

and work righteously, He will remove from them their sins, and He admit them to gardens beneath which river flow to dwell therein for ever: that will be the Supreme Achievement.

The most significant point of the hadith should be kept very clearly in mind. The Holy Prophet (peace be upon him) has enjoined upon all Muslims to struggle against evils in particular perpetrated and supported by the so-called Muslim rulers and heads of governments in Muslim countries. Since they control the print and electronic media and other influential agencies, they can very effectively promote un-Islamic ideas and practices in the society. In the earlier part of the hadith (not quoted extensively in the above lines) the Prophet has explicitly mentioned the gradual decline of religious and moral fervour particularly in persons at the helm of communal affairs ostensibly and a plea was made to reform and correct them. Similarly religious scholars and spiritual leaders are also covered by this category as they too influence the populace through their teachings and example. And if they go wrong, misconceptions and false notions may spread very widely. As already explained above, this hadith behooves all committed and true Muslims to mobilize their resources to the full and employ all the variegated forms of protest and agitation—rights of which are guaranteed to them by democratic set-up—to struggle against the evil-mongers and anti-Islam agents. A recourse here to the technicalities of "Khuruj" (i.e. revolt or uprising against the established political authority) is simply besides the point: pure (and idle!) scholastic academicism that kills the required dynamism and religious activism of Islamic revivalist movement.

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a true and committed Muslim will not develop warm and close relationship with those indulging in un-Islamic practices. But if he does not do that, he will be generally taken to endorse or accept the un-Islamic practices and thus loose the whole point of his protest against them. Indeed, according to an other hadith of the Prophet (peace be upon him), such a complacent and 'liberal' Muslim gradually ceases to have even passive inward disapprobation of evil practices and himself starts indulging in them openly. Serious notice of this point should be taken by all of us. The criterion and the norm for all our likes and dislikes and for all our social relations and friendships should be Islam and nothing else.

The last assertion of the Prophet in the above mentioned hadith is particularly noteworthy. The words '.....beyond that there is not even one grain of *iman*' should provide an impetus to all God-fearing Muslims for deep thinking and soul-searching. They should assess their own *iman* and faith in the light of this hadith and should refrain from making a judgment about others. Earlier on in this essay we have endeavored to understand clearly the distinction between Islam and *iman* and so we can at this juncture very well appreciate the point that the *iman* that is being negated here is the true faith and *iman* of the heart or inner self. A man failing in the said requirements or performatives would not cease to be a Muslim in the strict legal sense of the term. However, on the Day of Judgment in the Hereafter only true inner conviction and *iman* would be of significance in winning a man his salvation and felicity. It will be the real basis of final loss and gain as we read in verse 9 of Surah Taghabun:

The Day that He assembles you (all) for a day of Assembly—that will be a day of mutual loss and gain (among you) and those who believe in God

some disciples or companions who truly acted upon God's commandments and followed the Messenger's example. This would continue for a generation or two and then religious fervor would gradually start diminishing. Moral puritanism preached by the Prophet and his companions gradually declines and gives place to degeneration and innovation. (And as a matter of truth, each innovative addition in Islam comes in place of an action enunciated by the Quran and Sunnah.) The later generations of so-called believers have been very aptly described by the Prophet thus: '..... people who say what they do not do and do what they have not been permitted to do'. And this is all the more true about we Muslims living in the 15th century after Hijra. Temporally we are so far removed from the times of the Holy Prophet and the companions that there is tremendous deviation from the ideal Islam as projected by the teachings of the Quran and the Prophet. And the present hadith is a clarion call for changing and stopping all that is disliked and disapproved by the Creator of the universe.

This hadith too pointer to three levels of 'nahee anil munkar' exactly in the same manner and order of priority as were delineated by the hadith discussed earlier. The three levels are:

- (i) Struggling against evil and un-Islamic actions with hand.
- (ii) Struggling against them with tongue.
- (iii) struggling against them with heart.

The first two have already been explained in the above paragraphs. Some additional points with respect to the third should be noted here. Disliking the evil inwardly and struggling against it with one's heart necessarily implies that

means to physically counteract or defend, at least his face will become red with rage and exhibit utter disgust and displeasure.

