

ADVANCE SOCIAL SCIENCE ARCHIVE JOURNAL

Available Online: <https://assajournal.com>

Vol. 04 No. 01. July-September 2025. Page# 432-443

Print ISSN: [3006-2497](#) Online ISSN: [3006-2500](#)Platform & Workflow by: [Open Journal Systems](#)**Scripture and Society: Qur'anic Ethics in the Age of Globalization****Saliha Kanwal**

M.Phil Islamic Studies, Ghazi University, D.G. Khan

sk9692204@gmail.com**Hafiz Fahad Aziz**

M.Phil Islamic Studies, Ghazi University, D.G. Khan

molanafahadaziz@gmail.com**ABSTRACT**

The paper discusses the significance and the use of Quranic ethics in solving the modern global issues confronting the Muslim communities in the era of fast globalization. Globalization is not only an ethical opportunity and a dilemma as economic, cultural and moral orders are being restructured. This paper looks into the principles of Quranic ethics like justice (adl), compassion (rahmah), trust (amanah), and God-consciousness (taqwa), and the relevance of these values in providing moral engagement in pluralistic societies. It examines some of the most important social matters such as economic inequality, environment degradation, and human rights and how the teachings of the Quran support social justice, the environment, and dignity of all humans. The article also talks about the Quran supporting moral pluralism by its command of mutual understanding and collaboration of nations. These ethical values, however, are questioned by internal forces like interpretive rigidity, a politicized outlook of religion as well as external forces like Islamophobia and the secular spearheading of world affairs. The role of the reform-minded scholars, civil society, and digital platforms in restoring the Quranic ethics to a contemporary context is highlighted in the paper. Finally, it claims that the moral instruction of the Quran by no means limited to inner spirituality can provide a relevant and principled answer to the ethical dilemmas of the contemporary globalization and help to create a more equitable, inclusive and spiritually oriented international system.

Keywords: *Qur'anic Ethics, Globalization, Islamic Morality, Social Justice, Environmental Stewardship, Human Rights, Ta'Aruf, Pluralism, Muslim Societies, Interfaith Dialogue.*

Introduction

Globalization is a phenomenon with many aspects that has shaped the economic, cultural and moral environment of societies all over the world drastically. In the most basic definition, globalization can be defined as an increase in interconnectedness and interdependence between peoples and nations due to the development of communication, trade, finance, technology, and migration (Steger, 2020). Economically, it has brought about liberalization of markets, emergence of multinational corporations and unprecedented international movement of capital, which is in many cases synonymous with increasing inequality in wealth and distribution of resources (Held & McGrew, 2007). At a cultural level, globalization is encouraging the spread of ideas, norms and lifestyles across boundaries, engaging in cross cultural interactions and at the same time raising

the issue of cultural homogenization and the loss of traditional identities (Tomlinson, 1999). At a more ethical level, globalization has put more traditional ways of thinking about ethical frameworks to the test by putting different value systems in direct conversation with each other, often in conflict with each other. Ethical relativism, consumer individualism and secular humanism have become mainstream issues of moral debate with their own questions related to justice, equity and responsibility. The search of some common principles of ethics that could help human beings develop their behavior in the situation of crossing cultural borders becomes urgent and complicated in such a world (Appadurai, 1996; Beck, 2000).

In this regard, the moral teachings of the Quran provide an interesting source of reference in dealing with globalization in a moral context. The Quran being the fundamental text of Islam outlines a complete moral vision based on the principles of justice (adl), compassion (rahmah), trust (amanah) and the sanctity of human dignity (karimah) (Kamali, 2010). Individual virtues are not the only ethics in Quran but there are larger social imperatives of economic equity, environmental stewardship, community welfare and accountability that are meant to promote a just and harmonious society (Nasr, 2001). These values have a universal appeal and could be used as a serious moral prism against which the effects of globalization should be considered. Although the Quran appeared in a 7th century Arabian context, its ethics is not historically fixed; instead it has been shown to be flexible in different cultural and time oriented environments in the Islamic history (Rahman, 1982). The demand to evaluate the applicability and validity of the Quranic ethics is even more critical as Muslim-majority societies are becoming more involved with the world norms and systems. In addition to this, the Quran gives a sense of direction to Muslim minorities in globalised, pluralistic societies; moreover, it offers a source of contribution to world ethics discourse (Esack, 1997).

