

# Guiding Light Selections From the Holy Qur'an

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## Translation

قرآن كريم

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- O ye who believe  
Shall I lead you  
To a bargain that will  
Save you from  
A grievous Penalty?—
- That ye believe in Allah  
And His Messenger, and that  
Ye strive (your utmost)  
In the Cause of Allah,  
With your property  
And your persons:  
That will be best for you.  
If ye but knew.  
*Sūrah Al Ṣaff (61:10-II)*
- Allah hath purchased of the Believers  
Their persons and their goods;  
For theirs (in return)  
Is the Garden (of Paradise):  
They fight in His Cause,  
And slay and are slain:  
A promise binding on Him  
In Truth, through the Law,  
The Gospel, and the Qur'an  
And who is more faithful  
To his Covenant than Allah?  
Then rejoice in the bargain  
Which ye have concluded:  
That is the achievement supreme.  
*Sūrah Al Tawbah (9:III)*
- Ye shall certainly  
Be tried and tested

• يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ  
عَلَىٰ بَحْرٍ مَّوْجٍ يُسْفِكُكُمْ مِنْ عَذَابِ أَلِيمٍ

• تَوَمَّنْ بِاللَّهِ وَرَسُولِهِ  
وَجَاهِدُونَ فِي سَبِيلِ اللَّهِ  
بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ

سورة الصف (٦١ : ١٠-١١)

• إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ  
أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ  
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ  
وَيُقْتَلُونَ وَعَدَاةُ عَلَيْهِمْ حَقًّا فِي  
التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ  
وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ  
فَأَسْتَبْشِرُوا بِيَعْيِكُمُ الَّذِي بَايَعْتُمْ بِهِ  
وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ  
سورة التوبة (٩ : ١١١)

• لَتُتْلَوْنَ

In your possessions  
 And in your personal selves;  
 And ye shall certainly  
 Hear much that will grieve you,  
 From those who received  
 The Book before you  
 And from those who  
 Worship many gods,  
 But if ye persevere  
 Patiently, and guard  
 Against evil—then  
 That will be  
 A determining factor  
 In all affairs.  
*Sūrah Āli 'Imrān (3:186)*

فِي أَمْوَالِكُمْ  
 وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ  
 مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ  
 وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا  
 وَإِنْ نَصَبِرُوا وَتَوَقَّعُوا فَإِنَّ ذَلِكَ  
 مِنْ عَزْمِ الْأُمُورِ  
 سورة آل عمران (٣: ١٨٦)

In the above verses we find that Allah (SWT) is asking Muslims to make jihad and sacrifice for the cause of Islam. In all these verses we find Allah (SWT) consistently commences with the word *amwāl* (wealth and property) followed by the word *anfus* (selves).

5. "Why didst thou not,  
 As thou wentest into  
 Thy garden, say: 'Allah's Will  
 (Be done)! There is no power  
 But with Allah!' If thou  
 Dost see me less than  
 Thee in wealth and sons,  
*Sūrah Al Kahf (18:39)*

• وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ  
 قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ  
 إِنْ تَرَنِ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا  
 سورة الكهف (١٨: ٣٩)

6. Know ye (all), that  
 The life of this world  
 Is but play and amusement,  
 Pomp and mutual boasting  
 And multiplying, (in rivalry)  
 Among yourselves, riches  
 And children.  
 Here is a similitude;  
 How rain and the growth  
 Which it brings forth, delight  
 (The hearts of) the tillers;  
 Soon it withers; thou  
 Wilt see it grow yellow;  
 Then it becomes dry  
 And crumbles away,  
 But in the Hereafter  
 Is a Penalty severe

• أَعْلَمُوا أَنَّمَا الْحَيَاةُ  
 الدُّنْيَا لَعِبٌ وَهْوُورِزِينَةٌ  
 وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ  
 فِي الْأَمْوَالِ وَالْأَوْلَادِ  
 كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ  
 نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَهُ  
 مُضْفَرًا ثُمَّ يَكُونُ حُطَمًا  
 وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ

(For the devotees of wrong),  
And Forgiveness from Allah  
And (His) Good Pleasure  
(For the devotees of Allah).  
And what is the life  
Of this world, but  
Goods and chattels  
Of deception?  
*Sūrah Al Hadīd (57:20)*

وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ  
وَمَا الْحَيَاةُ الدُّنْيَا  
إِلَّا مَتَاعُ الْفُرُورِ  
سورة الحديد (٥٧ : ٢٠)

7. Then did we grant you  
The Return as against them:  
We gave you increase  
In resources and sons,  
And made you  
The more numerous  
In manpower.  
*Sūrah Al Isrā' (17:6)*

• ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ  
وَأَمَدَدْنَكُمْ بِأَمْوَالٍ وَبَنِينَ  
وَجَعَلْنَكُمْ أَكْثَرًا  
سورة الإسراء (١٧ : ٦)

8. Because he possesses  
Wealth and (numerous) sons.  
*Sūrah Al Qalam (68:14)*

• أَنْ كَانَ ذَا مَالٍ وَبَنِينَ  
سورة القلم (٦٨ : ١٤)

9. Freely has He bestowed  
On you cattle and sons—  
*Sūrah Al Shu'arā' (26:133)*

• أَمْذَكُ بَاتِعٍ وَبَيْنٍ  
سورة الشعراء (٢٦ : ١٣٣)

10. Noah said: "O my Lord!  
They have disobeyed me,  
But they follow (men)  
Whose wealth and children  
Give them no Increase  
But only Loss.  
*Sūrah Nūh (71:21)*

• قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي  
وَاتَّبَعُوا مَن لَّمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ  
إِلَّا خَسَارًا  
سورة نوح (٧١ : ٢١)

11. O ye who believe!  
Let not your riches  
Or your children divert you  
From the remembrance of Allah,  
If any act thus,  
The loss is their own.  
*Sūrah Al Munāfiqūn (63:9)*

• يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ  
وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ  
وَمَن يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ  
سورة المنافقون (٦٣ : ٩)

12. Lead to destruction those  
Whom thou canst among them,  
With thy (seductive) voice,  
Make assaults on them  
With thy cavalry and thy  
Infantry; mutually share

• وَأَسْتَفْزِرُ مَنِ اسْتَضَعْتَ  
مِنْهُمْ بِصَوْتِكَ وَأَجْلِبُ عَلَيْهِمُ  
بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ

With them wealth and children;  
And make promises to them,  
But Satan promises them  
Nothing but deceit.  
*Sūrah Al Isrā' (17:64)*

فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ  
وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا  
سورة الإسراء: (١٧ : ٦٤)

13. The desert Arabs who  
Lagged behind will  
Say to thee:  
"We were engaged in  
(Looking after) our flocks  
And herds, and our families:  
Do thou then ask  
Forgiveness for us,"  
They say with their tongues  
What is not in their hearts,  
Say: "Who then has  
Any power at all  
(To intervene) on your behalf  
With Allah, if His will  
Is to give you some loss  
Or to give you some profit?"  
But Allah is well acquainted  
With all that ye do.  
*Sūrah Al Fath (48:11)*

● سَيَقُولُ لَكَ  
الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ  
شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا  
فَأَسْتَغْفِرْ لَنَا  
يَقُولُونَ بِأَلْسِنَتِهِمْ  
مَا لَيْسَ فِي قُلُوبِهِمْ  
قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا  
إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا  
بَلْ كَانَ اللَّهُ يَمَّا تَعْمَلُونَ خَبِيرًا  
سورة الفتح: (٤٨ : ١١)

14. Of no profit whatever  
To them, against Allah,  
Will be their riches  
Nor their sons:  
They will be Companions  
Of the Fire, to dwell  
Therein (for aye)!  
*Sūrah Al Mujādilah (58:17)*

● لَنْ نَعْفِيَ عَنْهُمْ أَمْوَالَهُمْ  
وَلَا أَوْلَادَهُمْ مِنْ اللَّهِ شَيْئًا  
أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ  
سورة المجادلة (٥٨ : ١٧)

15. Moses prayed: "Our Lord!  
Thou hast indeed bestowed  
On Pharaoh and his Chiefs  
Splendour and wealth in the life  
Of the Present, and so,  
Our Lord, they mislead (men)  
From Thy Path. Deface,  
Our Lord, the features of their wealth,  
And send hardness to their hearts,  
So they will not believe  
Until they see  
The grievous Penalty."  
*Sūrah Yūnus (10:88)*

● وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ  
فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ  
الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ  
رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ  
وَأَشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا  
حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ  
سورة يونس (١٠ : ٨٨)

Looking at the verses quoted above, we find again that wherever the Qur'anic expression starts with the word *amwāl*, the word *anfus* will consistently follow. In the verses where these words do not appear the words used like *ahluna* (our families) or *banīn* (our children) express a similar concept as *anfus* and in each case these words come last following the word *amwāl*. In the same way, in some other verses the word *an'ām* (herds of animals) is used instead of *amwāl* and this word consistently comes before the word *amwāl*. It is clear therefore that the style or the form has no effect because even with a change in form, rhythm, or a different word, the ordering of these two concepts remains unchanged, with wealth and property mentioned first and selves second. The fact that the sequence remains unchanged no doubt indicates that the order has a deep significance and a special meaning. This is indicative of the human perception concerning self and material things because the human being usually will give priority to possessions and material things, even unconsciously placing them before self, so that wealth and material possessions become the ultimate goal in life. Individuals pursue material pleasures to the point that they become captives of material things and sensual pleasures. Some others become servants of their possessions rather than the other way round.

16. And He made you heirs  
Of their lands, their houses,  
And their goods,  
And of a land which  
Ye had not frequented  
(Before). And Allah has  
Power over all things.  
*Sūrah Al Aḥzāb* (33:27)

● وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ  
وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوُّهَا  
وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا  
سورة الأحزاب (٣٣ : ٢٧)

17. (Some part is due)  
To the indigent Muhājirs,  
Those who were expelled  
From their homes and their property,  
While seeking Grace from Allah  
And (His) Good Pleasure,  
And aiding Allah and His Messenger:  
Such are indeed  
The sincere ones—  
*Sūrah Al Ḥaṣhr* (59:8)

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ  
أُخْرِجُوا مِن دِيَارِهِمْ وَأَمْوَالِهِمْ  
يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا  
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ  
أُولَٰئِكَ هُمُ الصَّادِقُونَ  
سورة الحشر (٥٩ : ٨)

In the verses mentioned above we find that the Qur'an ranks wealth and property in a certain sequence where *ardh* (land) comes first, *diyar* (homeland) second and *amwāl* (property) last. This order most likely indicates how these things are ranked in perception and importance by the human mind.

18. Allah hath purchased of the Believers  
 Their persons and their goods;  
 For theirs (in return)  
 Is the Garden (of Paradise):  
 They fight in His Cause,  
 And slay and are slain:  
 A promise binding on Him  
 In Truth, through the Law,  
 The Gospel, and the Qur'an:  
 And who is more faithful  
 To his Covenant than Allah?  
 Then rejoice in the bargain  
 Which ye have concluded:  
 That is the achievement supreme.  
*Sūrah Al Tawbah (9:III)*

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ  
 أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ  
 يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ  
 وَيُقْتَلُونَ وَعَدَا عَلَيْهِمْ حَقٌّ فِي  
 التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ  
 وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ  
 فَاسْتَبِشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ  
 وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ  
 سورة التوبة (٩ : ١١١)

The above verse is the only verse where the Qur'anic sequence has placed *anfus* first and *amwal* second. But we also notice that this time the verse does not address the human perception or condition. The verse expresses the order and relationship of Allah (SWT) to man and this world. To Allah (SWT) *anfus* (man: his soul, his will and his intention) is the objective and most important thing and comes first. All kinds of material property come second.

The issue of the human soul and material wealth, its perception and effect on human life and interaction are very important. Social scientists, especially of psychology, sociology, political science, and education should look deeply at these issues, the relationship between them and their consequences. They should attempt to deal with this issue conceptually and relate and analyze its relationship with theories and concepts in the social sciences. Social scientists need to lead and conduct proper studies to understand these issues in the light of the right, proper and correct understanding of Qur'anic (revealed knowledge) direction.

Social scientists are not just commentators who deduce only the obvious surface and literal meaning but are people who should take the lead and pursue issues. They study the issue in question and use all kinds of analytical, empirical and observational experiments to understand and grasp the full depth of meaning of concepts. In this way they offer insight and understanding of ideas and phenomena. This is also the way to develop the social sciences, institutions, policies and systems.