The example given in the preceding paragraph also sheds light in a parallel way on the degree and depth of a Muslim's commitment to Islam and *iman*. If he is not in a position to check and physically stop anti-Islamic actions, he protest against them using all the means at his command. He is even ready to face the atrocities of state agencies like batten-charging and firing. Indeed his greatest desire is to lay down his life for the cause of Islam. The last part of the hadith under consideration—and that is the weakest *iman*—implicity demands that Muslims as a collectivity should try their utmost to acquire strength and power to completely eradicate evil and satanic behaviour from the society.

Now let us study closely the text of the second hadith:

Abdullah Ibn Masud, Allah be pleased with him, (in a long hadith which describes how power and leadership will pass on to the people who say what they do not do and do what they have not been permitted to do), says: Allah's Messenger, blessings and peace be upon him, said: He who struggles against them with his hand (i.e., physically), he is the Believer; and he who struggles against them with his tongue, he is the Believer; and he who struggles them with his heart, he is also the Believer: but beyond that there is not even one grain of *iman*. (Muslim)

In this long hadith the Holy Prophet (peace be upon him) starts by mentioning the fact that whenever Allah sent a Messenger to people, he would get from amongst them

should feel disgusted and condemn evil with his heart. Far from showing apathy, he should feel disturbed and perturbed. This will itself be a pointer to the fact that the person has *iman* or faith, even though minimal and of the lowest degree. The word 'adaff' used in the hadith is of the superlative degree and as such signifies the 'weakest' or the 'faintest' In an other Prophetic saying instead of the expression 'that is the *lowest iman*', the following description has been used: 'and after this, *iman* is not present even in as meager a quantity as a small grain. That is to say, if one of the attitudes out of the above three is not adopted by a Muslim, it would mean that true faith and *iman* is almost nonexistent in the core of his heart.

- (v) The three attitudes mentioned and the corresponding states of *iman*, are not to be measured and judged by an external observer. No objective formula can be used in determining the faith-state of a person. Each individual Muslim can be a judge in his own case and choose the best highest possible course of 'nahee anil-munkar'. It all depends on the intensity and depth of one's *iman* and the degree of one's commitment to the cause of Islam. Each individual Muslim himself can measure these for himself. No body else can do it for him or make a wholly correct judgment upon his assessment. Nevertheless, the inward state of one's *iman* is reflected by the external attitude and behaviour. For example if a person keeps silent or remains passive when his father or mother is publicly disgraced, this attitude of his is a sure indication of his unconcern or apathy towards his parents. Or else it shows that he lacks courage or even he is impudent or disrespectful. If a person is not impudent and shameless but somehow lacks the

government in the county, it is the duty and responsibility of the government to use all its force to eliminate un-Islamic practices. But in case the government remains complacent in this regard, it is the duty of all true Muslims to force people to shun evil and loathsome actions within the sphere in which they can exercise authority. For example, a father or an employer should use a reasonable amount of force in correcting such subordinates who indulge in immoral and forbidden activities.

- (iii) If neither the state authorities discharge their duties with regard to 'nahee anil-munkar' nor an individual true Muslim musters power to check all that is wrong, he must, as the second best alternative, verbally denounce it and ask or request the person concerned to give it up. In the present age this will also include writing and publishing in the print media articles condemning un-Islamic patterns of behaviour so that public opinion is mobilized against the evil. Indeed 'changing or stopping the evil with tongue' involves all the variegated moves of protest and agitation permissible in a democratic set-up. Both individuals in their private capacity and Islamic groups collectively should use all their resources of speech and printed word for increasing people's awareness and sensibility against satanic tendencies of thought and action. They should do this boldly, remaining undaunted by the criticism and harassment of the general public or government.
- (iv) In case social and political conditions in a place are so repressive that a truly committed Muslim cannot even use his tongue or pen in denouncing the evil, then he should at least feel pain inwardly. He

O my dear Son! be constant in prayer, and enjoin the doing of what is right and forbid the doing of what is wrong, and bear in patience whatever (ill) may befall thee ..... (Luqman: 17)

How much 'nahee anil munkar' is important and how much emphasis was put on it by the Prophet (peace be upon him) can be seen in the light of two *hadiths* from 'Muslim' — one of the most authentic collections of hadith. The first, hadith goes like this:

Abu Said al-Khudri, Allah be pleased with him, says: Allah's Messenger, peace be on him, said : If any of you sees some wrong he should change it with his hand; if he is unable to do so, then with his tongue; even if he cannot do that, then with his heart; and that is the weakest *iman*.

