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A World Free of Violence Case Study: Love and Law in the Qur'an

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Abstract

It is quite clear that man, with all his greatness and ability, is a needy being. One of these natural needs is affection and love. Humans, regardless of their religion and type of thought, feel the need for love and compassion in their nature, and of course, doing or leaving some of their work is also based on this natural principle. On the other hand, without law, human life will be full of chaos and thus prevent him from growing. Almighty Allah mentions both love and law together in Surah Hamd, where He says: "Praise be to Allah, the Lord of the Worlds, the Most Gracious, the Most Merciful, Owner of Recompense Day". Allah, Who is the owner of you and the worlds, He is the ruler and judge who laid down the law and then waited to see who obeys the law and who disobeys, and this is how, love and law are considered two wings of human ascension to eternal happiness. This paper tries to pick up some important points about the nature and function of love and law as given in the Qur'an itself. Qur'an seems to be in accord with this viewpoint, giving priority to love although not neglecting the necessity and reality of law. In this article, we will scrutinize the subject of love and law in the Qur'an with analytical-descriptive method and by using Quranic and library sources, and by analyzing all the necessary sources, we will discuss the Quran's emphasis on these issues.

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1. Introduction

Contemporary society, more than ever before, is a world of intellectual and cultural diversity. The concern of contemporary man is the challenge with crises such as extremism and violent behavior, and in the meantime, elites and intellectuals of every nation and society play a very important role in awakening, informing and guiding people. Nowadays, more than ever before, people need dialogue in order to respect each other and recognize others as people with different cultures and customs. Unfortunately, for several decades, the world has been involved in violent and extremist scenes that hurt the heart of every human being; and this is while the nature of human beings are created based on convergence and love and affection for fellow human beings, and moderationism is rooted in human emotions and human humanity in its general sense; and therefore, providing a balanced life and human behavior in an environment that provides security and avoiding violent acts and violent excesses has been the ultimate goal of all people and all ethnic groups and nations; and it will definitely not be possible to achieve this vital human need except by practicing it in individual life and expanding it in social life.

Today, despite the tremendous progress that has been achieved by mankind in various fields in the 21st century, but still one of the main concerns of humans is the provision and maintenance of security in the light of the expansion of the ideal of moderation and the rejection of any violent and irrational behavior.

Now, the vital and primary human need to have a "quiet and peaceful life" has been subjected to numerous inhumanities and has caused severe concerns.

In such a way that all the freedom seekers of the world from all ethnicities and nations, while rejecting any kind of violent and extremist act, seek stable security under the shadow of rationality and moderation.

We believe that one of the solutions to the contemporary crisis is to talk with patience and equanimity along with allowing and understanding each other, because the confrontation of person with person, culture with culture and religion with religion not only provides the possibility of spiritual development but also provides an opportunity for intellectual and cultural growth.

Therefore, according to the above-mentioned content, the main question of this research is that despite the emphasis of the Holy Qur'an on creating peace, friendship and peace between people, why this aspect of Allah's merciful and kind verses has been neglected in the Holy Qur'an and instead many people unjustly make incorrect judgments about the content of the Qur'an saying that the Holy Qur'an, unlike the heavenly books before it, is only filled with divine laws and orders?

2. Problem Statement and Theoretical Background

The Qur'an does not present any elaborate and systematic code of laws; it does not call itself a book of laws. It characterizes itself as the book of wisdom - it is *Kitāb al-Ḥakīm* and not *Kitāb al-Aḥkām*: تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ (Those are the verses of the Wise Book). (31: 2) (See Gheraati, 2004, v. 7, p. 226; Saghafi Tehrani, 2019, v. 4, p. 269; Tayyeb, 199, v. 14, pp. 412).

The laws and regulations found in the Qur'an are few and far between. Nor is it a book of any detailed rituals - necessary rituals about Pilgrimage and a few other essential practices are found in the Qur'an, but the general attitude of the Qur'an (2:177) is that it has clearly pronounced ritual to be of a very secondary importance not to be identified with righteousness itself: "It is not righteousness that while offering prayers you turn your face towards the East or the West" (Hoseini, 1984, v. 1, p. 322; Tabarsi, 1993, v. 1, p. 111) .