This paper aims at discussing the role of Quranic morality in engaging in social, cultural, and moral intricacies of the globalized world in a constructive manner. In particular, it will (1) discuss the principles of Quranic ethics; (2) discuss the ethical implications of globalization using Quranic ethics; (3) apply Quranic values to some of the current global problems like environmental degradation, financial injustice and social inequality; and (4) outline the challenges and possibilities of incorporating Quranic ethics into the current global moral systems. The article is not a call to a theocratic imposition of Islamic values but a suggestion to have dialogue between scriptural ethics and global human concerns and such dialogue is inclusive, principled and is based on the Quranic vision of justice and mercy to all humanity. In this way, the article can be viewed as a part of the bigger debate about the importance of religion in influencing ethical reaction to the process of globalization, with a Muslim point of view. It also aims to show that Quranic ethics, neither obsolete nor exclusive, can provide a fertile and spiritually informed and ethically sound answer to some of the most crucial dilemmas human kind is facing in the 21st century.

Qur'anic Ethics: Foundations and Core Principles

The Qur'anic ethical framework presents a holistic, divinely oriented system of values that governs all aspects of human life—personal, social, economic, and environmental. Unlike secular ethical

systems that may derive authority from reason, consensus, or utility, the Qur'an grounds morality in the will and wisdom of God (*Allah*), as expressed through revelation (*wahy*) (Kamali, 2010). In the Qur'an, morality is not a subjective construct but an objective expression of divine justice and mercy, which serves to uphold the balance (*mizān*) in creation and guide human beings toward righteousness and accountability (Nasr, 2001). Ethical behavior is not confined to ritual acts but is an essential expression of faith (*īmān*) itself. Good character (*akhlāq*) is intimately linked to spiritual consciousness (*taqwā*), which is the inner awareness of God's presence and the commitment to live in accordance with His commands (Izutsu, 2002). The Qur'an consistently calls believers to act justly, show compassion, fulfill trusts, and uphold the rights of others—especially the vulnerable. Ethical living, then, is not an optional ideal in Islam, but a central obligation tied to one's status as God's steward (*khalīfah*) on earth (Sachedina, 2009).

Among the core concepts in Qur'anic ethics is *taqwā*, often translated as piety or God-consciousness. It is considered the moral compass of the believer and the foundation of all righteous action. The Qur'an declares:

"إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ"

"Indeed, the most noble of you in the sight of Allah is the most righteous of you." (*Qur'an*, 49:13). *Taqwā* is not limited to personal piety; it demands integrity in dealings with others, justice in judgment, and accountability before God. Similarly, the value of 'adl (justice) is emphasized as a divine command:

"إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ"

"Indeed, Allah commands justice and excellence." (*Qur'an*, 16:90).

Quranic justice is not abstract justice, but is giving every individual his or her due, averting oppression and defending truth even against oneself or members of his or her family (Quran, 4:135). Another important ethical value, *Rahma* (compassion), is a divine feature as well as a human duty. God presents Himself over and over as *Al-Rahmān*, *Al-Rahīm* (Most Compassionate, Most Merciful), which can be an example that should be followed by the believers in their relations with one another and in the life of society. Lastly, *amanah* (trust) is that of the solemn duties human beings bear- moral, social and ecological responsibility (Quran, 33:72). A combination of these notions creates a solid moral framework that is based on spiritual consciousness and social equality.

