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Love and Harmony: An Overview of Some Quranic Verses

Ms Neha

Research Scholar

Department of Islamic Studies

Aligarh Muslim University Aligarh, 202002

Email: nehapasha65@gmail.com

ARTICLE DETAILS	ABSTRACT
<p>Article History: Published Online: _Published_</p>	<p>Love is the process of developing positive attitude towards each other. It gives birth to the respect, leading towards the establishment of Harmony. Harmony, on its side, refers to the absence of cruelties Love and harmony, when amalgamated together creates social positivity thus enabling human. As far as Islam is concerned the concept of love and Harmony holds a pivotal position within its perspective. The aim of this paper is an attempt to highlight some aspects of love in the light of the Quran.</p>
<p>Keywords: love, Harmony, Quran, Harmony, Relevance</p>	

Introduction.

When reading the Qur'an, anyone can easily recognize the emphasis put on God's love, compassion, graciousness, mercy and



forgiveness. All chapters of the Qur'an, except one, begin with the phrase "in the name of God" who is described as al-Rahman (the Benevolent) and al-Raheem (the Merciful). This verse is often translated as "in the Name of God, the Benevolent and Merciful." This illustrates the importance God's love and Mercy in the Qur'an.

Every religion motivates its followers to adopt mutual love, affection and intimacy. Islam encourages presenting affection and love towards each other all the time. Allah says in the Quran: "Respect and honor all human beings irrespective of their religion, color, race, sex, language, status, property, birth, profession/job and so on."¹

The Quranic Perspective

In the current parlance, 'love' is something mundane and carnal, based in the physical attraction. This is the love spoken in the media and the pop culture for off late, more than any other time, it has turned into an idea that sells. In Islamic perspective, 'love' arises of virtues and perfection of other party. The Qur'an has spoken about the love of God for different types of people, those who have certain virtues

- Allah loves the *Muhsinīn* [Those who do good (to others)]
- The *Tawwābīn* [Those who turn to rightfulness and recourse much to Him and His Guidance],
- The *Muṭahhirīn* [Those who keep their bodies free from filth, minds distant from dirty thoughts and conduct clean from unseemly acts],
- The *Muttaqīn* [Those who guard themselves against evil],



- The *Şabirīn*[Those who have capacity to endure hardship],
- the *Mutawakkilīn*[Those who put their trust in Allah and His Laws],

- the *Muqsiṭīn*[Those who act equitably and justly]
- And those who fight in His way against tyranny, injustice, wrongdoings, aggression and transgression.

Love women, sons, gold and silver, wealth and the *Dunya* is in the instinct of man, but in the Islamic perspective ‘love’ of Allah’ supersedes all this. . True love is one whose basis is spirituality. *Ishq-e-Majaazi-* is a lower level love is based on physical attraction, or emotional attraction or attachment (usually the case for women “I feel good after talking to him”).²

Love for Allah and His Messenger

Love is the center in Islam. The following of the guidance of Prophet Muhammad (SAW) and believing in the existence of Allah is solely based on love. Following the guide of Prophet Muhammad (SAW) is an ultimate demonstration of love in Islam. Even Allah tells us directly that we have to follow His Messenger (SAW) if we love Him.

“Say (O Muhammad (PBUH) to mankind): “If you (really) love Allah then follow me (i.e. accept Islamic monotheism, follow the Quran and Sunnah), Allah will love you and forgive you of your sins. And Allah is Of-Forgiving, Most Merciful.”³



It is said that the ultimate demonstration of love in Islam is by obeying Prophet Muhammad (SAW). Love for Allah in particular, should be above everything else. Allah Himself has said in the Quran:

“Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline: or the dwellings in which you (seek) delight - are dearer to you than Allah, or His Messenger, or the striving in His cause: then wait until Allah brings about His decision: and Allah guides not the rebellious.”⁴

In the above verse, Allah has mentioned all the worldly delight that might draw you into. But loving Allah and His Messenger is a must, and whoever disobeys them will face the consequences on the Day of Judgment. If a Muslim wants to be guided by Allah SWT till the End of Day, then he must place his love to Allah (S.W.T) above everything else in the world.

