

THE CONCEPT OF LOVE BETWEEN HUMAN BEINGS IN AL-QUR'AN AND AS-SUNNAH

**Mohd Zaidi bin Muhammad
(Matric No. P 010517)**

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Perpustakaan KUIM



1000012538

**Faculty of Leadership and Management
KOLEJ UNIVERSITI ISLAM MALAYSIA
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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this thesis academic project is my own except for quotations and summaries which have been duly acknowledged.

Date: 19/03/2004

Signature:



Name: Mohd Zaidi Bin Muhammad

Matric No: P 010517

Address: Kg. Pangkal Jetas, Labok 18500

Machang, Kelantan Darul Naim.

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In the Name of Allah the most compassionate and the most merciful, and Peace be up on His messenger Prophet Muhammad SAW.

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ABSTRAK

Dalam menyiapkan kajian ini penulis telah menggunakan kaedah data analisis melalui buku-buku ilmiah yang berkaitan dengan tajuk ini. Ini adalah kerana ramai di kalangan masyarakat Islam kurang memahami makna cinta yang sebenarnya. Disebabkan itulah penulis ingin mengemukakan makna cinta berlandaskan dengan apa yang terkandung dalam Al-Qur'an dan Al-Sunnah. Kajian ini mengandungi empat bab. Bab pertama mengandungi proposal, bab yang kedua mengupas tentang pengertian serta definisi cinta, bab yang ketiga membicarakan tentang jenis-jenis cinta dan bab yang keempat merangkumi kesimpulan dan cadangan. Dan adalah bahawa penulis telah mengakhiri kajian ini dengan membuat kesimpulan tentang dapatan yang diperoleh daripada kajian ini merujuk kepada kecintaan terhadap Allāh mengatasi segala jenis kecintaan. Dan sesungguhnya, selain yang telah dihuraikan tadi ialah satu luahan perasaan serta keinginan yang disepakati.

ABSTRACT

During this research, the writer used data collection through the books relating to this topic. This because, almost of Muslim society don't really understand the meaning of love. Therefore, the writer trying to bring a real meaning based on Al-Qur'an and Al-Sunnah. This study involve to four chapters. In first chapter is proposal, the chapter two explain about the definitions of love, chapter three discuss about the various form of love and chapter four is conclusions and suggestions. The writer had finished this study by conclude that the advantage of this research is love towards Allah over all forms of love. And definitely, all had mentioned before are a fond feeling and a consenting desire.

ملخص البحث

استخدم الكاتب في هذا البحث طرق جمع المعلومات والمقارنة والتحليل، ودرس فيه اختلاف الباحثين في مفهوم معنى المحبة. والهدف من هذه الدراسة هو معرفة مفهوم معنى المحبة بعمق بناء على ما جاء في القرآن الكريم والسنة النبوية. هذا البحث يشتمل فصولاً أربعة. تناول الباحث في الفصل الول خطة البحث وفي الفصل الثاني تعريف المحبة وفي الفصل الثالث أنواع المحبة وفي الفصل الرابع الخاتمة والتوصيات. وقد انتهى الباحث في دراسته إلى نتيجة هي أن محبة الله هي فوق كل أنواع الحب وأن ماسوى ذلك مجرد عواطف وتعبير عن رغبات ومواقف.

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GLOSSARY

<i>Al-Qur 'an</i>	: The Holy Book revealed by Allah SWT to Prophet Muhammad SAW.
<i>Al-Sunnah</i>	: The tradition of Prophet Muhammad SAW including his deeds, saying and approval.
<i>Dīn</i>	: Complete way of life.
<i>Sha 'riah</i>	: The Muslim code of religious law.
<i>Ihsān</i>	: Good deeds, benevolence.
<i>Ummah</i>	: Muslim society.
<i>Adāb</i>	: Islamic ethics.
<i>Imām</i>	: Islamic leader or minister.
<i>‘Arasy</i>	: A place above the skies.
<i>Shahadah</i>	: Declaration of converting to Islamic religion.
<i>Fitrah</i>	: The pure natural state of Islam.
<i>Ukhuwah</i>	: Islamic tie in relationship.
<i>Harbi</i>	: The citizenship of the Islamic state after paying <i>Jizyah</i> and pledged loyalty to the state, their status as such similar to that of their Muslims counterparts
<i>Zimmi</i>	: The non-Muslim who give threaten to Muslim's society (Muslim's enemy).
<i>Jizyah</i>	: The tax paying by the <i>Zimmi</i> .
<i>Muzakarah</i>	: Discussion or consultation to find a best solution according to Islamic way.
<i>Salām</i>	: Islamic greetings.

