The Holy Quran, An Eternal Book For Humanity

This is the Book whereof there is no doubt, a guidance for those who ward off (al-Qur'an 2:2)

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***Abstract**: As we know Quran is the last holy Book sent to the Prophet of Islam; we, Muslims, claim that in this book we can find whatever we need to have a life full of joy, peace and justice. In the present article we will study about some contents of Quran, its predictions, and morality*

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Has anybody ever come across a book that contains a preface where its author mentions about its infallibility from any error? Has anyone ever heard of any author who talks with so confidence and such authority? This is the Qur'an, revealed to one human being named Muhammad (peace and blessing be upon him), and its Author is Allah, the Lord and Sustainer of the universe.

At a time when the world sank to its lowest, oppression and tyranny exceeded all limits, human beings were enslaved by the arrogant kings and emperors, women lost their human dignity on earth, one fateful night in the month of Ramadhan determined the course of human history. Fourteen hundred years ago, Allah, the Lord, decided to bring back humanity from the disgrace of slavery into the position of Allah's emissary on earth. That was the night of power, the lailatul-qadr, the night when angel Gabriel, on the command of Allah, made an eternal link between the heaven and the earth. That was a night that shaped the destiny of man.

This is the Qur'an that transformed a nation stooped in chaos, revolutionized them and elevated them to the peak of human perfection. This is the Qur'an that changed people's heart, molded their character, uprooted their ignorance and reconstructed their society in the noblest and divine fashion. They were the Arabs who were on the verge of self-destruction because of their lawlessness, vulgarity, stupidity and, to use the Qur'anic terminology, because of their Ignorance (Jahiliyah). They were the people despised by the then two super powers, the Persians in the east and the Romans in the west, to the extent that none of them was even interested in taking over these barbaric and law-less people.

Yet the Qur'an was revealed to them to, probably, prove that Allah can easily change the fate of a nation if He so wishes. But Allah's sunnah or principle is not simply to help a community without any reason, they have to acquire it with their persevered action. Only then Allah's favour descends on them.

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Say, 'O Allah! Master of the Kingdom! You give sovereignty to whoever You will, You take sovereignty from whoever You will. You exalt whoever You will, You abase whoever You will. All good is in Your hand. You have power over all things. (al-Qur'an:26)

The revelation has been termed as a guidance (huda), clear sign of the guidance (baiyinah), criterion to discern the true from the false (furqan), clear explanation (baiyan) and admonition (mau'idhah).

The month of Ramadhan is the one in which the Qur'an was sent down as guidance for mankind, with clear signs containing guidance and criterion…. (al-Qur'an 2:185)

This is a clear explanation for all mankind, and guidance and admonition for those who ward off evil. …. (al-Qur'an 3:138).

It is a reminder (dhikr) and the word (kalam) from Allah. Allah showered His mercy on humanity in the form of a direct communication with His messenger for 23 years in the barren Arab land. Within ten years the tiny oasis of Madinah became the blessed land where a comprehensive code of life evolved from nothing. Madinah became the centre of a divine civilisation, a centre of inspiration for humanity. It is all because of Qur'an's miracle and the unique person that received it in his heart, the last and the noblest of the messengers. The heart that received the full weight of divine love for humanity led the ignorant humanity with the Qur'an's message. It was the weight that no other creation would ever have dared to bear.

- **Challenges of The Holy Quran**

Was the reason for remaining silent against the challenge of the Holy Quran due to the incapability and weakness of human beings? Or does it have other reasons? To answer this question, we can first assume three reasons for why people have remained silent in answering the challenge offered by the Holy Quran:

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1. It may be due to the fact that the people of this and the previous eras did not have a motive to answer this challenge of the Holy Quran.

2 There was a motive to answer the challenge, but after the revelation of the Holy Quran, Arab literature became weak and eventually diminished. Similarly non-Muslim Arab scholars of literature do not exist in the present day to answer this challenge.

3. Neither of the previous ideas hold true; rather, no one was able to bring a book like the Quran, and thus abandoned the idea completely.

By studying the earliest situations, it is obvious that the appearance of the Prophet of Islam *(p.b.b.h.)* was when many nations were living with different beliefs. Some were materialistic and denying the existence of any God. Some were idol worshipers, Zoroastrians, Christians and Jews. Besides these, the emperors of Persia, and Rome had control over the weak nations.

