

Understanding the Qur'an in the Context of the Objectives of Religion: An Analytical Study

Muhammad Abubakar

University of Engineering & Technology, Lahore, Pakistan

Abstract: Understanding the Holy Qur'an is among the greatest blessings of Allah—a blessing attained through both earnest effort and divine grace. Scholars have pursued various objectives in their study of the Qur'an, each approaching it according to their perspective and interest. One significant approach is to study it with the objectives of religion in mind, for the Holy Qur'an was revealed to interpret and explain the religion of Islam. This article aims to explore the objectives of religion in the light of the Holy Qur'an. Through selected references, it seeks to clarify how these objectives have been addressed within the Qur'anic text.

Keywords: Holy Qur'an, Understanding, Objectives of Religion, Divine, Shari'ah, Principles.

Email: asaadzaid435@gmail.com

It is important to understand the Holy Qur'an in the context of the Objectives of religion, because the Qur'an says:

{ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ } [1]

That is, through it (the Qur'an), he leads many people astray and guides many people, and he repents to those who have gone astray who are transgressors.

The transgressors are those who read the Qur'an, but their intention is not to fulfill the basic objectives and principles of religion. Therefore, they break the promise of unconditional obedience to Allah, they do not pay the rights of their relatives, but they show no mercy to them, and by giving priority to their interests and communal goals over the common interests of humanity, they create havoc in the land.

The Holy group of the Companions and the House of Nobles (may God bless them) was the first human group that learned the objectives of religion and the principles of religion from the Holy Qur'an, understood and explained the religion and the Qur'an in their context, and because of this, they succeeded in this world and the hereafter, and Allah Almighty announced His pleasure and Paradise for all of them.

What was the rank of the first scholars of the divine revelation (Qur'an and Sunnah), i.e., the Companions of the House of God (R.A.), in the understanding and application of the purposes of religion, and because of this, what position did their religious consciousness and actions attain in the Ummah? In this regard, Imam Shatbi said in the case of Al-

Mufqat: "Peace be upon the family and companions of the Holy Prophet (PBUH) who recognized the objectives of the Sharia, achieved them, provided the foundations of its rules and principles, engaged in the study of the verses of the objectives, and fought hard to ensure the application of the objectives of the Sharia." That is why he was able to defeat the fear of failure and make knowledge a tool for the welfare of humanity. He fought the nations of the world based on goodness and prevailed over all in righteous deeds. This unstoppable continuity of interaction with the purposes of the Shari'ah gave their consciousness the ability to distinguish between truth and falsehood, i.e., the seal of "Al-Furqan", and enlightened their hearts with the light of faith and released the fountains of wisdom from their tongues. It was they (Sahaba Wahl-i-Bayt) who truly deserved to be called the People of Islam, the People of Faith, and the People of Benevolence. And why not! They were the ones who first knocked on the door of the goals of religion and became not only a masterpiece of intellectual genius in humanity, but also shone like stars in the sky of guidance. Allah is pleased with them and also with those who consider them as their guide and follow their path with all sincerity and will continue to follow until the Day of Judgment." [2]

1. The Main Members of the Objectives of Religion:

- 1) Objectives of God.
- 2) Objectives of Prophethood.
- 3) Objectives of Shariat.

The interpretation of the objectives of religion stated by the Holy Qur'an shows that the objectives of religion are three basic members: 1) The Objectives of God. 2) Objectives of Prophethood. 3) Objectives of Shariat. That is, the concept of God, the concept of the universe, the concept of life, the concept of man and the concept of meaning of the Sahabah and the Wahl Bayt (RA) were built on the foundations of the correct awareness and understanding of the purposes of God, the purposes of prophethood and the purposes of the rules of the Sharia, for this reason, they were exalted by the Almighty to the great position of Imamate of the world.

2. Divine Purposes

To present the correct concept of divine attributes and actions, the Holy Qur'an has described the attributes of Allah, where the existences that have appeared as a result

of these divine attributes and actions, the divine purposes that work behind the scenes of their creation, according to the mental level of human beings, the Qur'an has also presented their introduction. So that man reaches the level of divine knowledge, which is required in firm belief in monotheism. If we consider these divine purposes, some of their main aspects are as follows:

3. Statement of the Objectives of the Creation and Development of the Universe and Various Systems of the Universe

The Holy Quran has revealed most of the purposes related to the development and creation of the universe and the various systems in the universe that are directly related to the creation and survival of human life. For example, The Qur'an says:

(اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ () وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ () وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ) [3]

“It is Allah Who created the heavens and the earth and sends down rain from the sky, causing fruits to grow as a provision for you. He has subjected the ships for your service, sailing through the sea by His command, and has subjected the rivers for you. He has ‘also’ subjected for you the sun and the moon, both constantly orbiting, and has subjected the day and night for you. And He has granted you all that you asked Him for. If you tried to count Allah’s blessings, you would never be able to number them. Indeed, humankind is truly unfair, ‘totally’ ungrateful.”

(هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ) [4]

"He is the One Who created everything on the earth for you. Then He turned towards the heaven, forming it into seven heavens. And He has ‘perfect’ knowledge of all things."

(هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ () إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَتَّقُونَ) [5]

“He is the One Who made the sun a radiant source and the moon a reflected light, with precisely ordained phases, so that you may know the number of years and calculation ‘of time’. Allah did not create all this

except for a purpose. He makes the signs clear for people of knowledge. Surely in the alternation of the day and the night, and in all that Allah has created in the heavens and the earth, there are truly signs for those mindful 'of Him'."

That is, the creation of the universe, the conquest of the phenomena of nature, and the formation of the laws of nature have been done by Allah Almighty in such a way that the means of birth, growth, and survival of human life on earth can be ensured. Therefore, through the complete system of distribution of rain and water on the land by Allah Almighty, it has been made possible to obtain vegetation and travel through ships and boats on the chest of the seas so that all the resources and reasons for providing sustenance and necessities of life are available to man, he can keep track of the days, nights and nights of life. Therefore, through the complete system of distribution of rain and water on the land by Allah Almighty, it has been made possible to obtain vegetation and travel through ships and boats on the chest of the seas so that all the resources and reasons for providing sustenance and necessities of life are available to man, he can keep track of the days, nights and nights of life.

4. Statement of Purpose of Creation of Plant Life, Animal Life, and Human Life

Among the divine purposes of creating plant and animal life on earth, the Holy Quran describes those purposes which are related to ensuring the provision of necessities of life for humans, such as: meat, grains, plants, protection against cold and heat, and means of transportation, etc., the Quran says.

(اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ () وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ () وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ () [6]

"It is Allah Who made cattle for you so that you may ride some and eat others. Also, you find in them 'other' benefits.¹ And using them, you may reach destinations you desire. And you are carried upon 'some of' them and ships. And He shows you His signs. Now, which of Allah's signs will you deny?"

(وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ () وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ () وَتَحْمِلُ أَنْثَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِالْغَيْهِ إِلَّا بِشِيقِ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَّءُوفٌ رَّحِيمٌ () وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ () وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ () هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ () يُنبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ النَّمْرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ () وَسَخَّرَ لَكُمْ الَّلَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنَّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ () وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ () وَهُوَ الَّذِي

سَخَرَ النَّحْرَ لِيَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبِيَّةً تَلْبَسُوهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِيَبْتَلُوا مَنْ فَضَّلَهُ
وَلَعَلَّكُمْ تَشْكُرُونَ () وَالْقَى فِي الْأَرْضِ رَوَاسِيًا أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ () وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ
يَهْتَدُونَ () أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ () وَإِنْ تَعُدُوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ ([7]

In these blessed verses, animals, plants, and other signs of the heavens and the earth are mentioned, each of which benefits humanity in one way or another, and man continues to make use of them to fulfill his needs.

Then the Qur'an also sheds light on the purposes of the creation of human life on different occasions, one of which is an important but comprehensive purpose of testing the good deeds of human beings. The Qur'an says:

(وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ
عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ) [8]

“He is the One Who created the heavens and the earth in six Days—and His Throne was upon the waters—to test which of you is best in deeds. And if you ‘O Prophet’ say, “Surely you will ‘all’ be raised after death,” the disbelievers will certainly say, “That is nothing but pure magic!”

(إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا) [9]

“We have indeed made whatever is on earth as an adornment for it, to test which of them is best in deeds.”

(تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ) (الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ
عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ) [10]

“Blessed is the One in Whose Hands rests all authority. And He is Most Capable of everything. ‘He is the One’ Who created death and life to test which of you is best in deeds. And He is the Almighty, All-Forgiving.”

