

THE SIGNIFICANCE OF THE QUR'ĀNIC MESSAGES TO HUMANITY

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ABSTRAK

Allah telah mewahyukan sejumlah risalah kepada manusia melalui beberapa rasulNya. Hampir semua risalah tersebut bersifat terhad kepada kumpulan ummah tertentu sahaja. Sebaliknya, al-Qur'an diwahyukan kepada semua manusia akhir zaman. Ini membayangkan signifikan al-Qur'an yang lebih umum berbanding kitab terdahulu. Sehubungan itu, makalah ini mengkaji signifikan mesej al-Qur'an yang sifatnya terpelihara daripada perubahan. Kajian dilakukan melalui penelitian secara mendalam terhadap beberapa ayat al-Qur'an yang terpilih dan berkaitan, di samping sokongan sejumlah hadith yang berkenaan. Demi kedalaman dan kerencaman perbincangan, perbincangan turut menganalisis sifat hidayah dan kesyumulan mesej al-Qur'an. Tambahan kepada itu, makalah ini menekankan keutamaan konsep tawhid dan keadilan dalam mesej al-Qur'an yang meliputi ruang moral, kemasyarakatan, sejarah, politik dan ekonomi. Kesimpulannya, makalah ini mempertahankan signifikan mesej al-Qur'an untuk manusia seluruhnya demi kehidupan yang lebih bermakna dengan mengambil kira hubungan dengan Pencipta, sesama manusia dan makhluk ciptaan seluruhnya.

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ABSTRACT

A number of scriptures had been revealed to different prophets along the human history. Almost all of them were messages to specific communities. However, the Qur'an was revealed to the whole of humanity. This implies a broader significance of the Qur'anic message to human beings. This paper, thus, explores the significance of the revealed message in the Qur'an, which would be preserved in term of its authenticity by the Revealer Himself. The exploration is done through in depth analyses into several selected and relevant verses of the Qur'an itself, supported by numerous other prophetic traditions. In order to diversify the discussion, this paper elaborates on the nature of the Qur'anic message as guidance and its universality to all of mankind. Furthermore, it emphasises the centrality of tawhid and justice within the message across moral, societal, historical, political, and economic spectrum of human life. Finally, this paper affirms the significance of Qur'anic message to humanity.

Keywords: *Significance, Quranic, Message, Humanity, Guidance, Universality*

INTRODUCTION

Dīn-l-Islām is a comprehensive way of life. The term *dīn* has no equivalent in English or any other European languages. However, it is normally translated as religion. Therefore, it should be taken into consideration that the concept of religion in western weltanschauung is totally different from Islamic world-view. The latter is wider in its scope, it does not limit itself to the spiritual or ritual aspect alone but it covers the entire human endeavour in general. The major source of everything in Islām is the Holy Qur'an and the *Sunnah* which means saying and practice of the Prophet Muhammad PBUH, which he proclaimed in his last sermon at the mount of 'Arafat that

he left two things for the Ummah (Qur'an and *Sunnah*). He emphasized that if the Ummah attached to both, they will never go astray.

Moreover, the significance, relevance, centrality and messages of the Holy Qur'ān to humankind in general are not bound by time or period in "human development." The messages given in the Qur'ān are ranged from guidance to mankind, universality of the message, worship nobody except him, establishment of justice, moral significance, civilization or societal significance to historical events, political significance, economics significance and so on. *Hadith* or *Sunnah* further elaborates those messages. It is very crucial to highlight here that it is a big mistake for some of our scholars or groups who reject *Hadith*; because some messages like how to pray, fast or perform Hajji will not be known if it is not through *Hadith*. Meanwhile, the paper intends to explore as much as possible the significance or importance of those messages to humanity.

GUIDANCE TO HUMANITY

To start with defining the word guidance will pave the way for deep understanding. Wordweb Dictionary defines it as "Something that provides direction or advice as to a decision or course of action"¹ while Cambridge Advance Dictionary defines it as (a) "help and advice about how to do something or about how to deal with problems connected with your work, education, or personal relationships" (b) "the process of directing the flight of a missile or rocket". Furthermore, in his definition of guidance, Syed Iqbal Zaheer says "it is to know, acknowledge, and, live by the truth". He furthers "it is (a) the knowledge of what one is required to do, in the right measure and at any particular moment". (b) "the will to live by that knowledge". Therefore, one can say, "guidance is knowledge" and "the will to act by it".²

Guidance is one of the major messages of the Glorious Qur'ān. It is revealed to serve as source of guidance not only to Muslims but also to the entire humankind, to transport them from darkness of ignorance to light of Islām, to evacuate them from the narrow confines to the vastness of the Islamic order, and above all, paves the way for them to eternal bliss in

¹ <http://www.wordwebonline.com/search.pl?w=guidance> March 14, 2011

² Sayed Iqbal Zaheer (1992), *Tafsir Ishraq Al-Ma'āni*, vol, 1. Bangalore: Iqra Welfare Trust, p. iii.

the Hereafter. The divine purpose, which one should not doubt, is that, it directs humankind to the right path. Al-Qur'ān unequivocally says:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

This is the book; in it is guidance sure, without doubt, to those who fear Allah.

