

Discussion on the *Maqāṣid al-Qur'ān*: Classical and Contemporary Intellectual Response

[*Wacana Maqāṣid al-Qur'ān: Respon Intelektual Klasik dan Kontemporari*]

Abur Hamdi Usman ^{1*} & Muhd. Najib Abdul Kadir ²

¹ Faculty of Islamic Civilization Studies, Kolej Universiti Islam Antarabangsa Selangor (KUIS), 43000, Kajang, Selangor, Malaysia. Tel: (+60) 011-1907 0551. Email: aburhamdi@kuis.edu.my, ORCID ID: 0000-0001-5179-1648.

² Centre for Islamic Heritage Sustainability, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia (UKM), Malaysia, e-mail: abunaseh@ukm.edu.my.

* Corresponding Author: Abur Hamdi Usman. Faculty of Islamic Civilization Studies, Kolej Universiti Islam Antarabangsa Selangor (KUIS), Malaysia. Tel: (+60) 011-1907 0551. Email: aburhamdi@kuis.edu.my, ORCID ID: 0000-0001-5179-1648.

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ABSTRACT

The purpose of the Quran in life is as a basic concept in the preservation of maqāṣid al-sharī'ah (Objectives of Divine Law). Scholars have concluded that maqāṣid al-sharī'ah is one of the main reasons for the revelation of the Quran to actualize the welfare for all Muslims. As leaders of this world, mankind needs to be cleansed, so they can stand strong to serve the community by putting religion, race and skin color aside. Furthermore, this study will evaluate the discussion of maqāṣid al-Qur'ān (the objectives of Quran) that has been formulated from the viewpoint of Islamic scholars, both classic and contemporary. Using the documentation research method, this article concludes that the maqāṣid al-Qur'ān is an order in submitting ourselves to the Oneness of Allah, which is the main belief. All the objectives will focus on aqīdah (creed), laws, and tales of the Quran. In addition, some of the efforts that can be made to cultivate the Quran in life through an understanding maqāṣid al-Qur'ān include reading, memorizing, understanding, and practicing its teachings. Thus, the Quran was revealed to ensure the well-being of people, whether in this world or the Hereafter.

Kata Kunci:

Maqāṣid al-Qur'ān;
Maqāṣid al-Sharī'ah;
Intelektual; Klasik;
Kontemporari; Akidah;
Tafsir

ABSTRAK

Tujuan al-Quran diturunkan adalah sebagai asas kepada penjagaan *maqāṣid al-Sharī'ah*. Ulama merumuskan bahawa *maqāṣid al-Qur'ān* merupakan matlamat-matlamat penurunan al-Quran bagi mengaktualisasi segala kebajikan umat Islam. Sebagai pentadbir alam, manusia perlu dimurnikan agar terus cecal berbakti kepada komuniti masyarakat tanpa mengira agama, bangsa, ataupun warna kulit. Oleh itu, kertas ini menilai tentang perbincangan *maqāṣid al-Qur'ān* yang diformulasikan daripada pandangan sarjana Islam klasik mahupun kontemporari. Menerusi metode kajian dokumentasi, kertas ini mendapati *maqāṣid al-Qur'ān* bermaksud arahan supaya beriktikad dengan keesaan Allah SWT yang merupakan kepercayaan yang paling utama. Segala objektifnya

tertumpu kepada menerangkan akidah, hukum-hakam, dan kisah-kisah. Selain itu, antara usaha yang dapat dilakukan untuk membudayakan al-Quran dalam kehidupan menerusi pemahaman *maqāsid al-Qur'ān* ialah dengan membaca, menghafal, memahami, dan mengamalkan ajaran yang dikandunginya. Dengan begitu, tujuan al-Quran diturunkan adalah untuk memastikan kesejahteraan hamba sama ada di dunia mahupun di akhirat kelak.

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1. Introduction

Muslims regard the Quran which means 'the recitation' as the eternal words of Allah himself (Bandyopadhyay, 2002), it is Allah's revelation to his last Prophet Muhammad (Cyril De Run, Mohsin Butt, Fam, & Yin Jong, 2010). The Quran is regarded by Muslims as more than just a book (Wheeler, 2002), they are obliged to cultivate the Quran by reading, memorizing, observe, understand and thus practice it in their daily lives. Nothing is better than improvising and work for it depends on capabilities (Aarset, 2016). Muslims should also be well versed towards the Quran by following its instructions, practicing its teachings, making judgements according to Islamic law and inviting people to follow the straight path of guidance it offers (Odeh Yosef, 2008). It is the duty of all Muslims to educate themselves and be guided by the etiquette of the Quran (Hirschkind, 2001). It is a part of life for every individual, the law for political rule and the guidance in preaching to God (Atwell, et. al. 2010).

