



**MAQĀSID AL-QUR'ĀN: AN ANALYTICAL  
STUDY OF SOME CONTEMPORARY MUSLIM  
SCHOLARS' VIEWS**

**BY**

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## ABSTRACT

Like *Maqāsid al-Sharī'ah*, there is another term *Maqāsid al-Qur'ān* used by prominent Muslim scholars for so long. The former is so well-known in academic circles but the latter is less known or almost unknown. Many research works are available on the former but there is hardly any work on the latter that might shed ample light on the objectives of the Qur'ān. This study aims to introduce the concept of *Maqāsid al-Qur'ān* from various angles. First, it endeavors to develop scholarly definition for this knowledge. Second, it delves into its historical development and its distinction from *Maqāsid al-Sharī'ah*. Third, it attempts to analyze the views of three scholars, namely Rashīd Riḍā, Ibn 'Āshūr and Sa'īd Nūrsī on this subject. Fourth, it formulates the methods of identifying the higher *Maqāsid* of the Qur'ān. Fifth, it tries to develop other basic *Maqāsid al-Qur'an* in the light of the identified methodology. Finally, it tries to identify its relation to Qur'ānic exegesis. This research finds that *Maqāsid al-Qur'ān* is a science regulated by a certain methodology and provides a methodological clue in understanding various aspects of Qur'ānic sciences. Moreover, it develops a new methodology of *tafsīr* on which a new genre of Qur'ānic exegesis, namely *al-Tafsīr al-Maqāsidī*, could be produced. Thus, *Maqāsid al-Qur'ān*, with its methodological value, its conceptual strength, its positive role in the interpretation of the Qur'ān, and its impact on *'Ulūm al-Qur'ān*, appears as a new science of understanding Qur'ānic discourse. This is a library-based qualitative research which follows a descriptive methodology in Chapter Two and Six, and analytical methodology in Chapter Three, Four and Five.

## خلاصة البحث

استخدم العلماء المسلمون مصطلح مقاصد القرآن من زمن بعيد كاستخدامهم مصطلح مقاصد الشريعة، الذي كان متداولاً في المجال الأكاديمي، ولكن مصطلح مقاصد القرآن لم يشهد قبولا لدى العلماء مثل مقاصد الشريعة وهذا الذي أدى إلى عدم ازدهاره. وهناك محاولات عديدة من العلماء حول الكتابة عن مقاصد الشريعة ولكن من الصعب أن نجد مؤلفاً علمياً يفيد بمقاصد القرآن. تستهدف هذه الدراسة أولاً أن تتناول مقاصد القرآن من حيث نظريتها ومفاهيمها الأساسية التي تشمل تعريفاً علمياً لهذا الفن العلمي. وثانياً تركز على تطوره التاريخي والمنهجي؛ والفرق بينه وبين مقاصد الشريعة. وثالثاً تقدم تحليل آراء ثلاثة علماء رشيد رضا، وبديع الزمان سيعد النورسي ومحمد الطاهر بن عاشور حول هذا الموضوع. وخامساً يتم البحث عن طرق الكشف عن مقاصد القرآن وتشخيصها موضوعياً ومنهجياً. وأخيراً يتم ربطها بتفسير القرآن. وقد توصلت هذه الدراسة إلى نتائج أهمها أن مقاصد القرآن علم ينتظم بمنهج ويوفر أبعاداً منهجية لفهم بعض الاتجاهات في الدراسة القرآنية، وأنه تم من خلال هذه الدراسة اكتشاف منهج جديد لتفسير القرآن بناء على نظرية مقاصد القرآن الذي يتوقع الباحث أن تشجع إلى إنتاج نوع خاص من التفسير باسم التفسير المقاصدي، كما أثبتت الدراسة بأن مقاصد القرآن تجدر أن تبرز علماً جديداً لفهم القرآن بموجب قيمتها المنهجية، وأهميتها العلمية، وعلاقتها بالتفسير ومنهجها، وأثارها في تجديد المفاهيم في علوم القرآن. هذه دراسة وصفية معتمدة على المصادر في المكتبة. وقد نهجت منهجين وهي المنهج البياني، وهو في الفصل الثاني والسادس، والمنهج التحليلي في الفصل الثالث والرابع والخامس.