Sūrah al-Baqarah (2): 2

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

O mankind! There has come to you good advice from your Lord, and a cure for that which is in your breasts, a guidance and a mercy for the believers.

Sūrah Yunūs (10): 57

وَلَقَدْ جِئْتَهُم بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

For we had certainly sent unto the a book, based on knowledge, which we explained in detail- a guide and mercy to all who believe.

Sūrah al-A'raf (7): 52

وَبَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿٦﴾

And, those who are endowed with knowledge, can see that the Revelation sent down to thee, O Muhammad, from thy Lord is the Truth; and that it guides people to the path of the Exalted, (In Might) Worthy of all Praise.

Sūrah Saba' (34):6

Izutsu gives a clear explanation of this message which he calls “divine guidance” in his books *Ethico-Religious Concept of the Qur 'an* and *God and Man in Qur 'an* respectively. In the latter, he says that Allah sent down his book or *āyah* and mankind responds to it in two ways positive response which means acceptance and negative response which means rejection. The former leads to *īmān* “belief” while the latter leads to *kufr* “disbelief”. Man is free to follow either of the ways. However, the former way is the road to Heavenly Garden, straightway to salvation while the latter is the express or high way to the Hell.³ Therefore, belief is accepting the guidance and to choose the right path. On the other way round, “turning away from the guidance” is *kufr*⁴

Moreover, we can see from the above verses that this message (Al-Qur'an) is the word of Allah that comes from Him to the Prophet Muhammad PBUH for the purpose of guiding mankind by the grace and mercy of Allah. The verses also sound as evidence against doubts and words of Ignorant people who are denying the message and give or call it various names.

Abul A'lā Mawdudi says that Prophet was given mission to bring mankind back from the way of darkness (ways of wickedness) into the light of the Qur'an, he says who is not on the way of Allah is definitely in the darkness even though he considered himself to be a knowledgeable person. On the other hand, who finds the way of Allāh comes into the light of knowledge even if he is an illiterate fellow.⁵

UNIVERSALITY OF THE MESSAGES.

It is very important to know that the messages of the Qur'an are universal. Though, Al-Qur'an was revealed in the Arabic language to Prophet Muhammad PBUH who was an Arab man, but the message is for the whole mankind. It is unlike Old and New Testaments (*Taorah and Injil*) which were revealed to certain group, sect or tribe. Prophets before Muhammad PBUH were sent to their communities. Prophet Noha PBUH was sent to a nation, Prophet Hud PBUH and Salih PBUH were sent to A'd and Thamud

³ Toshihiko Izutsu (1964), *God and man in Qur 'an*. Tokyo: Keio University pp. 139-147.

⁴ Toshihiko Izutsu (2004), *Ethico-Religious Concept of the Qur 'an*. Kuala Lumpur: Islamic Book Trust, pp. 223-225.

⁵ Muhammad Sharif Chanudhry (1988), *A Code of the Teachings of Al-Qur 'an*. Lahore: Fazal Haque and Sons p.123.

respectively. Prophet Shuayb PBUH to Median and so on but Prophet Muhammad was sent to the whole world, 'Ālamān plural world of 'Ālam. Qur'ān says,

﴿١٠٧﴾ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And We have sent you not but as a mercy for the 'Alamin

Sūrah Al-Anbiya (21):107

Ibn Khathir in his tafshir for this Ayat says that Allah sent Prophet Muhammed PBUH as a mercy for all of people, creatures and that who so ever accepts this mercy and gives thanks for this blessing, will be happy in this world and world to come, i.e in the Hereafter. But who so ever rejects it and denies it, will lose out in this world and in the Hereafter.⁶ He supports his word with another verse, which reads thus.

﴿٢٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كَفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾ جَهَنَّمَ يَصَلُّونَهَا وَيُبْسِئُونَ الْقَرَارُ ﴿٢٩﴾

Have you not seen those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction Hell, in which they will burn, and what an evil place to settle in!

Sūrah Ibrahim (14): 28 - 29

There are several verses authenticate the universality of the Prophet Muhammad's mission. The collective noun "O mankind", "O men" and "O People" in the following verses and their likes justify the statement.

يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِن رَّبِّكُمْ فَعَامِنُوا خَيْرًا لَّكُمْ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

⁶ Ibn Kathir (2003), *Tafsir Ibn Kathir*, Abridge by Shaykh Safiur-Rahman Al-Mubarakpuri. Riyaḍ: Darussalam Publisher and Distributor. 6: 510.

