best among the sources is the supreme guidance under the divine law revealed by Allah through the revelation on the Holy Prophet (P.B.U.H) in the form of Holy books. Under the divine law of guidance, Prophet Muhammad (P.B. U.H) is the last prophet of Allah who was chosen by Allah to guide the humanity under the sacred and permanent values and normative standard of Allah. The Holy book, *Quran e Karim* or *Quran e Majeed* is the book sent by Allah which is complete in all its forms and contents is complete code of life which has enormously shaped the existing societal system, normative life and value system of not only Arabs but the entire of humanity across the globe for time and spaces.

The basic and permanent values mentioned in the Holy Quran are different from the values chalked out by man from time to time. However, man has given the freedom, authority, knowledge and wisdom to interpret the social situation, needs and conditions according to their understanding of the existing and changing phenomena. On the other hand, it is highly needed for human to make these interpretations in the light of permanent values and normative standard mentioned in the Holy Quran. Deviation of any sort from the permanent values of the Holy Quran is clearly leading towards unpleasant results an ultimate destruction of the mankind on earth. The Holy Quran clearly mentioned the situation, condition and the results of those nations who deviated from the permanent values and normative standard mentioned in the Holy Quran.

The Islamic Values System versus Other Systems

The social system with various constituent parts like laws, norms, mores, values and social sanctions which Allah has revealed for human being for disciplining their conduct in order to shine them as useful human being. This is a complete spiritual, social, psychological and legal training for the people who read it, understand it and practice it in the daily routine lives. These value system and normative standard not only meant to bring out positive outcomes for the individual followers but this cultivate a sense of responsibility towards other human beings.

Hence, the social system Allah (S.W.T) has introduced and embarked upon human to follow is a system which guarantee the establishment of a

decent life on the planet. Furthermore, the value system of Quran aimed to arrange the basic necessities of life, help people accomplishing the goals by preventing social disturbance and protection from internal and external dangers. This system ultimately creates a conducive environment for human beings to thrive in the social, economic, and spiritual life.

Basic and Permanent Values in the Holy Quran

The basic philosophy underlying the injunctions of Islam is to establish peace, progress and development in this life and the life herein after. In this regard, the injunctions revealed by Allah in the Holy Quran aims to acquire these essential attributes for our lives and thereby a tangible reward is associated with the establishment of this social system. Unfortunately, these injunctions are recited on daily basis without looking at its practical importance as a consequence the intended outcomes of these injunctions have not been achieved by the followers of Islam.

Because, being a Book of Guidance, Quran is meant to be understood for practical purpose of life but we only rely on its recitation for the purpose of Sawab (rewards). For instance, few chapters in the Holy Quran have been selected overtime by people for only recitation purposes without understanding its meaning and purpose. Islamic scholars are of the opinion that if someone has not achieved from the Quran in this life, certainly there will nothing for him from this book after his death also.

Objective of the Study

Various studies have highlighted about the social system and permanent value system of the Holy Quran from various vantage point. However, this research aims to document the behavioral norms and value system revealed by Allah in the Holy Quran. The study also aim to document these injunctions and to put this under certain themes including the social, psychological, moral, legal and ethical aspects of human life.

Research Method

This study was conducted while using qualitative research method in which secondary sources were consulted to obtain results. For this purpose, values and normative standard mentioned in various chapters of the Holy Quran were consulted and the verses pertaining to social values and behavioral norms were documented.

Furthermore, those verses were thoroughly studied and its translations were repeatedly studied after which a total of five themes like social, psychological, political, moral and legal were extracted. The documented verses of the Holy Quran were put under relevant category. A description on

the practical utility and relevance of the verses mentioned under each category was discussed in detail.

Results and Discussions

Basic societal and human values and normative standards are those social and psychological regulations which are considered to be at the core of being human. The values and norms which are enshrined in the Holy Quran are advised to be the integral part of the social system and human societies are required to govern themselves according to these behavioral norms and social values. It teaches man to be truthful, respectful, honest, loyal, sympathetic, peaceful, cooperative, decent, compassionate, helpful and contended.