It should be noted that the theoretical framework of this research is based on the acceptance of the theory of "structuralism of surahs" and "existence of order and coherence between the verses of the Holy Qur'an within the surahs" and "verbal and semantic connection between the verses of the Holy Qur'an". (See Lessani Fesharaki, 2012) In this theory, the Holy Qur'an is considered as a complete book that has a "collective and unified truth" that should be viewed as a comprehensive book, and it should be avoided from fragmenting and from a "partial view". It means that choosing some verses of the Qur'an and ignoring the set of other verses that are interwoven and related to it can lead us to a wrong understanding of the text of the Qur'an, and the result is that with a "partial view" in some verses, deplorable, we will come to an incomplete and unrealistic understanding of the Qur'an, to see it lacking regular principles and full of confusion and dispersal! The result of such an attitude is to reach the false belief that the Qur'an, unlike other previous heavenly books, is a book of warfare and harsh, dry and soulless orders, rather than what it implies about affection and love!

Based on the above-mentioned explanation, this significant question raises that although the Holy Qur'an is full of verses of compassion, kindness, affection, benignity and love, why do some people still try to introduce this holy book as a book that is full of rules, orders and commandments?

Such a question, of course, deserves an in-depth answer; however, in this article, in response to this question, we seek to find a solid, well-reasoned and convincing answer.

3. Review of Literature

Although at first glance, it seems that many research works and books have been written on this topic, but by carefully and precisely searching the background of this discussion, we come to the conclusion that despite the works that have been done regarding the view of the Holy Qur'an on love, but a coherent research work, in which the necessity of

this subject and its comparative comparison with the other aspect of the Qur'an, which is the book of orders and laws, has not been done. That is, in the existing books and articles, the Qur'an has been explored only from the aspect of its inclusion on love, but its unique role in facilitating the dialogue between religions and peaceful dialogue between the followers of the Qur'an and other religions and previous divine books has not been discussed, and if any point has been mentioned, it has been mentioned very briefly and undocumented.

On the other hand, this research seeks to investigate and prove the mercy of the Qur'an and show a large volume of verses from it that talk about Allah's kindness and love for all creatures. Comparing it with the previous holy books, it comes to this conclusion that not only the Qur'an is a book of divine love, but even the number of verses of divine love in this book is more than other verses of divine commands, to the extent that the Qur'an can be considered as a book of the Creator's love for His creatures.

It should be noted that in a part of this article, a comparison has been made with Qur'an and some verses of the Bible in order to point out the role of the Qur'an in creating and developing peaceful coexistence and two-way understanding between the followers of heavenly religions.

Some of the research works that have been written in this regard are mentioned below, with the explanation that these works are incomplete regarding the subject of this article, and the innovation of this article is about the merciful qualities of the Qur'an and, therefore, the role of the Qur'an in interreligious dialogue and world peace are less mentioned:

1- The article "Educational Effects of Divine Love Based on the Teachings of Verses and Narratives" (2018) only mentions the educational role of Divine Love in some of the verses and examines them from an educational point of view. (Hamidanpour and Tabatabaei Amin, 2018, pp. 33-62.)

2- Dr. Razi Bahabadi's speech on the topic: "Comparison of the Concept of Love in the Qur'an and the New Testament" at the Second International Congress of Culture and Religious Thought in 2014, which is a short speech text with few documents and references, does not include the whole topic of our discussion and it also does not include its effect on interreligious communication.

4. Love and Law in the Qur'an

Man, with all his greatness, ability and capital, is a needy being. He has many and varied needs. And on the other hand, the way to achieve success is to identify and meet those needs. One of these natural needs is affection and love. Humans, regardless of their religion and type of thought, feel the need for love and compassion in their nature, and of course, doing or leaving some of their work and affairs is also based on this natural principle.

On the other hand, if there is no law and legalism, the environment of human life will be full of chaos and confusion, thus preventing him from growing and excelling.

The Qur'an has a lot in common with the Bible in its inclusion of the two principles of love and law. The Bible is full of the verses of the love of Jesus Christ to the people, to the apostles and his strict command to continue to love everyone, whether they are friends or enemies.

