The Views of Bediuzzaman Said Nursi and Shaykh Yusuf al-Qardawi on the Maqsad al-Qur’an (Aims of the Qur’an): An Analytical and Comparative Study

Abstract: This study aims to present analytically Said Nursi’s ideas about the Qur’an’s aims, to define the main aims of the Qur’an’s Suras and verses, and to compare them with the ideas of Shaykh Yusuf al-Qardawi. The research attempts to deal with this important subject in a way that demonstrates the harmony and interrelation of Said Nursi’s ideas and Shaykh Yusuf al-Qardawi, and their complementary nature. A good perception of those aims and the instances of wisdom proceeding from them will assist greatly in differentiating between the matters given priority by religion and the matters in which people get involved just as individuals and communities will adopt a line whereby they may reshape their lives in accordance with the Divine wishes; so they have to conform to the arrangement of the important aims and not confuse one with the other. Everything apart, the research considers that Said Nursi’s ideas and Shaykh Yusuf al-Qardawi on the subject deserve detailed investigation and scholarly analysis. Comprehensive and close study of their ideas will provide an opportunity to see their interrelatedness and harmony, and their complementary character. This paper studies and analyzes Said Nursi’s ideas and Shaykh Yusuf al-Qardawi about the Qur’anic aims. In the paper researchers endeavoured to maintain a scholarly balance while presenting the ideas of Said Nursi’s and other Shaykh Yusuf al-Qardawi. Finally, the paper tries to demonstrate differences between Said Nursi and Shaykh Yusuf al-Qardawi in respect of the harmony and interrelation of their ideas.

Keywords: Bediuzzaman, Maqasid al-Qur’an, Suras, Shaykh Yusuf al-Qardawi.

INTRODUCTION

The term Maqsad (aim) is one of the most widely used and popular terms of the science of the principles of fiqh this century, and it has different usages in various fields of contemporary Islamic thought. Some have used it for the most appropriate meaning when there is a contradiction in a sacred text. Others have preferred a different method according to which a ruling laid down by Allah Almighty constitutes what is right and correct, and its opposite is impossible.

It is therefore seeing ourselves as being closer to the general conception of the aims set forth by Imam Ibn ‘Anshur, when he said:

The aims of law generally are the meanings and instances of wisdom foreseen by the Lawgiver (Allah) in all the cases of legislation or in the majority of them. It is therefore not right to deduce an observation in a particular question from the injunctions of the Shari’ah.1

According to the logic of this idea, the aims are all the meanings and instances of wisdom foreseen by the Lawgiver in all the cases of legislation or most of them. The act of legislation is not devoid of these meanings and instances of wisdom. A command affirms also that the Lawgiver is free of fault and futility. If the meaning of the aims of legislation is so broad, we have to accept a similarly broad conception of the aims of the Qur’an. We say therefore that the Qur’an’s aims are:- The totality of meanings and instances of wisdom that the Munificent Lawgiver foresees in the all the Suras and verses of the Qur’an. These meanings and instances of wisdom were not assigned to any one Sura or any verse; they are mentioned either explicitly in all the Sura and verses.

1 M.T. Ibn ‘Ashur, Muqasid al-shari-at al-Islamiyya (Tunis: n.d), P. 51
Thus, the meanings and instances of wisdom are dispersed through all the Qur’an’s Suras and verses. Sometimes a person may find them all together in a single Sura, sometimes he may find them in a single verse of a Sura. And sometimes they are expressed either explicitly, or allusively, or implicitly, or they are hinted at or indicated.

The study shall therefore first present their ideas, thus preparing the ground for a analyzing and comparison between them.

The Aims of the Qur’an in the view of Bediuzzaman Said Nursi: Presentation and analysis

Scholars of the sciences of the principles of fiqh have defined the Qur’an as follows: The Qur’an is the Word of Allah. It was revealed in the Arabic language to Allah’s Messenger (Peace be upon him) and has been passed down to the present both by oral transmission and in writing. There is unanimous agreement concerning its validity. It is a miracle. The recitation of it is worship. It begins with Sura al-fatiha and ends with Sura al-Nas.2

In his works, Said Nursi goes beyond this definition and explains the Qur’an in a way that refutes former scholars who defined that it is the Word of Allah and alleged that it is created, the same as other beings.

