



IEQ Volume III The Human Journey Between Call and Guidance

Volume III of the *Integrated Encyclopedia of the Qur'an* gathers eighty-nine entries that illuminate a wide arc of Qur'anic themes, moving from the divine summons addressed to humankind to the ultimate question of guidance and misguidance. Opening with *Da'wa—Calling unto Allah* and concluding with *Guidance and Misguidance*, the volume traces a path that mirrors the Qur'an's own portrayal of the human condition: a being called into existence, placed within the signs of creation, tested through moral choice, and finally distinguished by the direction in which it walks.

The Qur'an presents the world and the human condition as a field of meaning in which divine address unfolds. Accordingly, the entries gathered here explore the vocabulary through which revelation articulates both the structure of the cosmos and the story of human response. The opening cluster of articles situates the human being within the created order: *Darkness, Dawn, Day*, and *Days of Allah* evoke the rhythms of time through which divine power becomes visible, while entries such as *Earth, East and West, Dust*, and *Evening* reveal the cosmological horizon within which human life unfolds. These elemental realities are not merely natural phenomena but signs (*āyāt*) through which the Qur'an directs the gaze of the attentive observer toward the Creator who governs them.

Within this cosmic theatre appear the figures and narratives through which the Qur'an remembers sacred history. The lives of prophets and righteous servants—*Dāwūd*, *Dhūl-Kiḥl*, *Dhūl-Qarnayn*, and others—are presented not simply as historical records but as paradigms of divine election, moral struggle, and ultimate deliverance. Episodes such as the *Deluge* or the destruction of tyrants like *Fir'aḥn* remind the reader that history itself unfolds under the sovereignty of divine decree (*qadā' wa-qadar*), a theme explored further in entries such as *Divine Decree* and *Divine Custom (sunnat Allāh)*. At certain moments within this unfolding order, the Qur'an speaks of thresholds—doors through which destinies pass, boundaries where command and response meet. Such imagery, explored in entries like *Door (bāb)*, reminds the reader that human life is continually poised between possibilities of entry and exclusion, between acceptance and refusal.

At the center of the volume stand the moral and spiritual dynamics that govern the human soul. The Qur'an speaks with remarkable precision about the states that shape human action: *Despair, Doubt, Envy, Fear, Forgetfulness*, and *Fatigue* describe interior conditions that either open the heart to guidance or incline it toward error. Alongside these inward states appear the social manifestations of moral disorder—*Deceit, Disobedience, Disunity*, and *Enmity*—which fracture the bonds of trust upon which communities depend. Other entries explore the gravity of wrongdoing itself, including *Enormities, Failure*, and the condition of the *Evildoers and Criminals*, showing how the Qur'an distinguishes between ordinary human weakness and acts that rupture the moral order.

Yet the Qur'an's moral vision is never confined to condemnation. Interwoven throughout these discussions are the concepts of repair, mercy, and return. *Forgiveness, Expiation, Deliverance*, and *Fulfilling Contracts* illustrate how divine law transforms wrongdoing into occasions for restoration. Even the vocabulary of obligation—*Debt, Dowry, Fasting*, and *Freedom and Emancipation*—reveals a moral economy in which responsibility and compassion are inseparably joined. The Qur'anic universe is one in which error

is acknowledged but never allowed to define the human being definitively; pathways of repentance and renewal remain open until the final reckoning.

A number of entries examine the faculties through which human beings encounter the world and become accountable within it. *Ear(s)*, *Eyes and Eyesight*, *Face*, and *Feet* explore the Qurʾān's language of embodied perception and action, reminding the reader that the human body itself participates in the drama of moral responsibility. These faculties are not neutral instruments but trusts (*amānāt*) through which the signs of Allah are perceived, remembered, and ultimately testified to on the Day of Judgment.

