Love in Islam

Love is the Inner Essence of Islam

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*Following is a transcript of a  Khutbah by Mahmoud Mostafa for the Baraka Institute.*

Bismillah ar Rahman ar Raheem

Praise be to Allah. We bear witness that there is only one god who has no partners beside Him, and we bear witness that Muhammad is His servant and messenger.

Praise be to Allah who blessed us with the guidance of His prophets and messengers. Praise be to Allah whose Mercy encompasses everything. Praise be to Allah who knows our needs and answers our calls and brings peace to our hearts.

Praise be to Allah who breathed into us of His Spirit and placed the light of His guidance in our inmost being. Whomever Allah guides, no one can misguide, and whomever Allah misguides, no one can guide. We put our trust in Allah and seek His forgiveness, aid, and support.

A man once came to the Prophet (puh) and asked him about the hereafter. The Prophet asked him, “And what have you prepared for that time?” The man replied, “Nothing, except that I love Allah and I love you.” The Prophet (puh) answered him, “You are with the ones you love.”

Dear brothers and sisters, the guidance of Islam is the guidance of love. The innate, natural and ancient religion that is Islam is the religion of love. The Prophet (puh) came to guide us to love and to make clear the love that is at the core of all religion. Our purpose as human beings is to consciously manifest Allah’s love in our lives. This is the most significant meaning of Khilafa and Ibada that can bring purpose to us and transform our lives. When we reflect upon the history of the Prophet (puh) and the spread of his message we will realize that Islam could not have taken root in the world without the love that filled the heart of the Prophet and was clearly manifest in his way of relating and interacting with people that brought out their own deep and profound love for him. Without this mutual and abiding love, none of us would be here today. Without this love Islam would not have been possible.

Today, it seems that we too often hear and read much that is harsh and heartless about Islam and not enough that is loving and beautiful. There seems to be too many messages of prejudice, literalism, legalism, violence, and oppression. The superficiality, ugliness and darkness that is too prevalent in today’s Islamic discourse is nothing like what the Prophet brought us.

I would like to share with you part of the first sermon ever given by the Prophet (puh) in Medina. This is what he had to say to his companions:

“Verily, the best discourse is the Book of Allah. One is truly successful whose heart Allah has adorned with the love of His Book, and whom, after living in denial, Allah has caused to enter into submission to Him, and caused him to prefer His Book above any human discourse. The Book of Allah is the most beautiful and eloquent of discourses.

Love that which Allah loves! Love Allah with all your hearts! Grow not weary of hearing the Word of Allah. Do not stop remembering Him. Do not let your hearts grow hard toward Him. For verily, Allah has preferred His Book above all of Creation. Indeed, Allah has endowed it with guidance to the best of deeds, and made it an example for the elect of His servants, and filled it with righteous discourse, and has made clear in it what is lawful and unlawful for you.

So, serve Allah alone, and associate with Him no other. Be ever conscious of Him. Be truthful to Allah in what you utter from your mouths. Let the Spirit of Allah be the source of love between you.”

Can you hear the love in his words? Can you hear his urgent call to our hearts? Can you sense the profound purpose in his teaching?

Love is so central to Islam that without it there can be no real faith. The Quran tells us clearly what following the Prophet is about:

*3:31 “Say, if you love Allah, then follow me and Allah will love you greatly and forgive your sins for Allah is forgiving and merciful…”*

And even more decisively it says to the people of faith that:

*5:54 “O you who have faith whoever among you turns back from his religion Allah will surely bring forth a people He loves and who love Him who are humble before the faithful and exalted before the deniers. They strive in the way of Allah and fear no blame from any blamers. This is the favor of Allah, He bestows it on whomever He wills. For Allah is all-encompassing, all-knowing!”*

In these two tremendous verses we can understand some remarkable things. We can understand that faith and faithfulness are defined as love between God and the people of faith. A Mu’min is one who is deeply and profoundly in love with God. It is this love that motivates us to strive, to seek, to turn back to Allah, to give up our worldly attachments and return to our Rabb (Lord). It is this love that gives us the power and strength to face the various trials of our faith throughout our lives. It is this love that teaches us humility, compassion, trust, obedience and honesty. It is this love that enables us to sacrifice, to give of ourselves and of our possessions for the sake of God. It is this love that opens us to submission, to Islam. We can also understand that this relationship of love is a special, precious gift bestowed by God upon us. Without His will and generosity we would be heedless of His love in our hearts. We can also understand that the abandoning of religion in the context of this Ayah is to turn away from love because the consequence of this abandonment is that God promises to replace us with people who have this relationship of love with Him. And we can understand that the way to God’s love is to follow the Prophet (puh), to be in his footsteps, to strive to be like him and in this striving our love is made greater and greater by God.

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In a Sacred Tradition Allah says,

“I was a hidden treasure and I loved to be known so I created heaven and earth that I may be known.”

One of Allah’s names, one of His attributes, is Al Wajid. This word has several meanings among them is to bring into existence. It also has the meaning of intense, existential love. Reflecting upon this divine name, we can see that there is a relationship between love and creation. And reflecting upon the sacred tradition we can see that God’s love to be known is the primary reason for creation. In this way we can come to a truly profound insight; Allah’s love is the very cause of existence. We are alive today because of His love, the whole Universe is here because of His love.

The relationship of love between us and Allah, between us and others, and between us and all of creation is essential to reaching our full potential as human beings. When we nourish our hearts with love, when we manifest Allah’s love in our lives; with our families, with our friends, in our work, in our prayers, in everything that we do, the entire meaning of life changes for us and our own experience of our humanness is transformed; we become adorned with the beautiful characteristics of the Prophet.

This is the meaning of following in the footsteps of the Prophet (puh); we follow him by adorning ourselves with the qualities of his noble character. We follow him by striving to become like him in our humanness, in our quality of relationships, in our conduct in society, in our service to humanity.

The noble character of the Prophet (puh) has been best explained by his cousin, Jaffar Ibn Abu Talib, when he was asked by the King of Abbysinia to explain his religion. Jaffar replied:

“We were a people lost in ignorance. We worshiped idols, we back-stabbed one another in gossip, we committed sins without shame, we severed the bonds of mercy among us, and we were unkind neighbors. The strong among us devoured the weak. Thus we were until Allah sent to us a messenger from among ourselves, well-known to us in his nobility, honesty, trustworthiness, and tenderness. He called us to unity and to devoting our worship to Allah alone and to removing the idols from our hearts. He commanded us to be truthful when we spoke, and to fulfill our trust, and to preserve the bonds of mercy among us, and to be kind neighbors, and to desist from violating what is sacred. He called us to turn back from our sins, and from falsehood, and from devouring the wealth of orphans, and from defaming honorable women. So we believed in him and in his message and we followed what he received from his Lord.”

Brothers and sisters, the Sunnah (tradition) of the Prophet is about the kind of character that manifests God’s love in existence. His Sunnah is that which ennobles us, that which transforms us into better human beings. It’s about becoming kind and tender human beings who are deeply and profoundly in love with God.

The Prophet’s love, awe, and longing for Allah comes through with overwhelming clarity when we reflect upon his prayers. Here is just one example:

“O my God make me love You, make me love those who love You, make me love all things that bring me closer to loving You. O my God, make me love You, and Your angels, and Your prophets, and all of Your creation. O my God, make my love for You dearer to me than myself, and my family, and my wealth, and my children, and from cool, pure water to the thirsty.”

May Allah bless us with His love, and the love of those who love Him. May Allah fill our hearts with love. Allah bless Prophet Muhammad, his family, and companions. Peace be with you and Allah’s mercy.

Bismillahi Rahmani Raheem

Praise is to Allah the Merciful, and the Compassionate. I bear witness that there is only one God and I bear witness that Muhammad is His Prophet. Peace and blessing upon him, his family and companions. We bear witness that he fulfilled his mission and delivered his trust and made the path of surrender clear to us.

In the Quran it says:

*2:165 “Among people there are those who take others as equal besides Allah. They love them as they would love Allah. But those who have faith love Allah more than anything else.”*

You remember in the first part of this Khutba that the Prophet (puh) told the man who came to him, “You are with those you love.” The Prophet wasn’t just being nice to this man, he was teaching him and us something very important. He was making clear that love is the ultimate test of our worthiness as human beings. And he was giving us a way to understand about our own love. To know what it is that we really love.

We are with what we love. Whatever we love is what is closest to us. What is most often thought of and remembered by us, what is most sought by us, that’s what we love. So, what is it that we remember the most? What occupies our attention the most? What do we wish for the most? Let us be honest with ourselves, do we think of Allah most of the time? Or are we thinking of other things most of the time. Where is our attention? Is it on God or is it on the countless other things that occupy us and distract us from our real purpose?

If we can examine ourselves honestly and know what we love then we have taken a major step forward. If we find that what we love is Allah then we are blessed with a great gift for which all praise is due to Allah. But if what we love is other than Allah, then at least we know and we have the opportunity to seek to change what is in our hearts.

A reliable test of how true our love is for Allah is to see how much we are able to serve others and to give of ourselves generously and openly for Allah’s sake. This is one of the most important truths: The quality of our faith is reflected in our intention, attitudes, and behavior.

How do we do this? How do we clear our hearts of our love and attachment for all these things that are other than Allah? How do we get rid of our pre-occupation with all the other captivating distractions that compete for our attention? How do we become among those who “…love Allah more than anything else”? We can find the answer in the Quran and the way of our Prophet (puh) and it is the remembrance of God because it is in the constant remembrance of God that our hearts can find stillness and intimacy can develop. As we are guided in the Quran:

*13:28 “…It is through remembrance of God that hearts find rest”*

In the Quran Allah promises us:

*2:152 “Remember Me, I shall remember you.”*

Our remembrance of Allah is His remembrance of us. Our call to Him is His answer to us. Remembrance is the way of intimacy with Allah.

In a Sacred Tradition, Allah says, “I am as my worshiper thinks I am. I am with him when he remembers Me…if he seeks closeness to Me by as little as an inch, I come closer to him by a yard. And if he seeks closeness to Me by a yard, I come closer to him by a mile. And if he comes to Me walking, I come to him running.”