Bediuzzaman Said Nursi3 says the Qur’an is a book revealed by Almighty Allah to His Trustworthy Messenger (Peace be upon him) in order to disclose many of Allah’s attributes and His aims and purposes. He says: The Qur’an is the pre-eternal translator of the mighty book of the universe; the post-eternal interpreter of the various tongues reciting the verses of creation; the commentator of the book of the Worlds of the Seen and the Unseen; the revealer of the treasuries of the Divine Names hidden in the heavens and on the earth; the key to the truths concealed beneath are lines of events; the tongue of the Unseen World in the manifest World; the treasury of the post-eternal favours of the Most Merciful and of the pre-eternal addresses of the Most Holy, which come from the World of the Unseen beyond the veil of this Manifest World; it is the sun, foundation and plan of the spiritual world of Islam; the sacred map of the worlds of the hereafter, the expounding word lucid exposition, decisive proof, and clear interpreter of the humanity; the light and water of Islam, the true wisdom of mankind; and the true guide and leather urging humanity to prosperity and happiness; it is both a book of law, and a book of prayer, and a book of wisdom, and a book of worship and a book of command and summons, and a book of invocation and a book of thought, and a unique, comprehensive sacred book comprising many books to which recourse may be had for all the needs of all mankind; it is a revealed scripture resembling a sacred library which offers treatises suitable for all the various ways and different paths of the all the saints and the veracious ones and the wise and the learned, which is appropriate for the illuminations of each way and enlightens it, and is suitable for the course of each path and depicts it.4

The profound thought reflected in this comprehensive conception of the reality of the Qur’an on the one hand, and its message, aims, and purposes on the other take a person to this point: in order to make a statement about the reality of something, one has to go beyond disputes and debates over terminology and definitions. Attention has to be focused

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2 In his work Kasf al-Asrar Imam ‘Abd al-‘Aziz al-Buhari mentions in a sentence the definitions of the Qur’an made by the scholars of Usul (the principles of fiqh). All these definitions have received their share of criticism, and have been refuted even/ the definition of given here includes the points on which the majority are agreed. Iman al-Shawkani said about the Qur’an in Irshad al-Fuhul, “This book is speech revealed to Allah’s Messenger (PBUTh), written on pages. It has been passed down to us in a form about which there is complete agreement”. See, Muhammad ‘Ali al-Shawkani, Irshad al-Fuhul ila Tahala al-Haqq Min ‘Ilm al-Usul (Beirut: Dar al-Fikr, n.d) 26. Generally speaking, the reason for differences concerning the Qur’an’s definition are “Some questions of belief related to Divine Speech, which are part of the science of Kalam, and some related matters of fiqh. Such questions as it is permissible to read the Qur’an while performing the prayers? ‘Does one who denies it becomes an unbeliever?’ ‘Does it constitute proof?’” For further discussion see, ‘Abd al-Aziz al-Bukhari, Kasf al-Asrar an Usul Fikhr al-Islam al-Bazdawi (Beirut: Dar al-Kitab al-Arabi, 1st edn. 1991), P. 71.

3 In the biography by Ihsan Qasim al-Salih Badi’uz Zaman Said Nursi: Nazara Amma al-Hayatihi wa Atharirihi (Istanbul: Dar al-Sozler, 2nd edn). Offers a brief account of Bediuzzaman’s life, giving sufficient information of most readers. Those who wish to learn about this mujahid scholar’s life, should refer to it. See also, Urkhan Muhammad Ali, Said Nursi: Rajul al-Qadr Hayat Umma (Istanbul: Neel Yayınlari, 1995).

on the fine points and chief aims of the thing being defined, which distinguish it from things similar to it. This is because the adoption of specific positions result in the thing being limited by the terminology. We may say therefore that to whatever extent a conception can be expressed in a way removed from debate and disagreement, to that degree it will be more generally acceptable and more noteworthy.

This truly comprehensive conception that Said Nursi puts forward concerning the reality, message and aims of the Qur’an forms both the starting point and firm ground for grasping the elevated aims, basic principles and true elements that the Qur’an wants to prove and verify.

Scholars of both past and present have disputed the main as of the Qur’an and have increased their number. Some said that the aims were not less than seven, and others reduced the number to five. They all offered various evidences to support their claims. However, in consequence of his deep study of the Wise Qur’an’s verse, Said Nursi reached important conclusions. One of these was his fixing the number of the Qur’an’s fundamental aims and its main principle of four. These four main aims and substantial points are to be found in all 114 Suras and in all its verses.

