

OBJECTIVES OF THE QUR’AN: AN ANALYSIS

Prof. Dr. Israr Ahmad Khan

*Department of Tafsis, Faculty of Islamic Science, Social Sciences,
University of Ankara, Turkiye.*

Abstract: The only Holy Scripture which is despite countless of vicissitudes in the world and passage of long time, a bit over fifteen centuries, still intact with its pristine purity is the Last and the Final revelation from Allah, the Qur’an. One of its verses (2:185) shed ample light on its objectives: “*In the month of Ramadan was revealed the Qur’an, as the guidance to the mankind, and clear proofs of the guidance, and the criterion*”. The three purposes of the Qur’an, as mentioned in the verse, are (1) to show the right way to the entire mankind, (2) to serve as conclusive testimonies to the guidance, and (3) to distinguish between the right and the wrong. Yet, this statement on the objectives of the Qur’an needs further elaboration in the light of many other verses of the Qur’an. Reflection over the verses concerned lead the mind to the objectives of the Qur’an in a concrete manner: (1) unconditional submission to Allah, the Creator, the Sustainer, the Provider, the Controller of the universe, (2) sincere obedience to the Last Prophet (s.a.w.), (3) orientation of human individuals, and (4) active formation of true human society. This paper represents a humble attempt to deliberate over these dimensions of the Qur’anic objectives. The methodology applied to the task is critical analysis. The conclusion arrived at in the paper is that the Qur’an seeks to form and reform human individuals and the society as per its own rules.

Keywords: The Qur’an, Objectives, Submission to Allah, Obedience to the Last Prophet (s.a.w.), Orientation, Formation of Society.

INTRODUCTION

The Qur’an itself outlines its comprehensive objectives: “*In the month of Ramadan was revealed the Qur’an, as the guidance to the mankind, and clear proofs of the guidance, and the criterion*”. (2:185). These objectives are (1) to invite the entire mankind to identify the right path to be walked on individually and collectively, (2) to prove beyond doubt that its messages are all efficacious and free from defects, as they are from Allah, All-knowing, All-Wise, and (3) to serve as the only criterion for determining what is right and

what is wrong. The curious mind may not feel satisfied with the objectives of the Qur'an mentioned in the verse 2:185 merely because the wording of the objectives is abstract and brief. The guidance (originally: *huda*), the clear proofs of guidance (originally: *bayyinat min al-huda*), and the criterion (originally: *al-furqan*) need further elaboration with the help of other relevant verses of the Qur'an. This paper is devoted to that task of further elaboration of the objectives of the Qur'an, so that the human mind might feel satisfied.

LITERATURE REVIEW

Muslim scholars have paid special attention to the issue, objectives of the Qur'an. Almost all the tafsir works, whether classical, medieval, or modern, mention in their respective prefaces (*muqaddimah*) objectives of the Qur'an. But these are general and abstract references to the issue. Muhammad al-Tahir ibn Ashur (1879-1973 C.E.) of Tunisia, a great *mufassir* in the modern times, has described in his voluminous *tafsir* work *al-Tahrir wa al-Tanwir* objectives of the *Surah* (*aghraz al-surah*) in the beginning of the interpretation of each *Surah* which indeed appear summary of the *Surah*, not objectives of the *Surah*. Syed Mawdudi (1903-1979) in his Introduction to *Tafhim al-Qur'an* has successfully identified the very objective of the Qur'an. Yet, it is not elaborate one.

The author of this paper could not access to any comprehensive work, book or research paper which deals with Objectives of the Qur'an. The present paper is a humble attempt to fill in the vacuum.

AUTHENTICITY OF THE QUR'AN

Authenticity of the Qur'an signifies origin and originality of the Qur'an. If it is established that the Qur'an is a revelation from Allah and it is still as pure as it was during its revelation to the Last Prophet (s.a.w.), it will be quite pertinent to think and explain its objectives.

