

## LOVE AS HUMAN EMOTIONS; ITS REQUIREMENT AND REGULATIONS IN ISLAM

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Love in general perspective considered as an intuition, feeling or emotion through which we incline towards something or someone with pleasure or happiness. Even in the modern materialistic world love may be the greatest secret of human being. Often time's hopes and desires are motivated by the emotion of love. Most of the people spend their lives in the love of their family, prestige, wealth, passion or success. This emotion of love is mentioned and encouraged in Quran and Hadith but within a legally justified way, in a certain level, to certain extent within a certain ground. Islam acknowledged the love of Allah and creation according to the ranking of higher love that is love of Allah and lower ranking love which is the love of family, spouse, and kinship. But the love of Allah should be higher than the love of his creation even the love of creation should be for the love of Allah. This paper is about the concept of love in Islam. The first part of the paper is about the use of word love in Quran and Hadith. In second part the difference of love of Allah and creation has been described. Third part of is about the affects of love of Allah upon human life. Forth part discusses the qualities of believers whom Allah Almighty loves. Fifth part of this paper is about the does and don'ts of the love of human relations which ends up with reasons when human love is not justified. In short the whole paper indicates that Allah Almighty has not only established a natural. Love between every human being and his or her family but also motivated by reward to love and honor the human relations. Point of understanding is to balance the love of human beings and preference of worship and love of Allah against the love of human beings. Though it is a fact that Allah has established this love in accordance with the degree of closeness between family members: the closer they are to each other by blood, the stronger the love should be. However, for true believers the love of Allah must remain greater and stronger than the love of human beings. Allah Almighty has exemplified the love of human beings as vegetation of this world which turns yellow and chaff gradually but the love of Allah is everlasting, perfect and forever just like His being one must prefer the perfect love of Allah over the temporary love of human beings.

Key Words: Love, Allah, Parents, Family, Kinship.

### **Introduction:**

Even in the modern materialistic world love may be the greatest secret of human being. Often time's hopes and desires are motivated by the emotion of love. Most of the people spend their lives in the love of their family, prestige, wealth, passion or success. The subject of most of the most of human literature, art, movies, dramas, and music is love or motivated by the love. Often what some peoples say or think is connected to something they like

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or love. This can be applied to food, drink, work, lifestyle and desires as well. It can be said that love is the intention behind what people think or act for the sake of pleasure or happiness. Love in general perspective considered as an intuition, feeling or emotion through which we incline towards something or someone with pleasure or happiness(1). Islam acknowledges love with its reality, nature, morality and legislation.

In Arabic language word “mahabbah” is used for the context of feeling of love. The root word of muhabbah is word ‘*hubb*’ (‘love’), which comes from the word ‘*habb*’ (‘seed’) thus implying a seed falls into the ground, grows, then brings forth a new and beautiful plant. Allah makes this clear in the Holy Qur’an with His words: “The likeness of those who expend their wealth in the way of Allah is as the likeness of a grain (‘habb’) that sprouts seven ears, in every ear a hundred grains; so Allah multiplies for whom He will; Allah is Embracing, Knowing”. (2).

By the above definition of Quran it can be said that the feeling of love is like a plant which comes forth through seed inside it. Classical scholars of the Arabic language have affirmed that *habb* (seed) this is the lexical root of the word *hubb* (3). This feeling of love is deep rooted indispensable part of human nature.

#### **Use of word love in Holy Quran and Hadith:**

Allah Almighty has mentioned the word love ( *muhabbah* ) many times in the Quran as said: “And when you are resolved, rely on Allah; for Allah loves those who rely “[upon Him]. (4).

In another place Allah describes the human nature with the love of family as said “Beautiful for humankind is love of lusts — of women, children, stored-up heaps of gold and silver, horses of mark, cattle, and tillage. That is the comfort of the life of this world; but Allah with Him is the most excellent abode(5). Another definition of love from Allah in the Holy Qur’an is very close to conveying the meaning of love. Allah says: “You will never be able to be just to your wives, even if you be eager; yet do not incline altogether away, so that you leave her like one suspended”(6). Again in another verse Allah Almighty describes the same concept of love that “Women are not lawful for you beyond that, nor [is it lawful] for you to change them for other wives, even though their beauty please you (7). In Some places of the Quran Allah Almighty himself attributed the quality of the most loving

as said: “And ask forgiveness of your Lord, then repent to Him. Truly my Lord is Merciful, Loving”. (8). Again said “And He (Allah) is the Forgiving, the Loving. (9).