O mankind! Verily, there has come to you the Messenger with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allah belongs all that is in the heavens and the earth. And Allah is Ever All-Knowing, All-Wise.) Allah's statement.

Sūrah Al-Nisa (4):170

قُلْ يَتَّيِّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي
لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ
فَقَامِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ
وَكَالِمَتِهِ وَأَتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ



Say: O men! I am sent unto you all, as a Messenger of Allah to whom belongeth the domination of the heavens and the earth: there is no god but He: it is He that giveth both life and death, so believe in Allah and his Messenger the unlettered Prophet, who believeth in Allah and his words: follow him that (so) ye may be guided.

Sūrah Al-A'raf (7): 158

بَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا



Blessed is He who sent down the criterion to his servant, that it may be an admonition to all creature.

Sūrah Al-Furqan (25): 1

Furthermore, the universality of the messages extend to the *jins*, some of them testify that really, Al-Qur'an is a wonderful recitation which guides to the right path. Some of them benefit from this mercy of God and belief in it while other reject and deny themselves from bounty of guidance. The believers among them even testify that Allah has neither wife nor son. He is above taking a mate and having children. Alas! There are some fools

among mankind who are calming that Prophet 'Isa PBUH son of Maryam was the son of Allah. (God forbids!). "He begetteh not, nor He is begotten".⁷ Al-Qur'an says.

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا
عَجَبًا ۝١ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَن نُشْرِكَ بِرَبِّنَا أَحَدًا ۝٢
وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا مَا اتَّخَذَ صُحْبَةً وَلَا وَلَدًا ۝٣ وَأَنَّهُ كَانَ
يَقُولُ سَفِينَنَا عَلَى اللَّهِ شَطَطًا ۝٤ وَأَنَا ظَنَنَّا أَن لَّن نَقُولَ الْإِنسُ
وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ۝٥

Say: "It has been revealed to me that a company of Jinns listened. (to the Qur'an) They said: 'Verily, we have heard a wonderful Recital!. It gives guidance to the right and we have believed therein: We shall not join (in worship) and (gods) with our Lord. And exalted is the Majesty of our Lord: He has taken neither wife nor a son. There were some foolish ones among us, who used to utter extravagant lies against Allah. But we do think, that no man or spirit should say aught that is untrue against Allah."

Sūrah Al-Jinn (72):1 -5

WORSHIP NONE BUT ALLAH

Another major significance of the messages of the Qur'an is the spiritual aspect. Al-Qur'an always emphasizes that the purpose of the creation is to worship Allah. To testify that He is only God and there is no deity except Allah. He is seen and at the same time unseen, He creates but He is not created. The entire sovereign in this world and the hereafter belong to Him. He does what He likes and what He wishes. No body will ask Him of his actions but he asks mankind and so on. In other words, this can be called *tawhidic* aspect of the message. This is the most central part of the messages. Al-Qur'an says,

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ
الرَّحْمَنُ الرَّحِيمُ ۝٢٢ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

⁷ Sūrah al-Ikhlās (112):4.

الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ
هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى
يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Allah is He, than whom there is no other god who knows (all things) both secret and open; He, most gracious most merciful. Allah is He, than whom there is no god, the sovereign, the Holy one, the source of peace (and perfection), the guardian of faith, the preserver of safety, the exalted in might, the irresistible, the supreme: glory to Allah! (High is he) above the partners they attribute to him. He is Allah, the creator, the evolver, the bestower of forms (or colours) to him belong the most beautiful Names what is in the heaven and on the earth, doth declare His praises and glory; and He is exalted in might, the wise.

Sūrah Al-Hashr (59):22-24

Man should not forget the covenant, which he had made earlier, that is, before coming to this world. Allah called upon the all the progeny of Adam, born, unborn and those who will be born until the last day to testify to His Lordship and asked them “Am I not your Lord?” all answered “*balā*” “yes we are all testify”. Al-Qur’an relates

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ
الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ
آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ أَفَنُهَلِكُمَا بِمَا فَعَلَ
الْمُبْطِلُونَ ﴿١٧٣﴾

When thy Lord drew forth from the children of Adam's children and their loins- their descendents and made them testify (saying) : "Am I not your Lord?" (who cherishes and sustains you?) They said: "Yea! We testify to it." (This was)

lest you should say on the Day of Judgment “of this we were never mindful”. Or let ye say: Our fathers before us may have taken false gods, but we are (their) descendants after them wilt thou the destroy us because of the deeds of the men were futile.