Origin of the Qur'an: It is universally established norm that any written work is recognized through the name of its author. The Qur'an is the only work whose author is derecognized. The non-Muslim world insists that the author of the Qur'an is Prophet Muhammad (s.a.w.) himself. The Qur'an reiterates that it is a revelation from Allah. For that it uses the word *nuzul*. The word *nizul* is not applied to any work produced by human mind. It means coming down of the thing from on high. This word (*nuzul*) concerning the origin of the Qur'an has occurred in the Qur'an countless of times. Few examples may suffice to prove it:

- 1- "Say: *Whoever is an enemy to Gabriel should know that he is the one who revealed (the Qur'an) to your heart by the permission of Allah*" (2:97).
- 2- "It is He (Allah) who revealed the Book (the Qur'an) to you with truth, in a gradual manner, confirming what was before it; it is He who revealed the Torah and the Gospel aforetime" (3:3).

3- *“It is We who revealed the Qur'an to you, in stages”* (76:23).

Ironically, despite the Qur'anic reiteration that it is the word of Allah, many including so called intellectuals claim that the Qur'an is the product of some human mind, and they miserably fail to substantiate their allegation. The eloquence of the Qur'an and accurate description of some unknown scientific facts therein prove beyond any doubt that the Qur'an is a superhuman and supernatural discourse.

It is the eloquence of the Qur'an that filled the hearts of the Arabs, the first audience to the Qur'an, with awe. The Qur'an even challenged the Arabs to produce another work of the same nature. The Qur'an also predicted that none can ever meet this challenge. The main reason for the human inability to author another book like the Qur'an is its inimitable eloquence. The Qur'anic challenge occurs several times in the Qur'an. One such challenge reads: *“If you are in doubt concerning that which We have revealed unto Our servant, then produce a surah of the like thereof, and call your witness beside Allah, if you are truthful. But if you fail to do it and you will most certainly fail, then, guard yourselves against the fire...”* (2:23-24).

The Qur'an describes several scientific facts that were unknown and undiscovered during the time of the Qur'an's revelation, and today those descriptions are confirmed as precisely accurate by the modern discoveries. One such spectacular Qur'anic mention of some scientific fact concerning human embryonic stages in the womb of mother is available in *Surah al-Mu'minun* (23:14): *“Then We made the sperm (nutfah) into a clot of congealed blood ('alaqah); then of that clot We made a lump (muzghah); then We made out of that lump bones ('izam) and clothed the bones with flesh (lahm); then We developed out of it another creature. So blessed be Allah, the best of creators”*.

In this Qur'anic statement one can see the mention of six embryonic stages: (1) *nutfah* {sperm}, (2) *'alaqah* {clot of blood}, (3) *muzghah* {lump}, (4) *'izam* {bone}, (5) *lahm* {flesh}, and (6) *khalq akhar* {another creature}. According to experts in anatomy/ embryology, all the stages of the embryo, except the second (*'alaqah*) and the third (*muzghah*), are visible to human eyes, if mother's womb is operated upon; and that the second and the third stages of the embryo cannot be observed by human eyes, except through microscope, which was developed in 17th century. Dr. Keith Moore (1925-2019), an anatomist and embryologist from Toronto is of the strong view that this Qur'anic description (23:14) is so appropriate that one cannot conclude but that this is revelation from the Creator of man, Allah.¹ Undoubtedly, the Qur'an is but revelation from Allah.

Originality of the Qur'an: In the west some so called scholars have claimed that the Qur'an being used today in the Muslim world is not the original one as it was during the time of its revelation to the Last Prophet (s.a.w.).² They do

not have any substantial evidence in favor of their claim. The only argument which they come up with favoring their thesis is that some Companions, such as Ali ibn Abi Talib (599-661 C.E.), 'Abd Allah ibn Mas'ud (549-650 C.E.), and Ubayy ibn Ka'b (d.649 C.E.) had in their possession copies of the Qur'an which were slightly different from those read and used by others. Ironically, this information is recorded in apparently intellectual legacies by some Muslim scholars including Jalal al-Din al-Suyuti (1445-1505 C.E.), author of well-known work on Qur'anic Studies *al-Itqan fi 'Uhum al-Qur'an*.³ It is to be noted here that the sources/ chain of reporters for this information are extremely doubtful hence unreliable.

