

THE PATRONAGE OF CIVIC RESPONSIBILITIES THROUGH THE QURANIC CONTEXT

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ABSTRACT

The Noble Quran includes the divine guidance to all humanity, providing rules that lead to prosperity and peace, and facilitate safe and sustainable life for humankind. The concept of Civic Responsibilities is a part of the Muslim's duties on Earth, as he is supposed to be a reformist and do his best to build up and amend the Earth. In this paper, the presenter is going to shed the light on the very keen patronage of Civic Responsibilities in the Islamic Sharia through the Quranic Context. On basis of the objectives of Sharia, preserving and protecting the Five Necessities; Religion, Life, Mind, Progeny and property, the presenter is going to point out some of the rules prescribed in the Quran to protect these necessities while they pour the benefit to the whole society. Those rules will be categorized under the five necessities emphasizing how they can be fulfilled as part of the civic responsibilities. This study is expected to be a seed for more detailed studies that fully scan the Noble Quran and find out the precise rules that would pour to the benefit of the whole humanity. The presenter also expects that this study will contribute to the efforts of unveiling the beauty and the maximal nature of the message of Islam.

Keywords: Civic Responsibilities, Quran, Human Necessities, Sharia Objectives

Introduction

The Noble Quran has been revealed to the prophet peace be upon him to set right the life of mankind and their Hereafter. Scholars have educed the main objective of this divine Sharia by contriving the Sharia rules, later those objectives were titled "Maqased Al Shriaah", the Sharia Objectives. Those objectives include the five main necessities for Man, to achieve happiness in the life of this world and attain the Gardens of Delight in the Hereafter.

Since the Quran is the eternal constitution of Muslims and the primary source of the laws of Islam, the verses of the Quran incited Muslims to fulfill these five demands or necessities, not only in the context of the Muslim's self-fulfillment, but also working to achieve this for the society in which he lives, and the entire Humanity. The Almighty said: "You are the best nation produced [as an example] for mankind" Al Imran [3:102]

This study is motivated by the fact that most of the world now believe in the separation between religion state, or even life. Accordingly, many Muslims fell into this trap and do not possess adequate knowledge to acknowledge that Islam is promoting collective and public work and that a Muslim can't be a true Muslim until he provides the best support he can to the community around him and to the whole world.

The problem this study is trying to discuss is that according to the Muslim belief, the idea of separation between state and religion must be refuted and that the Quran contains the enough evidence to achieve that goal.

This study focuses on the civic responsibilities to shed the light on the hidden side of the Islamic Sharia and emphasize that Islam is not a mere ritual religion that can be imprisoned inside mosques and worship places. The civic responsibility is a main side of the Islamic guidance and it is comprised into most of the Sharia rules. As most of Muslims currently refrain from fulfilling their obligations to the world, assuming that it would be fairly sufficient to be good Muslims if they fulfill their worship ritual, such as prayers, fasting, and Hajj, etc. This situation requires Muslim scholars to focus on this side, accordingly, this study is supposed to be an effort in the same direction.

Peggy Levitt (2008) concludes that dismissing religion as a potential catalyst for progressive activism is a bad social approach and it also misses the opportunities of recognizing and harnessing strong social change resources.

Abdoulaye Diop (2017) found that individuals who regularly perform daily prayers are more likely to donate money for charity than those individuals who simply describe themselves as religious. These results show how the religious activity can boost civic activity.

A.A. Akom (2007) suggested that "The Nation of Islam (NOI) has often had to replace important public institutions responsible for providing social services in low-income communities; police protection, community welfare, and education." Akom's findings support the idea that Islamic Sharia has an obvious effect on congregational responsibilities, which originally rely on the teachings of the Quran.

Ani Sarkissian (2012) found that "active participation in Muslim organizations is associated with greater civic engagement, while religious service attendance is not. In a subset of countries, daily prayer is associated with less civic engagement." These findings in her article show the gap between ritual practice and public engagement, which shows the contradiction between the

comprehensive concepts of Islam and the practices of most Muslims. While the first part of the results shows the adherence of Islamic organizations to these comprehensive concepts.

