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Concept of Love in the Quran (A Study of *Surah Maryam*)

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ABSTRACT

The holy Quran has narrated the love to God and His Apostle as the sole criterion of faith. The Quranic '*hubb*' i.e. the love is two-dimensional: love to God requires the love to His slaves and selfless service to the people on the one side, and the claim of love and service towards humanity is unreliable to God unless pre-occupied with the love to God on the other. The Quran also clarifies that the claim of love to God is meaningless unless accompanied by the sincere will to follow affectionately the Prophet as the ideal in life

Love to God

The Quran pronounces that the Muslim community will be replaced by another community for the noble cause of Islam, has it not followed the true teachings of Islam. This constitutes a warning to the Muslim body that they should not repeat the history of Jews, and become as self-



satisfied or arrogant as to depart from the spirit of God's teachings. If they do, the loss will be of their own. God's bounty is not confined to one group or section of humanity. He can always rise up people who will follow the true spirit of Islam. That spirit is defined in two ways: first in general terms; they will love God and God will love them; and secondly, by specific signs; amongst the Brethren, their attitude will be that of humility, but to wrong-doers they will offer no mealy-mouthed compromises; they will always strive and fight for truth and right; they will know no fear, either physical, or that more insidious form. They are too great in mind to be haunted by any such thought. For their friends are God, His Apostle, and His people, the people who judge rightly, without fear or favour. Read the following verses of the Quran:

O ye who believe ! If any from among you Turn back from his Faith, soon will God produce a people whom He will love As they will love Him,
Lowly with the Believers, Mighty against the Rejecters,
Fighting in the way of God, and never afraid of the reproaches of such as find fault.
That is the Grace of God,
which He will bestow on whom He pleaseth.
And God encomaspsseth all, and He knows all things.
Your (real) friends are (no less than) God, His Apostle, and the (fellowship of) Believers, -
those who establish regular prayers and regular charity,
And they bow Down humbly (in worship).ⁱ

Say: "If ye do love God, follow me: God will love you
And forgive you your sins:
For God is Oft-Forgiving, Most Merciful".
Say: "Obey God And His Apostle":



But if they turn back, God loveth not those Who reject Faith.ⁱⁱ

“Yet there are men Who take (for worship) Others besides God,
As equal (with God):

They love them as they should love God.

But those of Faith are Overflowing in their love For God.ⁱⁱⁱ

Love to the Believers

One dimension of the Quranic *hubb* inherits the respect, affection, popularity and admiration in favour of the Believers who follow the Truth selflessly and sincerely and interact the people gently. They serve the humanity honestly and receive in return because faith breeds love and peace and sin breeds hatred and contention. The Quranic word *wudd*, referred to in the following verse, reveals both the love of God and the love of human beings in return in this world and in the Hereafter. The Quran says:

On those who believe and work deeds of righteousness,
Will (God) Most Gracious Bestow Love.^{iv}

This verse of *Surah Maryam* is placed in the context of the resurrection in which the acceptance and greetings to the faithful on the Day is described. The preceding verses had defined the human’s actual position of helplessness in one hand and the God’s complete control and dominance on all in the other. Every creature, angles, jinns and the human beings all without a least exception will attend that Day physically and will be answerable to God individually having in their support no family, no helpers, no sharers and friends and no recommending authority. Every individual in a state of complete distress and harassment will be responsible to Him. No one will be exempted from this nor will be sanctioned any concessions on that Day. The Quran categorically describes:

There is not one of the beings in the heavens and the earth



But must come to (God) Most Gracious as a servant.
He does take an account of them (all), and has
Numbered them (all) exactly.
And everyone of them Will come to Him single
On the Day of Judgment.^v

Interpreting these verses in his tafsir *Tadabbur-e Quran*, Amin Ahsan Islahi (1904 - 1997) elaborates the victorious team of the faithful on the Day of Judgment, safe from the indescribable depression because God, the Most Gracious would have created for them an atmosphere of acceptability, love and affection from every corner. To Islahi, the Quran has elsewhere described the wholeheartedly welcome to the faithful even from the angels and from God Himself.^{vi} The Quran says:

Those are the ones who will be rewarded with
The highest place in heaven
Because of their patient constancy:
Therein shall they be met with salutations and peace.^{vii}

“(This will be) their cry therein: “Glory to You, O God!”
And “Peace” will be there greeting therein!
And the close of their cry Will be: “Praise be to God,
The Cherisher and Sustainer of the Worlds!”^{viii}

He it is Who sends blessings on you, as do His angels,
that He may bring you out from the depths of darkness into Light:
And He is full of Mercy to the Believers.
Their salutation on the Day they meet Him will be “Peace!”;
and He has Prepared for them A generous Reward.^{ix}

