

Guiding Light Selections from the *Holy Qur'an*

Comments by Dr. 'AbdulḤamīd 'A. 'AbūSulaymān

Translation

*In the name of Allah,
the most Benevolent, ever Merciful.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

102. O ye who believe!
Fear God as He should be. . . .
Surah 3

﴿١٠٢﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ سَعًى
تُقَاتِلُوهُ...
سورة آل عمران: ١٠٢

208. O ye who believe!
Enter into Peace [Islam]
Whole-heartedly; . . .
Surah 2

﴿٢٠٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا
ادْخُلُوا فِي السِّلْمِ كَافَّةً...
سورة البقرة: ٢٠٨

135. O ye who believe!
Stand out firmly
For justice, as witnesses
To God, even as against
Yourselves, or your parents,
Or your kin, . . .
Surah 4

﴿١٣٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ
بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ
أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ...
سورة النساء: ١٣٥

267. O ye who believe!
Give of the good things
Which ye have (honourably) earned,
And of the fruits of the earth
Which We have produced. . . .
Surah 2

﴿٢٦٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفُسُكُمْ مِنْ طَيِّبَاتِ
مَا كَسَبْتُمْ وَمِمَّا أَرْسَلْنَا لَكُمْ مِنَ الْأَرْضِ...
سورة البقرة: ٢٦٧

29. O ye who believe!
Eat not up your property
Among yourselves in vanities; . . .
Surah 3
- ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم
بَيْنَكُمْ وَالْبَاطِلِ . . .
سورة النساء: ٢٩ ﴾
200. O ye who believe!
Persevere in patience
And constancy; vie
in such perseverance;
Strengthen each other;
And fear God;
That ye may prosper.
Surah 2
- ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا
وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ
سورة آل عمران: ٢٠٠ ﴾

In the above verses, as well as many more related in the Holy Qur'an, we note that in teaching values, principles and goals, the Qur'an addresses *Al-Mu'minun* (The Believers). This shows that the Islamic base for directing, re-educating and influencing man, his behavior and his course of action in life is *Īmān* (Belief). It makes *Īmān* a central issue for study and research by Muslim social scientists. They must find the Islamic meaning of *Īmān*, how it differs from other beliefs, and how it affects man and the Muslim psychology. They must discover how to enforce this *Īmān* and how *Aqīdah* in its original sense, is a basic source for teaching courage, strength and progress. They should also determine the factors minimizing the effect of this *Īmān* and diverting its uses and effects for different or negative purposes.

This task, Although, very important and serious, is not difficult, nor mysterious. The Islamic *Īmān* is simple, clear, and very comprehensible. The essential concepts of the Islamic *Īmān* are belief in Allah, the Eternal, the Absolute and the Creator of the Universe and believing in the accountability of man in the Hereafter about his deeds in this life.

The Qur'an says:

1. Say: He is God,
The One and Only;
 2. God, the Eternal, Absolute;
 3. He begetteth not,
Nor is He begotten;
 4. And there is none
Like unto Him.
- ﴿ قُلْ هُوَ اللَّهُ أَحَدٌ
﴿ اللَّهُ الصَّمَدُ
﴿ لَمْ يَلِدْ وَلَمْ يُولَدْ
﴿ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ
سورة الاحلاص: ١-٤
- Surah 112*

11. . . . there is nothing
Whatever like unto Him,
And He is the One
That hears and sees (all things).
Surah 42

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

سورة الشورى: ١١

24. He is God, the Creator,
The Evolver,
The Bestower of Forms
(Or Colours).
To Him belong
The Most Beautiful Name:
Whatever is in
The heavens and on earth,
Doth declare
His Praises and Glory:
And He is the Exalted
In Might, the Wise.
Surah 59

① هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ
الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ

سورة الحشر: ٢٤

35. Were they created of nothing,
Or were they themselves
The creators?

② أَمْ خَلِقُوا مِنْ عَشْيٍ أَمْ هُمْ الْخَالِقُونَ

36. Or did they create
The heavens and the earth?
Nay, they have
No firm belief.
Surah 52

③ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يوقِنُونَ

سورة الطور: ٣٥-٣٦

164. Behold! In the creation
Of the heavens and the earth;
In the alternation
Of the Night and the Day;
In the sailing of the ships
Through the Ocean
For the profit of mankind;
In the rain which God
Sends down from the skies,
And the life which He gives therewith
To an earth that is dead;
In the beasts of all kinds
That He scatters
Through the earth;
In the change of the winds,
And the clouds which they
Trail like their slaves
Between the sky and the earth;
(Here) indeed are Signs
For a people that are wise.
Surah 2

④ إِنَّ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
وَالْفُلِّ الَّتِي تَجْرِي فِي الْبَحْرِ عَاثِفَةٌ
النَّاسِ وَمَا أَنْزَلْنَا مِنَ السَّمَاءِ مِنْ مَاءٍ
فَأَخْضَبُوا الْأَرْضَ بِهِ فَمِنْهَا
وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَنَضْرِبُ الرِّيحَ وَالسَّحَابِ
الْكَاثِرَ بَيْنَ السَّمَاءِ وَالْأَرْضِ
لَا يَرِي لِقَوْمِهِمْ يُسْفِلُونَ

سورة البقرة: ١٦٤

185. Every soul shall have
A taste of death;
And only on the Day
Of judgment shall you
Be paid your full recompenses.
Only he who is saved
Far from the Fire
And admitted to the Garden
Will have attained
The object (of Life);
For the life of this world . . .
Surah 3

﴿ كُلُّ نَفْسٍ ذَائِمَةٌ لِلْمَوْتِ ۖ وَإِنَّمَا
تُؤْتُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ
فَمَنْ زُحِرَ عَنْ النَّارِ وَأُدْخِلَ الْجَنَّةَ
فَعَدَّ قَدْرًا ۗ﴾

سورة آل عمران: ١٨٥

87. And the Day that the Trumpet
Will be sounded-then will be
Smitten with terror those
Who are in the heavens,
And those who are on earth,
Except such as God will please
(To exempt): and all shall come
To His (Presence) as beings
Conscious of their lowliness.
Surah 27

﴿ وَنُفِخَ فِي الصُّورِ فَفَزِعَ مَنْ فِي
السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ
وَكُلٌّ أَتَوْهُ لَا خِيَرَةَ ۗ﴾

سورة المل: ٨٧

47. We shall set up scales
Of justice for the day
Of judgment, so that
Not a soul will be dealt with
Unjustly in the least.
And if there be
(No more than) the weight
Of a mustard seed,
We will bring it
(To account).
Surah 21

﴿ وَنَضَعُ الْمَوَازِينَ الْقَائِمَةَ لِيَوْمِ
الْقِيَامَةِ ۖ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِن
كَانَ زَيْتًا أَوْ حَبًّا مِمَّنْ تَعْسَفُ لَأُبَوِّئَنَّهَا
وَكِفًّا ۖ إِنَّا حَسِيبُونَ ۗ﴾

سورة الأنبياء: ٤٧

17. That Day will every soul
Be requited for what
It earned; no injustice
Will there be that Day,
For God is Swift
In taking account.
Surah 40

﴿ الْيَوْمَ نُجْزِي كُلَّ نَفْسٍ بِمَا كَسَبَتْ ۖ لَا ظُلْمَ
الْيَوْمَ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۗ﴾