In another Sacred Tradition Allah says, “My worshiper can get close to me with nothing better than what I have made obligatory. And as he continues to get closer with selfless acts of giving I love him. And when I love him, I become his hearing, his sight, his hands, and his feet. And whatever he asks of Me, I shall give him and whatever aid he seeks of Me, I shall aid him…”

So, Allah’s grace multiplies with our sincere efforts and honest intention to come closer to Him. Whatever we give to Him comes back manifold to us. In this way, little by little, our love for Allah grows and develops and it transforms us into loving, noble human beings.

We get close to Allah by serving Him, by being for His sake, by learning to make our intentions purely for Him, by learning to become a little less selfish and a lot more giving.

The Prophet (puh) once told his dear companion, Muazh Ibn Jabal, “Muazh, I do love you!” Muazh replied, “And I love you, Messenger of Allah, more dearly than my own father and mother!” The Prophet then instructed Muazh, “Do not end a prayer without asking Allah to help you remember Him, to be thankful to Him, and to serve Him in the best of ways.”

As we continue to live our lives in remembrance of Allah our capacity for love will grow, our hearts will expand and we will reach our full human potential inshallah (God willing).

The intimacy and love that develops in us with our remembrance and other selfless acts of service is a mystery and a wonder.

Allah says in a Sacred Tradition, “I have prepared for my righteous servants what no eye has seen, nor ear has heard, nor been imagined by any human heart…”

May Allah bless us with His merciful guidance to His straight path. May He bless us with His love. Allah we seek refuge in You from hearts that are not humble, and egos that are never satisfied, and eyes that do not weep, and prayers that are not answered, and works that are not elevated.

Allah, bless us with wholesome hearts, grateful tongues, and obedient bodies. Do not let us forget You. Do not deny us loving You. Allah, preserve us and protect us. Be merciful with us. Increase our blessings and support us. O You who has ability over all things.

Allah, bless Your beloved servant, and the light of our hearts, our master and friend Muhammad, the noble and pure Prophet and bless his family, companions, and followers. May we become his companions in this world and in the other world, and peace be upon you and Allah’s mercy and blessings.

*Rise to prayer that Allah may have mercy on us all.*

*May, 2008.*

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Love for God in Islam - The Highest Attribute of Spiritual Attainment

 BY: [KHALIL GREEN](http://www.islamicity.org/by/khalil-green)    [MAR 15, 2015](http://www.islamicity.org/6526/love-for-god-in-islam-the-highest-attribute-of-spiritual-attainment/) [7 COMMENTS](http://www.islamicity.org/6526/love-for-god-in-islam-the-highest-attribute-of-spiritual-attainment/#comments)



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In Islam fear of God, obedience to God and sacrificing for God's cause are stages (that should be maintained) on the spiritual path to something better; love for God.

There are many reasons people become Muslim. Among those reasons are feelings of the need to be a part of something better than what they have, believing that Islam holds more truth than other beliefs, or rejecting something once believed. Attributes that are obtained by the Muslim are fear of God, and love for God. The last being the highest reason to worship. Yet obtaining Love for God is a process. It is something to be achieved. One does not simply wake up loving God. But once love of God is had it is like no other type of love that has been experienced.

**Those Who Love God**

Love of God causes one to enjoy life more fully. It causes the Muslim to realize that God is the only non-changing reality. He is the Sure Reality and Truth (al-haqq).

"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." (Quran 2:165)

Hence, faith is first mentioned as a necessary component of achieving Love for God. It is misplaced when feelings for created things, or beings, causes a diversion from focusing on the Conscious Reality that created all. The Conscious Reality that sustains all. Faith is the decision of the believer to worship that which is unseen and un-seeable in this life.

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**Developing Love for God**

Developing love for God begins with the study of the divine. Science now tells us that there is a component in the brain that creates within humans the desire to believe in a higher power. When we intentionally work to develop that part of our being, new paths are created and opened within the person. The Muslim begins to feel the need to worship (Ibadda), pray (salat), and remember (Dhikr - a form of meditation) God. God begins to take precedence over the Muslim's life. She/He begins to look on God with reverence and becomes a seeker on the path after God's Greatness.

"Those that turn (to Allah) in repentance; that serve Him, and praise Him; that wander in devotion to the cause of Allah,: that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limit set by Allah;- (These do rejoice). So proclaim the glad tidings to the Believers". (Quran 9:112)

**Attributes of Those Who Love God**

Love of God brings about the best in the individual whose actions benefit those around. Out of love for God the Muslim will do everything, from waking moment to sleep, courageously battling lower desires to please her/his lord. Sacrificing what she/he is in possession of for the sake of the Beloved.

"It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing." (Quran 2:177)

**Example of One Who Loves God**

God rewards those who work to develop love for Him and who yearn for their meeting with Him. The Quran gives an example of one who strives and struggles through life while awaiting the final meeting with God. One who struggles to deal with the twist and turns that daily life presents. One who strives to keep his family intact while increasing their spiritual growth. In the Father of John (Yahya) the Baptist there is the following example of one pleading to his Lord out of Love in the midst of affliction and adversity.

So We listened to him: and We granted him Yahya: We cured his wife's (Barrenness) for him. These (three) were ever quick in emulation in good works; they used to call on Us with love and reverence, and humble themselves before Us. (Quran 21:90)

When afflicted with pain, sorrow, and adversity, the Muslim turns to God with Love.

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7 Comments[COMMENT](http://www.islamicity.org/6526/love-for-god-in-islam-the-highest-attribute-of-spiritual-attainment/#respond)

1. *NicheOfLights* [November 17th, 2015](http://www.islamicity.org/6526/love-for-god-in-islam-the-highest-attribute-of-spiritual-attainment/#comment-45834)

Dear Khalil:
Very nice article by you.
i am taking the liberty of posting something which I recently wrote. It's in a narrative form. Hope you like.

Glimpses - The passage to Afterlife:
"Dedicated to A Friend"...
November 1st 2015. (Revised).

What Is Afterlife:
In the strife and brilliance of our transient life in this world - our main focus should be to spend a great amount of time and energy preparing for a more enduring existence which we know as the "Afterlife" (29:64). And to ensure success with that, we should carefully read and follow the meticulously planned "travel manual" (2:2), a gift by our Most Gracious & Most Merciful Friend, transmitted to us through our ever well-wishing benefactor. We should try to concentrate on the simple, usual stuff that we are required to do and see "which of us is best in deeds" (67:2). It was God's wisdom to have created death before life (67:2) as a well-conceived plan, to ensure that we have a safe passage back - a passage that will lead the believing heart to true redemption, heightened consciousness, and a place of inconceivable joy (43:71). That is Afterlife.

What Is Death:
We know that there is not one single living thing in this universe that will not go through the process of death (29:57). And it can be the most beautiful journey that can lead us to our Greatest Friend. If God had not created death, then we would have had no chance of meeting Him again (29:5). What a misadventure that would have been. It would be like getting stuck on an Island forever, specially after having made a commitment of loyalty to our Creator in our initial stage of existence in a different dimension (7:172). But because of our worldly attachments, we are unable to recall that commitment and get so engrossed here, that we can not look past our own creation, ending up thinking "it is all about us". The matter of fact is, our creation is but a smaller miracle in God's cosmic scheme of things (40:57). It is actually about our Magnificent Friend's infinite "Signs" (31:27). So, in order to move forward with transcending our consciousness to be in the presence of our Creator, we must go through the process of liberating our soul from our physical body in this world, leaving the latter behind. That is death.

Reflecting On Our Life Here:
Well, moving on with our own matters here, the trick is to understand what it is that can lead us to success in Afterlife. We should be mindful of these simple steps (2:3-2:195-3:17-3:31-6:151/2-63:9).... of doing the right thing during the very brief period of our existence here. This period will actually feel like a "day or less" to us upon our resurrection (23:112/3). So, woven with the preceding tips, what we really need to immerse ourselves in completely, is to be kind to the entire creation (human beings, animals, earth, plants etc). Irrespective of different beliefs, class or creed people have - we should just reach out to the entire humanity with compassion, kindness, sympathy and love. This should be the guiding principle of one's life here. The rest, our Creator can handle for us. All He wants from us is to, Believe, be Grateful, Reflect on why we are sent here (38:29), and fix our missteps by asking Him to forego them (2:286).

Planning For Afterlife:
Now about our journey to Afterlife, we already recognize that all of us must to return to our Maker (6:60), after orbiting through so many realms (spirit world - mother's womb - current world - intercession - day of reckoning). And we know that nobody likes one-way-tickets and that everyone likes to come home from the journeys they take. So while we prepare to head back home, we should try to spend a worthy life in this world - full of virtue - shrouded in humanism, and try to do things which will please our Friend the most. Be it as it may, our Itinerary was already planned and written in a "preserved tablet" (22:70-43:4-54:49) much in advance. Though there is still some flexibility there for it to be altered (2:186-13:11-13:39). If we can be mindful of all that, then it would help us greatly in planning a successful transition to Afterlife.

Preparing For Those Moments:
Another big tip for this successful transition is to be fully prepared to recognize and welcome those visitors with sparkling auras, who will escort us to the next realm in our final hour (32:11). These fleeting moments can be the most decisive and defining moments in one's life. If we are steadfast at that time and are found yearning to meet our Majestic Friend on the other side, then we have it made (89:27/30). We will be treated as the most preferred guests. But if we feel sorry that we are leaving this glamorous world with all things precious, then we will find that moment difficult to grasp and will feel forced to leave (6:93). And we know that friends are generally not happy to see us when we visit them half-heartedly. So let's nurture and strengthen that bond with our Gracious Friend in this world, to ensure ease during those moments.

What Should We Concern Ourselves With:
It's not the death that we should really worry about – It’s what we will leave behind, and what we send ahead (82:5) – is what we should concern ourselves most. One of the most noted Sufi mystics of 7th century, known for her quick-wit and eloquent oratory, approached the phenomenon of Afterlife by stating "O God! If I worship You for fear of Hell, burn me in Hell and if I worship You in hope of Paradise, exclude me from Paradise. But if I worship You for Your Own sake, grudge me not Your everlasting Beauty". So, any which way we see it, Afterlife can be the most beautiful experience of togetherness and eternal bliss - devoid of any space-time - completely enshrouded with our Friend's inexpressible "Light" (24:35). That is why we should anxiously try do "good" here that can be taken to the next world when we cross over. Our time here in this impermanent life provides us exactly with that - an opportunity to be able to do an endless number of things that can help us transcend our relationship with our Friend to the next level.