Love of Allah as beauty perfectly summarized in the famous Hadith of the Messenger of Allah that

‘Allah is Beautiful, and He loves beauty.’ (10) That Allah is Beautiful rather: ‘The Beautiful’ (Al-Jamil) in another Hadith (11)—means that all beauty comes from Him as a free gift, and Therefore that He is, first of all, the Giver of existence and countless other favors to every created thing. That Allah ‘loves beauty’ means that His love is love of beauty as such (12). This exactly confirms our description of Allah’s love above. Indeed similar definition could be deduced for Allah’s Mercy (13.). This is affirmed by His words: “My mercy embraces all things” (14) Moreover, this is what the angels affirm when they pray for forgiveness for the believers: “Our Lord, You embrace all things in mercy and knowledge” (15). Surat Al-Naml wherein Allah says: “And lo! it is: In the Name of Allah, the Compassionate, the Merciful.” (16).

#### **Ranking of love in Islam:**

Islam acknowledged the love of Allah and creation according to the ranking which is classified into two types. Problem occurs when lower rank of love (love of family, relatives, spouse and kinship) is prioritized over the higher rank of love that is love of Allah but can lead to successful and peaceful life in both this world and hereafter if love of Allah is prioritized over all the love of other things.

- I. High rank of love. (Love of Allah, His messenger, and strive in the way of Allah)
- II. Lower rank of love. (Love of family, relatives, spouse and kinship).

All three types of love exist and being practiced by the people but the need is to balance the love of family and preference of love of Allah and his messenger. According to the verse of Quran if the love of family, spouse and business is high than the love of Allah than wait for the torment of Allah, and such people cannot be guided by straight path. (17). Now look into the details the requirement and need of love of all ranks.

#### **1. Love of Allah:**

The highest rank of love for human beings is love of Allah who is the creator, sustainer, and sovereign of everything including human beings. First thing that comes into mind that why human being should love Allah.

The answer of the question is why human being should love Allah is that human beings should love Allah for many reasons above all He is the creator and sustainer. Then because of the mercy He shows for human beings, as for humanity was created out of Allah's mercy as well as for Allah's Mercy, it is natural for human beings to love Allah for the blessings He has given them, for He is the only one who has showered His blessings upon human beings both open and hidden:

“Do you not see that Allah has disposed for you whatever is in the heavens and whatever is in the earth, and He has showered His favours upon you both outwardly and inwardly? Yet among people there are those who dispute concerning Allah without any knowledge or guidance or an illuminating scripture”. (18).

Indeed, since human beings love beauty, they cannot help but love the absolute and perfect beauty which is in Allah's Names and Qualities. As mentioned in the Quran :

“There is no god except Allah to Him belong the Most Beautiful Names”. (19)

“And to Allah belong the Most Beautiful Names — so invoke Him by them, and leave those who blaspheme His Names. They will be requited for what they did”. (20)

And human beings must love Allah because He is ‘the Loving’: “And ask forgiveness of your Lord, then repent to Him. Truly my Lord is Merciful, Loving” (21)

“And He is the Forgiving, the Loving”. (22)

Because of Allah's love for human beings we noticed that he is near to human beings even than their jugular vein. He has mentioned this ‘nearness’ again in the following Qur’anic verse:

“And verily We created man and We know what his soul whispersto him, and We are nearer to him than his jugular vein”.(23)

Equally, this ‘nearness’ exists despite the fact that Allah is absolutely free of need for human beings rather human beings are always in abject need of Him:

“O humankind! You are the ones who are in need of Allah. And Allah, He is the Independent, the Praised”. (24).

And likewise, human beings cannot but love Allah because of how He forgives them, pardons them and relents towards them for all their sins (except idolatry):

“Tell My servants that verily I am the Forgiving, the Merciful”.(25)

“Your Lord knows best what is in your hearts. If you are righteous, then truly, to those who are penitent He is Forgiving”(26).

“Then glorify with praise of your Lord and seek forgiveness from Him; for verily He is ever Ready to Relent (Tawwab)”. (27).From all above verses it is clear that why human being should love Allah. Now it must be described that how human being should reply the love, mercy, and forgiveness of Allah. As Allah Almighty does not need our sentiment of love rather expects human beings that if they truly love Him then follow the example of the Messenger of Allah and to follow Messenger of Allah means that human beings must truly love with all their beings and souls, and in all their actions. As said in the Quran:

“Say: ‘If you love God, follow me, and God will love you more, and forgive you your sins; God is Forgiving, Merciful”(28).

