

One of the 99 Majestic Names of Allah is Al-Wadud.

Meaning of the name Al-Wadud:

Wud is a special type of love, where you want to benefit the person you love (nurturing love). Wadda (verb) does not have romantic connotation, while Mahabba is romantic.

Wudd is a special kind of love. It doesn't have romantic or sexual connotation. It is a noble love. You want to benefit the one you love. You have a desire to be with this person. Love is in the heart but Mawada is what is shown in your actions. So Allah's Mawda is demonstrated and it is not just abstract. Love could be abstract in the heart but never been demonstrated. Wudd is a special kind of love which is manifested in actions and benefits to his creation. Love is not necessarily manifested in action. The Name Al-Wadud has two complimentary meanings:

1. The one who shows love.
2. The one upon whom love is shown. The righteous creation shows love to Allah

It is amazing that the creator who has no need for his creation chooses to love the creation even though he gets no benefit from this love. Allah loves the creation even though there is no selfish reason for this love.

We love because there is always something coming back to us. We love money, we love comfort, we love water, we love food,etc. We love the things that benefit us. There is a selfish element in each and every love but Allah's love is unselfish because he doesn't need us and we need him.

Allah created the creation to show them love and mercy.

Surat Hud (11:119)

{119} إِلَّا مَنْ رَجِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لِأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

Except those on whom thy Lord hath bestowed His Mercy: and for this did He create them: and the Word of thy Lord shall be fulfilled: "I will fill Hell with jinns and men all together."

But some of the creation chose to reject that love and mercy, to reject Allah, and have sinful life, they will be dealt with accordingly in the Day of Judgment.

Allah's favors are mentioned by him as the manifestation of his love:

Every single facet of our creation demonstrates this. Allah said in Al-Tagabun (64:3) that he created us in the best shape:

{3} خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوْرَكُمْ وَإِلَيْهِ الْمَصِيرُ

He has created the heavens and the earth in just proportions, and has given you shape, and made your shapes beautiful: and to Him is the final Goal.

Allah also said that he gave us eyes, tongue and lips. Al-Balad (90:8-9)

{8} أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ

Have We not made for him a pair of eyes?

{9} وَلِسَانًا وَشَفَتَيْنِ

And a tongue, and a pair of lips?

We gave you mind, we gave you this, we gave you that, ... Didn't we create for you the heavens and earth. Didn't we alternate for you the day and the night so that you can work and rest. We gave you children and grandchildren. And he provided you with good things.

Allah's blessings are mentioned as a manifestation of his love.

Al-Wadud is the one who is beloved:

Al-Wadud means the one upon whom love is shown, i.e. the object of love, i.e. the beloved.

Loving Allah is the primary element of worship. Our love to Allah is the most important manifestation of our belief in him. Allah said in Al-Baqra (2:165)

{165} وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

Yet there are men who take (for worship) others besides Allah, as equal (with Allah): they love them as they should love Allah, but those of Faith are overflowing in their love for Allah, i.e. believers love Allah more than those people love their false Gods.

Loving Allah is a primary concept of believing in him.

Ibn Taymiah mentions that the love of Allah is a unique love because only Allah is loved for who he is. Every other object that you love is for selfish reasons, but we love Allah for his perfection. His love will never harm us. There is no love that you have for any created object except that that very love will end up hurting you as well.

This is so true. What hurts you the most is what you love if it is taken away or when it causes you pain. We say the worst problems come from within the family. The most painful problems are spousal problems, children problems, parent problems. Why? Because you love them.

Ibn Taymiah said that there is no worldly love except that you will also be stung by that very loved. But there is one love that you can never be stung by, and that is the love of Allah. He also said that every love you have if you don't link it with Allah's love it is going to cause you harm in the long run. Every love that exist must be linked with Allah's love. So you link the love of your children to the love of Allah. So you say I will be good to my children because this is my responsibility. You love your parents you link it with the love of Allah. You love money, you also link it to the love of Allah that I will only earn Halal money and spend it on that what Allah want me to spend it. I will be generous with my money. So Allah is the one who is the most beloved and to show love to Allah means to obey his commandments and praise him.