The Quranic ethical paradigm is all-encompassing touching on various dimensions of human life. Individually, the Quran encourages the following virtues which include honesty (Quran, 9:119), patience (Quran, 2:153), humility (Quran, 25:63), and forgiveness (Quran, 41:34). These are not personal virtues but pre-requisites of a united society. Socially, the Quran encourages unity among the poor, orphans, and the disadvantaged in the society (Quran, 2:177), and advocates proper relationships in families, communities, and among the judiciary. Not only are justice and

compassion to guide individual behavior, but also social systems. Quranic ethics forbid exploitation practices like *riba* (use), hoarding money and focus on just trade, disclosure and wealth distribution in form of *zakah* (compulsory almsgiving) at the economic level (Chapra, 2000). Also, Quran elaborates an environmental ethic of stewardship (*khilāfah*) and balance (*mīzān*) in nature. It condemns corruption (*fasad*) on the land and it appeals to natural resources to be used sustainably (Quran 30:41; 6:141). Ethical action, hence, cannot be fragmented, it is interdependent and refers to every aspect of life following the divine order.

However, the perception of Quranic ethics questions the hermeneutics of universalism and particularism. Other scholars claim that Quran morality is universal by nature and is based on the principles of justice, dignity and compassion which are not tied to a specific historical and cultural situation (Ramadan, 2009). This perspective can be used to argue that Quranic ethics can be used in the context of international morality that addresses human rights, environmental policy, and economic morality. However, others lay emphasis on the contextual and particularist aspect of Quranic injunctions- that some of the moral directives were meant to address certain historical facts in the 7th-century Arabia (Abou El Fadl, 2004). The conflict between those positions has practical consequences: Universalist readings enable the morality and reform, whereas particularistic readings can be opposed to engaging in global ethics that is perceived as foreign or secular. However, a balanced view promulgated by a large number of modern scholars holds that the Quran has eternal moral goals (*maqāsid al-sharī'ah*) but that the application may adapt itself to time and circumstance (Kamali, 2010; Auda, 2008). This is necessary in order to build an ethical system that is both faithful to the Quran, as well as sensitive to the ethical issues of a globalized world.

Globalization: Ethical Opportunities and Challenges

A globalization has created sweeping changes in Muslim societies and redefined their economies, cultures, and social environments. On the one hand, it has helped in technological advancement, opening up of international markets, and opening of new thoughts and networks. Conversely, it has worsened economic disparity especially between the rich who enjoy the transnational capital flows and the poor who experience insecurity of job, underdevelopment and reliance on external economies (Roy, 2004). Liberalization of world trade on a global scale usually disadvantages the Muslim-majority countries, most of which are found in the Global South, by relegating them as consumers without allowing them to become producers in the global trade (Falk, 1999). Also, local cultures, languages and traditional Islamic values have been degraded by the western media and entertainment which has led to cultural homogenization. Consumer capitalism in the world encourages the materialistic way of life which is mostly against the Quranic ideas on modesty, contentment, and spiritual consciousness (Sardar, 2003). The modern consumerist indicators of the Western world have taken the role of traditional forms of cultural representation and religious identity with the growth of Western fashion, fast food, and luxury branding in the urban centers of the Muslim world (Saeed, 2007). This tends to bring about internal cultural fragmentation

where younger generation follows the global trends and old generation finds it hard maintaining the values they inherited.

Digitalization of Muslim societies has become another significant effect of globalization. The internet and social media as well as satellite television have transformed communication and availability of knowledge but they have also led to the decline of the traditional religious authority. Although cyber space can provide the opportunities of Islamic schooling and da wah (religious outreach) it is the space where moral relativism flourishes. In the online worlds, competing moral frameworks, such as secular liberalism to the extreme conservative interpretations, coexist and clash with one another most of the time resulting in confusion, polarization, and identity crises among the Muslim youth (Hassan, 2010). Deterioration of moral norms worldwide and within the local contexts has complicated the maintenance of the common standards of what is ethically right in the arena of the public. Influencers, bloggers and televangelists have caused rupture to conventional agencies of Islamic learning such as the mosque and the ulama (religious scholars) who have at times misrepresented Islamic teachings in the name of ideological or commercial interests (Bunt, 2018). With the breaking down of moral boundaries by globalization the individual is left to swim in a sea of overwhelming plurality of value systems, with little or no roots in a particular tradition. Such fissures have grave implications on communal solidarity, moral accountability and the ability of Islamic communities to react on common grounds to the modern challenges.

