

The Significance of the Qur'ānic Messages to Humanity: A Revisit.

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Abstract: *Many scriptures were revealed as books of messages to many Prophets, for instance, Tawrah and Injil (Old and New Testaments) were revealed to Prophet Musa (a.s) and 'Isa (a.s) respectively, Zabura was revealed to Prophet Dāūd (a.s) while Holy Qur'ān was revealed to Prophet Muhammad (s.a.w). The last scripture i.e. Holy Qur'ān confirms and consolidates those before it, (Sūrah al-Ma'idah (5):48). Each one of them delivered (or served as medium of) messages to the target group except the last one that was sent to the whole mankind (Sūrah al-anbiyāh (21):107). Based on this brief background, this paper intends to explore the significance of the Messages delivered by the last revealed scripture which (was) is preserved by the sender, Allāh (Sūrah al-Hijir (15):9). The task is done through having carried out in-depth studies into the Holy Qur'ān itself, sometimes Prophetic tradition (Hadīth) is used to buttress the evidences where necessary. After the introduction, the paper elaborates Qur'ānic messages as guidance to the humanity. It also emphasizes the universality of the messages. The centrality of the messages, which is tawhīdic, is also discussed. The paper also analyzes the significance of establishment of justice, which is followed by explanation on moral, societal and historical importance of the messages. Before the conclusion, the paper draws the readers' attention to the political and economic significance of the Qur'ānic message as well. Qualitative research methodology is employed in carrying out the study.*

Keywords: *Guidance, Humanity, Qur'ānic Message, Significance and Universality.*

I. 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 endeavours. The major source of everything in Islām is the Holy Qur'ān and the Sunnah which means saying and practice of the Prophet Muhammad (s.a.w), which he proclaimed in his last sermon at the Mount 'Arafāt that he left two things for the Ummah (Qur'ān and Sunnah). He emphasized that if the Ummah attached to both, they will never go astray (Haykal, 2008).

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

II. Guidance to Humanity

What is guidance?

To start with defining the word guidance will pave the way for deep understanding. Wordweb online dictionary (2014) defines it as "Something that provides direction or advice as to a decision or course of action" while Cambridge dictionary online (2014) defines it as (a) "help and advice about how to do something or about how to deal with problems connected with works, education, or personal relationships" (b) "the process of directing the flight of a missile or rocket". Furthermore, in his definition of guidance, Zaheer (1992, vol.1:iii) 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".

Guidance is one of the major messages of the Glorious Qur'ān. It is revealed to serve as a source of guidance not only to Muslims but also to the entire mankind, to transport them from darkness of ignorance to light of Islām, to evacuate them from the narrow confinements to the vastness of the Islamic order, and above all, paves the way to eternal bliss in the Hereafter. The divine purpose, which one should not doubt, is that, it directs mankind to the right path. Al-Qur'ān unequivocally says:

This is the book; in it is guidance sure, without doubt, to those who fear Allāh. (Al-Qur'ān, *Sūrah al-Baqarah* (2):2).

Also:

For we had certainly sent unto them a book, based on knowledge, which we explained in detail- a guide and mercy to all who believe. (Ibid, *Sūrah Al A'rāf* (7):52).

Also:

O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts,- and for those who believe, a guidance and a Mercy. (Ibid, *Sūrah Yunūs* (10) :57).

Also:

...but if, as is sure, there comes to you Guidance from Me, whosoever follows My Guidance, will not lose his way, nor fall into misery. But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment (Ibid, *Sūrah Tā Hā* (20):123-4).

Also:

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 (Ibid, *Sūrah Saba'* (34):6).

Izutsu (1964, 2004) gives a clear explanation of this message which he calls “divine guidance” in his books *Ethico-Religious Concept of the Qur'ān* and *God and Man in Qur'ān* respectively. In the latter, he says that Allāh 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 *imān* “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. Therefore, belief is accepting the guidance and to choose the right path. On the other way round, “turning away from the guidance” is *kufr*.

Moreover, we can see from the above verses that this message (Al-Qur'ān) is the word of Allāh to the Prophet Muhammad (s.a.w) for the purpose of guiding mankind by Allāh' grace and mercy. 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.