Prophet Muhammad is viewed as being divinely commissioned to serve the overall salvific purposes of God (Ali, 2018). However, there are challengers of Islam who put a lot of effort to prevent people getting closer to it. Therefore, an attempt to understand *maqāsid al-Qur'ān* became very significant as one of the antidotes to cure the disease and viruses deployed by the enemies and will give the positive effect of preserving the identity of Muslims (Ibrahim, Arifin, & Abd Rashid, 2015). Finally, the community will not experience the same thing as what happened to the previous people revealed by the Quran in His words in *surah al-Jumu'ah* verse 5.

Hence, the purpose of this paper is to observe the efforts of Islamic scholars in explaining *maqāsid al-Qur'ān*. In this paper, the meaning of *maqāsid al-Qur'ān* will be explained from the literal point of view, as well as describing other terms used by scholars, and descriptions of the difference between *maqāsid al-sharī'ah* and *maqāsid al-Qur'ān*. The statement of classical or contemporary Muslims scholars related to this issue will be touched as well. The stepping stone towards the realization of *maqāsid al-Qur'ān* in life will be given in details. The end of the discussion forms conclusions about *maqāsid al-Qur'ān*.

2. Definition of *Maqāsid* from Linguistic and Literal Point of View

From the linguistic perspective, according to Muḥammad ibn Abū Bakr al-Rāzī (d. 660 AH) in *Mukhtār al-Ṣahāh*, the definition of the word *al-qaṣd* means the intention to give and want something (al-Rāzī, 2003: 275). In addition to this, Abū al-Ḥusayn Aḥmad ibn Fāris (d. 329 AH) and Muḥammad Ibn Makram Ibn Manẓūr (D. 711 AH) added some other definitions. Fāris (1994) in *Mu'jam al-Maqāyis fī al-Lughah* added two more definitions, which are to break and keep something. As for Ibn Manẓūr (nd.: 3642), *Lisān al-'Arab* added three more definitions, which include *istiqāmah* (continues) towards an act, justice and beliefs. Based on the definition of the language mentioned by these scholars, We can conclude that the word '*al-qaṣd*' is to give, to require and persevere towards something.

According to 'Izz al-Dīn 'Abd al-'Azīz ibn 'Abd al-Salām (d. 660 AH) in his work *Qawā'id al-Aḥkām fī Maṣāliḥ al-Anām*, *maqāsid al-Qur'ān* means the order to seek the problems and the path to that direction, and prohibit the ways towards the harm and all the reasons with it ('Abd al-Salām, 2002/1: 10). Fakhr al-Dīn al-Rāzī (d. 606 AH) in his book *Maḥāṣin al-Ghayb* (1981, 30: 249) states that *maqāsid al-Qur'ān* covers *al-tawḥīd* (Oneness of Allah), Islamic laws, and things related to the Hereafter (al-Rāzī, 1981/30: 249). Muḥammad al-Ṭāhir Ibn 'Ashūr (1879-1973) in his exegetical book *al-Tahrīr wa al-Tanwīr* also mentioned that the Quran was revealed to improve personal self, society and state (Ibn 'Ashūr, 1982/1: 38). The statement was confirmed by 'Ilal al-Fāsi (1991: 88), who states that the main purpose of the Quran revealed to mankind is to make it as a guide, to improve human personality and prosper the earth. Muḥammad 'Abd al-'Azīm al-Zarqānī (1995:

100) also defined the Quran as a guide, an evidence in support of the task of the Prophet Muhammad and as a deed for those who read it.

Based on the definition above, it can be concluded that the utterance of the word *maqāshid* refers the topic of the discussion and the basic principles demanded by the Quran rather than small matters (*furū' iyyah*). Thus, the *maqāshid al-Qur'ān* means a main discussion and basic principles indicated by the chapter and verse of the Quran, and the path of knowledge in Islam, and ensures its principle as a guide to mankind. It also serves as a platform for good and rejects all forms of disadvantage.

