



RESEARCH ARTICLE

## Methodology of Change in the Quran – a Study of Means and Methods

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ARTICLE INFO	ABSTRACT
Received: Mar 3, 2024 Accepted: Dec 3, 2024	<p>This paper aims to discuss the concept of change and demonstrates its importance. It also evaluates its possibility, and analyzes its means and methods in the Noble Qur'an. The research adopts the fundamental approach, in terms of collecting relevant texts from the Holy Qur'an and the Prophetic Sunnah, and the analytical approach, through understanding and interpreting texts by referring to their contexts. The scientific value of this study lies in the topic of change, as it is the basic purpose of the revelation of the Holy Qur'an. This research is distinct from existing Quranic Studies in that it reflects on the means of change to revive believers' hearts and reform their minds. This study concluded that the verses of the Holy Quran are able to bring about a dramatic change in the life of its followers by exploring several Quranic techniques; which have a direct impact on guiding human behavior and reforming it. Such methods include: setting forth parables and role models, questioning the believers, and hastening them towards good deeds and the belief in the unseen.</p>
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### EXTENDED SUMMARY

The Quran is the book of Allah revealed to the final Prophet - Muhammad (peace be upon him). Although the Quran is a complete code of life and covers a wide range of topics, its ultimate purpose is to guide humanity in all aspects of life. Divine guidance ensures mankind has all the clear information and evidence needed to distinguish between right and wrong, and therefore paves the way for positive change in ones' belief and actions. It also provides humanity with the necessary spiritual motivation needed to encourage followers to adapt to the challenge.

Thus, there is no doubt that "guidance" - in a broader sense - is highly related to "positive change." The very fact that the guidance of the Quran was revealed in a time span of twenty-three years is a clear indication that "positive change," in an individual's mindset and lifestyle, is not merely a subtopic in the Holy Quran, but a central theme. It also signifies the remarkable consistency and coherence in the message of the Noble Quran. Despite being revealed over more than two decades of time, and covering various topics relating to every aspect of the human life, the Quran is unique in its literary structure. Each surah has its own distinct theme, yet the entire scripture is intricately interconnected and interwoven to serve the primary purpose of the Holy Quran, which is: changing, training, and directing the individual towards virtue - the highest spiritual state of which the human being is worthy in society.

Recent studies examined “individual change” from social and psychological perspectives; focusing on its importance, stages, conditions and regulations, while as other studies tackled it from a theological and legislative viewpoint, regarding it as one of the Divine universal laws in the Quran. This research contributes towards resolving an indispensable gap concerning the motivational means and methods of change addressed in the Holy Quran.

The analysis brings about the following questions:

What is the Quran’s viewpoint on “individual change”? Is it a secondary issue, or is it the central theme and aim pursued by the Quran? What are the means and methods that the Quran draws attention to in order to bring about the required change? How can these methods be implemented today, in accordance with Allah’s noble law?

This study is based on a comprehensive understanding of “individual change” in the Holy Quran, both literally and technically, within its contextual framework. It examines the importance of positive change with regards to being the desired outcome and practical implementation of divine guidance. The research aims to reveal the means and methods of change presented in the Holy Quran, as an approach towards the reconstruction of human thought and behavior in the light of the Quran for all times to come.

**The first means of change** is the calls of the Holy Qur’an, which address people in general, the believers in particular, sects, limited groups, and individuals. Hence, this method is highly effective because it creates a sense of care, respect and honor for man, knowing that the words of The Creator are specifically directed to him. **The second means** is questioning, as it is a way to attract the attention of the listener and encourage him to think and reflect. There is no doubt that when Allah asks, He knows the answer, for He is All-Knowing of everything, but the questions in the Holy Quran serve to educate people about the truth, provide evidence, and enlighten the minds and souls of its followers. **The third means** of change is the parables of the Holy Qur’an, which is one of the forms of Divine guidance. In order to refine evil instincts and urge people to do good, Allah set parables for people, regarding issues and deeds that are similar to their conditions and reality. Through these parables the Quran makes rational matters perceptible. Thus, the parable brings the picture closer to us. It is one of the greatest means of change in accordance with the Almighty’s saying: “And these are parables that We set forth for the people, that they may reflect.” (surat Al-Hashr verse 21) **The fourth means** of change is by urging us to hasten in doing good deeds, as the Qur’an has given it special care and great attention because of its effective role in changing the Muslim. It has called upon us to have the virtue of initiative and haste in knowledge, action, and behavior. On the other hand, the Quran has forbidden procrastinating because it is one of the most important soldiers of Satan. **The fifth means** of change in the Holy Quran is building strong will and determination. There is no doubt that this attribute helps man to achieve high character, to rise above small things and worldly matters, and to aspire to the lofty matters. Therefore, the Qur’an mentioned many examples of people with high determination among the Prophets (peace be upon them) and the righteous among His servants. Such virtue aims to generate a driving force that moves the heart of the believer, directs him to perform obedience, avoid disobedience and violations, and to stimulate, and encourage determination to compete in good deeds. **The sixth means** of change presented in the Holy Quran is through models, due to their major role in motivating and guiding people. The Holy Qur’an, through its expression of various religious purposes, has drawn dozens of human models of both goodness and evil. Some of these models were even mentioned without mentioning the names of their companions. **The seventh means of change** is the belief in the unseen. The Holy Qur’an mentions the unseen nearly 59 times, because it has a direct impact in directing and correcting behavior, and a motivating nature for action.

The study concluded that change is the pivotal issue that Prophet Muhammad (peace be upon him) spent his entire honorable life achieving. It is the aim pursued by Divine guidance, and it is the central theme in the Quran.

It also concluded that the issue of change is proven in the Qur'an, and that the examples contained therein indicate its possibility. There are several means and methods of change in the Holy Qur'an, and drawing attention to these means and methods is of a degree of importance for every Muslim in order to bring about the required change and reform in accordance with Allah's noble law.

## INTRODUCTION

God Almighty revealed the Qur'an to guide humanity from polytheism to monotheism and from misguidance to righteousness. The Qur'an employs numerous methods and approaches to achieve this profound and noble objective. The theme of "change" in the Qur'an is a central and recurring concept, emphasized throughout its verses and chapters. It can be asserted with confidence that effecting transformation is the primary purpose behind the Qur'an's revelation. Nonetheless, the Qur'an also serves various other significant purposes. Ibn Ashour, in the introduction to his exegesis, summarized these purposes into eight key objectives: the rectification of beliefs, the purification of morals, the enactment of laws and legislation, the governance of nations, recounting the histories of previous nations to draw lessons, educating individuals, offering admonitions and warnings, and demonstrating the miraculous nature of the Qur'an as proof of the truthfulness of the Prophet, peace and blessings be upon him.<sup>(1)</sup> The transformative power of the Qur'an is the central theme that the Messenger, peace and blessings of God be upon him, dedicated his entire life to achieving. Without this transformation, life would lack direction and meaning. God Almighty stated: "This is a Book which We have revealed to you so that you may bring people out of darkness into light" [Ibrahim: 1]. This noble verse unequivocally underscores that the primary purpose of the Qur'an is to guide humanity from darkness to light and from error to righteousness.