A close and thoughtful perusal of this Prophetic saying brings out the following noteworthy points:

- (i) In this *hadith* there is no mention of 'amr bil-marooif' i.e., enjoining good. This means that 'nahee anil munkar' i.e., changing or stopping the evil is an independent and equally significant activity in the value-structure and obligations of our faith. A religiously wrong or evil action is in fact a transgression of the limits laid down by the Creator and as such a true and faithful believer cannot remain passive or unconcerned on the violation of Divine commandments.
- (ii) Changing or stopping evil with one's hand obviously means that all available power and authority should be used in curbing wrong action and routing out evil from the society. If there is an Islamic

economic life and politics, whatever misuse of resources and human knowledge for destruction instead of welfare and enlightenment there may be, the reason is bad leadership. There is no lack of good and high-minded people in society; the problem is that power is concentrated in the hands of people immersed in materialism and ungodliness. To change this situation it is not enough to preach sermons, exhort people to obey and worship God or to invite them to adopt high moral standards. Rather it is necessary for morally-just people to search each other out and strive to achieve enough collective power to wrest control of society from the morally corrupt. What is needed to change the centre of power and authority is effort. The revolution requires a coming together of the righteous in a common cause."

After having understood the first two objectives for which the Muslim Ummah should earnestly work for and the subtle but crucial difference between them, let us now move on to discuss at length the third one as delineated by the verse—viz; '*nahee anil munkar*' or forbidding people from all the that is morally bad and evil. Unfortunately a large majority of religiously devout and noble people remain unmoved at the sight of evil deeds and morally wrong actions. They just remain complacent or unconcerned while people are engaged in un-Islamic activities. They think that only inviting them to good and virtuous actions through advice and sermon is enough and something worth doing. The truth, on the other hand, is that I can at least cite nine such places from the Quran where inviting or calling people to good and forbidding and stopping them from evil have been mentioned jointly. They have been mentioned together so costantly that it seems as if the two are integral aspects of one single activity or two parts of one organic whole. Or else one is as it were concomitant to the other. For example in Surah Luqman, among the advice given by Luqman to his son, we read:



resorted to in this regard. No true Muslim can absolve himself of this obligation of 'amr bil-maroo'f' (of course, within the sphere of his/her authority) on the pretext that this duty can be discharged only by the Muslim political leadership of the state. Complete and total observance of Islamic law (i. e. Shariah) and morality, no doubt, is possible only when a change or revolution in a favour of the Quran and the Prophet's Sunnah is brought about by the Islamic revivalist movement in the country's leadership. This all important point was very clearly realized and forcefully presented by Late Maulana Mawdudi-one of the chief influential writers and leaders of the contemporary Islamic resurgence. I shall here quote a long relevant passage from his Tehrik Islami Ki Akhlaqi Bunyadain rendered into English by Khuram Murad. These lines will put into bold relief the difference between 'dawah' and 'amr bil-maroo'f':

"The objective of the Islamic movement, in this world, is revolution in leadership. A leadership that has rebelled against God and His guidance and is responsible for the suffering of mankind has to be replaced by a leadership that is God-conscious, righteous and committed to following Divine guidance. Striving to achieve this noble purpose, we believe, will secure God's favour in this world and in the next. It is regrettable that both Muslims and non-Muslims have tended to lose sight of the significance of this revolution. Muslims all too often consider it necessary only from the point of view of political expediency, and have no appreciation of its central place in their religion. Non-Muslims, partly from prejudice and partly from lack of information, do not understand that ungodly leadership is at the root of the evils afflicting humanity and that it is essential for human well-being that the affairs of the world should be directed by moral and God-fearing people. Whenever corruption is let loose in the world, whatever injustice is done, whenever tyranny or oppression exists, whatever poison flows in the veins of human culture,

transgressed all bounds of equity! But speak unto him in a mild manner, so that he might bethink himself or (at least) be filled with apprehension. (Ta Ha: 42 - 44)

Thus 'amr bil-marooif' is a step higher than mere 'dawah ila al-khair' or preaching and as such it calls for different methodology and approach. 'Amr' literally means to order, dictate or enforce on the basis of authority. This necessitates, at the societal or state level, a change or revolutions in the whole power structure so that the morally good and right is implemented and enforced with the authority of governmental institutions. Supporting evidence for this is also provided by the fact that the expression 'amr bil-marooif' was first used in Surah Hajj when the Prophet and his Companions were obliquely given the glad tiding of political power in a region. The verse 41 of the Surah reads:

(They are) those who, if we establish them in the land, organize regular prayer and give regular charity, enjoin the right and forbid wrong. (Hajj:41)

Soon after the revelation of this Surah the Islamic state of Madina was established and the laws of Shariah and religious practices were enforced by the Prophet in the capacity of the political ruler of Madina. However, a very important point must be clearly appreciated and understood by all of us at this juncture. Absence of Islamic political power at the state level does not imply that the Quranic injunction of 'amr bil-marooif' has no scope or relevance for individual Muslims. Each individual Muslim who wields power over some persons in his home, factory, office or business establishment, is under obligation to act upon this injunction. He or she must enforce religious and moral commandments upon the subordinates and dependants. If need be, even force or moderate punishment may be

the Arabic verb 'amr' is definitely more and stronger than just advising or preaching sermons: it additionally implies commanding and enforcing with force. Thus 'amr' is quite a wide expression. Starting from moralizing it goes upto bringing about a revolution in political leadership so that corrupt and ungodly people are forced to be righteous and follow Divine guidance.

An other difference between *dawah* and *amr* is that *dawah* (i, e., preaching and exhorting) is never undertaken in an authoritative manner. On the contrary, it is always performed in a warm and heart-moving manner. In *dawah* one pleads and even requests people most humbly to uphold goodness and probity. The *daee* (i., e one who performs the *dawah*) is always on the look out for an appropriate moment when he can approach people in a receptive mood. He even requests them in the name of God to order their lives according to the dictates of Islam. His role is both of an evangelist (i, e. one who gives glad tidings on moral actions) and of a warner of the torments of hell-fire. He is always very polite; and never harsh, aggressive or authoritative. This indeed is the attitude which members of Tableeghi Jamaat have adopted for the past several decades for their missionary activities. In *dawah* one speaks from the depth of ones heart and strikes a cord in the interlocutor's heart as the preacher is definitely taken as a well-wisher. This difference amply shows why calling people to goodness has been mentioned by the Quran as distinct and separate from 'enjoining what is morally right'. The mild and polite manner to be adopted in *dawah* was required of Moses and Haroon when the two Messengers were ordered by God to go to Pharaoh. We read in Surah TaHa the following verses:

Go forth (then) you and your brother, with My messages, and never tire of remembering Me: go forth, both of you, unto Pharaoh: for, verily, he has

Say : In this bounty of God and in His Mercy — in this, then, let them rejoice: it is better than all (the worldly wealth) that they may amass! (yunus : 57 - 58)

These two verses clearly tell us how majestically Quran describes its own magnificence. Those who do wrong have a disease in their hearts, which causes their spiritual death. God in His mercy declares His Will (i.e., the Quran) to them which should direct their lives and provide a healing for their spiritual malaise. If they accept Faith, the remedy acts; they find themselves in right guidance and receive God's forgiveness and mercy. Surely this guidance—the Quran—is far better a gift than material advantages, wealth or possessions. Therefore, according to this verse, the referent of 'khair' is Quran itself, something far superior to what worldly people hoard. Worldly possessions and wealth have also been termed as 'khair' by the Quran. For example a verse of Surah Adiyaat reads:

..... for, verily, to the love of wealth is he most ardently devoted.

This of course refers to a natural inclination and disposition of man. Yet we are told in very clear and categorical terms that the divine gift bestowed upon us in the form of the Quran is in reality far better than material riches and belongings. So *dawah ila al-Khair* (that is to say, inviting and calling people to goodness) is in fact exhorting men to study and act upon the Quran.

While the first objective or aim of the ummah's missionary work is specifically with respect to the Quran the second one is quite general and broad. It includes advising, admonishing, preaching and exhorting people to all that is morally right and virtuous. However the literal meaning of

comrades in order to make up an ideological group. Verse 104 of Surah Al-i-Amran enlightens us about the three objectives and aims this collectivity of self-conscious and motivated Muslims is to work for:

- (i) Calling and inviting people to all that is good and noble.
- (ii) Enjoining and dictating the doing of all that is right and virtuous.
- (iii) Forbidding the doing of all that is wrong and immoral.