The Name Al-Wadud occurs two times in the Quran.

The first time it occurs it occurs with the Name Rahim in Hud (11:90)

{90} وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ

"But ask forgiveness of your Lord, and turn unto Him (in repentance): for my Lord is indeed full of mercy and Loving-Kindness."

The one with mercy shows love and the one with love shows mercy.

The second time is in Surat Al-Buruj (85:14)

{14} وَهُوَ الْعَفُورُ الْوَدُودُ
And He is the Oft-Forgiving, full of Loving-Kindness,

When we should use the name of Al-Wadud:

1. Need for Rahmah. When we need some blessing from Allah. Wadud Rahim, we need Allah's Rahma, so we need a job, we are tired, we are hungry, we are sick, we can use the name Yawadud when we are hungry, sick, looking for a job, ...etc
2. Need for forgiveness. When we need to be forgiven we ask Allah Ya wadood Ya Gafoor. Forgive me.

Love and Wud between us.

Among the manifestations of the word love is that he has placed love in our hearts for other creatures. This Wud we have it comes from up there because Allah is the Wadud so he places Wud in my heart and your heart. If Allah was not Al-Wadud, we will not be either. Our love comes from him. This is mentioned in the Quran many times. In surat Al-Room (30:21)

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

And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.

Allah Al-Wadud has placed this Mawada in the hearts of the spouses and that is the miracle of marriage. Otherwise, marriage will never last. But Allah the Wadud has placed this wud of the two parties between each other. The Shitan job is the opposite, which is creating problems between husband and wife.

The Wud also exist between the family members. Al-Shura (42:23)

{23} ذَلِكَ الَّذِي يُبَيِّنُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَنْ يَقْرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ عَفُورٌ شَكُورٌ

That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if anyone earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service).

Among the miracles of Allah that he brought the hearts of the Prophet's companions together. Allah said in Al-Anfal (8:63)

{63} وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

And (moreover) He hath put affection between their hearts: not if thou hadst spent all that is in the earth, couldst thou have produced that affection, but Allah hath done it: for He is Exalted in might, Wise.

Allah basically said to his prophet that if you spend all the wealth in earth to unite their hearts you wouldn't be able to do but Allah did it.

The love of the mother to her children is a manifestation of the name of Allah Al-Wadud.

How do we increase the love of Allah in our hearts:

1. Studying the Names of Allah and His Attributes.
2. Love the Prophet SAW

{31}قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say: "If ye do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful."

Said explicitly. If you love Allah follow me and Allah will love.

3. Love of Good deeds: Reading Quran, charity, Thikr, sponsoring orphans, ...etc. Allah said in Marium (19:69)

{96}إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

On those who believe and work deeds of righteousness will (Allah) Most Gracious bestow Love (Allah will write for them love)

Basically, Allah loves them, the angels will love them, and the righteous among mankind will love them. People love the righteous person. Where did the love for Mohamed Ali come from. How did so many people love him. We hope and pray that his love is a sign of Allah's love for him.