In the Gospel of Luke, Jesus said: But I say to you who are listening to me: love your enemies and do good to those who hate you, bless those who curse you and pray for those who slander you. Turn the other cheek to the one who slaps you in the face and do not withholding your shirt to the one who takes your clothes. Give to the one who withholds from you, and do not demand from the one who takes your property. Because if you love your lovers, what virtue will it be for you? Because sinners also love their lovers. And if you do good to those who do good to you, what virtue will it be for you? Sinners also lend to sinners in order to get a return from them. On the contrary, love your enemies and

do good and lend without expecting anything in return. Then your reward will be great and you will be the sons of God Almighty, for He is merciful to the righteous and the wrongdoers. Be kind to yourself, as your Father is kind. Do not judge so that you are not judged; do not condemn so that you are not condemned; Forgive to be forgiven (The Gospel of Luke, chapter 6, verses 27 to 37).

The Holy Qur'an, as a Sacred-Heavenly Book, which has been sent down to the whole human being, is a Book of love and compassion and the first witness to this claim; is the verse Bismillāh al-Raḥmān al-Raḥīm, in which Allah Almighty, at the beginning of His speech and at the beginning of the revelation of the Qur'an, describes Himself with the attribute of Mercy and Compassion, which is the manifestation of Allah's Kindness and Compassion to all the universe, and the believers also say and practice love and affection in all their daily prayers.

On the other hand, the Holy Quran says in 39: 23

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي

[Allah has revealed the most beautiful word as a similar Book (a Book whose verses are similar) containing the promise and threat] (Gheraati, 2004, v. 8, p. 162; Qurashi, 1995, v. 9, p. 284).

The Quran, like the Bible, places the verses of love next to the verses of law and legality to show that the absence of each causes serious damage to human life and both are necessary and necessary for each other.

Allah the Almighty mentions both love and law together in Surah Hamd, which has a very high place for Muslims so that it is considered equal to the whole Qur'an: where He says in 15: 78

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

(And verily We granted you the twice repeated seven (*Sab'an min al-Mathānī*: Sura al-Ḥamd) and the Great Qur'ān); and He says in Surah Hamad: "The full perfect praise belongs to Allah who is the Lord of

inhabitants of the worlds, the Entirely Compassionate, the Especially Merciful, the Owner of Recompense Day..." (Huwaizi, 2004, v. 3, pp. 28-29; Makarem Shirazi, v.11, p.148; Tabarsi, 1993, v. 1, p. 17).

Allah, Who is the owner of you and the worlds, the ownership and lordship of the worlds is in His hand, He is merciful and compassionate and He is responsible for sustenance and provision, education, management and ownership of the worlds out of love and affection; and this is how He teaches man the lesson of love, who is the most beautiful and complex creation of Allah; and then He makes the law and legality a part of His divine affection and love, where He says: Owner of *Yawm al-Dīn* (Recompense Day).

He is the Ruler, Arbiter and Judge Who laid down the law and then waited to see who obeys the law and who disobeys. Allah the Most Compassionate, Who creates out of Love and sustains out of Love, is also a judge of good and evil. Human life in its own interests has to be judged, some are rewarding and the others are punishing. Not on account of vindictiveness, but because of the demands of life itself. Moral laws are real and Allah the Almighty is the Legislator as well as the Judge. Love apart from law and reason is an abstraction, and 'law,' devoid of the foundation of love, would become a tyranny and a burden, hampering life instead of advancing it.

Reverting again to the opening prayer in the Qur'an, having asked man to recognize Allah the Most Merciful, as the Lord and Sustainer of all the worlds, of entire existence in all its variety and gradation, acknowledging Him primarily as Beneficence, Love and Mercy, creating life not as a haphazard phenomenon but regulated by law, in this aspect, God manifests Himself as Legislator and Judge in the natural as well as the moral realm. It proceeds further to draw a corollary that only such a Being is exclusively worthy of worship and service, and assistance is to be sought ultimately from this Source. It directs man to pray, not for any particular goods or privileges, but to be guided in this Straight Path which combines love and law, following

which the blessed ones have attained to Beatitude. Deviation from which has led others to stray and draw upon them [selves] the wrath which is the natural result of wrong thinking and wrongdoing. And this is how in this surah, love and law are considered two wings of human ascension to eternal happiness.