Sūrah al-A'rāf (7):172-173

Moreover, without going to the debate, that each son of Adam comes to existence in different time, how can all be bind to the covenant? However, the answer is that when Allah created Adam, He wiped Adam's back and every person that will be created from him until the Day of Resurrection fell out from his back, then the covenant was conducted. Everybody acknowledged that Allah is the Creator, Cherisher and Sustainer. Since we have testified, what will be our duty to him? It is our duty to follow His orders, He thus commands us to worship him. That is to say, the purpose of creation is to worship Allah as He declares in His everlasting protected book.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ
مَنْ رَزَقِي وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ
الْمَتِينِ ﴿٥٨﴾

I have only created the jinns and men, that they may serve me. (worship me). No sustenance do I require of them, nor do I require that they should feed Me. for Allah is he who gives (all) sustenance-lord of power steadfast (forever).

Sūrah al-Dhāriyat (51):56-58

In his comment on these verses, Yūsof Ali says Allah did not create his creation for idle sport or play. That is to say, the creation is not purposeless. He has serious motive or propose of doing so. Nevertheless, as human being, who is imperfect can only say that we are “given chance of development and progress towards the goal.” Alas! Everything depends on Allah's will. He goes on, Allah is independent of all needs therefore he needs not from creature any sustenance, provision or nourishment. Allah is the provider of all such things for His creature. Moreover, because He is the source of all power, He commands it as He wishes, therefore, any power we

request must be from Him.⁸

Ibn Khathīr in his elaboration of this portion supports it with Hadith of Prophet. It was recorded by Imam Ahmad that Abu Hurayrah said that Prophet Muhammad PBUH said,

*Allah the Exalted said, "O Son of Adam! Busy yourself in worshipping Me, and I will fill your chest with riches and dissipate your meekness. Otherwise, I will fill your chest with distracting affairs and will not do away with your meekness."*⁹

Furthermore, Muhammad Asad says "the innermost purpose of the creation of all rational beings is their cognition (*maārifah*) of the existence of God". The concept of cognition and willingness of the creature give meaning to worship. Hence, spiritual call creature to worship creator does not mean that the letter is need. He is self sufficient and infinite in his power.¹⁰ Many verses point out or command that only Allah we should worship. Al-Qur'an says:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥﴾

And they were commanded not, but that they should worship Allah, making religion purely for Him alone, Hunafā', and that they perform Salah and give Zakah, and that is the right religion.

Sūrah al-Bayyinah. (98): 5

Another verses:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا
وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الشَّجَرَاتِ

⁸ Abdullah Yūsuf Ali (2006), *The meaning of the Holy Quran*, Maryland: Amana Publication, p. 1364-5.

⁹ Ibn Kathir, 9: 277.

¹⁰ Muhammad Asad, (1980), *The Message of the Qur'an*. Gibraltar: Dar al-Andalus, p 806.

رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

O mankind! worship your Lord, Who hath created you and those before you, so that ye may ward off (evil). Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better).

Sūrah al-Baqarah (2): 21-22

ESTABLISHMENT OF JUSTICE

Establishment of Justice is another important Qur'anic messages for humankind. Justice has to be established and observed in all human endeavours. Therefore, Allah sent Prophets to preach justice to His servants. Justice is (عدالة) 'Adālah or (عدل) 'adl in Arabic terms. Al-'adlu means the rating of a thing as equal to a thing of another kind in order to make former like latter while 'Adālah is described as possessing that quality of good or righteousness.¹¹ It is sometime refers to as *Istiqamah, qist, wasat* and so on.

Based on Khaddūri's view, justice is "an abstract and an idealist concept, expressed in term of excellence and perfection".¹² The word justice connotes more than few meanings. It could "refer to the administration of law according to prescribed and accepted principles"; it could mean "conformity to the law"; it could stand for "legal validity" also could bear "the quality or fact of being just". "Justice is what is approved and pleasing." It is also mentioned that justice is "moral value commonly considered to be the end which the law ought to try to attain".¹³

Al-Ghazālī describes justice as something that "springs from perfection of the intellect and that perfection of the intellect means that you see things as they (really) are and perceive the facts of their inner reality without being deceived by their outward appearance".¹⁴ Justice is also

¹¹ *An Arabic-English lexion*, (Cambridge: The Islamic Texts Society, 1984), 2:1972-73.

¹² Majid Khadduri, (1984), *The Islamic concept of justice*, London: The John Hopkins University Press.

¹³ Abdul Monir Yaakob (1993), *The Implementation of Justice in History of Islam? in Islam and Justice*. Edited by Aidit Bin Hj. Ghazali, Kuala Lumpur: Institute of Islamic Understanding, p. 29.