Historically, the text of the Qur'an has never been various at any stage of the time during the last fifteen centuries after the revelation of the Qur'an and anywhere in the Muslim world. Logically, had there been variations in copies of the Qur'an anywhere and anytime the variant version of the Qur'an would have been available at least in libraries. Today, the entire Muslim world is using one and the same Qur'an. This fact suffices to prove that the text of the Qur'an was always original and is still original.

Towards the end of the 19th century The Institute of Koran for Schung, Munich University, Germany launched a highly ambitious research project to see the originality of the Qur'an. For that matter, the Academy managed to collect 42000 copies of the Qur'an from different parts of the world, printed or hand-written at various stages of the history. The research team also obtained photocopy of the oldest extant copy of the Qur'an preserved in Tashkent library, Uzbekistan, which is believed to have been used by the 3rd Muslim Caliph Uthman ibn 'Affan (assassinated 656 C.E.). The researcher spent around fifty (50) years in comparing these thousands of copies of the Qur'an with the oldest Uthmani copy of the Qur'an. The finding was that there was no variation in these copies; and the text of all these copies of the Qur'an were the same.⁴

Sir William Muir (1819-1905), a well-known orientalist who wrote several books on the Prophet, the Qur'an, and Islam says about the originality of the Qur'an in these words: "There is probably no other book in the world which has remained twelve (now fifteen) centuries with so pure a text".⁵

Allah promised to preserve the originality of the Qur'an: "*Behold, it is We who revealed the Reminder (the Qur'an) and behold, We are its guardian*" (15:9). The declaration in this verse is about safeguarding the Qur'an before its revelation, during its revelation, and after its revelation. The translation of *wa inna lahu lahafizun* as "We shall safeguard it" may not be the most appropriate. The process of the preservation of the Qur'an has historical continuity of its memorization, documentation, and recitation. The Qur'an is without any doubt is a revelation from Allah and its originality is still intact.

As a corollary it is then incumbent upon the mankind to consider the Qur'an as their manifesto for life.

THE ELABORATE OBJECTIVES OF THE QUR'AN

As already referred to in the **INTRODUCTION**, the Qur'an (2:185) briefly outlines its three objectives, *huda li al-nas* (guidance for the mankind), *bayyinat min al-huda* (irrefutable proofs for the authenticity of the guidance), and *al-furqan* (the criterion for the right and the wrong). Further elaboration of these three objectives which are quite abstract is needed to be undertaken in the following pages.

1-Unconditional Submission to Allah

The Qur'an invites the mankind to believe in the unity of Allah and to submit to Him in all walks of life. Every human being is by nature restless and impatient: "*Truly, man was created very impatient*" (70:19). It is this inward and outward attitude of man that he/she invariably is inclined to seek help of those whom he/she considers more powerful. Man, therefore, hardly hesitates in bowing down to the natural phenomena like mountain, sun, moon, stars, tree, animals (lion, elephant, snake etc.), and tries to find solace in his/her act of prostration to another human apparently powerful like monarch or head of the state. All humans face problems whatsoever. Some of these problems appear impossible to be overcome. Man, then, resort to some supernatural tricks like magic and pseudo spiritual stratagem with a view to fulfilling his/her dreams and wishes.

If some people do not fall victim to the seeking of help from other humans like priests and saints, their own self becomes their object of reliance and reverence. The Qur'an itself talks about such propensity of human being: "*Have you ever considered the one who makes his/her own desires his/her deity?*" (25:43). It flows from here that none, whether small or big, and weak or powerful can ever remain free from bondage to someone or something, natural or supernatural.