Nevertheless, there are a number of ethical opportunities of globalization to Muslim societies in spite of these risks. Most notably, it develops new room of interreligious communication and intercultural morals. With the help of international forums, academic exchanges, and at the grass-roots, the Muslims can express the Quranic ethical values like justice, compassion, and human dignity in a form that adds a significant value to the global discourse on human rights, environmental responsibility, and social equity (Ramadan, 2009). It is interesting in this regard that the Quran emphasizes the need to understand each other:

“O mankind! It is true, that We have created you out of a male and a female, and We have made you in nations and tribes so that you may know one another (Qur an, 49:13).

The verse is an echo of the Quranic view of diversity as a divine sign and not a source of division, and can be used to build ethically sound cooperation in versatile societies. Furthermore, globalization enables Muslim intellectuals and organizations to reconnect with the universal moral ideals of Islam and make ethical pluralism possible, without compromising on the fundamental values. Such initiatives as Islamic finance and green mosques, transnational Islamic humanitarian efforts are examples of Quranic ethics applied with creativity to deal with global problems. Therefore, in as much as globalization presents moral issues, it also offers Muslims to take a second look and reclaim their scriptural values in the larger quest of the just and compassionate global order (Esack, 1997)..

Qur’anic Ethics and Contemporary Social Issues

4.1 Social Justice and Economic Equity

The Qur'an places great emphasis on social justice and economic equity as foundational to a moral society. Central to this framework is the institution of zakāt, a mandatory almsgiving mechanism designed to redistribute wealth and alleviate poverty. Unlike voluntary charity, zakāt is a divinely ordained obligation (*Qur'an*, 9:60), ensuring that the most vulnerable members of society—the poor, orphans, debtors, and travelers—are protected. The Qur'an calls believers to give not out of surplus alone, but as a means of purifying wealth and self:

“Take from their wealth a charity by which you purify them and cause them increase” (*Qur'an*, 9:103).

In contrast to modern capitalist systems, which often prioritize profit maximization and wealth accumulation, Islamic ethics denounce hoarding and advocate for wealth circulation to prevent inequality (Siddiqi, 2004). Another key principle is the prohibition of *riba* (usury or interest), viewed as an exploitative practice that exacerbates economic injustice. The Qur'an issues stern warnings against *riba*, associating it with oppression:

“Those who consume interest cannot stand [on the Day of Judgment] except as one stands who is being beaten by Satan into insanity...” (*Qur'an*, 2:275). This ethical stance critiques economic models that deepen structural inequality through debt and financial manipulation. Qur'anic economic ethics, therefore, challenge the moral assumptions of global capitalism by foregrounding the dignity of the poor, ethical financial conduct, and responsibility toward the collective well-being (Chapra, 2000; Asutay, 2007).

4.2 Environmental Stewardship

Qur'anic ethics extend beyond the human realm to encompass the natural environment, reflecting a theocentric understanding of ecology. The Qur'an presents humans as *khalīfah* (stewards) on earth, entrusted with the task of maintaining balance (*mīzān*) and protecting creation. This stewardship is not a license for exploitation but a moral responsibility grounded in accountability to God:

“It is He who has appointed you stewards in the earth...” (*Qur'an*, 6:165). Nature is viewed as a sign of God's majesty—trees, mountains, rivers, and animals all submit to divine order and exist in harmony with one another (*Qur'an*, 55:7–9). Disruption of this balance through greed, waste, or arrogance constitutes *fasād* (corruption), which the Qur'an condemns: “Corruption has appeared on land and sea because of what people's hands have earned...” (*Qur'an*, 30:41). These verses are deeply relevant in an age of climate change, ecological degradation, and environmental injustice. Qur'anic environmental ethics call for a restrained and reverent approach to consumption, preservation of biodiversity, and the sustainable use of natural resources (Foltz, 2003). In modern Islamic thought, this has inspired a growing eco-Islamic movement—from green mosques to fatwas on environmental protection—urging Muslims to act as moral agents in addressing the planetary crisis (Gade, 2019). The Qur'anic vision of balance,

stewardship, and accountability provides both theological and ethical grounding for Muslim engagement in global environmental advocacy.