3. The difference between *Maqāshid al-Qur'ān* and *Maqāshid al-Sharī'ah*

Writings about *maqāshid al-Qur'ān* have received the attention of scholars. Like Abū Ḥamid al-Ghazālī (1058-1111) who wrote about *maqāshid al-sharī'ah* and at the same time also produced a book on *maqāshid al-Qur'ān* titled *Jawāhir al-Qur'ān*. However, the attention of scholars towards him were lesser when compared with *maqāshid al-sharī'ah*, even though some scholars tend to equate between the two.

Maqāshid al-sharī'ah, according to Aḥmad al-Raysūnī (b. 1953), Chairman of the International Union of Islamic Scholar, means objectives of Islamic laws which are practiced by a person in matters related to the legislation, such as maintaining harmony, practicing good and prevent evil, supporting the equality of human rights, and producing people of strong and peaceful characters (al- Raysūnī, 1992: 4). Its purpose according to Abū Ishaq al-Shāṭibī (1320-1388), expert of Islamic law in Andalusia, is to secure the purity of Islamic laws to His servants (al-Shāṭibī, 1997/2: 8).

Therefore, *maqāshid al-sharī'ah* is a goal to be achieved by the law in the interest of mankind (Ali, 2014) which desire to promote peace and harmony that based on general Islamic religious purposes (Tahir, 2017). The *maqāshid al-Qur'ān* as mentioned earlier is more comprehensive, due to the topics of discussion and principles that are offered by the Quran to be realized in life, including all Islamic laws. It also serves as a platform for good and prevents any harm. This proves that it gives birth to *maqāshid al-sharī'ah*, which is part of its content (Mohd Yusob, et. al. (2015). In other words, *maqāshid al-Qur'ān* contains the objectives of the Quran in general (guidance and ensure good). That way it is more general than *maqāshid al-sharī'ah*. This is because Islamic law is only part of its content in the Quran and not the whole of it, and it is impossible to have that which is common (*maqāshid al-Qur'ān*) in that which is special or more specific (*maqāshid al-sharī'ah*). It is thus understandable that *maqāshid al-sharī'ah* discuss about law and order, while *maqāshid al-Qur'ān* is the basic principle; one of the principles is to discuss about *maqāshid al-sharī'ah*.

4. *Maqāshid al-Qur'ān* according to Classical and Contemporary Muslim Scholars

The famed al-Ghazālī (1995: 23-47) began his explanation on *maqāshid al-Qur'ān* from the highest *maqṣad*, subsequently followed by the lowest will be classified into two, which is the main *maqṣad* (*al-uṣūl al-muhimmah*) and secondary *maqṣad* (*al-tawābi' al-mughniyah al-mutammimah*). Between the main *maqṣad* and the highest in al-Ghazālī's views is a call to worship Allah. For that purpose, it is necessary to know the affairs of the worshiped (*mad'ū ilayh*), for example to know His substance, nature and deeds of Allah. The three parts, according to al-Ghazālī, are like the heart and blood and the secrets of the Quran.

The second thing classified into the main *maqṣad* according to al-Ghazālī is to know the straight path. This is considered to be always remembering Allah, resisting lusts and the worldly pleasures of the world, and increasing the purity of the heart. The last thing in the *maqṣad* is knowing the things that will happen when we will confront Allah. According to al-Ghazālī, one-third of the verses from the Quran emphasizes on this subject, which is the moment where will be gathered after being resurrected, the condition of those who are rewarded with favours and rewards, and who will meet Him, as well as the punishment that will be faced by those who have rejected the truth (al-Ghazālī, 1995: 23-47).

Aside from that, secondary *maqṣad* mentioned by al-Ghazālī includes to know the situation of those who are safe (*sālikīn*) and those who are wretched (*jāhidīn*). This section contains two things: knowing the situation of *sālikīn* such as the Prophets, Angels and others; and knowing the state of *jāhidīn* such as the Pharaoh, Namrud, the people of Prophet Lut and 'Ad, the unbelievers of Mecca, the Devil, etc. The next point on the list is to reject and dismiss the unbelievers. Methods such as an open dialogue are efforts used to break all their arguments with stronger arguments. This can be done through describing about Allah and everything that is impossible to attribute to Him; explaining about the Messenger of Allah and all attributes impossible to him (magician, liar) and; explaining about Judgement Day (resurrection, gathering, scales of judgement, receiving good rewards and bad punishments). Lastly for secondary *maqṣad* is to be illuminated by every effort that

redirects the worldly life. According to al-Ghazālī, the world is a temporary site that should be passed by those who want to live their lives for Allah. Therefore, efforts that keep a balance and good life should take precedence with regard to the following: keeping good care of yourself (eat and drink), maintain descent (marriage and divorce, waiting period, referring back to spouse), protect properties (sale and purchase, accounts payable, managing the estate, law, theft, usury), and safeguarding the safety and the right of religion (jihad) (al-Ghazālī, 1995: 23-47).

