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WHAT ALLAH SAYS ABOUT

LOVE

IN THE HOLY QURAN



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All About Love

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God and Love

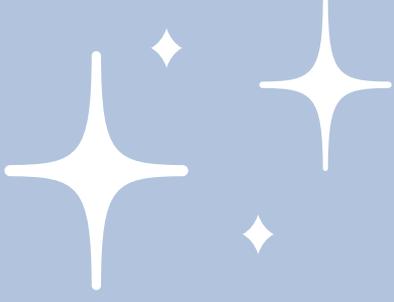
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Those Whom God Loves 23



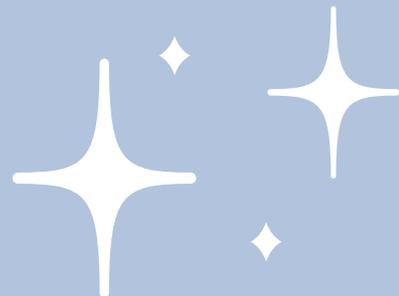
Attaining God's Love 29



كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ
 لِيَتَذَكَّرَ
 أُولُوا الْأَلْبَابِ

(This is) a blessed Book which We have revealed to you, (Oh Muhammad), so that they may contemplate its verses, and people of reason may be mindful.

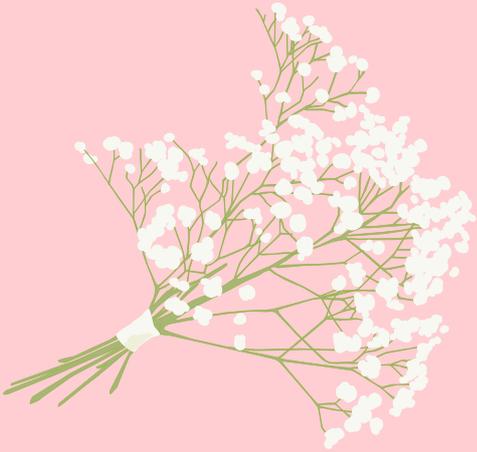
(Sad 38:29)



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ALL
ABOUT
LOVE



Love.

n o u n .

It is a complex mix of emotions, behaviors, and beliefs associated with strong feelings of affection, protectiveness, warmth, and respect for another person. According to al-Ghazali, it is 'the soul's inclination to something which suits it and pleases it.'





DEGREES OF LOVE



In the book '*Love in the Holy Quran*' by Prince Ghazi bin Muhammad, it is enumerated that there are 37 different kinds of love - defined linguistically and etymologically - mentioned in the Quran.

Here we list 14 of them:

1. al-Hubb

The most frequently used Quranic Arabic root word. Ibn Manzur said, '*hubb* is the opposite of hatred.' *Hubb* means affection (*widad*) and attachment (*mahabbah*).

2. Mahabbah

Mahabbah, another word for *Hubb*, is mentioned in Surah Taha, verse 39:

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَى عَيْنِي

And I endeared you with love from Me 'O Moses' so that you would be brought up under My 'watchful' Eye.



3. al-Rahmah (Mercy)

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ

So seek your Lord's forgiveness and turn to Him in repentance. Surely my Lord is Most Merciful, All-Loving."

(Hud 11:90)

Ibn Manzur explains that human mercy means tenderness and compassion of the heart, while God's Mercy is His Compassion, Kindness and Provision.

4. al-Ra'fah (Gracious)

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

There certainly has come to you a messenger from among yourselves. He is concerned by your suffering, anxious for your well-being, and gracious and merciful to the believers. (Al-Tawbah 9:128)

Al-Mujmal defines it as a 'mercy which is absolutely strong, so that it cannot occur where there is hatred.'

5. al-Wudd

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection. (Maryam 19:96)

Wudd comes from the root *mawaddah* (affection) , and Ibn Sayyidih said that it means 'love for all good things.'

6. al-Mawaddah (Closeness / Affection)

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ قُلْ

Say, [O Muhammad], "I do not ask you for it [i.e., this message] any payment [but] only closeness through [due to] kinship." (Ash-Shuraa 42:23)

Concerning the kind of affection which implies pure love (that is the Prophet ﷺ did not ask for any kind of payment for the messages he was spreading), it is said that God's affection for His servants means the care He shows them.



