

# Guiding Light

## Selections From the Holy Qur'an\*

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### Translation

In the name of Allah, Most Gracious,  
Most Merciful.

قرآن كريم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Nay, but [Allah is aware of] those who keep their bond with Him, and are conscious of Him: and, verily, Allah loves those who are conscious of Him.

*Al 'Imrān (3:76)*

● بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ

فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

سورة آل عمران (٧٦:٣)

2. And spend [freely] in Allah's cause, and let not your own hands throw you into destruction; and persevere in doing good: behold, Allah loves the doers of good.

*Al Baqarah (2:195)*

● وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا

بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

سورة البقرة (١٩٥:٢)

3. And how many a prophet has had to fight [in Allah's cause], followed by many Allah-devoted men: and they did not become faint of heart for all that they had to suffer in Allah's cause, and neither did they weaken, nor did they abase themselves [before the enemy], since Allah loves those who are patient in adversity.

*Al 'Imrān (3:146)*

● وَكَأَيِّن مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ

فَمَا وَهَنُوا لِمَا أَصَابَهُمْ

فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا

وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ

سورة آل عمران (١٤٦:٣)

4. And it was by Allah's grace that thou [O Prophet] didst deal gently with thy followers: for if thou hadst been harsh and hard of heart, they would indeed have broken away from thee. Pardon them, then, and pray that they be forgiven.

● فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِن لَّمْ يَكُنْ

مَعَهُ إِذْ يَخْرُجُ لَآتَىٰ قُلُوبَهُمْ قُرْءَانًا فَطًّا غَلِيظًا يَلْعَلُ يَلْحَقُوا بِكُلِّ بَشَرٍ

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ

\*Translation of the verses is taken from Muhammad Asad. *The Message of the Qur'an*. (Gibraltar: Dar Al-Andalus, 1980). To conform to our style, we have used "Allah" in place of "God".

And take counsel with them in all matters of public concern; then, when thou hast decided upon a course of action, place thy trust in Allah: for, verily, Allah loves those who place their trust in Him.

*Āl 'Imrān (3:159)*

وَسَاوِرُهُمْ فِي الْأَمْرِ  
فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ  
إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

سورة آل عمران (١٥٩:٣)

5. And they will ask thee about [woman's] monthly courses. Say: "It is a vulnerable condition. Keep, therefore, aloof from women during their monthly courses, and do not draw near unto them until they are cleansed; and when they are cleansed, go in unto them as Allah has bidden you to do."

Verily, Allah loves those who turn unto Him in repentance, and He loves those who keep themselves pure.

*Al Baqarah (2:222)*

• وَسْئَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ آذَى  
فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ  
وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ  
فَأَنْوَهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ  
وَيُحِبُّ الْمُطَهِّرِينَ

سورة البقرة (٢٢٢:٢)

6. [T]hose who eagerly listen to any falsehood, greedily swallowing all that is evil!

Hence, if they come to thee [for judgment], thou mayest either judge between them or leave them alone: for, if thou leave them alone, they cannot harm thee in any way. But if thou dost judge, judge between them with equity: verily, Allah loves those who act equitably.

*Al Mā'idah (5:42)*

• سَمِعُونَ لِلْكَذِبِ أَكْثُونَ لِلسُّحْتِ  
فَإِنْ جَاءُوكَ فَأَحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ  
وَإِنْ تَعْرِضْ عَنْهُمْ فَكَنْ يَضُرُّكَ شَيْئًا  
وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُمْ بِالْقِسْطِ  
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

سورة المائدة (٤٢:٥)

7. Verily, Allah loves [only] those who fight in His cause in [solid] ranks, as though they were a building firm and compact.

*Al Nisā' (61:4)*

• إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ  
فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ

سورة النساء (٦١:٤)

In the above verses we find Allah (SWT) expressing in the Qur'an His relationship with human beings and their good qualities in terms of love. Allah (SWT) says He loves: "those who are conscious of Him," "the doers of good," "those who are patient in adversity," "those who place their trust in Him," "those who turn unto Him in repentance, and He loves those who keep themselves pure," "those who act equitably," and "those who fight in His cause in [solid] ranks."

The Qur'an has, in many other verses, repeated this important and significant meaning and conception of love in the context of Allah's (SWT) relationship with humanity and its good qualities.