4.3 Human Rights and Dignity

The Qur'an affirms the inherent dignity of all human beings, regardless of race, class, or religion, stating:

"We have certainly honored the children of Adam..." (*Qur'an*, 17:70). This foundational verse serves as a basis for Qur'anic engagement with the contemporary discourse on human rights. The Qur'an's ethical vision includes rights to life, security, family, and the protection of property, as well as freedom from oppression and injustice. However, the relationship between Qur'anic ethics and universal human rights frameworks remains contested, particularly on issues such as gender equality, freedom of belief, and minority rights (An-Na'im, 2008). While classical interpretations often imposed patriarchal norms and restrictions on religious freedom, contemporary scholars argue that such readings reflect historical context rather than the Qur'an's eternal moral vision (Bassiouni, 2011; Sachedina, 2009). For instance, the Qur'an upholds freedom of conscience, declaring:

"There is no compulsion in religion..." (*Qur'an*, 2:256), and repeatedly recognizes the legitimacy of religious diversity (*Qur'an*, 2:62; 5:69). Moreover, while men and women were traditionally assigned differentiated roles, the Qur'an consistently affirms their spiritual and ethical equality:

"Indeed, the most noble of you in the sight of Allah is the most righteous of you" (*Qur'an*, 49:13). Thus, when interpreted through a maqāsid (objectives-based) framework, Qur'anic ethics can align with the spirit of human rights while offering a distinctively Islamic moral grounding that emphasizes duty alongside rights, community alongside individual autonomy (Auda, 2008).

Integrating Qur'anic Ethics into Contemporary Discourse

Collectively, Quranic ethics in terms of social justice, environmental stewardship and human dignity provide an exhaustive answer to contemporary social problems. They are not some abstract ideals or religious rituals but rather a living ethical system that has a deep connection to the current crises worldwide. The Quranic way of doing this is that it combines the spiritual awareness with the moral accountability, setting the believers not only to preach justice, but to practice it in their own life and in the society at large. Unlike secular liberalism which frequently opposes ethics and transcendence, ethics in Quran are based on the divine revelation and a moral responsibility to God. But this does not exclude the possibility of universal relevance; just the opposite, it gives spiritual ballast in a morally divided world. Through rediscovering the Qur-an as not a historical document but a vibrant source of moral guidance, Muslim societies will once again be able to engage in principled reflections on the contemporary problems-and these reflections will be firmly founded on faith, but not closed to pluralistic interactions (Ramadan, 2009). This Quranic moral vision of justice, compassion and dignity can therefore be both an internal and external source of guidance to Muslims as well as an input to the world of ethics.

Qur'anic Ethics and Global Moral Pluralism

In the age of ethical disintegration and conflicting value schemes, the Quran provides a moral system that can address both religious specificity and world universality. Although rooted in the divine revelation peculiar to the Islamic religion, Quranic ethics preach universal values (justice, mercy, dignity of a human, and truth) that are valid in both cultures and religions (Saeed, 2018). The dilemma, however, is how to find one way between a strict exclusivist interpretation of scripture that is closed to conversing with the other, and the diffuse universalism that deprives religious morality of its specificity. Modern researchers suggest a solution that acknowledges the specificity of the Islamic morality, based on *tawhīd* (divine oneness) and prophetic example, but grasps their potential to make an important contribution to common human issues (Moosa, 2015). The two commitments enable the Muslims to be loyal to their scriptural identity and to engage in the wider ethical discourses of human rights, social justice, and ecological responsibility. Such a model is a compromise in a pluralistic global order: not back into insular exclusivism, not to the accommodation of secular relativism.