**ARABIC WORDS TRANSLITERATION SYSTEM
TRANSLITERATION TABLE**

1. ALPHABET

Arabic	Latin	Example	Transliteration
أ	ʾ	فأر	fa' r
ب	b	برد	burd
ت	t	تل	tall
ث	th	ثوب	thawb
ج	j	جهد	juhd
ح	h	حليب	halīb
خ	kh	خاتم	khātīm
د	d	ديك	dīk
ذ	dh	ذهب	dhabab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha' b
ص	ṣ	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	tālib
ظ	z	ظالم	zālim
ع	c	عدل	ʿadl
غ	gh	غزوة	ghazwah
ف	f	فضل	fadl
ق	q	قلب	qalb
ك	k	كبير	kabīr
ل	l	لب	lubb
م	m	مال	māl
ن	n	نجم	najm
هـ	h	هول	hawl
و	w	ولي	walī
ي	y	يوم	yaumi

2. Short Vowel

Arabic	Latin	Example	Transliteration
-----	a	كتب	Kataba
-----	i	علم	'alima
-----	u	غلب	ghuliba

3. Long Vowel

Arabic	Latin	Example	Transliteration
ى, ا	ā	عالم, فتى	◀ālim, fat ā
ي	ī	علم, داعي	◀al īm, d ā◀ ī
و	ū	علوم, أدعو	◀ul ūm, Ad◀ ū

4. Diphthong

Arabic	Latin	Example	Transliteration
و	aw	نوم	nawm
ي	ay	ليل	layl
ئي	iyy	شافعي	shāfi◀ iyy(ending)
ؤ	uww	علو	◀uluww(ending)

ABBREVIATION

AS	alayh al-salām
H	hijriyyah
Def.	definition
ed.	editor/edition/edited by
n.a.	no author/no artist
narr.	narrated by
n.d.	no date/no year
n.pl.	no place
n.pb.	no publisher
trans.	translator/translated by
RA	radiya Allāh anhu/anha/ anhum
SAW	salla Allāh alayh wa sallām
SWT	subhanahu wa ta ala
Vers.	version
Vol.	volume
Writ.	written by
etc.	<i>et cetera</i> , and so on
i.e.	that is to say
Prof.	Professor
Dr.	Doktor

CHAPTER ONE

INTRODUCTION

1.1 Problem Statements

There are many of Muslims do not understand about the meaning of the concept of love according to the Islamic guidance and they expected that love only involve in couples. In this academic project, the writer wants to elaborate what is the meaning of love another person such as parents, brothers and sisters, relatives, neighbors and also among non-Muslims. At the end of this academic project, the writer had concluded that love towards God is the greatest love that covers all various form of love.

1.2 Research Background

There are many people in the world are trying to seek for their couple's and falling in love. This is not a new situation that happened in any institution. That was a norm environment and we can see in any places in the world. These were happened because they follow their desire without thinking properly and also the influences from films such Hollywood and Indian movies that could encourage them to have a feeling of love and want and need to love somebody.

Before that, we must understand what the meaning of love is. The Qur'an uses several words for the term "love" with different shades of meaning. If all these words are *rafah*, *rahmah*, *wudda*, *hub*, etc that can be are translated as "love", then this word is much frequented occurrence in the verses of Qur'an, appearing on average of verses about once in fifteen verses (communications; verses). Even the word *hubb*, which is most commonly translated as love, occurs in application to God frequently in the Qur'an that it is hardly justified to say that Islam knows only greatness of God, not His love. Love is an inner felling in any person that involve of felling of love and want somebody to love him/her. But unfortunately, there are many of them less on

understanding about the terminology and the meaning of the concept of love truly guide by the Islamic teaching. They only think that love is relating in a couples, but they do not that love have a broad meaning that involve love between God, Prophet, husband, wife, kid, parents, brothers and sisters, friends, etc.

Because of that, the writer choose this topic is want to bring a correct meaning guide by our religion and take the al-Qur'an and al-Sunnah as a references. This is important to avoid uncorrected perception between human that will bring negative consequences to our religion.

According to Datuk Dr. Mashitah Ibrahim, a lecturer in Faculty Ilmu Wahyu dan Warisan at International Islamic University of Malaysia explained that love is a basic (*fitrah*) objective of life in Islam. Prophet said;

*"Build in your son/daughter love towards God,
Prophet and family and also love to read al-
Qur'an"*

For example our Prophet Muhammad gets married with 'Aishah because of love.

Regarding to Dr. Rushdi Ramli a lecturer in Faculty Fiqh dan Usul, Islamic Teaching Academy, University Malaya elaborated that the root of love is love toward God and then with it can grow another branch of love such as love towards family (husband, wife and kids). According to Ibn Taimiyah, he said that a person fall in love because they see the perfect elements of his mate or partner. Prophet Muhammad said;

*"Whoever love because of Allāh, hate because
of Allāh, give because of Allāh and hinder
because of Allāh, his imān (belief) is complete".*

This sentence will define us that, when a person wants to love somebody, must have good behaviors such as honest, trustworthy, sincere and kind. They should not fall in love because of wealthy, beauty and power of somebody. He also elaborated that a couple must take a care of Islamic *adāb* (attitudes) and must finish it with marry and without doing sins among them. (Al-Islam, April 2003/Safar 1424).

1.3 Research Importance

This research hopefully can bring any advantages and as a references to all students when they are looking for issues relating to this topic. This proposal also as guidance to KUIM's students and other person, when they read this proposal with full understand and clear. So, they will practice according to the Islamic teaching when they are in love or as a guide before they want to marry. It also as a guidance to avoid any misunderstanding in defines love that can bring a negative consequences and moral problem among students.