In another verse, Allah said:

“If you do love Allah, then follow me. Allah will love you and forgive you your sins, for Allah is forgiving and merciful.”⁵

Humanitarian Love

To love and to be loved is an important thing in Islam. Allah is full of love to His servants, Angels, and His prophet. Love in Islam is



not only about the relationship between humans, but also between human and his prophet as well as his Creator. Islam is a particular religion that encourages each other to show affection and love⁶. Allah says in Quran

"Humanity is but a single Brotherhood: So make peace with your brethren."⁷

In another verse Allah says:

"Whosoever kills a human being (except as punishment) for murder or spreading

corruption in the land, it shall be like killing humanity; and whosoever saves a life, saves the entire human race."⁸

Once a Muslim couple is officially married, they understand that even with compatibility they must work for the rest of their life to preserve love, compassion, understanding, respect and forgiveness between them. They have entered into a covenant with Allah that carries rights and responsibilities between each other. The basic foundation of that bond is found in the Qur'an:

"And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought."⁹

Love for Nation

First and foremost, a fundamental principle of Islam is that a person's words and deeds should never manifest any form of double standards or hypocrisy. True loyalty requires a relationship built on sincerity and integrity. It requires what a person displays on the surface to be the same as what lies beneath. In terms of



nationality, these principles are of utmost importance. Therefore, it is essential for a citizen of any country to establish a relationship of genuine loyalty and faithfulness to his nation. It does not matter whether he is a born citizen, or whether he gains citizenship later in life, either through immigration or by any other means.

According to the teachings of Islam, the definition and true meaning of 'loyalty' is the unequivocal fulfillment of one's pledges and covenants at every level and under all circumstances, regardless of difficulty. This is the true standard of faithfulness required by Islam.

In various places in the Quran, Allah has instructed Muslims that they must fulfill their pledges and covenants, because they will be held into account by Him over all undertakings that they have made. The Muslims have been instructed to fulfill covenants, including those made with God, and also all other pledges they have made, according to their respective degrees of importance.

Unfortunately, we find that in certain countries, religious rights are curtailed or even completely denied. Therefore, another question that can arise is whether those people who are persecuted by their state can still maintain a relationship of love and loyalty to their nation and country.

In such circumstances, Islam advocates that where persecution goes beyond all limits and becomes unbearable, then at that time, a person should leave the town or country and migrate to a place where he is free to practice his religion in peace. However, alongside this guidance, Islam also teaches that under no



circumstances should any individual take the law into his own hands and nor should he partake in any schemes or conspiracies against his country. This is an absolutely clear and unequivocal command given by Islam.

Generally speaking, in the modern era, most governments are run democratically. Therefore, if a person or group wishes to change the government, then they should do so by following the proper democratic process. They should make themselves heard by voting at the ballot box. Votes should not be cast on the basis of personal preferences or interests, but in fact, Islam teaches that a person's vote should be exercised with a sense of loyalty and love for his country. His vote should be cast for the betterment of the nation in mind. Therefore, a person should not look at his own priorities and from which candidate or party he can personally benefit; instead, he should make his decision in a balanced way whereby he assesses which candidate or party will help the entire nation to progress. The keys to government are a huge trust and thus they should only be handed over to the party who the voter honestly believes is best suited and most deserving. This is the true Islam and true loyalty.

Indeed, in Chapter 4, verse 59 of the Quran, Allah has commanded that a person should only hand over trusts to those who are entitled, and that when judging between people, he should make his decision with justice and honesty. Thus, loyalty to one's nation requires that the power of the government should be given to those who are truly entitled to it, so that the nation can progress and come to stand at the forefront amongst the nations of the world.¹⁰



Religious Coexistence

Although the idea of religious liberty and tolerance is a new issue in the West initiated with philosophers of the 18th century like John Locke¹¹ and M. Voltaire,¹² it has always been a simple fact for Muslims, clearly declared in their religion.