A thoughtful contemplation of the Qur'an unveils its foundational pathways and methods for effecting meaningful change, which are emphasized across its verses. These pathways enable transformative shifts on multiple levels—guiding individuals and societies from darkness to enlightenment, from heedlessness to mindfulness, and from error to righteousness. This transformative purpose represents the essence of the Qur'an's revelation. Key verses within the Qur'an possess a profound ability to reshape values, perceptions, concepts, habits, and behaviors, provided they are approached with genuine reflection and deep engagement rather than superficial understanding.

This study aims to investigate the various means and methods of change outlined in the Qur'an. While some of these methods have been addressed in earlier works, this research seeks to examine them through a distinct lens, offering fresh insights into their significance and applicability in fostering transformation.

### The study problem and its questions

The research will answer the following questions:

- 1 - What is meant by change in the Holy Quran?
- 2- What are the means and methods of change in the Qur'an?
- 3- What is the importance of change in the Holy Quran?

### STUDY OBJECTIVES:

The objectives of this study are summarized in three points:

- 1- Understanding the concept of change in the Qur'an.
- 2- Disclosing some of the means and methods of change in the Holy Qur'an.

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<sup>1</sup>() Ibn Ashour Muhammad Al-Taher, Liberation and enlightenment, Tunisia, Dar Al-Tunisia, 1984 AD, (1/40-41).

3- Understand the importance of change in the Holy Qur'an.

### **The importance of the study**

This study is important for the following reasons:

- 1- The importance of the topic of change among the many Qur'anic topics.
- 2- Explaining that the Holy Qur'an includes many means and methods for change and reform.
- 3- Changing people according to the method of the Qur'an is the goal of the mission of our Master Muhammad, peace and blessings be upon him.
- 4- The failure of positivist approaches to change, reform, and make people happy.

### **Limitations of the Study**

This study focuses specifically on explaining the concept of change, highlighting its significance, and uncovering some of its methods and mechanisms as presented in the Holy Qur'an.

### **Previous Studies**

The topic of change has been addressed in various works within the Islamic library, particularly in sections related to beliefs, acts of worship, and transactions. Several studies and dissertations have examined the subject from different perspectives. Notable works include:

1. **"Social Change" by Saif Al-Islam Matar (1988 AD):** This study explored the transformation of individuals and societies, with a particular focus on the role of Islamic education in fostering positive change.
2. **"The Methodology of Change between Theory and Practice" by Salah Al-Sawy (1998 AD):** The researcher discussed the critical need for change in contemporary contexts, exploring its various levels and the conditions necessary to achieve them.
3. **"Social Change Methodology for Education from an Islamic Perspective and Its Applications in the Field of Social Relations" by Khalaf Saleem Al-Qurashi (1428 AH):** This doctoral research, conducted at Umm Al-Qura University, delved into the Islamic methodology for social change in education. It examined the concept, importance, foundations, and regulations of change, highlighting its role in shaping social relationships.
4. **"The Holy Qur'an's Approach to Progression and Its Impact on Change" by Dr. Ahmed Abu Hazim (2007 AD):** Published in the Journal of Sharia and Islamic Studies, this study analyzed the Qur'anic method of gradual progression in facilitating change, transitioning from misguidance to guidance. The research emphasized the Qur'an's wisdom in gradual revelation, addressing both the Prophet's mission and the broader community in rectifying corrupted beliefs and customs.
5. **"The Holy Qur'an's Approach to Individual Change" by Tahani Jaber (2011 AD):** This master's thesis, conducted at the University of Jordan, examined the Qur'an's method of guiding individuals from darkness to light and fostering faith-based growth. It highlighted the Qur'an's gradual approach to personal transformation, discussed its unique characteristics, and identified psychological and practical obstacles to individual change.

### **STUDY METHODOLOGY**

The researcher employed a fundamentalist approach to collect relevant texts from the Holy Qur'an, alongside an analytical-descriptive approach to examine the means and methods of change presented in the Qur'an.

**The research plan included an introduction, a preface, and two sections, each section containing several topics:**

The introduction includes: the concept of means, linguistically and terminologically.

The first section: defining change and its possibility, and it contains three demands:

The first topic: defining change in language.

The second topic: Definition of change terminologically.

The third topic: the possibility of change.

The second section: Means and methods of change in the Holy Qur'an. It includes seven demands

The first topic: The first means of change: the calls of the Holy Qur'an.

The second topic: The second means of change: Questions from the Holy Qur'an.

The third topic: The third means of change: Proverbs of the Holy Qur'an.

The fourth topic: The fourth means of change: The height of determination in the Holy Qur'an.

The fifth topic: The fifth means of change: The model in the Holy Qur'an.

The sixth topic: The sixth means of change: Speeding up the Holy Qur'an.

The seventh topic: The means of change. The eighth: The unseen in the Holy Qur'an.

**The introduction includes: The concept of means in language and terminology**

**The concept of means in language**

Al-Wasila linguistically refers to a degree of closeness or nearness. In the context of supplication, it means drawing near to God through action. Al-Wasil refers to the one who seeks this closeness, and Al-Wasila denotes the connection and nearness itself. The plural forms include means, wasil, tawassul, and supplication. As stated in the Qur'an: "Those are those whom they call upon, seeking to their Lord for means" (Al-Isra 57).<sup>(2)</sup>

In the hadith of the call to prayer, "O God, grant Muhammad Al-Wasilah," the term Al-Wasilah refers to a rank or closeness to God that the Prophet Muhammad, peace and blessings be upon him, seeks to attain. Some scholars have also interpreted Al-Wasilah differently, but the prevailing understanding emphasizes nearness to God.<sup>(3)</sup>

**The concept of the means in terminology:**

Imam Ibn Kathir defined Al-Wasilah as "that which leads to the attainment of the intended goal." <sup>(4)</sup>