1.4 The Aims of the Research

1. To explain about the concept of love between human beings to avoid misunderstand among them.
2. To explain about the various form of love that involves love among parents, couples, brothers and sisters or between other people.
3. To bring a clear meaning about the concept of love that involve in various relationship.
4. To bring a guides that had explain by Islamic teaching.

1.5 Objectives

1. To explain the role of love can guide man to achieve the successful life.
2. To explain the role of love can shape man in respecting other person.
3. To bring methods that prohibits and permits in love according to the Islamic teaching.

1.6 Scopes of Research

This research is bringing the intentions about the meaning of love in language (bahasa) and terminology (istilah). In this research the writer wants to give the love towards God in briefly and among parents, husband, wife and kids, brotherhood, relatives, and among non-Muslims. Besides that, the writer will bring the reason from

verses of al-Qur'an and as-Sunnah and also the opinion among theologians and scholars.

1.7 Methodologies

The word methodology came from the **Greek** words, *Methodos*, meaning 'ways', and 'logos' meaning 'knowledge'. According to the Webster's Encyclopedia of Dictionaries, the word methodology means, manner of proceeding especially in scientific research. Then came Dr. Rohi Ba'albaki in Al-Mawrid dictionaries, expressed the meaning of methodology (منهجية) as methodical ness or systematicness.

Basically, there is one form of methodology, which will be use in this study. The form is; '*Data collection methods*'.

Data collection methods (DCM)

DCM meaning that, any data gathered from any previous study or references. All collected data may be use as main source of this study, which later, it will be describe briefly in the thesis.

Generally, this type of data will be focus especially on lab studies over printed sources, such as books, journals, articles, papers etc. it is also include two types of sources, historical methods and documentation methods.

Historical methods are normally to find out any previous study done by the historians, which may accurate the concept of love.

Documentation methods are any printed matters or documentations that should be include as the methods of gathering data. This will certainly include:

- The Holy Qur'an
- The authentic Sunnah (Al-Hadith)
- Any contemporary books, articles etc.

CHAPTER TWO

THE DEFINITIONS OF LOVE (MAHABBAH)

2.1 Love in al-Qur'an and al-Sunnah.

1. To fulfill love through the right way.

أَجَلٌ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ
 لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا
 عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا
 وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ
 مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى الْيَلِّ وَلَا تَبَشِّرُوهُنَّ
 وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا

كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

(Al-Qur'an. Al-Baqarah 2: 186)

"Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allāh knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allāh hath ordained for you, and eat and drink until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allāh: approach not nigh thereto. Thus doth Allāh make clear His Signs to men: that they may learn self-restraint."

2. A command to get married and to give a dowry.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ
 مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ
 مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾ وَعَاتُوا النِّسَاءَ
 صَدَقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا



(Al-Qur'an. Al-Nisā' 4: 3-4)

"If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice. And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer."

3. Responsibility of a man towards a woman.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ
 وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا
 حَفِظَ اللَّهُ وَاللَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي
 الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ
 اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

(Al-Qur'an. Al-Nisā' 4: 34)

"Men are the protectors and maintainers of women, because Allāh has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allāh would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance): for Allāh is Most High, Great (above you all)."

4. A command to get married.

وَأَنْكِحُوا الْأَيَّامَ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ
يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾

(Al-Qur'an. Al-Nūr 24: 32)

"Marry those among you who are single, or the virtuous ones among your slaves, male or female: if they are in poverty, Allāh will give them means out of His grace: for Allāh encompasseth all, and He knoweth all things."

5. The signs of love among humans.

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾
وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

(Al-Qur'an. Al-Rūm 30: 20-21)

"Among His Signs is this, that He created you from dust; and then, behold, ye are men scattered (far and wide)! And among His Signs is this, which 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."

انس بن مالك رضي الله عنه:
 عن النبي صلى الله عليه وسلم قال: لا يؤمن أحدكم حتى يحب
 لأخيه أو قال لجاره ما يحب لنفسه.

"Anas bin Malik narrated: The Prophet SAW observed: None amongst you is a truthful believer till he likes for his brother or for his neighbor that which he loves for himself"

6. Human was created in pairs to love each other.

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
 لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَنُّكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

(Al-Qur'an. Al-Hujurāt 49: 13)

"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allāh is (he who is) the most righteous of you. And Allāh has full Knowledge and is well-acquainted (with all things)."

حديث انس رضي الله عنه
 عن النبي صلى الله عليه وسلم قال: ثلاثة من كن فيه وجد بمن
 حلاوة الإيمان من كان الله ورسوله أحب إليه مما سواهما وأن
 يحب المرء لا يحبه غلا الله وأن يكره أن يعود في الكفر بعد أن
 أنقذه الله منه كما يكره عن يقذف في النار.