¹⁴ Al-Ghazali, (1964), *Naṣīhat al-Muluk*, F.R.C.Bagley, Tran.London: Oxford University

associated with the sacred trust, which is an obligation imposed on individual to be discharged with utmost honest, candour openness and sincerity. There should not be segregation between rich and poor in the court of justice. Allah commands Prophet Muhammad PBUH to judge with *qist*,

سَمِعُونَ لِلْكَذِبِ أَكَلُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ
فَأَحْكُم بَيْنَهُمْ أَوْ أَعْرَضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ
يُضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ
اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

And if you judge, judge with justice between them. Verily Allah loves those who act justly.

Sūrah al-Maidah (5):42

﴿٥٨﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ
بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ
سَمِيعًا بَصِيرًا ﴿٥٨﴾

And that when you judge between men, you judge with justice Verily how excellent is the teaching which he (Allah) gives you! Truly, Allah is ever all – hearer, all seer.”

Sūrah al –Nisa (4) :58

Islam recommends equality among the citizens. It was recorded that a noble woman from Bani Makzum, one of the noble families among the Quraish committed a theft offence, which warrants corporal punishment. The heads of tribe then sent Usamah Ibn Zaid to the Prophet to intercede so that the punishment can be overlooked. The Prophet was so furious and say, “would you intervene in the punishments set forth by Allah?” then he climbed the pulpit and addressed the congress.

What has been the downfall of nation before you is that when a thief of noble origin was caught, he was allowed to go free without punishment, whereas the thief of humble origin was submitted to punishments I swear by the all oaths of Allah that if Fatimah, daughter of Muhammad, committed a theft I would have her hand cut off.¹⁵

Issue of justice in Islām is not limited to “equality before the law” that every sinner should get his or her punishment as *Hadith* indicates but it also concern giving testimony, truthful evidence in the court or wherever it may be needed.¹⁶ Abu A’lā Mawdūdī says the testimony of believers should be only for the sake of Allah, it should not be given to favour any of the parties. There should not be partiality or biased.¹⁷ The Al-Qur’an says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ ءَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا ءَوْ فَقِيرًا فَاللّٰهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا هَوَىٰٓ أَن تَعْدِلُوا وَإِن تَلَوْا ءَوْ تَعْرَضُوا فَإِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾⁽¹³⁵⁾

O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both.

Sūrah al-Nisā’ (4):135

Islamic system of justice contains social justice, which means that the Government must ensure the availability of the basic needs for all citizens of the state whether Muslim or non-Muslim. It was recorded that one day, Caliph ‘Umar RA saw an old Jew begging in the street. The former asked the latter why he was begging, the latter answered that he was advanced in age, and unable to work and no other option for him than to beg in the street. Hearing this, Caliph ordered to grant the him some money from *bayt l-mal*; and remarked, “it is no justice that we collect *jizyah* from them when

¹⁵ Al- Bagawi al-Hussain bin Mas’ud, (1976) *Sharh al sunnah*,. n.p al-Maktabah al-Islami, 10;96.

¹⁶ Fazlur Rahman, (1999), *Major Themes of the Qur’an*. Kuala Lumpur: Islamic Book Trust. 42.

¹⁷ Abul A’lā Mawdūdī, (1089), *Towards Understanding the Qur’an*. Translated and Edited by Zafar Ishaq Ansari. London: The Islamic Foundation. V. 2:95

they are young and abandon them when they become old”¹⁸ In addition, economic justice stands for equal distribution of means of living and aims to check the concentration of wealth in hands of the minority. “In order that it may not (merely) make a circuit between the wealthy among you.”¹⁹

MORAL SIGNIFICANCE

Islam is a comprehensive way of life that does not leave anything untouched in mankind's endeavour. The Qur'an teaches many lessons concerning Muslims behaviours. It wants man to display the best conduct. If everybody is behaving according to the rules laid down by al-Qur'an, then the whole world will be in order. There will not be any conflict, chaos injustice, corruption, murder, theft, fornication, adultery, hypocrite, gambling, and so on. Al-Qur'an emphasizes on moral, ethics and virtue, which Allah warns humankind to eschew and others which He wants them to practice. The messages come to reform the earth, remove corruption and institute ethically based social order.²⁰

The transporter of these messages is Prophet Muhammad PBUH, who himself is an icon of good conduct. It was reported that when mother of the believers, Aishah RA was asked about the conduct of the Prophet, she replied that the character or conduct of the Prophet is Qur'an. Moreover, al-Qur'an itself testifies that Prophet Muhammad PBUH has the best conduct. It says,

وَأِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

And thou (standest) on an exalted standard of character.

Sūrah Al-Qalam (68):4

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا
اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

Ye have indeed in the Messenger of Allah you have a beautiful pattern (of conduct) for any one whose hope is

¹⁸ Abu Yusuf (1985), *Kitab al-Kharaj*, Beirut :Dar al-Shuruq, p278-279.

