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Role of Quranic Communication for Betterment of Society

Abstract

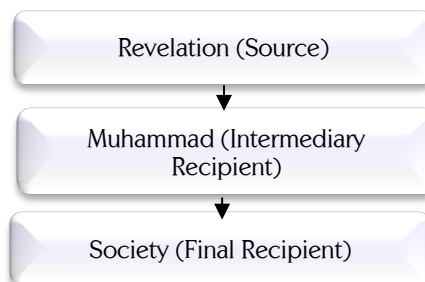
Human beings always need guidance to live a peaceful and progressive life. There are numerous ideologies that came into being for the guidance of human beings. Quran is one of the divine books whose addressee is none but human beings irrespective of their region and religion. This study aimed to analyze and understand the role of Quranic communication for the betterment of human society. In-depth interviews were conducted with Islamic scholars, Educationists, and sociologists. Later, a focus group was also conducted to expand the scope of opinions in terms of experience and culture. An extensive analysis of conducted interviews and focus groups was made in light of different communication theories such as hermeneutic and diffusion of innovation. The analysis revealed that Quranic communication is equally useful and applicable for the betterment of human society of any era. This communication should be transformed into an ideological shape that could be implemented on human society.

Key Words: Quranic Communication, Society, Ideology

Introduction

Quran is the message to all humans from Allah (The Quran, 21:107), revealed to the prophet Muhammad to guide and to explain the righteous path as Allah says in the Quran: "Verily this Quran leads to the path that is most right" (The Quran, 17:9) and also "And We have sent down the Book to you as an explanation for everything, a guidance, a mercy and glad tidings for Muslims" (The Qur'an, 16:89).

Allah communicates with humans in a linguistically intelligible and comprehensible manner. Allah speaks in the most eloquent, fluent, and concise language possible, ensuring that the meaning is understood by those who read it. There are two aspects in Quranic communication, that is, God and humans, who are ontologically different from each other. However, the message is considered to have been delivered to mankind by an intermediary, Prophet Muhammad. In this process of communication, the sender is God Almighty Allah, while the second side, humans, remained as the final receiver. Kirmani, a commentator of al-Bukhari's Sahih, says: Revelation consists in verbal communication between God and man (Izutsu & Ibid, 2008). Basically, the form of the Quranic revelation is such that God is the speaker, Muhammad is the recipient, and then Muhammad is the Messenger of the divine message and brings it to his people, so the ultimate recipient is people or society.



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The term "revelation" is used in the Quran to describe this communication, which is the primary principle in the Quran's essence, namely, direct communication from God to His creation. Even if it is occasionally accompanied by visions (The Quran, 53:4) and nonverbal communications, the name revelation itself denotes the communicative nature of Quranic revelation. When the word revelation is used for the divine activity, it mostly refers to divine communication with humans begins. As the usage of the term in the Quran indicates a Meccan and Medinan period of revelation in general. Regarding to this direction in the revelation, however, the revelation as a "God spoke" that "He revealed himself through the manner that is explicit and that not in some mysterious non-human manner but in the clear humanly lucid and digestible form." Following the path of Saussure, he emphasizes these two concepts, communication and Manner. According to him, revelation is essentially a linguistic concept that is easily penetrable ([Izutsu, 2008](#)).

From the Quranic view, this world is like a book composed of a wise and sagacious being whose every word in the book is a sign pointing towards the wisdom and sagacity of the author. When you read a good book, you get impressed by two things; one is the content, and that content makes you impressed with the thoughts, wisdom, and knowledge of the author. You recognize the state and level of the author with the words in the book.

Accordingly, Muslim scholars society can solve the concrete problems by applying the rules derived from the Qur'an. As long as the belief about establishing an ideal order on earth remained the major component of the living community's faith and active response to the divine challenge, there remained the need to clarify the Quranic impetus in order to promulgate it at each stage of the society's drive towards its ultimate destiny." ([Sachedina, A. 2005](#)).

The Qur'an is an unparalleled work of art that has never been equaled, reproduced, or even approached. Even if it is recited by Muslims who cannot speak a single word of Arabic and are reciting the Qur'an in a non-Arabic tongue, I tried some interesting informal attempts at editing and refining chosen Quran portions, but I failed, and the consequences were awful. It is proved that human people in this world of the Quran have an entirely divine nature ([Khalil, 2016](#)).

The only reason no one has ever been able to fulfil the Qur'an's challenge is that the Qur'an is Almighty's direct and immaculate speech in our feeble mortal hands ([Olayiwola, 1993](#)).