Hence, the six *maqāṣid* as mentioned by al-Ghazālī show the overall distribution of the *maqāṣid al-Qur'ān*. al-Ghazālī distinguishes between *maqāṣid uṣūliyah* (fundamental objectives) and *tābi'iyyah* (branch). Even he has made a pioneering effort which is very important in understanding the *maqāṣid al-Qur'ān* so there will be no complications, it is scholars other than him who tend to unite it. Even so, a *maqṣad* different to that of al-Ghazālī was offered by him when compared to other scholars, which is the *maqṣad* of knowing the straight path. But if further examined, it can be classified into the *maqṣad* of knowing the affairs of worship. In sum, it can be concluded that *maqāṣid al-Qur'ān* according to al-Ghazālī includes *al-tawhīd* (oneness of Allah), *al-ma'ād* (the day of judgement), *al-qaṣaṣ* (tales of Quran) and *al-tashrī'* (Islamic laws).

Interestingly, the four *maqāṣid al-Qur'ān* mentioned by al-Ghazālī were also supported by Maḥmūd Shaltūt (1893-1963), Ibn 'Āshūr, and Sayyid Muḥammad Rashīd Riḍā (1865-1935). However, Shaltūt (1983: 5) added more to his argument with the addition of another *maqṣad*, namely morals or ethics (Shihab, 1996: 27), while Rashīd Riḍā (1986: 191) and Ibn 'Āshūr (1984: 39) also added politics (*al-siyāsah*).

Rashīd Riḍā mentioned ten *maqāṣid al-Qur'ān*. However, two of them can be combined into the *maqṣad* of *al-siyāsah*. Both *maqāṣid* are political, and ethical codes of war/legislation. According to Rashīd Riḍā (1986: 191) among the *maqāṣid al-Qur'ān* are:

- i. The three pillars of religion (believing in Allah, believing in the last day, and righteous deeds).
- ii. Prophecy and the duties of the prophets.
- iii. Perfecting the human soul individually, communities and nations.
- iv. Improvement of human social life with eight unions (unity of people, humanity, religion, equality in legislation and justice, spiritual brotherhood and equality in worship, unity in national politics, economics and language unity).
- v. Specifies the privilege of Islam in general or specifically from the point of legality in protecting humans from things that should be done and should be prevented.
- vi. Improving the economy.
- vii. Women's rights.
- viii. Eternal freedom from slavery from an Islamic perspective.

The description made by Rashīd Riḍā above shows a combination of three *maqāṣid* in the first *maqṣad*, namely *al-tawhīd*, *al-akhlāq* (etiquette/morals) and *al-ma'ād*. While the other *maqāṣid* are included in *al-tashrī'*. However, We do not clarify in certainty in his statement that would clearly distinguish between *maqāṣid al-Qur'ān* and *maqāṣid al-Sharī'ah*. In addition, there are two secondary *maqṣad* mentioned; the *maqṣad* that fights for women's rights and Islamic guidance about the freedom of slaves. Based on that fact, it can be concluded that seven *maqāṣid* can be confirmed: purifying *al-tawhīd*, straightening of the mind, maintaining the integrity of the society, understanding the legislation, keeping the wealth, transparency in politics and maintaining the war ethics. But only five can be classified into the main *maqāṣid al-Qur'ān*, which are *al-tawhīd*, *al-ma'ād*, *al-akhlāq*, *al-tashrī'*, and *al-siyāsah*.

Ibn 'Āshūr (1984: 39-41) in his book *al-Tahrīr wa al-Tanwīr* mentions eight *maqāṣid al-Qur'ān* among the others:

- i. Perfecting the faith.
- ii. Educate noble virtues.
- iii. Practice Islamic laws, specific or general.
- iv. Politics which is the best door for goodness and to maintain the integrity of the people.
- v. Making history of the past as a reflection, take the good examples and leave the bad influence.
- vi. Studying the latest knowledge and any knowledge related to Islam and disseminating them.
- vii. Give glad tidings and reminders (*al-tarḡīb wa al-tarḥīb*), as shown by the revelations of promises and threats (*al-wa'd wa al-wa'īd*).
- viii. Display the miracles of the Quran as proof of the truth of the Prophet's messages.