During that period of time, the Prophet of Islam raised the divine flag, and invited the world to accept Islam, and submit to one God. This invitation to Monotheism denied duality of Zoroastrians, Trinity of Christianity, and the improper attributes of Judaism to Allah and His prophets, and all the bad habits and traditions from the time of ignorance. Yet his submission to Allah presented hostility between the emperors of his time. The Prophet of Islam alone faced those nations nonetheless, with the Holy Quran as his proof of prophecy. With the Quran he challenged all the emperors of his time, the religious scholars of Judaism, Christianity, Zoroastrianism, and idolaters. Up to now, Islam has continued this way of challenging and has more enemies from before trying to destroy it.

However, it is natural for them to focus on what they can do to destroy Islam and stand against it for the fact that Islam is demolishing them.

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They have tried and are trying many ways to wipe out Islam, in order to achieve their goals. They put the Prophet *(p.b.b.h.)* and his companions in an economic siege for three years, which was very hard on the Prophet *(p.b.b.h.)* and his people. The big battles of Badr and Ohod which were caused by the non-believers to destroy Islam, were unsuccessful and since they did not accomplish their ambitions the non-believers became united in the battle of Khandaq to get rid of Islam. They did everything they could to destroy Islam, but their energy was worthless. Wouldn't it have been much easier for them to come up with a man made verses instead of wasting their time to fight with Islam in some other ways? And if they had made up such verses which were equivalent to the holy Quran, it would have been their proof that Islam is a false religion!

Of course the simplest way to void the Prophet *(p.b.b.h.)* and his book was to stand up against him which was the case from the very beginning of establishing Islam. Therefore amongst the enemies of Islam who made their best to ruin Islam was enough motives to answer the challenge of the holy Quran.

By over viewing the second condition, we must pay attention to the literary roots of Arabs which was going through a revolution. Although eloquence and fluency was a common technique for the time when the Quran was descended, but later on these techniques expanded and flourished continually up to our time. At his time the Arab literacy is more excellent than before and there many new scopes in the relative techniques. We can find many non-Muslim Arab literalists throughout the world.

Therefore there are many non-Muslims who are the professionals of eloquence and fluency from the beginning of Islam to now. Occasionally their expertise was to the extent that they have written important reference book in their special field such as linguistics, history, grammar. Let us imagine these literalists had not motive to answer the challenge of Quran,

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but couldn't the enemies of Islam who were severely fighting against Islam, ask them to supply their need.

So now that we cannot accept the first two conditions we should accept the third one. No one has been able to answer the challenge the Quran; the only reason could be that they were unable to do so. Therefore the truth of Quran is being proved to all.

- **Predictions of The Holy Quran**

The Holy Quran has predicted future events in many cases. This fact shows that it has been descended from a person who knows and can report the unseen, namely the Almighty Allah who is the only absolutely knowing the unseen. Numerous verses of the Holy Quran are related to the prediction of future events which we refer to some.

A. Before Muslims conquering Mecca, Prophet Muhammad *(p.b.b.h.)* dreamed that He shaved his head as a sign of exiting *Ihram* (finishing *Hadj*), and because prophets' dreams are true, he promised his companions to enter the Sacred Mosque(*Masjid al-Haram*) soon. In 6(A.H), Prophet Muhammad *(p.b.b.h.)* left to visit Ka'aba in Mecca with some of his companions. In the way, the pagans (*Mushrikin*) blocked the way in *Hudaybiah* and the *Hudaybiah* treatment took place, in which they agreed that Muslims return and then visit Mecca the two following years. After the agreement, some of the companions objected it and doubted the truth of Prophet Muhammad's *(p.b.b.h.)* dream. In this situation, the following verse was descended:

"***Certainly the Almighty Allah will show the truth of his Prophet's dream that you shall enter the Sacred Mosque, if Allah pleases, in security, having your heads shaved and your hairs cut. You shall not fear, as He knows what you do not, so He brought about a near victory.***"(The holy Quran, 48:27)

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In this verse, the truth of Prophet Muhammad's *(p.b.b.h.)* dream and the conquest of Mecca are promised. In 7(A.H), the dream came true and Muslims visited Mecca and in the next year, the second promise was performed, as Muslims conquered Mecca after the pagans cancelled the agreement.