In order to reach this level of totally devoted and absorbed love, human beings must follow the Messenger of Allah through his character, his actions, and his life style. As regards to this we have seen that the Messenger of Allah possessed a magnificent nature as said in Quran:

“Verily there is for you a beautiful example in the Messenger of God for whoever hopes for Allah and the Last Day, and remembers Allah often (29).

Secondly the love of Allah cannot be achieved unless human beings love each other and help needy people through physical, social and financial sacrifices as encouraged by the Allah Almighty in the Quran: “And they give food, despite love of it to the needy, and orphan, and the prisoner”. (30)

“It is not piety that you turn your faces to the East and to the West. True piety is that of the one who believes in God and the Last Day and the angels and the Book and the prophets, and who gives of his substance, however cherished, to kinsmen and orphans and the needy and the traveler and beggars, and for slaves, and who

observes prayer and pays the alms, and those who fulfill their covenant when they have engaged in a covenant, those who endure with fortitude misfortune, hardship, and peril. These are the ones who are truthful, and these are the ones who are God-fearing". (32).

"You will not attain piety until you expend of what you love; and whatever thing you expend, God knows of it. (33).

Thirdly the love of Allah should be above than love of everything else no matter family, friend, wealth, job and status. Then love of Allah and struggling in His way becomes dearer to the human being than everything else on earth. Same thing is mentioned in the Quran:

"Say: 'If your fathers, and your sons, and your brothers, and your wives, and your clan, and the possessions which you have acquired, and merchandise for which you fear there may be no sale, and dwellings which you love, are dearer to you than God and His Messenger and struggling in His way, then wait until God brings about His command. And God does not guide the wicked folk'. (34).

Thereafter the one having strong love of Allah becomes then empty of worldly desires, longs for God and toils in devotion to Him. Allah says:

"So when you are empty, strive hard .And long for (fa'rghab) your Lord". (35)

"And mention the Name of your Lord, and devote yourself (exclusively) to Him with complete devotion. Lord of the east and the west; there is no god except Him, so take Him for a Guardian , and bear patiently what they say, and part with them in a beautiful manner". (36).

Fourthly the love and worship of Allah should base upon fear, hope, knowledge and sincere intentions. Because Fear, hope and knowledge are the intentions which Allah accepts for his love worship because they affect and motivate the three main faculties of the human soul which was created by Allah to worship and love Him. These three faculties include the will, sentiment and the intelligence. The will was created for freedom of choice; sentiment was created for loving the good and the beautiful, and the mind or the intelligence was created for comprehending the truth. This is found in the Fatihah itself:

“You (alone) we worship, and You (alone) we ask for help. Guide us to the straight path, The path of those whom You have bestowed Your grace, not the path of those against whom there is wrath, nor of those who are astray. (37).

**Effects of love of Allah:**

Does faith in God as such have visible effects on human beings? It must do, because faith in Allah is a mercy from Him, and Allah says:

“ So behold the effects of Allah’s mercy, how He revives the earth after it has died. Surely He is the Reviver of the dead He has power over all things”. (38).

Say: ‘We believe in Allah, and in that which has been revealed to us, and revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and that which was given to Moses, and Jesus, and the prophets, from their Lord, we make no division between any of them, and to Him we submit’. And if they believe in the like of what you believe in, then they are truly guided; but if they turn away, then they are clearly in schism; Allah will suffice you against them; He is the Hearer, the Knower. The mark of Allah called ‘sibghatullah’; and who has a better mark than mark of Allah? And Him we worship. (39).

The words ‘The mark of Allah are meant to add emphasis to the words ‘We believe’; the word ‘mark’ is in the [Arabic] accusative case because it is the object of an elided verb; that is, ‘God marked us’. This alludes to His religion, for which he created in all humankind a natural disposition, so that its effect would be clearly visible on its follower, just as dye makes a clear mark on cloth. (40).

In the Holy Qur’an, Allah describes the signs, marks and states of the believers precisely and beautifully in several verses. God says: Indeed successful are the believers, those who in their prayers are humble, and who shun vain talk, and who fulfil payment of alms, and who guard their private parts, except from their spouses, and what their right hands possess, for then they are not blameworthy. But whoever seeks anything beyond that, those, they are transgressors. And who are keepers of their trusts and covenants. / And who are watchful of their prayers. Those they are the inheritors who shall inherit Paradise, wherein they will abide. (41).