Based on the above, We found only five *maqṣad* can be classified into *maqāṣid al-Qur'ān*, which are the first, second, third, fifth and seventh. The other *maqṣad* are excluded from the main *maqāṣid al-Qur'ān*.

Yūsuf al-Qaraḏāwī (b. 1926), former president of the International Association of Muslim Scholars, also mentioned seven *maqāṣid al-Qur'ān* in his book *Kayf Nata'āmal ma'a al-Qur'ān*. However, We found only one *maqṣad* that can be classified into *maqāṣid al-Qur'ān*, which is correcting the creed, being convicted of God's divinity, the holy books of the prophets, and the existence of the hereafter in the first *maqṣad* that al-Qaraḏāwī has been mentioned. However, it already contains three *maqāṣid*, which is *al-tawhīd*, *al-ma'ād* and *al-qaṣaṣ*. The six *maqāṣid* which al-Qaraḏāwī stated was inclined to *maqāṣid al-Sharī'ah*. The *maqṣad* such as declaration on human dignity and care for their rights (especially for the poor); order mankind that the purpose of their existence is to worship and fear Allah; purification of the soul (*tazkiyyah al-naḥs*); building a family of good deeds and appreciating women; building a civilization with dignity and which will be a witness to further generations; and creating a generation of humanity that will lend a hand between one another (al-Qaraḏāwī, 2001: 83-141).

Muḥammad al-Ghazālī (1917-1996), an Egyptian-Muslim scholar, stated the five *Maqasid al-Qur'ān*, which are (al-Ghazālī, nd.: 21-204):

- i. Elaborates on the Oneness of Allah.
- ii. Allah is the Creator.
- iii. Tales and stories from the Quran.
- iv. Describes about the Day of Resurrection and Punishment.
- v. Education and Islamic law (*tarbiyah wa tashrī'*) which explains some of the morals prohibited by the Quran such as arrogant, treachery, wasteful.

Based on *maqāṣid al-Qur'ān* mentioned by Muḥammad al-Ghazālī, We can conclude that the first and second *maqṣad* can be incorporated into *maqṣad al-tawhīd*. The fifth *maqṣad* contains two *maqṣad* which is moral and *al-tashrī'*. Thus, there are only four *maqāṣid al-Qur'ān* by Muḥammad al-Ghazālī which would be the first, third, fourth and fifth.

Therefore, it can be concluded that there are six *maqāṣid al-Qur'ān*, among which are the first, *al-tawhīd*. It is based on the verse mentioned by Allah (*al-Mu'minūn* [23] verse 91). This verse describes the Oneness of Allah, who does not own children, nor is there any God that can be compared to Him. This is because if there were multiple number of Gods, then every God will control and manage the universe solo, not to mention those who will create war between each other. This is further strengthened by the verse (*al-Anbiyā'* [21], verse 22) which explains that if in heaven and on earth there were a God other than Allah, this would be a disaster for both. For that, this verse confirms God's oneness and neutrality.

The second is *al-ma'ād*. This can be proved in the Quran in *al-Rūm* [30] verse 27. This proves that Allah was the Creator of his creations, and resurrect them after their death. For Allah, this is not a complexed process for Him. This statement can be supported with verses from the Quran in *al-Mu'minūn* [23] verse 115. This verse explains that there should be no human nor mankind who thinks that they were created (from nothing) with no reason behind it. They should not forget that to Allah they shall return.

The third is the Islamic Law (*al-tashrī'*). The Quran is intended to be revelation addressed to humankind, not merely a fixed body of law and morals (Akhtar, 2007), as explained by Allah in His Quran (*al-Ḥadīd* [57] verse 25). This verse justifies that Allah sent his Prophets to mankind, bringing with them miracles given by Allah. Aside from that, Allah gave them the Holy Books that became the light of guidance and the scale of judgement. These were created so that humans will serve justice. This as well became the reason why the Quran, the eternal book of guidance for humans, was given by Allah to judge humans, not as a book to be read to those who have passed away or will use it as a shield (*al-Nisā'* [4] verse 105).