7. al-Widad (Reciprocal Love)

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ
وَرَسُولَهُ، وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

You will never find a people who 'truly' believe in Allah and the Last Day having loyalty / affection to those who defy Allah and His Messenger, even if they were their parents, children, siblings, or extended family. (Al-Mujadila 58:22)

The verb *waadda*, comes from *widad / widadah/ wadadah*, and it describes 'a reciprocal love between two people'.

8. al-Iradah (Will / Desire / Want)

وَلَا يَجِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ، وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا

It is not lawful for them to conceal what Allah has created in their wombs, if they 'truly' believe in Allah and the Last Day. And their husbands reserve the right to take them back within that period if they desire reconciliation. (Al-Baqarah 2:228)

Ibn Manzur explains: To will something means 'to love it and be concerned with it'.



9. al-Shaghaf (To Be Smitten)

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرْوَدُ فَتَلْهَىٰ عَنْ نَفْسِهِ ۖ
 قَدْ شَغَفَهَا حُبًّا ۗ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ

Some women of the city gossiped, "The Chief Minister's wife is trying to seduce her slave-boy. Love for him has impassioned her heart. Indeed, we see that she is clearly mistaken." (Yusuf 12:30)

The *shaghaf* is the inner skin, like the inner fold of a curtain. Hence, to make someone smitten with love means 'to reach the inside of his heart or his core.'

10. al-Hawa (Impulse)

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ ۗ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا

Have you seen 'O Prophet' the one who has taken their own desires as their god? Will you then be a keeper over them? (Al-Furqan 25:43)

It means 'the soul's inclination to lust'. Azhari said that it means 'to love and for this love to overwhelm the heart.' This impulse can be for both good and evil things.



11. al-Suhbah (Companionship)

The companion is that which is constantly with you, whether a person, animal, place or time; this means you are either with it in person which is the essential meaning, or with it by care and concern.

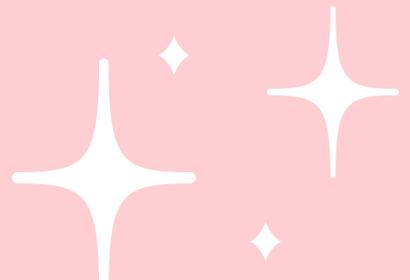
12. al-Ithar (To prefer others to oneself)

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۗ

And [also for] those who were settled in the Home [i.e., al-Madīnah] and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what they [i.e., the emigrants] were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

(Al-Hashr 59:9)

Raghib explains that *ithar* is to be good to another or to prefer another one to oneself.





13. al-Istihbab (Preference)

Ibn Manzur said, 'to prefer is like to love, and preference is like approval.'

14. al-Rida (Contentment)

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ

Allah will declare, "This is the Day when 'only' the faithful will benefit from their faithfulness. Theirs are Gardens under which rivers flow, to stay there for ever and ever. Allah is pleased with them and they are pleased with Him. That is the ultimate triumph."

(Al-Maidah 5:119)

Raghib explains that people are content with God when they do not hate the turns of fate He sends upon them; and God is content with people when He sees them obeying His commandments and prohibitions.

TYPES OF LOVE

Below are the different types of love that can be found in our religion. Can you think of more?

Divine Love

Allah's Love for Humanity
Allah's Love for His Messengers & Prophets

The Prophet's Love

The Prophet's Love for Allah
The Prophet's Love for the Believers

Human Love

Love for Allah
Love for the Prophet and his Family
Love for the Companions
Love for fellow Believers
Love for the Quran

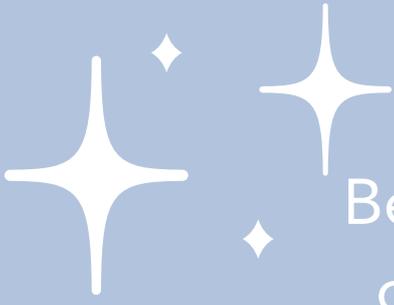
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GOD
AND
LOVE



In order to know love,
we have to know
The Most Loving.