Communication is depicted as an apparatus of a social framework where at least two individuals associate with each other to accomplish normal targets ([Kazim, 2013](#)). All people, regardless of race, colour, language, creed, culture, or nationality, are welcome to communicate in Islam. Islam is a communication-based religion. The Islamic god is a communicative entity that cares about His creatures' wellbeing. As a result, Allah has communicated with humanity through a series of prophets, starting with Adam and concluding with Muhammad, the Last Prophet (PBUH).

As a result, we can define Islam as a religion centered on communication. Allah gave man the ability to communicate as a basic function. "He has taught him to converse (and understand)," Allah states in the Quran (The Quran, 55:4). It is in everyone's nature to communicate by action, whether they are deaf or dumb ([Olayiwola, 1988](#)).

Communication is increasingly being seen as a tool for facilitating meaning exchange and sharing. Several intellectuals have defined "communication" in diverse ways in a similar vein. Some have defined communication as a way of obtaining mutual understanding, while others have defined it as a means of grasping feelings, and yet others have defined it as a means of transferring information or message from one person to another ([Kast et al., 1972](#)). The word 'communication' is associated with constancy, purity of heart and mind, honour, and status in Islamic civilization. The Islamic notion of communication incorporates welfare for all and preaching for Allah's faith. Prophets have been entrusted with the task of preaching and communication, according to the Quran and Hadith. However, since the end of prophethood, this role has been assigned to every citizen of the country, and it is now the Muslims' job to battle evil and propagate virtues through efficient communication ([Bandura, 1969](#)).

Allah also informs people what they need to say in order for their speech to be the greatest it can be. "And who is better in speech than one who invites to Allah and works righteousness and says, 'Indeed, I am of the Muslims,'" Allah states in the Quran (The Quran, 41:33). In this verse, Allah declares that those who invite people to Allah have greater eloquence. How wonderful is this book, which also instructs its readers on what they must say in order for it to improve?

In Islam, communication is a divine concept, with humanity being Allah SWT's finest creation, endowed with the brain and all five senses, and communication serving as the uniting factor ([Ghani, 2009](#)). Communication in Islam does not emphasize an individualistic approach per se, but rather a social approach. As a result, Islam presents a holistic communication paradigm in which every communicator is aware of Allah SWT's presence as the sole creator of the universe, as well as the social role of communication as a whole, referred to as one nation. Furthermore, using the holy Quran and the traditions of the prophets as a guide, Islam consistently emphasizes the term ethics as a critical component of communication, which is conspicuously absent in any western communication strategy ([Mowlana, 2007](#)). According to [Mowlana, 2007](#)). Ibn Khaldun, the father of Islamic sociology, was the first to think about communication as a social institution that arose in response to community needs. Ibn Khaldun was the first to recognize that the web of human society is communication-based on *akhlaq*, or ethics and that the direction and rate of dynamic social progress are controlled by the flow of such communication. He went on to say that propagation is impossible to achieve without a strong sense of community ([Hamid Mowlana, 2007](#)). Clearly, the communication model proposed by Ibn Khaldun in 1337, as emphasized by [Mowlana, 2007](#)). provides a clearer and more thorough picture of what a communication model should be.

Writing and documentation play an important role in human development, according to a large number of communication researchers. Writing gives people and nature both power and collecting data allows for comparison and study, as well as simpler prediction and management of natural occurrences ([Wok et al., 2002](#)).

Research Methodology

This research is based on the qualitative method. The researcher conducted in-depth interviews of Religious scholars, educationists, and sociologist and for later researcher conducted a focus group on Zoom, having participants from Pakistan and abroad.

Interpretation of Interviews

Q1: How is Quranic communication a source of human guidance irrespective of time and geography? And what is the Manner of Quranic communication?

Scholar 1

who is the founder of Idara Azmat AlQuran, the Quran Research Institute, Lahore, answered this question that Quran elucidates that teaching of this book is irrefutable and doubtless. This divine book contains universal guidance and perpetual principles for all ages, and nothing nor any situation or fact has an influence on Quran. The Manner of communication is simple and has profundity in it. Quran's miracle is that it's very simple and understandable with rhetorical Manner. Julian Huxley, a west philosopher who believes in Christianity but in search of a religion who can satisfy and fulfill all human needs. When He came across Quran and noticing the Manner of communication of the Quran, he said that this is the religion which I am searching for because the language of the Quran at one side is as simple as a layman can understand it easily and at the other side language is profound and has depth in it that any scholar and philosopher can satisfy their thirst of knowledge and seek guidance from it. Experts of language proposed many theories, one of them is that if we want to analyze any nation from history, we observe the eruditely of their language. Because in the past, many nation has so rich in words that only a single word presents the whole concept and ideology. Like Indo-European language's root concepts had 121 words, and when Sanskrit was one of highly spoken language, and people worshiped the sun as a God, then at that time sun had 37 different names in Sanskrit and fire had 35 different names. Now, if we rundown at that period of history when the revelation of the Quran has started, we observe that Arab's language contains eloquence and magniloquence, for example, Honey has 80 names, the snake has 200 names, the lion has 500 names, the sword has 1000 names, for camel 5744 different names. And those Arabs have embraced the eloquence of the Quranic language.