This sections presents basic and permanent human values and normative standards enshrined in the Quran. All the believers have to inculcate these moral, social and societal standards and have to follow the same in their spiritual walk of life to become decent human beings. All these norms and values are meant to be exercised by man in the daily courses of social interaction.

According to the Holy Quran, every person in society must talk, communicate and address other fellows in a very decent and polite manner. Similar injunctions are being mentioned in the Holy Quran repeatedly so that human may realize and understand the social and psychological significance of decent speech and way of communication.

Speech, Talking and Communication Aspect

<i>Don't t be rude in your speech⁵ what you do not do⁶</i>	<i>Do not say words</i>
<i>Be respectful to your parent in Speech judiciously⁷</i>	<i>Lower voice and talk</i>
<i>Speak to others courteously⁸ backbite⁹</i>	<i>Not good to spy or</i>
<i>Do not tell a lie¹⁰ needy, speak them nicely¹¹</i>	<i>If cannot help a</i>
<i>Do not spread false news¹² speech¹³</i>	<i>Refrain from ill</i>
<i>Do not make fun of others¹⁴ unnecessary questions¹⁵</i>	<i>Do not ask</i>
<i>Do not call bad name¹⁶ be pure¹⁷</i>	<i>Do not claim self to</i>
<i>Speak gently¹⁸ disbeliever¹⁹</i>	<i>Don't call other as</i>
<i>Do not remind your favor²⁰ entering their home²¹</i>	<i>Greet people when</i>

*Don't criticize small contributions²²
in presence of Prophet²³*

*Speak nicely, even to disbeliever²⁴
from outside²⁵*

Preach in a good and wise manner²⁶

Don't raise voice in

Don't call the Prophet

The above listed verses from the Holy Quran embark upon human to be respectful, polite and decent towards other during communication. It is repeatedly advised to be fair, truthful and honest when someone is talking to other. It is generally viewed and experienced by every person that how honest and respectful communication is important while dealing with people about the problems and issues in our daily lives.

Making fun of others in an insulting manner never produce the desired results and outcomes and in many instances leads towards quarrel, fight and harm. Allah has blessed humanity with the skills and knowledge of speech and communication but the best of the person is the one who use this knowledge and skills in appropriate manner.

Quran Says

“And do not be infiltrator or backbite about others. Do any person amongst you shall like to eat flesh of his deceased brother? Surely, you detest this. So fear Allah; surely, Allah is the one who accept the repentance and Merciful.”²⁷

“O those who Believe! A person should not make a mockery of other men, it may be the fact that the person who is being ridiculed are better than the mockers one, nor a woman may ridicule another woman as the women ridiculed could be better than the women who mocks; and don't insult other, and don't assign an evil nickname; how base it is to be called a sinner after being a Muslim! And whoever does not repent – then it is they who are unjust.”²⁸

Economic Aspect

Write the debt correctly²⁹

Don't Consume

Social Values and Behavioral Norms: A Quranic Perspective

Interest ³⁰	Have witnesses, when you perform ³¹	Help the needy ³²
	Give time, when the debtor is in difficulty ³³	Money may not
spend Extravagantly ³⁴		
	Do not take bribery ³⁵	Do not remind
your charity with ³⁶		
	Wealth of the deceased be distributed family ³⁷	Save Yourself from
Covetousness ³⁸		
Women have right for inheritance ³⁹		Do Not Be Miserly ⁴⁰

<i>Do not take the property of orphans⁴¹</i>	<i>Don't be miserly nor</i>
<i>extravagant⁴²</i>	
<i>Do not spend wealth of other unjustly⁴³</i>	<i>Don't waste⁴⁴</i>
<i>Spend your wealth in charity⁴⁵</i>	<i>Encourage Feeding</i>
<i>Poor⁴⁶</i>	
<i>Men, women have rewards for deeds⁴⁷</i>	<i>Don't take bribes⁴⁸</i>
<i>Don't consume the wealth of the vulnerable⁴⁹</i>	<i>Feed the poor⁵⁰</i>
<i>Help those in need⁵¹</i>	<i>Spend on</i>
<i>those less fortunate⁵²</i>	