RESEARCH HYPOTHESES AND METHODOLOGY

The broadly circulating idea of separating religion from life, supposing that religion is a variety of ritual and traditions that should be besieged within the worship places, this idea disregards the great motivation religion can supply. When it comes to Islam, which comprises rules that cover all aspects of human life, this idea should be refuted. Considering the main objectives of Islamic Sharia, we can find proof that the Quran patrons the civic responsibility through each objective.

In this paper, I will address a part of the Quran's patronage of civic responsibilities, within the context of the five necessities of sharia law, using the descriptive analytical method, to describe what the Noble Quran states regarding the proposed thesis through;

- Exploring the Noble Quran verses,
- Finding the verses that patron civic responsibilities,
- Categorizing those verses according to the well-known five necessities pattern appointed by Osoul Al Fiqh scholars, as these five necessities shape the divine wisdom behind the guidance of the Noble Quran.
- Finding sayings of Scholars that clarify the verses patronage of collective work, public or civic responsibility.
- Concluding the Quran directives to fulfill civic responsibilities.

THE OBJECTIVES OF ISLAMIC SHARIA (THE FIVE NECESSITIES)

Al Shatebi said (*Died 790 H*): "The Sharia law is for the interests of the mankind, in both this life and the Hereafter."

The realization and definition of the objectives of the Sharia return to the era of the revelation,

Perhaps it was a part of that the hadith of the Prophet peace be upon him when he sent Mu'adh ibn Jabal to Yemen, He asked: "(What will you do) if you do not find any guidance in the Sunnah of the Messenger of Allah peace be upon and in Allah's Book?" He replied: "I shall do my best to form an opinion and I shall spare no effort." Narrated in Sunan Abu Dawud Al Sejestany, (*Died 275 H*).

This diligence corresponds with the known adherence of the Sahaabah (may Allah be pleased with them) to the context of non-violation of the Quran and Sunnah, as stated in the famous book of Omar in the Judiciary that he sent to Abu Musa al-Ash'ari: "Pay attention to understanding what is reported to you of what has no guidance in the Quran or Sunnah, then liken issues at that point and compare to parables." Ibn Qayem Al Jawzeyah, (*Died 751 H*).

View of Osoul Alfiqh scholars has evolved in the objectives of the Sharia, where Abu al-Hasan al-Amiri (*Died 381 H*) called them *Almzaejr* which means deterrents, he said: the deterrent of killing, as the Revenge for bloodshed and the bloody money, the deterrent of robbery, as cutting hands and crucifixion... etc.

Some scholars called this *The Detering Formula*,

Then came Al Shatebi (*Died 790 H*) and called those necessities: saving the soul, saving money ... etc. This formula was called *The Preservative Formula*.

Some contemporaries, Sheikh Abdul Salam Yassin (*1989*), suggested *The Demands Formula*, he suggested; The demand to save souls, the demand to save one's money ... etc. This suggestion is based on the fact that those demands were obtainable for the ancients, therefore, their ultimate objective was to maintain what is available, so *The Preservative Formula* was adequate, while in the present, our Muslim nation has lost most of these necessities, due to the colonial pressure, and control of non-Islamic regimes over the world. So, Yassin suggested *The Demands Formula*, and it is a significant opinion.

These five necessities or objectives of Sharia are: preserving religion, preserving life, preserving mind, preserving progeny, preserving property.

Al Shatebi said; "The total five necessities, namely: preserving religion, life, progeny, property, and mind. Some (scholars) said: They are considered in every religion."

While some of the latecomers differed, and discussed the limitation of sharia objectives, most of their proposals for additional objectives could fall under one or the other of these overall purposes, which were mentioned by the fundamentalists.

Each of these objectives has a specific aspect regarding the legally competent person and an impact on the surrounding society. I am going to discuss each of them in the light of the Holy Quran, in terms of its sponsorship of the public aspect and its impact on it, which we may call public responsibility or civic responsibility.

1. PRESERVING RELIGION

Scholars make the preservation of religion in the forefront of the objectives of Sharia, as loss of religion leads to loss of Man's eternal afterlife, a loss cannot be compared to any other loss that may occur if he lost whatever he might lose in this world life.