## **APPROVAL PAGE**

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## DECLARATION

I hereby declare that this thesis is the result of my own findings and investigations, except where otherwise stated. Other sources are acknowledged by footnotes giving explicit references and a bibliography is appended.

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Date

To my parents Habibur Rahman and Begum Rokeya, with all my love.

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# CHAPTER ONE

## INTRODUCTION

### 1.0 BACKGROUND OF THE STUDY

Allāh (swt) is the Omniscient and the All-Wise (al-Qur'ān, 02: 32). Giving such Attributes to him is enough to convince that anything that comes from Him entails wise purposes. He Himself affirms this fact saying “did you think that We had created you in vain (without any purpose)?” (al-Qur'ān, 23: 115) Being wise-making is an essential attribute of Allāh (swt), the Qur'ān, as his speech, is attributed to be a “message of wisdom” which is affirmed by the verse as follows: “these are the revelations that we recite to you, providing a message full of wisdom” (al-Qur'ān, 03: 58). Hence, a “message of wisdom”, revealed by an All-Wise Master to His purposeful creation, i.e. mankind, leaves no doubt that it has particular objectives to be achieved. The Qur'ān itself affirms this reality and categorically defines its various basic objectives in a number of verses such as “leading mankind to the right path”,<sup>1</sup> “establishing justice”,<sup>2</sup> “warning mankind”,<sup>3</sup> and others. These basic objectives of the Qur'ān are termed by Muslim scholars as *Maqāsid al-Qur'ān*.

Muslim scholars, both traditional and contemporary, showed their awareness of this subject by paying a significant attention to it. However, beginning with a general discussion by earlier scholars like al-Ṭabarī (d.310/923), the precise use of the

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<sup>1</sup> “His divine writ - let there be no doubt about it – is [meant to be] a guidance (hudā) for all the God-conscious.”(al-Qur'ān, 02:02). Many other verses also attest the same reality: al-Qur'ān, 02:185, 03:138.

<sup>2</sup> “And through them God bestowed revelation from on high, setting forth the truth, so that it might decide between people with regard to all on which they had come to hold divergent views.” (al-Qur'ān, 02:213). See. 04:105, 05:48.

<sup>3</sup> This (Qur'ān) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilah (God - Allah) - (none has the right to be worshipped but Allah), and that men of understanding may take heed. (al-Qur'ān, 14:52)

term *Maqāṣid al-Qur'ān* perhaps for the first time appeared in Abū Hāmid Al-Ghazālī's (d.1111C.E.) *Jawāhir al-Qur'ān*. Since then, a significant amount of pioneering works on this subject have been produced by prolific authors and pioneers of Islamic scholarship such as Abū Muḥammad al-Ḥusayn ibn al-Mas'ūd al-Baghawī (d.1122C.E.), Fakhr al-Dīn al-Rāzī (d.1209C.E.), 'Izz al-Dīn ibn 'Abd al-Salām (d.1261C.E.), Abū Ishāq Al-Shāṭibī (d.1388C.E.), Shams al-Dīn Al-Biqā'ī (d.885A.H.), Muḥammad 'Abduh (d.1905C.E.), Rashīd Riḍā (d.1935C.E.), Badī'uzzamān Sa'īd Nūrsī (d.1960C.E.), Al-Ṭāhir Ibn 'Āshūr (d.1973C.E.), Ḥasan al-Bannā (d.1949C.E.), Muḥammad Iqbāl (d.1938C.E.), Sayyid Quṭb (d.1966 C.E.), Abul 'Ala Mawdūdī (d.1989C.E.), Izzat Darwazah (d.1987C.E.), Muḥammad al-Ghazālī (d.1996C.E.), Yūsuf al-Qaradāwī (b.1926C.E.) and others.

For hundreds of years, *Maqāṣid al-Qur'ān* has witnessed breakthrough conceptual and methodological developments which include characterization of this very term as a science as well as a core of the Qur'ān, categorization of its entity into the basic and the secondary, popularization of an inclusive maqāṣidic trend in Qur'ānic exegesis, and finally its inclusion in the principles of *tafsīr*. In spite of these significant developments, *Maqāṣid al-Qur'ān* is still not popular as a distinctive science or methodology for understanding certain aspects of the Qur'ān. The main reason for this backwardness may be the absence of a methodological definition of the whole concept of *Maqāṣid al-Qur'ān*. In addition, this insufficiency has not only been a hindrance to its further development towards a distinctive concept for understanding the Qur'ān but has also caused some problematic situations with previous developments such as a wide numerical and conceptual diversity in scholars' identification of *Maqāṣid al-Qur'ān*, a lack of objectivity in certain scholars' views, an absence of corroboration by the persuasive evidences in establishing the respective

views of scholars and interchangeable use of basic and secondary *maqāṣid* of the Qur'ān. To resolve these problems and to set forth further development towards the pinnacle, the whole concept of *Maqāṣid al-Qur'ān* needs to be methodologically defined.