The audience of the Quran is humans, so all communicative Manner which Quran adopts are merely human, easy to grab the meaning. Anecdotes of prophets, all examples, metaphors, similes,

are being used by the Quran in a straightforward and easily penetrable way. *And certainly, we have explained in this Quran every kind of example, and man is most of all given to contention (The Quran, 18:54)*. As Quran addresses everyone, especially which are not much knowledgeable and educated, keeping an eye on the Quran presents guidance and knowledge indigestible manner.

Scholar 2, general secretary and administrator at Minhaj-ul-Hussain, while answering the same question, said that when we talk about Quranic Manner of communication, we can divide into two broad manners of communication, one which merely addresses believers and other addresses all mankind irrespective of religion. Another division of Quranic Manner of communication can be into two periods of revelation, where Quran adopted various Manner of delivery, one is Makah period, and other is Medina period. Verses where the Quran addresses all mankind, irrespective of their religion, culture, and class, usually falls into the Makah period, and almost 86 verses are in Quran that addresses all mankind. In the Makah period, Quran adopted inflexible dialect when it came to addressing hypocrites and infidels, as that period was difficult and hard for believers because believers were in struggling phase, so Quran adopted the Manner accordingly which motivates believers and draws clear lines among infidels and believers. At last Allah almighty behest prophet and believers to migrate medina to have life according to the teaching and guidance of Quran. And in medina period, as believers were in majority, Quran adopted the Manner, which guided them to have determination, tolerance, and patience and built Islamic society according to principles of the Quran. *The month of Ramadan is when the Quran was revealed, guidance to men, and clear proofs of the guidance and the distinction. (The Quran, 2:185)*

Scholar 3

Islamic scholar at Minhaj-ul-Hussain said that Firstly when we observe the Manner of communication we see that the Quran address to all mankind irrespective of any tribe, religion, and culture. As Quran says that you all are humans who are born from a man and a woman, then you are divided to different tribes and nations so that you may be recognized. And there are some verses in Quran which are confined to only Muslims. Actually, this is way of Quranic communication for guidance that, at first, address to all mankind and when people embrace Islam, then specifically addresses Muslims with respect and love.

Scholar 4

President Muttahidah Jamiat Ahle Hadith Pakistan, member of Islamic Nazriyati council, member of Quran board government of Punjab, chairman of Al-Badar foundation Pakistan, said that there is not such any matter and aspect of life which is left unguided in the book. But there are certain conditions for seeking guidance from the holy book that reciter should have abstinence and piety, as Quran also said that this book is guidance for those who are piety and for all nations. *Blessed is he who sent down the furqan upon his servant that he may be a warner to the nations (The Quran, 25:1)*. Quran addresses the humanity and acquires Manner of communication of reward and penalizing actions of a human, warns and aware from day of reckoning, the fable of previous nations and prophets. These all are narrated in such a understandable way that humans of any era, whether primitive or technology, can easily grab and extract guidance for their era.

Scholar 5

President of Shabab e Ahl e Hadith Pakistan, General sectary of Al-Badar foundation Pakistan. Said that being a Muslim, it's our firm believe that Quran is book guidance for all ages and era irrespective of time and geography. It contains universal teachings, principles, laws, and enlightenment. As Quran is a universal book, Manner, which adopts for communication to mankind, is also universal that is coherent to every human of any era. As humans have different intellectual level, Quran is that miracle which satisfies and understandable to any level of the intellect for example intellect that needs literature or an easy way to understand something, Quran narrates anecdotes previous nations as admonitory to learn from these and not follow their tracks, intellect that needs high philosophical meanings, Quran presents principles, laws, and rules enacted in a community for guidance. Hence

humanly, Manner is being adopted by Quran as purpose of the revelation of the Quran is human and societal prosperity.

Q2: In a history, Quranic communication has changed the ignorant society into an insightful and civilized society; what are the reasons that in the present age, Muslim societies are in degeneracy?