The Qur’an’s four main aims in the view of Said Nursi

There is need to examine in detail the constituents of the four Qur’anic aims in all its Suras and verses, which Said Nursi considered to be the most important meanings and instances of wisdom foreseen by the Lawgiver. One has to specify these meanings and substantial points, which Allah’s Book dwells insistently and mentions over and over again. Having studied in depth the meanings the Qur’an’s Suras and verses contain and pondered over them at length, Said Nursi reached this conclusion: in order to prove these four meanings, the verses and Suras employ various styles and literary devices related to speech and eloquence:

Proof of the Single Maker (the aim of Divine unity); proof of Muhammad’s (Peace be upon him) Prophethood (the aim of Divine Messengership); proof of the possibility of the resurrection of the dead (the aim of resurrection and the requital of the Day of Judgment); proof of Divine justice in this world and the next (the aim of absolute justice).

These meanings, which the Lawgiver observes in all the Qur’an’s Suras and verses, are its chief aims and principles, and are the basic elements of which the Qur’an is formed. Here we shall include a number of passages from several of Bediuzzaman’s books and treatises. In Isharat al-Ijaz fi Mazann al-Ijaz (signs of Miraculousness) he says:

The fundamental aims of the Qur’an is to guide the mass of people to proof of the maker, Prophethood, the resurrection of the dead, and justice and worship, and to convey them to these.

While in his wonderful work of Saiqal al-Islam, he states that these four aims are to be found in many of the Qur’an’s Suras and verses:

The fundamental aims of the Qur’an and its essential elements, which are dispersed throughout the Qur’an, are fourfold. They are proof of the Single Maker, Prophethood, bodily resurrection and justice.

It will be useful to note that in most of his works, Bediuzzaman says that the Qur’an has four fundamental aims, Divine unity, Prophethood, the resurrection of the dead, and justice.

Nursi describes the balance of the aims:

5 Dr. Yusuf al-Qardawi is the representative of this group of scholars, in his work, Kayfa Nata’amulu ma’al-Qur’an al-Azam? He says: “The Qur’an summons mankind to various principles and aims without which they could not attain to righteousness. The Qur’an repeatedly mentions seven of these. There are correction of belief in the Deity, Prophethood, and requital for actions, and conceptions of these; acknowledgement of man’s high worth and his rights, particularly those of the weak; the guidance of man to the highest level of worship of Allah and piety; the purification of man’s soul; the founding of righteous families and the protection of women’s rights; the building of an Umma that will be a model for all humanity; calling on the world of humanity to practice mutual assistance”. He deals with these in turn, explaining the elements of which they are exposed. For further discussion, see yusuf al-Qardawi, Kayfa Nata’amulu ma’al-Qur’an al-Azam? (Qatar: Qatar Univ. Centre for research on the Sunna and Sirna 1996) 65, al-Qaedawi’s view are given in greater detail below, and compared with those of Said Nursi.


It has a wondrous comprehensiveness in five aspects. In its words, meaning, injunctions, and its knowledge, and the balance of its aims, it has applied perfect balance and regular sequence; conformed with the principle of the innate nature of things and unity, and as preserved the balance.\(^9\)

These lines show that the Qur’an always intense universal aim, and is used carefully in order to depict clearly the universal harmony between the law and ‘Divine practices’, which govern in the order in the world of existence and man’s inborn nature. These universal harmony between human nature and the universes order coincides with the Qur’an’s aim. Just as Allah’s Qur’anic verses indicate His unity, so His creational verses and Signs affirm Him, indicate Him, and intend Him.

**Divine Unity (Tauheed or Wahdaniyya)**

Nursi explain this aim for the point of the view of the following point, supporting it by rational logic, which obliges the conscience and unsullied nature to submit:\(^{10}\) Every particle in the universe testifies to Allah’s Almighty existence. This invites man to ponder over the pages of the universe. Knowledge of Allah is man’s sole point of support in the face of upheavals of life, and its perils and calamities and the misfortunes that beset him. If he does not believe in the Creator Who with wisdom sets everything weeding in regular order, and ascribes everything to blind coincidence, and it depends on his own minutes strength which lacks the capacity to withstand events as he would wish, he will be unable to prevent himself being overcome by anxiety and fair. He would be crushed under the weight of the disaster that overwhelms him. Such a situation does not befit man spirit, which is ennable for in these situation, man is abased and degraded, and his state is opposed to the perfect order that governs in every part of the universe.