Hence, to meet this need, this study tries to establish the concept of *Maqāṣid al-Qur'ān* on a methodological foundation. It thus firstly explores a scholarly definition for *Maqāṣid al-Qur'ān* which traces it as a distinctive science employed in understanding the Qur'ānic discourse in the light of its purposes. Then, in a subsequent focus on the distinction between *Maqāṣid al-Qur'ān* and *Maqāṣid al-Sharī'ah*, it identifies that functionally both are distinctive. Later, it discovers that *Maqāṣid al-Qur'ān* throughout its history, has achieved breakthrough conceptual and methodological developments. To pinpoint the conceptual dimensions of this subject, the research conducts an analytical and comparative study on the views of three prominent Islamic scholars of the twentieth century, namely Muḥammad Rashīd Riḍā (1865-1935C.E.), Badī'uzzaman Sa'īd Nūrsī (1873-1960C.E.) and Muḥammad al-Ṭāhir Ibn 'Āshūr (1879-1973C.E.).

Furthermore, this study explores some effective methodologies such as *istiqrā'* (induction), *ta'līl* (raison d'être), *tarajjī* (a particle that expresses expectation) as well as the major situational change in the first Islamic era and the objectives of sending it to the Prophet Muḥammad (pbuh), which could help to identify the basic *maqāṣid* of the Qur'ān. Based on these methodologies, this thesis presents an objective identification of the basic *maqāṣid* of the Qur'ān. It finally introduces the implication and impact of the concept of *Maqāṣid al-Qur'ān* on the exegesis of the Qur'ān.

## 1.1 STATEMENT OF THE PROBLEM

The issue of *Maqāṣid al-Qur'ān* in the available sources seems to be generally devoid of a systematic, well-defined, and scholarly approach. Some prominent scholars have done their best to set forth the issue in crystal clear manner but most of the works dealing with the *Maqāṣid al-Qur'ān* are mere conventional illustrations. The ideas given therein are rarely expounded in a systematic manner and methodological form. If the situation remains like this, it would be a major obstacle to its further development. In addition, scholars' views of *Maqāṣid al-Qur'ān* are notably diversified in terms of ideas as well as enumeration which at least range from one to twenty five. This diversity may cause confusion in the mind of readers of this literature. Finally, there is a trend in scholars' treatment of the subject that some of the scholars in many aspect colored *Maqāṣid al-Qur'ān* with *Maqāṣid al-Sharī'ah* perspective. This interchangeable use could be problematic for *Maqāṣid al-Qur'ān* to be emerged as an independent science.

## 1.2 RESEARCH QUESTIONS

The questions to be answered in this study are:

1. What is *Maqāṣid al-Qur'ān* and what are its genesis and developments?
2. How has *Maqāṣid al-Qur'ān* been approached by three selected Muslim scholars?
3. What are the methodologies of identification of *Maqāṣid al-Qur'ān*?
4. What are the universal *Maqāṣid* of the Qur'ān and what is the implication of *Maqāṣid al-Qur'ān* with *tafsīr*?

### 1.3 OBJECTIVES OF THE STUDY

1. To formulate a scholarly definition of *Maqāṣid al-Qur'ān*.
2. To explore the conceptual and methodological developments of *Maqāṣid al-Qur'ān*.
3. To provide a critical evaluation on some selected Muslim scholars' views on *Maqāṣid al-Qur'ān*.
4. To explore a set of methods for the identification of *Maqāṣid al-Qur'ān* and to explore its relation with *tafsīr*.