Sayyid Abul Ala Mawdudi (1903-1979) has, however universally applied the verse no. 96 from the *Surah Maryam* to the acceptance of the believers even in this world - a stand in opposition to Amin Ahsan Islahi. To



Mawdudi, the believers throughout Makkah, historically speaking, were at that time subjected to the most abject humiliation. In this verse they are being told that the situation will not endure. Soon they will become God's favourites, the heroes of all mankind, on account of their moral excellence. People will involuntarily be attracted to them. People will simply adore them bowing to them in respect. As for their opponents, they will be doomed to ignominy. Leadership which rests on sin and transgression, on arrogance and trickery, can never win the hearts of the people; the most that it can do is force them into outward obedience. Conversely, those who invite people to the right way and are themselves invested with honesty, veracity sincerity and good morals, are bound to win over hearts in the end even if they provoke revulsion at the outset. It is simply impossible for those who lack honesty and sincerity to impede their path for long.^x

The Most Gracious Chapter

The *Surah Maryam*– the 19th chapter in the present order has repeatedly described the *Rahman*, (as one of Divine Names of God, *Asma Husna*) so much as no other chapter has done. Hamiduddin Farahi (1863-1930) titled this the *Rahmani Surah*, as claimed by Amin Ahsan Islahi.^{xi} This has certainly a rationale. Islahi says that most of the misleading in the case of divine attributes of God and human relations with Him were committed because of wrong concept of the attribute of *Rahman* as perceived by most of the nations and communities of history. This chapter *Maryam* along with other contents included also a correction of that wrong concept and replacement by a true one. That was the reason why the attribute of *Rahman* is so frequently referred to.

According to Islahi, *Surah Maryam* described first the Christians who inherited ideology of the Crucifixion. Refuting it the Quran narrated the miraculous story of the birth of Christ who in his cradel declared that he



was a servant of God, thus negating the false notion that he was God or the son of God. The Quran thus declared:

It is not befitting to (the majesty of) God
that He should beget A son. Glory to be Him!
When He determined a matter, He only says
To it, "Be" and it is.^{xii}

Begetting a son is a physical act depending on the needs of men's animal nature. God Most High is independent of all needs, and it is a derogatory to Him to attribute such an act to Him. It is merely a relic of pagan and anthropomorphic materialist superstition, argues Abdullah Yusuf Ali.^{xiii}

Islahi says that the misgiving of the Jews are not directly discussed in this chapter but the Quran has revealed in some other chapters that they also had taken shelter to the Divine attribute of *Rahman* and thought themselves the hereditary successors of the Prophets and therefore beloved to God, and that being children of Abraham their sins will be forgiven, or at worst they shall suffer a short definite punishment and then be restored to the heaven. The Quran cited their false claim:

And they say: "The Fire Shall not touch us
But for a few numbered days:"
Say: "Have you taken a promise from God,
for He never Break His promise?
Or is it that you say of God what you do not know?"^{xiv}

Islahi further argues that the Makkan pagans used to worship the angels as supposed to be the daughters of God. They believed that these daughters of God would recommend God the deliverance for them. The Quran refuted their disbelief:

None shall have the power Of intercession, but such a one
As has received permission (or promise)
From (God) Most Gracious.



They say: “(God) Most Gracious has begotten a son!”
Indeed you have put forth a thing most monstrous!
At it the skies are ready to bust, the earth To split asunder,
and the mountains to fall down in utter ruin,
That they should invoke A son for (God) Most Gracious.
For it is not consonant with the majesty of (God)
Most Gracious that HeShould beget a son.^{xv}

The *Surah al- Nahl* defines how did the pagan Arabs call angels the daughters of God while in their own life they hated to have daughters and practised female infanticide. This was best illustrated in the following verses:

And they assigned daughters for God!- Glory to be Him!-
And for themselves (sons,-the issue) they desire!
When news is brought to one of them, of (the birth
Of) of a female (child), his face Darkens
and, he is filled With inward grief!
With shame does he hide Himself from his people,
Because of the bad news He has had!
Shall he retain it On (sufferance and) contempt,
Or bury it in the dust?
Ah! What an evil (choice) They decide on?^{xvi}

The practice female infanticide was condemned as an evil choice. It was declared cruel and indefensible.^{xvii}

Concept of God's Graciousness

Islahi says that all the above-described misgivings were effective in the background. The chapter *Maryam* or the *Rahmani Surah* as *Farahi* had called it, corrected all these misconceptions about the Divine attribute of



Rahman (the Gracious God) and therefore frequently repeated this in different verses. This chapter clarified the Quranic concept of *Rahman*.