And consequently are the signs and marks of faith the same as the signs and marks of Allah's love for the servant and the servant's love for Allah? As Allah says:

Truly those who believe and perform righteous deeds, for them the Compassionate One shall appoint love.(42).

This Qur'anic verse indicates that every believer who does righteous deeds will be granted some measure of love. This means that the signs and marks of sincere faith also indicate to a certain extent the effects of Allah's love for His servant and the servant's love for Master (Allah). Sincere love for Allah requires something more than faith and righteous deeds alone.

**People whom Allah loves:**

Allah Almighty mentions, in the Holy Qur'an, the recognizable attributes of those whom He loves and who love Him completely, describing them precisely with His words:

"O you who believe, whoever of you apostatizes from his religion, Allah will assuredly bring a people whom He loves and who love Him: humble towards believers, stern towards disbelievers, struggle in the way of Allah, and fear not the reproach of any reproached. That is Allah's favor; He gives it to whom He will; and Allah is Embracing, Knowing". (43).

It may be observed in this Qur'anic verse that those 'whom He loves and who love Him' have four attributes: They are 'humble towards believers, they are 'stern towards disbelievers, they 'struggle in the way of Allah, they 'fear not the reproach of any reproached(44)'.

Umayribn al-Humam al-Ansari: Anasibn Malik reported that the Messenger of Allah !

said, before the battle of Uhud: 'Stand for a paradise as vast as the heavens and the earth!' Umayribn al-Humam al-Ansari said: 'O Messenger of Allah, a Paradise as vast as the heavens and the earth?' 'Yes', he said. 'Ah, ah!', cried Umayr. The Messenger of God !said: 'What makes you say "Ah, ah"?' He said: 'Nothing, O Messenger of Allah, save that I long to be among its inhabitants.' He said: 'Then you are among its inhabitants.' He (Umayar) then took some dates from his pack and began to eat them. He then said, 'Were I to live to eat all these dates of mine, such a life would be too long, So he flung down the dates and went to fight, until he was Martyred. (45).

But there is another Hadith which says that there is something in human beings that hates death: "The Messenger of Allah said: 'Whosoever loves to meet Allah, Allah loves to meet him; and whosoever hates to meet Allah, Allah hates to meet him.' It was said, 'O Messenger of Allah, to hate to meet God means to hate to meet death; and we all hate death.' He said: 'Nay, this means at the hour of his death: if he is given tidings of Allah's mercy and forgiveness, he loves to meet Allah and Allah loves to meet him; and if he is given tidings of Allah's chastisement, he hates to meet Allah and Allah hates to meet him.'" (46).

Therefore the Prophet Muhammad (SAW) described the sweetness of faith by saying, according to Anas ibn Malik "Three [things] which, if they are found in someone, he or she tastes the sweetness of faith: For Allah and to Him more than anything else; for Him to love a servant for no one's sake but Allah Almighty; and for Him to hate to return to unbelief, after Allah saved him from it, just as he would hate to be cast into fire." (47).

It is worth mentioning that God protects the believer who loves Him and struggles in His cause from this world, despite the gravity of his struggle. Qatadah ibn al-Nu'man reported that Prophet Muhammad (SAW) said: "When Allah loves a servant, He protects him from this world just as one of you keeps protecting the sick person in his care from water". (48).

we see love of everything in the world opposed to love of Allah, His Messenger and struggle in the way of Allah, and in the second passage there is a reference to those Companions who were too poor to find camels to mount for war and actually wept because they loved Allah, His Messenger and struggle in the way of Allah so much. This Quran's economy of language and symbolism both being 'stern towards disbelievers' and 'struggling in the way of Allah' are attributes of love: love for God which manifests itself as struggling for Allah and opposition to that which opposes Allah.

If Allah loves a servant, He gives him gentleness (49). The servant whom Allah loves and who loves Allah is humble and gentle towards people, and because of this precisely will inevitably be loved and accepted by people in return. Abu Hurayrah "reported that the Messenger of Allah said:

"If Allah loves a servant, He calls Gabriel: "God loves so and so, so love him!", so he loves him. Then Gabriel calls out to the folk

of Heaven: "God loves so-and-so, so love him!", so the folk of Heaven love him; and then he is given acceptance and is loved by the people of earth.' (50).