The Quranic ground on which the case of moral pluralism is so powerful is the concept of *ta-aruf*, or mutual understanding. Quran directly recognizes the variety in human beings as a will of god:

“O mankind! We made you Nations and tribes, so that you may come to know one another, (Quran, 49:13). The verse confirms that culture, language, and religion are not a threat that should be eradicated, but a symbol of the intention of the creator, an opportunity to have a conversation and ethical involvement (Aydin, 2022). The Quranic ethics provide the vision of a world community where the morality of cooperation, empathy, and mutual recognition can be considered. Another aspect of the Quran is the possibility of dealing with people of other faith in spirit of wisdom and respectful dialogue:

Invite (all) to the way of thy Lord with wisdom and fair preaching, and argue with them in ways that are best and most gracious. (Quran, 16:125).

This advice favors a relational and dialogical ethic in which theological differences do not exclude moral work together. With increased ideological polarization and religious strains, these principles point at the possible contribution of Islam to mitigating the divide and fostering peaceful co-existence.

The place of Islamic morale in inter religious and intercultural communication has gained more and more significance in the recent attempts to promote moral solidarity in the world. The establishment of the Marrakesh Declaration (2016) stating the rights of religious minorities in Muslim societies, or the Document on Human Fraternity in Abu Dhabi (2019), signed by Pope Francis and Sheikh Ahmed el-Tayeb, show how the tradition and values of the Quran can be used to achieve cross-religious agreements in peace, dignity, and coexistence (Hasan, 2021). The global climate change, bioethics, AI ethics and refugee protection platforms are also being addressed by Muslim ethicists and scholars, who frequently invoke Quranic moral notions such as *amanah* (trust), *rahmah* (compassion) and *adl* (justice) to build on the global concerns (Sardar, 2021). These

attempts are also a response to the misleading opposition between faith-based and secular morality and demonstrate that Quranic morality can be a part and a contributor to the global moral diversity without losing its spiritual origins. Finally, the Quran does not conceive of a homogenous humanity, but of a morally various human family all bound together by the ability to have ethical responsibility. The ethical tradition of Islam is here not only made relevant to the shared moral imagination of a global future but is made central to it.

Challenges to Implementing Qur'anic Ethics in Globalized Muslim Societies

Although the Quran offers the richest of moral teachings, it is highly problematic to exercise its ethical teachings within the modern Muslim societies. The tendency of the interpretive rigidity in most religious institutions is one of the greatest internal challenges. One of the problems with the ethical dynamism of the Quran is that it may not be able to deal with contemporary social complexities due to a dependence upon literalist or excessively legalistic interpretations of scripture. Such inflexibility tends to be the result of the traditionalist methods that do not allow contextual re-interpretation and ignore the development of moral conscience of the Muslim populations all over the world (Abou El Fadl, 2017). Also, the politicization of religion in most of the countries that are Islamic majority has weaponized Islamic ethics to an ideological level whereby critics are not allowed to speak up and instead misinterpret Quranic principles to fit into authoritarian or sectarian designs (Brown, 2022). As an example, justice and compassion calls in the Quran are often shrouded by state sponsored discourses of conformity, obedience and exclusion. These internal forces not only block the way of ethical change but also isolate a great number of young Muslims in search of a spiritually authentic and intellectually pertinent approach to Islam. The outcome is the widening of the gap between Quranic ideals of morality and its realization.