"Anas bin Malik reported: Prophet SAW said: There are three qualities, whoever is characterized by them will relish the sweetness of faith: One to whom Allāh and His Messenger are dearer than all else; one who loves a man only for Allāh's sake; and one who abhors returning to infidelity after Allāh has rescued him from it as he abhors being cast into Hell"

7. Love between a husband and a wife

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا
 فَلَمَّا تَغَشَّيْهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ ۖ فَلَمَّا أَثْقَلَتْ دَّعَوَا اللَّهَ رَبَّهُمَا
 لَئِنْ آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾

(Al-Qur'an. Al-A'rāf 7: 189)

"It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allāh their Lord, (saying): "If Thou givest us a goodly child, we vow we shall (ever) be grateful."

حديث عبد الله ابن مسعود رضي الله عنه:
 جاء رجل إلى رسول الله فقال يا رسول الله كيف ترى في رجل
 أحب قوما ولما يلحق بهم فقال رسول الله صلى الله عليه وسلم
 المرء مع من أحب.

"Abdullah bin Mas'ud, reported: a person came to Allāh's Messenger SAW and said: O Messenger of Allāh, What is your opinion about the person who loves a (certain) people, but couldn't catch up with them? Thereupon Allāh's Messenger SAW said: A person would be along with one whom he loves."

2.2 Love in Prophet's Life

2.2.1 Love Prophet Adam towards Hawā

Allāh has created Adam after He finished created the world and the other creatures and Adam was staying in paradise. Adam was lonely in paradise without doing anything and he feels so bored and jealous when he looked at other creatures with their own couples. He looked at birds flying away happily with their couples. When he feels bored he sat under a tree and listening to the couple of birds singing with happily. Adam feels shy to explain his condition to Allāh SWT. But Allāh al-Mighty knew about it and He decided to create a partner for Adam to fulfill his loneliness. Hawā was created by Allāh with Adam's flank bone. Allāh had command to Jibrail to pull out Adam's flank bone on his left side when Adam was sleeping. With His power, Allāh said "*kun*" so immediately Hawā was appeared as the second human in the paradise and as a partner for Adam to fulfill his loneliness and as a friend to talk to and a partner to lightheartedness. Hawā was sitting in comfortable place while she was giving an attention to a brightly face of a smart man who are sleeping not far from her seat.

When Adam wakes up, he was surprised because there was a human like him only a few steps in front of him. He seemed does not believe of what he have seen. Hawā who was created by Allāh SWT with a lady's attitudes feel so shy and turn her face to the other way and give an impressive smile to Adam. Hawā was created perfectly with a slim body and beautiful face, pretty, sweet, cute, attractive, smooth movement, motherly behavior and full of love that will attract everybody who will see her.

She was the most beautiful woman who would be decorated the heaven. Her beauty will be inherited to her daughter in the future. She was suitable to Adam who was a strong and smart man. He was a perfect man that created by Allāh SWT.

Adam woke up and saw a human in front him. He knew that the human was a woman and she can fulfill his passion and desire. He realized that she was a woman, that he had imaging before. Therefore, he thanked to Allāh and praised to Him. He smiling to Hawā, and as a woman's nature, Hawā bowed her head with a shy face. Adam was

attracted to Hawā's beauty face. Allāh had planted passion and desire and made him fall in love with his full heart towards Hawā. That was the first love between human beings while still staying in heaven. Adam whispered from his heart by saying, "Oh! My beauty, who are you, my dear lover, where do you come from and for what you are here?". His voice was so polite, honest, smooth and full of love. Hawā answered by saying, "I am from our Lord". And then her voice seemed stop, "I... I.... I was created just for you". That was a sweetest and most beautiful voice that he never heard before; going out from pretty lips that will increase a passion and the bodily movement will increase the spirit of man toward a woman.

Adam realized that she was a reward from God, and his love also comes from God, he also knew that Allāh is beautiful and loves beauty. So, if someone who loves beauty, that's mean, he loves toward Allāh. Therefore, love is not a sin but it is a slave to the Creator. Love toward Hawā, also mean love toward God. With that declaration, Adam invited Hawā by saying, "Oh my lover, please come here", with smooth voice and full with passion. "I'm so shy", said Hawā. Hawā continued, "If you want me, you need to come here", her voice seemed to bring a hope.

Adam doesn't feel doubtful, and stepped towards Hawā. Because of that event, it has become a tradition to human beings that a man should come to a woman. When he was too close to Hawā and tried to touch Hawā, immediately, they heard an invisible voice saying, "Hey Adam, control yourself, you can't mix with Hawā except with a dowry and marriage!" Because of that voice Adam was so surprised and backed to his place. Both of them were silent and seemed to be waiting for a new command.

Allāh SWT has commanded to His fairies to dress Hawā and also gave a command to His angles to gather above a tree called "*Shajarah Thubā*" as witnesses to that marriage. When the ceremony was finished, Adam brought his wife to a place that they will stay in there. Hawā claimed her rights by asking "Where is my dowry?" She refused Adam's touching except after Adam had given her dowry. Adam realized that,

to receive something, he should give something and then he gave the dowry and now he realized that was a first step of mixing between a man and a woman is by a dowry and marriage. After that Hawā received the dowry.