It is clear that the adoption of each of these two without the other is incomplete and leads nowhere, and perhaps such a person is one of the " (15: 91) who have جَعَلُوا الْقُرْآنَ عِضِينَ examples of those who "

scattered the Qur'an into pieces, those who made the Qur'an part, actd some of them and abandoned some, and without paying attention to the entirety of the Qur'an as a collective and unified truth, they only take a part of it that agrees with their own desires and mislead themselves and others, and they go so far as to consider the Qur'an as a book that includes orders for violence and war, while adopting some parts of the Qur'an without paying attention to some others, in fact, it is disregarding the guiding aspect of the Qur'an and neglecting the position of the Qur'an in terms of the continuity of its verses in the guidance of man is an example of false interpretation and causes sedition (Gheraati, 2004, v. 4, p. 482; Tabatabaie, 1995, v. 12, p. 276).

Therefore, the principle of love and kindness alone is not complete, nor is it just a law, rather, both of them accompany and complement each other and are the guarantors of human mental health and the sustainable security of human society, as well as providing for the innate human need, which is social justice.

On the other hand, in the Qur'an, Allah the Almighty not only describes Himself as full of kindness and love, but also places the family environment as the main source of love and provision of love (Gheraati, 2004, v. 7, p. 189; Qurashi, 1995, v. 8, p. 188):

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

(And of His signs is that He created for you spouses of yourselves, so that you can calm down with them, and He made love and mercy between you; in this (blessing) is definitely a sign for people who think) (30: 21).

And in another place, He makes doing good deeds the key to attracting the love of others and says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

(Those who believe and do good deeds, the Entirely Compassionate (Allah) will soon give them love in the hearts) (19: 96).

It means that Allah the Almighty, Who is Merciful, puts love and kindness in the hearts of the righteous, those who are the believers and friends of Allah, who constantly talk about Him and His friends and live with His memory and enjoy reciting His words and get intimate with Him in private prayers (Naraghi, 2006, p. 104); therefore, the greater the love for Allah, the more a person will remember Allah (Misbah Yazdi, 1997, p.54). Faith and righteous deeds will attract the love of others to you because human beings are naturally inclined towards goodness and purity, even if they do not know you and you have not loved them, Allah the Most Exalted will place your love in their hearts and you will be loved by hearts (Furat Kufi, 1995, p. 252; Majlisi, 1997, v. 35, p. 358).

Man is thirsty for love and goodness. If he benefits from someone's kindness and love, he will feel a sense of peace, security and safety. In order to encourage all of us to have the spirit of loving others, Allah the Omnipotent says that the reward of those who are the people of love, help and benevolence to others and provide security and peace of others, is to bring them to the position of security and peace in this world and the Hereafter:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(Yes, whoever turned his face in submission toward Allah while he is righteous, then his reward will be by his lord, and nor will any fear reach them, nor will they grieve) (2: 112).

According to the Holy Qur'an, love is a healing medicine for broken hearts and weak minds. Love and affection is the golden thread that binds people together. A kind word can turn bitterness into sweetness, despair into hope, sadness into joy, and misery into happiness (Barazesh, 2016, v. 1, p. 616).

From the Qur'an's point of view, it is the loving treatment that resolves the situation (Gheraati, 2005, v. 8, p. 340), where He says in (41: 34)

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

(And nor the goodness and the evil can be equal; repel (evil) with what is better, then the one whom there is a hatred between you and him, become as if it were your intimate friend).

The Qur'an says to treat your enemies in such a way that you turn them into warm and intimate friends; and this verse expresses the special place of love and affection in the Qur'an for fellow human beings; even Allah the Most Gracious commands in the Qur'an to love those who have done you wrong, so that you tame their hearts and water them with your love, so that you can turn their bad deeds into good ones. And this is the way of the Prophets and especially of Jesus, peace be upon him, which has been repeatedly mentioned in the Gospels, to the extent that the Bible can be called the Book of the "Law of Love". And because both holy books originated from a single source and from the Holy Essence of Allah the Most Exalted, the Qur'an is also a Book of the "Law of Love"; and even the orders and reprimands of the Qur'an are all full of kindness and derived from his mercy and compassion, because the Qur'an is the source of light and absolute love, and nothing but love and kindness emanates from absolute love, and just as the Bible also contains both "love and law".