Scholar 1

by answering said that very important question as it arises in everyone mind that Islam claims that its only religion that leads to absolution and as same with holy book Quran that has all principles and guidelines towards success then why there is degeneracy in Muslim societies. Here not any problem with divine teaching as it came from God, the issue prevails among us, Muslims. At a time when Muslims were following the guidelines of the Quran they were at acme but point where they become ignorant, lapse and immersed into luxury, than the downfall has been started. And now in this present age we observe that how many Muslims are there who recites Quran daily or if some of them recites Quran daily then how many have understood it and if understood then how many implement the teachings of Quran in their lives. If we are confidently able to say that our lives are manifesto of Quranic teaching and we are trying to make society on Quranic principles, then that day would be the last of degeneracy.

Scholar 2

Said that Quran beautifully address believers to build a society according to Quranic guidance. As at the time when Quranic revelation started, that society had two significant traits one is eloquence and other is intrepidity. *This is a sufficient exposition for the people and that they may be warned thereby, and that they may know that he is one Allah and that those possessed of understanding may mind (The Quran, 14:52).* And Quran is a book of miracle, who vindicate his eloquence and rhetoric among Arabs, so that Quran challenged them if you have any doubt then bring Surah by yourself or bring any verse. When Quran evidently explains all those footsteps towards prosperity and guidance of any society then it's our fault that we are in degenerate.

Scholar 3

Here we have to understand two aspects, that if we claim that we are Muslim, we should question ourselves that I am a Muslim just because I am born in a Muslim family? Or I am a Muslim, who reads and understands Islamic teachings and embrace all the Quranic laws by heart and also have an intellectual base of faith. Because all of the problems and complications of modern society is due to we, as individual or as a society, has not understand Quran by ourselves and hence as a result we are unable to extract guidance from Quran according to our present era, which can guarantee deferential society.

Scholar 4

Stated that Allah almighty introduces Quran as a book of guidance. Our prophet also emphasis on Quran by saying that I left behind Quran among you, which is like a rope, a firm support for whole mankind, it's one end towards mankind and other end belongs to Allah, if one who understand and stick to it consistently then eventually Allah himself guide them directly by Quran towards but if you become ignorant towards it then you will be on path of aberrant and depraved. Islamic teachings are very illustrative and clear. The reason of degeneracy is the fact that we are not implementing those principles and teaching which we learnt from Quran and Islam.

Scholar 5

He said that the main problem of modern society or people of current era is that we recite Quran or we perform Islamic rituals but we not getting them and understand the message. We are just reading Quran going to the depth of verses. The verses of Quran has such a great influence and has potential

which transform idle society into ideal society. But Quran needs that generation who draws out principles of their age. Degeneracy would prevail unless we are not able to make Quranic society.

Q3: How Quranic communication meets the needs and requirements of modern society and what methodology should be adopted to implement Quranic communication for the betterment of modern society?

Scholar 1

by answering said that Quran is the source of illumination, which enlightens whoever makes connection with it and as we know that property of light is glare, so there is no need of any external flame but luminescence of Quran is enough for guidance. Quran depicted guidance, knowledge and code of life in an understandable way. This is no doubt that Quranic communication is not from any human but God himself, a God's communication to their creation. And Allah reveal this book as a form of constitution, book of law till the day of reckoning. So that every generation and nation has their set of principles, guidelines and method of living according to needs and requirements of their era. One of the miracles of the Quran is that whoever recites Quran attentively, Quran reveals its secrets to them according to their intellectual level. There is no contradiction in verses of the Quran, as Allah also said that this guidance is for humans, so He conveyed messages thorough human, a prophet. If Allah wants, he can make Quran in arduous language which can only understandable by prophet but as it is book of guidance for all, Allah Almighty revealed it in very simple way. Quran is not a traditional book that has one defined heading, chapter and below their detail but has verses that adroitly unfolds the needs of mankind. There are two types of verses, one who defined the principle and laws other which is based on abstract realities, which include different examples. Values is one of the main teaching of Quran. Thus mentioning all these points to understand that Quran communication has key role in betterment of modern society.

Scholar 2

Stated that the guidance which Quran brought is not only confined to that era but a guidance for whole humanity, it is the origin and source of guidance till the Day of Judgment. Each and everything that has to be in knowledge of man is present in Quran. It's that a book of solution for everyone, we need to consult and extract the solution of our problems. As far as Quranic communication concerned with the needs of present society, it was declared by prophet 1400 years ago that if society leave or ignore the principles of Quran then society will be in aberration. Each and every guideline for life is present in Quran, it's the responsibility of scholars to present it that way which meets the needs of present society. Although in our society Islamic structure is there, as no law would be formulated against Quran and Islam, laws for justice, laws for equal rights etc. are exciting, but there is very little implementation. As Quranic communication is as effective as 1400 years back, where it brought revolution, so it has potential to bring revolution now also which is possible when we presents Quranic communication according to current needs and also adopts Quranic principles by ourselves.