### 1.4 SIGNIFICANCE OF THE STUDY

*Maqāṣid al-Qur'ān*, with over a century year attention of the prominent Muslim scholars, reached to a stage where it has been characterized as a science, a loftiest core of the Qur'ān and a method of understanding the Qur'ānic discourse. Yet, there is hardly any scholarly study on outlining how it is a science and a method. This gap of study has been an obstacle to its further developments toward the pinnacle. Hence, this study finds it significant to explore some of the aspects of this subject that could bridge between its previous and further developments which include the following: firstly, the previous literature on this topic seems reluctant to set out *Maqāṣid al-Qur'ān* on a methodological basis. If a methodological dimension is added to *Maqāṣid al-Qur'ān*, it could be appeared as a new methodology of understanding the Qur'ān. Secondly, it provides a methodological clue in identifying the major themes of the Qur'ān, conceptualizing the maqāṣidic unity of the Qur'ān, introducing the relation of *Maqāṣid al-Qur'ān* with the repetition (*tikrār*) and the style (*'uslūb*) of the Qur'ān. It also develops a new genre of Qur'ānic exegesis namely *al-Tafsīr al-Maqāṣidī* that exclusively focuses on the maqāṣidic perspective of Qur'ānic issues. However, this

dimension is yet to be conceptualized. There is hardly any place for *Maqāṣid al-Qur'ān* in the Sciences of the Qur'ān and in the methodology of *tafsīr*. If the well-known method of *tafsīr* does not include the objectives of the Qur'ān or *Maqāṣid al-Qur'ān* within its orbit, the expected result might not be the desirable one. Thus, for developing a framework for maqāṣidic trend in *tafsīr*, *Maqāṣid al-Qur'ān* deemed significant to be conceptualized at first.

Furthermore, a number of comprehensive and methodological researches have been produced on *Maqāṣid al-Sharī'ah* though it covers only several hundred verses of the Qur'ān. As a matter of fact, the entire Qur'ān needs to be taken into consideration for finding its purposes. So, along with *Maqāṣid al-Sharī'ah* that has already been discovered, discussed and well-defined by scholars, identifying *Maqāṣid al-Qur'ān* in its totality is strikingly essential and significant.

## **1.5 LITERATURE REVIEW**

There are many ways to organize a review of the available literature. Three of the most common formats are the historical format, the thematic or conceptual format, and the methodological format. This research follows the historical approach to review the available literature around *Maqāṣid al-Qur'ān* and organizes them in chronological order. This review however tries to provide what work has already been done in the selected area; to show how it relates to the current study; to explore the problem that needs new lines of further inquiry; to introduce how this work adds to the research already carried out, etc.

Throughout a long literary history, *Maqāṣid al-Qur'ān* received a significant attention from both traditional and contemporary Muslim scholars. In their works, there could be traced some significant ground-building developments such as a basic

conceptual framework for *Maqāṣid al-Qur'ān*; a general identification of basic *maqāṣid* of the Qur'ān; a characterization of this term as a science as well as a core of the Qur'ān; a categorization of its entity into the basic and the secondary; a development of an inclusive maqāṣidic trend in Qur'ānic exegesis; and introducing the necessity of *Maqāṣid al-Qur'ān* in the principles of *tafsīr*, etc.

Despite these developments, there could be found some gaps in the previous literature which undermine its way forward to the further developments which include firstly, a lack of a scholarly definition of *Maqāṣid al-Qur'ān*; looking at *Maqāṣid al-Qur'ān* from the perspective of *Maqāṣid al-Sharī'ah*; interchangeable use of basic and secondary *maqāṣid* of the Qur'ān; and lack of an exclusive maqāṣidic trend of *tafsīr*, *al-Tafsīr al-Maqāṣidī*. These could be seen in the following literature.

**The Jewels of the Qur'ān by Abu Hāmid al-Ghazālī (d.505A.H.), Kegan Paul International Limited, London, 1983**

This is perhaps the first book in which a relatively explicit discussion about *Maqāṣid al-Qur'ān* is dealt with. In the second chapter out of 18 chapters of the book, *Maqāṣid al-Qur'ān* is discussed under the title “Identification of the *Maqāṣid al-Qur'ān* and Its Essence.” Furthermore, in Chapter Three, under the title “Explanation of the *Maqāṣid al-Qur'ān*,” the author gives a detailed description about *Maqāṣid al-Qur'ān*. In his illustration, the Qur'ān's ultimate purpose is to call God's servants to their All-Compelling Lord. He categorizes Qur'ānic *Sūrah*s and verses into six groups - three of these are fundamental and important, while the others are secondary and complementary to the first three - from where the *Maqāṣid al-Qur'ān* is derived. Three are fundamental: introducing the One to whom we call; introducing the Straight Path that has to be followed to journey towards Him; and introducing the state

whereby He may be reached. The other three are complementary: giving description of the state of those who respond to the call and of the subtleties of the Divine art manifested on such people; description of the condition of the deniers and their abasement and ignorant obduracy in the face of the truth; teaching how the way-stations on the journey to God Almighty are established and how the provisions necessary for the journey, and the necessary capacity and awareness, may be obtained.