The fourth is good morals (*al-akhlāq*) as mentioned by Allah in *al-Nisā'* [4] verse 36. This verse is a lesson to teach mankind to submit themselves to Allah and not to associate Allah with other gods in any way. Aside from that, they are required to do good towards their parents and family, orphans and the poor, neighbours who live nearby, work partners, and not to forget slaves as well. The verse as well emphasized on those who are selfish and too much self-pride, which are characters that Allah's does not please. Another verse that supports this statement is (*al-Shūrā* [42] verses 37-40). This verse highlights about that it is better for those who prevents themselves to doing bad and sins, and when they get angry because of the wrong things done, they forgive. Furthermore, this verse teaches mankind to follow the orders given by Allah and perform their prayers with perfection, exercise meetings with important decisions and give portions of your possession or wealth. In addition, the verse strictly stated that it is better for those who were victims of tyranny, they protect themselves

with equal protection and not overdo it. Thus, if we were to take revenge, we reply with the same action or evil which is equivalent to it. But, for those who forgive and do good deeds, their reward will be assured by Allah with the best of rewards.

Moving on to the fifth of *maqāṣid al-Qur'ān*, moral values from the past, tales or history (*al-qaṣaṣ*), these have been proven by Allah in (*Yūsuf* [12] verse 3). This verse tells a story to the Prophet Muhammad about tales and stories in the best of way, which is by bringing down the Quran to him. Whereas before the Quran was revealed, mankind was in default. The last but not least of the *maqāṣid* covers the topic of politics, as mentioned by Allah in the Quran (*al-Mu'minūn* [23] verse 52). This verse shares about Islam as a tree with one origin. With that, mankind is required to unite and avoid breaking relationships, as in (*al-Ḥujurāt* [49] verse 13). The creation of human beings male and female, and into different races, was so they will know and greet each other and not to create havoc. But those who are the most noble at the side of Allah, are those who submit themselves to Allah and not because of their descendants nor race. With unity being the backbone of strength, Allah has decreed in (*al-Anfāl* [8] verse 46). This verse justifies mankind to follow Allah and His Prophets with no objections. This is because those who decline the order will make themselves weak and lost their source of strength. Another verse that can support this statement is in (*al-Shūrā* [42] verse 38) which explains about the importance of discussion when there is a misunderstanding or finding the best way out of the problem.

5. Other Terms Referring to *Maqāṣid al-Qur'ān*

If we go through the writings of scholars, we will find three important terms used by them to replace the meaning of *maqāṣid al-Qur'ān*, which are:

i. *Ulūm al-Qur'ān*

Scholars has been using this term to replace the meaning of *maqāṣid al-Qur'ān*. '*Ulūm al-Qur'ān* contains wisdom such as *al-'aqīdah*, laws and to add to the list, tales and stories about the spiritual world (*ghayb*) (Shaykh Zādiḥ, 1991/3: 484). Abū Abdullāh Badr al-Dīn bin Bahādir al-Zarkashī (745-794 AH) added in his book *al-Burhān fī 'Ulūm al-Qur'ān* stated that '*Ulūm al-Qur'ān* contains three main sections: *al-tawhīd*, remembrance (*tadhkīr*) and laws (al-Zarkashī, 1988/1: 17). The statement from both of these scholars shows that the term '*Ulūm al-Qur'ān* is used as reference to *maqāṣid al-Qur'ān*, which are *al-tawhīd*, *al-ma'ād*, *al-tashrī'*, *al-akhlāq*, and *al-qaṣaṣ*.

ii. *Aqsām al-Qur'ān*

The term *Aqsām al-Qur'ān* has also been used by scholars to show the meaning of *maqāṣid al-Qur'ān*. For example, al-Ghazālī (1995: 78) has stated there are three sections (*al-aqsām al-thalāthah*) which resemble the importance of the Quran: knowing Allah, the Hereafter, and the Straight Path. This statement of his refers to the three *maqāṣid al-Qur'ān* which is *al-tawhīd* (knowing Allah), *al-ma'ād* (knowing about the Hereafter) and *al-tashrī'* (know the Straight Path). Abū 'Abdullah Muḥammad ibn Abū Bakr al-Anṣārī al-Qurṭubī (1214-1273), the author of *al-Jāmi' li Aḥkām al-Qur'ān*, stated that the meaning of the term *al-sab'u al-mathānī* is actually *Aqsām al-Qur'ān*, which includes the whole of Allah's order and prohibition, spreading out good news and reminder about the punishment, illustrations, thankful upon what Allah has given, and stories from history that can be a useful lesson (al-Qurṭubī, 2006/12: 252). This explanation has been concluded into three section that covers the whole *maqāṣid al-Qur'ān*: orders and prohibitions (*al-tashrī'*), spreading good news and reminding about the punishment (*al-ma'ād*), and tales from the past (*al-qaṣaṣ*).