Scholar 3

This is our firm believe that Quran is that miracle that has potential for guidance of every era, Quranic guidance is universal for example if Quran suggests the punishment of murderer is execution, this law is as applicable in present society as 1400 years before, similarly use of alcohol is forbidden in past and same applies now, because its injurious for health and affects the wellbeing of people same as before. Likewise every principle and law that Quran gives are universal, for the betterment of people and eventually society. And we also observe that in those societies where Quranic laws are practice the crime and corruption ratio is very low. Hence as your question is that Quran meets the need of present society, so it's yes as the principles and guidance of Quran is evergreen and for all eras. Here we have to understand two aspects, that if we say we are Muslim, we have to clear that we are Muslim just because we were born in a Muslim family or we are Muslim who reads and understands Quran and embrace all laws by heart himself. Because all of problems of modern society is due to us, as we

not consider ourselves addressee of Quran and not understands Quran and seek guidance from it. So we have to be practical Muslim not only by words. As we observe west which is one of the vulnerable society who needs Quranic guidance the most, due to problems and corrupt culture of their society which prevails depression, suicides, rapes, child abuse, and domestic abuse. We should not present our own thoughts as Quranic teaching but as actual Quranic teaching has the potential to bring revolution in our society and in the world.

Scholar 4

stated that As in present era we can say that the system and principles are same, at 1400 back the mode of transport are different from now but principle is same, likewise every other thing. How advanced and modern society would be but the principle which makes a progressive society are same in every epoch.

Revelation of Quran, 1400 years back explained clearly the rules for formation of ideal society, in surah Juma verse second "*He it is Who raised among the inhabitants of Mecca an Messenger from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error*"

These are creating awareness about the signs of Allah by reading and explaining Quran as today we have technology, we have radio, TV , mobile, apps we have to make common and spread worldwide Quranic teaching. Development and nurturing of inner abilities and purify ourselves. We have to be inner purified and have Quranic characters and qualities. Educating human being with Book (Quran) and wisdom (developing intellectual maturity). Educate them, teach the different behaviors, responsibilities, rights which we owe for one another. Values were being taught by practically like patience. Truth, promise etc. We have to adopt these same methods in present society to bring Quranic revolution which makes society a better place to live. There is an elasticity in Quranic teaching, which can be adaptable in every society in every era. If we talk about cultural structure of society, it also prevails same principle which were defined by Quran then for example Quran addresses to mothers of believers that what should be your Manner of communication for strangers, its applicable now as same because principle is same and men are also same, conversation would be by any mean whether it's on telephone, on video call or face to face. Principle is standing firm there for every era. In Pakistan the role of Islamic council is to aligned laws of Pakistan to the principles of Quran and Islam. No law would be made against Quran. As far as it concerned to implementation, here we divide into two aspects, individual and societal. Mostly at individual level most of people follow basic main rules but not completely. At the societal level, we also observe there is laws that are fully aligned with Quranic teachings. But yet we need to understand all the guidance and principles of Quran by depth and implement it to individual and societal level. We have to make our justice system reorganized according to Quran. We actually have to reconstruct our society according to Quran.

Scholar 5

By answering last question, stated that Hazrat Ali (A.S) said that whenever I want to talk to God I offer prayer and whenever I want God to talk me I recite Quran. Actually Quran directly connects us to God Almighty Allah. By this feeling we able to understand that how worth able is to have proper connection with Quran in present era especially. Being a young scholar and as a student I would say that tragedy of our society is that we usually send our dumb child to learn Quran and smarter one to the university, this is injustice to our religion, society and man himself because in this the religion has to compromised in every aspect of society. There should be vigilant scholars who can tackle all current problems and guide a society in the Manner of Quranic teachings. If we have strong connection with Quran and preach well what inside can change the whole society and eradicate all societal problems. In different fields of education, student gives proper time to learn and practice their knowledge, and when he/she became fully equipped with knowledge and implementation then they are allowed to practice in society and provide services. Same should be in case of Islamic education and scholar, first understand deeply the secrets of Quran and then preach them. There should be arrangements of

different seminars, quiz programs and workshops on the topic of Quran at universities and colleges so that Quran would be no longer a strange book to our youth.