Allah is the Creator of the entire universe including human beings. He therefore knows their psychological tendency. It is this reason that the Qur'an inspires mankind to submit to Allah alone: "*O mankind, submit to your Lord who created you and those before you*" (2:21). The Qur'an rather declares that the very purpose of life of both human beings and jinn is total submission to their Creator, Allah: "*I did not create jinn and humans except that they might submit to Me*" (51:56). It is because the entire mankind by nature recognizes Allah as their Lord: "*And remember whenever your Lord brings forth from the loins of the children of Adam their descendants and have them testify regarding themselves, Allah asks: Am I not your Lord? They reply: Yes, You are! We testify to it. He then cautions: You have no right to say on the Day of Judgment: We were not aware of this*" (7:172). This dialogue as depicted in the Qur'an between Allah and the mankind signifies that recognition of Allah

as the Creator, the Sustainer, the Provider, the Controller of the universe is ingrained in the hearts of every human being. This recognition of Allah as the Lord rationally denotes that human beings must submit to the will of Allah.

Man is by nature forgetful. He easily forgets so many things, his/her origin, nature, position, and obligations towards himself/herself, towards the people around him/her, and towards his/her Lord, Allah. The Qur'an refers to human forgetfulness by describing the first man, Adam's delusion: "*We had already taken, beforehand, a covenant of Adam, but he forgot, and We did not find in him determination*" (20:115). This weakness in man leads, at times, to his negligence of his/her relationship with Allah to the extent that he/she carves idols and images out of various hard materials and worships them, perceiving that these are their lords. In this situation the people need reminder. The Qur'an reiterates that all the Prophets were raised to remind their respective people to remind of what they forgot concerning their relationship with and covenant to Allah. The Qur'an has mentioned by name 25 Prophets, but the cases of only few Prophets, such as Noah, Hud, Salih, Ibrahim, Yusuf, Moses, Jesus, and Muhammad are described in detail.

In *Surah al-Shu'ara'* (26) one can read one and the same statement made by Noah (25:107-108), by Hud (25:125-126), by Salih (25:143-144), Lot (25:162-163), and Shu'ayb (25:178-179) to their respective communities: *inni lakum rasulun amin fattaqu Allah wa ati'un* (*I am the most honest Messenger for you, so fear Allah and follow me*). All the Messengers of Allah made a clarion call to their people that their rejection to submit to the will of Allah will result in their grievous chastisement on the Judgment Day. The Qur'an says: "*On that Day the authority will be only Allah's. He will judge between them: so those who believe and work righteous deeds will be in the gardens of bliss. And for those who reject the faith and deny Our messages, there will be humiliating punishment*" (22:56-57).

Submission to the will of Allah leads to the safety of mankind in both phases of the life, the present and in the hereafter. What does unconditional submission to Allah mean? Unconditional submission to Allah may be defined as consciously total and wholehearted acceptance of Allah with all His attributes, and rights. The attributes of Allah are innumerable. Some of them are mentioned again and again to remind the mankind of who Allah is. In the end of *Surah al-Hashr* (59) the Qur'an mentions around 18 attributes of Allah: "*He is Allah, other than whom there is no deity, Knower of the unseen and the manifest. He is the Entirely Beneficent, Especially Merciful. He is Allah, other than who there is no deity, the Sovereign, the Most Holy, the All Perfect, the Source of Serenity, the Dominant, the Supreme, the Majestic. Glorified is Allah far above what they associate with Him. He is Allah, the Creator, the Inventor, the Designer. He alone has the Most Beautiful Names. Whatever is in the heavens and the earth constantly glorifies Him. And He is the Almighty,*

All-Wise" (59:22-24). The Qur'an brings forth these excellent attributes of Allah, not merely for verbal glorification but for the mankind to always remember Allah from angles of His attributes everywhere and every time. The Qur'an through the mention of these attributes of Allah seeks to inspire the mankind to perceive Allah as He appears in these names. This is a very basic dimension of submission to Allah.