On the outside, globalized Muslim communities are experiencing an increasing number of challenges in the shape of Islamophobia and the secularist control of international establishments. According to Bayrakli and Hafez (2018), since 9/11, most Muslims have been faced with numerous suspicions, racial profiling, and cultural stereotyping, especially in Western democracies. Such external coercion tends to give the view that Islamic morality is irreconcilable with universal human ethics and in the process discriminates against the Muslim in the international discourse on moral issues, rights and justice. Additionally, international institutions, including law, economics, or human rights-based ones, are organized in a way that favors secular liberal patterns, disregarding religious morals as backward or provincial (Hasan, 2020). Such epistemic marginalization restricts the Quranic ethics a chance to participate in the global policy-making, academic debate, and setting ethical standards. Moreover, countries with a Muslim majority, themselves, tend to import Western patterns of development and government that are incompatible or non-recognizing native ethical traditions, leading to cultural conflict and moral perplexity. These are external pressures that make it hard on Muslim societies to express their ethical independence and formulate a Qur'an-based moral vision in the international system.

However, the renewal is still a strong possibility as scholars, civil society, and digital platforms are involved in the active way. Islamic scholars and intellectuals of the reformist leanings have increasingly advocated a turn to the *maqāsid al-sharī'ah* (higher objectives of Islamic law) which includes justice, dignity, welfare, and the interests of the community as a way of revamping the Quranic ethics in the modern context (Auda, 2019). Their literary work promotes ethical interpretation that is faithful to the Quran as well as it is sensitive to contemporary realities. The grassroots activism of civil society organizations of the Muslim world in general, and the field of education, environmental justice, and humanitarianism in particular, has also started operationalizing Quranic values (Nadvi, 2021). In the meantime, the digital space has proven to be a crucial arena of ethical discourse in the sense that young Muslims can now reach various interpretations, have critical discussions, and foster international solidarity on topics such as climate change, racial justice, and gender equity. Although these online realms are also disposed to misinformation and extremist ideology, they are also a potential ethical renaissance in their own right as long as handled correctly. Finally, the filling of the rift between Quranic and worldly ethics will need the bold intellectual leadership, institutional change, and the commitment of the community to redefine the Islamic values toward serving the universal good of humanity.

Conclusion

The Quran ethics provides an in-depth approach to the modern world and all its layers. The Quran ethics builds on the values of justice, compassion, stewardship, and human dignity, and these values have applications over and beyond the realm of rituals into all directions of human life, personal, social, economic, and environmental. These values offer an ethical consistent solution in the face of inequality, cultural fracturing, and ecological breakdown that have been on the increase with globalization. The moral teachings of Quran are far not antique, as they are dynamically applicable and give guidance to developing and preserving inclusive societies, conserving the planet, and asserting the rights and duties of all human beings. The Quran does not ask Muslims to isolate themselves, it asks them to think critically and engage the world in a constructive way, so that they can contribute to ethical discussions going on in the world without losing the divine guidance. However, translation of Quranic ethics in the modern Muslim societies has both internal and external issues. Ethical reform in the Muslim world is usually hindered by interpretive rigidity, politicized religion and ideological fragmentation, and is sidelined by external factors like Islamophobia and the clout of secular world systems. The solution to these challenges lies in a renewed effort to make ethical *ijtihad* (independent reasoning), institutional responsibility to ethical education, and activating the civil society and digital media to become an instrument of ethical change. Finally, Quranic ethics may also be used as a guide to Muslim morality as well as a helpful tool to create a more just, humane and spiritually based world order.

References

- Abou El Fadl, K. (2004). *The place of tolerance in Islam*. Beacon Press.
- Abou El Fadl, K. (2017). *Reasoning with God: Reclaiming Shari'ah in the modern age*. Rowman & Littlefield.