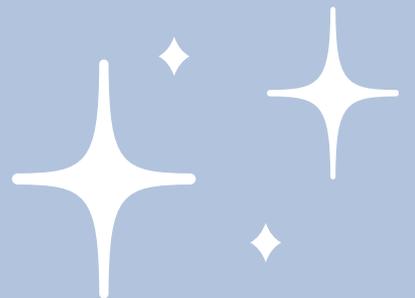


Because knowing makes a
difference as Allah says,

قُلْ هَلْ يَسْتَوِي
الَّذِينَ يَعْلَمُونَ
وَالَّذِينَ لَا يَعْلَمُونَ

Say, "Are those who
know (Allah) equal
to those who do
not know? "

(Az-Zumar 39:9)



HIS LOVE COMES FROM HIS MERCY

Al-Wadud is mentioned **twice** in the Quran.
Both times in connection to the forgiving
and merciful nature of Allah:

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ

*So seek your Lord's forgiveness and turn to Him
in repentance. Surely my Lord is **Most Merciful,
All-Loving.**" (Hud 11:90)*

وَهُوَ الْغَفُورُ الْوَدُودُ

*And He is the **All-Forgiving, All-Loving—**
(Al-Buruj 85:14)*

Here we see the connection between love
and mercy, indicating that **God's Love is
inseparable from His Mercy.**



LOVE IS THE ROOT OF CREATION

Human beings are created out of His Mercy, as He says in Surah Ar-Rahman,

الرَّحْمَنُ (١) عَلَّمَ الْقُرْآنَ (٢)
خَلَقَ الْإِنْسَانَ (٣) عَلَّمَهُ الْبَيَانَ (٤)

The Most Compassionate, taught the Quran, created humanity, 'and' taught them speech.

(Ar-Rahman 55:1-4)

Allah SWT also said,

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۗ
وَلَا يَزَالُونَ مُخْتَلِفِينَ (١١٨) إِلَّا مَنْ رَحِمَ رَبُّكَ ۗ وَلِذَلِكَ خَلَقَهُمْ قَلِيلًا

Had your Lord so willed, He would have certainly made humanity one single community 'of believers', but they will always 'choose to' differ— except those shown mercy by your Lord— (Hud 11:118-119)

In fact, Ar-Rahman and Ar-Rahim are one of the most repeated names of Allah in the Qur'an, 57 and 123 times consecutively.





وَرَحْمَتِي وَسِعَتْ
كُلَّ شَيْءٍ

and My Mercy
encompasses
everything

(Al-A'raf 7:156)



LOVE IN HIS NAMES

His other Divine Names imply the meaning of love. Names that reflect the **nurturing side of His love**, are al-Wahhaab (أَلُوْهَّآبُ), the Giver of Gifts, or ar-Razzaaq (الرَّزَاقُ), the Provider.

al-Lateef (الْلَطِيفُ), the most Gentle; ar-Rahmaan (الرَّحْمَانُ), the Most Merciful; ar-Raheem (الرَّحِيمُ), the Bestower of Mercy all demonstrate **His loving compassion and gentleness**.

The Names *ar-Raqeeb* (الرَّقِيبُ) and *al-Mujeeb* (الْمُجِيبُ) (the Watchful, the Responsive One) suggest that Allah is the **ultimate One for us to "lean on"**.

And the **constant, unwavering force of His love** is immanent in the names *as-Samee'* (السَّمِيعُ), the All-Hearing, *al-Baseer* (الْبَصِيرُ), the All-Seeing, and *al-Khabeer* (الْخَبِيرُ), the All-Aware.

Po.



Allah's
Beautiful
Names

*Fall in love with our Rabb through
His Beautiful Names with Ustazah Alimatunnisa*

Learn more beautiful gems on His Divine
Names in [Allah's Beautiful Names](#).

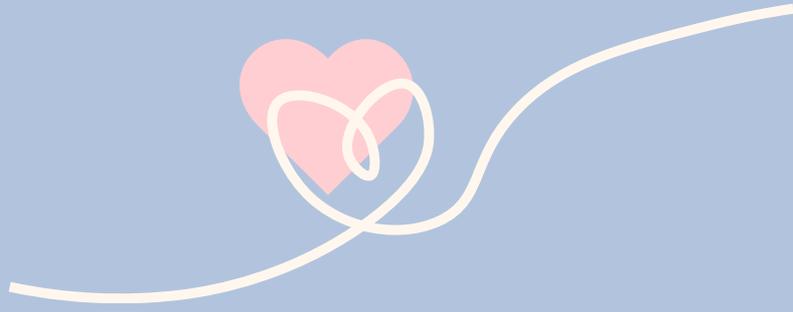
Pause and Reflect:

Which names
and attributes of
Allah make you
feel loved and
beloved to
Him?





THOSE
WHOM
GOD
LOVES



يُحِبُّهُمْ
وَيُحِبُّونَهُ

He loves them
and they love Him.