Adam thanked to Allāh and went to Hawā's room by saying a *salām*. Hawā invited him with a smiling face and with full of love in her heart, as mentioned in the Qur'an;

وَيَتَقَادِمُ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا
هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾

(Al-Qur'an. Al-A'rāf 7: 19)

"O Adam! Dwell thou and thy wife in the Garden, and enjoy (its good things) as ye wish: but approach not this tree, or ye run into harm and transgression."

With this marriage, Adam does not feel lonely anymore and that was a first love and marriage in a human's history and also that was a supreme marriage that attends by fairies, genies and the angles as witnesses. The marriage was held on Friday. And then they were placed down on earth to separate a nation and also to worshipping to Allāh. Allāh has promised to His servants that the heaven will be given to those who doing a good deeds and sincere worshipping to Allāh in this world. (Abū Qamar Salahuddin, 1997: 1-10).

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

(Al-Qur'an. Al-Baqarah 2: 38)

"We said: "Get ye down all from here: and if, as is sure, there comes to you guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve."

2.2.2 Love Prophet Sulaimān toward Princess Balqis

Prophet Sulaimān was a figure kingdom that gathered to himself with two characters, there are as a Prophet and a king. Therefore, he was a religion leader (*Imām*) and a state leader. He was a messenger to the Israel tribe and he had built a kingdom at Palestine after this tribe was free from Fir'aun because the Prophet Musā has defeated Fir'aun kingdom at Egypt. He was an intelligent, smart, good-looking, strong, attractive and authorized person. When he became matured, he was appointed by Allāh as a Prophet to Israel tribe and after his father Prophet Daūd had passed away, he took over the kingdom and administered it successfully and excellent.

As a Prophet, Allāh SWT has given him a miracle, which is he can speak to animals and understand what of what they are talking. He also can give a command to the wind to blow anywhere he wants and he also can gives an order to the genies. He has required this miracle from Allāh before because he wanted to build a big and excellent kingdom, a power and a special character that nobody will not get it after him.

One day, he had done a spot check to all of his army and residents including genies, human and animals. When he checked at birds group, he found that a woodpecker (*hud-hud*) was not in there. He felt so angry and he will punish it if it doesn't give a concrete reason. A few minutes later, the woodpecker appeared and told to the Prophet Sulaimān, as mentioned in Holy Qur'an;

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطُ بِهِ ۗ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَإٍ
يَقِينٍ ﴿٢٢﴾ إِنِّي وَجَدْتُ أُمَّرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ
عَظِيمٌ ﴿٢٣﴾ وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ
الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

(Al-Qur'an. Al-Naml 27: 22-24).

"But the Hoopoe tarried not far: he (came up and) said: "I have compassed (territory) which thou hast not compassed, and I have come to thee from Saba with tidings true. 'I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne. "I found her and her people worshipping the sun besides Allāh: Satan has made their deeds seem pleasing to their eyes, and has kept them away from the Path, so they receive no guidance."

Saba' kingdom, as narrated by the woodpecker was a big state. Its ruler was a lady named Princess Balqis and she took over the kingdom from her father when he passed away. The princess was so pretty, young and still a virgin. There were many other rulers and kings wanted to marry her but she refused all of them because she felt that she was dignified, supreme and many of other states were under her administration.

Then, the woodpecker continued that the devils have prohibited them to worship to Allāh al-Mighty that are sitting in the *‘Arasy*. The Prophet wanted a proof of what the woodpecker had told. Then, he had command to woodpecker to send and throw a letter to Balqis's room. The princess was very shocked and all the ministers also were surprised with that letter. Because of that, they attended a meeting to find a solution about Sulaimān's letter. All ministers agreed with their princess's decision. By the way, the princess seemed so worry and required some opinions from her ministers. The ministers agreed to have a battle towards Sulaimān's kingdom. She was worried that her kingdom will lose in that battle because she knew about the miracle of Sulaimān.

In her first step, she will send a delegation to Palestine and will give some expensive gifts to Prophet Sulaimān. Princess Balqis gave a command to her delegation to give attention to the attitudes of Israel tribe and show your praise behavior to them. If they were polite, so they were under the Prophet's ruler. And if Prophet Sulaimān received her gifts that mean her kingdom will be free and peaceful without any interruption from Sulaimān kingdom and also free to worship their own religion.

Without anyone realizing, the woodpecker heard all of their consultation and he told to Prophet Sulaimān. Directly Prophet Sulaimān gave a command to his genies to

build a beautiful villa as a place to the delegation. The delegation was invited politely by Sulaimān and they were felt wondered, when they were watching that villa because they never seen such villa before.

Sulaimān received the presents with a smile and claimed to them that the presents were not competent to him because he has everything that the given from Allāh SWT. Please back to your princess and returned them to her and also tell her that my army will attack your kingdom, except the princess come and see me.

After that, the princess and her ministers have a meeting again. And as a solution, they were agreed to fulfill the Sulaimān's invitation. Actually, Balqis wanted to show her beauty to Sulaimān because that was a main reason to have a friendly consultation with Sulaimān. She can attract Prophet Sulaimān with her beauty, therefore she confident that her kingdom will free and peaceful, if the Prophet had attracted to her. Beside that, she still confusing because Sulaimān was not like other kings and she believed, that Sulaimān was a real Messenger of God. Princess Balqis and her delegation were departed to Palestine. As womanly attitudes, she wanted to show her diplomacy with attractive smiling, soft sentences and graceful movements. With this theory, she hopes she success in influenced Prophet Sulaimān.