iii. *Maṭālib al-Qur'ān*

Scholars use the term *Maṭālib al-Qur'ān* as well, which brings the meaning of *maqāṣid al-Qur'ān*, among them are Fakhr al-Dīn al-Rāzī (1981/1: 184) that stated that the chapter of *al-Fātiḥah* contains the explanation of the three knowledges (knowledge of *Uṣūl*, branch of knowledge, and *al-Mukāshifāt*). This means that the chapter has carried the whole orders of submission towards Allah (*maṭālib al-ilāhiyah*). Burhān al-Dīn Abū al-Ḥasan Ibrāhīm ibn 'Umar ibn al-Ḥasan al-Rubāṭ al-Biqā'ī (1406-1480) in his book *Niẓām al-Durar fī Tanāsub al-Āyāt wa al-Suwar* stated that *al-tawhīd*, prophecies, *qada'* and *qadar*, followed by the belief to the Hereafter has shown perfection of the four requirements which are the 'mother' of the Quran (*Maṭālib al-Qur'ān*) (al-Biqā'ī, nd./8: 185).

Based on the explanation above, We can conclude that the scholars have used three terms to represent and define the meaning of *maqāṣid al-Qur'ān*. Even so, the term *maqāṣid* is the main term because the term '*Ulūm al-Qur'ān* has a general meaning about all the important knowledge that links with the al-Quran. The

same goes for the term *aqsām al-Qur'ān*, because it is still a common term that includes the sections of knowledge for the Quran such as *makkiyyah* and *madaniyyah*, *muḥkam* (clear) and *mutashābih* (unclear), and so on, while the term *Maṭālib al-Qur'ān* does not hold a deep meaning to the term *maqāṣid*.

6. Cultivating Quran through Understanding the *Maqāṣid Al-Qur'ān*

A good understanding of the five *maqāṣid al-Qur'ān* as stated above can be translated into our daily life by cultivating the Quran. Before we move on to the next step, Muslims must understand on how to interact the Quran. This is an important point to smoothen the process and ease the efforts to cultivate the Quran. Interacting with the Quran means to act with the proper relationship towards the words of Allah. This is suitable to the position of the Quran as a guidance in life that includes the everyday-life of mankind. The types of interaction or relationship must be *ta'abbudī*, which means 'with the purpose of worship'. In other words, to build oneself as a servant of Allah that wants to be accepted by Him as the God who revealed the Quran. Thus, there are ways that can be done to cultivate the Quran in our daily lives by understanding the *maqāṣid al-qur'ān*, which are as follows.

6.1 Reciting

Reciting is one of the early interactions of a person with the Quran. The Quran was first delivered orally and then written down on the available materials, though in scratch form during the lifetime of Prophet Muhammad. Less than three decades after his death, the *surahs* of the Quran were codified into the Mushaf. This Musaf remains, as it was, to the present. Still, before the Mushaf came into existence, the art of memorization and recital of the whole *surahs* of the Quran had been well established (Solihu, 2006).

The first revelation clearly states the importance of reciting the Quran (*al-'Alaq* verses 1-3). The word *iqra'* was repeated twice, proving the importance of reading the al-Quran as a proper agenda in the lives of a Muslim. Aside from that, reciting the Quran is like a reflection of faith of a person towards the words of Allah. This is one of the points that was mentioned in *maqṣad al-tawhīd (al-Baqarah* [2] verse 28). In addition, the Quran can be read in English or in any other language for the purpose of studying or understanding it (Anwar, 2004). Hence, reading it is a profitable reward; this is a promise made by Allah towards His servants. Even so, this can only be realized when a person can understand *maqṣad al-ma'ād (Fāṭir* [35] verse 29). This justifies one's understanding towards *maqṣad* of moral. To add on, the moral values of the Prophet Muhammad is the Quran (*al-A'rāf* [7] verse 204).

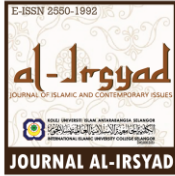
6.2 Memorizing

Memorizing the Quran is one of the deeds that originated from the understanding of *maqṣad al-qaṣaṣ*. Memorizing parts of it is an honoured tradition among all Muslims (Anwar, 2004). As we know, the Prophet Muhammad is the main prodigy who memorized the Quran, followed by the prophet's companions, and the generation after them until today. Allah has promised convenience to those who memorize His book (*al-Qamar* [54] verse 17). Allah also has guaranteed the existence of *huffāz* or the memorizers of the Quran for every generation as a way to protect it from astray (*al-Hijr* [15] verse 4).