¹⁹ Surah Al- Hashri (59):7.

²⁰ Fazlur Rahman, (1999), *Major Themes of the Qur'an*. Kuala Lumpur: Islamic Book Trust, p.83.

in Allah and the final day, and who engage much in the praise of Allah.

Sūrah Al-Ahzab (33):21

Among the advocated messages which Prophet himself practiced are, humbleness and simplicity, he never thought himself as greater or better than others, likewise never looked down upon poor or needy. He was so nice to everybody. Therefore, he urges his follower to emulate his example in his attitude; he urges them to be kind and humble. He advises them to give charity to the poor, orphan and needy, without waiting or expecting any reward from them. Just feeding them for the shake of Allāh, no return or thanks is required from the action.

CIVILIZATION OR SOCIETAL SIGNIFICANCE

Qur'anic messages also cover civilization or societal dimension. The significance of the message here is to perfect the civil-life. The message addresses the past, the present and the future societies. It aims at clearing and cleansing the ground from atrocities of the past civilizations; renews it, makes it suitable as well as directs and regulates the affairs of the present and future societies. In other words, Islām comes with the aim of having prospered society. Therefore, it gives direction on how to achieve this prosperity by clearing or correcting wrongdoings of the previous societies.

Moreover, an example of the crimes of the pervious society, which is banned by Islam is the female infanticide. The Arabs of those days perceived female as a source of evil and humiliation during the war, which was the order of the day. They preferred male, which they considered as the source of strength. Thus, if any of them had a female baby, he felt ashamed and hide himself from people. Then, because of the shame, he could go up to an extent of even burying her (the female infant) alive. This was the then established practice in Arabia before the final message of Islām. However, when Islām came with the new order of the society, it denied and put an end to this type evil practice. Consequently, the innocent blood will haunt them on the day of resurrection and query them as to why they were killed.²¹

In the same vein, in order for a society or civilization to be prospered,

²¹ Sūrah al-Takwir (81): 8-9.

there must be among them (individual or group) who will be reminding others of what they forget or teach them what they don't know. The instruction issued by the messages is that there should be in a given society a group of people inviting or calling others to the right path, i.e. towards what is good, to righteousness and forbidding or denying evildoers from carrying-out their atrocity. Prophet Muhammad PBUH also says in one of his traditions that whoever witness an evil should try to change it with his hand, if that is not possible, he/she should try to change it with his tongue, that is, should speak against it, if that also can not be materialized, he/she should change it with his heart. The scholars say that if there is nobody to carryout this noble job, all the member of the society will be considered as sinners. In this regard, the Qur'an says:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (all that Islam orders) and forbidding Al-Munkar (all that Islam has forbidden). And it is they who are the successful.

Sūrah ali 'Imran (3):104

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ
أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

You are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (all that Islam has ordained) and forbid Al-Munkar (all that Islam has forbidden), and you believe in Allah. And had the People of the Scripture (Jews and Christians believed, it would have been better for them; among them are some who have faith, but most of them are Fasiqīn (rebellious).

Sūrah ali 'Imran (3): 110

The Qur'anic messages warn against mischief, evil and corruption on the land; the society or civilization can be destroyed because of mischief. Many civilizations before Islam were destroyed because of their evil acts. Some of them behaved rudely to Allah, they showed ingratitude to him in one way or the other, moved beyond their boundary. Allah sent messengers to remind them and call them back to their senses, but they rejected the messengers, they called them liars unfortunately, others even went to an extent of killing some of these messengers. Therefore, Allah terminated them and created another nation to replace them. Stories of many of them were revealed in the Qur'an while some were not. Many verses in the Qur'an point to this incidence, including the following.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ۗ آخِرِينَ ﴿٦﴾

See they not how many of those before them we did destroy? Generation we had established on the earth, in strength such as we have not given to you for whom we poured out rain from the skies in abundance, and gave (fertile) streams flowing beneath their (feet): yet for their sins we destroyed them, and raised in their wake fresh generation (to succeed them).

Sūrah al-An'ām (6): 6

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءِثَارًا فِي الْأَرْضِ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨٣﴾ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحْدَهُ، وَكُفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتِ اللَّهُ الَّتِي قَدْ

خَلَّتْ فِي عِبَادِهِ ۖ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾

Do they not travel through the earth and see what was the end of those before them? They were more numerous than these and superior in strength and in the traces (they have left) in the land: yet all that they accomplished was of no profit to them. For when their messengers came to them with clear signs they in such knowledge (and skill) at which they were wont to scoff hemmed them in. But when they saw our punishment, they said: "we believe in Allah-the one God-and we reject the partners we used to join with him". But their professing the faith when they (actually) saw our punishment was not going to profit them.(such has been) Allah's way of dealing with his servants (from the most ancient times) and even thus did the rejecters of Allah perish (utterly).