Interpretation of the Focus Group

The discussion was started with an introductory session of the participants and followed with opinions of the respondents. A participant who is a medical student, stated that Quran is guidance for all universe and for all mankind. Quran communicates in the form of anecdotes with human. This is the most common communicative Manner adopted by the Quran to guide people by exemplifying incidents of prophets. As there is different learning and teaching methodologies but Quran adopted this methodology as it is easily untestable by all. Quran in every epoch is like raising sun of guidance for that particular people of epoch. Another important point is that there is a misconception about Quranic verses that we confined and limited them to the era of revelation, but in reality, all verses, whether related to a specific incident or person, are a source of guidance for all. If Quran address specifically, for example, mothers of believers, so that's not confined to them only, but there is guidance for all women because Quran is a book that has universal principles not only for a specific era. We should consider that every verse of Quran, addresses me. And should also make different documentaries, movies which implicit the laws and principles of the Quran in a way that fulfills the need of the present epoch. A teacher from Canada, stated that every Muslim believes that Quran is the only book which would be base and foundation of progressive society.

The principles that Quran teaches us for formation and the progress of society are applicable in every age and if in any age people of societies adopt them and implement those laws, they will be a prosperous society but if they ignore or not following right path collectively then they will face worst consequences and as we facing currently. Reason behind exaltation and decadence of societies are being well explained by Quran and guide people towards the path of absolution. Every possible Manner of communication is being adopted by Quran for guidance. As every intellect can easily grasp the meaning of verses, like even the example of mosquito is there to elaborate the meaning of message and there is high philosophical meaning verses are also there because ultimate goal of Quran is guidance, so any manner that leads to guidance is being adopted in that way. We should consider this book as a book of rules, and it should be clear to us that if we follow these rules, we shall be successful hereafter, but if we become ignorant towards them, then we shall face decadence. A chemistry student, stated that every book has its own Manner of communication like math has its own Manner, chemistry, physics has its own Manner. Similarly Quran has its own unique Manner. Firstly, we should keep in mind that Quran is a book of guidance and all Manner of communication adopted by Quran are for the guidance of mankind. Quran addresses prophets, Jewish, Christians, believers, thus these all are for our guidance. Any Generation, who recites Quran, has to consider themselves addressee for all these verses. It's important to know while reciting Quran which perspective we have in our mind, because if we implement immediately after reciting and follow those teachings then this is the equitable way and if we terminate all those practices from our lives which Quran declared incorrect then this perspective of reciting Quran is effective. We should consider Quran as a book of constitution, for example the constitution of Pakistan was made in year 1973 and it's applicable for all years in future likewise Allah Almighty has arranged Quran 1400 years ago as a constitution and it will be applicable till the universe ends. By following the articles of this Quranic constitution in the present era, we can make our society, a model society.

A young media student, stated that as we know Allah is a creator mankind and He is completely aware of psychology of humans. That's way in Quran He adopted that Manner which is understandable by them for example some people intellectually satisfy their minds through logic, Quran provides them food for thought in a logical manner and some are more indulge in literature and philosophy that Quran gives them guidance in that Manner by narrating prophetic anecdotes, so they can extract the solution of their individual and societal problems. As a student, I would say that Quran is not an ample part of our course, as 80% of verses of the Quran are about society and only 20% are based on individualistic deeds. In our curriculum that 20% is included, only for memorizing and intend for understanding. So there should be include those 80% of Quranic guidance in our curriculum like, in social sciences, biological science, philosophical sciences etc., because we are living in very

advanced era and Quran welcomes and encourages mankind towards research and exploration in the universe for decoction of secrets and utilize them in building ideal society that will meet all the needs and requirements of existing era. Another school teacher stated that, As I am a teacher, we usually practiced this method that we make clear to the student about their tasks and elaborate rules which are abide by student while performing that task and if a student perform their task, abiding the rules then he/she will be rewarded and if due idleness or intentionally break rules and not complete a task then there will be punishment. So, I think Quran also very clearly elaborates the right path with all the rules and principles and explain the end results of deeds of a person they perform. There is different manners that Quran adopts for communication to seek guidance and knowledge by that. As far as Quranic communication related to the present era, we should relate our all curriculum and subjects to Quran because Quran gives us guidance and wariness about each and every field and aspect. We should design the curriculum in that way, so that our children and youth get connected and have light of guidance that uses in the betterment of society.