As it can be interpreted from Chanudhry (1998), Abul 'Alā Mawdūdī explains that Prophet (s.a.w.) was given mission to bring mankind back from the way of darkness (ways of wickedness) into the light of the Qur'ān, he says who is not on the way of Allāh 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.

III. Universality Of The Messages

It is very important to know that the messages of the Qur'ān are universal. Although, Al-Qur'ān was revealed in the Arabic language to Prophet Muhammad (s.a.w) who was an Arab man, but the messages that it contains are for the whole mankind. It is unlike Old and New Testaments (Taorah and Injīl) which were revealed to certain group, sect or tribe. Prophets before Prophet Muhammad (s.a.w) were sent to their communities. Prophet Nuha (a.s) was sent to a nation, Prophet Hūd (a.s) and Salih (a.s) were sent to *A'd* and *Thamuūd* respectively. Prophet Shua'yb (a.s) was sent to *Median* and so on but Prophet Muhammad (s.a.w) was sent to the whole world, '*ālamīn* plural world of '*ālam*. Qur'ān says:

And We have sent you not but as a mercy for the '*ālamīn* (Al-Qur'ān, *Sūrah Al-Anbiya* (21):107).

Ibn Khathīr (2003) in his explanation of this verse says that Allāh sent Prophet Muhammed (s.a.w) 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. He supports his word with another verse, which reads:

Have you not seen those who have changed the blessings of Allāh 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! (Al-Qur'ān, *Sūrah Ibrāhīm (14):28-29*).

There are several verses that 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.

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 Allāh belongs all that is in the heavens and the earth. And Allāh is Ever All-Knowing, All-Wise.) Allāh's statement (Ibid, *Sūrah Al-Nisa (4):170*).

Also:

Say: O men! I am sent unto you all, as a Messenger of Allāh 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 Allāh and his Messenger the unlettered Prophet, who believeth in Allāh and his words: follow him that (so) ye may be guided (Ibid, *Sūrah Al-A'rāf (7):158*).

Also:

Blessed is He who sent down the criterion to his servant, that it may be an admonition to all creatures. (Ibid, *Sūrah Al-Furqān (25):1*).

Furthermore, the universality of the messages extend to the *jins*, some of them testify that really, Al-Qur'ān is a wonderful recitation which guides to the right path. Some of them benefit from this mercy of Allāh and belief in it while others reject and deprive themselves of bounty of guidance. The believers among them even testify that Allāh 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 (a.s) son of Maryam was the son of Allāh. (God forbids!). "He begetteh not, nor He is begotten" (Ibid, *Sūrah Al-Ikhlās (112):4*). The everlasting book reads:

Say: "It has been revealed to me that a company of Jinns listened. (to the Qur'ān) 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 Allāh. But we do think, that no man or spirit should say aught that is untrue against Allāh. (Ibid, *Sūrah Al-Jinn (72):1-5*).

IV. Worship Non But Allāh

Another major significance of the messages of the Qur'ān is the spiritual aspect. Al-Qur'ān always emphasizes that the purpose of the creation is to worship Allāh. To testify that He is only God and there is no deity except Allāh. 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. Nobody 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 as the Holy Qur'ān postulates:

Allāh is He, than whom there is no other god who knows (all things) both secret and open; He, most gracious most merciful. Allāh 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 Allāh! (High is he) above the partners they attribute to him. He is Allāh, 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. (Ibid, *Sūrah Al-Hasr (59):22-24*).

Man should not forget the covenant, which he had made earlier, that is, before coming to this world. Allāh called upon the all the progeny of Ādam, 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 "*bala*" "yes we are all testify". Al-Qur'ān relates:

When thy Lord drew forth from the children of Ādam - from their loins- their descendants 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 (Ibid, *Sūrah Al-A'rāf (7):172-3*).

Moreover, without going into a debate, that each son of Ādam comes to existence in different time, how can all be bind to the covenant? However, the answer is that when Allāh created Ādam, He wiped Ādam'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 Allāh 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 Allāh as He declares in His everlasting protected book:

I have only created the *jinn*s 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 Allāh is he who gives (all) sustenance-lord of power steadfast (forever) (Ibid, *Sūrah Al-Dhāriyāt (51):56-58*).