The first and the foremost condition of unconditional submission to Allah is to keep away from associating partners with Allah. In Qur'anic term the associating partners with Allah is *shirk*. It is gross injustice to the position of mankind and its Creator. The Qur'an declares: "*Verily, the shirk is gross injustice*" (31:13). Throughout the Qur'an the mankind has been invited to shun the belief in and, act of *shirk*. For instance: "*And submit to Allah and do not associate aught with Him*" (4:36). The other conditions in submission to Allah include bowing down before Him exactly in the way He prescribes, invoking Him alone for help, and implementing His commands wholeheartedly in all situations.

2-Sincere Obedience to the Last Prophet (s.a.w.): The Qur'an is *al-Kitab* (2:2). *Al-Kitab* connotes constitution, documented details, obligation, and manual. This manual contains information and outlines of what to do and what not to do. If the Qur'an serves as the manual for human life, it is then most desirable for the mankind to seriously pay attention to the Qur'an. It is completely obvious that the Qur'an provides, most of the time, brief information which requires further elaboration from both conceptual and practical angles. There is only one way to access to the splendidly detailed information. One can get all this from the Last Prophet (s.a.w.) who received from Allah two things, the Qur'an, and its *Bayan* (interpretation): "*Move not your tongue in haste {repeating the revelation}. For, behold, it is for Us to gather it {in your heart} and cause it to be read properly. Thus, when We recite it, follow its wording. And then, behold, it will be for Us to make its meaning clear*" (75:16-19). The Last Prophet (s.a.w.) was vouchsafed along side with the Qur'an *al-Hikmah* (practical dimension of the Messages): "*And Allah revealed to you (O Muhammad!) al-Kitab (the Qur'an) and al-Hikmah (the wisdom: methodological aspect of the Book)*" (4:113). The Last Prophet (s.a.w.) accomplished during his lifetime four tasks: (1) rehearsal of the revealed messages, (2) reorientation of human thoughts and behavioral pattern, (3) education of the Book, and (4) interpretation of the Qur'anic instruction: "*He it is who raised from among the unlettered an Apostle who rehearses His messages to the people, purifies them, teaches them al-Kitab and al-Hikmah*" (62:2). Like other Prophets, aforetime, the Last Prophet (s.a.w.) was assigned the task of interpreting the revelation to the mankind: "*And We revealed to you the Reminder (the Qur'an) so that you may explain to them what has been sent down for them*" (16:44).

The Qur'an invites the people (both believers and non-believers) to accept the final authority of the Last Prophet (s.a.w.) wholeheartedly: *"But nay, by your Lord! They do not believe unless they you judge in their disputed matters, and then find in their hearts no bar to an acceptance of your verdict and submit wholeheartedly"* (4:65). This message of the Qur'an makes it crystal clear that the Last Prophet's (s.a.w.) authority is final to the extent that any hesitation in accepting his decision will make one's faith doubtful. It simply means that those who resist the Last Prophet's (s.a.w.) decision place themselves in the list of *personae non grata*.

The Qur'an seeks to lay emphasis on the fact that obedience to the Last Prophet (s.a.w.) brings bliss to the life of the people:

- 1) *"O you who have attained to faith, obey Allah, and obey the Apostle and those in authority from among you. If you develop any controversy in a matter, refer it to Allah and the Apostle, if you believe in Allah and the Last Day. This is good and excellent in the end"* (4:59).
- 2) *"And obey Allah and obey the Apostle and be cautious. If you turn back, then know that only a clear deliverance is on Our Apostle"* (5:92).
- 3) *"Say: Obey Allah and Obey the Apostle, but if you turn back, then on him rests what is imposed on him and on you rests what is imposed on you. And if you obey him, you will be on the right path, and nothing rests on the Apostle but clear delivery of the message"* (24:54).
- 4) *"On that Day when their faces shall be turned around in the fire, they will say: Would that we had obeyed Allah and obeyed the Messenger"* (33:66).
- 5) *"O you who have attained to faith, obey Allah and obey the Apostle, and do not invalidate your deeds"* (47:33).
- 6) *"And obey Allah and obey the Messenger. But if you turn away, remember, then, Our Messenger has no other duty than to clearly convey the truth"* (64:12).