The Judgment Day:
Trumpet, Resurrection, Bridge - (39:68-75:1-19:71): These are the most inevitable & startling actualities that we will witness and go through, in order to enter the everlasting realm. And to reach there in good shape - near the "tree" (53:14/15), to our immortality - we need to make a concerted effort to choose wisely among the two paths (90:10) shown in the manual. The rest, we will have to trust and rely on our All Powerful Friend, who will set up the Scales for us (21:47). We should recognize the fact that this world is a place of "trial & work" and if we can be a little cautious in making some glaring errors here, then our smaller blunders will be erased from our book (4:31-29:7). Even if our weights do not tilt the Scales in our favour, we should hope that our ever Protecting Friend will come to our rescue (2:163-2:284-25:70). After all, if He can keep our universe in perfect balance by "unifying the opposites", it would not be difficult for Him to bring a balance with our scales, despite the so many contradictions that we would have lived with in this world. That day, we will be able to perceive & comprehend things that we found hard to believe in this world, and perhaps even denied them - the Signs, the Tips, as the veil from our sight will be lifted (50:22). We would feel sorry why we did not recognize and respond to the unrequited love of our Friend, who kept calling us to Him in this world. Well, the good news is that we can fix all that right here, by following the guidelines in the manual and seeing things from our "third eye" to believe in the unseen, rather than being caught off-guard later.

Some Encouraging Points To Ponder:
It's unfortunate that, in spite of so much compassion, forgiveness and hope promised to us by our Most Gracious Friend, some intolerant religious scholars and narrow-minded folks, with their rigid opinions and scathing criticism, make it sound all very difficult for people to make it there in one piece. They lay claim to the ownership of God, doing a great disservice both to our Creator and the humanity. Little do they realize that God doesn't play favourites and He belongs to His entire living creation, and that everyone has their own unique and special ways of recognizing Him - just as He recognizes them all. Purity of the heart of His believer overwhelms Him, it pleases Him to no extent. We also know that His characteristic of "love" reigns supreme in the affairs of the universe - and if we can appreciate and try to emulate it - then "indeed we can all make it there - looking good".

Wishing everyone best of luck with their efforts for a one-on-one meeting with our Most Compassionate Friend in the Afterlife...

Blessings on all.
Murad Jamil
Islamabad - Pakistan

1. *Babandi A.Gumel from U.K* [March 16th, 2015](http://www.islamicity.org/6526/love-for-god-in-islam-the-highest-attribute-of-spiritual-attainment/#comment-45620)

Everyone can claim that he/she loves God but is only the sincerity which matters not the claim itself which may be false especially when it comes to a test from God which we don't ask for but pray for afiyah safety and success. The Prophet says near meaning one who wakes up in safety with good health and has a day's provision as if he has been given the whole world. So we should be making dua zikr and shukr all the time for the uncountable blessings Allah has bestowed on us which we don't even realise not to speak of acknowledging them which is very unfortunate. So this is why the Prophet advised the Companion Muaz (RA) not to forget to make this dua after every Salah "Alahmumma a'ainni ala zikirika wa shukrika wa husni ibadatika". Oh Allah help me to remember you and make shukr (thanks) to you and worship you in the best manner. So we have to pray to Allah to give us the ability to do it as we are all in need of it and its Gods decision to give (taufiq) that ability to do anything and everything. No body can do anything without the help and taufiq of Allah and His Infinite Mercy which He has been showering on us every day. Therefore Alhamdu Lillahi as we are like dead without His help. The highest spiritual attainment I think is the Remembrance of God as He said in His Holy Book Wa la Zikirillahi Akbar.May Allah give us taufiq to make effort to attain the pleasure of Allah through sincere devotion,dua worship and daawah and all other activities that can connect us and bring us closer to our Creator Amen.

1. *shaque from usa* [October 27th, 2013](http://www.islamicity.org/6526/love-for-god-in-islam-the-highest-attribute-of-spiritual-attainment/#comment-44942)

I think Love word has meaning in human emotions only. How can a human

love someone when a human being has very limited knowledge and

comprehension of magnitude, nature and attributes of Allah, creator of

all. I think loving God creator is copy cat from Chritianity and idol

worshiper because only they have defined the creator, Chritians by

accepting Roman idea of Isa being a god deity and Idol worshippers has

defination of God in form of Idol

1. *Idris from Nigeria* [October 24th, 2013](http://www.islamicity.org/6526/love-for-god-in-islam-the-highest-attribute-of-spiritual-attainment/#comment-44937)

The Love for Allah (God) leads to Paradise (The eternal home for the Righteous).

1. *Ziada Tokhi from Australia* [October 24th, 2013](http://www.islamicity.org/6526/love-for-god-in-islam-the-highest-attribute-of-spiritual-attainment/#comment-44936)

Thank you for this article which I enjoyed reading. Love for Allah SWT transcends all

other love, once you ponder and comprehend His immense love for all His

creations. Glory be to Him for the love and mercy He has shown mankind, despite

all the indifferent behaviour, cruelty to one's own kind and other living things on

earth, greed to the extent of destroying, pillaging and ransacking the planet that

Allah SWT has stocked with all necessities in abundance. May Allah Lead us

through the right path, Ameen.

1. *shaque from usa* [October 23rd, 2013](http://www.islamicity.org/6526/love-for-god-in-islam-the-highest-attribute-of-spiritual-attainment/#comment-44935)

Islam is to submit to will of Allah (God). Are we copying Christians

that our God is lovable too?

1. *Jawad from United States* [October 22nd, 2013](http://www.islamicity.org/6526/love-for-god-in-islam-the-highest-attribute-of-spiritual-attainment/#comment-44932)

Well thoughtful and inciteful article that leads the Mu'minun on the

path to the complete spiritual attainment; ultimately embracing Allah,

subhana wa ta allah, with supreme love.

\*\*\*

Islam is an expression of God's love

 BY: [PATRICIA PHILBIN](http://www.islamicity.org/by/patricia-philbin)   SOURCE: [ISLAMICITY](http://www.islamicity.org/source/islamicity) [MAY 3, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/) [38 COMMENTS](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comments)



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I'm an American woman and not affiliated with any religion, but I have always respected people's right to practice their choice of religion or spiritual belief. After Sept 11th, I realized that I knew almost nothing about Islam. I live in France, and as I write this, the neo-Nazi candidate Le Pen is facing an election run-off with Chirac. Much of his campaign is based on people's fear of rising crime and unemployment, and his hateful rhetoric implies that this is related to Muslim immigrants of North African/Arab origin. Despite negative things I read in the US and French media, I could not believe that Islam was a religion of anger or evil. The Scottish poet Kathleen Raine says that unless you see a thing in the light of love, you really don't see it at all. I was determined to learn more about Islam. Fortunately I had an experience that enabled me to replace my fear with joy.

Recently I had an unexpected opportunity to visit Istanbul. French and American friends expressed surprise and concern. 'This is a Muslim city and there is still a lot of hostility to Americans after Sept 11th. Do you want to end up like Daniel Pearl?' 'How are you going to walk around by yourself? It could be dangerous!' 'Are you nuts?' Their comments only made me more determined to go. I wanted to see the city, and I am not a person who is willing to live in fear - or ignorance.

It was my first visit, and I was fascinated and delighted by the beauty of Istanbul. People's friendliness, honesty and politeness was incredible. The old area of the city was charming, but I could also appreciate Istanbul as a modern and progressive world-class city.I visited several of the beautiful historic mosques that are popular tourist destinations, but it was impossible to find or speak with anyone working in the mosques. I enjoyed my sightseeing, but I still wanted to better understand Islam. On the last day of my trip, I walked around Uskudar and noticed a smaller mosque in a residential area. It was shortly before the 5 p.m. prayer time. At the other mosques I visited, there were always signs posted that visitors were not allowed to come during the prayer services. But it was only five minutes to 5, and I had a strong feeling that I should go inside the mosque. My friend chose to wait outside, but I wanted to have just a quick look inside and then leave before the service.

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I created a reasonable head covering using my sweater, and was wearing a long dress and long sleeved blouse. I probably looked somewhat bizarre with my sweater-turban, but no one said anything. As I entered, an older man rubbed a small tube of scented oil over his hand and the hands of his friends. When he saw me watching them, he smiled and did the same to my hand. After I entered the mosque, the friendly man indicated that I should go into the women's area, which was separate and enclosed by a wall.In some of the mosques I visited, this area provided a partial view of the mosque interior via slats of wood, but this particular mosque had built a solid high wall, providing no view of the other part of the mosque. I was alone in the room, and sat on the carpets for a moment and wondered what I should do next.

I felt that I had no business being there and was probably intruding. To exit the mosque, I would have to walk near the main prayer area. Although I could not see what was going on, I could hear that singing had just commenced. And a small but important detail - I had no idea where the man had put my shoes! I debated the best way to gracefully leave the mosque without disrupting the service or making a total spectacle of myself. Then a small group of veiled women entered and stared at me with open curiosity. I experienced irrational feelings of panic - how would they react to a blonde, blue-eyed American woman who was sitting there with a sweater wrapped around her head? If they had a good sense of humor, we could share a giggle. But what if my presence was offensive - and their reaction was displeasure, or even anger? I quickly got up to leave, but a woman touched me and pointed to a center area of the carpet. Another woman took my hand and guided me over there. Then the women knelt next to me, each finding their own space. A woman sitting next to me took my hand. I glanced at her face and she had the most gentle expression of warmth. She smiled and held my hand for almost a minute as we listened to the man's chanting. I relaxed and began to feel welcome.

Up until then, I had almost no interaction with women on my trip. All the people working in shops or restaurants were men, and women passed by in small groups. Now, I was surrounded by women, and I felt a profound sense of love and community. An older woman next to me occasionally whispered in English some translations of what was being said. When they stood, bent at the hip, then dropped down to touch the carpet with their foreheads, I was at a loss of what to do. A phrase came to my mind and I decided to focus on it as my own silent prayer - "God's love is in all people, and in all places." I kept this comforting thought in my mind throughout the service. At the end, my smiling friend took my hand again and squeezed it. I nodded a thank you - then we spontaneously embraced each other.