8. Say: "Obey Allah and His Messenger": But if they turn back, Allah loveth not those Who reject Faith.  
*Āl 'Imrān (3:32)*
- قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ  
فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ  
سورة آل عمران (٣:٢٢)
9. Allah deprives usurious gains of all blessing, whereas He blesses charitable deeds with manifold increase. And Allah does not love anyone who is stubbornly ingrate and persists in sinful ways.  
*Al Baqarah (2:276)*
- يَمْحُؤُ اللَّهُ الرِّبَاَ وَيُرِي الصَّدَقَاتِ  
وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ  
سورة البقرة (٢:٢٧٦)
10. And fight in Allah's cause against those who wage war against you, but do not commit aggression—for, verily, Allah does not love aggressors.  
*Al Baqarah (2:190)*
- وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعَدُّوا أَيْدِيَكُمْ إِلَى اللَّهِ لَا يُحِبُّ الْمُعْتَدِينَ  
سورة البقرة (٢:١٩٠)
11. But whenever he prevails, he goes about the earth spreading corruption and destroying [man's] tilth and progeny: and God does not love corruption.  
*Al Baqarah (2:205)*
- وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ  
سورة البقرة (٢:٢٠٥)
12. And the Jews say, "Allah's hand is shackled!" It is their own hands that are shackled; and rejected [by Allah] are they because of this their assertion. Nay, but wide are His hands stretched out: He dispenses [bounty] as He wills. But all that has been bestowed from on high upon thee [O Prophet] by thy Sustainer is bound to make many of them yet more stubborn in their overweening arrogance and in their denial of the truth.  
And so We have cast enmity and hatred among the followers of the Bible, [to last] until Resurrection Day; every time they light the fires
- وَقَالَتِ الْيَهُودُ يُدُّ اللَّهُ مَغْلُوبَةً  
غَلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا  
بَلْ يَدَاهُ مَبْسُوطَتَانِ  
يُنْفِقُ كَيْفَ يَشَاءُ  
وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ  
مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا  
وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ  
كُلَّمَا أَوْقَدُوا نَارًا

of war, Allah extinguishes them; and they labour hard to spread corruption on earth: and Allah does not love the spreaders of corruption.

*Al Mā'idah (5:64)*

● لِلْحَرْبِ أَطْفَالَهُا اللَّهُ وَيَسْعُونَ فِي الْأَرْضِ

فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ

سورة المائدة (٦٤:٥)

13. [W]hereas unto those who attain to faith and do good works He will grant their reward in full: for Allah does not love evildoers.

*Al 'Imrān (3:57)*

● وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

فَيُوفِيهِمْ أَجْرَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

سورة آل عمران (٥٧:٣)

14. [O]r, if thou hast reason to fear treachery from people [with whom thou hast made a covenant], cast it back at them in an equitable manner: for, verily, Allah does not love the treacherous!

*Al Anfāl (8:58)*

● وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً

فَأَنْذِرْ لَهُمْ عَلَىٰ سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ

سورة الأنفال (٥٨:٨)

15. Yet do not argue in behalf of those who are false to their own selves: verily, Allah does not love those who betray their trust and persist in sinful ways.

*Al Nisā' (4:107)*

● وَلَا تَجِدِ لِعَنِ الَّذِينَ يَخْتَانُونَ

أَنْفُسَهُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا

سورة النساء (١٠٧:٤)

16. For it is He who has brought into being gardens—[both] the cultivated ones and those growing wild—and the date-palm, and fields bearing multiform produce, and the olive tree, and the pomegranate: [all] resembling one another and yet so different! Eat of their fruit when it comes to fruition, and give [unto the poor] their due on harvest day. And do not waste [Allah's bounties]: verily, He does not love the wasteful!

*Al An'ām (6:141)*

● وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَعَدِيدٍ

مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ

وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ

كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ

يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا

إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

سورة الأنعام (١٤١:٦)

17. Truly, Allah knows all that they keep secret as well as all that they bring into the open—[and,] behold, He does not love those who are given to arrogance.

*Al Nahl (16:23)*

● لَاجِرَمَ أَلَيْسَ اللَّهُ بِعَلِيمٍ مَا يُسْرُونَ

وَمَا يُعْلِنُونَ ۚ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

سورة النحل (٢٣:١٦)

18. And Worship Allah [alone], and do

● وَاعْبُدُوا اللَّهَ

not ascribe divinity, in any way, to aught beside Him.

And do good unto your parents, and near of kin, and unto orphans, and the needy, and the neighbour from among your own people, and the neighbour who is a stranger, and the friend by your side, and the wayfarer, and those whom you rightfully possess.

Verily, Allah does not love any of those who, full of self-conceit, act in a boastful manner.