The first verse quoted above (4:59) refers to three objects of obedience, Allah, His Messenger, and the authority. That is why some so called self-acclaimed scholars claim that the Last Prophet (s.a.w.) was the authority during his life, so obedience to the authority today will be tantamount to the obedience to the Last Prophet (s.a.w.). They forget to read the verse in full. The verse clearly says that in case of a dispute over a matter between the people and the authority, the case will, then, be referred back to Allah and the Last Prophet (s.a.w.). It simply means that Obedience to the authority is conditional. It also means that authorities will be obeyed as long as they themselves obey Allah and the Last Prophet (s.a.w.). The verse (24:54) declares that the right way is guaranteed only with the sincere obedience to the Last Prophet (s.a.w.). The verse (33:66) highlights the serious repercussion of

the disobedience to Allah and the Last Prophet (s.a.w.) in this world. The verse (47:33) stresses that disobedience to Allah and the Last Prophet (s.a.w.) renders even the virtuous deeds of the people fruitless.

Some of the modern Muslim scholars are of the view that obedience to the Last Prophet (s.a.w.) is not a condition for the success in the life hereafter. Prof Fazlur Rahman, author of *Major Themes of the Qur'an* misreads (the Qur'an, 2:62) and concludes that deliverance on the Day of Judgment rests on only three conditions: (1) belief in Allah, (2) belief in the life hereafter, and (3) doing the virtuous deeds⁶. He miserably failed to address the question as to who will tell the people about Allah, the life hereafter, and the virtuous deeds. He also ignored unwittingly the four addressees in the beginning of the verse (2:62): “*Surely, the believers, the Jews, the Christians, and the sabians...*” These four addressees believe in their respective Prophets and Scriptures. Only their Prophets and Scriptures serve as the sources of information about Allah, the Day of Judgment, and the virtuous deeds. And Dr Fazlur also closed his eyes from the truth that all the previous Scriptures are corrupted, and the Qur'an confirms the messages in the lost previous revelations. Undoubtedly, to understand the messages in the lost Scriptures one must read the messages in the Qur'an.

The obedience to the Last Prophet (s.a.w.) is indeed obedience to Allah. The Qur'an says it in no uncertain terms: “*We never sent a Messenger but that he should be obeyed by the leave of Allah, and if they wronged themselves, they had come to you and begged Allah's forgiveness and the Messenger begged forgiveness for them, they would have indeed found Allah All-Forgiving, Most Merciful*” (4:64). Does it not then mean that one is eligible to Allah's mercy and forgiveness provided he/she obeys His Last Apostle (s.a.w.).

3-Orientation of Human Individuals: The Qur'an attaches significance to each human individual on the earth as to his/her conceptual and behavioral orientation:

- 1) “*Do not pursue about what you have no knowledge. Surely, the hearing, the sight, and the heart-each of these shall be called to account*” (17:36).
- 2) “*Whoever does good, does so to his own benefit; and whoever does evil, will suffer its evil consequences. Your Lord does no wrong to His servant*” (41:46).
- 3) “*Has there been endless span of time before man when he was not yet a thing to be thought of. Verily, it is We who have created man out of a drop of sperm intermingled, so that We might try him and therefor We made him a being endowed with hearing and sight. Verily, We have shown him the way to either become grateful or ungrateful*” (76:1-3).

These verses convey to every individual that he/she is responsible for his/her own consideration, choice, and action in his/her life. The Qur'an emphasizes that none will bear the burden of others (6:164; 17:15; 35:18; 39:7; 53:38). On the Day of Judgment every human will face the situation individually: *"That Day everyone will flee from his/her brother, mother, father, spouse, and children. On that Day, each of them shall feel concerned about his/her own state. Some faces that Day will be bright with happiness, laughing, rejoicing at glad tidings. And some faces will that Day remain covered with dust with darkness overspread, they will be the ones who denied the truth and were immersed in iniquity"* (80:34-42).