B. *Badr* was the first battle of Muslims against the infidels of Quraish. A caravan of the infidels of Mecca with abundant merchandises was passing by Medina. Muslims asked the Prophet *(p.b.b.h.)* to permit them to attack the caravan and take their merchandise in revenge for usurpation of their property in Mecca. The Prophet *(p.b.b.h.)* permitted them and this verse was then descended:

"***When God promised to grant you (believers) victory over either one of the two groups, you wished to have control over the unarmed one. God decided to prove (to you) the truth of His promises and to destroy the unbelievers.***" (The holy Quran, 8:7)

This verse describes the results of the battle of *Badr*. Although the number of battlers of the enemy was several times of the number of battlers of Muslims, and Muslims were worried about, but Quran gave Muslims glad tiding. Quran explicitly expressed that either the victory in the battle or the merchandises would be for the Muslims.

C. when the child of the Prophet *(p.b.b.h.)* passed away, a man named as A'as ibn Wabil said:" Indeed Muhammad is childless. He has no son to be his successor and when he dies his remembrance would fade. Then the verses of Surah Kawthar were descended:

"***We have granted you Kawthar (abundant virtue). So worship your Lord and make sacrificial offerings. Whoever hates you will himself remain childless.***" (The holy Quran, 108:1 to 3)

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In these verses it is announced that the one who called the Prophet *(p.b.b.h.)* childless would have no child and the generation of the Prophet *(p.b.b.h.)* will remain.

- **The Holy Quran and Morality**

Although the domain of Quran and morality is broadened, one of the most beautiful manifests of this relationship is the mutual influence in the direction of human's soul, because as Imam Ali *(p.b.b.h.)* says: "human's soul is enriched with the divine and Quranic trainings in both theoretical and practical dimensions."

Therefore, the enriched soul can achieve the divine and Quranic morality and it can be said that the human's soul manifests the most beautiful effect and the mutual relationship between morality and Quran.

It should be reminded that the morality basis is summarized into four elements because whatever the human does is either to dispel the loss or is related to the thought and insight each of which has a moderate extreme where the moderate extreme of attracted interest is called chastity and that of the loss dispel is called courage and the moderate extreme of thought is called wisdom and combining these three, the fourth one is created which is called justice through which the right of each three mentioned forces is given.

Therefore, it is said that "the basics of best morality are four things: chastity, courageous, wisdom and justice" (Tabatabaie, 1993: 377).

One sample among the four mentioned elements is named here to explain the mutual relationship between Quran and morality.

- **The Relationship between Quran and Kindness**

Kindness is one of the most elegant moral characteristics and is categorized as the queen of justice (Tabatabaie, 1403 AH, 372). The Holy

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Quran has talked about kindness a lot: ***"and those who believe are stronger in love for Allah"*** (al-Baqara, 165). In this Quranic verse, first loving God was introduced, second, it is mentioned that following the one who holds God's message (Quran) causes God's love to be attracted. Third, it is mentioned that the one who does not love God, is not received His revelation from His messenger and does not act upon it. Therefore, it is clear that the Prophet who is the mediator of the God's word grace is the criterion of kindness and the only benefit of Quran is kindness because the axis of understanding Quran is God's kindness. Therefore, it is clear that the human understands Quran as much as he loves God (JavadAmoli, 1971:85). Therefore, one of the most beautiful manifests of the mutual relationship between Quran and morality is the relationship between Quran and kindness.

- **The Relationship between Quran and Wisdom in terms of Morality**

Wisdom is one of the most important manifests of the relationship between Quran and morality. Wisdom is one of the basics of morality and has different branches (Tabatabaie, 1403 AH, 372). It is noticeable that Quran is the wisdom "***I swear by the Quran full of wisdom***" (Yaseen, 2) and it is sent from God.

There are 300 discussions about wisdom in the Holy Quran including the discussions of thought and insight that are two branches of wisdom meaning morality that all have invited people to think or have taught the prophet how to justify to verify the facts.

However, it is important that there is no command in Quran for people to believe without any thinking or to do something. Moreover, most of the issues that cannot be understood by mind and thought are explained in Quran by argument.

On the other hand, in terms of mutual relationship between Quran and morality, it should be stated that scientific and practical benefit from

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Quran is more achieved through wisdom in the moral sense, because although Quran invitation is a public invitation, people who are more intelligent, can benefit the Quranic concepts much more and this issue demonstrates the mutual relationship between Quran and morality.