The Almighty says: "So direct your face toward the religion, inclining to truth. [Adhere to] the Fitrah of Allah upon which He

has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know." Al Room [30:30]

This is a matter for every Muslim, to preserve his religion, not to change it, and not to overdo it. However, this is not all that is required of the Muslim, but the Muslim has a responsibility towards the surrounding society to maintain the society's religion. Some of the social responsibility entrusted to the Muslim can be mentioned as follows:

1- The Muslim's responsibility towards his family and his offspring

This responsibility includes the order to protect one's family against Hellfire, guiding them to do their religious duties like prayers, zakat, and hijab for females, guiding them to good morals and working for Islamic call in their words and deeds. We can point out many verses of the Noble Quran; here are some of them;

- "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones." At Tahreem [66:6]
- "And he (Ismail) used to enjoin on his people prayer and zakah and was to his Lord pleasing." Maryam [19:55]
- "And enjoin prayer upon your family [and people] and be steadfast therein." Taha [20:132]
- "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments." Al Ahzab [33:59]
- "And warn, [O Muhammad], your closest kindred." As Shu'araa [26:214]
- The commandments of Luqman to his son. Luqman [31:13-19]

2- The Muslim's responsibility towards the society in which he lives

Allah addressed the believers in his holy book, in a manner that confirms that religion is a collective responsibility because Man himself is weak, but he gets stronger by the community support, so the Quran addressed the believing community, calling them to embrace community work to preserve their religion and adhere to it.

This way of guidance is spread in the Quran, and here are some verses that emphasize this concept;

- Guiding Muslims to pray in plural formula; "Guide us to the straight path" Al Fatihah [1:6]
- Instructing that striving for Allah should be Congregational; "And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good." Al Ankabut [29:69]
- The prohibition of dispersion and contradiction; "And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous." Al An'am [6:153]
- The commandment to cooperate on common good and advocating it, and the prevention all kinds of evil and working to reduce it; "And cooperate in righteousness and piety, but do not cooperate in sin and aggression" Al Ma'idah [5:2], "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful." Al Imran [3:104]
- The warning against spreading obscene among believers; "Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter." An Nur [24:19]
- The division of Muslims in the case of war to keep a team of them seeking knowledge, so that they can instruct the rest of the nation; "And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious." At tawbah [9:122]
- Allah swore that the race of man is lost, except for those who have achieved faith and good deeds, and then teach one another to the truth, patience; "Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience." Al Asr [103:3]

3- The Muslim's responsibility towards Humanity

Allah mentioned in the Holy Quran the purpose of creating the worlds, He said: "And I did not create the jinn and mankind except to worship Me." Adh Dhariyat [51:56]. This original purpose leads to the fact that Muslims have a divine duty to support Mankind and encourage them to fulfill the objective of their creation which is to worship Allah.

For this purpose, many of the Holy Quran commandments are about guiding Muslims to carry out their divine mission, here are some of them;

- Allah addressed His Prophet peace be upon him that he was sent as a mercy to the worlds, he said: "And We have not sent you, [O Muhammad], except as a mercy to the worlds." Al Anbya [21:107]. Also, He commanded the prophet peace be upon him to call the whole world to the way of Allah; "Invite to the way of your Lord with wisdom and good instruction" An Nahl [16:125].
- The duty mentioned in the section of Muslim's responsibility; The commandment to cooperate on common good and advocating it, and the prevention all kinds of evil and working to reduce it; "And cooperate in righteousness and piety, but do not cooperate in sin and aggression" Al Ma'idah [5:2], "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful." Al Imran [3:104]
- The ruling of Jihad in the way of Allah basically aims to rescue the vulnerable people who were oppressed by tyrants and give them the free choice of religion without the influence of tyrants; "And fight them until there is no fitnah and [until] the religion, all of it, is for Allah" Al Anfal [8:39]. Allah declared it clear that those non-Muslims are not compelled to embrace Islam; "There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong." Al Baqarah [2:256], "For you is your religion, and for me is my religion." Al Kafirun [109:6].

2. PRESERVING LIFE

Allah created man, and honored him above all his creatures, and made his angels prostrate to him, therefore Allah has highly valued the human soul and swore by it; “And [by] the soul and He who proportioned it” Ash Shams [91:7].

After creating man, Allah guided us to the methods that preserve our lives, as well as lead to the continuation of this life on earth, some of those means are;

- Allah enjoined man to supply himself by means of keeping his life, such as eating food, drinking and providing clothing and housing. It is forbidden for a Muslim to refrain from these necessities to the extent that threatens his survival; “... and eat and drink, but be not excessive.” Al A’raf [7:31], “And do not kill yourselves [or one another].” An Nisa [4:29].