## **2. Lower rank of love. (Love of family, relatives, spouse and kinship).**

Kind of this love is lower in rank but encouraged by the Allah Almighty in a lawful and limited way of expression. Allah Almighty has made compulsory upon human beings to regulate family relations and fulfillment of family rights with love and respect they deserve.(51).The reason behind this logic is that After love of Allah these relations are nearer to human beings on earth. For this reason Allah Almighty has defined, regulated, and entitled specific blood relations and honored them through Holy Quran as said:

"And He it is Who created man from water, and made for him ties of blood and ties of marriage. for your Lord is ever Powerful".(52). Allah Almighty has not only named the human relations rather made it compulsory to fulfill the rights as well as mentioned in the Quran:

"It is not virtue that you turn your faces to the East and West. True virtue is that the one who believes in Allah and the Last Day and the angels and the Book and the prophets, and who gives of his wealth, however cherished, to kinsmen and orphans and the needy and the traveler and beggars, and for slaves, and who observes prayer and pays the alms, and those who fulfil their covenant when they have engaged in a covenant, those who endure with fortitude misfortune, hardship, and peril are the ones and these are the ones who are pious"(53).

Even it is encouraged and liked to spend on relatives as said in the Quran: "They ask you about what they should spend. Say, 'Whatever you spend of good it is for parents and kinsmen, orphans, the needy, and the traveler; and whatever good you may do, Allah has knowledge of it". (54).

### **Love of Human relations and their requirements:**

The most close and important love among human being is the love of parents and children. It is one of the most beautiful descriptions of love in the expression. It describes the mutual care and love parents and children should have for each other and the joy in their nearness to each other. This powerful relationship is highly valued

and encouraged in the holy b Quran as said: “And worship God, and associate nothing with Him. Be kind to parents...Surely Allah loves not the conceited, and the boastful”. (55). Allah Almighty says that this honor was also mentioned in the Torah: “And when We made a covenant with the Children of Israel: ‘You shall not worship any other than God; and to be good to parents, and the near of kin; and to orphans, and to the needy; and speak well to men; and observe prayer and pay the alms’, then you turned away; all but a few of you, rejecting” (56).

Even Allah Almighty has clearly described the requirements and rights of love of parents in following verse that: “And your Lord has decreed that you worship none save Him, and kindness to parents. If they should reach old age with you, one of them or both then do not say to them ‘Fie’ nor repulse them, but speak to them gracious words. / And lower to them the wing of humility out of mercy and say: ‘My Lord, have mercy on them, just as they reared me when I was little’. Your Lord knows best what is in your hearts. If you are righteous, then truly, to those who are penitent He is Forgiving”. (57).

Every living person is alive only due to mercy and grace of Allah, and then due to the mercy of his or her parents especially the mother, who not only bears pains during the birth but also nourishes her baby from her own body (58). For this reason Allah Almighty honors mothers above fathers in the following verses:

“And We have enjoined man to be kind to his parents. His mother carries him in travail, and gives birth to him in travail, and his gestation and his weaning take thirty months.

So that when he is mature and reaches forty years he says, ‘My Lord! Inspire me to give thanks for Your favour with which You have favoured me and my parents, and that I may act righteously in a way that will please You, and invest my seed with righteousness’. (59).

In this regard, the following Hadith is related: Abu Hurayrah reported that a man said: ‘O Messenger of God, which person most deserves to be treated well?’ He said !: ‘Your mother; then your mother; then your mother; then your father; then the next nearest to you, and then the next nearest.’ (60). Another narration has it that a man came to the Messenger of Allah and said: ‘O Messenger of Allah, which person most deserves good treatment

from me?' Prophet (SAW) replied 'Your mother.' The man said, 'Then who?' Prophet (SAW) replied : 'Then your mother.' He said, 'Then who?' Prophet (SAW) replied 'Then your mother.' He said, 'Then who?' Prophet (SAW) replied 'Then your father.' (61).

So far as the love of parents for children is concern Allah Almighty gave parents and children each certain rights and considerations, and made these rights and considerations second in importance only to His own right , and thus more important than all other rights. This indicates the great importance of loving one's parents and children. Repeatedly in Quran Allah Almighty has instructed parents to give right of living to children and donot kill them because of poverty (62), secondly good names should be given to children, then parents are instructed to give good nourishment to the children as said in the Quran: "Mothers suckle their children for two full years for such as desire to fulfill the suckling. It is for the father to provide them and clothe them honorably". (63).