Other articles illuminate the Qurʾān's treatment of the social fabric that sustains human life. *Family and Household*, *Friends and Friendship*, *Guest and Hospitality*, and *Generosity* reveal the ethical texture of everyday relationships, while *Guardianship*, *Gifts*, and *Good and Evil* examine the principles by which justice and compassion are enacted within communal life. Even ordinary aspects of existence—*Food and Drink*, *Garments*, *Fruits*, and *Gold and Silver*—are treated as signs of divine bounty, reminders that provision itself is both blessing and test.

Throughout the volume, particular attention is given to the language of worship and remembrance that binds human life to its divine source. *Glorification*, *Gratitude*, *Exhortation*, and *Greeting* reflect the rhythms of praise, reflection, and mutual recognition through which the community of believers lives in constant awareness of its Lord. Here the Qurʾān repeatedly draws attention to one of its most profound moral polarities: the contrast between gratitude and ingratitude. To recognize blessing is to move toward alignment with the divine will; to deny it is to drift toward estrangement. In this way, gratitude (*shukr*) becomes not merely a virtue but a mode of perceiving reality itself.

As the sequence of entries unfolds, the Qurʾānic vision gradually turns toward the ultimate horizon of existence. Concepts such as *Death*, *Grave*, *Eternity*, and *Fire* confront the reader with the final consequences of human choice. Yet even here the Qurʾān maintains its characteristic balance between warning and hope. The language of *Glad Tidings and Warnings* encapsulates this dual movement, reminding the believer that the divine message calls simultaneously to fear and to hope, to vigilance and to trust. Warning awakens the heart; gratitude steadies it; and remembrance sustains it along the path.

The volume concludes with *Guidance and Misguidance*, the two paths toward which every call ultimately leads. In the Qurʾān, guidance (*hudā*) is not merely intellectual clarity but a divine light that directs the heart, while misguidance (*ḍalāl*) arises when human beings turn away from that light despite the clarity of the signs. Between these two outcomes unfolds the entire drama of human existence: a journey beginning with the divine summons and ending with the revelation of the path each soul has chosen.

Taken together, the entries of Volume III reveal the extraordinary richness of the Qurʾān's vocabulary. Words that might appear simple—earth, evening, door, envy, gratitude—unfold into profound reflections on the nature of creation, the structure of moral life, and the destiny of the human soul. Through careful attention to language, history, and classical interpretation, the volume demonstrates how the Qurʾān constructs a comprehensive vision of reality in which cosmology, ethics, and worship converge under the sovereignty of Allah Most High.

This exploration stands within a long and distinguished tradition of Qurʾānic scholarship. The lexical foundations of many entries draw upon the pioneering works of the masters of Arabic language—al-Khalīl b. Aḥmad al-Farāhīdī, Abū Maṣʿūd al-Azharī, Ibn Fāris, Ibn Manẓūr, and al-Zabīdī—whose dictionaries and linguistic analyses preserve the semantic universe in which the Qurʾān was first heard. The interpretive horizon of the encyclopedia likewise reflects the insights of the great exegetes—al-Ṭabarī, al-Zamakhsharī, Fakhr al-Dīn al-Rāzī, al-Qurṭubī, Ibn Kathīr, and others—whose commentaries mapped the Qurʾān's intellectual and theological terrain across centuries of reflection. Equally present are the contributions of scholars who explored the ethical and spiritual dimensions of Qurʾānic language, among them al-Rāghib al-Aṣfahānī, whose analysis of Qurʾānic vocabulary united philology with moral psychology, and Abū Ḥāmid al-Ghazālī, whose writings illuminated the inner life through which revelation transforms the human soul. The entries gathered in this volume seek to integrate these diverse streams—linguistic, exegetical, legal,

and spiritual—into a single analytical framework that reflects the integrated character of the Qur’ānic sciences themselves.

Thus the movement from *Da‘wa—Calling unto Allah* to *Guidance and Misguidance* encapsulates the Qur’ānic portrayal of the human journey itself. Between the call that summons and the guidance that leads, the human being walks a path illuminated by signs, challenged by temptation, sustained by mercy, and ultimately judged by the One who knows the secrets of hearts and the consequences of deeds.



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