The Divine attribute of Graciousness of God in no way contradicts His attribute of justice (*adl*); His justice rather forms requirement and natural need of this graciousness. It is His graciousness that gives good news to the God-fearing people and warns likely the rebellious one. In case God forgives the cruel and tyrant only because he is son of a Prophet or of a pious man or because of any intercession from any corner or because he is lover of His supposed son, it does not reflect his Graciousness; it forms certainly an injustice. In case God adopts this attitude He will not be regarded a Gracious God; He would be certainly a tyrant and oppressor God.

Amin Ahsan Islahi argues that God is Gracious and His Graciousness necessarily demands that He should respond to the truth-lovers and reward them in full, and should throw in Fire the cruel and non-believers. Throwing of the cruel people into the Fire does not negate his attribute of Graciousness; it is very reflection of his Graciousness.

Islahi also reminds that the rebellious people cannot harm God; they do harm themselves and their fellows. The limitations and constraints framed by God are not addressed to the safety and security to Him, since He is beyond of all securities; these are addressed to the safety and prosperity of the people. The case of punishing to the criminals by God is in no way the case of God; it is the case of entire human beings. His graciousness to the human beings requires the criminals not to be left unpunished.^{xviii}

Varying Usages of Rahman

The chapter *Maryam* has repeated the *Rahman*, the divine attribute of God sixteen times alongwith varying implications the understanding of which explores some novel concepts and perceptions of the religion. This



chapter describes a number of stories of the Messengers of God and their relations with their environment, - Yahya with his father Zakariya, Jesus with his mother Mary, Abraham with his unbelieving father, Moses with his brother Aaron, Ismail with his family and Idris in the high station to which he was called. In chronology, the *Surah* was revealed before the first migration of the batch of Muslims to Abyssinia, the Arabic Habash, say seven years before the *Hijrah* to Madinah.

Sayyid Abul Ala Mawdudi summarises the content of the *Surah Maryam* and emphasizes on the strictly prohibiting of any compromises in the fundamentals of religion even in the surrounding of severe persecution and in the most precarious of circumstances such as when the Makkan Muslims were compelled to take refuge to Abyssinia leaving their homeland. The *Surah* directed Muslims not to surrender and commanded them to describe the right position of Jesus (peace and blessings of God be on him) in the Christian state and to refuse blatantly the dogma of Trinity as the Christians wrongly believed in.

After relating the story of Jesus, the Prophet, the *Surah* then turns to narrating the story of Abraham (peace and blessings of God be on him). Abraham, too, had left his county after persecution at the hands of his father, family and people. The *Surah*, in effect, told the Makkan unbelievers that the position of Muslim migrants resembled that of their forefather Abraham and that the position of Makkan unbelievers was similar to that of Abraham's cruel opponents who banished him from his homeland. At the same time, the Muslim migrants were assured that their migration, like Abraham's will not prove their undoing.^{xix}

Story of Mary

Amongst the sixteen verses of the *Surah Maryam* in which the divine attribute of *Rahman* is described, the first two deal with Mary. Mary is reported to have requested the angel to keep him far from her, since the



angel had appeared in the form of human being forecasting the birth of Jesus miraculously. The Quran says:

She placed a screen (To screen herself) from them;
Then We sent to her Our angel, and he appeared
Before he as a man In all respects.
She said. "I seek refuge From you to (God)
Most Gracious: (come not near) If you do fear God."^{xx}

The verses revealed the helplessness of Mary and her earnest desire and effort to keep her safe from slander and scandalization, as she had already consecrated herself exclusively to a life of devotion and worship. But the divine scheme was to show a miracle and make Mary pregnant and give birth to Jesus miraculously.

The next verses using the word *Rahman* provide a suggestion to say nothing concerning the newly-born baby, and hold a fast involving abstinence from speech – a tradition customary then among the Israelites. This angelic directive is proposed in the verses cited below:

But (a voice) cried to her from beneath the (palm-tree):
"Grieve not! For your Lord has provided
a rivulet Beneath you;
And shake towards yourself The trunk of the palm- tree;
It will let fall fresh ripe dates upon you
So eat and drink and cool (your) eye.
And if you do see any man, say, 'I have Vowed a fast to (God)
Most Gracious, and this day Will I enter into no talk
With any human being."^{xxi}

Story of Abraham

The next two verses referring to the divine attribute *Rahman* have the context of Abraham (peace and blessings of God be on him) who is



described in relation to his tender solicitude for his father, but straightforward and uncompromising towards his message and mission. In these verses, in this context, the words *Rahman* (Most Gracious) and (*Shaitan*) (Satan) are in utter contrast and opposition. The rebel against God is referred to as the most heinous and inexcusable because God is the Most Just, the Most Merciful and the Most Gracious. Addressing his father, Abraham used the most loving, convincing and appealing literary style using the phrase *ya abati* (O my father)".