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<sup>2</sup>(Ibn Manzur, Jamal al-Din Abu al-Fadl Muhammad bin Makram. Lisan al-Arab. Footnotes by Al-Yazji and a group of linguists. 3rd edition, Beirut: Dar Sader, 1414 AH, Vol. 11, pp. 724–725; Al-Fayrouzabadi, Majd al-Din Muhammad bin Yaquub. Al-Qamus al-Muhit. Investigated by the Heritage Office at Al-Resala Foundation under the supervision of Muhammad Naeem Al-Arqsusi. Beirut: Al-Resala Foundation, 2005, Vol. 1, p. 1068; Al-Zubaidi, Muhammad Mortada Al-Husseini. Taj al-Arus min Jawahir al-Qamus (The Bridal Crown from the Jewels of the Dictionary). Verified by a group of scholars. Kuwait: Dar Al-Hidaya for Printing, Publishing, and Distribution, 1965, Vol. 31, p. 75

<sup>30</sup> Al-Bukhari, Muhammad bin Ismail. Sahih Al-Bukhari. Verified by Muhammad Zuhair. Beirut, Lebanon: Dar Touq Al-Najat, 1st edition, 1422 AH, Book of Adhan, Chapter on Supplication at the Call, Hadith No. 614, Vol. 1, p. 126.

<sup>40</sup> Ibn Kathir, Ismail bin Omar. Tafseer al-Qur'an al-Azeem (Interpretation of the Great Qur'an). Verified by Muhammad Hussein. Lebanon: Muhammad Ali Baydoun Publications, Dar Al-Kutub Al-Ilmiyyah, 1st edition, 1419 AH, Vol. 3, p. 94.

Al-Qarafi and Al-Izz bin Abdul Salam defined Al-Wasilah as "the pathways that lead to achieving intended goals."<sup>(5)</sup>

Ibn Jazi defined it as "that which leads to one's goals." <sup>(6)</sup>

Through these definitions, whether provided by jurists, scholars of principles, or commentators, it is agreed that Al-Wasilah refers to anything that leads to achieving goals. Additionally, a key observation from both the linguistic and terminological definitions is the connection between them: anything that facilitates the attainment of an objective can be considered a means. The focus of our research here is on the Qur'anic means—the methods through which transformation is brought about in individuals, in accordance with the guidance of God Almighty.

### **The first section: Definition of change in language:**

The term "Ghayyara" in the Arabic language has two meanings: the transition of something from one state to another, and the creation of something that did not exist before. <sup>(7)</sup>

From the first meaning, "others" refers to a change in state, such as the transition from goodness to corruption. The second meaning, "changed it" refers to making something different from what it was, signifying transformation or alteration. <sup>(8)</sup>

### **The second section: Definition of change in terms:**

Here's a refined version of the sentence for clarity and flow:

Change, in its conventional sense, is considered a modern term, and its use is not found among ancient scholars. Rather, it is a contemporary expression employed by later scholars. Among the definitions of change is:

1- "It is an intentional process driven by justifications and motives, carried out through legitimate means, with the goal of achieving results that reflect certain principles. Among these results is the creation of new perspectives and a deeper, broader understanding of events."<sup>(9)</sup>

2- It has been defined as: "An intentional action carried out by an individual to achieve a specific goal."<sup>(10)</sup>

3- It has been described as: "An intentional process that originates from within the individual, driven by their own choice and will, with God Almighty assisting the person in bringing about the change they have freely and willingly chosen." <sup>(11)</sup>

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<sup>50</sup> Ibn Abd al-Salam, Izz al-Din Abd al-Aziz. *Qawa'id al-Ahkam fi Masalih al-Anam* (Rules of Rulings in Human Interests). Reviewed and commented on by Taha Abdul Raouf Saad. Cairo: Library of Al-Azhar Colleges, 1414 AH, Vol. 1, p. 53; Al-Qarafi, Shihab al-Din Ahmed bin Idris. *Anwar al-Buruq fi Anwa al-Furuq*. Misr: Alam al-Kutub, Vol. 2, p. 33.

<sup>60</sup> Ibn Juzzi Al-Kalbi, Muhammad bin Ahmed Al-Maliki. *Bringing Closer Access to the Science of Usul* (Taqreeb al-Wusul ila Ilm al-Usul). Verified by Muhammad Hassan. Beirut, Lebanon: Dar Al-Kutub Al-Ilmiyyah, 1st edition, 1424 AH, p. 174.

<sup>70</sup> Al-Jurjani, Ali bin Muhammad Al-Sayyid. *Definitions* (Al-Ta'reefat). Verified by Abdel Moneim Al-Hanafi. Cairo: Dar Al-Rashad, 1412 AH, p. 40.

<sup>80</sup> Ibn Manzur, *Lisan al-Arab*, Vol. 10, p. 155.

<sup>90</sup> Said, Jawdat. *Until They Change What Is Within Themselves*. Damascus: Dar Al-Fikr, 8th edition, 1989 AD, p. 7.

<sup>100</sup> Bakkar, Abdel Karim. *Renewal of Awareness*. Damascus: Dar Al-Qalam, 4th edition, 2015 AD, p. 180.

<sup>110</sup> Abdul Hamid, Mohsen. *The Approach to Social Change in Islam*. Lebanon: Al-Resala Foundation, 1st edition, 1983 AD, p. 14.

It has been defined as: “A transition from one state to another, and a change from one characteristic to a different one, or from one situation to another, whether these conditions or characteristics are positive or negative.”<sup>(12)</sup>

It is important to note that these definitions agree on the idea that change is a voluntary, intentional act, originating from within the individual.

### **The third section: the possibility of change.**

Change is an existing reality in the reality of people, and a constant norm in life, over time. Change is one of the most important features of this universe and this life, and it is a divine norm that imposes itself on human life. He cannot penetrate it or resist it, so he chooses stagnation and remaining in the same state, and philosophers in the past expressed concerning this: that change is considered the law of existence and that stability is death and annihilation, and they represented the idea of change with the water that flows, so change is a universal law and all manifestations of the universe are subject to it, and the state of change does not depend on its material dimension in the universe, but it goes beyond it to the moral dimension as well and in the movement of life historically, socially, and culturally. There is no doubt that man will interact with these variables as he is in the depths of the movement of the universe in order to reach the new reality that he aspires to.

Returning to the subject of change in the Qur'an and its means, there are many verses in the Qur'an that confirm this fact, including direct verses such as the Almighty's saying: “Indeed, God will not change the condition of a people until they change what is in themselves” [Al-Ra'ad 11] and indirect verses such as the Almighty's saying: And they did not make any change. (Al-Ahzab 23). The Noble Verse confirms that they had the ability to change, but they did not change for the worse even though they had the ability to change and change, and change may be from worse to better. Examples of it include: the magicians of Pharaoh, as their beginning was bad; drowning in disbelief and misguidance, complete loyalty to Pharaoh, and greed for this world, then they turned all at once to faith after they knew the truth and witnessed it. Another example: the dear woman; an example of forbidden lust, as she began to slander, threaten, and harm Joseph, peace be upon him. It is the pinnacle of corruption and forbidden, and after that, in the course of the story, the wife of Al-Uzair changes for the better, so she retracts her slander, confesses to her action, and acquits Joseph, peace be upon him!