The above definitions show how *Maqāṣid al-Qur'ān* is related to man by way of knowledge of God. It may therefore be said that basically what is intended to the Qur'ān's *maqāṣid* is sound belief in God and knowledge of the correct conception of existence. Everything outside these two aims is secondary. Al-Ghazālī's discoveries about the objectives of the Qur'ān are knowledge based, not action based and Qur'ānic orientations refer to both knowledge and action; therefore, it can be argued that his findings discern one side of the *maqāṣid*. In al-Ghazālī's views, the cultivation of the earth in accordance with the guidance of revelation thus remain vague.

**Qawā'id al-Aḥkām fī Maṣāliḥ al-Anām by 'Izz al-Dīn ibn 'Abd al-Salām (d.660 A.H), Bayrut: Dār al-Kutub al-'Ilmiyyah, 1999**

'Izz al-Dīn ibn 'Abd al-Salām is one of the theorists of the concept of *maṣlaḥah* and *mafsdah* which are in fact at the core of *Maqāṣid al-Sharī'ah*. His remarkable book consisting of two volumes, *Qawā'id al-Aḥkām fī Maṣaliḥ al-Anām*, is almost entirely devoted to explaining this concept. While discussing *Maqāṣid al-Qur'ān* in the first volume, he also relates it to the theory of *maṣlaḥah* and *mafsdah*. Like other scholars, he does not specify *maqāṣid* of the Qur'ān. He states that "most of the *maqāṣid* of the Qur'ān are manifested either through the commands in pursuit of achieving what is beneficial and the causes which contribute to it, or through the prohibitions against the

pursuit of what is harmful and the causes which contribute to it.” He further adds that “if we explore *maqāṣid* of the Qur’ān and *Sunnah*, we then come to know that Allah (SWT) commands to be in pursuit of what is good and prohibits to be in pursuit of what is evil.” These statements indicate that instead of pinpointing the basic *maqāṣid* of the Qur’ān, he refers to the common ground where they could be traced and the means by which they could be known. However, he seems to restrict the scope of *Maqāṣid al-Qur’ān* within the extent of *sharī‘ah* which might undermine the universality of *Maqāṣid al-Qur’ān* as the Qur’ān’s extent is wider than the *sharī‘ah*.

**Al-Muwāfaqāt by Ibrāhīm bin Mūsa Al-Shāṭibī (d.790A.H.), Riyadh: Dār ibn ‘Affān, 1997**

Al-Shāṭibī is a venerable Islamic scholar who was qualified to engage in independent interpretation of Islamic Law and its sources. His four-volume treatise *al-Muwāfaqāt*, has been studied with great interest and appreciation ever since ancient times. As far as *Maqāṣid al-Qur’ān* is concerned, he discussed this subject in the fourth volume. Although he did not specifically expound *maqāṣid* of the Qur’ān, he however used the term exactly and indicated to a notable idea through linking it to understanding the Qur’ān. While interpreting the Qur’ānic verse 47: 24, he points out that *tadabbur* in this verse denotes “looking into *maqāṣid al-Qur’ān*” because the verse addresses those who overlook them. Since *tadabbur* is looking into *maqāṣid al-Qur’ān*, it in fact makes its appearance as a methodology of understanding the Qur’ān. This view at least gives a methodological clue which is important for this subject.