Although, the princess had never met the Prophet before, she knew that Sulaimān was a perfect, strong and brilliant ruler. By the way, there was something strange in princess's heart that was a feeling of love between a woman and a man and as a personal attention coming from her heart. In the other way, she also hopes that Prophet Sulaimān also has heard about herself such as her beauty, her property and also her supreme kingdom.

Prophet Sulaimān wanted something eccentric that the kingdom will surrender without any requisition. He wanted that his genies will bring to him a princess's castle, and then he asked the genie to destroy the castle because he wanted the princess to identify it. When Sulaimān saw to Princess Balqis in a far view, he was praise about the beauty of that princess, but unfortunately, the princess was not in a true religion. Beside that, there were also among his genies, who were investigated to his heart and asked him

not to influence with Balqis's beauty because there must be something humiliate such her calf is looks like a camel calf. The genies were trying to encourage Sulaimān.

When the delegation arrived, Prophet Sulaimān welcoming Princess Balqis and her delegation with kindly and also mentioned that the trip became short and fast and he will showed all of them about the given from Allāh SWT. Balqis answered by mentioned that she was so glad to meet Prophet Sulaimān the figure, perfect and hardworking leader with her attractive smile in her sweet lips to attract the Prophet as her main objective of her diplomacy with Palestine's leader.

Then, Prophet Sulaimān showed to the princess her castle, by asking isn't same with your castle. The princess and her delegation were amazed and mentioned that the castle was same with her castle. And then, the delegation was allowed to go and looked any parts in Sulaimān's palace. Even through, Sulaimān was thinking about the beauty of the Princess Balqis and not permitted her and her nationalities to worship through untrue religion. Beside that, Princess Balqis was thinking in her mind that Sulaimān had attracted to her beauty and this was her hope as a perfect solution to attract the Leader of Israel tribe and later will fall in love to her. But, she also cannot stop her desire that she also had attracted and fall in love towards Prophet Sulaimān the Messenger of God. Her effort to attract Sulaimān's heart was failed because she sure that Prophet Sulaimān was a true Prophet that cannot be influenced by her prizes, property and also by her beauty or obsession.

After that, Sulaimān asked them to have a rest in the villa beside his palace. The way through the villa was very beautiful with a mirror floor and below it has a pond with beautiful kinds of fishes and tortoises. When the princess saw it, she raised her skirt because she though there was a water and at that time the Prophet saw her calf. There was no blemish as mentioned by his genies. Sulaimān said, "That's not water that was a mirror floor made by expert artisan from my genie". Balqis feels so amazed and also feels about her short trip, her castle. Because of that, has appeared in her mind all these were happened because a power of Allāh al-Mighty. Therefore, Balqis exclaimed as mentioned in the Qur'an;

وَجَدْتُهُمَا وَقَوْمَهُمَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ اللَّهِ وَزَيَّنَ لَهُمُ
 الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٤٤﴾

(Al-Qur'an. Al-Naml 27: 44).

"I found her and her people worshipping the sun besides Allāh: Satan has made their deeds seem pleasing to their eyes, and has kept them away from the Path, so they receive no guidance,"

Therefore, Balqis was converted to Islam the true religion and declared the *Shahadah* as Sulaimān as her witness. Because of that, all the delegation followed their princess decision and they also converted to Islam. As a Muslim, Balqis was aware that Sulaimān's success was also Allāh SWT success that cannot be defeated by anything. Because of the converted to Islam, directly the Balqis's kingdom was free and peaceful because they were a Muslim and not the enemy of Islam.

Although her kingdom was free, but Balqis feels confuse because she had fall in love to Sulaimān, and she feels so shy, if only her side just falling in love. Before that, as a non-Muslim, she knew that a Muslim only loves their religion better than loving a beauty of a woman. But now, with the same religion, she knew that Sulaimān was thinking of herself and her beauty. Balqis was asking of what she should do when the first time converted Islam to Sulaimān with her smiling face. Prophet Sulaimān seemed know what of the hiding meaning by the princess's question, by mentioned the Balqis's kingdom now was free and peace, but unfortunately there is no heir who will lead the kingdom's administration in the next day. Balqis understand of Sulaimān's answer and the ministers of both sides can considered the real meaning between Prophet Sulaimān and Princess Balqis, that both of them had falling in love and attracted to each others with full of passion and desire.

A love event between two kingdom with supreme leader usually they were hiding their personal love by using metamorphic language as suitable as their status and

to take care of their nationalities. That was happened towards the extreme love between Sulaimān and Balqis.

First of all in Islam, you should being married. Prophet Sulaimān continued that Balqis should marry with someone in her tribe and the husband will choose by her ministers. The Prophet knew that the princess will refused his measurement because as a Leader of Saba', she cannot be married with her ministers or her nationalities under her administration, because of status and quality of herself. After that Sulaimān claimed that in Islam, this perception was not allowed and forbidden. Finally the princess was agreed with Sulaimān's answer.