سورة غافر: ١٧

35. The Day when Man
Shall remember (all)
That he strove for, . . .

﴿ يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ۗ﴾

36. And Hell Fire shall be
Placed in full view
For (all) to see, . . .

﴿ وَنُزِّلَتْ النَّارُ مِنَ الْجَحِيمِ لِيُنْزَرَتْ ۗ﴾

37. Then, for such as had
Transgressed all bounds, . . .

﴿ فَأَمَّا مَنْ طَغَى ۗ﴾

38. And had preferred
The life of this world.
39. The Abode will be
Hell, Fire;
40. And for such as had
Entertained the fear
Of standing before
Their Lord's (tribunal)
And had restrained
(Their) soul from lower desires,
41. Their Abode will be
The Garden.
- Surah 79*
- سورة النازعات: ٣٥-٤١

The Islamic *Imān* while answering a basic question about the origin of man and his destiny, is also providing the reason for man's existence in this life. Allah in the Qur'an says:

2. He Who created Death
And Life, that He
May try which of you
Is best in deed:
And He is the Exalted
In Might, Oft-Forgiving;
Surah 67
115. "Did ye then think
That We had created you
In jest, and that ye
Would not be brought back
To Us (for account)
Surah 23
85. We created not in the heavens,
The earth, and all between them,
But for just ends.
And the Hour is surely
Coming (when this will be manifest).
So overlook (any human faults)
With gracious forgiveness.
Surah 15
27. Not without purpose did We
Create heaven and earth
And all between! That
Were the thought of Unbelievers!
But woe to the Unbelievers
Because of the Fire (of Hell)!
16. Not for (idle) sport did We
Create the heavens and the earth
And all that is between!
Surah 21
- الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيُبَيِّنَ لَكُمْ
أَحْسَنَ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ
- سورة الملك: ٢
- أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ
عَجْبًا وَأَنتُمْ لَا تَرْجِعُونَ
- سورة المؤمنون: ١١٥
- وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
إِلَّا بِالْحَقِّ لَأَنَّ السَّاعَةَ
لَأْتِيَةٌ فَاصْفَحْ الصَّفْحَ الْبَهِيمَ
- سورة الحجر: ٨٥
- وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا
بَيْنَهُمَا بِلَهْلَآءٍ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ
لِّلَّذِينَ كَفَرُوا مِنْ النَّارِ
- وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ
وَمَا بَيْنَهُمَا لَعِبِينَ
- سورة الأنبياء: ١٦

The Qur'an points out that good deeds in this life are associated with *Īman* which represents the meaning and the substances of man's deeds and actions in this life. It makes man, his life and deeds, a part of Allah's total design of the universe. It makes him desire to seek the fulfilment of his needs in this life while seeking to work for the higher right and just causes as a Guardian and Trustee (*Khalifah*) in this world.

The nature of man and of Islamic *Īman* makes it very important and desirable for the Muslim social scientist to study and research the nature of the Islamic *Īman*, its meaning and function to human life and behavior. Without this *Īman*, it is not possible for a Muslim social scientist to understand the Muslim's behavior or be able to influence and reform it. It would appear unlikely that the Muslim population of the world (*Ummah*) could have continued to exist in the face of the tremendous challenges it faced in the late centuries and the contemporary world. Yet it was this *Īman* that maintained the *Ummah* and whatever good qualities it preserved until today. This makes the embrace of this *Īman* imperative so that reforms and changes towards better existence of the *Ummah* are made possible.

It should be clear to the Muslim social scientists that the Islamic *Īman* is not like other illogical, incomprehensible dogmas and religious beliefs which have very little to do with social life and behavior. Allah asks "Were they created of nothing or were they themselves the creators. . . Or did they create the heavens and the earth? . . ." (52:35-36) And "Did ye then think that we had created you in jest and ye would not be brought back to us (for account?)" (23:115).

We hope that the scientific research by Muslim social scientists in this field will open new avenues towards understanding Muslim psychology and behavior and its interactions with the Muslim life in the contemporary world towards a better and more effective Muslim role in the face of the dangers facing humanity, albeit caused by faults and shortcomings of the dominant Western civilization of this age.



*We have, without doubt, sent down the Message;
And We will assuredly Guard it from corruption.*