**Burhān al-Dīn Abū al-Ḥasan Ibrāhīm al-Biqā‘ī (d. 885 A.H), Maṣā‘d al-Naẓr li al-Ishrāf ‘Ala Maqāṣid al-Suwar (Beirut: Dār al-Kutub ‘Ilmiyyah, 2002).**

Al-Biqā'ī is, perhaps, the most prolific author among the traditional Muslim scholars who notably contributed in *maqāṣid al-Qur'ān*. This book is overwhelmingly devoted to discuss the *maqṣad* that is distributed all over the *sūrahs* of the Qur'ān. However, he placed *maqāṣid* in an attributive position in his writings. He however, traces that the higher purposes of the Qur'ān are recognition of four fundamentals: divinities, prophecies, hereafter, and determinism (*qadar*). This identification remains uncorroborated in his writings. But most importantly he defines the functional role and attributive nature of *Maqāṣid al-Qur'ān*. According to him, maqāṣidic dimension could be a judgmental tool in determining what type of exegesis of the Qur'ān should be considered as an exalted one among others. He considers the maqāṣidic interpretation of the Qur'ān as the most exalted one because the loftiest aspect of the Qur'ān is highlighted in this interpretation. This should be considered as a background argument for the development of an exclusive maqāṣidic trend of *tafsīr* that has yet to emerge.

**Durūs Min Al-Qur'ān, Muḥammad 'Abduh (d.1323A.H), Dār 'Thyā Al-'Ulūm, Beirut, 1984**

According to Muhammad 'Abduh, the Qur'ān was revealed for the following five *maqāṣid*: Divine unity; the promise of a generous reward for embracing the Qur'ān, and admonition of those who do not embrace it and threatening them with punishment; worship, which revives the heart with the affirmation of Divine unity and establishes it firmly in the soul; the explanation of how that path should be followed, which is the way of happiness and leads to the bounties of the hereafter; the stories of those who recognize the limits placed by God and conform to the ordinances of His religion, and of those who transgress the limits and openly reject His injunctions.

The author illuminates very clear insights about *Maqāṣid al-Qur'ān* and the notable thing in his description is that he introduces the Qur'ān as a guide for gaining happiness in this world and salvation in the Hereafter. His fifth point may not be the part of *maqāṣid al-Qur'ān*, because telling stories is not the purpose of the Qur'ān. Instead, stories in the Qur'ān are exemplified in line of the purposes of the Qur'ān.

**Al-Waḥy Al-Muḥammadī by Muḥammad Rashīd Riḍā (d.1355A.H.),  
Foundation of 'Izza al-Dīn, Beirut, 3rd edition, 1306 A.H.**

This book may be one of the most comprehensive books written on *Maqāṣid al-Qur'ān*. However, the contents of this book are divided into five big chapters; the first contains general concepts of revelation, the second delineates proofs on authenticity of revelation, the third outlines refutations of dubieties about the Qur'ānic revelation raised by non-Muslim scholars, the fourth focuses on rhetoric miracles of the Qur'ān as well as the influence of the Qur'ān on Arab, pagan and Muslim minds, and the fifth vividly sheds light on *Maqāṣid al-Qur'ān*. The author gives an important place for *Maqāṣid al-Qur'ān* in his writings. He argues that the *Maqāṣid al-Qur'ān* revolves around three axes; correcting mankind and reforming their societies and nations and letting them in the phase of right guidance, securing their human brotherhood and promoting their reasons. However, he classifies them into ten main *maqāṣid* as follows: (1) exposition of the basic pillars of the religion which include Divine unity, requital in the Hereafter, and righteous deeds; (2) exposition of which mankind became unfamiliar with the function of Prophethood; (3) perfection of man's mind by means of making Islam as a religion of sound nature, reason, thought, knowledge, wisdom, *fiqh* (understanding), proof, argument, calling oneself to account and conscience, freedom and independence; (4) the humanistic, socio-political and

national reform by means of following eight unities: the unity of *Ummah*, the unity of humanity, the unity of the religion (*dīn*), the unity of law, which ensures equality before the law, the unity of spiritual brotherhood and equality in worship, the unity of international political identity, unity before the law and unity of language; (5) exposition of the responsibility in Islam and the general advantages of its prohibitions; (6) explanation of the manners, foundations and general principles of universal Islamic political ruling; (7) guidance to the financial reform which includes seven points: existence of wealth is a test, slander for misuse of wealth, dispraise of miserliness and pride of it, praise of wealth and portraying its existence as grace, obligations to protect wealth, donation of wealth in the path of Allah (swt), obligatory and non-obligatory rights in wealth and reform within; (8) reforming of war policy and philosophy and eliminating its evils and predicaments; (9) giving women all human, religious and civil rights; and (10) guidance of Islam to ridding of slaves.