‘Ali (1989) in his comment on these verses says, Allāh 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 Allāh’s will. He goes on, Allāh is independent of all needs therefore he needs not from creature any sustenance, provision or nourishment. Allāh 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.

Ibn Khathīr (2003, vol. 9:277) in his elaboration of this portion supports his argument with Hadīth of Prophet which reads:

Allāh the Exalted said, "O Son of Ādam! 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.

Furthermore, Asad (1980: p. 802) says, “the innermost purpose of the creation of all rational beings is their cognition (*ma’rifah*) 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 latter is in need. He is self-sufficient and infinite in his power (ibid). Many verses point out or command that only Allāh we should worship. Al-Qur’ān says:

And they were commanded not, but that they should worship Allāh, making religion purely for Him alone, Hunafa', and that they perform Salah and give Zakah, and that is the right religion (Al-Qur’ān, *Sūrah Al-Bayyinah.(98): 5*).

Also:

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 Allāh when ye know (better) (Ibid, *Sūrah al-Baqarah (2): 21-22*).

V. Establishment of justice

Establishment of Justice is another important Qur’ānic message for mankind. Justice has to be established and observed in all human endeavours. Therefore, Allāh sent Prophets to preach justice to His servants. Justice is ‘*Adālah* or ‘*adl* in Arabic terms. *Al-’adlu* means the rating of a thing as equal to a thing of another kind so as to make former like latter while ‘*Adālah* is described as possessing that quality of good or righteousness (Lane, 1984). It is sometime referred to as *Istiqamah*, *qist*, *wasat* and so on.

According to Khadduri (1984), justice is an abstract and an idealist concept, expressed in term of excellence and perfection. 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” and could also 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” (Yaakob, 1993, p29).

Al-Ghazālī (1964, p24) 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”. Justice is also associated with the sacred trust, which is an obligation imposed on individual to be discharged with utmost honesty, candour, openness and sincerity. There should not be segregation between rich and poor in the court of justice. Allāh commands Prophet Muhammad (s.a.w) to judge with *qist*:

And if you judge, judge with justice between them. Verily Allāh loves those who act justly (Al-Qur’ān, *Sūrah Al-Māidah, (5): 42*).

Also:

And that when you judge between men, you judge with justice Verily how excellent is the teaching which he (Allāh) gives you! Truly, Allāh is ever all – hearer, all seer (Ibid *Sūrah Al – Nisā' (4):58*).

Islām 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; an offence, which warrants corporal punishment. The heads of tribe then sent Usamah Ibn Zaid to the Prophet (s.a.w) to intercede so that the punishment can be overlooked. The Prophet was so furious and says: “would you intervene in the punishments set forth by Allāh?” 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 Allāh that if Fatimah, daughter of Muhammad, committed a theft I would have her hand cut off (Al-Baghawi, 1976, vol.10:96).

Issue of justice in Islām is not limited to “equality before the law” that every sinner should get his or her punishment as Hadīth indicated but it also concerns giving testimony, truthful evidence in the court or wherever it may be needed (Fazlur Rahman, 1999). The testimony of believers should be only for the sake of Allāh, it should not be given to favour any of the parties. There should not be partiality or bias. Al-Qur'ān says:

O ye who believe! Stand out firmly for justice, as witnesses to Allāh, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allāh can best protect both (Al-Qur'ān, *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 (R.A) 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, The Caliph ordered to grant him some money from the treasury; and remarked, “it is no justice that we collect *jizyah* from them when they are young and abandon them when they become old” (Abu Yusuf 1985, pp.278-9). In addition, economic justice stands for equal distribution of means of living and aims to check the concentration of wealth in hands of minority. “In order that it may not (merely) make a circuit between the wealthy among you.” (Al-Qur'ān, *Sūrah Al- Hashri (59):7*).

VI. Moral Significance

Islām is a comprehensive way of life that does not leave anything untouched in mankind's endeavour. The Qur'ān teaches many lessons concerning Muslims behaviours. It wants man to display the best conduct. If everybody behaves according to the rules laid down by al-Qur'ān, 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'ān emphasizes on moral, ethics and virtue, which Allāh wants them to practice mankind to practice and others which he warns them to eschew. The messages come to reform the earth, remove corruption and institute ethically based social order (Fazlur Rahman, 1999).

