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Research Article

## The Interaction of the Holy Qur'an with the World

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**Abstract.** The Holy Qur'an has played a significant role in shaping human society. In a time when ignorance and superstitions prevailed, the Qur'an emerged as a beacon of knowledge, culture, and dignity. Through the teachings of the Messenger of Allah, spirituality, education, and literacy reached new heights. The depth and sophistication of the Qur'anic teachings have the ability to impress any intellect. Revealed in a society plagued by injustice, the Qur'an, as the word of the Lord of the Universe, transformed a society living in ignorance into a model for the world,. The Prophet used the Qur'an to guide people towards virtue. Historical accounts demonstrate that the Qur'an emphasizes the importance of considering the thoughts and feelings of others when engaging in preaching and outreach activities. For instance, the speech delivered by the Muslim leader Ja'far bin Abitwalib in the presence of Quraysh leaders to secure the release of Muslims who had migrated to Ethiopia accurately reflects the moral and human transformations brought about by the Prophet (PBUH) in Arabia. According to the perspective presented in the Qur'an, the fundamental worldview of humanity was centered on 'Tawhid'. All genuine religious doctrines share commonalities. Minor variations may exist in the specifics of traditions and practices. Religions were established by imparting the essence of God,

such as duality, trinity, and plurality. One of the objectives of the Qur'an is to structure human existence on a foundation of ethics, fostering harmony between human life and other forms of life.

**Keywords:** Interaction, Holy Qur'an, the World

## INTRODUCTION

The primary purpose of the Qur'an is to cleanse individuals from the corrupting influences that lead them to exploit others, thereby establishing a foundation for their emancipation. Through its teachings, Allah purifies and elevates all aspects of life by elucidating the detrimental effects of evil on human existence and highlighting the magnificence and success that result from liberation. The Qur'an emphasizes the importance of virtuous actions, such as freeing slaves, providing sustenance to the needy, supporting orphans with familial ties, and assisting those in extreme poverty. It encourages believers to foster a community of faith, where patience and mercy are practiced and mutual admonishment is carried out. These teachings are exemplified in the stories of the prophets, who valiantly battled against evil forces. For instance, Prophet Lut was tasked with guiding the immoral community of Sadum towards morality, despite their indulgence in polytheism and immorality. Similarly, Prophet Yusuf taught forgiveness and countering evil with goodness. The people of Madyan, known for their dishonesty and deceitful practices, were led towards righteousness by Prophet Shuaib. Prophet Musa dedicated himself to liberating the Israelites from the enslavement imposed by Pharaoh, emphasizing the right of individuals to break free from tyrannical oppression. Lastly, Prophet Jesus preached the law to the misguided Jews. These examples from the scriptures illustrate the ongoing battle against evil and the prophets' efforts to guide their communities towards righteousness. The prophethood of Muhammad marked the realization of all these aspects:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Since We have sent you a messenger from among yourselves—reciting to you Our revelations, purifying you, teaching you the Book and wisdom, and teaching you what you never knew(2:151).

Today's materialists and sorcerers will gain insight if they sincerely delve into the reasons behind the conversion of individuals like Malcolm X and Rajagarodi to Islam. These individuals transformed their lives through a relentless struggle against Western political and cultural dominance, racism, and extreme nationalism. Figures such as N. Roy (1887-1957), Periyar E. V. Ramaswamy (1879-1973), C.N. and Annadurai, and Abraham T. described Prophet Muhammad as a remarkable man who fought against superstitions. The humanist Cavour (1898-1978) did not hesitate to acknowledge this. The opposition of Arya Samaj to idolatry, the Protestant objection to the Catholic approach to virginity, the challenges posed by Jehovah's Witnesses

and Unitarians to the divinity of Jesus, and the religious thoughts of Guru Nanak are just a few examples that echo the everlasting influence of the Holy Qur'an. Furthermore, the Qur'an's concept of human agency portrays man as the most vivid representative of God, obligated to reject the misguided Iblis driven by ignorance rather than the wisdom of knowledge. The very first commandment of the Qur'an, 'Iqra' (reading), along with approximately 800 other references to knowledge, served as the primary catalyst for the intellectual brilliance of later Muslim thought. The distinction between divine revelation and reason, which Ernest Renan described as the greatest shackle humanity has cast off, has been dissolved. The true essence of the Holy Qur'an lies in the realization of the Creator, His Oneness, and the pursuit of righteousness. Islam can be defined as the quest for justice, ensuring the comprehensive development of human existence.

## DISCUSSION

Pure materialism can lead individuals to a state of complete emptiness, detachment, and lack of purpose. This notion is emphasized by Russell, who asserts that humans are the outcome of random and purposeless events. From their birth to their growth, hopes, love, and visions, all aspects of human existence are merely the consequence of atoms colliding by chance. Furthermore, all the great accomplishments of humanity are destined to be destroyed in the vastness of cosmic chaos. Given this undeniable fact, any philosophy that denies the significance of these achievements cannot expect to justify its own existence. The ultimate purpose of life cannot be defined by any form of sorcery, occult practices, or materialistic beliefs. Science, although valuable, is insufficient in fully determining humanity's place in the vast cosmos. Albert Einstein, a renowned scientist who recognized the insignificance of both the microcosmic and cosmic realms, acknowledged that the primary objective of scientific inquiry is to gain knowledge about the religious and spiritual aspects of life. Einstein's religious beliefs are founded upon his humble reverence for an immeasurable and supreme Spirit, which can only be faintly and fleetingly grasped by the fragile and capricious human mind. His concept of God is shaped by an emotional awareness of the presence of an all-powerful and all-knowing ultimate force that is intimately experienced within the indescribable expanse of the universe.