#### **When love of Human being is not justified?**

This is evidently clear that Allah Almighty has encouraged and appreciated the love of human beings with each other in a certain grounds and certain limits. Even Allah Almighty has gifted human beings with the love of their kinship as said in the Quran:

And God made for you mates from your own selves, and made for you, from your mates, children and grandchildren, and He provided you with the good things. Is it then in falsehood that they believe and in the grace of Allah that they disbelieve?(64).

But love of human beings should be in legal way and should not contradict with the love, worship, and teachings of Allah Almighty. In a situation if love of human beings contradicts with the obedience and worship of Allah, then the love of Allah should be given preference. As said in the Quran:

"And We have enjoined on man kindness to his parents, but if they urge you to ascribe to Me as partner that of which you do not have any knowledge, then do not obey them. To Me will be your return whereat I will inform you of what you used to do". (65).

Allah Almighty gave parents and children each certain rights and considerations, and made these rights and considerations second in importance only to His own rights (that no partner be associated with Him), and thus more important than all other rights.(66)

Although human beings are obligated to love their parents and honor their rights, But these rights must not impinge on Allah's rights; and Allah's first right over human beings is that they worship no other gods but Him, nor 'associate partners with Him. Therefore, Allah warns against the danger of respecting one's parents so much that one obey them if they demand that one associate partners with Him.

And naturally, if one's parents are idolaters it is difficult for a believer to love them fully, despite all that they have done for them:

"You will not find a people who believe in Allah and the Last Day loving those who oppose Allah and His Prophet (SAW), even though they were their fathers or their sons or their brothers or their clan. For those He has inscribed faith upon their hearts and reinforced them with a spirit from Him, and He will admit them into gardens underneath which rivers flow, wherein they will abide, Allah being pleased with them, and they being pleased with Him. Those they are Allah's confederates. Assuredly it is Allah's confederates who are the successful. (67).

Moreover, God makes it clear that believers must love Allah more than they love anything else in this world, even their parents:

"Say: 'If your fathers, and your sons, and your brothers, and your wives, and your clan, and the possessions which you have acquired, and merchandise for which you fear there may be no sale, and dwellings which you love, are dearer to you than Allah and His Prophet (SAW) and struggling in His way, then wait until God brings about His command. And Allah does not guide the wicked folk'. (68).

Additionally instructions of Allah should be preferred over the love of human beings as said:

"O you who believe, be upright in justice; witnesses for Allah, even though it be against yourselves; or parents and kinship, whether the person be rich or poor; Allah is closer to them so do not follow any whim, lest you swerve; for if you twist, or refrain, surely Allah is ever aware of what you do". (69).

That is why Allah Almighty has called human relations, children, and wealth as a trial:

"And know that your wealth and your children are a trial; and that with Allah is incredible wage". (70).

It is clear fact that one's too much love of human relations carries risk of neglecting the instructions of Allah no matter it if they are parents, children, and spouses. As rightly said in the Quran: "Wealth and children are an adornment of the life of this world. But the enduring things, the righteous deeds these are better with your Lord for reward and better in respect of hope". (71).

Therefore Allah Almighty warns believers not to let their children cause them to forget Him or His remembrance: "O you who believe, do not let your possessions and your children divert you from the remembrance of God; for whoever does that, it is they who are the losers". (72).

It is clear from the above discussion that human beings must love their relations, but in a certain way and within certain limits while not contradicting with the obedience of Allah.

#### **Conclusion:**

To summarize the whole paper it is clear that Allah Almighty has not only established a natural love between every human being and his or her family but also motivated by reward to love and honor the human relations .Point of understanding is to balance the love of human beings and preference of worship and love of Allah against the love of human beings. Though it is a fact that Allah has established this love in accordance with the degree of closeness between family members: the closer they are to each other by blood, the stronger the love should be. However, for true believers the love of Allah must remain greater and stronger than the love of human beings. Allah Almighty has exemplified the love of human beings as vegetation of this world which turns yellow and chaff gradually but the love of Allah is everlasting, perfect and forever just like His being One must prefer the perfect love of Allah over the temporary love of human beings. As said in the Quran: "Know that the life of this world is merely play and diversion and glitter, and mutual vainglory in respect of wealth and children; as the likeness of rain whose vegetation the disbelievers admire; then it withers, and you see it turn yellow, then it becomes chaff. And in the Hereafter there is a severe chastisement and forgiveness from God and beatitude; and the life of this world is but the comfort of delusion". (73).

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