First of all, let us discuss the first two objectives and goals of the real and hard-core Muslim ummah's struggle. The Islamic summons has by and large been understood by Muslims to be in general call to *iman* and righteous action in conformity with the guidance of Revelation : summoning people to God and telling them to follow His and His Messenger's dictates. But the crucial question that must be asked here is: Do the Quranic injunctions 'calling and inviting people to all that is good' and 'enjoining the doing of all that is right' mean one and the same action. We, however, cannot think for a minute that God Almighty has here used synonymous alternative expressions for pointless repetition. They certainly mean and imply different performances or levels and intensity of operations. *Dawah ila al-khair* and *Amr bib-marooif* are obviously semantically distinct expressions and thus connote different types of activities. Most probably *dawah ila al-khair* means calling and inviting people to the Quran as according to the Holy Quran the highest *khair* (i.e., good) is the Quran itself. To substantiate this the following verses of Surah Yunus can be cited:

O mankind! there has come unto you an admonition (or a direction) from your Lord, and a healing for the diseases in your hearts — and for those who believe a Guidance and a Mercy.

## AN UMMAH WITHIN UMMAH

In the light of these facts the verse under consideration with the particularizing sense of preposition in the expression 'min kum' assumes special significance and its meanings become quite intelligible. In effect what it means is that even when the vast multitudes of people in the Muslim Ummah are in a state of slumber, are divided among themselves and pursuing only secular ends — there should be a group or party within the larger ummah that performs the duties laid down by the Quran in this verse. Some readers may wonder as to what an ummah within the ummah means. I am sure you must be familiar with the expressions of 'a state within state' and 'a party within party'. Those among you who have read about the freedom struggle of the Indian subcontinent know very well that the Indian National Congress was a big political party and there was a forward block of it within the Congress that consisted of rather more revolutionary members. The forward block stood for more radical strategy as compared with the ordinary political policies approved by the Congress. Despite their membership and loyalty to the Indian Congress, they constituted a separate group under the leadership of Subhash Chandra Boas. Similarly since in the contemporary context the universal Muslim Ummah has been reduced to the level of an abstract concept, its reification is needed in the form of a smaller group (from among the larger ummah) consisting of such Muslims as have fulfilled to the maximum possible degree the requirements and demands made in verse 102 of the Surah with respect to the individual behavior and practice of a true Muslim. They attain the driving force of *taqwa* (i. e., God - consciousness) in their hearts and meticulously observe the commandments of the Holy Prophet (peace be upon him). Moreover, in compliance to a fair degree with the imperatives of the next verse, they hold fast to the Quran for guidance even in minor details of their lives and unite and join together as

province of Sind between the locals and the migrants and this discrimination eventually led to the formation of MQM in Sind. Again the Arab world, where all speak and write in Arabic, is divided in a number of nation-states and people there identify themselves with reference to distinct nationalities.

So the hard fact that we must accept to is that today a united world Muslim Ummah is non-existent. The *defacto* position is frankly none other than this. It only exists as an ideal concept in the minds of Muslims who consider theoretically all believers of Islam and the Prophet (peace be upon him) as members of one global religious fraternity. According to this belief, each confessor of Muhammad's Prophethood is regarded his *ummah* and a member of the universal Muslim brotherhood or Ummah. This belief in itself is perfectly correct, but the question is whether Muslims all around the world in fact behave as a well-knit ideological group. Is there any discipline in Muslim? Is there a plenary leadership among Muslim nations and are the directive and recommendations of that leadership heeded to by the member states? I regret to say that the answer to all these questions is in the negative. Was not a large part of Afghan army with the Russians when the latter were killing Afghan people mercilessly? Were not the most inhuman atrocities against Afghans were committed by their own Islam-professing Afghan brethren? Again was not the long and devastating war between Iran and Iraq between two Muslim countries? Armed clashes between different factions of Muslims in Lebanon and brutal and murderous assaults on Palestinian refugee camps are known to any body in touch with modern media. And the recent Khaleej war has proved beyond an iota of doubt that one world-wide Muslim Ummah does not exist as a matter of fact.