Sūrah Gafir (40):82-85

Furthermore, the Qur'anic message as it was mentioned earlier, is a guidance for the whole universe. Therefore, it lays some ethical guidelines for the benefits of humankind. It teaches humankind not to do what he dislikes for himself to other, no bad name or nickname, no slander or accusation and no wrongful thinking, allegation or suspicion on others. Yūsuf Ali ssys that we may laugh with one another to share joy and happiness of life together but we must not laugh at people in ridicule or hatred.²² After all nobody knows who is better off. We should not speak ill of one another. All these pieces of advice or rules were given in the message in order to build sound society. The Qur'an says.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَسْحَرُونَهُمْ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءً مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَجْتَبْنَا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

²² Yūsuf Ali, p 1341.

وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُّبُّ أَحَدُكُمْ أَنْ
يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ
رَّحِيمٌ

O ye who believe! Let not some men among you laugh at others; it may be that the (latter) are better than the (former) :nor let some women laugh at others it may be that the (latter) are better than the (former), nor reframe nor be sarcastic to each other, nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness (to be use of one) after he has believed: and those who do not desist are (indeed) doing wrong.

O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it ..But fear Allah: for Allah is oft-returning, most merciful.

Sūrah al-Hujurāt (49):11-12

Hadith says,

Beware of suspicion, for suspicion is the worst of false tales; do not spy on one another; do not look for other's faults; do not be jealous of one another; do not envy one another; do not hate one another; and do not desert (shun) one another. And O Allah's servants! Be brothers. The Two Sahihs and Abu Dawud.²³

HISTORICAL SIGNIFICANCE

The historical significance of the Qur'anic messages lies in providing the humankind the historical account of the generations before them. It gives the account of those who did good as well as those who misbehaved on the land. The importance of this historical account is to draw lessons from it.

²³ Hadith was cited by Ibn Kathīr in his Tafsir vol. 9:201.

In addition, to imitate or emulate the style of the righteous one, also to be aware and stay away from the footstep of those who go astray or do injustice to themselves. Allah says that he never does any injustice to anybody; it is mankind that does himself injustice. Al-Qur'an says.

وَكَلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَشِئْتُمْ بِهِءِ فَوَادَكَ
 وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢٠﴾

All that we relate to thee of the stories of the messengers with it we make firm thy heart: in them there cometh to thee the truth, as well as an exhortation and a message of remembrance to those who believe.

Sūrah Hūd (11):120

ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ
 ﴿١٠٠﴾

These are some of the stories of communities, which we relate unto thee: of them some standing and some have been mown down (by the sickle of time).

Sūrah Hūd (11): 100

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ
 بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ
 كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾

Such were the towns whose story we (thus) relate unto thee: there came indeed to them their messengers with clear (signs) but they would not believe what they had rejected before thus doth Allah seal up the hearth of those who reject faith.

Sūrah al- Ā'raf (7):101

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ
 وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ
 بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ
 هُنَالِكَ الْمُبْطِلُونَ



We did afortime send Messengers before thee: of them there are some whose story we have related to thee, and some whose story we have not related to thee. It was not (possible) for any messenger to bring a sign except by the leave of Allah :but when the command of Allah issued the matter was decided in truth and justice.

Sūrah Gafir (40): 78

There are many verses relate or tell us story of the Prophets from Prophets Adam, Noha, Ibrahim to Prophets Musa and ‘Isa PBUH. Sometimes in relation to the community which they were sent. Sometimes on the personality of the Prophets. Accounts of the pervious nations were also given, likewise of individual such as Fir’aun, Hamana, Qārūn and so on. The purpose is to give guidance to mankind and make him upright.

POLITICAL AND ECONOMIC SIGNIFICANCE

The Qur’an is very unique in its messages; it is very comprehensive which does not leave anything untouched “Nothing have we omitted from the book”²⁴. It is a message that does not divorced world from religion. It does not acknowledge a dichotomy of secular and spiritual. Therefore, it calls for seeking for the bounty of Allah in this world but the main objective is to attain felicity and happiness in the hereafter. The message gives instructions on how to prepare and plant what will be reaped in the hereafter. It teaches us how to perfect our political issues and balance our economic input without deviating from the Islamic principles. All these and so many others are given in the Qur’an. However, obedience to Allah is hereby given the first priority, which is then followed by that of the Prophet and those who are charged with the authority. Hence, authority should be given to those people who deserve it i.e. in line with Islamic principles in order to safeguard the religion as well as the state or society. The everlasting message says,

²⁴ Sūrah Al-‘An’ām (6):38.

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ
فَإِنْ نُنزِعْكُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

O ye who believe! Obey Allāh and obey the messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and his messenger, if ye do believe in Allah and the last day: this is best, and most suitable for final determination.