The civic responsibility here is the obligation of society to provide the necessities for all its members. The Quran guided to take this responsibility for example food in the verse; “So eat of them and feed the miserable and poor.” Al Haj [22:28], giving charity is a wide example of this kind of civic responsibility; “O you who have believed, spend from that which We have provided for you” Al Baqarah [2:254], “And establish prayer and give zakah.” An Nur [24:56].

- Then Allah ordained marriage, for reproduction to sustain human life; “And of His signs is that He created for you from yourselves mates that you may find tranquility in them” Ar Rum [30:21].

As marriage is the sole acceptable form of family in Islam, the civic responsibility for the society to protect the family by announcing marriage publicly, preserving lineage for the offspring, prohibiting other forms of relationships that might spread obscene or corrupt the lineage.

- Allah has forbidden in His Holy Book wasting human life, whether killing one’s self or killing others. Allah says: “And Do not kill yourselves. Indeed, Allah is to you ever Merciful.” An Nisa [4:29]

In this verse, Allah addresses us, commanding to save the souls, and prohibiting wasting human lives, in a format that gives the sense that the murderer is killing himself.

In the Holy Quran, Allah magnifies the value of the human soul, and disfigured murder, He considered the killing of one soul as the killing of all people, He says: “Whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely.” Al Ma’idah [5:32], “And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right.” Al An’am [6:151]

Imam Ibn Hajar Al Haytami (Died 974 H) explains that Allah considered the killing of one soul as the killing of all people and that this is an exaggeration to maximize the ugliness of unjust murder, i.e., the killing of all people is extremely ugly, so the killing of one soul must be the same. Also, if people knew that he wanted to kill them, they would strive to eliminate him, so it is necessary for them if they learn that a person wants to kill another unjustly, they must strive to eliminate him. With this consideration, who kills a person unjustly is as if he killed all people.

The greatness of Islamic law is that the sanctity of blood is not limited to Muslims, but also includes non-Muslims except those who are in case of war with Muslims. In order to preserve life, the Quran verses are forbidding unjust murder generally, regardless of the belief of the victim.

- The Muslim is obliged to rescue anyone who is exposed to the threat of death, or being unjustly killed; “And whoever saves one - it is as if he had saved mankind entirely.” Al Ma’idah [5:32].

Ibn Katheer (*Died 774 H*) states in the interpretation of this verse that that saving a soul means the salvation from drowning, burning or destruction.

It is also established in Sharia that saving a person’s life, when he is exposed to a loss is obligatory, even if the rescuer would have to pay to save him.

An Nawawi (*Died 676 H*) states that it is obligatory for anyone to feed those who are exposed to loss of life due to starvation, even if he is a non-Muslim, and even if he is expecting to need this food later.

- Allah has enjoined the blood-money in the case of mistaken murder; “And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity.” An Nisa [4:92]

This blood-money is on the Male blood relatives, so it is a sort of civic responsibility sharing, as it is too much for one person to pay all this money and killing in that case is not intentional.

3. PRESERVING MIND

Allah has blessed Man and favored him over other creatures by the intellect, which is the basis for accountability both in this life and in the Hereafter; “Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.” Al Ahzab [32:71].

Preserving mind is one of the main objectives of Islamic Sharia, and this objective can't be achieved unless the whole society promotes and reinforces this value.

For this purpose, the Holy Quran promotes enhancing the intellect and urges critical thinking, and enacted legislation to ensure its safety and vitality, including:

- Promoting nurturing the mind on the spirit of independence in understanding, following the proof and rejecting the non-argument based imitation; "Say, Produce your proof, if you should be truthful." Al Baqarah [2:111], "And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?" Al Baqarah [2:170].

In the second verse, Allah dispraises those who refused to follow the invitation of the Noble Prophet (peace be upon him), to follow and imitate the way of their ancestors.

Ar-Razi (*Died 604 H*) in his interpretation concludes that the verse [2:111] indicates that the plaintiff must have an evidence and proof for what he claims and that it is one of the strongest evidence of the invalidity of imitation.

- Quran also called for the development of the mind, emphasizing seeking knowledge, considering knowledge the basis of faith; "And say, "My Lord, increase me in knowledge"." Taha [20:114], "Say, Are those who know equal to those who do not know?" Az Zumar [39:9], "Only those fear Allah, from among His servants, who have knowledge." Fatir [35:28].