4. By making Du^a:

أخرجه الترمذى (5: 368 ، رقم 3235) والإمام أحمد (5: 243 ، رقم 22162) . والحاكم (1/ 702 ، رقم 1913) ، والطبرانى (20/ 109 ، رقم 216) من حديث معاذ بن جبل رضي الله عنه قال: احتبس عنا رسول الله صلى الله عليه وسلم ذات غداة عن صلاة الصبح حتى كدنا نترأى عين الشمس فخرج سريعا فثوب بالصلاة فصلى رسول الله صلى الله عليه وسلم وتجاوز في صلاته فلما سلم دعا بصوته قال لنا على مصافكم كما أنتم ثم انفتل إلينا ثم قال أما إني سأخدثكم ما حبسني عنكم الغداة إني قمت فتوضأت وصبليت ما قُدِّرَ لي فتعسَّتُ في صلاتي حتى استثقلتُ فإذا أنا بربي في أحسن صورة قال يا محمد قلت لبيك ربي قال فيم يَخْتَصِمُ المَلَأُ الأعلى قلت لا أدري قالها ثلاثا قال فرأيتُه وضع كفه بين كتفي فوجدت بَرْدًا أَنَامِلِهِ بينَ ثَدْيِي فَتَجَلَّى لي كل شيء وعرفت فقال يا محمد قلت لبيك قال فيم يختصم المَلَأُ الأعلى قلت في الكفارات قال ما هن قلت مشى الأقدام إلى الحسنات والجلوس في المساجد بعد الصلوات وإسباغ الوضوء حين الكريهات قال فيم قلت إطعام الطعام ولين الكلام والصلاة والناس نيام قال سل قلت اللهم إني أسألك فعل الخيرات وترك المنكرات وحب المساكين وأن تغفر لي وترحمني وإذا أردت فتنة في قوم فتوفني غير مفتون **أسألك حبك وحب من يحبك وحب عمل يقربني إلى حبك** إنها حق فأدْرُسُوهَا ثم تَعَلَّمُوهَا.

قال أبو عيسى الترمذى: هذا حديث حسن صحيح سألت محمد بن إسماعيل [يعني البخاري] عن هذا الحديث فقال: هذا حديث حسن صحيح . قال الشيخ الألباني : صحيح.

The relevant part is that we ask Allah oh Allah we ask you for your love, and the love of the ones who love you. All those who love you I want their love and I want them to love me. And I want to love the good deeds that bring me closer to your love.

Additions:

وهنا تطالعنا حقيقة ملموسة وهي أن الإنسان إذا أحب يميل، فإذا ابتعد المحبوب أَلَمَّ بالمحبِّ أَلَمٌ، وهذا أَلَمُ الفراق، وما من إنسان يودِّع محبوباً في المطار إلا ويبكي، وما من أم يفارقها عنها ابنها إلا وتبكي فهل يصح هذا المعنى بالنسبة إلى الله عز وجل؟، إن علماء التوحيد قالوا " :لا، فالميل الذي من شأنه الضعف والتحسر والألم، هذا لا يصح على الله عز وجل، ولكن الإنسان إذا أحب أحسن، وإذا أحب خضع وإذا أحب تذلل " ، فالإنسان هكذا يفعل، ولكن الله إذا أحب أحسن ورحم وأكرم، فحُب الله عز وجل للمؤمنين ثابت في القرآن الكريم والدليل :

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ (54) ﴿

محبة الله عز وجل للمؤمن تعني حفظه، وتأييده، ونصره وإكرامه، وإنزال الرحمة على قلبه، وإنزال السكينة، وإغناؤه بكل ما يحتاج،

هذا هو الحب الإلهي

وهل هناك فرق بين المودة والرحمة؟، إنه: لفرق كبير فالرحمة متعلقة بمخلوق ضعيف، بمخلوق يستجير، وبإنسان مريض وبإنسان مُعذب، بإنسان فقير، فأنت ترحمه ! أما الود فليس للضعيف فأنت حين تقدم شيئاً إلى إنسان من دون أن يسألك، فابتداءً هذا هو التودد وأحياناً يطرق بابك إنسان، فيتوسل إليك ويقول: أفرضني أرجوك أسعفني، اقبلني عندك ضيفاً، أو أوصلي إلى هذا المكان، أو ارحمني خذني إلى الطبيب الفلاني، فهذا إنسان مستجير، وأنت إذا فعلت ما يناسب فما اسمك؟ اسمك رحيم، وذلك مخلوق ضعيف استجار بك، أما إذا زُرت صديقاً في أوج صحته وقوته وشبابه، ومكانته، وقدمت له هدية بمناسبة زواجه، وهو لم يستجر بك، فالود ابتداءً، وأما الرحمة فيسبقها طلب الود لغير الضعيف، والفقير والمستجير، هناك فرق بين الود والرحمة، فربنا عز وجل حينما خلقنا كان ودوداً، ونحن لم نكن موجودين، فهو خلقنا وأكرمنا وأنعم علينا، مودته لنا ابتداءً وهي أرقى بكثير.