Perhaps, one of the most important aspect of human society is the economic aspect which is pertaining to income, wealth, production, distribution and redistribution of goods and services. Islam and Quran encourages and motivates human to fulfill basic needs and left the remaining wealth, property and resources for other people so that they may also be able to flourish and thrives. According to the Holy Quran, wealth and resources must not be concentrated in few hands rather teaches us to circulate wealth for the betterment of entire society. Spending wealth unjustly is prohibited and spending wealth on others is encouraged and appreciated. Furthermore, hoarding is considered as a curse and miserly attitude is prohibited.

Likewise, Quran also promote gender equality as it advises us that men and women will have shares in wealth and property. Furthermore, Quran also focuses on the equal reward on the services rendered by men and women equally.

Psychological Aspect

Restrain your Anger ⁵³	Be good to
others ⁵⁴	
Do not be arrogant ⁵⁵	Forgive
other for their mistakes ⁵⁶	
Treat the parents with gentleness ⁵⁷	Avoid doubt ⁵⁸
Treat non Muslim in a fair manner ⁵⁹	Do not

keep envy ⁶⁰	Think about the creation of this universe ⁶¹	Don't	insult
other ⁶²			
Do not cooperate in sin ⁶³		And	cooperate in
righteousness ⁶⁴			
<i>Be patient with your teacher⁶⁵</i>		<i>Don't</i>	<i>let</i>
<i>hatred to be unjust⁶⁶</i>			
<i>Don't turn your from people in arrogance⁶⁷</i>		<i>Think good of</i>	
<i>others⁶⁸</i>			

Another important aspect of human life is the psychological aspect which include personality development. Human beings have developed a very complex personality system and Allah has helped human to refine, grow and refine personality in the light of Holy injunctions and teachings of the Holy Quran. Quran presents a complete package on developing, refining and growing the positive traits and eliminating the negative psychological traits. Furthermore, the verses of the Holy Quran emphasizes us to control negative emotions like aggression, hatred, suspicions, envy, jealousy, arrogance and anger.

Furthermore, Quranic injunctions adequate and promote positive human values and want us to establish a just normative system based on kindness, sympathy, helpfulness, cooperation, respectfulness and forgiveness, It also teaches us to show patience, perseverance, forbearance and tolerance. Quran also highlights the positive outcomes of developing positive personality attributes and also inform us about the hazardous effect of negative thoughts, emotions and feelings. The negative traits kill not only destroy human dignity, respectability but also create negative impacts on the wider society at large.

Allah Says in the Holy Quran

“Obey the Law of Allah and don't associate something with Him, do good to your parents, to relatives, and orphans, and the needy people, to your near neighbor, and the neighbor farther away, the companions of your sides, the travelers, and those whom your right hands possess. Indeed, Allah does not like the one who are self-deluding and arrogant”⁶⁹

“And O' Prophet, approve compassion, and enjoin virtue, and turn away from the ignorant.”⁷⁰

Legal Aspect

Quran is a complete source of guidance and its guidance encompass every aspect of human life. A society established on the Quranic principles,

Social Values and Behavioral Norms: A Quranic Perspective

normative standard and value system is meant to be just, peaceful and progressive. Quran demands us to obey law and the law must be based on the general Quranic principles where there will be no space for injustice, falsehood, and deviation. Following are the verses of the Holy Quran that deals specifically with the legal aspect of human life.