The above presentation shows that the whole idea of *Maqāṣid al-Qur'ān* is mainly concerned with two issues: the reform of society as well as individuals. *Maqāṣid al-Qur'ān* covers the basic purposes of the Qur'ān. Thus, they should be very general and comprehensive issues. The appearance of the above mentioned *maqāṣid* shows that the author introduces some secondary *maqāṣid* as the main *maqāṣid* such as liberating slaves, reforming war policy and giving women their rights. These are not the major issues in the Qur'ān. They are in fact parts of a broader social reform. If social reform takes place, these things will automatically be promoted. So, they are suitable to be presented as secondary *maqāṣid* because of the narrowness of their scope. Arguably, if women rights are assumed as one of the main *maqāṣid*, then one may pose a question, why does Qur'ān aim to preserve the rights of one segment of mankind instead of the whole? Since the author does not present any

strong Qur'ānic textual and logical proofs in favour of his claims, some *maqāṣid* in Riḍā's identification seem narrow.

**Manāhil Al-'Irfān fi 'Ulūm Al-Qur'ān, Muḥammad Abd al-'Azīm Al-Zarqānī (d.1367AH), Dar Al-Kutub Al-'Ilmiyyah, Beirut, 1996**

This is a well-known book in the contemporary era of the Sciences of the Qur'ān. However, the author, in the second volume, provides a careful analysis of *Maqāṣid al-Qur'ān*. According to him, the Qur'ān has been sent for three basic purposes, namely:

1. To be an object of *hidāyah* for *Jinn* and mankind.
2. To be a sign of attestation of the Prophet (pbuh).
3. To be recited in worship.

***Ḥadīth Al-Thulāthā'* by Ḥasan Al-Bannā (d.1368AH), compiled by Aḥmad 'Īsa 'Ashūr, Maktabat Al-Qur'ān, Cairo.**

This book comprises mostly of lectures of Ḥasan Al-Bannā' delivered in *Dār Al-Ikhwān al-Muslimūn* every Tuesday as well as lectures delivered in *Makkah* and *Madīnah* before the arrival of pilgrimage delegations from various countries. One of the listeners named Aḥmad 'Īsa 'Ashūr had recorded and transcribed them in written form and published in a journal named "*al-I'tiṣām*" in 1940. However, finally, he compiled all that he had recorded and published in a book under the title, "*Ḥadīth Al-Thulathāh*." This book contains four chapters. In the first chapter, he outlines in general about *Maqāṣid al-Qur'ān* in general under the title "Glances at al-Qur'ān". Here he mentions the lofty purposes of the Qur'ān as follows:

1. Exposition of Islamic rulings comprehensively and practically in conjunction with contemporary style.
2. Introduction of Islam as a complete social code, not merely a theoretical dogmatic religion.
3. Preservation of the true belief in Allah (swt) in the time of atheism.
4. Helping the human mind in the period of transgression of materialism.

**Kulliyâtî Rasâil-i Nûr, Badî'uzzamân Sa'îd al-Nûrsî (1379AH), Nuruosmaniye Cad., Sorkun Han 28/2, Cağaloğlu, Istanbul, Turkey, 1996.**

This is a compilation of all writings by Badî'uzzamân Sa'îd al-Nûrsî. The central topics of this compilation revolve around the main purposes of the Qur'ân that he identifies. However, the author makes an especial focus on the purposes of the Qur'ân in the "Signs of Miracles" and "Words" of this book. He introduces the comprehensive nature of the *Maqâşid al-Qur'ân* and their role in setting principles in respect to understanding the Qur'ânic method, and how they do affect the understanding of the Qur'ân's Miraculousness. He categorizes *Maqâşid al-Qur'ân* into five levels as follows: the universal *maqşad*, the Qur'ân's four main *maqâşid*, *maqâşid* of the Qur'ân's *sûrahs* and the *maqâşid* of the Qur'ânic verses. Nûrsî however enumerates the fundamental objectives of the Qur'ân as follows:

1. Divine unity.
2. Prophethood.
3. The resurrection of the dead.
4. Justice

In Nûrsî's view, the Qur'ânic address includes all matters related to man and his duties, the universe and its Creator, the heavens and the earth, this world and the