These and other examples demonstrate the possibility of positive change.

Change can also be for the worse, as exemplified by the Samaritan who made the golden calf for the Children of Israel, leading them to worship it in the absence of Moses, peace and blessings be upon him. Another example is that of a person to whom God revealed His signs, yet he turned away from them, followed his desires, and became consumed with his worldly life. God likened him to a dog, always panting whether he is tired or not.

Humanity has an inherent readiness for change, and this concept is firmly established in the Qur'an, which offers numerous examples to demonstrate its possibility.

### **The First Method: Calls from the Holy Qur'an**

The call in the Qur'an is a rhetorical tool, an eloquent method of preaching, guidance, and legislation. It serves purposes such as commanding, prohibiting, offering good news, warning, promising, and threatening.

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<sup>120</sup> Abu Faris Muhammad Abd al-Qadir, *The Islamic movement's approach to change*, Jordan, Dar Al-Furqan, 1st edition, 1991 AD, (20).

It is narrated that a man once asked Abdullah ibn Mas'ud, may God be pleased with him: "Advise me." He responded, "Whenever you hear God Almighty saying, 'O you who have believed,' listen carefully, for it is either a command of good or a prohibition of evil."<sup>(13)</sup>

Al-Zamakhshari mentioned: The call in the Qur'an is followed by an understanding of religion, whether in terms of commands and prohibitions, or in terms of exhortation, rebuke, and stories. All of this is a reflection of the religion for which God created creation, making it appropriate for this message to be conveyed in such an eloquent form.<sup>(14)</sup> The Qur'an's calls are of great importance, and they are a great means of change. These calls are of different types: some are for the unreasonable, and some are a speech for the rational, and this is the subject of our discussion in this topic.

These calls come in various forms: such as the call to all people, the call to believers in particular, the call to specific peoples, sects, and smaller groups, and the call to individuals. These calls are intended for various purposes: to command and prohibit, to praise and censure, to exhort and rebuke, to incapacitate, and to remind people of the blessings of the Creator, the Almighty. All of these serve as tools to bring about the desired change in people and guide them.

The significance of this method of change in the Qur'an is emphasized by the fact that many surahs begin with such calls. The phrase "O you who have believed" is repeated 89 times in the Qur'an, and "O mankind" appears 20 times. At times, the call is addressed to "O people," sometimes referring to sonship and fatherhood, other times addressing people of understanding and those who are enlightened.

The call may also be made in the form of an individual, though it is intended to be general, as in the verse: "O man! Indeed, you strive to your Lord, and you will meet Him" [Al-Inshiqaq 6]. This call aims to evoke the inherent humanity endowed by God—those faculties of perception and reason that distinguish between good and evil, and between benevolence and harm. The use of "man" here serves as a rhetorical tool, calling attention to each individual's personal responsibility, in contrast to the more general addresses.<sup>(15)</sup>

If the call comes in the form of faith, "O you who have believed," the Muslim must listen attentively to what follows—whether it is a command, prohibition, legislation, good news, or warning. When hearing such calls, the Muslim should feel as though God Himself is speaking directly to them, calling them to respond to His command.

God Almighty has called out to many of His creatures in the Qur'an, and they have responded to His call. For instance, when God called Adam and his wife, peace be upon them, to live in Paradise, they had no choice but to obey His command and dwell there in response to God's will.

God Almighty called upon Iblis and asked him — and He knows best — about the reason for his refusal to prostrate to Adam. Iblis had no choice but to respond to the question.

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<sup>130</sup> Abu Naeem Al-Asbahani, Ahmed bin Abdullah. Ornament of Saints and Pure Classes. Beirut: Dar Al-Kitab Al-Arabi, p. 130; Ibn Al-Mubarak, Abdullah. Asceticism and Softness by Ibn Al-Mubarak, from the narration of Al-Hussein Al-Marwazi. Beirut: Dar Al-Kutub Al-Ilmiyyah, p. 120; Ibn Abi Hatim Al-Razi, Abd al-Rahman bin Muhammad. Interpretation of the Great Qur'an. Beirut: Modern Library, p. 196.

<sup>140</sup> Al-Zarkashi, Abdullah bin Muhammad bin Bahadur. Proof in the Sciences of the Qur'an. Verified by Muhammad Abu al-Fadl Ibrahim. Cairo, Egypt: Issa al-Babi al-Halabi, Dar Ihya al-Kutub al-Arabi, 1st edition, 1376 AH, Vol. 2, p. 324.

<sup>150</sup> Al-Khatib, Abdul Karim Younis. Quranic Interpretation of the Qur'an. Cairo: Dar Al-Fikr Al-Arabi, p. 1480; Al-Khatib Al-Sherbini, Muhammad bin Ahmed. Interpretation of Al-Siraj Al-Munir. Cairo: Bulaq Al-Amiriya Press, 1285 AH, Vol. 4, p. 506; Al-Qai'i, Muhammad Abd al-Moneim. The Two Principles in the Sciences of the Qur'an. 4th edition, 1996 AD, p. 309.



There is a significant difference between the one who hears the Creator's call, listens attentively, and recognizes who is calling, and the one who disregards the calls of the Qur'an as if they have no relevance to them.

Thus, one of the most important means of change in the Qur'an is for a Muslim to respond to God's call and feel that the words of the Almighty are directed specifically at him. What a great honor and what an exalted status it is for the Creator to show such compassion in calling upon this humble creation! If we examine the calls of God Almighty to His prophets and messengers, peace be upon them, we see that they were quick to respond to His command. For instance, when God called Abraham, peace be upon him, saying, "And We called upon him, 'O Abraham, you have confirmed the vision.'" [Al-Saffat 104-105], Abraham immediately carried out what was shown to him in the vision. Similarly, when God called Moses, peace be upon him, saying, "And I have chosen you, so listen to what is revealed" [Taha 13], Moses responded without hesitation, listening carefully to what was revealed and acting accordingly.

In several places in the Qur'an, God calls upon His prophets and messengers, and they respond promptly. This is undoubtedly a great honor for this blessed group of prophets, peace be upon them. However, this does not mean that every Muslim should wait for a direct call by name to respond to God's will.