One can see a somewhat similarity between the approach of a mother towards her children and that of the Qur'an towards human individuals. A mother wishes and acts to ensure her children's overall development, moral, cultural, physical, intellectual, and religious. The Qur'an seeks to attract every human individual to feel concerned about his/her virtuous growth morally, religiously, and intellectually. This statement here may not be considered that of comparison between mother and the Qur'an. It is well-known that mother's approach, however perfect it might appear, is not free from failure, whereas the Qur'anic approach towards human individuals is flawless. The Qur'an, at times, advances glad tidings and, at times, warning. The mother may either ignore the approach of warning or apply it where it may not be warranted. The Qur'an gives glad tidings or warning only wherever these are necessary.

The Qur'an targets individuals for their moral and religious health. All its prohibitions and commands are intended to make individuals' life blissful. The individuals in the Qur'anic scheme of orientation are expected to be loyal to Allah, sincere to the Last Prophet (s.a.w.), honest in their dealings, caring for their parents, nice to their neighbors', respectful to their elders, helping to the needy and so on so forth. Few relevant examples may suffice to bring the idea home:

- 1) *"And seek by means of what Allah has granted you the Abode in the Hereafter, but forget not your share in this world, and do the best as Allah has done to you excellently and do not try to create mischief in the land, for Allah loves not those who create mischief"* (28:77).
- 2) *"And your Lord has decreed that you shall not submit to any but Allah and be excellent in your interaction with parents. If either of them or both reach old age with you, say not to them "ugh" nor chide them and speak to them sweet words. And make yourself submissively gentle to them with compassion and say: O my Lord! Have mercy on them, as they brought me up in childhood"* (17:23-24).
- 3) *"And give to the near of the kin his due and to the needy and the wayfarer, and do not squander wastefully"* (17:25).

- 4) *“And go not nigh to fornication, surely, it is an indecency and an evil way” (17:32).*
- 5) *“And do not walk in the land exultingly for you can not cut through the earth nor reach the mountain in height” (17:37).*

The Qur'an, time and again, cautions human individuals against their confirmed enemy so that they might keep themselves away from him: *“And say to My servants: speak only what is the best, surely Satan sows dissensions among them; surely, Satan is an open enemy of man” (17:53).*

4-Active Formation of Human Society: Human individuals are not from any angle like animals. They are the most dignified beings on the earth. The Qur'an declares that Allah conferred this honor to the humans, individually as well as collectively: *“And surely We have honored the children of Adam, and We have born them over land and the sea, and We have provided for them sustenance out of what is good, and We have exalted them over most of Our creatures” (17:70).* This honorable position of man makes essential difference between them and the animals. What makes human individuals different from animals, among other things, is humans' propensity to live in a well-knit society. One might intend to insist that some individuals, such as saints and priests, prefer to cut off their link with the social surroundings and live in jungles and mountain caves. Yes, many resort to renunciate the worldly relations and make their homes far away from the society. It should not be forgotten here that such human individuals are reluctant to share the social responsibility and find solace in their escape. This indicates to their abnormal thought and behavior. Aside from that a question is quite pertinent as what is the percentage of such people in the society? Their number is quite negligible to the extent that their number does not matter at all.

The Qur'an promulgates several laws which substantiate the significance of society. First, the Qur'an prescribes some devotional acts in congregation, such as prayer, fasting, hajj: *“Establish prayer and pay alms-tax and bow down with those who bow down” (2:43).* The observance of the fasting month (*Ramadan*) is to be made but in collectivity: *“O you who have attained to faith! Fasting is prescribed for you, as it was prescribed for those before you, that you might become conscious of Allah” (2:183).* Similarly, the major pilgrimage to Makkah is to be performed collectively in unison: *“Call to mind when We assigned to Abraham the site of this House: Do not ascribe divinity to aught beside Me and purify My House for those who walk around it, and for those who stand, and for those who bow down, and for those who prostrate. Hence proclaim publicly pilgrimage for all mankind so that they come to you on foot and mounted on lean camels from every distant point” (22:26-27).* The Friday prayer is the spectacular example of social gathering for prayer: *“O you who have attained to faith! When the call to prayer on*

Friday sounded, hasten to the remembrance of Allah, and leave all worldly commerce: this is for your own good, if you but knew it” (62:9).