4-1. Concept and Examples of Love in Qur'an

Although the word "love" is mentioned only once in 20: 39 **وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي** (And I cast in your (heart) love from Me), but its derivatives are used 94 times. It seems that love is a truth that every human being feels and understands conscientiously, because there is no heart without affection and love, love for someone, animal, food, drink, comfort and... Therefore, love is a type of attraction, desire and tension that arises in a conscious being towards something that is gentle with his existence and proportional to his desires (Gheraati, 2005, v. 5, p 341-342).

One of the reasons and wisdom that Allah Almighty has created the human race from one parent is that humans feel affection and love for each other and love each other. The mission of all divine prophets, from Ādam to Khātam, is based on love and affection, and the main basis of Islamic government is the love and affection of the people towards the religious leaders and the love and affection of the religious leaders towards the people. The infallible imams (as) called people to love and compassion and showed the people the way and the method of it practically so that people can sweeten their lives and society with the sweetness of love and be full of love and affection and also benefit from the blessings of this divine attribute.

In practice, those honorable people were the kindest people after Allah the Almighty to other beings, especially humans, to the extent that they gave up everything, even their lives, for the sake of people and love for them, in order to bring the people of the society to eternal happiness.

The manifestation of this love and affection in the mission of the Holy Prophet (pbuh) is this very verse, in which Allah the Most Compassionate addresses His beloved Messenger (Tabatabaie, 1996, v.

14, p. 331) and sets the sole purpose and goal of sending him as mercy, affection, and love that he should give to everyone:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (And We have not sent you but as a mercy to

the worlds). (21: 107)

Undoubtedly, the Holy Qur'an is a written program for the evolution and excellence of man. By pondering on the totality of the Holy Qur'an, we realize that the foundation and basis of the Qur'an is love and kindness. The issue of love is so useful in the realization of the plans that Qur'an has predicted for the development of human society that the leaders of the religion considered it to be the basis and foundation of the religion itself. Imam Sadiq (as) said: Is there religion except love and kindness?! (Majlisi, 2008, v. 66, p. 238)

Allah the Most Gracious that the Qur'an introduces has the highest level of love and compassion towards creatures, especially humans. Allah Almighty says in this regard:

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

(Say: If you love Allah, then follow me so that Allah loves you and forgives your sins; and Allah is Most Forgiving, Ever-Merciful). (3: 31)

The Holy Qur'an talks about one Allah, one universal society and one human family, and many of its verses emphasize the kindness and love of humans to each other. Unfortunately, many verses of the Holy Qur'an regarding kindness and love as the most important pillars of human life have been neglected due to anti-Islamic propaganda and have received less attention (Javadi Amoli, 2011, v. 11, p 325-326). Below we mention some of these kind verses:

1. The Qur'an emphasizes that goodness is not in the strict observance of religious rites and ceremonies; rather, it is in expressing love and kindness. The Qur'an says that the test of true faith and true worship is whether our behavior leads to a kind life or not:

«لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ»

(Righteousness is not to turn your face toward the east and the west but the righteousness is who believed in Allah and the Last Day and Angels and the Book and all the Prophets and gave his wealth, in spite of his love for it, to the relatives and the orphans and the needy and the traveler and those who ask and for freeing the captives; and those who establish the prayer and pay *zakāt* and those who fulfill their covenant when they make it, and those who are patient in extreme poverty and hardship and at the time of battle; such are those who have been true and those are the pious). (2: 177)

2. In a part of Surah Naḥl, Allah the Most Merciful emphasizes justice, kindness and mutual love between relatives:

«إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ»

(In fact, Allah commands justice, and the doing of good and the giving to the kinsfolk; and He forbids indecency, evil, and rebellion, He gives you advice that you may be mindful. (16: 90)

3. Allah the Most Munificent says that being with Allah is the same as being kind. He makes His relationship with man conditional on the love of man and says that those who wish to find Me will succeed only if they are kind and sympathetic to people:

«وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ»

(And those who struggle in Us, We will surely guide them to Our paths, and Allah is surely with the righteous). (29: 69)

«إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ»

(Verily, Allah is with those who keep their duty unto Him, and those who do good deeds). (16: 128)

4. Allah the Omnipotent says that we should take the lead in doing good to others, but if others do good to us first, we have no choice but to return their love and affection:

«هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ»

(Is the reward of goodness other than goodness?) (55: 60)

5. The Holy Qur'an teaches us that with love and kindness, one can turn an enemy into a friend, and this is also considered one of the important pillars of Islam:

«وَلَا تَسْتَوِی الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ»

(And nor the goodness and the evil can be equal; repel (evil) with what is better, then the one whom there is a hatred between you and him, become as if it were your intimate friend). (41: 34)

6. Perhaps it can be said that one of the most beautiful and best verses of compassion and kindness is 39: 53, in which Allah the Almighty says to the Prophet (pbuh):

«قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ»

(Say: O My servants! Who have committed injustice to themselves, do not despair of Allah's Mercy; Allah certainly forgives all sins; He is the All-Forgiving, the Especially Merciful). (39: 53)

7. In another part of His Word, Allah the Most Munificent refers to Himself with the name *Salām*, and in another place by describing *Lailatul Qadr* with the attribute *Salām*, He points out this important point that the peace and *Salām* are the beginning and the end of all existence, and also they flow interior of this vast world; and in this way,

He emphasizes the most important missing element of man in all ages, which is peace and *Salām*:

«سَلَامٌ هِيَ حَتَّى مَطَلَعِ الْفَجْرِ»

(This (*Lailatul Qadr*) is all *Salām* until the break of dawn). (97: 5)

8. Allah the Most Magnanimous in Surah Zukhruf invites the people of the world to be forgiving and patient, and this is the secret of lasting mental and spiritual peace:

«فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ»

(Pardon and forgive them, and say: '*Salām* and Peace', soon they will know). (43: 89)

4-1-1. Surah Love in the Holy Qur'an

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. ح. م. عَسَق. كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ.
(42:1-3)

It doesn't make any difference to the Holy Qur'an and it doesn't matter if it has a Surah Love or not, but if someone, in the position of planning and pursuing the undiscovered things in the Holy Qur'an, is important to him to find and confirm the "Surah Love" in the text of the holy and wise Qur'an, two long-standing and reliable principles and rules and reference in definitive documentation of old and older sources of Qur'anic sciences will be the support of this miraculous and inspiring Qur'anic discovery.

It is certain that the script of the Qur'an and the calligraphy of the beloved Holy Qur'an, with no justification and explanation that can be accepted and confirmed in the field of specialization and studies of the Qur'anic sciences, has never been dotted, rather, it was definitely without dot to the extent that the dotted script of the original Qur'an (Kufic script) could not be imagined; let alone it can be confirmed and verified (Shahin, 2005, p. 68; Wajdi, 1971, v.3, p.722; Zurqani, v.1, pp. 399-400).

An additional explanation is that when the script of the Qur'an is inherently without dots, the "script form" of each letter without dots in the script of the Qur'an is a representative of the dotted letters of the alphabet that are permanently present in the script of the Qur'an with the same script form. In the present and discussed example, Surah Shūrā, "س" in حم عشق is not only سين but also شين. Now, it should be seen where this rule applies and becomes meaningful and active in the text and themes of the verses and surahs of the Qur'an. In the author's opinion, the most glorious and obvious case of activation of this state and phenomenon in the Qur'an is this "research project" that led to the discovery and unveiling of the "Surah Love" in the Holy Qur'an and the comprehensive speech of Allah and the ancient, strong and wise word of Allah.

In Surah Shūrā i.e. Surah عشق with its new name "Surah عشق" (Surah Love) will be responsible for expressing and explaining love in the Quran dictionary, and from the beginning to the end, it comprehensively describes love in the expression of the Qur'an.

"Love" in "Surah عشق" and throughout the Holy Qur'an means the love of the sky for the earth and Allah's love for human beings with the unique title of "revelation", the beautiful and long-known concept that "if they let", everyone knows what revelation is. The love of heaven for earth and Allah's love for man are explained by the key word "revelation" in the expression of the Holy Qur'an:

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ. (3: 42)

In this way, the Invincible, Wise Allah, whose chosen one you are from among all human beings from the beginning to the end, has activated His love for humans through "revelation", of course, on behalf of "you" who are His soul; and all the kindness, love and mercy of Allah has been, is, and will continue to flow on this axis from heaven to earth.