Furthermore, the concept of the 'new science' emphasizes that the fundamental principles governing the universe's creativity are specifically tailored for human existence according to the human-centered cosmic theory. Life's presence is not only essential for the cosmic framework but also for the unique characteristics of specific elements crucial for its origin and development. Any slight alteration in these laws would have resulted in a lifeless universe devoid of human beings. Those who are superstitious and fail to grasp the paradigm shift brought about by the new scientific discoveries tend to cling to outdated beliefs. By illustrating various mathematical probabilities that support the existence of life, theoretical physicist Freeman Dyson asserts, upon closer examination of the universe and its intricate design, that there are indications suggesting that the universe somehow anticipated our arrival.

The rejection of monotheism, as depicted in the Qur'an, has become prevalent in the modern Western world, despite being historically a minority belief. This can be attributed to the failures and conflicts associated with organized religions. TS Eliot, a universalist thinker, argued that atheism leads to anarchy and the denial of cultural life. He posited that without a belief in God, individuals would be compelled to submit to dictators like Hitler and Stalin. A society where individuals live solely according to their own desires would be characterized by chaos and disorder. The existence of law is crucial for the smooth functioning of society, and those in power are responsible for establishing and upholding it.

The concept of Tawhid, or monotheism, emphasizes that humans should not be enslaved by other individuals like themselves, but rather should only submit to the Creator. It encourages the rejection of false deities and the proclamation of freedom and liberation for all of humanity. A polytheist, on the other hand, is someone who pursues material interests without regard for love, justice, and mercy, thereby corrupting not only themselves but also others. In a society that embraces polytheism, the principles of justice, prudence, mercy, and wisdom cannot prevail. This is why polytheism is considered the gravest sin.

Tawhid elucidates that the essence and purpose of humanity stem from the belief that Allah is the Lord, Sustained, and Cause of the entire universe. When one's perception of the Creator is distorted, their worldview and understanding of life become flawed. Polytheism thrives on superstitions and leaves individuals vulnerable to exploitation by malevolent forces. Astrologers, fortune-tellers, and priests take advantage of polytheists, perpetuating their beliefs and practices. In essence, shirk, or associating partners with Allah, is an escape from the true cosmic reality. Every particle in the universe contains indications of a rational and all-knowing God. The wisdom of the Universal Sustained can be found in every petal. The universe cannot serve two masters simultaneously. When there are multiple centers of control, the universe cannot function in a systematic manner. The Holy Qur'an affirms this truth.

لَوْ كَانَ فِيهِمَا آلَاءُ اللَّهِ إِلَّا اللَّهُ لَفَسَدَتَا ۗ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

Had there been other gods besides Allah in the heavens or the earth, both 'realms' would have surely been corrupted. So Glorified is Allah, Lord of the Throne, far above what they claim (21:22).

The Qur'an asserts that man is a purposeful creation, embodying wisdom and eloquence in fulfilling his role as 'Khalifa'. Moral actions are achieved through the exercise of freedom. Tawhid, as presented in the Qur'an, emphasizes the equality of all human beings, with knowledge and godliness serving to elevate man. The Qur'an also emphasizes the inherent unity of mankind, with 'Ummah' in Islam symbolizing a universal community. Each individual is responsible for their own actions and there is no accountability for events prior to birth or original sin. The relationship between man and Allah is characterized as a contractual one. The Qur'an criticizes the Judo-Christians for distorting this relationship into a belief that God will bless them regardless of their actions. Success is defined as giving to the needy and poor, while

neglecting orphans and failing to provide for the less fortunate is seen as a denial of Islam. Einstein described the chaos of natural laws as both bewildering and trivializing human thought and action. Prof. David Heroin posits that every scientist believes in the orderliness of the universe and the human brain's capacity to comprehend this order. Leaves argues that science relies on human reason, and if materialism is true, the rationality of physical actions is called into question. 'Potential' in science is often mistaken for an active force, and 'Naturalism' as a theory suggesting the human mind is a product of random causes faces inherent contradictions. Trust in the mind implies a belief in a higher power guiding it towards truth. J.B.S. Haldane emphasized that if all mental processes are solely the outcome of brain activity, there is no justification to assume the truthfulness of one's beliefs. The concept of human free will contradicts scientific determinism rooted in mechanistic principles. Additionally, Einstein expressed astonishment at the seamless integration of the laws governing the natural world, which exist independently of human influence, with the mathematical constructs derived from the human mind. He regarded the comprehension of nature as the most profound enigma.

## CONCLUSION

According to the perspective presented in the Qur'an, the fundamental worldview of humanity was centered on 'Tawhid'. All genuine religious doctrines share commonalities. Minor variations may exist in the specifics of traditions and practices. Religions were established by imparting the essence of God, such as duality, trinity, and plurality. One of the objectives of the Qur'an is to structure human existence on a foundation of ethics, fostering harmony between human life and other forms of life. This profound scripture was disclosed to fulfil a significant, noble, and illustrious duty. The beloved Prophet, who held a deep affection for the word of Allah, introduced this divine message for the first time within his own household. However, his family members collectively opposed it. The Prophet sensed animosity and impatience from all directions. It was the initial instance where he faced strong resistance from his family. Nevertheless, Amravati remained unmoved by the dissenting voices. Amidst the silence that ensued, a ten-year-old boy expressed his support, leaving the entire audience astounded. (Ali (ra), who later emerged as a prominent figure in Islamic philosophy). Philosopher Carlyle characterized this incident as 'a moment when a small hand joined a large hand, subsequently altering the course of history'. Ever since, individuals have been compelled to marvel at the rationality of this Vedic scripture.

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