Indeed, there is no refuge other than knowledge of Allah!

The Qur’an’s method of making Allah Almighty known is different to those of the Sufis and the philosophers. Its way has no equal in regard to either correctness or comprehensiveness. The Qur’an’s way is the shortest and clearest, and the one which brings man closet to Allah and it is the most comprehensive for man. The Qur’anic way it represented in the below proofs:

The proof of origination (ikhtira), which, in brief, is that Allah Almighty, gives every individual being and every species a particular being which preserves its particular characteristics, and is in the form most suitable to its disposition and perfections.

**Prophethood and Divine Messengership\(^{11}\)**

Nursi discusses Prophethood and the Prophet Muhammad (Peace be upon him), and describes him as the most veracious witness, the clearest proof, and most decisive argument. He says that since there is nothing futile in Allah’s work, and since man are in the need of a guide, Prophethood is a necessity for mankind. He proves this from three different angles:

**The First:** Man knows his powerlessness and the defectiveness of his works, and his inadequacy in the face of the assaults of ungrounded fears. His innate incapacity, the narrowness of his vision, and the admixture of delusion in his reason necessitate that he has a guide and teacher. Such a teacher is the Prophet. The insufficiency of human laws in ordering man’s life and developing his potentialities, renders necessary the sending of the Prophet Muhammad (Peace be upon him) and the Divine Shari‘ah, which will retain its vitality till the end of the world.

**The Second:** the fact that man does not find satisfaction in this world despite his unlimited potentialities, his boundless hopes and desires, his unrestricted ideas and imaginings, and his unlimited appetites and power of anger, indicates that he was created for eternal happiness. The undesirable and unhappy circumstances of this world are opposed to man’s perfections. He is in need of an easier and trouble-free life. Man will find satisfaction only in the eternal happiness concealed in the shell of bodily resurrection.

**The Third:** is man’s moderate nature, subtle temperament, and desire for adornment; that is, his natural desire to live in a way fitting for humanity. And this can be achieved only through the establishment of justice between men. Since human reason is unable to perceive justice, Prophethood is an absolute necessity for mankind.

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11. Ibid, PP. 121-150.
Bodily Resurrection

Said Nursi proves with national evidence and arguments in the light of the Qur’an, the necessity of the resurrection of the dead and life of the hereafter. He demonstrates their occurrence in accordance with reason. He demonstrates also that society can be reformed only through belief in the resurrection. One of the clear proofs of this Allah’s messenger (Peace be upon him). What Nursi means by resurrection is bodily resurrection; he intended to refute philosophers and their likes, who objected to it in particular.

Nursi put forward rational proofs for bodily resurrection, basing them on the below-mentioned truths: of the universe was not to result in everlasting happiness, its perfect order would be deceptive, meaningless, and futile. For it is eternal happiness that males the order, order. Divine wisdom, the exemplification of pre-eternal grace, proclaims eternal happiness. Similarly, the principle “there is no wastefulness in the truth nature of things”, which is observed in the microcosm of the human body and is corroborated by the science of anatomy, indicates that there is no waste either in man’s non-material potentialities, or in his hopes, thoughts and desires. This means man is destined for eternal happiness. If there is was not happiness, all non-physical matters would disappear into nothingness. If the human body is given so much importance, its substance, spirit, should also be given it. The spirit and body will be restored to life at resurrection. Witness to this is the repeated restoration to life of every sort of creature in the alternations of day and night and the seasons. These indicate that one day man’s corporeal being will be resurrected, in fact they testify to it. The mercy of the Merciful, Compassionate Allah gives the good news of eternal happiness, it is eternal happiness that makes mercy into mercy and bounty into bounty, and prevents it being turned into an affliction. It saves the universe from final separation. If there was no eternal happiness, all the bounties that were its means would be transformed into torment.