As society is made up of different segments and if a person of that society will be a combination of expertise and Quranic knowledge, can definitely leads that society towards betterment and prosperity. A Quran teacher, stated that, Quran mainly adopts the reiterative Manner to continuously remind their follower about what is right. As main purpose and objective of the Quran is guidance and all verses revolves around that in different ways, like advisory Manner, nurturing Manner. Any manner adopted by Quran is for guidance only. As addressee of Quran is human and it descends for human, so Quran knows each and every aspect of human, whatever verses is there in Quran is merely for human's guidance and success.. Quran is universal book and it is as effective and applicable now as in the era of prophet where Quran leaded that dark society towards brightness. We should consider ourselves addressee while reciting Quran, in this way we can apply Quranic teachings in this era. Because Quran is such a complete code that it fulfills both human aspects, body and soul. Quran guides and provides the needs of the human body and soul, nothing is left unguided. A political science student stated that, Quran is a miracle of Allah Almighty that revels on prophet, it has incidents regarding previous nations merely for guidance. As human nature is the same by then and now so the principles of success and decadence is same in every epoch. Quranic Manner of communication is according to the need of human. As we observe in a society that there is depression, rape, suicides, corruption, violence, these all can be eradicated from our society if we apply Quranic principles from the root level till the highest level of society. Another medical student, stated that it is our daily practice of our lives that we recognize things first then we came across how to use or get benefit from that object similarly Quran which is a book not only for Muslims but for whole mankind, we have to know what it is first, if we do not recognize Quran we can't seek guidance from it. Likewise, if we don't know our self we would never drive ourselves to the right path. In the current era we have to recognize Quran very first to implement the teachings of the Quran in society. Quran has so much depth in itself, which reveals his secrets to only those who recognize, recite and understand it. As Quran also said that this is guidance for intellectuals. I emphasize on this point that without the recognition of the Quran, we never know how worthy it is and important for us that we cannot survive without Quranic guidance, like basic need, oxygen for our society.

Another schoolteacher from Saudi Arab, stated that Quran is a book of guidance and Quran with very delicate and beautiful Manner calls for it. Quran gives us a reminder every time we recite about life, death, hereafter, society, relation and other aspects of life that how to organize and conduct deeds. As we set reminder for our important chores to not forget, similarly Quran does for us not to forget what our purpose of life is. If anyone turns toward Quran for guidance then Quran defiantly provides the seeker what he/she wants. Another point that is important for understanding Quran is that it's in Arabic language, through translation are available but if one wants to understand it to the core then he/she should learn Arabic language. As we learn other languages like English, Persian, French etc. so being a Muslim we have to learn a language in which our divine teachings were revealed. We are living in the world of massacre and war prevails everywhere and there is no humanity seen in the world, on the other side Quran guides us through only a verse which teaches us a message that by saving one life, considered you saved whole humanity and by murdering one life, considered you murdered whole humanity. If we are able to understand this verse and has practical implementation

on it, we would see such an ideal and peaceful world for living. Anarchy and problems in our society is due to ignorance towards this divine book. As if we knew that we have to be accountable for all our actions and gestures in front of God, then society would be changed by 90 degrees because everyone has that thought of accountability in their minds and would have restricted themselves for committing any wrong deed. Zahra Shareef, a sociology student, stated that as everyone discussed that Quran is a book of guidance, so its Manner of communication is very simple and common, teachings of the Quran is as effective for layman as its effective for a scholar. Quranic communication is very straightforward and has depth in it, so that anyone can seek guidance from it according to their intellect. It is a masterpiece from God, that it is as alive as it was 1400 years back. We should recite Quran for seeking guidance not by any other purpose like for reward or proving any argument form it because main purpose of Quran is guidance, we should recite Quran in that purpose only. Human is combination of body and soul, all needs of human body is being presented by Quran and nature of human is same in every epoch, so man of any epoch can fulfill his need from Quran.

Discussion and Analysis

To bring it at the degree of individual scholarly level Quran was plummeted on the edified heart of blessed prophet through disclosures and the recipient of Quran is human and every one of the implications and direction referenced in the Quran are for human. All in all the hub of Quran is human issues since it is a book for human direction. Allah Almighty is a creator of all mankind and the universe. He created humans in a way that they need different languages for communication, so Allah has revealed Quran in humanly language and made Quran simplified and easy to understand ([Ali, 1996](#)). *And certainly we have made the Quran easy for remembrance, but is there anyone who will receive admonition? (The Quran, 54:17).*

Quran is being descended from Allah in an understandable form. Before decadence, Quran was in the essence of Allah which is completely different esoteric universe, where Quranic communication is not according to this materialistic world, not in type of words, implications or sections nor was in type of data, portrayal and characteristics. Quran itself expresses the form of presence in essence of Allah. *In a Book kept hidden.* (The Quran, 56:78).