### **The Second Method: Questions from the Qur'an**

Questioning is one of the most important methods of learning, as it serves as a gateway to knowledge. The Holy Qur'an places significant emphasis on the use of questions, making them an integral part of its methods for teaching, dispelling ignorance, and engaging the listener. The Qur'an employs questioning for various purposes, including: proof, glorification, rebuke, intimidation, emphasis, guidance, request, denial, warning, reminder, and more.

In the Qur'an, questioning serves as a means of education, guidance, and transformation, helping to change the condition of the listener—from misguidance to guidance, from ignorance to knowledge, and from confusion to clarity. When God Almighty asks, He already knows the answer because He is All-Knowing. However, He asks us to highlight our need for an answer, using the question as a tool for instruction, direction, and transformation.

For instance, God Almighty asked Adam, peace be upon him, and his wife when they disobeyed His command and ate from the tree: they responded by acknowledging their sin and asking for His forgiveness. Similarly, when God asks His servants, "Do they not know that it is God who accepts repentance from His servants?" [At-Tawbah 104], the response should be one of repentance, as the Qur'anic question directs us towards change.

The Companions of the Prophet, may God be pleased with them, understood that the questions in the Qur'an were meant for them, and they responded accordingly. Ibn Abbas, may God be pleased with him, stated, "God softened the hearts of the believers, and thus He rebuked them." Abdullah bin Mas'ud, may God be pleased with him, remarked, "There were four years between our conversion to Islam and our Lord reproaching us."<sup>16)</sup>

There is no clearer evidence of this than the verses in which the prohibition of alcohol was revealed, concluding with the question: "So have you finished?" [Al-Ma'idah 91]. This is a method of change in the Qur'an conveyed through a question. So, what was the response? The Companions replied, "We have finished, we have finished." They spilled the wine and broke its jars, letting it flow through the city's alleys and streets.

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<sup>160</sup> Al-Qurtubi, Al-Jami' Li Ahkam Al-Qur'an, edited by Ahmed Al-Baradouni and Ibrahim Tfaysh. Cairo: Dar Al-Kutub Al-Misriyah, 2nd edition, 1384 AH - 1964 AD, Vol. 17, p. 248.

Similarly, when the Almighty's verse was revealed: "And let not those of virtue among you and those of affluence desist from giving anything to the near of kin, the needy, and the emigrants in the cause of God" [Al-Baqarah 2:267], Abu Bakr Al-Siddiq, may God be pleased with him, recognized that he was being addressed by this noble verse. In response, he said: "No, we will continue giving." He reinstated the financial support to Mustaha Ibn Uthatha—one of those who had spoken ill of Lady Aisha, may God be pleased with her—and even increased his support.

Thus, the questions posed in the Qur'an received a response from the Companions, may God be pleased with them. Each of them considered themselves personally addressed by these questions and understood that they had a responsibility to respond, for the change in their hearts and in the state of the Muslim community depended on it.

Questions from the Qur'an require an answer from us, and it is not permissible for them to remain unanswered, just as if one of us were asked a question, it would not be acceptable for it to remain unresolved.

It is also important to note that the answers to the questions in the Qur'an are not confusing or ambiguous. For example, the verse "Am I not your Lord?" [Al-A'raf 172] has a clear and unambiguous answer—only one response is possible.

When asked a question in the Qur'an, the expected response is clear. Moreover, we must understand that these questions are directed at us, and we are obligated to respond and engage with them. This engagement is one of the ways in which the Qur'an leads to transformation, according to its approach.

### **The Third Method: The Qur'an Changes Us with Its Examples**

A proverb, in the linguistic sense, is the comparison of one thing to another. We often say, "This is like that," meaning one thing is akin to its counterpart. In the same way, a proverb expresses this likeness or resemblance, and the use of a proverb is derived from this comparison. The proverb illustrates a similarity in meaning and is a powerful tool used in the Qur'an to teach, guide, and change individuals. <sup>(17)</sup>

Al-Raghib mentioned in his Mufradat that a proverb is a statement about one thing that is similar to another because of a shared resemblance. The first thing serves to explain or depict the second, much like the Arabs' saying: "Summer has wasted milk," which parallels our expression "I neglected your affairs when possible." Similarly, this kind of comparison appears in the Qur'an in the form of proverbs, using one thing to explain or illustrate another. <sup>(18)</sup>

When speech is made into a proverb, it becomes clearer in meaning, more logical, more pleasant to the ear, and more widely understood by various audiences. <sup>(19)</sup>

In a proverb, four elements come together that are rarely found in other forms of expression: brevity, precision in meaning, the beauty of the simile, and the strength of the metaphor. This is because the proverb represents the pinnacle of eloquence. <sup>(20)</sup>

### **Imam Abd al-Qahir al-Jurjani explains:**

"It is a well-established principle among the wise that when representation follows the meanings, or when meanings are emphasized, it is condensed within the context in which it is presented. When it

<sup>170</sup> Ibn Faris, Ahmad bin Zakaria Al-Qazwini. Dictionary of Language Standards. Verified by Abdul Salam Haroun. Beirut, Lebanon: Dar Al-Fikr, 1979 AD, Vol. 5, p. 296.

<sup>180</sup> Al-Raghib Al-Isfahani, Vocabulary in the Strange Qur'an, edited by Safwan Adnan Al-Daoudi. 1st edition, Beirut, Lebanon: Dar Al-Qalam, Dar Al-Shamiya, p. 758.

<sup>190</sup> Ibn al-Muqaffa, Abdullah. Little Literature and Great Literature. Beirut: Dar Sader, p. 27.

<sup>200</sup> Al-Nuwairi, Ahmad bin Abdul-Wahhab bin Abdul-Daim Al-Qurashi Al-Taymi Al-Bakri. The End of Culture in the Arts of Literature. Cairo: Dar Al-Kutub Al-Misriyah, 1st edition, 1423 AH, Vol. 3, p. 2.

is transferred from its original form to a metaphorical one, it adorns the meaning, elevating its status, and deepens its essence. This process amplifies its power, stirring the soul, unlocking the secrets of the heart, stimulating the mind, and igniting passions within human nature.

When a proverb is mentioned in an exhibition, its effect on hearts is deeper and its impact on souls is more intense. In the context of argument, it becomes a shining proof, a compelling explanation, and an overwhelming authority. When used in the context of pride, it extends its stature and sharpens its force. Even when mentioned in the context of an apology, it is closer to being accepted, purer to the heart, and capable of quelling the eruption of anger. When used in the context of preaching, it proves to be the most effective tool for admonishing the mind, for it not only addresses the intellect but also makes the goal clear and attainable." <sup>(21)</sup>.