*Al Nisā’ (4:36)*

وَلَا تُشْرِكُوا بِهِ شَيْئًا  
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ  
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ  
وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ  
إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

سورة النساء (٣٦:٤)

19. [Now,] behold, Qārūn was one of the people of Moses; but he arrogantly exalted himself above them—simply because We had granted him such riches that his treasure-chests alone would surely have been too heavy a burden for a troop of ten men or even more.

When [they perceived his arrogance,] his people said unto him: “Exult not [in thy wealth], for, verily, Allah does not love those who exult [in things vain]!”

*Al Qaṣaṣ (28:76)*

20. God does not like any evil to be mentioned openly, unless it be by him who has been wronged [thereby]. And Allah is indeed all-hearing, all-knowing.

*Al Nisā’ (4:148)*

● إِنَّ فَرُونَ كَانَ  
مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ  
وَأَيُّنَّهُ مِنَ الْكُفُورِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ  
بِالْعَصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ  
لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

سورة القصص (٧٦:٢٨)

● لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ  
إِلَّا مَن ظَلَمَ ۗ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

سورة النساء (١٤٨:٤)

In the above verses, we find that Allah (SWT) is expressing in the Qur’an His relationship with human beings and their evil qualities in terms of a lack of love. Allah says He loves not: “those who reject Faith,” “anyone who is stubbornly ingrate and persists in sinful ways,” “aggressors,” “corruption,” “the spreaders of corruption,” “evil doers,” “the treacherous,” “those who betray their trust and persist in sinful ways,” “the wasteful,” “those who are given to arrogance,” “those who, full of self-conceit, act in a boastful manner,” “those who exult (in things vain),” and “evil to be mentioned openly.”

21. Say [O Prophet]: “If you love Allah,

● قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ

follow me, [and] Allah will love you and forgive you your sins; for Allah is much-forgiving, a dispenser of grace."

*Al Imrān (3:31)*

22. O you who have attained to faith! If you ever abandon your faith, Allah will in time bring forth [in your stead] people whom He loves and who love Him—humble towards the believers, proud towards all who deny the truth: [people] who strive hard in Allah's cause, and do not fear to be censured by anyone who might censure them: such is Allah's favour, which He grants unto whom He wills. And Allah is infinite, all-knowing.

*Al Mā'idah (5:54)*

23. Say: "If your fathers and your sons and your brothers and your spouses and your clan, and the worldly goods which you have acquired, and the commerce whereof you fear a decline, and the dwellings in which you take pleasure—[if all these] are dearer to you than Allah and His Apostle and the struggle in His cause, then wait until Allah makes manifest His will; and [know that] Allah does not grace iniquitous folk with His guidance."

*Al Tawbah (9:24)*

24. And yet there are people who choose to believe in beings that allegedly rival Allah, loving them as [only] God should be loved: whereas those who have attained to faith love Allah more than all else.

If they who are bent on evildoing could but see—as see they will when they are made to suffer [on Resurrection Day]—that all might belongs to Allah alone, and that Allah is severe in [meting out] punishment!

*Al Baqarah (2:165)*

فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
وَاللَّهُ غَفُورٌ رَحِيمٌ

سورة آل عمران (٣:٣١)

● يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ رَتَدَ مِنْكُمْ  
عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ  
أَذَلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ  
يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ  
ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ  
وَاللَّهُ وَاسِعٌ عَلِيمٌ

سورة المائدة (٥:٥٤)

● قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ  
وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا  
وَبُحُورَةٌ مَخْشُونٌ كَسَادُهَا وَمَسْكَنٌ تَرْضَوْنَهَا  
أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ  
فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ  
بِأَمْرٍ. وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

سورة التوبة (٩:٢٤)

● وَمِنَ النَّاسِ مَن يَلْتَمِذُ  
مِن دُونِ اللَّهِ أَدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ  
وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ  
وَلَوْ رَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ  
الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ  
شَدِيدُ الْعَذَابِ

سورة البقرة (٢:١٦٥)

In the above verses Allah (SWT) describes the true love of individuals for Him. It is a genuine and strong love which exceeds all other love of things and people in this world. Allah (SWT) deprecates those who adopt others as being equal to Him and give them love, and describes the true believers as those who show a stronger love of Him.

25. [A]nd who give food—however great be their own want of it—unto the needy, and the orphan, and the captive.