- Appadurai, A. (1996). *Modernity at large: Cultural dimensions of globalization*. University of Minnesota Press.
- Asutay, M. (2007). A political economy approach to Islamic economics: Systemic understanding for an alternative economic system. *Kyoto Bulletin of Islamic Area Studies*, 1(2), 3–18.
- Auda, J. (2008). *Maqasid al-Shariah as philosophy of Islamic law: A systems approach*. International Institute of Islamic Thought.
- Auda, J. (2019). *Reclaiming the maqāsid: A new approach to Islamic law*. International Institute of Islamic Thought.
- Aydin, M. S. (2022). Qur'anic foundations of pluralism and peaceful coexistence. *Religions*, 13(2), 101. <https://doi.org/10.3390/rel13020101>
- Bayrakli, E., & Hafez, F. (Eds.). (2018). *European Islamophobia report 2017*. SETA Foundation.
- Beck, U. (2000). *What is globalization?* Polity Press.
- Bassiouni, M. C. (2011). *The Shari'a and Islamic criminal justice in time of war and peace*. Cambridge University Press.
- Brown, N. J. (2022). *Islam and the state in the modern world*. Columbia University Press.
- Bunt, G. R. (2018). *Hashtag Islam: How cyber-Islamic environments are transforming religious authority*. University of North Carolina Press.
- Chapra, M. U. (2000). *The future of economics: An Islamic perspective*. Islamic Foundation.
- Esack, F. (1997). *Qur'an, liberation and pluralism: An Islamic perspective of interreligious solidarity against oppression*. Oneworld.
- Falk, R. (1999). *Predatory globalization: A critique*. Polity Press.
- Foltz, R. (2003). *Islam and ecology: A bestowed trust*. Harvard University Press.
- Gade, A. M. (2019). *Muslim environmentalisms: Religious and social foundations*. Columbia University Press.
- Hasan, R. (2020). Religion, ethics, and global governance: Islamic contributions to pluralist discourse. *Journal of Islamic Ethics*, 6(1), 17–34.
- Hasan, R. (2021). Islamic ethics and the future of religious pluralism. *Journal of Islamic Ethics*, 5(1), 34–52.
- Held, D., & McGrew, A. (2007). *Globalization theory: Approaches and controversies*. Polity Press.
- Izutsu, T. (2002). *Ethico-religious concepts in the Qur'an*. McGill-Queen's University Press.
- Kamali, M. H. (2010). *Shari'ah law: An introduction*. Oneworld Publications.
- Moosa, E. (2015). *What is a madrasa?* University of North Carolina Press.
- Nadvi, M. (2021). Islamic civil society and the ethics of engagement: Faith-based NGOs in contemporary Muslim contexts. *Islamic Studies*, 60(2), 45–68.
- Nasr, S. H. (2001). *Man and nature: The spiritual crisis of modern man*. Kazi Publications.
- Rahman, F. (1982). *Islam and modernity: Transformation of an intellectual tradition*. University of Chicago Press.
- Ramadan, T. (2009). *Radical reform: Islamic ethics and liberation*. Oxford University Press.
- Roy, O. (2004). *Globalized Islam: The search for a new Ummah*. Columbia University Press.
- Saeed, A. (2007). *Islamic thought: An introduction*. Routledge.
- Saeed, A. (2018). *Islam and human rights: Selected essays*. Edward Elgar Publishing.

- Sachedina, A. (2009). *Islam and the challenge of human rights*. Oxford University Press.
- Sardar, Z. (2003). *Islam, postmodernism and other futures: A Ziauddin Sardar reader*. Pluto Press.
- Sardar, Z. (2021). *Critical Muslim 38: Ethics*. Hurst & Co.
- Siddiqi, M. N. (2004). *Riba, bank interest and the rationale of its prohibition*. Islamic Research and Training Institute.
- Steger, M. B. (2020). *Globalization: A very short introduction* (5th ed.). Oxford University Press.
- Tomlinson, J. (1999). *Globalization and culture*. University of Chicago Press.

Qur'anic Verses

- Qur'an 49:13
- Qur'an 16:90
- Qur'an 4:135
- Qur'an 33:72
- Qur'an 9:119
- Qur'an 2:153
- Qur'an 25:63
- Qur'an 41:34
- Qur'an 2:177
- Qur'an 9:60
- Qur'an 9:103
- Qur'an 2:275
- Qur'an 6:141
- Qur'an 30:41
- Qur'an 6:165
- Qur'an 55:7–9
- Qur'an 17:70
- Qur'an 2:256
- Qur'an 2:62 and 5:69
- Qur'an 16:125