Amin Ahsan Islahi says that this was the first speech addressing his father after Abraham was appointed by God as the Prophet. Islahi says that these words reveal the real position of Azar who was certainly his father, and not his uncle, as wrongly claimed by the Jews, and was accepted blindly by our some Muslim exegetes, and then was plotted a conspiracy by the Sabaen mischievous group in the Islamic history. The word Azar, as defined in the *Quran* itself (*The Quran* 6:74) was differently spelled out in the Torah and the Talmud. The *Quran*, being the sole criterion for the previously revealed books removed the differences in the narrations the Jews transmitted, and stated the correct name with correct spelling of Azar^{xxiii}. The Jewish scriptures reveal that Azar was not only the idol-worshipper but he was also a maker and seller of idols. It was a divine miracle to give birth of Abraham in the family of such an idol-maker and demolish the entire business of polytheism.

The four-time repetition of "O my father" by Abraham in this brief speech is a clear evidence of the attachment, deflection and declivity the Prophet demonstrated toward his father. An obedient and auspicious son shows to the utmost his care, upset and disruption because of his father's misgiving by every sentence of his speech. This reflecting the message fully, communicates the essentials of the unity of God. Abraham first invalidated the worship of idols that neither saw nor heard and which could be of no avail to him. It is the clear and categorical evidence that polytheism goes against the very reason and



the nature. Apart from the inward, its outward itself testifies its falsehood, stupidity and insolence.

Secondly, the polytheism and the dogma of association with God is not an ideology to be based on utter speculation and supposition; it must be based on the *al-'ilm*, the most authentic knowledge that comes from God through *al-wahy*, the divine revelation. Abraham, the Prophet, in his speech, called his father not to follow in the matter of such significance the mere speculation or imagination, and that he has received knowledge from God that can only lead him to the right path (*sirāt mustaqim*). This right and straight path makes human being independent of every medium and intermediary and leads him to God directly.

Thirdly, Abraham cleared that the Satan opposes the most the straight path of *tauhid*. The Satan has pledged that he will try his utmost to make human being rebellious against this path and will leave no efforts untouched to engage him with polytheism. Abraham declared the obediently following to such an extent formed essentially the worship of Satan. Very unfortunate is the man who worships the Satan and ignores the worship of God, the Most Gracious.^{xxiii}

Fourthly, Abraham asserted that his father might have some excuses before because he had not received the divine guidance yet, but there was no more excuse now. Abraham now expressed his fear that a divine punishment might strike his father and he may end up eventually as one of Satan's companions. Islahi says that all these four points – the essentials of the belief of *tauhid* – were highlighted by Abraham in his brief speech.^{xxiv}

The second verse in this context of the story of Abraham reads:

“O my father! I fear lest a Penalty afflict you
From (God) Most Gracious,
So that you become To Satan a friend”.^{xxv}



Prophets' Common Mission

After having described Zakariya, Mary, John, Jesus and Moses (peace and blessings of God be on them) in detail, *Surah Maryam* now defined these messengers of God the descendants of Adam, Noah, Abraham and Israel on whom bestowed the guidance by God and were chosen as His Messengers. All these Prophets were reported to be fallen down in prostration weeping when they heard the verses of the scriptures. Here the word *Rahman* is used to connote the Most Gracious who revealed His verses to the human beings because of His Graciousness and Mercy toward them. The Quran declared:

Those were some of the Prophets on whom
God did bestow His Grace, -
Of the posterity of Adam, and of those whom We
Carried (in the ark) with Noah, and of the posterity of Abraham
And Israel – of those whom We guided and chose.
Whenever the signs of (God) Most Gracious
Were rehearsed to them
They would fall down in prostrate adoration and in tears.^{xxvi}

Islahi argues that the then addressees of the Quran, the Makkan pagans the Jews and the Christians all had claimed to be adherents to any one of the Prophets mentioned in the preceding verses. They had also recognised the followers of these Prophets as the guided one. The Quran, therefore, referred to these Prophets and their common mission and then criticised their unqualified successors who claimed to be the descendent of Abraham and Jacob and the followers of Moses, Jesus and Ismail (peace and blessings of God be on them) but they had demolished the teachings of these Prophets.^{xxvii} The Quran condemned their thinking and attitude categorically and disqualified their claim:

But after them there followed a posterity
who missed Prayers and followed after lusts soon,



then, will they Face Destruction.^{xxviii}

Gracious to the Faithful

Surah Maryam inherits three references, additionally, to the divine attribute of *Rahman* that denote the everlasting results in favour of the faithful. The verse 61 has described the Gardens of Eternity to be rewarded in the Unseen world – in the Hereafter as a divine promise made in this world for the righteous people:

Except those who repent and believe, and work
righteousness: for these will enter the Garden
And will not be wronged In the least,
Gardens of Eternity, those which (God) Most Gracious
Has promised to His Servants In the Unseen:
for His promise Must (necessarily) come to pass.^{xxix}

Again in the verse 85, the God-fearing and righteous people are described to be gathered to God, the Most Gracious on the Day of Judgment with the full honour and dignity. The word *wafd* is used in the Quran sometimes for gathering together of the people with due tribute and hospitable reception as the ambassadors and envoys rush to the king in protocol, Islahi elaborates the lingual and literary beauty of the word used in the verse^{xxx}. Then in the verse 96, again the believers and righteous people were described as to be bestowed on them love of God, and the love of fellow-creatures in this world and in the Hereafter. The faith breeds love, harmony a peace in the inner soul of a man and in the society also. Read the verses 85 and 86:

The day We shall gather the righteous to (God) Most Gracious,
like a band Presented before a king for honours,
And we shall drive the sinners to hell,
Like thirsty cattle driven down to water.^{xxxi}



Abdullah Yusuf Ali says that the contrast between the saved and the doomed must be noted. The one march with dignity like honoured ones before a king, and the other such in anguish to their punishment like a herd of cattle driven down by thirst to their watering place. The metaphor of water should also be noted. They rush madly for water but are plunged into the Fire.^{xxxii}

Such contrasts in the Quran are literally compared to connote some meaningful concepts. Islahi argues that such contrasts in the universe, as defined in the Quran, lead to the existence of Wise, Omnipresent, Powerful and All-knowing God who creates a system and coordination between these contrasts. He points out that these contrasts in the universe mislead mostly the misguided nations and communities in the history. They thought the universe a battlefield in which contrasts were fighting for their survival and they consequently started worshipping each contrast as a symbol of force. The Quran removed this misunderstanding by various arguments in favour of *tauhid*.^{xxxiii}

In the *Surah Al-Furqan*, the Quran emphasized the contrasts in the universe not working arbitrarily, but as being regulated by God. The Quran says:

It is He who has let free the two bodies
Of flowing water:
One palatable and sweet, And the other salt and bitter:
yet has He Made a barrier between them,
A partition that is forbidden To be passed.^{xxxiv}

The same is illustrated in some other verses. The Quran says:

He has let free the two bodies
Of flowing water Meeting together:
Between them is a barrier which they do not transgress:
Then which of the favours of your Lord will you deny?^{xxxv}

Complementary to Graciousness



There are some verses of *Surah Maryam* referring to the divine attribute of *Rahman* that describe the justice of God as complementary to His Graciousness. God is Gracious and therefore He will do justice to all the faithful as well as to rebellious people on the Day of Resurrection His graciousness requires necessarily the punishment against the pagans. The Quran declares:

So by you Lord, without doubt, We shall gather
Them together, and (also) the Evil Ones (with them);
Then shall We bring them forth on their knees round about Hell;
Then shall We certainly drag out from every sect
All those who were worst
in obstinate rebellion against (God) Most Gracious.^{xxxvi}

And read the following verse referring to the attribute of *Rahman* in the similar context. Here the gracious attribute of God highlights the divine method (*Sunnah*) in the case of arrogant pagans. The Quran points out that it is the graciousness of God that He extends the rope to them to the fullest extent and not punish them immediately because His scheme is always very sound and He is omnipotent and powerful to implement His plan without any least hesitation. The literary style of *fal yamdud* in the verse is very important. It is used as imperative, grammatically, and not as a present or future tense to connote some special meaning. It means that the gracious attribute of God requires some postponement of punishment until the Last Day. This extension to the arrogant pagans and postponement of the punishment in their favour forms the Divine wisdom, rationale and omnipresence. Very unlucky are those who are unable to understand this and turn into more rebellious, more arrogant and more insolent. The Quran says:

Say: If any men go astray, (God) Most Gracious
deserves to extend (the rope) to them,
Until, when they see the warning of God (being fulfilled) -



either in punishment or in (the approach of) the Hour,
- they at length realize who is Worst in position, and (who)
Weakest in forces!^{xxxvii}

The verse 78 reveals the same message:

Has he penetrated to the Unseen, or has he taken a contract
With(God), Most Gracious?^{xxxviii}

The Verses 93 to 95 clear the humble and in significant position of every creature - whether angels, jinns or human beings, whether big or small, higher in the status or lower- before God; all will attend Him positively as a servant without any exception. All the human beings will be equal before Him because God has no sons, favourites or parasites. Everyone will stand before Him on his own deserts, without any helpers or friends, associators or intercessors. Everyone will be marked individually before His Throne of Justice and Graciousness. The Quran says:

Not one of the beings In the heavens and the earth
But must come to (God) Most Gracious as a servant.
He does take an account of them (all),
and has Numbered them (all) exactly.
And every one of them will come to Him singly
On the Day of Judgment.^{xxxix}

Intercession and Graciousness

There are some verses of *Surah Maryam* that have repudiated the wrong perception of intercession (*shafa'at batilah*). Amin Ahsan Islahi pointed out the three principles of intercession permissible on the Day of Judgment:

- i) Right to intercede will be conferred on the Prophets and the martyrs of Muslim community only. Being an honour and dignity it will be awarded to those only who would be deserving and eligible.