Justice

A number of the ‘Ulama have alluded to this aim, among whom were Muhammad Rashid Rida, ibn ‘Ashur, and ‘ilal al-Fasi. Others said that justice is the chief factor controlling the actions of people in the performance of their duties and responsibilities.13

These scholars looked on justice as the ordering of the relations between the individual person and the actions enjoined by the Shari’ah. For Shaykh Rashid justice expresses the equality between those subject to Islamic law in respect of civil and criminal law: the believer and the unbeliever, the righteous and the sinner, the ruler and ruled, rich and poor, the powerful and the weak.14 In Nursi’s view, however, justice has spread its roots from the Qur’an’s truth to every areas of the life of Islam and life of society. It is bound by the laws of the universe. It is also one of the truths of Islam necessitating the resurrection of the dead and life of the hereafter. It is a Divine practice which revolves around beings and is in force in the universe.15

In order to emphasize the importance of the aim of justice, Nursi recalls that Imam al-A’zam Abu Hanifa held the Divine names of All-Just and Sapient to be the Greatest Name.16

The ‘Ulama held various ideas concerning the reasons justice is included among the Qur’an’s aims. As a thinker, Bediuzzaman Said Nursi stated clearly why he attached importance to justice: the reason injustice had come to dominate the lives of people living under irreligious systems, and corruption and immorality had become widespread, was the absence of justice, which is the basis of the order of the universe. In his view, the basis of the state should be justice, consultation, and power being restricted to the law.17 Nursi said that generally speaking the reverse had been true, and that tyranny had donned the hat of justice and had thus ruled.18

Nursi said it would only be written with the dispersal of present-day civilization that the civilization would emerge to which Islam and the Shari’ah call men. Islamic civilization is based on truth, and the mark of truth is justice and strength.19

12 Said Nursi wrote an independent work on the resurrection of the dead which is included in the words as tenth Word.
13 See, al-Raysuni, Ahmad, Nazariyat al-Maqsad ‘inda-i-iman al-Shatibi (Riyad: al-Dar al-justice and worship, the fourth aim of the Qur’an
14 Rida al-Wathy al-Muhammadi, 259.
16 S. Nursi, Barla Lahikasi (Istanbul: Envar Nesriyat, 1994, P. 321
The realization of man’s humanity and honour is justice. Justice is a Qur’anic aim so broad its effect is not limited to ordering man’s life, it encompasses also the order that prevails over the universe and existence, preserving its wholeness.

The pure justice of the Qur’an does not spill the life and blood of an innocent, even for the whole of humanity. The two are the same both in the view of Divine Power, and in the view of justice. But due to self-interest man may destroy everything that forms an obstacle to his ambition, even the world if he can, and he will wipe out mankind.\(^{20}\)

**This Is To Be Seen Clearly In Modern Materialist Civilization.**

In Nursi’s view, it is not possible to equate nationalism and racialism with justice. For they are based on principles of tyranny, and just as they do not follow justice so they are incompatible with right.\(^{21}\)

According to Said Nursi, ‘the straight path’ is justice, which is the essence of wisdom, chastity and encourage. These form the middle way of the three degrees of the three powers. Chastity is the middle way of the power of animal appetites, to attract benefits. Courage is the middle way of the power of anger, to repulse harm. And wisdom is the middle way of the power of reason, to distinguish between benefit and harm.\(^{22}\)

**The Qur’an’s Aims in the View of Yusuf al-Qardawi: Presentation and Analysis**

Yusuf al-Qardawi differs from other scholars in his assertion that the Qur’an summons men to certain principles and aims without which they cannot attain to righteousness. There are seven principles and aims which the Qur’an repeatedly mentions and emphasizes. In the Qur’anic context, these are the most important of the aims and principles its verse and Suras contain. Its other aims are included within one or other of these seven. Shaykh al-Qardawi says:

The Qur’an calls upon humanity to embrace many aims and principles, without which it cannot attain to righteousness. We divided these into seven, which the Qur’an repeatedly mentions and to which it gives paramount importance:
1. The correction of beliefs, and of the conceptions of the Deity, Prophethood, and requital.
2. The acknowledgement of man’s worth and rights, particularly those of the weak
3. Prompting humanity to worship Allah and fear Him.
4. Inviting men to purify their souls.
5. The establishment of a sound family structure, and the preservation of women’s rights.
6. The building of a model Umma
7. Summons to mutual assistance in the world of humanity.\(^{23}\)

Al-Qardawi asserts that these represent the Qur’an’s chief aims and basic principles, and that they are included in the Qur’an’s Suras and verses. For this reason, in his discussions of them he defines elements that indicate the reality of the aims.