We find those verses of the Quran notably place the intellect very highly, and honor the intellectual people. It is obvious that the call to thinking and finding evidence is a sort of collective responsibility, that urges mankind to engage in discussions and evaluate any hypothesis, as the speech is addressed to people collectively. This directs to the collective responsibility of spreading and promoting knowledge.

- Allah has forbidden in the Quran all that would affect the mind and harm or disrupt its functionality, such as wine and drugs; "O you who believe, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful." Al Ma'idah [5:90]. Moreover, He imposed a deterrent punishment on alcohol consumption, because of its gravity and its extremely harmful impact on the individual and society.

Civic responsibility in this part is reflected in the society's ability to prevent damage by refraining from producing these harmful commodities, refraining from distributing them, and finally applying the divine punishment on those who violate the provisions of Sharia Law.

4. PRESERVING PROGENY

The Quran emphasizes the importance of preserving progeny, as it mentions that marriage and procreation are among the Sunnah of the Messengers; "And We have already sent messengers before you and assigned to them wives and descendants." Al Ra'ad [13:38].

This Quranic pattern is reflected in the commandment to marry the unmarried people, which is obviously a collective responsibility, Allah says: "Marry off those among you who are unmarried." An Noor [24:32].

In correspondence with this verse Ibn Qudamah al-Maqdisi (*Died 682 H*) has adopted the opinion that it is obligatory to guardians to marry off the unmarried sponsored person, whether he is a son or a father or another, if he is obliged to pay for his living, and the sponsored person is in need of marriage.

The Quran also forbade adultery, to preserve genealogies, and to preserve the mental health of children by raising them in a normal family; "And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way" Al Isra [17:32].

Forbidding sexual intercourse outside marriage, the Quran stresses the collective responsibility of preserving progeny, as adultery can't be committed unless many individuals agree on it, the partners, and the accepting community, quite the opposite of the Islamic guidance; "Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter." An Nur [24:19].

As mentioned earlier, Quran encourages marriage and urges Muslims to make it easy for the unmarried people, and this is an important collective responsibility that contributes to blocking the ways leading to unlawful sexual relationships.: It prohibits all sinful, illicit relationships and blocks all the ways leading to them:

Moreover, Quran forbids throwing any word that might defame a person, which might be a way of slandering people's lineage, this slandering is considered one of the major sins, and deserves a public punishment in this life, besides the server punishment in the Hereafter; "And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient" An Nur [24:4]

According to Ustaz Abul Ala Al Mawdudi, the prohibition of adultery is essential for the survival of the human species and the establishment of civilization, as if men and women are free to meet for pleasure and then separate, this leads to the collapse of society, because the relationship between men and women must be based on a contract of continuous fulfillment, guaranteed by community assurance. This is essential for healthy upbringing for the offspring, as the child's needs care for many years, neither women nor men can undertake this responsibility alone.

5. PRESERVING PROPERTY

Islam has refined the acquisitive want in Man. It has permitted individual ownership and initiated systems and measures that address the harmful effects that may result from the tyranny of this tendency, which may cause loss of social balance and money circulation among a small group of society members,

Islam has considered money as a necessity of human life. It has enacted legislation and directives that encourage its acquisition and ensure its maintenance, preservation, and investment. Of the systems, it has developed that support social responsibility in the Quranic context,

- Quran enjoins paying Zakat to the poor; “And establish prayer and give zakah.” An Nur [24:56]. This is a type of social responsibility, as it preserves the right of owning property to the poor.
- Prohibition of squandering people’s property unjustly; “O you who believe! Squander not your property among yourselves unjustly.” An Nisa [4:29], “And do not give the weak-minded your property, which Allah has made a means of sustenance for you” An Nisa [4:5]

The first verse indicates that preserving other people’s property is a civic obligatory responsibility on all Muslims, whether it was by an unlawful means like Riba, theft, deception, or by handing the assets to the foolish who might misuse them.

Abu As suoud Al Emady (*Died 982 H*) in his commentary on the Quran concludes that the second verse addresses the guardians, adding the property to them, as it is at their disposal, considering them the real owners. This exaggeration is to magnify their motives to preserve it. The verse also adds that this property is sustenance for them (the guardians), indicating that if they squander this property the loss returns to them.