In the Qur'an-e-Hakim, the scope of the teaching of the purposes of religion is the largest, which also includes the purposes of the sending of the Prophets, the revelations, and the rulings of the Shari'ah.

5. Statement of the General Objectives of the Mission of the Prophets (AS) and the Objectives of the Prophethood of the Holy Prophet (SAW):

The Qur'an says that We have sent Our Messengers to every human community that has a social life to invite them to two things: 1) The invitation to the monotheism of Allah Ta'ala. 2) A call to refuse to bow down to dominant social forces (Taghut) claiming divine authority. That is, the call to establish human life, human social relations, and social relations based on faith, piety, and righteous deeds instead of powerism, wealthism, and pleasureism. It is a divine command:

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ) [11]

“We surely sent a messenger to every community, saying, “Worship Allah and shun false gods.” But some of them were guided by Allah, while others were destined to stray. So travel throughout the land and see the fate of the deniers!”

This grand aim of building a human life based on faith, piety and righteous deeds based on the worship of power, wealth and hedonism, that is, based on faith, piety and righteous deeds, is interpreted by the Holy Qur'an as the exit of humanity from "darkness" and the entry into "light" and defines it as an important part of God's purposes, the Qur'an says:

(اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ) [12]

“Allah is the Guardian of the believers—He brings them out of darkness and into light. As for the disbelievers, their guardians are false gods who lead them out of light and into darkness. It is they who will be the residents of the Fire. They will be there forever.”

There he also considers it as one of the main objectives of the Prophet's mission, so he says about Hazrat Musa (a.s.):

(وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ) [13]

“Indeed, we sent Moses with Our signs, ‘ordering him,’ “Lead your people out of darkness and into light, and remind them of Allah’s days ‘of favour’.” Surely in this are signs for whoever is steadfast, grateful.”

In the first verse of the same surah, the Holy Prophet (PBUH) announced the purpose of the mission and said:

(الر كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ) [14]

“Alif-Lām-Ra. ‘This is’ a Book which We have revealed to you ‘O Prophet’ so that you may lead people out of darkness and into light, by the Will of their Lord, to the Path of the Almighty, the Praiseworthy.”

According to the Qur'an, this is one of the main purposes of divine revelation.

6. Statement of the General Objectives of the Revelation of Divine Revelation and the Objectives of the Revelation of the Qur’an

The Holy Qur'an has discussed many purposes of revelation, which are related to the construction and organization of human life on the basis of faith, piety, and righteous deeds, and related to some aspect of it. It is said

(رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ
لَهُ رِزْقًا) [15]

“A messenger reciting to you Allah's revelations, making things clear so that He may bring those who believe and do good out of darkness and into light. And whoever believes in Allah and does good will be admitted by Him into Gardens under which rivers flow, to stay there for ever and ever. Allah will have indeed granted them an excellent provision.”

Then, among the general purposes of the revelation of revelation is to open many paths of remembrance, education and guidance, admonition and warning, guidance and mercy and faith and safety for human beings, which are necessary for them in the struggle to build and organize their individual, domestic, social, national and international lives based on faith, piety and righteous deeds.

7. Statement of the Rulings of Shariat and their General and Partial Objectives

Where the Holy Qur'an has described the rules of the Shariat, it has also revealed their general and partial purposes, which are not detailed here. Anyway! Through the teaching and understanding of the above-mentioned central aspects of the purposes of God, the Holy Qur'an gave the concept of God and the concept of the universe to the Companions and the Ahlul-Bayt-e-Ezam (R.A.). According to this, the concept of God Almighty is the concept of a Lord, Merciful, Wise, and Compassionate Being who is admirable in every respect, whose attributes, qualities, actions, and deeds are not devoid of the highest purpose and great wisdom. The universe created by him, including the systems of the universe, the creation of plants, animals, human life, and the essentials of life in the universe, is a very purposeful and meaningful creation. Then the Qur'an has not only announced the divine purposes of the creation of man and creation, but has also revealed the stages of the creation of man and the creation of the universe through which these creations come into being, so that the human mind can observe the intentions of God behind the phenomena of nature and the flashes of divine attributes and can fully understand the real facts about the existence and the relationship between them. Therefore, the concept of God and the concept of the universe of the Companions of the Prophet (RA), who were based on the purposes

of God, was so broad and comprehensive that it included all the existential facts and knowledge in the Qur'an and Sunnah related to God and the universe. Rather, he played a great intellectual and conscious role in ensuring the continuity of their right religious consciousness, the stability of their lives, the evolution of their intellects, the purification of their wealth, their freedom, honor, and the dignity of the race.