And then, the Princess said that she will be married with a king of a state. Sulaimān knew what inside in Balqis's heart. So, lastly, both of these leaders getting married on Friday. They lived in happily and peacefully and both states were having a relation. Every month the Prophet Sulaimān came to Saba' to see his wife and stayed in there about three days. In their marriage they have a son named Daūd. But he had passed away while the Prophet was still alive. When the Prophet had passed away, there was no king who rules the genies and animals anymore. (Abū Qamar Salahuddin, 1997: 55-74).

2.2.3 Love Prophet Muhammad toward Khadijah

Khadijah is a widow, aristocrat, wealthy, beautiful and kindness. Many of 'Arabian, especially Quraisy tribe was very attractive to her. This is because she was a successful businesswoman, and she also gave a lot of help and donation to other traders and appoints someone to manage her business in over seas. Many ministers of Quraisy want to marry her and dared to pay how much of dowry she requested, but she refused it politely because they do not throne to Khadijah's heart.

One night, she got a dream that a sun down from sky and entered to her house and shining all over the house and also Mecca city. She narrated the dream to her nephew named Waraqah bin Naufāl. He was expert in explaining a dream and has a lot of

information about 'Arabian history. He also has a deep knowledge a previous religion brought by previous Prophets. He said that the dream meant that Khadijah will be married with the last Prophet. He continued that the Prophet from Quraisy tribe and from Hashīm family, a supreme family. Khadijah was silence for a time and then asking of his name. Waraqah answered, "his name is Muhammad and he is become your husband". Khadijah backed home with happily that she was never being happy like this before. State from that time, Khadijah was waiting where is her dream husband will appear.

Muhammad, a future husband of Khadijah, a wealthy woman, has no mother and father and he was a poor man and lived with his uncle Abū Talib also has poor family. Although, he was poor but his nephew very love him and expected him as his own son. He grew up Muhammad with good attitude and praiseworthy behavior.

One day, his uncle Abū Talib discussing with his sister 'Atiqah about Muhammad. She said that Muhammad was twenty-four years old and should been married, but they don't have enough money to pay a dowry and don't know what should they do. After a few moment of thinking, 'Atiqah said that she had heard information that a businesswoman called Khadijah will leave her state and going to Syām in a nearest time. She said, "Everybody worked with her usually have a good financial, what about if we take Muhammad to work there". "I think that was a good idea to him to find his own financial and then seeking a girl for his wife" said Abū Talib. He agreed with 'Atiqah's suggestion, and then they are discussing with Muhammad, and Muhammad also agreed with it.

'Atiqah was going to apply a job for Muhammad with Khadijah. When Khadijah heard a name of Muhammad, she was thinking, may be he was a man that her nephew had story about her dream. He might be a man and a last Prophet. Start to that time,

Khadijah noted to her heart to marry Muhammad but she does not mention it because to avoid from slander.

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Khadijah took Muhammad working with her and thank to God with that good news. She has a very impression with sweet smiling and hiding what is noted in her soul. 'Atiqah backed home with happily and told that good news to her brother about the consultation with kindness businesswoman. Abū Talib also feels very happy to hear it. And then, they called Muhammad and told the story and advised him to work with hardworking.

Muhammad go to Khadijah's house to start working, when he arrive at a fence, his eyes tears because of sad when he was thinking about his fate, nobody saw it except the angles in sky and earth. When the caravan wants to leave Mecca city, Maisarah asked Muhammad to wear a cloth made from animal skin and hold on the caravan's flag and walked in front of the caravan going to Syām. Muhammad takes the command.

When he starts to walking, without anybody realize it, he crying again, nobody knew it except Allāh and His angles. For a few months in Syām, the caravan wanted to back to Mecca. Maisarah took Muhammad as a messenger to tell about their condition and also about their decision to back to Mecca to Khadijah. Maisarah also wrote a letter to Khadijah to tell about their large profits and also tell about strange events happening to Muhammad.

Muhammad arrived Mecca city in shortly and quickly with Allāh's supremacy. Khadijah was sitting at a window at her house, suddenly she saw Muhammad with his camel coming to her house. The cheerful attention immediately appeared in her face. When Muhammad arrived at her house, she welcomed Muhammad with sincere and politely. And then, she gave a special camel to Muhammad. Muhammad thanked to Khadijah and gave her a letter from Maisarah. Muhammad asked for a permission to back to his uncle's house.

A next day Muhammad went again to Khadijah's house to get his salary because their family wanted to seek a wife to him with curtsy head and Khadijah wondered to see it. Khadijah replied "Muhammad! Your salary was very small amount to fulfill your necessary". Then, she continued "let me find you a wife, I want you to marry with a 'Arabian aristocrat woman, she is very nice and there were many of kings and other 'Arabian ministers wanted to marry her, but she had refused all of them and I want you to meet her". "But unfortunately she had been married before and then divorced a few years later" she said. Muhammad al-Amīn was not answered. Both of them were silence. One side needs an answer and other side does not know how to answer. Khadijah don't know what inside in Muhammad's mind and Muhammad also do not know which lady meant by Khadijah.