I had tears in my eyes as I left the mosque. This simple but emotional visit convinced me that I was right - Islam is an expression of God's love, not hate. My heart felt full of understanding, leaving no room for fear or doubt.

**Disclaimer**

  38 Comments[COMMENT](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#respond)

1. *Patricia from France* [March 19th, 2003](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-8763)

Hello - Since I wrote this article almost a year

ago, lots of things have happened. As I write

this, the world waits for war. Words can't

describe the pain and frustration that I feel

about this. Bush refuses to hear the protests

of millions of Americans and people around

the world -- but surely God hears? Despite

this, I also have positive things to report.

Although I have not formally converted to

Islam, I continue to read the Qu'ran and find

comfort in its messages. I say "not formally"

but the prayers I heard at the mosque in

Istanbul continue to echo in my heart and in

my thoughts. After my visit to Istanbul, I had a

dream to organize a gathering for non-Muslim

people to learn about and understand -- not

fear -- Islam. I looked for a speaker and a

place to hold the event. It was more

complicated than I imagined. My efforts

seemed naive and futile. Again, feelings of

helplessness came over me, as I thought

about the war. I wondered how my idea could

even make a difference. I became

discouraged and I gave up. A short time later,

I unexpectedly found a Muslim speaker (wise,

warm and gracious) who gladly agree to give

the presentation. A few days later, I also found

a nice place to have the event (free!). I could

hardly believe this good fortune, this is NOT

just a coincidence. I am convinced that what

began in Istanbul continues to guide me. In

the worst of times, we can still find positive

things to take hope in. I am remain committed

to opening my heart and mind. Yours in

friendship, Patricia

1. *dedimansah from Indonesia/Makassar* [September 15th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-3876)

before I contend according to my opinion, I'M SORRY my english is so bad. ok, when wtc and pentagon had been vandalized by dire attack which took a lot of innocent victims.We, as muslim, absolutely comdemned this attack. And I am personally eager the doer should be punished with capital punishment. But I am after that so sad when one of the officials in government of U.S said that Islam is inditical with terrorisism.of course, this statement would make the anger of muslim society. Muslim are convinced that Islam never command its ummah to kill and attack another brother. In Islam killing one muslim only without valid order is similar with killing all humanbeing on earth. So, it's impossible such terribled damage of wts and pentagon carried out on behalf of Islam. Actually I am going to contend at length, but because of time I stop here, and I hope you to be my best friend. I really need a friend now who can help me to resolve my heavy problems that I face rightnow.

1. *NIZAAM HENDRICKS from SOUTH AFRICA* [August 29th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-3699)

HAVE YOU ACCEPTED ISLAM?

1. *Asena from Turkey* [May 22nd, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2362)

I really liked the article and appreciated the way Miss Philbin put her feelings into writing in such a beautiful manner. When I read the article, I remembered some of the verses I read in the Quran. It is said that despite not being born as a Muslim, Allah will put the joy of Islam in some people's hearts. Those people who Allah bless because of their deeds overall and their support and understanding for the cause of Islam, will join with Muslims into an eternal peace and harmony here on this earth and afterwards. I hope the writer will pursue her gift into a later stage where she can explore many beauties of Islam.

1. *Mansoor from Canada* [May 14th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2257)

Please, read Quran, you will find much more Love than you experienced in Turkey.

Thanks,

Mansoor

1. *sadia from India* [May 14th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2255)

Dear,Patricia Philbin.

As-salaam-alaikum(Peace be with you).

I was really touched on reading your article.

as i wanted to tell u tht islam came in to existence to protect huminity & to worship only one God(ALLAH) & to follow under Prophet Muhammads guidence.

Islam is the only religion who gives you all kinds of right & freedom in a safe way.

i hope & pray to Allah that when u have so much experience about Islam & its practice you will feel much more comfort & ease when u will have those practice in your life.

Wishing & pray for the best.

Allah hafiz

1. *Salman Shuaib from Canada (Pakistani origin)* [May 13th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2246)

Dear Patricia,

Your article was lovely, it shows that you are amongst the people that the Quran refers to as the people of understanding. I would also like to apprise you that knowledgeable Muslims are aware that common Americans are friendly and caring people, that is why you are a great nation. The hatred towards America only arises out of its foreign policy which is in the hands of various lobbies and interest groups.

1. *Halima from England* [May 13th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2245)

SubhanAllah

Thank you for sharing with us this story.

1. *Syed Hossain from Bangladesh* [May 12th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2243)

I'm not a practicing Muslim, but everything in the Quran and the Hadith makes perfect sense to me. I believe, Islam is the Grandest and a complete way of life both spiritual and mundane, a culmination of all the religions that believe in a single God. Just imagine the feeling Muslims go through when they make the pilgrimage(Haj)to Kabaa'

1. *ilker bozcetin from Turkey* [May 12th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2241)
2. *Sora from Singapore* [May 11th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2233)

Salam of peace to all

I am touched with the article on "Islam is an expression of God's Love".

My the grace of Allah our sister received Allah's love directly and make her understand Islam in a better perspective. I do deal with some converts and would be converts to Islam, and I am touched with their conversion, submission to the Islamic way of life.

I hope I can get in touch with the sister who wrote this article.

I wish her well, good health and strong will to live up as a muslim(if she has the intention).

best regards and peace

sora.

1. *MOHAMMED HABIB ADAM from UNNTED STATES OF AMERICA* [May 10th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2228)

Dear Patricia,

Thank you for sharing your experience with us and may Allah pave the way for you to expore His religion.

Honestly speaking, your search About Islam has just began and do not relent in your effort to search and pray for the truth. Prophet Mohammed encourages the seek of knowledge (truth) from the cradle to the grave. since you are interested in fine quatations it would be advisable you study the Hadith of Prophet Mohammed. There is one hadith that states that -Revere Allah whereever you are, and do righteuos deeds such that they over shadow the bad ones, and behave towards others in the best of manners.

I have a firm belief that Americans are neither anti-Islam nor Islam phobia but that they are ignorant about Islam. I have confident that when Americans get to know more about Islam, even though if they do not Islamize, they would have a change of attitude to Islam and Muslim.

May Allah bless you and enrich you in knowledge.

1. *M. HAQ from USA* [May 10th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2224)

I am pleased to read this article by someone who like other American had some mixed feelings about Islam mostly potrayed by CNN and other biased media.Islam is not at all what is projected in media.Islam is about love and peace and total submission to God's will.Islam never encouraged violence or hatred.One can learn from history that Islam always promoted peace and harmoney among people and provided all necessary protections to followers of other religions during its golden era. May Allah bless Patricia Philbin and give her opportunity to study more about Islam and guide her to right way and also help her influence her other friends to try to know about Islam.

1. *Sofia Shums from USA* [May 9th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2221)

The road to Mecca....

1. *Muslim from USA* [May 8th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2219)

Your article is awesome! May Allah guide you in the right way. Aameen

1. *Patricia Philbin from France* [May 8th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2212)

My thanks to everyone who wrote a comment

about my article! Even Hannah, who has her

right to disagree. I also received some

negative comments from American people

who read it. My mother had a favorite

expression -- "You can lead a horse to water,

but you cannot make him drink." ; )

I also enjoyed reading the many thoughtful

expressions, and I will remember them in my

daily life. For example, "A smile for a stranger

is an act of prayer..." from Fazal a khan.

I have a section on my computer screen

where I can write interesting or inspirational

quotes (the software program is called

Stickies -- makes a little note for writing on ).

During the day, it's refreshing to read positive

things. I remind myself that our world has

problems, but there are a lot of good things

happening too.

Warm wishes from my heart to yours -

Patricia

1. *Dina from usa* [May 7th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2207)

IT IS SO WONDERFUL TO SEE A NON-MUSLIM TO TRY TO UNDERSTAND HOW ISLAM IS.WITHOUT AN INITIAL FEAR OF HOW WE ARE BEING PROTRAYED IN THE MEDIA.I AM SO GLAD TO SEE THAT SHE FELT A SENSE OF SISTERHOOD AND PEACE WITH THE WOMEN IN THE MOSQUE.

ITS A BEAUTIFUL THING.THANK YOU FOR AN INSPIRING

STORY.

1. *Abdullah (servant of God) from USA* [May 7th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2198)

Bismillahir Rahmanir Rahim (In The Name of God, The Most Gracious, The Most Merciful), Thank you for sharing your touching story with us. It is true that religion teaches noble values and to have love for the greater reality (God) and love for His beautiful Creation (including all people). So we see that 'love' is the greatest emotion that people can display, and it is the only emotion that Satan cannot imitate. It is the universal emotion displayed in every creature, a gift from the All-Merciful to His Creation. Therefore it is not surprising to see that 'love' is the central theme of life and religion. This is why religion is such an essential aspect of life, since life breeds love and religion spreads it. Religion is love for God, love for people, love for life, love for everything. Anyone that says otherwise, has not grasped this fundamental principle of faith. If you see anyone preaching hate and evil, then know that they have strayed from the Straight Path of God, and are followers of Satan, and not God (unless they stop there hateful preaching). We should examine the pure teachings and beauty of faith from its sources, instead of judging it through people's actions who claim to practice them, "In the name of God". You'll always find good and bad people where ever you turn, but just know that any good that you see in people or things, it is a reflection of the good in your heart; any vice or bad you see in people or things may be a reflection of any bad or filth in your heart. We all see with the lense of our heart, if that lense is clean and pure then so too will be the objects that we perceive, if that lense is dirty and filthy, then so too the things it perceives. I'm glad the lense of your heart was clean enough to see the beauty and goodness of Islam. May God Bless you for your discovery and guide us all to His Straight Path, Ameen.

1. *amanda ahrak from australia* [May 7th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2191)

i was pleased about reading the article and more pleased that the lady took her time to understand that muslims are full of compassion and are soft hearted.I am a muslim and my heart breaks into two when i see someone that gets oppressed.Allah has given me a given heart but my heart gets solid as a rock when people discriminate against our religion.So im proud that she took the time to know just a little bit of what we have in our hearts and hope that she expands her research in different areas and she will realise that our religion is the symbol of peace.

1. *Baasim from U.S.A.* [May 5th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2164)

Insha Allah! That story is very inspiring and

beautiful! She really did see the beauty of

Allah! Although I do not know if she converted

or not. I am a recently convert to Islam. I

converted to Islam May 2nd. I too have just

found the beauty of Islam, but nothing as so

great as that woman has had.