- ii) These intercessors are liable and subject to the permission of God and will intercede in favour of those only to whom will be granted permission by God. It would be impossible for them to initiate from their own any intercession or intercede in favour of those to who God had not given any permission.
- iii) The intercessors will speak the truth only. It will not be appropriate for them, no anyone of them will dare to mix the truth with falsehood or any righteous act with sinful one.
- iv) Those leading a life of polytheism or atheism, or claiming the faith in God but rebellious in their acts and deeds entirely do not deserve any intercession on the Day of Judgment.

Islahi argues that all these features are proved by the texts of the Quran themselves and are applicable to the dogma of intercession and these can not be denied at all. The learned scholar then comments in his own literary and alluding style:

Then how is any scope on the basis of intercession to give or obtain any licence to sinful activities retained. In the given situation an intercession may be expected only by those who live a life of faith, righteous deed and of repentance and correction but sometime commit unknowingly the mistakes after having overwhelmed with emotions or negligence. Such people are expected to be entitled to God's Mercy and Graciousness and are forgiven hopefully by an intercession of the Prophet of Islam (peace and blessings of God be on him). But those who are ever engaged with the sins on the basis of intercession, and are hopeful to forgiveness because they form the Muslim Ummah are living in a pleasing but unrealistic situation, as the Quran clears.^{x1}



The Quran says:

None shall have the power of intercession,
but such a one as has received permission (or promise)
From (God) Most Gracious.
They say: (God Most Gracious) has begotten a son!
Indeed you have put forth a thing most monstrous!
At it the skies are ready to burst, the earth To split asunder,
and the mountains to fall down in utter ruin,
That they should invoke a son for (God) Most Gracious.
For it is not consonant with the majesty of (God) Most Gracious
that He should beget a son.^{xli}

No Dogmatic Imperatives

Abdullah Yusuf Ali says that his this nature of Islamic teaching as addressing the needs of human being is to be highlighted specially in order to show that the moral law for man is not a mere matter of transcendental commands, but really rests on the essential needs of mankind itself. If therefore such schools of thought as Behaviorism proved their theories up to the hilt, they do not affect the position of Islam in the least. The highest ethical standards are enjoined by Islam, not as dogmatic imperatives, but because they can be shown to follow from the needs of man's nature and the results of man's experience.^{xlii}

The Quran says:

Verily We have directedThe people of the Book
Before you, and you (O Muslims)
To fear God. But if you Deny Him,
lo! unto GodBelong all things In the heavens and on earth,
And God is free of all wants, worthy of all praise.^{xliii}

In the *Surah Bani Israil*, the 17th chapter in the present order, this again was clarified. If anyone follows Allah's commands, the benefit goes to

him; he does not bestow a favour on anyone else. Similarly evil brings own recompense on the doer of evil:

If you did well, you did well for yourselves;
If you did evil, (You did it) against yourselves.^{xliv}

Love to Humanity

The Quranic *hubb*, having added the third dimension, explores the scope of name and fame for the Faithful. These three dimensions are well defined in the hadith. Hazrat Anas and Hazrat Abdullah bin Masood have narrated that the Messenger of Allah (peace be upon him) is reported to have said:

الْخَلْقُ عِيَالُ اللَّهِ وَأَحَبُّهُمْ إِلَيْهِ أَنْفَعُهُمْ لِعِيَالِهِ۔

“The entire humanity is the family of God; and the most beloved to Him is one who is the most beneficial to His family”.^{xlv}

Hazrat Jarir bin Abdullah narrates that the Prophet (peace be upon him) pronounced:

لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ۔

“God does not show His mercy to one who is not merciful to the people”.^{xlvi}

Hazrat Abdullah bin Umar narrates that the Messenger of God is reported to have declared:

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ۔ إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُمُ

مَنْ فِي السَّمَاءِ۔ (21)



“The Believers are the merciful, upon whom the Most Benevolent (God) bestows His mercy. Show your mercy to those living on the earth, then God who is in the Heaven will show His mercy to you!”^{.xlvii}

This kind, caring and equitable dealing with the non-believers is emphasized in the Quran. The Quran forbids the faithful to make friendship with those who are rampant and out to destroy the Muslims and their faith. Maintaining good relations with the enemies of Islam and the Muslims was treated by the Quran as a cruel act. The Quran says:

God only forbids you, with regard to those who
Fight you for (your) Faith, and drive you out of your homes
and support (Others) in driving you out,
From turning to them (For friendship and protection).
It is such as turn to them (In these circumstances),
That do wrong.^{.xlviii}

Kind and Just to Non – Believers

In the preceding verse the Quran has commanded the following:

God forbids you not, with regard to those
Who fight you not for (your) Faith
Nor drive you out of your homes,
From dealing kindly and justly with them:
For God loves those who are just.^{.xlix}

While dealing with the expression and literary style of the Quran in the verse cited above from *Surah Al-Mumtahinah*, Sayyid Abul Ala Mawdudi says that the justice to be ensured to the non-hostile non-believers does not mean that the enemies of Islam would be deprived of just treatment. The verse under discussion only means a fair treatment should be maintained with those who themselves are fair-minded and just. It is not justice to deal equally with the belligerent and non-belligerent as well.¹



Mawdudi further clarifies that cutting off the relations with the pagans as commanded in the verses was not because of the paganism; the enmity and hostility against Islam and the Muslims formed the essential reason. The Muslims, therefore should differentiate the belligerent from the non-belligerent and should treat them accordingly. Mawdudi has cited an interesting case from the Prophet's period in this regard.

Qutaylah bint Abdul Uzza, one of the wives of Abu Bakr was a non-believer and did not migrate to Madinah. Asma bint Abu Bakr was born from her. After the Treaty of Hudaibiyah signed between the Makkan pagans and the Muslims in 6 A.H./627 AD, when the contact between Makkah and Madinah was restored, she came to Madinah alongwith some gifts to visit her daughter. According to the narration attributed to Asma, she asked the noble Prophet: "May I visit my mother and maintain relations with her"? The Prophet is reported to have said:

"Yes, You should maintain relations with your mother".^{li}

Mawdudi concludes that that this hadith reveals the validity of visiting the pagan parents and relatives and providing them the assistance by the Muslims provided the relatives did not form the position of belligerent.^{lii}

Conclusion

The Quranic concept of *hubb* (love) includes the love to God as prime requirement of faith. The faithful are supposed to be overflowing in their love for God. This love demands a sincere following to the divine commands revealed on and honestly adhered to by the Prophet of Islam (peace and blessings of God be on him). Love to God and to the noble Prophet is treated in the Quran as the same and therefore obeying the dictates of the Prophet without a least hesitation is the symbol of faith.



The Quranic *hubb* reflects the respect, the affection and the acceptance of the faithful from others in both the worlds. To describe this dimension, the Quran has used the term *wudd* as referred to in the *Surah Maryam*. The *Surah Maryam* has repeated the term *rahman*, one of the Divine attributes, so frequently as some scholars have titled it the *Rahmani Surah*. This chapter illustrates a clear picture of the meaning and implication of *Rahman*, the Most Gracious God and repudiates all the wrong concepts.

The Quranic *hubb* covers preferably the love to humanity without any discrimination. This has been defined in the *Surah al-Mumtahinah*. This Quranic chapter commands the faithful to differentiate the peace-loving and friendly-dealing non-believers from those always hostile to Islam, and to be just and kind in every respect.

Notes & References

ⁱ*The Quran*, 5: 54-55

ⁱⁱ*The Quran*, 3: 31-32

ⁱⁱⁱ*The Quran*, 2: 165

^{iv}*The Quran*, 19: 96

^v*The Quran*, 19: 93-95

^{vi} Islahi, Amin Ahsan: *Tadabbur-e Quran*, Faran Foundation Lahore, Rabi al-Awwal 1402AH/January 1982, Vol. 4, p. 143

^{vii}*The Quran* 25:75

^{viii}*The Quran*, 10:10

^{ix}*The Quran* 33:43-44

^x Maududi, Sayyid Abul Ala, *Towards Understanding the Quran* (English version of *Tafhim al-Quran*) translated and edited by Zafar Ishaq



Ansari, New Delhi: Markazi Maktaba Islami Publishers, 1995/1416AH, Vol. V, pp. 173-174, footnote No. 52.

^x Islahi, Amin Ahsan, *Tadabbur-e Quran*, Op.cit., p. 144.

^{xii} *The Quran*, 19: 35.