Take care of your promises ⁷¹	Keep your trust ⁷²
Don't mix truth with falsehood ⁷³	Decide cases with justice ⁷⁴
Stand out resolutely for justice ⁷⁵ between people ⁷⁶	Try to settle cases
Don't abstain people from Mosques ⁷⁷	Don't transgress ⁷⁸
Don't force to Accept Islam ⁷⁹	Don't kill other ⁸⁰
<i>Keep your trusts and promises⁸¹ oaths⁸²</i>	<i>Take care of your</i>
<i>Take care of your treaties⁸³ without right⁸⁴</i>	<i>Don't take items</i>
<i>Forgive as you like to be forgiven⁸⁵ fighting groups⁸⁶</i>	<i>Make peace between</i>
<i>Don't blame others without proof⁸⁷ relatives⁸⁸</i>	<i>Be just, even against</i>
<i>Validate news before acting upon it⁸⁹ equivalent manner⁹⁰</i>	<i>Punish in an</i>
<i>Don't take women by force and bridal gift⁹¹ between husband and wife⁹²</i>	26. <i>Make peace</i>

The injunctions of Holy Quran regarding the legal aspect of human life means to establish a social order based on justice, truthfulness, morality and righteousness. Sociologically, no society can remain longer where there is not justice, equality and truthfulness among its members and followers. Allah commands us those who have been given authority to decide the matters among people with justice and avoid transgressing the principles of Holy Quran.

The Holy Quran Says

“Indeed, Allah wants you to offer trusts to whom they are due with and when you are asked to judge between people then judge the matter with justice. The best way is that which Allah has instructed you. Indeed, Allah is all Hearing and all Seeing.”⁹³

“Do not surpass the limits/boundaries; and Allah does not like the wrongdoers.”⁹⁴

Likewise, Quran wants us to promote a just society and social order by honoring our treatise and fulfilling our promises. Quranic injunctions prohibit falsehood and also refrain us from blaming and spoiling other dignity. It is also instructed that information taken from dubious sources shall not be taken into consideration unless not verified and obtained from a reliable source.

Political Aspect

Choose your rulers based on merit ⁹⁵ practice spy ⁹⁶	Don't
<i>If your enemies want peace, accept it⁹⁷ take favors from people⁹⁸</i>	<i>Don't</i>
<i>Oppression is worse than killing⁹⁹ matters with consultation</i>	<i>Decide</i>
<i>Be kind to your subordinates and consult them in matters¹⁰⁰</i>	

Politics is another important aspect of human social life which deals with governance, authority, accountability and sovereignty. In an Islamic state, sovereignty belongs only to Allah and man is considered as Khalifa or vicegerent on earth. Those who have been bestowed with political power and authority shall consider it the sacred trust from Allah and he/she is liable to establish a social order based on the Quranic injunctions.

According to Quranic injunctions, a ruler may be selected/elected on the basis of merit and will be fair enough to treat everyone equally. He needs to decide all the matters with proper consultation and hence the arbitrary use of power and embezzlement in the public wealth are strictly prohibited in Islam. Allah say in the Holy Quran that don't be too harsh with your fellows/companion. Treat them politely and consult them state related matters. Allah says in the Holy Quran

“Their prophet told them, "Surely, Allah has sent down you Saul as a king." They replied, "How he shall have a kingship over us as we are more commendable of the kingship than him and he has not been provided any amount of wealth?" He said, "Indeed, Allah has picked him over you and has bestowed him over you with more knowledge and stature. Allah bestow sovereignty to whom He wills. And Allah is all-

Furthermore, peace is a significant political and social process which leads to progress, growth and development. According to Quranic teachings, a ruler must work earnestly for peace and if opponents of an Islamic state extend hands for peace, the Muslim rulers shall give response to prevail peace on earth.

Social Aspect

The basic philosophy underlying the revelation of the Holy Quran is to establish a society based on equality, justice, respect, human dignity and respect. Negative feelings like envy, jealousy, arrogance, oppressions, humiliating others and abuse the socio-psychological barriers in the way of establishing a just society. Permanent value system mentioned in the Holy Quran encourages and motivates individual to work together to achieve the desired goal of establishing a just social order. Sociologically, society is the product of human minds and in response society shapes human minds.