Quran was a concealed book hidden behind the veils. In this state communication of Quran was beyond human's approach and it was not in understandable form. The decadence of Quran is to bring it down to the degree of comprehension of standard individual from the exclusive world state. For example when teacher communicates in a very precise, terminological and intellectual manner and level communication of teacher is beyond from understanding for ordinary student hence then teacher needs to come down and make language simpler for them and coming down is not intended for the speaker to come down from the stage to ground but it means to bring down the level of communication to the understanding level of ordinary persons. The prophet was the first recipient, who transformed Allah's language into humanly language because prophets are well acquainted with the languages of both worlds and connected to both the worlds. Scholar 5 raised this question that Quran is repeatedly saying that it's easy to understand then anyone have excuse to say that Quran is not worthy of understanding? Allah made the heavenly book worldly because humans live in the world, then the book should also be of the same world, who fulfill all the needs of this world. ([Rippin, 1988](#)).

As participant, in discussion of focus group explained the two dimension of human body, materialistic and soul, non-materialistic dimension. Human has needs for both dimensions, he needs wisdom, cognizance, guidance, laws and system which is provided by Quran. It's not that Allah left his creation wandered and astonished but revealed Quran for their guidance in this world. Scholar 4 also stated two aspect of human in this interview, one is individual and other is societal and Quran addresses all the needs of human.

Quran is a universal book. In every epoch Quran contains novelty and contains guidance for every generation. It is a concenter of progress as has principles and laws for every period of time and generation because it has compatibility with the universe's different conditions and circumstances. Likewise moon and sun raises for every generation with different hope just like Quran raise for every generation with exigency and compulsion that generation needs ([GÖKKIR, 2008](#)).

The holy Quran can now be found in everyone's home in a variety of prints. Apart from that, there are numerous translations and exegesis available, not only at homes but also in plenty at libraries, yet despite all of this, the desertion of the Quran persists, despite our positive relationship with the Quran. Despite the presence of tens of thousands of Quran memorizers and oral reciters, the Quran remains neglected. Scholar 3 also remarked in an interview that the Quran has not been adequately introduced in accordance with the current age. For the purpose of these compensations, the Quran is reverted. Quran, which is Allah's speech, has sunk to a level that can be understood by man; thus, the major goal of Quran's revelation is for human guidance, and the axis of teaching is the pursuit of human affairs, and Quran presents everything that humans require.

Scholar 5 concluded his interview on this point, Quran addresses to the heart of human. It is a need not to limit the Quran in mosques or sacred spots, however to bring Quran into homes, in lives, in business sectors, in shops, in courts, in institutes, in banks so that all operations should be in accordance with the Quran. It is a need not to restrict the Quran in mosques or consecrated spots, but to bring Quran into homes and lives.

Conclusion

This study was aimed to conduct opinion-based interviews to analyze and understand the role of Quranic communication for the betterment of human society. A series of face to face interviews were conducted to achieve the major objectives of this study. Interviewees belonged to different walks of life, such as education, religion, and sociology. In order to expand the scope of opinion, a focus group was also conducted by involving participants from diverse backgrounds in terms of experiences and culture. Keeping in view pandemic conditions due to Covid-19, a focus group was held online. Participants of the focus group were invited from both inside and outside the country, majorly comprised of teachers and university students. This study ended up with following major findings.

Communication pattern of the Quran is not restricted to any specific region or religion. Quranic communication is simple, comprehensive, and human-oriented because the human being is the only addressee of the Quran. As human being holds both individual and social life, therefore Quran provides guidance to both aspects of life. In light of human history, it can be concluded that the social aspect of human life is way more important and influential than the individual one in terms of guidance. Quran has also emphasized the societal guidance of human being. There are approximately 6000 verses of the Quran; among these verses, only 700 verses (including repetitive verses about any particular matter) are related to the individual action of human beings. In other words, we can say that 90 % of the Quranic guidance is directly related to the social and collective life of human beings.

Divine revelation communicates with human society irrespective of their geographical locations and culture. This communication can be effectively utilized for the guidance of human beings of any era, provided that one extracts the divine guidance according to the needs and demands of his time. For instance, all-natural resources of energy, i.e, water, air, underground minerals, petroleum, etc., are present in raw form. This is human who gradually discovered the potential of these resources and utilized it with more vast and diverse applications than previous generations. Similarly, communication of guidance in the Quran is general and raw which can be understood and applied for the guidance of human society. In other words, human beings made tremendous progress in technology but lagged in ideology. Therefore author concludes that Quranic communication should be transformed in to an ideological shape to make it equally useful and applicable for the betterment of human society.

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