RESEARCH FINDINGS

Through the exploration of the verses of the Quran and the application of the research methodology adopted at the beginning of the research, we find that:

- The Holy Quran’s guidance covers every aspect of human life, offering detailed instructions to its followers to make the best of their lives and support others achieving the same goal.
- The main objectives of Islamic Sharia show Allah’s wisdom behind the rules and commandments set for Muslims to achieve happiness in both the world life and the Hereafter.
- In the framework of the five necessities, the Quran explains the responsibility of every Muslim for taking an active role in public life.
- According to the Quranic guidance, social responsibilities are often obligatory, if others are at risk of loss or damage.
- Social responsibility in the Quranic context includes multiple aspects with regard to the preservation of religion, souls, money, offspring, and mind.

DISCUSSING RESEARCH HYPOTHESES

The idea of separating religion from life is a misleading idea, according to the Quran, religion is set by Allah for be the benefit of humankind.

Of course, religion can be one of the most important motives for good work, including work that falls within the framework of civic responsibility. For fifteen centuries, the Quranic guidance was the light that guides Muslims to the greatest works of benefit to society and indeed to the entire world.

Certainly, religion can be one of the most important motives for good work, including the work that falls within the framework of civic responsibility. For fifteen centuries, the Quranic guidance was the light that guided Muslims to the greatest works of benefit to society and indeed to the entire world.

In this study, we have seen many Quranic verses, which enjoin the Muslims to engage in social work and heed for the rights of the society in which he lives, as well as the rights of mankind to them.

The Quran makes calling people to the true religion a duty on Muslims, and this is meant to benefit all mankind. The Quran verses commanded to help those in need of money and food. Moreover, and the Quran amazes us with its care of the human soul, ordering to protect it with all means of protection, even made saving one soul as the revival of all humanity.

The idea of separation of religion and life is absolutely wrong, and the Quran context refutes it.

CONCLUSION

At the end, we can surely conclude that the Quran rules cover all aspects of human life, guiding to the way of life that guarantees happiness and satisfaction for all human beings, and that we have sufficient proof that the Quran patrons the civic responsibility through the objectives of Sharia.

This conclusion is supported by the facts found through this paper, that showed the Quran directives to Muslims individuals to engage in civic activities and take a role in public responsibility. It’s also supported by the comprehensive nature found in the Islamic Sharia through the five main objectives that shape the wisdom behind the Sharia rules.

The conclusion is also consistent with Levitt (2008) that religion is a powerful catalyst for activism and a great social change resource. We can see that the findings of Diop (2017) that regular attendance of religious services boost civic activity agree with the paper's results. On the other hand, the effect of Muslim organizations suggested by Akom (2007) agrees with the paper's suggestion that Islamic rules mostly have a plural and collective effect, and this aspect explains the contradiction between this comprehensive view and the individual Muslim practice found by Sarkissian (2012).

Significant contributions this paper has introduced are;

- shedding the light on this bright side of Islamic Sharia, that rules aim to the collective benefit of humankind.
- Highlighting the fact that social responsibility is not just sustaining material needs, but also the sustaining the community's psychological and religious happiness.
- Emphasizing that civic responsibility is not a volunteer work, it is rather an obligatory contribution every Muslim has to offer.

This study was limited to the directives of the Quran promoting civic responsibilities, categorized according to the main goals of Islamic Sharia, therefore, it didn't include many other resources in the Islamic civilization that patron the civic work.

Various Muslim communities would benefit from this study to spread the values of civic responsibility, they can also make good use of these values as derived from the Quran to motivate individuals to engage in public and collective work to improve living conditions and the future of the world.

Also, policy makers also can use the findings of this study to constitute law acts to facilitate and influence their communities' engagement in the public work carrying out their due obligations to the community.

The researcher suggests that future studies can include;

- Exploring the Prophet's Sunnah for prophetic sayings support and emphasize the civic public work.
- Highlighting the efforts of Muslim scholars to reinforce the civic work and push towards more involvement of Muslims in taking their due responsibility to their communities.
- Demonstrating the significant projects in the Islamic history that embraced the idea of public and collective work to enhance the community's well-being.
- Innovating new approaches to involve Muslims in their community's collective work.

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