The reciprocal relations between human mind and society are so connected that one without the other is incomplete and not possible. Therefore, Quran equally focusing on the refinement of individual personality to establish peaceful society and demands us to establish peaceful society to ensure peace of mind.

<i>Don't express in exulted manner</i> ¹⁰² <i>believers</i> ¹⁰³	<i>Don't</i>	<i>harm</i>
<i>Don't be impolite to your parents</i> ¹⁰⁴ <i>effacing manner</i> ¹⁰⁵	<i>Walk in a self-</i>	<i>effacing manner</i> ¹⁰⁵
<i>Reply to evil with good</i> ¹⁰⁶ <i>gods</i> ¹⁰⁷	<i>Don't</i>	<i>offence others</i>
<i>Make space to others in gatherings</i> ¹⁰⁸ <i>wives, then do so from behind a screen</i> ¹⁰⁹	<i>Ask the Prophet's</i>	<i>wives</i>
<i>Honor the guests</i> ¹¹⁰ <i>earth</i> ¹¹¹	<i>Do Not be Abusive on</i>	<i>earth</i> ¹¹¹
<i>Say righteousness only after you doing it</i> ¹¹²		
<i>Don't put burden on person beyond the capacity he possess</i> ¹¹³		
<i>Enjoin good actions and refrain from participation in immoral deeds</i> ¹¹⁴		
<i>Do not marry with persons in your close blood relatives</i> ¹¹⁵		
<i>Male may be leading the family</i> ¹¹⁶		
<i>Don't enter your parents' room without taking their prior permission</i> ¹¹⁷		

Don't be blind followers to your forefathers but follow only the Holy Quran¹¹⁸

Allah will give higher degree to those who have higher knowledge¹¹⁹
Resist the evil deeds by good¹²⁰

*Differentiation in color and language are only symbols of Allah, not a source of superior*¹²¹

*Don't take secret meetings for bad actions, you do it for the sake of piety*¹²²

*Don't glare, turn away, neglect those people who visit you*¹²³

*Don't sit with people who mocking religious injunctions until they change the topic*¹²⁴

*take permission before you enter someone's room*¹²⁵

*Wives of the Holy Prophet are like your own mothers*¹²⁶

*Don't stay for longer in the home of the Prophet unnecessarily after you take meal*¹²⁷

*Divorce wives in an harmonious manner instead of harming your wives*¹²⁸

*Know your enemies can become your close friends*¹²⁹

Don't ask others to do good deeds while you forget about yourself¹³⁰

*Take permission of the Prophet when you intend to leave his gathering*¹³¹

*Don't make an entry into homes without proper permission and you return if someone refuse your entry*¹³²

The above injunctions of the Holy Quran elucidate that any human values and good manners are rooted in the divine source of knowledge. A splendid value system may be established on earth only in the light of injunctions of Holy Quran revealed by Allah. Any conduct, behavior expressed by human beings in the light of Quranic value system appease Allah because these are crating pleasant results on earth which is required by man in this social world. The Quran asks the believers to do good deeds and refrain from misdeeds. Internalizing the Quranic value and normative system may leads towards peace, progress and development because it demands us to quit negative emotions, feelings and live respectfully.

Conclusions

It is concluded from this study that Quran is a complete code of life

encompassing the social, psychological, economic, political and legal aspect of human life. Human has bestowed with power and capacity to choose what behavior or action he/she express however the socio-psychological consequences of every good and bad behavior is clearly mentioned in the Holy Quran. Positive and pleasant outcomes may be obtained when the permanent value system and normative standards mentioned in the Holy Quran are followed.

Likewise, man is informed about the negative impacts of the deviant actions and behavior according the divine law of requital, *Makafat-e-Amal*. A successful, peaceful and just social order is only possible when the permanent values and normative standard mentioned in the Holy Quran are followed and exercised by people in their daily interaction. Every value and behavioral norms mentioned in the book has long lasting and positive outcomes not only for those who exercise but for the society as a whole.