- **The Relationship between Quran and Virtue**

One of the beautiful manifests of the mutual relationship between Quran and Morality is the procedure of Quran and virtue, because Quran states: "None shall touch it save the purified ones"(al-Waaqia, 79). The summery of this message is that Quranic scientific and practical knowledge is achieved when both soul and body are purified. On the other hand, Holy Quran talks about virtue "***and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts***" (al-Hajj, 32). The summery of the message is that the regulation of divine rituals is Quran obeisance that is realized through recitation, understanding the content, interpretation, promoting the theology and regulations.

- **The Relationship between Quran and Courageous**

One of the most beautiful manifests of Quran relationship and virtuous morality is the flourishing procedure of courageous queen in the light of Quran.

Quran says the followers "tell, except what Allah has decreed for us, nothing is taken by us" (Koleini, 1985: 415) and then Quran says "***do you expect something rather than these two for us***?" in this verse, being murdered for the sake of God (martyrdom) is similar to victory and is regarded as one of the wishes for believers and talks about the spirit of courage among Islam fighters in the shadow of Quranic teachings and culture.

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- **Morality in Quran**

Morality that is concerned with the optional behavior of a man has always had specific attraction and respect for him. Seen from the Quranic point of view, moral virtues are not the tool to organize the human's behavior in this world, but it is regarded as the construction materials to base his eternal life. In Quran, human is defined as a creature that is able to get perfection and can adorn himself with moral jewelry. Human owns option as well and is well aware of this option and the origin of aim existence is achieved for his optional deeds through the human's option (Keiqa, 2003: 35).

In addition to the final goal in human's behavior, three points must be considered:

1. Human will see the profit and loss of his effort. "***Then shall anyone who has done an atom's weight an atom's weight of good, see it!And anyone who has done an atom's weight of evil, shall see it***" (Al Zalzalah, 7 & 8).

2. Salvation and perfection will not be achieved without human's effort: "***That man can have nothing but what he strives for"*** (Al Najm, 39).

3. The human's leading and misleading refers to him. ***"Who receiveth guidance, receiveth it for his own benefit, who goeth astray doth so to his own loss: no bearer of burdens can bear the burden of another: One man cannot bear the burden of another: nor would We visit with Our Wrath until We had sent a Messenger (to give warning)"*** (Al-Isra', 15)

The Holy Quran has considered morality from the individual, civil and political perspectives. In other words, Quran explains the moral issues in all dimensions of human's life to let the human benefit the prosperity in all these fields and lead him to the bliss that is the final goal of morality.

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Morality in Islam is based on the axis of self-analysis and perfection in the real self – against self-concept and the first step toward bliss and perfection is "self-analysis" through recognizing the spiritual and high tendencies can boost them in him and through recognizing the material tendencies (sensuality) he can get free from their dominations and can dominate them. Quran knows the human as a free creature. "***Verily never will Allah change the condition of a people until they change it themselves (with their own souls)"*** (Al Ra'd, 11). ***"Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety"*** (Ma'idah, 16).

Therefore, the final perfection of human is closeness to God; however, due to ignorance and sensuality, men are different on determining the perfection and those who love this world, determine the perfection in wealth, those who follow science and industry, determine it in science and industries and those who are into remembering God and the Doom's Day, determine perfection in another thing and those who love monarchy and power, determine the perfection in spreading the power and authority. However, the final goal and absolute perfection is "Allah" and everything must be done to satisfy God.

There are two groups of verses in Quran about human: the verses that know the human as a supreme creature and the verses that criticize the human. It is because human is a multi-dimensional creature in Quran.

And when your Lord said to the angels, I am going to place in the earth a khalif, they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know" (Al-Baqara, 30).

The verses that have criticized human, have regarded him as an inferior creature and have considered even the most inferior traits of him

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such as: "***And when We show favor to man, he turns aside and withdraws himself; and when evil touches him, he makes lengthy supplications"*** (Fussilat, 51).

Therefore, human needs to be trained to move toward the goodness and if the human guides the natural life toward "correction" he will help to develop the divine nature and prophets are sent to do this as well.

In the field of civil morality and in order to achieve the bliss, Quran is focused on collecting the virtues and leaving the vices, because practicing laws and regulations in social life is not possible without moral support; such as the civil morality that is mentioned in the Holy Quran: "***And not alike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and you was enmity would be as if he were a warm friend. And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty good fortune"*** (Fussilat, 34 & 35).

"and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient" (Al-Anfaal, 46).

In the field of political morality, Quran has mentioned some points. By political morality we mean those sensual traits the politicians must have in the field of thinking of social affairs to lead the society toward bliss and promote the virtues and dispel the vices off the society.