^{xiii} Ali, A. Yusuf: *The Holy Quran – Text, Translation and Commentary*, Amana Corp. Mery Land, 1983, p. 774. Note No. 2487

^{xiv} *The Quran*, 2:80

^{xv} *The Quran*, 19: 87-92

^{xvi} *The Quran*, 16:57-59

^{xvii} Female infanticide and female feticide (the selective abortion of girls in the womb) are significant issues in India. Female infanticide has been a problem for centuries, partly as a result of the patriarchal nature of Indian society. Female infanticide is the deliberate killing of girl babies. It is also described as gender – selective killing or “gendercide”. The phenomenon of female infanticide is as old as many cultures, and has likely accounted for millions of genders elective deaths throughout history. Female feticide and female infanticide are common social problems in India creating a serious gender imbalance in the country. Women who constitute half a human population have been discriminated, harassed and exploited irrespective of the country to which they belong, unmindful of the religion which they profess and oblivious of the timeframe in which they live. See for detail, Sharqua Noori Ansari, “Born to Die” (Female Infanticide and Feticide – An Analysis of India), *International Journal of Social Science and Economic Research*, vol.3, No.4, April 2018.

^{xviii} Islahi, Amin Ahsan; *Tadabbur-e Quran*, op.cit., pp 144-145

^{xix} Mawdudi Sayyid Abul Ala, *Towards Understanding the Quran*, English Version of *Tafhim al-Quran*, translated and edited by Zafar Ishaque Ansari, Markazi Maktaba Islami Publishers, New Delhi Vol. V. IIIrd edition, August 2000, pp. 143-144

^{xx} *The Quran*, 19: 17-18



^{xxi}*The Quran*, 19: 24-26

^{xxii} Islahi Amin Ahsan, *Tadabbur-e Quran*, Markazi Anjuman Khuddam al-Quran Lahore, 1396AH/1976AD, IInd edition, Vol.2, p.464.

^{xxiii} Sayyid Mawdudi, while interpreting the verse under discussion, defined the word *'ibadah* in terms of serving the Satan and not in term of worshipping him exactly because the unbelievers follow the behests of Satan sincerely. He says that, by these verses, we came to know that worship does not only mean a set of rituals, but also covers obedience. Another point that emerges from this statement of Abraham that if a person unreserved obeys someone, he is guilty of worshipping him even if he lavishes curses upon him. This is quite obvious given that human beings have never declared Satan to be the object of their devotional worship. On the contrary, they have always cursed him. See *Towards Understanding the Quran*, op. cit. pp. 160-161, Note no. 27; also see *Ibid.*, *Surah Al-Kahf* 18:51 Note Nos 49, 50

^{xxiv} Islahi Amin Ahsan, *Tadabbur-e Quran*, Vol. IV, op. cit., pp. 114-115

^{xxv}*The Quran*, 19:45

^{xxvi}*The Quran*, 19: 58

^{xxvii} Islahi Amin Ahsan, *Tadabbur-e Quran*, Vol. 4, op. cit., p. 123

^{xxviii}*The Quran*, 19:59

^{xxix}*The Quran*, 19:60-61

^{xxx} Islahi, Amin Ahsan, *Tadabbur -e Quran*, Vol.IV, op.cit., p.140

^{xxxi}*The Quran*, 19:85-86



xxxii Yusuf Ali Abdullah, *The Holy Quran- Text, Translation and Commentary*, op. cit., p. 785, Note No. 2528.

xxxiii Islahi Amin Ahsan, *Tadabbur-e Quran*, Vol. 4, op. cit., p. 610

xxxiv *The Quran*, 25:53

xxxv *The Quran*, 55: 19-21

xxxvi *The Quran*, 19:68-69

xxxvii *The Quran* 19:75

xxxviii *The Quran* 19:78

xxxix *The Quran*, 19: 93-95

xl Islahi Amin Ahsan, *Tadabbur-e Quran*, Vol. 4, op. cit., pp. 140-141

xli *The Quran*, 19:87-92

xlii Ali, A. Yusuf: *The Holy Quran – Text, Translation and Commentary*, op.cit., p.222. Note No. 641

xliii *The Quran*, 4: 131

xliv *The Quran*, 17:7

xlv Al Tabrezi, Wali al-Din, *Mishkat al-Masabih, Bab al-Shafqat wa al-Rahmat 'ala al-Khalq*.

xlvi Al-Bukhari, Muhammad bin Ismail, *al-Jami al-Sahih, Kitab al-Tauhid*.

xlvii Al-Tirmidhi, Muhammad bin 'Isa, *Kitab al-Sunan, Kitab al-birr wa al-silah*.

xlviii *The Quran*, 60:9

xlix *The Quran*, 60:8

1 Maududi, Sayyid Abul Ala, *Towards Understanding the Quran* (English version of *Tafhim al-Quran*) op.cit., Vol. V, pp. 173-174, footnote No. 52.



ⁱⁱ Al- Qushayri, Muslim bin Al-Hajjaj, *Al-Sahih, Kitab al-Zakah*, Hadith No.1003.

ⁱⁱⁱ Mawdudi, op.cit., pp. 433-434, Note No.13 (referring to Al-Jassas and Alusi).