The proverbs in the Qur'an serve as a rhetorical style used to convey the intended message to the listener, highlighting meanings in a brief, impactful form that resonates with the soul. Whether presented directly or as a simile, these proverbs have a profound effect. One of the benefits of these proverbs is their ability to express abstract meanings in a tangible form, often dressing moral lessons in relatable, observable terms. Additionally, Qur'anic proverbs have a unique eloquence that can only be fully appreciated by one familiar with the language and its subtleties. God has provided these proverbs for His servants to facilitate understanding, enabling them to grasp and act upon the wisdom conveyed.

Proverbs in the Qur'an also serve as a form of divine guidance, motivating souls to perform good deeds, encouraging righteousness, deterring sin, promoting virtue, and preventing moral shortcomings. As a result, we find Qur'anic proverbs addressing various aspects of human life. They represent faith and disbelief, reveal the nature of hypocrisy, encourage generosity, and call for the abandonment of evil deeds. Moreover, these proverbs depict the contrast between the good and the bad, the righteous and the wicked, often within the context of praise or admonition. Qur'anic proverbs clarify ambiguities, provide detailed explanations, and refine moral character, quelling harmful instincts and tempering the arrogance and deceit of the soul.<sup>(22)</sup> The use of proverbs in the Qur'an addresses various issues, laws, and actions that reflect the conditions of people, both individually and collectively. This method allows for an easier understanding of how to deal with such situations by comparing them to similar experiences throughout time.

A proverb is defined as putting one thing in place of another, primarily because some concepts may be intangible to a person. For example, the swift end of worldly life is depicted in the analogy of rain that nourishes crops, only for the seeds to be scattered and blown away by the wind. Similarly, the Qur'an uses proverbs to make intangible ideas tangible, as seen in the metaphor for lost good deeds, where a hypocrite's charitable spending is compared to a smooth rock covered in dirt. When rain falls on it, the rock remains dry, illustrating the futility of such acts when they are not genuine.

The use of proverbs in the Qur'an aims to bring these concepts closer to our understanding. It is one of the most powerful tools of change, in line with the Almighty's statement: "And these are proverbs which We present to the people, that they may reflect" [Al-Hashr 21]. Some proverbs in the Qur'an are explicit, while others are implied through meaning, such as the analogy made for backbiting, likened to eating the flesh of one's dead brother. In another example, God compares stinginess to a grain that grows seven ears, with each ear containing a hundred grains: "The likeness of those who spend their wealth in the cause of God is like a grain that produces seven ears; in each ear is a

<sup>210</sup> Al-Jurjani, Abd al-Qahir bin Abd al-Rahman bin Muhammad. *Secrets of Rhetoric in the Science of Rhetoric*. Edited by Abdul Hamid Hindawi. Beirut: Dar Al-Kutub Al-Ilmiyyah, 2001 AD, p. 85 onwards.

<sup>220</sup> Sharif bin Mahmoud. *Proverbs in the Qur'an*. Jeddah, Saudi Arabia: Dar Okaz, 2nd edition, p. 8.

hundred" [Al-Baqarah 261]. This vivid analogy makes the intangible concept of charity more tangible and effective in encouraging people to act.

When the Qur'an uses proverbs, sometimes even involving animals, it vividly illustrates the consequences of turning away from the path of righteousness. Explicit proverbs in the Qur'an serve to guide the misguided and strengthen the faith of the believers.

### **The Fourth Method: The Qur'an Changes Us Through Hastening**

The Holy Qur'an gives special attention to the concept of hastening toward good deeds, recognizing its significant role in transforming the Muslim. It calls for embodying the virtue of initiative and haste in knowledge, action, behavior, and methodology. This is emphasized in many of its verses, sometimes as a command, other times as encouragement, and at other moments through motivating us by describing the qualities of those who embody these values, the fruits of adopting them, and the perfection of character achieved by adhering to them.

This urgency is particularly important because the end of life is uncertain, and this world is not guaranteed. As the Prophet, peace be upon him, stated: "Deliberation is required in everything except the work of the Hereafter."<sup>(23)</sup>

Deliberation (Tawadda) is defined as caution and avoiding haste, particularly in worldly matters. In deliberation, there is goodness, whereas haste often leads to harm. This is undoubtedly beneficial for a person. However, for the deeds of the Hereafter, the Muslim should act swiftly and with determination, not delaying or being negligent. Procrastination in these matters is condemned. Therefore, in matters concerning the Hereafter, one must be diligent, strive with effort, seize opportunities, and avoid neglect. There must be haste and competition in these areas, as God Almighty has commanded us. In fact, the Qur'an commends haste in certain contexts, such as when Allah addresses His prophet Musa (Moses), peace be upon him, saying: "And what made you hasten from your people, O Musa?" He replied, "They are close upon my tracks, and I hastened to You, my Lord, that You may be pleased." [Taha 83-84].

Allah has commanded us to hasten towards good deeds and to shake off laziness and delay. The Prophet, peace be upon him, would seek refuge in Allah from incapacity and laziness. The Qur'an uses various approaches to emphasize the importance of hastening to good deeds, highlighting the high status of those who do so, and their esteemed position with Allah. Sometimes, the Qur'an commands us to hasten, and at other times, it describes the prophets, peace be upon them, the angels, the righteous among the People of the Book, or the companions, may Allah be pleased with them, in this regard. It also details the qualities of those who hasten and the fruits of such actions, as well as warning us about those who hasten toward disbelief. This highlights the great significance of hastening toward good deeds, as it is the most precious way to spend one's life, the most valuable pursuit of the soul, and the most cherished endeavor for those who seek knowledge and strive for righteousness.

Hastening toward obedience to Allah is one of the greatest virtues, as it demonstrates a keen desire to please Allah. Allah, Blessed and Exalted, describes His righteous servants with this quality in the Qur'an, praising their eagerness to act in accordance with His commands.<sup>(23)</sup>

The Qur'an encourages hastening toward change and preparing for the Hereafter, as seen in verses such as: "The Hour has approached, and the moon has split" [Al-Qamar 1] and "The reckoning of the people has drawn near, while they are in heedlessness, turning away" [Al-Anbiya 1]. Although the span of worldly life seems long in our human reckoning, the Qur'an urges us to hasten toward doing good deeds, performing acts of obedience, and preparing for the Day of Judgment.

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<sup>230</sup> See: Al-Razi Muhammad bin Omar, *Keys to the Unseen = The Great Interpretation*, Beirut, Arab Heritage Revival House, 3rd edition, 1420 AH, (22/82).