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- ²⁵ Al-Quran, 49:4.
- ²⁶ Al-Quran, 16:125.
- ²⁷ Al-Quran, 49:12.
- ²⁸ Al-Quran, 49:11.
- ²⁹ Al-Quran, 2:282.
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⁶² Al-Quran, 49:11.
⁶³ Al-Quran, 5:2.
⁶⁴ Al-Quran, 5:2.
⁶⁵ Al-Quran, 18:67-69.
⁶⁶ Al-Quran, 6:108.
⁶⁷ Al-Quran, 31:18.
⁶⁸ Al-Quran, 24:12.
⁶⁹ Al-Quran, 4:36.
⁷⁰ Al-Quran, 7:199.
⁷¹ Al-Quran, 2:17.
⁷² Al-Quran, 2: 283.
⁷³ Al-Quran, 2:42.
⁷⁴ Al-Quran, 4:58.
⁷⁵ Al-Quran, 4:135.
⁷⁶ Al-Quran, 49:9.
⁷⁷ Al-Quran, 2:114.
⁷⁸ Al-Quran, 2:190.
⁷⁹ Al-Quran, 2: 256.
⁸⁰ Al-Quran, 4:92.
⁸¹ Al-Quran, 23:8.
⁸² Al-Quran, 5:89.
⁸³ Al-Quran, 9:4.
⁸⁴ Al-Quran, 3:162.
⁸⁵ Al-Quran, 24:22.
⁸⁶ Al-Quran, 49:9.
⁸⁷ Al-Quran, 24:4.
⁸⁸ Al-Quran, 4:135.
⁸⁹ Al-Quran, 49:6.
⁹⁰ Al-Quran, 16:126.
⁹¹ Al-Quran, 4:19.

- ⁹² Al-Quran, 4:128.
⁹³ Al-Quran, 4:58.
⁹⁴ Al-Quran, 2:190.
⁹⁵ Al-Quran, 2:247.
⁹⁶ Al-Quran, 49:12.
⁹⁷ Al-Quran, 8:61.
⁹⁸ Al-Quran, 2:273.
⁹⁹ Al-Quran, 2:217.
¹⁰⁰ Al-Quran, 3:159.
¹⁰¹ Al-Quran, 2:247.
¹⁰² Al-Quran, 28:76.
¹⁰³ Al-Quran, 33:58.
¹⁰⁴ Al-Quran, 17:23.
¹⁰⁵ Al-Quran, 25:63.
¹⁰⁶ Al-Quran, 41:34.
¹⁰⁷ Al-Quran, 6:108.
¹⁰⁸ Al-Quran, 58:11.
¹⁰⁹ Al-Quran, 33:53.
¹¹⁰ Al-Quran, 51: 24-27.
¹¹¹ Al-Quran, 2:60.
¹¹² Al-Quran, 2:44.
¹¹³ Al-Quran, 2:286.
¹¹⁴ Al-Quran, 3:103.
¹¹⁵ Al-Quran, 4:23.
¹¹⁶ Al-Quran, 4:24.
¹¹⁷ Al-Quran, 24: 58.
¹¹⁸ Al-Quran, 2: 170.
¹¹⁹ Al-Quran, 58:11.
¹²⁰ Al-Quran, 41:34.
¹²¹ Al-Quran, 49:13.
¹²² Al-Quran, 58:9.
¹²³ Al-Quran, 80:10.
¹²⁴ Al-Quran, 4:140.
¹²⁵ Al-Quran, 24:59.
¹²⁶ Al-Quran, 33:6.
¹²⁷ Al-Quran, 33:53.
¹²⁸ Al-Quran, 2:231.
¹²⁹ Al-Quran, 41:34.
¹³⁰ Al-Quran, 2:44.
¹³¹ Al-Quran, 24:62.
¹³² Al-Quran, 24:27-28.