The course of expression and explanation of the verses of revelation, mission, introduction and expression of the life of the Holy Prophet (pbuh) and examining the various aspects and areas of this important discussion, is an indicator of how to compile the text of Surah Love. This group of verses in Surah Shūrā support the main structure of Surah Love with these specific themes. The verses of this surah begin with the main axis and the selected audience, and the main revelation of Allah to man, the time and manner of its beginning is clearly explained in Surah Love; and in the natural scope of the discussion, it is drawn to the universal human capabilities, especially the "science of expression", of course with its Qur'anic meaning. The science of expression (language) is one of Allah's exclusive gifts to man.

"الرحمان. علّم القرآن. خلق الانسان. علّمه البيان" (55: 1-4): The Merciful Allah, the Creator of man, has equipped him with the science of expression from the very beginning of creation. The science of expression is another interpretation of revelation; revelation is another interpretation of Allah speaking to man, the constant speech of Allah with man, both voiceless and with voice that if it is supposed to be cut off for any reason, "man" will not last with the main characteristics of man that are involved in the Qur'an's definition of man; as it is clearly stated in the last verses of Surah Shūrā; of course, with regard to the promotion of the effective and basic clause of such discussions, which is the serious and accurate consideration of the principles and rules of the "لسان عربي مبين".

The basic basis of correct understanding and interpretation of the phrase "ماكان لبشر ان يكلمه الله الا وحيا" (42: 51) is to understand and carefully consider that the foundation of Allah's words at the end of Surah Shūrā is that Allah, the Creator of man and the Teacher of man, from the beginning to the end, always speaks with man, also with the title of

"man", and it could not have been otherwise. What remains is the expression of the various ways of this permanent revelation dialogue, which is expressed in the continuation of the mentioned phrase.

Yes, with a thematic view in relation to "talking" and "revelation" and "expression" throughout the verses and surahs of the Qur'an, we find that the Surah Love actually spreads its wings throughout the space of knowledge and wisdom of the Holy Qur'an; and the wider and stronger this view becomes, the edited or currently edited text of Surah Love will become more cohesive, integrated, eloquent and expressive. From here on, it is time to recite the compiled discovery surahs, which are surahs from the Qur'an, and the gift of discovering them has been given to a number of "dear people of the Qur'an".

The Holy Qur'an has practically not accepted the word "intellect" in its dictionary, just like the word "love", but, much more and more extensively than any book and school, it has dealt with the meaning and concept and the important and constructive place of intellect. In this way, it expresses and explains all the characteristics and privileges and constructions of the intellect under the shelter of "love". (See Lessani, 2023, p. 34-46)

4-2. Law in the Qur'an

As we know, legislation has different divisions. The most famous one is the division of law into two types: human-made law and legislation, and the other is divine law and legislation. Divine laws are of two types: One type of it is the creation laws; that is, the same system ruling the universe that has regulated them in a fair way:

«رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى»

(He said: Our Lord is He Who has given everything its creation which it deserves; then He guided it). (20: 50)

«وَالَّذِي قَدَّرَ فَهَدَى»

(And Who measured and guided). (87: 3)

Each type of organism has a specific path to reach evolution; that is, every phenomenon, from the very beginning it is created, is equipped with the means to reach that end. The name of this determination of the path is the Divine Public Guidance; and no creature deviates from the path of creation and the framework that has been set for it (Tabatabaie, 1996, v. 14, under verse 50 of Surah Tāhā).

Another type of divine laws are legislative laws that are specific to humans, and establish and regulate the relationship between the creation and the creator as well as the relationship between human beings in a fair manner. Allah the Almighty is the lawgiver and has provided laws to mankind through prophets, which are called legal guidance:

«فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا»

(The people were one single nation, then Allah sent the prophets as bringers of good news and warners and sent down the scripture with them in truth to judge between the people in what they differed). (2: 213)

In the beginning, people were one nation. Life was simple and there was no difference, then a dispute was found and the need for a law to resolve those disputes occurred. Divine prophets brought revelation to resolve differences and thus divine laws were legislated to guide mankind.