The Qur'an seeks to maintain several age-old traditions like marriage, which is undoubtedly the only viable way to sustain the society:

1-“*Then, marry those women such as are lawful to you—two, or three or four: but if you have fear that that you might not treat them fairly, then only one...*” (4:3).

2-“*Marry them with their people’s permission, and give them their dowers in an equitable manner*” (4:25).

3-“*And marry the single woman from among you*” (24:32).

The Qur'an lay emphasis on the act cooperation which certainly aims at forming an ideal society where every member, male or female, is taken care of excellently: “*And do good to your parents, and near of kin, and unto orphans, and the needy, and the neighbor from among your own people, and the neighbor who is a stranger, and the companion by your side, and the wayfarer, and those whom you rightfully possess*” (4:36).

In this verse almost all those who live in a society have been mentioned. The verse inspires the believers to be excellent (*ihsan*) in their interactions with the people in the society. The original word “*Ihsan*” in the verse (4:36) elucidates the fact the Qur'an seeks to develop a society whose members are actively involved in the cooperation and generosity towards each other.

CONCLUSION

The Qur'an was revealed by Allah to the entire mankind as the constitution and manual for the life, whether individual or social. The very aim of this Manual (the Qur'an) is to enable the mankind to reach a happy state of life. The individuals and the society are both to flourish, live in peace and tranquility away from any form of chaos and mischief. Today's world is facing so many formidable challenges. The main reason for such crises on the earth is that both human individuals and societies are totally lost as to their dynamism. To help them get back their dynamism the mankind needs to think seriously about the Constitution sent down by Allah, the Creator, the Sustainer, the Provider, the Controller of the universe.

REFERENCES & NOTES

¹ Keith L., Moore, *A Scientist's Interpretation of References to Embryology in the Qur'an* (3 pages only), in the journal of IMA, Volume 18, January-June 1986.

² Christopher Hitchens, *The Portable Atheist* (Boston: Da capo Press, 2007), pp. 384-386.

³ Al-Suyuti, Jalal al-Din, *Al-Itqan fi 'Ulum al-Qur'an* (Beirut: Dar al-Kitab al-'Arabi, 2016), Volume 1, pp. 164-166.

⁴ Askislampedia.com/en/wik, *HISTORY OF THE PRESERVATION OF THE QUR'AN*, Free Online Islamic Encyclopedia.

⁵ Sir William Muir, *Life of Mahomet* (London: Smith Elder & Company, 1894), Volume 1, Chapter 1, Introduction, pp. xxi-xxii.

⁶ Fazlur Rahman, *Major Themes of the Qur'an* (Chicago: The University of Chicago Press, 2009), pp. 162-170.

BIBLIOGRAPHY

- 1- The Qur'an
- 2- Syed Mawdudi, *Tafhim al-Qur'an* (Lahore: Islamic Publications, 2015).
- 3- Muhammad Asad, *The Message of the Qur'an: Translated and Explained* (Kuala Lumpur: Islamic Book Trust, 2013).
- 4- William Muir, *The Life of Mahomet from Original Sources* (Boston: Smith elder & Company, 1894).
- 5- Fazlur Rahman, *Major Themes of the Qur'an* (Chicago: The University of Chicago Press, 2009).
- 6- Askislampedia.com/en/wik, *HISTORY OF THE PRESERVATION OF THE QUR'AN*, Free Online Islamic Encyclopedia.
- 7- Christopher Hitchens, *The Portable Atheist* (Boston: Da capo Press, 2007).