8. Objectives of the Commands of Shariah

The Noble Qur'an has revealed, alongside the divine objectives and the purposes of prophethood, the aims of Shariah injunctions and principles as well. For example, Allah Almighty has declared the attainment of *taqwa* (God-consciousness) to be the purpose of worship for humankind. The Qur'an says:

[16] يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ)

“O humanity! Worship your Lord, Who created you and those before you, so that you may become mindful ‘of Him’.”

Likewise, *taqwa* has been declared the very purpose of fasting:

[17] يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ)

“O believers! Fasting is prescribed for you—as it was for those before you—so perhaps you will become mindful ‘of Allah’.”

Similarly, the purpose of enforcing *hudood* (legal limits) and *qisas* (retribution) is the preservation and protection of human life:

[18] (وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ)

“There is ‘security of’ life for you in ‘the law of’ retaliation, O people of reason, so that you may become mindful ‘of Allah’.”

Furthermore, mankind has been instructed to avoid many *munkaraat* (social evils) and to practice many *ma‘roofaat* (social virtues) so that their intellect may develop and be preserved in this world. The Qur'an says:

قُلْ تَعَالَوْا أَنِئْتُ مَا حَرَّمَ رَبِّي إِلَّا تَشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ
إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِبَاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي
حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ) [19]

“Say, ‘O Prophet,’ ‘Come! Let me recite to you what your Lord has forbidden to you: do not associate others with Him ‘in worship’. ‘Do not fail to’ honour your parents. Do not kill your children for fear of poverty. We provide for you and them. Do not come near indecencies, openly or secretly. Do not take a ‘human’ life—made sacred by

Allah—except with 'legal' right. This is what He has commanded you, so perhaps you will understand."

Likewise, in the following verse, the command to hold firmly to the rope of Allah (the Qur'an and Sunnah), to avoid sectarianism, to remain steadfast upon the great blessing of Islamic brotherhood, and other such national duties, has the objective of binding the Ummah within the circle of unity and guiding towards the principles for the establishment and preservation of collective solidarity:

(وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ) [20]

“And hold firmly together to the rope of Allah¹ and do not be divided. Remember Allah's favour upon you when you were enemies, then He united your hearts, so you—by His grace—became brothers. And you were at the brink of a fiery pit, and He saved you from it. This is how Allah makes His revelations clear to you, so that you may be 'rightly' guided."

The noble Companions (may Allah be pleased with them) understood the commands and principles of Shariah in light of both their general and specific objectives. This is why their sincerity, actions, faith, and *taqwa* were declared by the Qur'an to be a guiding light for all humanity until the Day of Judgment.

From the above lines, it is clear that the Noble Qur'an not only reveals the objectives of religion but also determines the fundamental aims and duties of the Prophet Muhammad's □ mission regarding the construction and organization of human life. It further points out the methods and paths necessary for achieving the objectives of prophethood and the responsibilities of the Messenger. It then presents the prophetic struggle for structuring human life — based on faith, *taqwa*, and righteous deeds — as a model (*uswah hasanah*) for all humanity, and explains the results and fruits of this struggle, which appeared in the form of the noble Companions and the Ahl al-Bayt (may Allah be pleased with them). Through their efforts, they completely transformed the world order of their era.

Reference

- [1]. Al Baqara 2: 26
- [2]. Al Shatibi, Ibrahim bin Musa (d:790h) Al Mawafqat, (Dar- Ibne Affan, 1997) 1/7

- [3]. Ibrahim 14: 34
- [4]. Al Baqarah 2: 29
- [5]. Yunus 10: 5-6
- [6]. Ghafir 40: 79
- [7]. An-Nahl 16: 5-18
- [8]. Hud 11: 7
- [9]. Al Kahf 18: 7
- [10]. Al Mulk 67: 1-2
- [11]. An Nahl 16: 36
- [12]. Al Baqarah 2: 257
- [13]. Ibrahim 14: 5
- [14]. Ibrahim 14: 1
- [15]. Al-Talaq 65: 11
- [16]. Al- Baqarah 2: 21
- [17]. Al- Baqarah 2: 183
- [18]. Al- Baqarah 2: 179
- [19]. Al-Anaam 6: 151
- [20]. Ali- Imran 3: 103