Since this approach is repeatedly emphasized in the Qur'an, it becomes a vital tool for change. We are warned against procrastination, which is one of Satan's primary tools. The concept of procrastination is synonymous with delay, which Allah condemns in the Qur'an, saying: "And indeed, among you are some who delay" [An-Nisa 72]. The call for hastening, as presented in the Qur'an, seeks to counter this harmful tendency in our lives.

In addressing procrastination, which undoubtedly opposes the concept of hastening to good deeds, the Qur'an draws attention to those who delayed their actions and later regretted it when it was too late. Allah says: "Until, when death comes to one of them, he says, 'My Lord, return me, that I might do righteous work in that which I left behind.' No! It is but a word he is saying; and behind them is a barrier until the Day they are resurrected" [Al-Mu'minun 99-100]. This verse reflects the regret and sorrow of those who delayed and procrastinated, missing the opportunity to hasten toward repentance and self-improvement.

From this, we see that the concept of hastening is one of the most powerful transformative ideas in the Qur'an, and it is emphasized in numerous verses throughout its chapters.

### **The Fifth Method: The Qur'an Changes Us Through High Ambition**

High ambition ('Uluw al-Himma) is one of the noble Islamic virtues to which noble souls aspire and upright natures gravitate. Manifestations of high ambition include diligence in work, avoiding trivial matters, and striving for lofty goals. Islam encourages us to adopt this noble trait, as numerous verses in the Qur'an emphasize its importance and call for living in accordance with it. Among these verses are:

"So be patient, as were those of determination among the messengers" [Al-Ahqaf 35]. This verse praises and commends those with high ambition, foremost among them the Prophets and Messengers, peace be upon them, including Ulul Azm (those of determination). Their high ambition was evident in their perseverance and steadfastness in striving for the cause of Allah, as illustrated in their stories in the Qur'an.

In another verse, Allah describes believers as "men"—a term that signifies high ambition and determination rather than mere masculinity. Allah says:

"Men whom neither commerce nor sale distracts from the remembrance of Allah" [An-Nur 37]. Referring to them as "men" is a mark of their distinction, as they possess high ambition. These individuals are not distracted by worldly pursuits or business transactions from their devotion to Allah. Their commitment to Allah's worship and obedience takes precedence over all else. While they engage in trade and commerce, such activities do not take precedence over the remembrance of Allah, establishing prayer, or giving zakat. Their ultimate aim is obedience to Allah and worship of Him alone. Whenever worldly pursuits come in the way of these higher goals, they prioritize their devotion to Allah.<sup>(24)</sup>

Ibn Kathir, may Allah have mercy on him, explained the verse: "And hasten to forgiveness from your Lord" [Aal 'Imran 133], by saying: "Allah encourages His servants to take the initiative in performing good deeds and to hasten towards gaining closeness to Him. This is a command from Allah for His servants to possess high ambition"<sup>(25)</sup>.

Thus, we find that the Qur'an transforms us by raising our ambition. Through this Qur'anic method of change, numerous examples are presented, such as the verse: "And the servants of the Most Merciful are those who walk upon the earth humbly" [Al-Furqan 63]. Notably, the Qur'an does not

<sup>24</sup>( ) Al-Sa'di, Abd al-Rahman. Tafsir Al-Karim Al-Rahman fi Tafsir Kalam Al-Mannan. Edited by Abd al-Rahman bin Mu'alla al-Luwaihiq. Beirut, Lebanon: Mu'assasat Al-Risalah, 1st edition, 1420 AH - 2000 AD, p. 569.

<sup>25</sup> Ibn Kathir, Interpretation of the Great Qur'an, (2/117).

always mention specific names, as the focus is on emulating their actions. However, in some cases, specific individuals are named, such as Prophet Ibrahim, peace be upon him, in the verse: "And [mention] Abraham, who fulfilled [his obligations]" [An-Najm 37].

Allah presents various models of high ambition: some exemplify devotion in worship, others demonstrate excellence in character and dealings with people, while some showcase courage in proclaiming the truth. The Prophet Muhammad ﷺ also encouraged high ambition in his Sunnah, urging Muslims to adopt this noble trait.

In a narration by Hakim ibn Hizam, may Allah be pleased with him, the Prophet ﷺ said: "The upper hand is better than the lower hand. Begin with those under your care. The best charity is from surplus wealth. Whoever seeks to remain chaste, Allah will make him chaste, and whoever seeks self-sufficiency, Allah will make him self-sufficient." This hadith highlights the virtue of high aspiration and striving for self-sufficiency while encouraging generosity and responsibility. <sup>(26)</sup> The hadith encourages refraining from asking others unnecessarily and striving for higher aspirations, avoiding trivial and lowly pursuits. This is because Allah, Glorified and Exalted, loves noble deeds and detests base actions. <sup>(27)</sup>

The Prophet ﷺ said: "If people knew the reward for the call to prayer and the first row (in congregational prayer), and they had no other way to attain it except by drawing lots, they would draw lots. If they knew the reward for coming early to the prayer, they would race to it. And if they knew the reward for the night prayer (Isha) and the dawn prayer (Fajr), they would come to them even if they had to crawl." <sup>(28)</sup>

When reflecting on the general texts of the Qur'an and Sunnah, particularly those related to encouragement (targhib) and deterrence (tarhib), we find that they aim to generate an active energy within believers. This energy motivates their hearts toward obedience to Allah, distancing them from disobedience and defiance of His commands. These texts work to revive ambition and inspire believers to compete in performing good deeds. <sup>(29)</sup>

### **The Sixth Method: The Qur'an Changes Us Through Role Models**

Allah has provided numerous examples in the Qur'an of models of goodness for us to follow and emulate, as well as examples of evil to warn us against and avoid. These examples serve as a great educational tool and an effective Qur'anic method for change. It is narrated from Ali, may Allah honor his face, that the Messenger of Allah ﷺ said: "Indeed, Allah has revealed the Qur'an as a command, a deterrent, a comprehensive law, and a parable." <sup>30)</sup>

Among the examples that Allah has provided in the Qur'an of good models are the Prophets, peace be upon them, whom we are instructed to follow and emulate. Additionally, the Qur'an mentions other righteous figures who are not Prophets, such as Maryam (Mary), the daughter of Imran, the wife of

<sup>260</sup> Bukhari, Sahih Al-Bukhari, The Book of Zakat, Chapter: "There is no charity except from wealth," Hadith No. 1427, Vol. 2, p. 112.