Muhammad backed home and told the story to his uncle. Abū Talib and 'Atiqah were aggrieved of what Khadijah had said. She would like to meet Khadijah. When arrived at Khadijah's house she said "Khadijah if you have a property and supreme family, we as Hashīm family also have a supreme and a dignity, but why you humiliate my nephew, Muhammad?" Khadijah was very surprised when she heard it. She does not expect that, what she had said can bring an insult to them. Khadijah said "Who dare to insult your nephew and your family?". "Frankly I said that the woman of what I had mention to Muhammad is myself and I by myself want to marry Muhammad, if he want, I by my full heart ready to marry him and if he refuse me, I promise that I would not marry till the end of my life", said Khadijah. Both of those ladies feel cool after that.

Then 'Atiqah continued, "Do you discuss it with your nephew Waraqah bin Naufāl about your request? If not, you should tell him". Khadijah answered "He does not know about it, but tell your brother, Abū Talib to make a small ceremony and we shall discuss it, when we arrived there". Khadijah feel confident that her nephew Waraqah

would not refuse her request it because he has explained her dream and mentioned that she will be marry a last Prophet.

‘Atiqah backed home with a smile and satisfied in her heart and told the story to whole family. All of her brothers' Abū Talib, Abū Lahab, ‘Abbas and Hamzah feel happy and glad of the consultation between ‘Atiqah and Khadijah. “That was great and we need to discuss with Muhammad first” said Abū Talib.

Before had a discussion with Hashim family, Khadijah have sent a lady named Nafisah to braid a family relationship. She said to Muhammad “Why don't you find a wife”. Muhammad replied “I have to, but I have not enough money”. Nafisah continued “How if have a lady want to pay your dowry? She is very kind, nice, have a lot a money and property, she was from a supreme family and same grade and status with you, would you like to refuse her?”. “Who?” asked Muhammad. “Khadijah”, said Nafisah with frankly. “If you are ready I will handle of everything”. Nafisah had been successful to tackle Muhammad for Khadijah.

She backed home and told the story to Khadijah. When his uncles have told about the consultation with Khadijah, Muhammad agree to marry a widow fifteen years old older than him because she is beautiful, wealthy person and kindness and what is important Allāh SWT had open her heart to falling in love towards Muhammad and received him as her husband.

Although Khadijah was a widow forty years old elder, but she had a fresh and a slim body with a bright, white skin with beautiful eyes. After a few consultations occurred of both sides, both Muhammad and Khadijah been marry with all of both family bless those bride and bridegroom. The dowry of the marriage was five hundred dirham. Abū Bakar, Muhammad's best friend gave him a present such a beautiful cloth made from Egypt. That marriage occurred at Friday about two month after he had backed from Syām. This ceremony were very pleasant with all of Arabian attend the ceremony.

After the ceremony was finished, Khadijah said to her husband, "Hay al-Amīn, enjoy yourself, all my properties including buildings, houses, trades and slaves are yours now. You are free to expense these in your own way, that was a giving from Allāh", as Allāh SWT had mentioned it in His Holy Qur'an.

وَوَجَدَكَ عَائِلًا فَأَغْنَى

(Al-Qur'an. Al-Dhuhā 93: 8)

"And He found thee in need, and made thee independent."

Khadijah lived with Muhammad about twenty-six years and about sixteen years before Muhammad had appointed by Allāh as a Prophet and about ten years when he being a Prophet. She got divorced with Muhammad by her death and that year called 'sadness year' (*āmul huzmi*). Khadijah was a first person who believed in Muhammad.

When the first revelation was sent to Muhammad, and then he told the story to Khadijah about the first revelation from Jibrail, he was so scared and afraid about the face and the body of Jibrail. Khadijah as an obey wife, immediately entertain Muhammad. Khadijah had sacrificed herself and also her properties to help Muhammad in order to spread Islam as a true religion from threaten of unbelievers Quraisy. Khadijah was a special woman and was a first woman who will enter a heaven. (Abū Qamar Salahuddin, 1997: 75-91).

Prophet Muhammad said;

"The main and the first women who will enter the heaven were Khadijah binti Khuwailid, Fatimah binti Muhammad, Maryām binti Imran and Aisyah binti Muzāhim, the wife of the Fir'aun".

2.3 Love from Islamic Perspective

In Islam, love firstly is for Allāh SWT, occupying the heart and conscience in such a way that it overwhelms everything else. It was reported from a sage: "I never saw a thing but I saw Allāh before it, after it, and along with it". The Qur'an says:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

(Al-Qur'an. Al-Baqarah 2:165)

"The believers are stauncher in (their) love for Allāh."

The faithful harbour an intense love for Prophet Muhammad. This love is manifested by a desire to follow and imitate his example. The Glorious Qur'an says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

(Al-Qur'an. Ali 'Imrān 3:31)

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

Islam advocates brotherly love in faith. Human beings can live in blessing and kindness so long as they love each other, show trust-worthiness, and behave according to truth and fairness. This brotherly love in faith also establishes good relations in society when it is done with sincerity and affection. In short, heartfelt love is simply sharing Islam.