In many verses of the Qur'an, there are these laws that are referred to as legislative guidance to resolve disputes and create peace, intimacy and security; therefore, it is impossible for God to deprive a person who needs guidance and laws from those laws:

«رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا»

The Messengers who were the bearers of glad tidings and warning to the people, so that the people would not have any excuse (or authority) against Allah after sending the prophets, and Allah is Ever Mighty, Ever-Wise. (4: 165)

«قُلْ أَمَرَ رَبِّي بِالْقِسْطِ»

(Say, My Lord has commanded justice). (7: 29)

«إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا»

We showed him the way, either grateful (and receptive), or ungrateful. (76: 3)

«وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ» ٢٥

(And (know): This is My straight path, so follow it, and follow not the ways (of others), which scatter you away from His path, thus He enjoins you that you may be pious). (6: 153)

The Holy Qur'an, as the last book of divine law and revelation, is the best way of guidance:

«إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا» ٢٤

(Surely this Qur'an guides to that which is most upright). (17: 9)

Human happiness is in the understanding and implementation of divine laws and heavenly decrees that do not have any defects in that way:

«هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُؤْمِنُونَ»

This (Qur'an) is insight from your Lord, and a guidance and a mercy for a people who believe. (7: 203)

One of the important features of divine laws is its connection with ethics. What makes the law effective at the level of the individual and the society - whether care is taken or not - is the existence of morality and individual and collective commitment in following the law. The moral nature of the Qur'an causes its teachings and laws to penetrate into the depths of souls, and believers put its laws into practice with ease. In their belief, divine orders are based on real interests and moral values. Therefore, we see that most of the commands stated in the Qur'an are accompanied by a reminder, or a moral conclusion. For

example, Qur'an connects revenge and fasting with piety (2: 179), Jihad with the remembrance of Allah (8: 45), divorce with avoiding cruelty and transgression (2: 228), obedience to Allah and the Prophet with courtesy and respect (49: 1-2), and it connects judgment with justice (5: 8). Such a link cannot be found in human laws. Therefore, from the sum of these verses, we can conclude that the strong and unbreakable connection between ethics and divine laws in the Qur'an makes it easy for people to obey the laws.

And on the other hand, since the outcome and result of the rule of law is "order" and "justice" and the law is equal to order-orientation and the implementation of justice, therefore the divine laws in the Qur'an usually create a kind of order with justice in human societies.

5. Conclusion

From the contents and information provided, the following conclusion is obtained:

- 1- The Holy Qur'an is a Book that was revealed for the guidance of man; and since the guidance of man and his happiness in this world and the Hereafter depends on a complete and perfect plan, therefore, the Holy Qur'an as a Comprehensive Book provides a road map for human being to reach a pure, valuable and honorable life.
- 2- Although some people think that the Holy Qur'an is a book full of strict rules and orders, in which there are few verses of mercy and kindness, but careful investigations and precise deliberations show that more than 97 percent among the contents of the Holy Qur'an is a call to observe moral matters and improve human relations with oneself, Almighty Allah and other people, and the grounds for issuing all these matters are based on the love, compassion, and kindness of Allah the Most Compassionate to mankind (Ghiyasi Kermani, 2013, p. 12).
- 3- Just as Allah the Most Exalted is the source of love and affection, the Holy Qur'an, which is the word of Allah, is full of verses in which Allah

the Almighty kindly invites people to respect each other's rights and attract love.

4- Since compassion and kindness, with the implementation of the law and compliance with the law, lead people in the worldly life to the salvation, therefore, the Holy Qur'an is not exempt from this, and this Divine Word, while emphasizing on kindness, love and affection, considers the implementation of the law as the only way to the salvation and happiness and prosperity of humans.

5- Contrary to the many attacks that are made against the Qur'an these days, the Holy Qur'an is the precious Word of Allah, the fountain of Allah's love for His creatures, especially human beings, and Allah, the Most Exalted, is a glorious Lord Who is careful and watchful lest people deviate from the path of loving each other.

6- Not only the Holy Qur'an, but also the Messenger of Allah (pbuh) has a compassionate heart full of kindness and love for human beings. The Holy Prophet (pbuh) paid special attention to those around him with such gentleness and mercifulness that many people around him mocked him and said: He is "*Udhun*" (9: 61) which means that whatever we say, he is listening and accepting!

The Holy Prophet (pbuh) worked so lovingly and acted in the way of helping and caring for others that Allah the Most Gracious in some verses of the Holy Qur'an is concerned about the life of His Messenger and admonishes him not to endanger his life in the way of delivering His message, where He says: "Maybe you destroy yourself that they are not believers". (26: 3) And also at the beginning of Surah *Ṭāhā*, He says: "Ṭā, Hā! We did not reveal the Qur'ān to you so that you suffer". (20: 2)

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