<sup>270</sup> Ibn Battal, Sharh Sahih Al-Bukhari, verified by Abu Tamim Yasser bin Ibrahim. Riyadh, Saudi Arabia: Maktabat Al-Rashid, 2nd edition, 1423 AH, Vol. 3, p. 431.

<sup>280</sup> Bukhari, Sahih Al-Bukhari, The Book of Adhan, Chapter: "The Drawing Lots for the Call to Prayer," Hadith No. 615, Vol. 1, p. 126. Muslim bin Al-Hajjaj, Sahih Muslim, The Book of Prayer, Chapter: "Straightening the Rows and the Virtue of the First Rows, and the Crowding for the First Row and Competing for It," Hadith No. 437, verified by Muhammad Fuad Abdul-Baqi. Cairo: Izzat Al-Babi Al-Halabi & Co., 1374 AH, Vol. 1, p. 325.

<sup>290</sup> Al-Muqaddim, 'Uluw al-Himmah, p. 131.

<sup>300</sup> Al-Tirmidhi, Muhammad bin Isa. Sunan Al-Tirmidhi, edited and commented by Ahmad Muhammad Shakir and others. The Book of Virtues of the Qur'an, Hadith No. 2914, and Al-Tirmidhi said: "Hasan Sahih." Cairo: Mustafa Al-Babi Al-Halabi & Co., p. 177, Vol. 5.

Pharaoh, the believer from the people of Yasin, and many others, so that we may take them as role models.

These examples of faith and goodness have been presented by Allah for their importance in our potential transformation and improvement. Since many of these figures were not Prophets, they present models we can emulate. The Qur'an frequently mentions such examples of goodness so that we may take them as role models. Some of these examples are presented without mentioning the names of the individuals involved, as the aim is to highlight their virtuous qualities and greatness.

On the other hand, Allah has also presented examples of evil, such as Pharaoh, Haman, Qarun, the Samaritan, the son of Noah, the father of Ibrahim, the wife of Lot, and the wife of Noah, peace be upon them all. These figures represent sin and disbelief. Notably, while the number of evil examples in the Qur'an is limited, their lessons and meanings are abundant, as the goal is to avoid their paths and not imitate them.

The Qur'an presents these examples of good and evil in a clear and eloquent manner, allowing us to observe them throughout human history. Allah has provided these examples to teach us valuable lessons and guide us in our actions.

Through its various religious teachings, the Qur'an has recorded many human models, not only in its narrative stories but also in its broader moral and spiritual lessons. Some of these models represent humanity as a whole, while others depict specific individuals.

### **The Seventh Method: The Qur'an Changes Us Through Belief in the Unseen**

Belief in the unseen is a fundamental principle of the faith and a core pillar of belief. This is why it appears frequently in the Qur'an, in various forms, a total of fifty-nine times. This is because personal reform begins with belief in the unseen; such belief helps guide a person in adhering to the straight path of Allah, as it is a divinely revealed way of life that speaks to every aspect of human existence. Moreover, belief in the unseen connects the visible world to the unseen, aligning the truths of both worlds into a coherent and orderly whole.

The Qur'an deepens our fear of Allah through the unseen, employing several approaches. One of these is affirming Allah's absolute knowledge, which is highlighted in many verses throughout the Qur'an.

The world of the seen is inextricably linked to the world of the unseen, much like the relationship between a branch and its root. The strength of belief in the unseen lies in its profound influence on the believer's life. In terms of the individual's worldview, belief in the unseen purifies their perceptions, allowing them to live with insight and clarity. They understand their origin, purpose in life, and ultimate destiny.

At the emotional level, belief in the unseen fills the believer's heart with love for Allah and hope in His rewards, prompting them to obey Allah and perform righteous deeds in pursuit of His pleasure. Conversely, this belief also instills fear of Allah, making them wary of His punishment, thus deterring them from sin and wrongdoing.

Belief in the unseen prevents individuals from committing many misdeeds, as they are aware that Allah is watching their every action, and that every deed will be accounted for with recompense—either reward or punishment. Furthermore, belief in the unseen provides the believer with peace of mind, protecting them from despair and granting them patience—qualities that non-believers lack.

Therefore, belief in the unseen directly impacts the direction and reform of one's behavior, driving them toward righteous actions. As Ibn Taymiyyah, may Allah have mercy on him, stated: "The truth

is that perfect belief in the heart necessarily leads to outward actions; a complete belief in the heart cannot exist without visible deeds.”<sup>(31)</sup>

The power of belief in the unseen in reforming the individual lies in its reliance on the inner drive within a person. This belief creates a constant awareness of Allah’s watchfulness over all aspects of life, motivating the individual to adhere to righteousness, both inwardly and outwardly. It guides their actions and behavior, ensuring they are always aligned with moral goodness.

It is essential to revive this foundational belief in individuals and communities and to firmly establish it in their hearts. This belief is one of the most powerful and effective tools for change.

Belief in the unseen contributes to the flourishing of the visible world in all its dimensions, linking an individual's past, present, and future. It fosters insight, elevates emotions, refines behavior, and establishes a perpetual connection between the individual and their Creator. This constant awareness of Allah’s surveillance over one’s private and public actions strengthens their relationship with Him.

### CONCLUSION AND KEY FINDINGS:

This study aimed to explore some of the means and methods of transformation outlined in the Qur’an, focusing on the importance and possibility of change, and revealing several of its methods. The key findings of this study are as follows:

1. **The Principle of Change is Divine and Unyielding:** The concept of change is an inherent divine law, consistent across all times and eras. Humans cannot bypass or resist it.
2. **Change is Well-Established in the Qur’an:** The Qur’an firmly supports the concept of change, with numerous examples that illustrate its possibility.
3. **The Calls in the Qur’an as a Means of Change:** The calls within the Qur’an serve as a primary means of effecting change, with many chapters beginning with such calls.
4. **The Qur’anic Questions:** The questions posed in the Qur’an hold a prominent place among its methods for education and transformation.
5. **The Proverbs in the Qur’an:** The proverbs in the Qur’an represent a form of divine guidance and serve as an effective means for change.
6. **Hastening to Good Deeds:** The repeated encouragement to hasten towards good deeds in the Qur’an emphasizes it as a powerful tool for change.
7. **Role Models in the Qur’an:** Both positive and negative role models in the Qur’an stress the importance of examples as one of the methods of change.
8. **Belief in the Unseen:** Belief in the unseen directly impacts the individual’s transformation, guiding and correcting behavior.

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<sup>31</sup>( ) Ibn Taymiyyah, Ahmad. Majmu' al-Fatawa, edited by Anwar al-Baz and Amer al-Jazar. Dar al-Wafa, 3rd edition, 2005 AD, Vol. 7, p. 204.



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