Sūrah Al-Nisā' (4): 59

The principle of *Shūrā*, is mentioned as one of the ways of achieving good governance. Allah SWT commands Prophet Muhammad PBUH to consult his companion on their issues (in which revelation is not given). The history also relates many occasions where Prophet himself practiced the principle likewise of his companions. Qur'an also commends those who practiced it. Its importance is to achieve perfect society. Qur'an says:

فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ
لَأَنْفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي
الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

It is part of the mercy of Allah that thou dost deal gently with them, wert thou severe or harsh-hearted, they would have broken away from thee: so pass over (their fault) and ask for (Allah's) forgiveness for them: and consult them in affairs (of moment). Then when thou hast taken decision, put thy trust in Allah. For Allah loves those who put their trust (in Him).

Sūrah āli 'Imrān (3): 159

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنِهِمْ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٨﴾

Those who harken to their Lord and establish regular prayer; who (conduct) their affairs by mutual consultation;

who spend out of what we bestow on them for sustenance.

Sūrah al-Shūra (42): 38

As Allah SWT prefers political stability, he also wants us to be balanced in our economic transactions; the message declares that one of the ways of earning good economy is through trading and commerce. Trading is allowed while usury is forbidden. Eating property of others in wrong ways is prohibited. Although, worshiping is the core of the message; yet, Islam does not only limit itself to the rituals as mentioned earlier. That is why the message also reminds us that after conducting our rituals we should go and seek bounty of Allah, through trading in honest way in order to acquire honest income, which leads to prosperity and stability of mankind and society. Al-Qur'an says,

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ
فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ
الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ
كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾

It is no crime in you to if ye seek of the bounty of your lord (during pilgrimage). Then when ye pour down from (mount) Arafat celebrate the praises of Allah at the sacred monument and celebrate his praises as he has directed you, even though before this ye went astray.

Sūrah al-Baqarah (2): 198

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ
فَأَسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿١٠١﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٢﴾

O ye who believe! When the call is proclaimed to prayer

on Friday (the day of assembly) hasten earnestly to the remembrance of Allah and leave off business (and traffic) that is best for you if ye but knew! And when the prayer is finished then may ye disperse through the land and seek the bounty of Allah: and celebrate the praises of Allah often (and without stint) that ye may prosper.

Sūrah al-Jumu'ah (62): 9-10

When one is engaged in business and Allah blesses his effort, he should be grateful to Allah and remember that there are some people, who do exactly what he does but they are not successful like him. One should remember that, that wealth is (*amanah*) trust in his hand. Because of this, he should spend it wisely and not lavishly; likewise, should not withhold it. In other words, the message promotes thrifty and abhors spindrift and holdback. The money should be allowed to circulate through and not only confined among the rich people. This is because there are rights of some people in it. Therefore, the concept of zakāt comes in, in order to cater for the whole community. Zakāt is the third pillar of Islam. It should be taken from wealthy people and distributed to the need. The following verse mentions those who are entitled to it.

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا
وَالْمُؤَلَّفَةِ فُلُوقِهِمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ
وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

Zakāt is for the poor and the needy, and those employed to administer the (funds) for those whose hearts have been (recently) reconciled (to the thruth); for those in bondage and in debt; in the cause of Allah and Allah is full of knowledge and wisdom.

Sūrah al-Taubah (9): 60

CONCLUSION

To recap, Islam is a unique religion which is a way of life, Prophet Muhammad PBUH was sent to the entire humanity as a messenger with the Holy Qur'an as a book of messages. The message covers many important issues. It is a

universal message to all creatures and it is a guidance that brings people from darkness to light. The message entails spiritual or rituals and emphasizes the oneness of God. It elucidates the purpose and the reason behind our existence in this world, which is in fact, obeying Allah and worshipping Him alone without associating any partners to Him. Among the importance of the messages is that it guides people into the establishment of justice. Furthermore, morality is one of the messages, which the Prophet himself was considered as an icon of. Islam aims to establish a perfect civilization, and there is no perfect civilization without a sound society; therefore, rules and regulations were given. Historical events of the past generations were given in the Qur'an so that humankind can reflect upon and derive the sound judgment. Political and economical guidelines were also highlighted to perfect mankind's living here in this world and to let them do some preparation for the hereafter.

All these messages aim at establishment and consolidation of relationship between God and man and identification of the responsibility of the latter to the former. Also the part of the messages is to regulate the affairs of the mankind (man to man). Mankind's relations and responsibilities to environment, as well as his responsibility towards himself. All on all, all the messages are for the sake of mankind, in order to have happy life in this world and in the hereafter, a place which has been prepared and promised by Allah for those who followed his command.

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