Insha Allah!

Baasim

1. *nizar from canada* [May 5th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2153)

Patricia Philbin's atrticle brought tears to my eyes also. no amount of money or wealth or anything will bring more happiness to anyone except the total submission to allah, who is most kind, loving, merciful, beneficent. only the love for allah will make one very happy.

may allah bless you all.....ameen

nizar

1. *Faisal Isse from Canada* [May 4th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2147)

You are really right sister,Islam is a true expression of God's love. The way you reach that is courage you have and hope that will also lead you to read the koran to explore more. Thank you for letting us share with you this article, it is interesting experience.

1. *Spring from US* [May 4th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2140)

It is a nice article. When people try to understand other, and clear the ignorance mind, peace and friendship comes then.

1. *Esther from USA* [May 4th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2137)

I know Islam is not a bad or evil religion. No one is saying that. Those that say that are foolish. It is the people that are the problem. The people of Turky most likely have a good understanding of Europeans, and are also more tolerant then their fellow Muslims. There is some tension since the Turks a long time ago they tried to conquer Europe. However, what happen to Daniel Pearl can happen to other people. Europeans do have a culture too. We have our own languagees, myths, clothes, and etc. The clothes that we wore clothes were similar to clothes on the movies BraveHeart and Lord of the Rings.

1. *hannah from denmark* [May 4th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2135)

Tell me why 200 million Christians are being persecuted in 60 countries and guess where in the Muslim world if Islam is such a peaceful religion and their god is love and not hate then

Why do they not practise love and not hate forget about Islam is a peaceful religion it is a religion of hate and vengeance.

wake up before it is ti late

1. *Mabrouk EL-Sharkawy from Colombia* [May 4th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2131)

Patricia Philbin's in her search for the truth had stumbled on the often forgotten facts that humans are one race not several, are united in love not in hatred,are humble not arrogant, and tolerant not prejudice.These are the great values and beauty of Islam and truely are the expression of God as elegantly said by Patricia.Human destiny and well-being are better guided and served by these simple and pure principles of Islam and not by the ARROGANCE OF POWER currently practiced by the New Romans in Washington and elsewhere in the materialistic western countries.

1. *salamu alaykum* [May 4th, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2127)

salamu alaykum

Thank you very much Patricia for your lovely and peaceful trip. It must have been a wonderful and emotional trip to take at a time of turmoil and displeasure. I am shocked to find your courge and strong feelings or opposition to your friends to visit Istanbul, Turkey. I do not know if you are a muslim yet or not, but i highly suggest that you think about your trip and take the opportunity to be part of a growing community that is centralized and organized religously and edaquatelly, two things that are hard to find nowdays. Look into the core of your conclusion and the title of your paper, they need actions and forwardness to reach them and move on. You need no farther explanation of Islam, you have seen enough and costed you money to find out how peaceful and innocent muslims are, take the time to utter two simple and lovely words, believing in the guidance revealed by allah and the practical example of Allah's words, mohammed(scw). I read the paper and it is fantastic and incredible. i would like to take the time to thank our brothers in islamicity for bringing us such lovely and interesting stories monthly, weekly, and yearly. They do encourage us to invite more people to islam and also look into what other people are thinking about islam. May allah reward all the workers of islamicity for their efforts for the broader muslim community with information and technology. Allahu akbar

1. *innatus sholihah from indonesia* [May 3rd, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2124)

Great.. and congratulation. you have got the real religious, that's islam. Allah have show you the right way for live, this(islam) is the most valueable. keep this belief by learning islam more. anyway, I am very happy for this.

1. *Halijah M from Australia* [May 3rd, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2123)

May Allah Always Be With You.

Personally, I think what is most valuable from Ms Philbin's experienced was that she has had not only answers to the questions that been haunting her after the September 11 incident which most of non-Muslims Americans do, but, found the truth within which no amount of explanation could make her understand that 'Islam is a religion of Peace' only and only when an individual knows who ALLAH s.w.t. is. The Almighty Allah s.w.t shown the rays of light revealing the power of love to that individual would be beyond description.

Wasalam.

1. *Hafiz from Malaysia* [May 3rd, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2122)

Interesting article.

The root word for "Islam", after all, means "peace" and/or "submission."

If one who calls himself/herself a Muslim doesn't project this image of peace and tranquility - through the triumvirate of Fear, Hope and Love with regrads to the one God - then there's something missing in his/her understanding of the deen.

This is my [hopefully-not-pretentious] opinion, and I hope nobody gets offended.

Ma'as salaamah

1. *Fazal a khan from U.S.A* [May 3rd, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2118)

Islam is truely mercy to mankind,a smile for stranger is an act of prayer,with out compassion,mercy,and love,prayers become empty gesture.

1. *Almasa Kreso from U.S.A.* [May 3rd, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2117)

Dear friend, I am a Bosnian Muslim now living in America.

Thank you for your honest view about our faith in ONE and the SAME GOD that we all sheare and keep in our hearts!

Sincerely,

Almasa

1. *Shanaaz* [May 3rd, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2112)

What a beautiful testament.

1. *musa muwani from UK* [May 3rd, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2106)

I was fascinated by your experience.Read more about Islam. As you the problem is that there are

a lot of misconceptions about Islam. But at its

deepest roots is peace, love and hapiness.

All the best, may you experience more exciting and

fulfilling adventures.

musa

1. *Dabarash Albizu from USA* [May 3rd, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2105)

Alhamdlillah!

Your story is very close to mine. I went to the mosque near my house to learn arabic very skeptical and reassuring myself and everyone that I wanted nothing but learn the language. One day I went to the prayer hall out of curiosity and what I felt brought tears to my eyes and a sense of peace and love that I feel like if it was now.

That was the end of september 2001. I did all sor Ramadan an took shahadah on dec.16 the last day.

I'm crazy? not Nobody can tell me that islam is not the religion that God intended for man.

Salam, Dabarash

1. *meeran from Hong Kong* [May 3rd, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2100)

assalamualaikum sister,

on reading you testimonial i remember god`s words in quaran which reads thus"christians are the closest to muslims and learned and just ones literally shed tears on hearing the truth and true message of islam.

1. *haroon from HongKong* [May 3rd, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2099)

assalamu alaikum sister philbi,

my eyes swelled with tears on reading about your testimony,it was nothing but allah`s will who has given you the rational,impartial,analytical,and just mind.however my request is don`t just stop with this encounter, read islamic materials by islamic authors,and i am sure with your mind you will separate chaf from rice,will see reason from myth,difference between god`s religion and man`s.

1. *Alter Vox from --* [May 3rd, 2002](http://www.islamicity.org/1769/islam-is-an-expression-of-gods-love/#comment-2095)

Mashallah! An unbiased mind can always recognize the truth.

The article only re-affirms that Islam was spread by example of good character and not sword.

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Islam, God and the Shining Light of Love

 BY: [WILLIAM C. CHITTICK](http://www.islamicity.org/by/william-c-chittick)   SOURCE: [HUFFINGTON POST](http://www.islamicity.org/source/huffington-post) [MAR 18, 2012](http://www.islamicity.org/4685/islam-god-and-the-shining-light-of-love/) [4 COMMENTS](http://www.islamicity.org/4685/islam-god-and-the-shining-light-of-love/#comments)



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**Category:** [Faith & Spirituality](http://www.islamicity.org/explore/topics/faith/), [Featured](http://www.islamicity.org/explore/featured/) **Topics:** [Allah](http://www.islamicity.org/topics/allah/), [Islam](http://www.islamicity.org/topics/islam/), [Rumi](http://www.islamicity.org/topics/rumi/) **Values:** [Devotion](http://www.islamicity.org/values/devotion/), [Love](http://www.islamicity.org/values/love/) **Views:** 8675

"God is love," the New Testament teaches, and Muslim theologians would respond, "But of course." The problem is that we are not God. As Jesus said, "Why callest thou me good? There is none good but one, that is, God " (Mark 10:18). There is no authentic love but one, that is, God. This is tawhid, the assertion of divine unity that is the foundation of Islamic thought.

Religious discussions of love sometimes address how it descends from its divine status and intermingles with human affairs. In any case, everyone recognizes its attractive power, even if they disagree as to what it is and where it comes from. Rumi mentions the two extremes of disagreement in the verse,

For the elect, love is a tremendous eternal light,
for the common people, love is form and appetite. (Divan 18197)

"The elect and the common people" is an expression used in all branches of Islamic learning to distinguish between the experts and the uninformed. For Rumi, the experts are the prophets and saints.

To think that love is "form and appetite" is to imagine that it derives from the realm of sense perception and biological processes. Rumi has nothing against form and appetite, but he sees the distinctiveness of human nature to lie in its openness to the tremendous eternal light.

"Eternal" (qadim) means unchanging. The word is contrasted with "newly arrived" (muhdath), which means dwelling under the sway of time and alteration. God is eternal, and everything other than God -- the universe and all it contains -- fades away. We change, the eternal light stays the same. We have the appearance of reality, but every appearance disappears.

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The Quran says that God is "the light of the heavens and the earth" ([24:35](http://www.islamicity.com/MOSQUE/ARABICSCRIPT/AYAT/24/24_35.htm)). The heavens are the high realms of spiritual beings (such as angels and souls), and the earth is the low realm of bodily things. Nothing appears without light. The more intense the light, however, the more difficult it is to see, which explains why the spiritual realm is invisible. No one can imagine the upper limit of physical light, much less that of nonphysical light, which is the consciousness that animates the heavens and the earth.

Spiritual traditions speak of ascending levels of nonphysical illumination, beginning with the obscure sparkles that typify everyday awareness and culminating in the infinite light of the eternal Self. In the Quran's retelling of the story of Moses and the Burning Bush, the light said, "I indeed am God; there is no god but I" ([20:14](http://www.islamicity.com/MOSQUE/ARABICSCRIPT/AYAT/20/20_14.htm)): There is no god but God's very Self, the light of the heavens and the earth.

Rumi's verse, in short, refers to the axiom of tawhid, the fact that there is no true light but the divine light and no true love but the divine love. Everything in heaven and earth is the reverberation of the loving light. Each thing arrives newly and departs just as quickly. In relation to the universe, God is like the moon in relation to flowing water. As Rumi puts it,

The creatures are like water, limpid and pure,
shining therein the attributes of the majestic God...