(Al-Maidah 5:54)

Allah's love for
us precedes our
love for Him.

His love is of a magnitude
that far exceeds ours.





WHO DOES ALLAH LOVE?

Allah SWT mentions a few groups of people He holds close to His Love. Here are eight of these beloved and honourable people:

1. Those who are God-conscious (*al-Muttaqin*)

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ ۖ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Absolutely! Those who honour their trusts and shun evil—surely Allah loves those who are mindful 'of Him'. (Ali 'Imran 3:76)

2. Those who always repent (*al-Tawwabin*)

اللَّهُ إِنَّا اللَّهُ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Surely Allah loves those who always turn to Him in repentance and those who purify themselves."
(*Al-Baqarah 2:222*)

3. Those who do good (al-Muhsinin)

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا
إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

**Spend in the cause of Allah and do not let your own hands throw you into destruction 'by withholding'.
And do good, for Allah certainly loves the good-doers. (Al Baqarah 2:195)**

4. Those who purify themselves (al-Mutatahhirun)

لَا تَقُمْ فِيهِ أَبَدًا لَمَْسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ
تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

Do not 'O Prophet' ever pray in it. Certainly, a mosque founded on righteousness from the first day is more worthy of your prayers. In it are men who love to be purified. And Allah loves those who purify themselves. (At-Tawbah 9:108)

5. Those who rely on Allah (al-Mutawakkilin)

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

**Once you make a decision, put your trust in Allah.
Surely Allah loves those who trust in Him.
(Ali 'Imran 3:159)**

6. Those who persevere (as-Sabirin)

وَكَايِن مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا أَسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ

'Imagine' how many devotees fought along with their prophets and never faltered despite whatever 'losses' they suffered in the cause of Allah, nor did they weaken or give in! Allah loves those who persevere.

(Ali 'Imran 3:146)

7. Those who are fair and just (al-Muqsitin)

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair.

(Al-Mumtahanah 60:8)

8. Those who follow the Prophet ﷺ

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Say, 'O Prophet, ' "If you 'sincerely' love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful."

(Ali 'Imran 3:31)



ATTAINING GOD'S LOVE

WAYS TO GAIN THE LOVE OF AL-WADUD

by Ibn al-Qayyim al-Jawziyah, Ranks of the Divine Seekers



Reciting the Qur'an, reflecting upon it, and understanding its intended meanings.



Performing extra, voluntary good deeds and acts of worship in addition to the religious obligations.



Constantly remembering Allah in every situation by words, heart, and deeds.



Giving precedence to the love of Allah over one's desires and whims.



Studying the Names and attributes of Allah, bearing witness to them, and recognizing them.



Bearing witness to His benevolence, kind treatment, and blessings, whether apparent or hidden.



Presenting one's 'broken heart' before Allah SWT (by this he meant to be humble in front of Allah).



Seeking seclusion and private conversation with Allah in worship.



Keeping company with righteous believers whom He loves and benefiting from the 'fruits' of their words.



Keeping away from anything that might come between one's heart and Allah Almighty.



وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ
دُونِ اللَّهِ أُنْدَادًا يُحِبُّونَهُمْ
كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا
أَشَدُّ حُبًّا لِلَّهِ

Still there are some who take others as Allah's equal—they love them as they should love Allah—but the 'true' believers love Allah even more.

(Al-Baqarah 2:165)



OBSTACLES TO HIS LOVE

In Surat at-Tawbah, Allah SWT pointed out **eight things which we love which get in the way of our love for Him**:

قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنْ آلِهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Say, 'O Prophet,' "If your **parents and children and siblings and spouses and extended family and the wealth you have acquired and the trade you fear will decline and the homes you cherish** —'if all these' are more beloved to you than Allah and His Messenger and struggling in His Way, then wait until Allah brings about His Will. Allah does not guide the rebellious people."

(At-Tawbah 9:24)



Let's reflect here:

How do you navigate
life and relationships
so that you don't
love them more than
you should love Allah
and His Messenger?





Allah alone is deserving of love. Whoever loves something besides Allah and not with regard to his relationship with Allah, that is from his ignorance and deficiency in knowing Allah Almighty. Love for the Messenger ﷺ is praiseworthy, as it proceeds from the love of Allah Almighty. Likewise is the love of the scholars and the righteous, as those loved by the Beloved should be loved... None is beloved in reality, for those with insight, except Allah Almighty. None deserves love besides Him.

(al-Ghazali)