many Muslim nations in the world. Even Allama Mohammad Iqbal, a great advocate of the unity of Muslim Ummah, had to be realistic about the actual condition of Muslims in the world. In his lectures Reconstruction of Religious Thought in Islam, accordingly, he wrote that there is no one united Muslim Ummah in the world; rather there are many Muslim nations living in different states. However, perhaps this too was true more than half a century ago when Allama Iqbal delivered the Lectures. The present situation of most Muslim nations is worse still and most Muslim nations are split into numerous regional, ethnic or linguistic groups. The readers of these lines can very well appreciate this fact if they consider the case of Pakistan. At the time of its appearance in 1947 as a separate homeland for the Muslims of the Indian Sub-continent, Pakistanies were considered as one Muslim nation by all. Both wings of Pakistan were united and considered Islam the basis of their unity. Soon afterwards, however, regional sentiments and concern for regional languages came upon the surface and eventually paved the way for the cessation of East Pakistan. Consequently it became Bangladesh in 1971 and asserted her Bengali identity more than the former Muslim character. Every one of us laments how savagely and brutally non-Bengali Muslims were tortured and murdered by the Bengali nationalists of East Pakistan. And in the truncated Pakistan too there is no ideological unity in the people. The Pakistani nation stands divided and fragmented on the bases of ethnicity, culture and language and different groups are constantly at war with each other. Since not a single province of Pakistan has only one ethnic community, we often hear news of gruesome violence and brutalities among various communities living in one province and even in one city. For example in Baluchistan there are at least three large ethnic groups and to a lesser degree this is also true about other provinces of Pakistan. In Sind the mahajirs (migrants from India) have formally assumed the status of a politico-cultural entity. Indeed from the very beginning distinction was made almost every where in the country but particularly in the



'minkum' in the verse is general and descriptive, while for some others it is of particularizing nature. Leaving aside the technicalities of the two types of 'min' just mentioned, let us see what difference, if any, is made in the meaning of the verse by either use of it. According to the former the verse would be translated as : And you should together form a group that invites people to all that is good and ....., whereas according to the latter sense of 'min' the translation would be: And from among you there must be a group or party that invites people to all that is good and .....'. Now in my view both these translations of the verse are entirely correct and the logical import of the meaning of the verse is hardly changed by the minor linguistic differences of the two translations. If all the Muslims of the world unite and together constitute an ideological fraternity (i. e., Muslim Ummah) that performs the duties of inviting people to all that is good, enjoin the doing of all right actions and forbid the doing of all that is wrong—this would be the import of the verse according to the descriptive or indicative use of 'min'. But since this descriptive function of the whole of Muslim Ummah is repeated a little further on in verse 110 of this very Surah a large majority of Quranic Scholars take 'min' in the particularizing sense and interpret the verse by maintaining that it demands the formation of a group comprising of committed and motivated Muslims from among the vast Muslim fraternity of less motivated believers. That is to say, this verse provides answer to the question : what should be done when by and large the Ummah neglects its religious obligations and responsibilities and thus pays no heed to its divinely ordained duties.

Let us frankly acknowledge the hard facts and conditions of present-day Muslims however unpleasant they may appear to us. Theoretically the word Muslim 'Ummah' covers in its fold all the Muslim of the world and as such it is a universalistic concept. But as a matter of fact one global Muslim Ummah is at the moment a non-entity. There are

# THE GOAL AND OBJECTIVE OF THE MUSLIM UMMAH

*(Three-Point Action-Agenda for The Muslim Ummah-Part III)*

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Let us now concentrate our attention on the third verse (verse 104 of Surah Al-i-Imran) the English translation of which reads:

And from among you there must be a party (a group or band of committed Muslims) who invite people to all that is good and enjoin the doing of all that is right and forbid the doing of all that is wrong. It is they who attain true success and felicity.

An objective and detailed study of the preceding two verses of the Surah leaves no ambiguity or doubt in the mind of the reader that both of them call for a collectivity of believers and that a serious and sincere action on their dictates necessarily demands the formation of a group or party. Now the question arises : what is the objective or goal this group should keep in view and work for? As a matter of fact all creations and artifacts are made for serving some purpose. Even a small and modest association of people is constituted and organized for achieving certain goals defined in the memorandum of aims and objectives. So the question that quite naturally arises is : what is the purpose or goal of that group which results from collectively clinging to the Quran? This exactly is what is explained in the verse under review. This verse has been translated in two different ways by the translators. For some the preposition 'min' of