A glance at the Islamic literature fully supports the idea of religious coexistence. Islam not only respects other divine religions and acknowledges their rights, but also prohibits any forms of contempt towards them. Any Islamic state is also obliged by the Shari'ah to provide welfare and support to the followers of other divine religions equal to the Muslims.

One of the fundamental truths established by the Qur'an in order to establish social harmony is that no one can be compelled to accept Islām. It is the duty of Muslims to establish the proof of Islām to the people so that truth can be made clear from falsehood. (S2: V42). After that, whoever wishes to accept Islām may do so and whoever wishes to continue upon unbelief may do so. No one should be threatened or harmed in any way if he or she does not wish to accept Islām.

The Holy Quran clearly denounces the use of the force in terms of religion. It is ultimately the right of people to choose any religion they are happy with, and the duty of the Prophets is not more than educating people and reminding them of the right path. They have never been authorized to force people to the Truth.

The following verses are the examples of many:



- “Let there be no compulsion in religion; Truth stands clear from error.” (2:256)
- “If it had been the Lord’s Will, all who are on earth would have believed. Will you then compel mankind against their will to believe?!” (10:99)
- “Say, the Truth is from your Lord, let him who will believe, and let him who will reject.” (18:29)

The above Ayah utterly denounces the practice of inquisition and pressuring the followers of other religions in order to change their beliefs. Nevertheless, preaching and enlightening people is permitted and is the duty of the messengers in a logical manner.¹³⁵

Conclusion

Thus, it can be said that the world has become a global village. Mankind has become very closely knit together. The people of all nations, religions and cultures are found in all countries. This requires that the leaders of every nation should consider and respect the feelings and sentiments of all people. They should strive to create laws that foster an environment and spirit of truth and justice, rather than making laws that are a means of causing distress and frustration to the people. Injustices and cruelties should be eliminated and instead we should strive for true justice.

The best way to do this is that the world should come to recognize its Creator. Every form of loyalty should be linked to loyalty with God. If this occurs then we will come to witness with our own eyes that the very highest standards of loyalty will be established by the



people of all countries and new avenues leading us to peace and security will open throughout the world.

Thus, the main emphasis of the Qur'ān is on calling the entire humankind towards faith in its Lord and Creator, and urging it to submit to His Will. Indeed, the real way to establish lasting peace on earth is the following: First of all, a true Muslim society needs to be established in one part of the world; this would act as a beacon, inviting humankind towards the light of Imān and Islam. As a result, the boundaries of Islamic society would keep on expanding till the entire humanity would come within the fold of love, benevolence and mercy of its Creator. Under the present circumstances, however, this seems like a far-fetched idea. But Islam has a message of peace, love, and harmony for the interim period as well. It provides the Muslims with two cardinal principles (Origin of humanity and knowing each other) on the basis of which the people of the world can be united in global harmony

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6. <https://azislam.com/importance-of-love-in-islam> Azislam.com
7. Al-Quran, 49:10
8. Al-Quran, 5:32



9. Al-Quran, 30:21
10. Mirza Masoor Ahmad, (2017) *“World Crises and the pathway to peace”*, Islam International Publication LTD., pp. 28-34.
11. A letter concerning tolerance by John Locke was originally published in 1689. Its initial publication was in Latin, through it was immediately translated into other language. Locks work appeared amidst a fear that Catholicism might be taking over England, and responds to the problem of religion and government by proposing religious tolerance as the answer. This “letter” is addressed to an anonymous “Honored Sir”: this was actually Locke’s close friend Philipp van Limborch, who published it without Locke’s knowledge.
12. In 1762 Jean Calas, a merchant from Toulous, was executed after being falsely accused of killing his son. As it became clear that Calas was in fact persecuted for being a protestant, Voltaire began a campaign to get his sentence overturned and in the process made the case for some of the most important values upheld by the enlightenment, from religious tolerance to freedom of thought. *Treatise on Toleration* is the story of that case and a screed against fanaticism a book that as it was when it was first published in 1763.
13. Mansour Leghaei, *“Living in Harmony - Islamic Perspective”*, Al-Islam.org, <https://www.al-islam.org/articles/living-harmony-islamic-perspective-mansour-leghaei>.