Ages have passed, and this is a new age.
The moon is the same, but the water is not.
(Mathnawi 6: 3172, 3175)

Our scientific worldview is rooted in the measurable, but love and God are immeasurable. Scientific theories that speak of love naturally tend to agree with Rumi's common people: Love is form and appetite, feeling and emotion, impulses in the brain -- all these can be measured. The Quranic and Biblical worldviews see love as none other than the only reality that truly is. The word "reality," of course, fails to stir the heart, and "love" calls for commitment. Those who answer the call can transform themselves and the world.

Among the many mentions of love in the Quran, the favorite verse of love-theorists is this: "He loves them, and they love Him" ([5:54](http://www.islamicity.com/MOSQUE/ARABICSCRIPT/AYAT/5/5_54.htm)). This verse puts the Islamic worldview in a nutshell: God brought the universe into existence because of his love for human beings. Human beings fulfill their calling by loving God.

The radiance of love's eternal light gives rise to the universe. The goal of love is to overcome separation, to bridge gaps, to bring the two lovers together as one. If love is to do its work, people must recognize the light and love it in return.

"He loves them" brought them into existence. Their recognition of the light feeds "They love Him." Once love intervenes, form and appetite lose their luster.

The final goal of lovers is to join the shining light at its source. The power that works this transformation is love. One of the many Quranic names of God is "friend" (wali), an Arabic word that combines the senses of "lover" and "helper." Both meanings can be seen in the verse, "God is the friend of those who have faith. He brings them out of the darkness into the light" ([2:257](http://www.islamicity.com/MOSQUE/ARABICSCRIPT/AYAT/2/2_257.htm)).

Source: *William C. Chittick Ph.D for*[*The Huffington Post*](http://www.huffingtonpost.com/william-c-chittick-phd/the-shining-light-of-love_b_786102.html)*.  Dr Chittick is Professor of Religious Studies, State University of New York, Stony Brook.*

4 Comments[COMMENT](http://www.islamicity.org/4685/islam-god-and-the-shining-light-of-love/#respond)

1. *Reef from uk* [March 18th, 2012](http://www.islamicity.org/4685/islam-god-and-the-shining-light-of-love/#comment-43781)

I was looking forward to some insight into Islamic view of God's love but find the article utterly disappointing. Right from the start the article is weakened by the many references to the Bible as if the jewish and christian scriptures are essential to explain how God's love is expressed in the Quran. The christian phrase "God is love" is not an islamic one nor does it agree with the divine description in the quran. God has given us a glimpse of his majesty in the form of his most beautiful names. The loving is only one of them. The bible corners God almighty to one single attribute by saying God is love. Let's have the courage to refer, reasearch and take insight from the Quran and the sunna of his last prophet. This is ample enough to give us a far more encomapssing view of God's love.

1. *Yvonne Davis from USA* [May 7th, 2011](http://www.islamicity.org/4685/islam-god-and-the-shining-light-of-love/#comment-42699)

I think people like the "God is love" concept because it lets us off the hook--it requires nothing from us. Too many of us have no real understanding of what it means to give and receive love because we have lived too long in a world that is void of the kind of love that gives freely and completely, without being hurtful or abusive, and without expecting anything in return. But Islam not only asks us to love God, our next of kin, and our neighbors, it gives us a path to loving on the highest level possible. Indeed, it is the law that purifies the heart and makes it capable of love.

1. *UK Muslim from UK* [November 25th, 2010](http://www.islamicity.org/4685/islam-god-and-the-shining-light-of-love/#comment-41960)

Al Wadoud ~ The Loving.

Ar Rahman ~ The source of Compassion

Ar Rahim ~ The All Merciful

The reality behind the twisted Balaam of the "Alice in Wonderland" Virtual Reality media lens may surprise those who have never met a real live Muslim. The corprate MSM with its short-termist sensationalism & agenda-driven finance selects the extremes of behaviour to focus in out of all proportion. It is after all part of the Military-Industrial Complex. Plutocracy, imitative lazy stereotyping with & a lack of investigative journalism & time do not help matters.

I wonder how many have actuually visited such welcoming people as the Moroccans & Turks.

1. *cd rates from USA* [November 24th, 2010](http://www.islamicity.org/4685/islam-god-and-the-shining-light-of-love/#comment-41954)

Actually Muslims are really very nice to be with they are a very good friend, they very hospitable. they are as a matter of fact a very good person. So muslim are very nice.

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A reflection on divine love

 BY: [HAMZA YUSUF](http://www.islamicity.org/by/hamza-yusuf)   SOURCE: [SANDALA](http://www.islamicity.org/source/sandala) [AUG 19, 2014](http://www.islamicity.org/6237/a-reflection-on-divine-love/) [3 COMMENTS](http://www.islamicity.org/6237/a-reflection-on-divine-love/#comments)



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**Many Muslims believe that the idea, "God loves everyone," is simply wrong and incongruous with Islamic teachings.** Verses abound in the Qur'an decrying those God does not love: liars, hypocrites, oppressors, the arrogant, boastful braggarts, and those who love praise for that which they have not done, among others. Reading these verses, it is easy to begin to resent such people and to believe that God does not love everyone. However, if we look closely at these people, we see elements of ourselves in them.

What is true of any man is true of all men; the only difference is in the degree to which it is true. Prophets and sanctified saints are the only exceptions to this universal truth. Jesus, peace be upon him, states, as recorded in al-Muwatta' of Imam Malik (d. 179/795):

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| *"Do not, like lords, look upon the faults of others. Rather, like servants, look after your own faults. In truth, humanity is comprised of only two types of people: the afflicted and the sound. So show mercy to the afflicted, and praise God for well-being."* |

It is never the sinner that one should hate, but only the sin; for the essence of all humanity is a soul created in submission to its Creator. Whether that soul acknowledges this on a conscious level or not is a matter of grace, and this understanding enables us to look at others with compassion. All people, everywhere and throughout time, suffer great tribulation at various points in their lives. At this very moment, hearts are breaking and lives are being shattered, women abused, children violated, and people dying while their loved ones are crying. Also at this very moment, other hearts are rejoicing, babies are being born, mothers are nurturing, smiles are given freely, charity is being distributed, and lovers are uniting. The airport is one of the great metaphors of our time: sad, happy, and indifferent faces are all to be seen there, as people part with loved ones, greet their beloveds, or simply wait to pick up or let off people they barely know. Sad, happy, and indifferent are the states that sum up our collective body of souls. In the next life, however, there is only bliss or wretchedness, joy or sorrow-no indifference.

According to a beautiful hadith, the Prophet, God bless and grant him peace, said that on the Last Day, when the last two souls are brought forth before God, they are both condemned to hell. As the angels escort them to their final fiery abode, one of them wistfully looks back. Thereupon, God commands the angels to bring him back and asks the man why he turned back. The man replies, "I was expecting something else from you." God responds, commanding the angels, "Take him to My Garden."

It is our expectation of God that determines where we are. This points up the need for thinking well not only of God but also of God's creation, despite the fact that we are all messy, imperfect works in progress, struggling along in this journey.

We either surrender to God or to the substitutes for God, which are invariably hollow. But true love, which is the love of God, is the single most powerful force in the world. It is a love that "alters not when it alteration finds." It grows and never diminishes. If someone claims to have lost it, it can only be said that such a person did not have it to begin with. "It is the star to every wandering bark." And in loving God, one must paradoxically love all of God's creation, merely for the incontrovertible fact that everything is God's creation. God does love everything in that He brought everything into existence from an act of divine love, and those who love God purely, and with the penetrating inner eye of reality, can only be a mercy while in the world. This does not mean that we love the evil that emanates from moral agents. In fact, it is an act of faith to loathe what is loathsome to God. So when God says He does not love oppressors, it is their oppression that we must loath. In denying the humanity that is inherent in the oppressor, we miss the point and disallow the possibility that the door of God's mercy and love is open to everyone. If we truly believe that we love for everyone what we love for ourselves, then we should want everyone, no matter their state of being or their station in life, to enter that door of God's mercy and love, through repentance and contrition. Allowing for this possibility enables us to be a mercy, as the Prophet, God bless and grant him peace, was.

What follows is a profound explication of this truth by emir 'Abd al-Qadir al-Jaza'iri (d. 1300/1883), perhaps the last exemplar of Islam on all the levels of prophetic character-as a teacher, warrior, statesman, father, and fully awakened master of the path of the prophets:

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| --- |
| "They love God, and God loves them" (Qur'an, [5:54](http://www.islamicity.com/MOSQUE/ARABICSCRIPT/AYAT/5/5_54.htm)). You should know that the love the real has for creation is of various kinds. One type is the divine love for them before they came into existence; and another is the divine love after they were created. These two types are further categorized into two other types: one is the divine love of the elect, and the other is the divine love of the elite of the elect. As for the first [the divine love before creation], it permeates all of existence, despite the varieties of types, kinds, and characters. It is understood in the famous dictum known well to the folk of spirit, 1  "I was a hidden treasure who loved to be known, so I created this creation to introduce Myself, and through it, they came to know Me." This love is the love that brought the world into existence: "I created humankind and sprites only to adore Me" ([51:56](http://www.islamicity.com/MOSQUE/ARABICSCRIPT/AYAT/51/51_56.htm)). In other words, "to know Me." This is the very love we have mentioned; it is God's inclination to manifest His divine names and attributes, and this is an inclination of the essential divine nature, which is not colored with a name or an attribute, because the names do not manifest at this level of consideration.2 Then, this inclination of divine love for self- expression extended itself through all of the divine names and sought to manifest through the epiphanies of the divine traces as they had been previously hidden in the divine essence, consumed in the divine unity. But once God created them, they knew God as God desired to be known, given that the divine will is unassailable. Every type of creature knew God based upon the level of understanding and preparedness that God had bestowed upon it. As for the angels, each one is a type unto itself, and each has a station and rank, just as all the rest of creation has types and ranks. None can either relinquish or surpass its rank, and their acceptance is predicated upon the degree of knowledge of God that they have. For without a doubt, they increased in their knowledge when Adam, peace be upon him, taught them the names, as the Exalted has taught us in the Qur'an. As for inanimate objects, beasts, and animals other than humans, they have a natural disposition that entails a divine knowledge that neither increases nor decreases.  Each of them also has a station, and it cannot exceed its boundaries of knowledge. As for the human being, he or she has a primordial knowledge that [although lost upon entering the world] can undergo a renovatio.3 Its renovation is based upon the condition of his or her outward state; I mean by this the state of the soul and intellect. 4  For in reality, all of knowledge is concentrated in the individual's reality; it simply manifests from one time to another, based upon the divine will, because the human reality is contained in each person. And each human being, in that he or she is a human being, is open to the possibility of the rank of "perfected human." However, they will vary in the way their human perfection manifests itself in them.AdvertisementAs for the first type of divine love, which is that of the elect, this is reserved for only certain ones among God's servants. Examples of this are found in the Qur'an: "Surely God loves those who repent" ([2:222](http://www.islamicity.com/MOSQUE/ARABICSCRIPT/AYAT/2/2_222.htm)). Also included among those God loves are those who purify themselves, the patient, the grateful, those who place their trust in God, those "who fight in ranks for the sake of God" ([61:4](http://www.islamicity.com/MOSQUE/ARABICSCRIPT/AYAT/61/61_4.htm)), not to mention all the other beloveds God mentions in the Qur'an who have embodied certain qualities and characteristics that necessitate this special love from the Real, Exalted God. Nonetheless, it is a type of love that veils and [yet] allows for a transcendent understanding of God. Moreover, it is a love that is unobtainable for certain types of people, as mentioned in the verses, "God loves not oppressors," ([3:57](http://www.islamicity.com/MOSQUE/ARABICSCRIPT/AYAT/3/3_57.htm)), and "God loves not those who cover truth with lies" ([3:32](http://www.islamicity.com/MOSQUE/ARABICSCRIPT/AYAT/3/3_32.htm)). Despite that, they are still enveloped in the first type of divine love [that is, divine love before they came into existence].As for the second type of special divine love, it is for the elect of the elite; it is indicated in the sacred hadith,5 "My servant continues to draw near unto Me through voluntary acts of devotion until I love him. And when I love him, I become the hearing with which he hears, the sight with which he sees, the hand with which he strikes, and the foot with which he walks. Were he to ask something of Me, I would assuredly grant it; were he to seek refuge in Me, I would grant it." 6 In other words, the identity of the Real is revealed to him as the secret of his own outward and inward faculties. This type of divine love occurs with an epiphany upon the beloved, the fruit of which is manifest in this world due to the divine witnessing and vision that occurs in the imaginal7 realm; or it occurs with other things also, as an effusion of experiential knowledge through myriad gifts. As for the previous special type of love, it is still a veiled love, given that its possessor is still trapped in the illusion of otherness and duality. Hence, its fruits only manifest in the next world. For this reason, 'Ata' Allah (d.709/1309) says in his Aphorisms (al-Hikam), "The devoted servants and detached ones leave this world while their hearts are still filled with otherness."8 |

This last love is attained only by those who possess the direct knowledge of God described in the sacred hadith above. Furthermore, it is only attained by one who has in his or her heart that universal love for all of creation that is understood in the verse, "My Mercy encompasses all things" ([7:156](http://www.islamicity.com/MOSQUE/ARABICSCRIPT/AYAT/7/7_156.htm)). It is the mercy that the Messenger of God, God bless and grant him peace, spoke of when he said, "you will not truly believe until you show mercy to one another."

To this, a companion responded, "But Messenger of God, all of us show mercy to others."

The Prophet, God bless and grant him peace, explained, "I am not speaking of the mercy one of you shows to his friend but of universal mercy-mercy to all of humanity."

Regarding the famous hadith, "None of you truly believes until he loves for his brother what he loves for himself," Imam al-Nawawi (d. 676/1277) states in his commentary that this love includes all of humanity. He further elucidates that it is a love that goes against our very nature; it is angelic in nature, and it is only obtained by negating the ego.

This struggle with the ego-with our own vengeful soul-is one of the most difficult challenges we face. But in succeeding in this struggle, we are not only able to forgive: we are also able to strike, when the only appropriate response is a strike-but with the hand of God, not with the hand of our own ego because it is an undeniable reality of the world that miscreants exist, that there are human demons whose evil must be thwarted. This is the essence of jihad: to take up the sword in order to remove the sword from the hands of those who wish to do evil in the world. However, the mujahid must be purified from his own ego so he can act as an agent of the divine in the world. This was the reality of the Prophet, God bless and grant him peace, on the battlefield, about whom God said, "And when you threw, you did not throw, but rather God threw" ([8:17](http://www.islamicity.com/MOSQUE/ARABICSCRIPT/AYAT/8/8_17.htm)). It is only such people who are worthy of being the caliphs of God upon the earth. They are the ones God will empower to rule. And for those who do not possess these qualities but still have the love of God, God's greatest gift is to leave them powerless. God's privation is itself a gift, for He withholds not from want but from wisdom.

Source: *[Sandala](http://sandala.org/blog/2010/03/04/a-reflection-on-divine-love/%22%20%5Ct%20%22_blank) - Hamza Yusuf*

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| http://www.islamicity.com/bazar/catalog/03046-4501_S.Jpg | **Al Muwatta of Imam Malik ibn Anas: The First Formulation of Islamic Law**

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| This is the only complete translation of Al Muwatta by Imam Malik, the great jurist of Madinah and founder of the Maliki school of thought. It is a complete record of the legal and social parameters of the first Muslim community of Madinah, and commonly considered the first book of Islamic law and recorded collection of Hadith.   |

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1 The word used in Arabic is qawm, which literally means "folk". However, in the technical vocabulary of tasawwuf (Sufism), it refers to the Sufis themselves. This is based upon the famous hadith in which the angels tell God of a group of people remembering Him, and they mention one who was not a participant but was only sitting in their company. To this God replies, "hum al-qawm la yashqa bihim jalisuhum," meaning, "they are a folk (qawm) who even the one sitting with them is saved," simply due to his being in their company. While the word "folk" is now considered archaic, it is still in use, and given that it means both "men" and "people" and originally meant "an army," it seems most appropriate given that qawm in classical Arabic refers specifically to men-folk.

2 In classical Muslim theology an attribute (sifah) or a substantive name of God is neither the essence of God nor other than the essence. This means that any attribute or name cannot contain a summation of God that only God's essence contains.

3 Renovatio is a Latin theological term that seems to convey perfectly the Arabic tajaddad, "renewal". In classical Christian theology, the corrupted imago dei is restored to its original integrity. This conveys well the meaning intended here, and God knows best.

4 "Intellect" here refers to the medieval understanding of intellect, which differed from reason. Intellect was the function of one's intelligence that distinguished between the real and the apparent-hence the Latin, inte lectus, to distinguish between or to judge between [the real and the false].

5 A sacred hadith (hadith qudsi) neither holds the rank of a hadith, which is a statement from the Prophet s, nor of the Qur'an. It holds a third rank, which is a divine statement; i.e., it is considered revelation, but unlike the Qur'an, it is uttered in the words of the Prophet Muhammad s; we could say it is the Prophet s paraphrasing his Lord.

6 This hadith is recorded by Imam al-Bukhari and is considered absolutely true.

7 The emir uses the expression 'ala takhyil, which is related to imagination but is not to be confused with the modern usage of this word; hence, imaginal.

8 Emir 'Abd al-Qadir al-Jaza'iri, al-Mawaqif, vol. 1 (Beirut: Dar al-Kutub al-'Ilmiyyah, 2004), 196-197, mawqif #105.

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Love in Islam

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I once dropped by the MSA at the University of Tulsa and heard a very disturbing story. A man from the area had left Islam and had recently given a talk at a local church about his apostasy. He claimed that there was no love in Islam. He felt that the Islamic way of life is filled with hate, harshness and rigidity. I plan to touch on how this apostate and others like him are dead wrong. It is obvious to any common practicing Muslim that they have very little knowledge of the Qur'an and Sunnah (ways of the Prophet ). Before making such a judgment they should have based their decision based upon the scripture. The truth is that a problem common to all apostates I've heard of is in blaming Islam for the actions of people who happened to be called Muslim, yet aren't necessarily practicing Islam correctly.

When talking about love in Islam let's see what the Holy Qur'an say's about it. First of all I would like to note two definitions of love found in the American Heritage Dictionary:

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| 8a. God's benevolence and Mercy toward man.8b. Man's devotion to or adoration of God. |

These two definitions precisely describe the Islamic concept of the relation between God and man.

When reading the Qur'an, anyone can easily recognize the emphasis put on God's love, compassion, graciousness, [mercy](http://www.islamicity.com/articles/Articles.asp?ref=HP1012-4393) and forgiveness. As a matter of fact, all chapters of the Qur'an except one begin with the phrase "in the name of God" who is described as Al-Rahman (the Benevolent) and Al-Raheem (the Merciful). This verse is often translated as "in the Name of God, the Benevolent and Merciful." This fits the exact meaning of the definition for the love of God found in the English dictionary. These two descriptions are the most commonly used words by which Allah describes Himself in the Qur'an. These characteristics of Allah refer to His countless blessings, bounties and forgiveness He has bestowed upon us without us deserving anything. He does all of that even though we constantly break His commandments.

Similarly, when we look at the Arabic word muslim, we find that it is a person who is devoted to Allah, submitting to His will. This is exactly what the English dictionary has to say about the meaning of a person's love for God.

Life is all about a test of realization and action. We are drawn to a realization of God's love to us and leading a life of gratitude, which reflects our deep adoration and devotion to God. We do this hoping that our beloved Creator will be pleased with us and yearning to be with Him for eternity in the bliss of the hereafter. This well known concept of the purpose of life according to Islam perfectly reflects the meaning of the man's love for God.

Islam enjoins the general concept of love between mankind as well. This is first and foremost done by promoting the love of God amongst our fellow man. This is manifested through our practice of the concept of "rahmah" which can be translated as love, mercy, compassion or forgiveness. The Prophet  told his companions as narrated authentically in al-Targheeb (3/210):

لن تؤمنوا حتى ترحموا قالو يا رسول الله كلنا رحيم قال إنه ليس بر حمة أحدكم صاحبه و لكنه رحمة العامة
"You don't truly believe until you have rahmah for others." His companions responded, "We all have rahmah." The Prophet ﷺ then told them, "Verily, you don't reach this level of faith by just having rahmah for those who are close to you, but you must have rahmah for everyone."