The **first aim**, the correction of beliefs, and of the conceptions of the Deity, Prophethood and requital, is founded on three elements or principles.

a. The element of strengthening the foundations of the affirmative of Divine unity. “This is the basis of true freedom. For there can be no question of freedom for a person who looks on another man as sacred or who worships a stone. This element is also the basis of brotherhood and equality. For the belief that all men are servants of the One Allah strengthens the idea that they are brothers.\(^{24}\)

b. The element of the correction of belief in Prophethood and Divine Messengership. This is discussed in terms of humanity’s need for Prophethood and the declaration of the prophet’s duties in respect of conveying good news and warnings; the removal of doubts about some of the previous prophets; description of the fates of those who affirmed the prophets and those who denied them.

c. The element of strengthening belief in the hereafter and requital of actions. Most of the Qur’an’s Suras, whether Makkah or Madinan, speak of the hereafter, men being held to account for their actions, and Paradise and Hell. In doing this the Qur’an states that like the first creation, the second creation is evidence for Allah’s power, and in this way offers evidences for the resurrection of the dead. Attention is drawn to the creation of large bodies such as the


\(^{21}\) Ibid, P. 76


\(^{24}\) Ibid, P. 66.
sun, moon and earth. The wisdom is explained in the requital of actions, and it is emphasized that those who do good and those who do evil, the pious and the sinners, cannot be equal. Thus fine results and rewards await the believers in the hereafter, while loss and torment await the deniers. Also, the delusions the idolaters try to spread are demolished.25

The second aim comprises the acknowledgement of man’s worth and rights. The Qur’an mentions three elements which constitute the reality of this aim, which are:

a. Since he is a valuable being in Allah’s sight, and Allah’s vicegerent on earth, and a servant subject to His commands, the Qur’an emphasizes man’s high worth.

b. Among the rights granted to man are his freedom of thought and expression, of belief, and of command and prohibition; equality between men; good food; marriage and setting up a family; life, work, and arranging his life; the privacy of home; the protection of his property; justice and tolerance; dispute with authority; the rejection of sins; elimination of corruption and opposition to tyranny.

c. The protection of the rights of the weak against the injustices of the powerful, or the neglect of those in authority. This is to be seen clearly in the command that the rights orphans are protected, no injustice is done to them, their property is defended, and they are protected in the best way.

The third aim is men being directed to worship Allah and to fear him. It does not require great effort to discover this aim’s place in the Qur’an. “From the Fatiha to the last Sura there is no section of the Qur’an in which Almighty Allah is not extolled through all His attributes of perfection in a way fitting to His sacred essence and He is not declared free of all fault suitably to His Glory and Beauty. That He created everything most perfectly is to be seen clearly in the universe”.26 Thus

The Qur’an’s main aim is to make Allah known by means of His creatures, to bring men to His ‘rope’ to make Him loved by men through His bounties and favours, and to fill them with fear through His majesty and justice. Then men may truly love Him, and turn to Him, and act in accordance with the way and method shown to His Book sent with His Messenger as a guide.27

The fourth aim calls on men to purify their souls. This may be described as freeing minds from superstition, the ascription of partners to Allah, and false ideas; dispelling from hearts the darkness of ignorance; and freeing the will from animal lusts and desires. These are complemented by turning the mind towards knowledge of Allah, the heart towards belief, the will towards good works, and aligning them with justice, beneficence and good morals. To put it another way, “the soul has to be purified of hypocrisy and the evils of the dissemblers. This is discussed in Suras Tawba, al-Baqara and al-Munafiqun in particular”28

The fifth aim is the founding of the institution of the family and the good treatment of women. According to the Qur’an, the institution of the family is the focal point of a righteous society, and nucleus of a righteous Umma. It is therefore noteworthy that the Qur’an looks on marriage, the foundation of the family, as one of Allah’s ‘sign.’ And among His signs is this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your {hearts}; verily in that are signs for those who reflect. (30:21) It is again noteworthy that the Qur’an rejects priestly celibacy, which contrarily to human nature, forbids marriage and abominates women. Similarly, unlimited freedom for women is wrong. Thus it summons men to marriage, the basis of the family and licit tie between men and women. The Qur’an affords worth to women by allowing them to win true freedom and saving them from darkness of ignorance. Numerous verses show women’s true value through their status as human beings, wives, daughters, mothers, and a basic element of society.29

The Quran’s Aims in the View of Bediuzzaman Said Nursi and Shaykh Yusuf al-Qardawi: An Analytical and Comparative Study

Having noted Said Nursi’s assertion that the Qur’an contains four aims and essential principles, we see that we should compare his distinctive view with that of Shaykh Yusuf Al-Qardawi. The reason why this study has chosen these two scholars is that they set out their ideas on this matter clearly and straightforwardly. Moreover, these ideas of theirs have also been accorded considerable importance in the field of contemporary thought and found wide acceptance we are not saying that they are greatest scholars of our age.