*Al Insān (76:8)*

● وَيُطْعِمُونَ الطَّعَامَ عَلَى حَيْدِهِ

مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

سورة الإنسان (٨:٧٦)

26. And [it shall be offered, too, unto the poor from among] those who, before them, had their abode in this realm and in faith—[those] who love all that come to them in search of refuge, and who harbour in their hearts no grudge for whatever the others may have been given, but rather give them preference over themselves, even though poverty be their own lot: for, such as from their own covetousness are saved—it is they, they that shall attain to a happy state!

*Al Hashr (59:9)*

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ

يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي

صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ

عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

وَمَنْ يُوقِ شُحَّ نَفْسِهِ

فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

سورة الحشر (٩:٥٩)

27. True piety does not consist in turning your faces towards the east or the west—but truly pious is he who believes in Allah, and the Last Day, and the angels, and revelation, and the prophets; and spends his substance—however much he himself may cherish it—upon his near of kin, and the orphans, and the needy, and the wayfarer, and the beggars, and for the freeing of human beings from bondage; and is constant in prayer, and renders the purifying dues; and [truly pious are] they who keep their promises whenever they promise, and are patient in misfortune and hardship and in time of peril: it is they that have proved themselves true, and it is they, they who are conscious of Allah.

*Al Baqarah (2:177)*

● لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ

قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

وَمَاتَى الْمَالِ عَلَى حَيْدِهِ ذَوَى الْقُرْبَىٰ وَالْيَتَامَىٰ

وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ

وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ

وَالْمُؤْفُوكَ بِعَهْدِهِمْ إِذْ عَاهَدُوا

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ

أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

سورة البقرة (١٧٧:٢)

28. [F]or, verily, to the love of wealth is he most ardently devoted.  
*Al 'Adiyāt (100:8)*
- وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ  
 سورة العاديات (٨:١٠٠)
29. Alluring unto man is the enjoyment of worldly desires through women, and children, and heaped-up treasures of gold and silver, and horses of high mark, and cattle, and lands. All this may be enjoyed in the life of this world—but the most beautiful of all goals is with Allah.  
*Al 'Imrān (3:14)*
- زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ  
 وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ  
 وَالْفِئَصَةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ  
 ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا  
 وَاللَّهُ عِنْدَهُ حُسْنُ الْمَقَابِ  
 سورة آل عمران (١٤:٣)

In the above verses, we find Allah (SWT) describing the nature of human beings, showing how love is central to their lives, and how it runs deep and encompasses their worldly needs. It shows that it is with true belief (*imān*) that human beings can attain a greater degree of compassion and willingly sacrifice in order to provide an answer to the right need and to give of themselves to the right cause.

30. Hence, ask your Sustainer to forgive you your sins, and then turn towards Him in repentance—for, verily, my Sustainer is a dispenser of grace, a fount of love!  
*Hūd (11:90)*
- وَأَسْتَغْفِرُكَ وَأُوبِيكَ  
 ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ  
 سورة هود (٩:١١)
31. And He alone is truly-forgiving, all-embracing in His love.  
*Al Burūj (85:14)*
- وَهُوَ الْغَفُورُ الْوَدُودُ  
 سورة البروج (١٤:٨٥)
32. Verily, those who attain to faith and do righteous deeds will the Most Gracious endow with love.  
*Maryam (19:96)*
- إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا  
 الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا  
 سورة مريم (٩٦:١٩)

In the above verses, we see four of the attributes of Allah (SWT), each of which represents the different dimensions of love, compassion, mercifulness, and forgiveness.

Looking at all of these Qur'anic verses, we find that love and compassion are clearly major Qur'anic concepts and concerns.

In actual life, we know that love is the basic and necessary foundation for important social concepts such as positive social attitudes, social concern,



willingness to contribute and sacrifice, and the ability to show endurance and bear considerable suffering.

Throughout the process of a child's education and development, we know that the attitude of love towards the child on the one hand, and the attitude of love and a positive desire on the part of the child on the other, are very important.

We also know that a loving relationship with the child produces psychologically healthy attitudes, thereby imbuing the child with a feeling of security, self-confidence, courage, and initiative.

Knowing that Islam has assigned to humanity the role of *khilāfah* (guardian and vicegerent) on earth, it is easy to understand why the Prophet (ṢAAS), although he was both a father and a grandfather, never beat a child in his life, and why he was always patient with children, constantly showing them love, care, and mercy.

It is also important to mention here that discipline is basically a matter of education, consistency, and developing proper habits.

In light of what has been said above, it is astonishing to see what little significance and treatment has generally been given to love and compassion in most later Islamic literature. If a person were to read most of the major manuals of Islamic culture and education, i.e., the books of *fiqh* (jurisprudence), he would, it is certain, be unable to find any such topic or concern covered.