There are a lot of hadith that describe how the Prophet Muhammad wants his followers to memorize the Quran. One of the reasons is to make sure their hearts are filled with the words of the Quran, as narrated by Ibn 'Abbās (al-Tirmidhī, *Sunan al-Tirmidhī, Kitāb Faḍā'il al-Qur'ān*, hadith number 2913, *ḥasan ṣaḥīḥ*). The hadith explains makes an example of those who does not memorize the Quran like a house which is about to be brought down. Aside from that, *huffāz* will gain respect and will be given big rewards and goodness at the Hereafter, because of the verse memorized back then. This is as narrated in a hadith by Abū Hurairah (al-Tirmidhī, *Sunan al-Tirmidhī, Kitāb Faḍā'il al-Qur'ān*, hadith number 2915, *ḥasan ṣaḥīḥ*).

6.3 Understanding

Understanding the verses of the Quran has a special place in working towards cultivating the Quran. This is because it reflects our level of knowledge and the understanding of humans towards the five *maqāṣid al-Qur'ān*. Aside from that, understanding it proves that one's heart is pure, clean, and open to accept the truth (*Muḥammad* [47] verse 24). This also proves the truth of the Quran in every aspect 9 *al-Nisā'* [4] verse 82). Meanwhile,



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Bandar Seri Putra, 43600, Bangi, Selangor (Darul Ehsan) Malaysia.
Tel: +603-8911 7167. Fax: +603-8925 4402
Email: alirsyad@kuis.edu.my
Web: <http://al-irsyad.kuis.edu.my/>

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whether Quran or hadith are could not be understand by literally meaning and ignoring its context as practiced by some liberalists or extrimists groups (Faisal, 2018).

In relation to that, there are a hadith narrated by ‘Alī ibn Abi Tālib explains about the never-ending miracles of the Quran; never getting bored reading it daily; arguing with the Quran as a reference that will speak the truth; determining the law of something through the Quran to serve justice; a good deed being rewarded for those who practice it; and surely, a guide to the straight path for those who invite others to the Quran (al-Tirmidhī, *Sunan al-Tirmidhī, Kitāb Faḍā’il al-Qur’ān*, Bāb mā jā’a fī faḍl al-Qur’ān, hadith number 2913, *gharīb*). Obviously, these main points will not become a reality without a proper understanding, continuous study and research, and not to reading it with a fast pace just to finish (al-Qaraḍāwī, 2000: 170).

6.4 Practice

The Holy Book was revealed to guide people; it is thus of relevance to all aspects of people’s lives (Farsi, 2017). Practicing Quranic teachings is one of the most important points aside from the others. It is like the fruit of the tree of Quran. In addition, practice with what we understand from the Quran is the reason why the Quran was revealed (*al-Mā’idah* [5] verse 48). This verse justified that Allah revealed the Quran, and with it the truth, to support the books revealed before as a way to protect it and keep and keeping a close eye on it. Thus, mankind is required to practice it and understand the meaning of it, and is not to make their own assumptions. In addition, the verse even strictly states the rules given as an obligation to follow.

5. Conclusion

Allah has bestowed Muslims with revealing the best of the best which is the Quran as He has bestowed them by appointing the best Prophet. Muslims are the only ones that were given a revelation from above that was protected from monetization and falsehood. Thus, Muslims are required to protect the pureness of the Quran by following it, practicing it, and do their best to add others on the same path to interact with the Quran according to the guidelines given by certified scholars. All the work and efforts of from the common enemies of Muslims must be prevented. From this perspective, it is significant to understand the *maqāṣid al-Qur’ān* as a remedy to cure viruses and disease spread by the enemies of Islam. *Maqāṣid al-Qur’ān* will be a pathway to provide goodness and prevent any harm. The meaning of *maqāṣid al-Qur’ān* as mentioned here is as a main topic amongst scholars and as a basic principle as stated by the Quran, deep and perfect understanding of the Quran to ensure its purpose as guidance for all mankind. To conclude, there are six *maqāṣid al-Qur’ān*, which are *al-tawhīd*, the promise towards good and bad (*al-ma’ād*), laws (*al-tashrī’*), good etiquette (*al-akhlāq*), tales (*al-qaṣaṣ*), and politics (*al-siyāsah*).

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