26 Ibid, P. 77
27 Ibid, P. 78
28 Ibid, P. 85
29 Ibid, PP. 85-95
An Analysis and Comparison of the Views of Said Nursi and Shaykh Yusuf al-Qardawi

A comparison between Said Nursi’s views on this matter and Shaykh Yusuf al-Qardawi we have studied in this paper will allow user to set out the differences between them as follows:

i. Preciseness and Comprehensiveness: We discussed Said Nursi’s views previously to that of the Shaykh Yusuf al-Qur’an. The first point to be noted is that Said Nursi’s ideas are distinguished by their preciseness and comprehensiveness. For the four aims he defined contain within them the five or seven discussed above. Furthermore, his elucidating all the aims in conformity with the true meaning of the Qur’an’s Suras and verses shows his accuracy and preciseness. For to have this easy understanding of the aims can only be the product of such accuracy.

ii. Interrelation and Harmony: Anyone who studies Said Nursi’s ideas will see easily the elevated ties connecting the four aims to one another. For example, the aim of Divine unity is connected with firm ties to the aim of Prophethood. The aim of resurrection is firmly bound to the aim of justice. This interrelation and harmony is not to be seen in the ideas of that of al-Qardawi do not possess it to this significant extent. Secondly, Said Nursi emphasised the harmonious order and organic ties between the verse of all the Suras on the one hand, and the verses of each Sura on the other, as well as between the words of all the verses.

iii. Concentration and Extensiveness: Said Nursi’s concentration on the meanings comprising the aims is indeed noteworthy. Noteworthy too is the comprehensiveness with which he discusses aims secondary to the main ones. As we said above, all four aims include other aims. For example, in said Nursi’s view worship of Allah and piety, the institution of the family and the good treatment of women, the axis of education and legislation, and other axes and aims, are all included in the aims of Prophethood. However, one cannot say that any of the four aims said Nursi mentions are included within the axes and aims mentioned by the other two scholars. This demonstrates the comprehensiveness, extensiveness, and concentration of the said Nursi’s ideas.

d) Faithfulness and Adhesion to the Qur’an Suras and verses:

There is no Sura that does not include the four aims Said Nursi puts forward. The same cannot be said for the seven aims of Shaykh al-Qardawi. Moreover, Said Nursi’s ideas reflect more clearly the aims and objectives of the Suras and verses themselves.

Compared with the Shaykh Yusuf al-Qardawi, there is greater need for further serious research, investigation, and interpretation of Said Nursi’s ideas. It is our hope that this paper will pave the way for such an endeavour.

CONCLUSION

Because both the Qur’an’s aims and the Shari’ah’s aims assist in elucidating clear principles to be followed by Qur’anic commentators in their exegeses and by scholars of fiqh in deducing rulings, they deserve further study. The Qur’an’s aims did not attract the attention of the early scholars as a subject to be investigated and written about, and no serious study was made of them. It is only in recent centuries that they have been given a place in studies of the Qur’an and in commentaries. The reason for this is that the scholars have directed their attention to the aims of the Shari’ah such as the Muslim’s conduct, worship, social relations, and penalties and so on. But their failure to write works on the Qur’an’s aims arises not from ignorance of them, for they were aware of them. However, the Shari’ah’s aims complement the Qur’an’s aims. The aims are finely interwoven and precisely formulated in Bediuzzaman’s thought, reflecting the conjunction of the aims in the Qur’an as a whole, in all its Suras, and even in its verses. That is, every verse indicates one or more of the Qur’an’s aims either briefly or in detail, or explicitly or allusively. Thus, each verse becomes a point of focus or the pupil of the eye. And Allah’s is the highest similitude, and His Book. Application of this method prevents fragmentation in the exposition and exegesis the Qur’an. Thus, a person may be addressed by the Qur’an without departing from its aims and purposes, and their trace and effect will be clearly reflected in his thought, actions, values, and in all his human virtues.

REFERENCE