Coverage of love and compassion is almost completely absent in the other important later literature of Islamic civilization, such as in the books of *tafsīr* (commentary on the Qur'an), *Sunnah* (the traditions of the Prophet), and *ʿaqīdah* (basic beliefs). In the majority of these works, the only references to the subject of love in Islam and in human life, or in education and development, are those made in passing. There is neither any in-depth treatment of the subject, nor is there any serious investigation of it.

Looking into the quality of the later-day Muslim generations, one of the qualities which seems to be most lacking is that of *khilāfah*. The later-day Muslims seem to lack courage, self-confidence, initiative, social concern, a sense of social and public responsibility, and maturity. Most Muslim individuals seem to exhibit an attitude of fear and inhibition. They have the psychology of the slave and lack confidence, courage, incisiveness as well as *ummatic* (national and political) integration.

Clearly, there is a serious discrepancy between Qur'anic goals and Muslim realities and emphases. To close this gap and make up for these discrepancies, Muslim scholars, social scientists, and intellectuals need to go back to the Qur'an and Sunnah and look deeply and comparatively into these sources to understand their goals, concerns, and approaches. They should neither be shallow and superficial in their studies, nor should they be distracted by

the sharp words and harsh pronouncements made against certain groups of human beings under certain circumstances at a particular point of time in the past. Misunderstandings on the one hand and historical circumstances on the other have resulted in certain negative approaches which use fear and inhibition as a means of control. One major way in which this has been achieved is the emphasis on fear rather than love, and this is implanted in the very beginning of childhood, at the formative stage in the child's psychological and attitudinal development.

Muslims, generally speaking, know the fear of Allah (SWT) but not His love. They know the fear of life and its sins but not the love of life and their role as *khalifah*. They also know the fear of hell in the hereafter but not the love of heaven which is surely promised as being attainable by every Muslim, while hell is only a possibility for those extremely terrible individuals whose overall balance of actions in life is bad and evil.

Muslim scholars and intellectuals are urgently invited to go back to the Qur'an and Sunnah to reexamine Islamic thought and practice, and to reassess and redress Islamic educational and social practices and institutions.

Muslims should know how to educate their children and how to form their basic attitudes and psychology, how to teach them Islamic *'uqūdah* and practices in a manner and approach of love towards Allah (SWT), life, the role of *khalifah*, the hereafter, and the meeting with Allah (SWT) in the hereafter.

Muslim scholars and intellectuals should rewrite Islamic cultural and educational manuals to bring back the true Islamic civilizational concerns and attitudes.

Muslims have to pay more attention to how to do things and not only what to achieve. "What" without "how" is more like a daydream.

Muslims should be aware of the psychological effects on their children of the way the teachings of the Islamic *'uqūdah* are presented to them, and they should distinguish and differentiate between the way to teach such material to young children as opposed to the methods used to teach it to youths and adults. Love and encouragement are the basic approaches in child-rearing as well as in the education of the young child. The development of a sense of responsibility and fear of consequences is basically an approach suitable for youths and adults, for among these people it will develop maturity, not fear and inhibition.

The points raised above are by no means exhaustive, but are meant only to show the seriousness of the matter. Qur'anic concepts and concerns must be studied carefully and comprehensively by scholars, social scientists, and intellectuals. Muslims and Muslim scholars and leaders should measure things against results and not claims. They should be concerned with "how" as much as with "what"; otherwise, their life is going to be closer to a daydream,

and the chasm separating Muslim aspirations from the realities of Muslim life will only get wider.

Muslim scholars should commence their task of making a serious study of the Qur'an and Sunnah as a source of knowledge and guidance for all aspects of human life. They should strive to produce the right methodology to enable the Muslims to combine and integrate Islamic revealed knowledge with human knowledge, in order to bring humanity back from the brink of destruction, where it has been brought by the contemporary secular, atheistic, and materialistic civilization.

### CORRECTION

The December 1990 Guiding Light selection contained an error, which we would now like to rectify. The sentences: The jurists have properly interpreted the term "Bedouin" as, in the context of the time, referring to any ignorant or primitive person who does not understand the urban set-up. "Sayyid Sabiq's *Fiqh al-Sunnah* explains why this jurists . . . involving villagers." should have read: The jurists have properly interpreted the term "Bedouin" as, in the context of the time, referring to any ignorant or primitive person who does not understand the urban set-up. Sayyid Sabiq's *Fiqh as Sunnah* explains why the jurists *have* accepted Bedouin witnesses in cases involving villagers.