The transporter of these messages is Prophet Muhammad (s.a.w), who himself is an icon of good conduct. It was reported that when mother of the believers, 'Aisha (r.a) was asked about the conduct of the Prophet, she replied that the character or conduct of the Prophet is Qur'ān. i.e He behaves according to the Holy Qur'ān. Moreover, the Holy Qur'ān itself testifies that Prophet Muhammad (s.a.w) has the best conduct. It says:

And thou (standest) on an exalted standard of character (Al-Qur'ān, *Sūrah Al-Qalam (68):4*)

Also:

Ye have indeed in the Messenger of Allāh a beautiful pattern (of conduct) for any one whose hope is in Allāh and the final day, and who engage much in the praise of Allāh (Ibid, *Sūrah Al-Ahzāb (33):21*).

Among the advocated behaviors 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 sake of Allāh, no return or thanks is required from the action.

VII. Civilization or Societal Significance

Qur'ānic 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 previous society, which is banned by Islām 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 hid 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. It also reveals that the innocent blood will haunt them on the day of resurrection and query them as to why they were killed (Ibid, *Sūrah Al-Takwīr (81): 8-9*).

In the same vein, in order for a society or civilization to be prospered, there must be (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 (Ibid, *Sūrah Āl-Imarān (3):104*). Prophet Muhammad (s.a.w) 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 cannot be materialized, he/she should change it with his heart. The scholars say that if there is nobody to carry out this noble job, all the member of the society will be considered as sinners. In this regard, the Qur'ān says:

Let there arise out of you a group of people inviting to all that is good (Islām), enjoining Al-Ma`ruf (all that Islām orders) and forbidding Al-Munkar (all that Islām has forbidden). And it is they who are the successful (Ibid, *Sūrah Āl 'Imrān (3):104*).

Also:

You are the best of peoples ever raised up for mankind; you enjoin Al-Ma`ruf (all that Islām has ordained) and forbid Al-Munkar (all that Islām has forbidden), and you believe in Allāh. 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) (Ibid, *Sūrah Āl 'Imrān (3):110*).

Among the Qur'ānic messages is warning against mischief, evil and corruption on the land. The society or civilization can be destroyed because of mischief. Many civilizations before Islām were destroyed because of their evil acts. Some of them behaved rudely to their creator, they showed ingratitude to Him in one way or the other, moved beyond their boundary. Allāh sent messengers to remind them and call them to order but they rejected the messengers and called them liars. Others even went to the extent of killing some of these messengers. Therefore, Allāh terminated them and created another nation to replace them. Stories of many of them were revealed in the Qur'ān while some were not. Many verses in the Qur'ān point to this incidence, such as the following:

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) (Ibid, *Sūrah Al An`ām (6):6*).

Also:

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 Allāh-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 Allāh perish (utterly) (Ibid, *Sūrah Gāfir (40):82-85*).

Furthermore, a Qur'ānic message as it was mentioned earlier, is guidance for the whole universe. Therefore, it lays some ethical guidelines for the benefits of mankind. It teaches mankind 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. Ali (1989) says 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. 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'ān says:

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 Allāh: for Allāh is oft-returning, most merciful (Al-Qur'ān, *Sūrah Al-Hujurāt (49):11-12*).

Hadīth 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 Sahih and Abu Dawud. (Cited in Ibn Khathīr 2003, vol. 9, p.201).

VIII. Historical Significance

The historical significance of the Qur'ānic message lies in providing the mankind the historical account of the generations before them. It gives the account of those who did well and those who misbehaved on the land. The importance of this historical account is to draw lessons from it. 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. Allāh says that he never does any injustice to anybody; it is mankind that does himself injustice. Al-Qur'ān says:

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 (Al-Qur'ān, *Sūrah Hūd (11):120*.)

Also:

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) (Ibid, *Sūrah Hūd (11):100*).

Also:

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 Allāh seal up the hearth of those who reject faith (Ibid, *Sūrah Al-A'rāf (7):101*).