Naraqi talks on this subject: "Everyone who corrects his traits and does not follow the sensuality and follows the moderate road, he is able to correct the others and is deserved to lead people and is God's messenger and shadow on the ground" (Naraqi, 1991: 490).

The Sabzevari researcher also refers to the politicians' political morality in his work and believes that: "…if there was not a just king in the world, the world would be spoiled. Therefore, people need a king who

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lives in justice and follow the prophets' way, tries hard to repel the tyrants' cruelty, keeps everybody at his deserved stage, keeps the believers safe from the cruel people, is a man of knowledge, religion and virtue, does not misuse the people's wealth, enjoining good and forbidding the evil and keeps the roads safe" (LaakZaie, 2001: 159).

Therefore, the significant issue in political morality is the governmental officials' manner of conduct. God has considered it in some verses: ***"Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah\'s is the end of affairs"*** (Al-Haaj, 41).

"Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing" (An-Nisaa', 58)

"Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful" (An-Nahl, 90(

One of the characteristics that governmental officials should own is tolerance and the prophets and state officials should be the most tolerant people in the society. "***O my Lord! Expand my breast for me, and make my affair easy to me***" (Taa-haa, 25 & 26).

The officials should be humble as well. "And be kind to him who follows you of the believers" (ash-Shu'araa, 215).

- **The final word**

Although the holy Quran is a miracle from different aspects, but it should be noted that it is not a literal book, or a book of mysteries of creation. All these specifications are to prove that it is a miracle. Actually

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it calls itself **the book of guidance**. So everyone who has perceived that it is a miracle should seek the way of guidance and the correct divine knowledge through it. As an instance by accepting the holy Quran as a miracle, our belief to the previous prophets and their miracles can be based on the occult informing of the holy Quran about them. The Holy Quran is the greatest gift of God and God has graced on human by revealing it to the Prophet of Islam.

Quran is the light that has illuminated the hearts and is the best treatment. This book is the preaching that awakens human and is a guide that shows the best way toward bliss to the human. Quran is a complete selection of human's knowledge and human sciences that talks about the fields of morality, training, politics, beliefs and sociology, to name a few and presents its own viewpoint in all fields of study.

Morality is very important in the Holy Quran and in various verses the 'self-purification'- the main axis of Quran- has been stated as one of the main aims of revelation of the Quran and Islam Prophet's message. The morality, self-purification, individual behavior, and individual's social relationship with others play a deep and expanded role. Morality regulates and organizes the relationship between human and God, completes the human and society and its plays an important role in the man's personal and social life and destiny.

Seen from the Quranic perspective, the human is a passenger who is traveling to meet God and seeks luggage to reach the destination. The best luggage is to get accustomed to the divine morality and the most significant axis is self-purification that is considered as the most important aim of revelation of Quran and sending the prophet of Islam in various verses.

The domain of morality is the personal and social and international behavior and deeds and it facilitates and regulates the relationships between human and God and human with himself, with others and with

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nature and the conclusion is the perfection of individual and society. The effort of Quran in moral issues and self-purification is a basic and fundamental issue and other programs are derived from it. In other words, it shadows all the Islamic laws and regulations. In fact, the moral perfection in the individual and society is the most important aim on which other religions focus and it is regarded as the root of all the social corrections and the tool of fighting with corruptions and abnormal phenomena.

According to the Quran categorization, morality is in three types: 1) divine morality, 2) individual morality, 3) social morality. Morality and moral issues are the origin of the goodness and beauty and there are three opposite concepts of sensuality, world and Satan against these three characteristics and we are always dealing with them and we are being led with the traditions of Prophets and Imams as well as with Holy Quran and its divine verses.

Morality is one of the most significant issues in Holy Quran. Following the religious issues, morality issues are mainly concerned with the Holy Quran.

God says in Quran

"Our Lord! and raise up in them a Messenger from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise" (al- Baqara, 129) Furthermore, in Surah Shams, the purification issue has been stated followed by the 11 important swears to the creator, creature, earth, sky, sun, moon and selves…

I swear by the sun and its brilliance,
And the moon when it follows the sun,
And the day when it shows it,
And the night when it draws a veil over it,

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And the heaven and Him Who made it,
And the earth and Him Who extended it,
And the soul and Him Who made it perfect,
Then He inspired it to understand what is right and wrong for it;
He will indeed be successful who purifies it,
And he will indeed fail who corrupts it (ash-Shams, 1-10).

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