Also:

We did aforetime 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 Allāh: but when the command of Allāh issued the matter was decided in truth and justice (Ibid, *Sūrah Gāfir (40):78*).

There are many verses which relate or tell us story of the Prophets from Prophets Ādam, Nuha, Ibrahim to Prophets Musa and 'Isa (a.s). Sometimes, it points out relation to the community to which they were sent and sometimes on the personality of the Prophets. Accounts of the pervious nations were also given, likewise of individuals such as Fir'aun, Hamana, Qārūn and so on. The purpose is to guide mankind and make him upright.

IX. Political And Economic Significance

The Holy Qur'ān is very unique in its messages; it is very comprehensive as it does not leave anything untouched "Nothing have we omitted from the book" (Ibid, *Sūrah Al-'An'ām (6):38*). 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 Allāh 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'ān. However, obedience to Allāh 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:

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 Allāh and his messenger, if ye do believe in Allāh and the last day: this is best and most suitable for final determination (Ibid, *Sūrah Al-Nisā'* (4):59).

The principle of *Shūrā*, is mentioned as one of the ways of achieving good governance. Allāh (s.w) commands Prophet Muhammad (s.a.w) 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. The Holy Qur'ān also commends those who practiced it. Its importance is to achieve perfect society. Qur'ān says:

It is part of the mercy of Allāh 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 (Allāh's) forgiveness for them: and consult them in affairs (of moment). Then when thou hast taken decision, put thy trust in Allāh. For Allāh loves those who put their trust (in Him) (Ibid, *Sūrah Āl 'Imrān* (3):159).

Also:

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 (Ibid, *Sūrah Al-Shūrā* (42):38).

As Allāh (s.w) 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 (Ibid, *Sūrah al-Baqarah* (2):275). Eating property of others in wrong ways is prohibited. Although, worshiping is the core of the message; yet, Islām 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 Allāh, through trading in honest way in order to acquire honest income, which leads to prosperity and stability of mankind and society. Al-Qur'ān says:

It is no crime in you, if ye seek of the bounty of your lord (during pilgrimage). Then when ye pour down from (mount) Arafat celebrate the praises of Allāh at the sacred monument and celebrate his praises as he has directed you, even though before this ye went astray (Ibid, *Sūrah Al Baqarah* (2):198).

Also:

O ye who believe! When the call is proclaimed to prayer on Friday (the day of assembly) hasten earnestly to the remembrance of Allāh 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 Allāh: and celebrate the praises of Allāh often (and without stint) that ye may prosper (Ibid, *Sūrah Al Jumu'ah* (62):9-10).

When one is engaged in business and Allāh blesses his effort, he should be grateful to Allāh 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 trust (amānah) 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 Islām. It should be taken from wealthy people and distributed to the needy. The following verse mentions those who are entitled to it.

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 Allāh and Allāh is full of knowledge and wisdom (Ibid, *Sūrah At- Taubah* (9): 60).

Ogunbado (2011) expatiates the message of the verse as part of mechanisms which Islām has put in place in order to curb poverty which is rampant especially in Muslim-majority countries and third world nations in general. In his article, he details the causes of poverty which are differ from one nation to another from time to time. He mentions that catering for those people is part of religion as well as social responsibilities.

X. Conclusion

To recap, Islām is a unique religion which is a way of life, Prophet Muhammad (s.a.w) was sent to the entire humanity as a messenger with the Holy Qur'ān as a book of message(s). The message covers everything or at least many important issues. But few were addressed here due to the scope of the paper. 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 ritual and emphasizes the Oneness of God. It elucidates the purpose and the reason behind our existence in this world, which is in fact, obeying Allāh and worshipping Him alone without associating any partners to Him. Among the importance of the messages is that it guides people and strongly encourages the establishment of justice. Furthermore, morality is one of the messages of which the Prophet himself was considered as an icon. Islām 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'ān so that mankind can reflect upon and derive the sound judgment. Political and economic 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 of consolidated 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) including mankind's relations and responsibilities to environment, as well as his responsibility towards himself. All in all, all the messages are for the sake of mankind, in order to live a happy life in this world and in the hereafter, a place which has been prepared and promised by Allāh for those who followed his command.

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