In fact this was the sum of why Allah sent the Prophet . He says in verse 107 of al-Anbiyaa in the Qur'an,



And We have not sent you, [O Muhammad], except as a mercy to the worlds. ([21:107](http://www.islamicity.com/mosque/arabicscript/Ayat/21/21_107.htm))

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In this category of general love for everything, we have another very important type of love. This is the love between the husband and a wife. So before continuing about this love and how it manifests itself between married couples, let's talk about how one gets married according to Islam.

Finding a spouse in Islam is quite easy. It is actually much easier than in common western culture. Islam forbids anything that can possibly lead to fornication. First, let's ponder over verse 32 of Surah al-Israa in the Qur'an,

"و لا تقربوا الزنى"
This verse means "Don't even come close to fornicating." ([17:32](http://www.islamicity.com/mosque/arabicscript/Ayat/17/17_32.htm))

As a result of this, it is prohibited to be alone with, flirt or touch someone from the opposite sex who isn't your spouse or immediate family. The only mixed gender interactions should be with lowering the gaze, hijab, only speaking about a necessity like buying something, asking directions, discussing religious matters, etc... So you can see why Islam prohibits the modern concept of boyfriend/girlfriend relationships. This solves so many social problems prevalent in societies that don't observe this seemingly strict code of mixed gender mingling. Many who were raised here in the west have many reactions to these rules, the most common of which is, "So how are we supposed to find a spouse?"

Back in the time of the Prophet  and even until today in some cultures, parents arranged marriage through their relationship with another family they know well. Best case scenario is that they might allow them to see each other once or show a picture, but then the parents would completely make the decision of compatibility as well as the marriage itself. Believe it or not, in the old days this would work the vast majority of the time for reasons which I will mention later.

Nowadays, people have become more critical and have an individualist opinionated outlook and women have taken a stronger role in society. For this reason, it would be wise upon parents not to force their children to marry someone without their full approval and acceptance. This advice is based upon firsthand knowledge of many arranged marriages which obviously were not arranged based upon compatibility and/or went sour.

It should be that the family and friends of a Muslim bachelor are those who are actually looking for a suitable spouse for him or her. If Allah's will was that a Muslim bachelor meets, or personally knows of someone with whom he or she is interested, then he should immediately go to her family about it, preferably the father. Parents should allow their child to have some chaperoned meetings with someone in whom they are initially interested. These meetings should be strictly about learning about each other's personality and expectations in their spouse. If after a few of these meetings they don't feel compatible then they should break off all communication in that regard and go back to being a regular Muslim brother and sister. If after praying for Allah's guidance (istikharah) they feel close and compatible then it is best to get married as soon as possible. There may be a small period of engagement, but even if they are culturally engaged that does not change the fact that in Islam there is no change in their relationship. It is just an inclination to marry down the road which either party can break free from at any time.

The basic difference between an Islamic marriage and a western marriage is that in the west a couple generally meets without any help from the family. Their meeting is usually a result of a man's attraction and a woman's being flattered and enjoying his charming company. Then they proceed as a married couple - sometimes for many years - until they decide that they want to live the rest of their life with each other. Then they get married. They feel like they were already in love for some time. So they live together after getting married and they get sick of each other and get a divorce for one reason or another. In Islam, the marriage is protected by the divine legislation of God. The first factor in this preservation is that the marriage - if done correctly - is first formed through real compatibility and not physical desires which can often get a man to act in whatever way will get him what he wants and by the girl being flattered and charmed by his fake faade - or as we say in modern terminology, "his game."

Once a Muslim couple is officially married, they understand that even with compatibility they must work for the rest of their lives to preserve love, compassion, understanding, respect and forgiveness between them. They have entered into a covenant with Allah that carries rights and responsibilities between each other. The basic foundation of that bond is found in the Holy Qur'an in verse 21 of Surah al-Rum,



"And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought." ([30:21](http://www.islamicity.com/mosque/arabicscript/Ayat/30/30_21.htm))

That being said we are now coming close to the time in which most westerners celebrate Valentine's Day. There is much mystery and folklore as to where this holiday came from, but the general story is that it was originally a pagan holiday. After the Roman Empire embraced Christianity, it was later named after a Catholic saint named Valentine. Folklore suggests that in the 3rd century C.E., the Roman Emperor Claudius II banned young healthy men from marriage. In defense of the divine union of marriage, St. Valentine allegedly protested this by secretly holding marriage ceremonies. He later was martyred on February 14th thus marking the date.

That being said, today this holiday has no religious affiliation and is common to both religious folk and atheists. It is a day that couples exchange cards, candy, chocolate, flowers and even jewelry as a token of their love. This is also a day where many premarital relationships happen or are forged.

So the question many Muslims have is, "What is the ruling on taking part in any of the traditional practices of this holiday?"

The vast majority of scholars hold it to be prohibited to buy, sell or take part in anything that is related to this holiday. They base this ruling on a few reasons:

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| 1. They are seeing it lead to social problems in the Muslim world, especially the recent skyrocket in dating and romantic premarital relationships.
2. It is a day in which a lot of fornication happens and even small children are encouraged to start engaging in premarital relationships.
3. It is imitating the disbelievers in their religious practices. The Prophet http://www.islamicity.com/global/images/photo/Islam/SAWS_sm__14x12.JPG said, "Whoever imitates a people is one of them."
4. It is rooted in the religious practices of non-Muslims so it is an innovation which must be rejected.
5. It is a holiday and all holidays except the two `Eids are innovations religious or not.
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A handful of other scholars don't feel that there is anything conclusive evidence that prohibits Muslim married couples from taking this opportunity to recognize and commend their love for each other and doing something special together. They argue against the five aforementioned proofs that celebrating this holiday isn't necessarily what has caused Muslims to have illicit relationships, but that - Valentine's Day or not - those people are going to follow their desires and prohibiting this day won't solve that problem. They then contend that if some choose to do fornication and teach kids the path to fornication then that is their problem. They ask, "Why can't we do what the Prophet  did when he told the Jews that the Muslims were more worthy of following Moses than them and thus he fasted with them?"

These scholars contend that this holiday was originally named after St. Valentine who defended the sanctity of marriage which is something common between us and it isn't related to polytheism or false worship. With that argument they also bring up the debate among the madhabs about al-Ateerah. Al-Ateerah was a feast in Rajab where people originally slaughtered animals for their idols. The Muslims later took the same practice in the same month, slaughtered for Allah's sake, and gave some meat to the poor. Some scholars held that this allowance was later abrogated and prohibited while others held that it being a sunnah was abrogated and thus remained permissible. This is because many texts are hard to put together and make an easy ruling (for more info see the Kuwaiti Encyclopedia for Islamic Jurisprudence volume 29 under عتيرة). Furthermore, they argue that in the west this is a part of secular culture; even atheists take part in this holiday, and it is not seen as a Christian holiday, nor celebrated in churches like Christmas and Easter.

Allah knows best if there is sin in taking part in the tradition of this day, as both arguments have their proof, but let's take our love seriously and live a life that reflects our love for Allah and His messenger . This is indeed the true love; as Bob Marley correctly said, "One Love... Give thanks and praise to the Lord and I will feel all right."'

Source: *[SuhaibWebb](http://www.suhaibwebb.com/relationships/marriage-family/spouse/love-in-islam-2/%22%20%5Ct%20%22_blank) - Yahya Ederer (Abu Majeed)*

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The Greatest Love Story (Muhammad SAW and Khadija RA)

 BY: [FIRDAUS FATHIMA](http://www.islamicity.org/by/firdaus-fathima)    [JAN 12, 2018](http://www.islamicity.org/13988/the-greatest-love-story/) [NO COMMENTS](http://www.islamicity.org/13988/the-greatest-love-story/#respond)



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***The Greatest Love Story*** *by Umm HashiR*

*A sneak into the realms of  ancient Arabia*
*There lived the noblest woman of that area*
*A successful and flourishing entrepreneur*
*A symbol of  elegance and ethical demeanor*

*Her tradings were in a situation too critical*
*It was difficult for her in a society so patriarchal*
*She looked for a man to handle her affairs*
*A reliable person with no false graces and airs*

*She entrusted her business to a trustworthy caretaker*
*A man known for his truthfulness, 15 years younger*
*A trip abroad, he made her business grow manifold*
*His sincerity and dedication appealed her to behold*

*This woman of 40, who was the most sought after*
*Had turned down every prominent marriage offer*
*She had ceased to tread that road after being widowed*
*She had no desire to love again or to be loved*

*The emotions in her heart for a special one were re-kindled*
*He mysteriously entered her heart and there forever dwelled*
*She sent him a straight marriage proposal, with no pretense*
*She was saved for this man by her Creator, in true sense*

*He was amazed to know that this woman of beauty and honor*
*Who had turned down the wealthy, wished to be his life-partner!*
*They married and lived together with love and dignity*
*The most blessed union ever, protected by the Almighty!*

*They always looked at each-other wanting to satisfy and please*
*In spite of their age difference they were at complete ease*
*She respected him beyond words, spent her life and wealth on him*
*She loved to silently look at him, never raised her voice on him*

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*He cared for her in the best of manners in happiness and ailment*
*Fed her with his hands and stayed closer when she was pregnant*
*She mothered all his children - the most righteous progeny*
*When he lost all his sons in infancy, she soothed his agony*

*She was the best of his friends whom he loved with delight*
*She was his comforter and counsellor who calmed him that night*
*When he ran into her arms crying “Cover me! Cover me!”*
*“I am afraid this state of fear, would soon overpower me!”*

*Wrapped in her comfort, he narrated the incident of Hira*
*"A voice I heard that terrified me with the word of Iqra*
*I was squeezed when I  pleaded that I could never read*
*I was asked in the Name of My Lord to Read! Read! Read!"*

*She consoled him saying, “By The One Who has control over my soul*
*He has chosen you to be the prophet of this mankind as a whole!*
*For He can never humiliate the slave who is good to all people*
*Of righteousness and truthfulness you are an apt example!”*

*She then took him to her cousin, a scholar of old scriptures*
*Waraqah gave him glad tidings based on the said features*
*He confirmed that the experience was of Divine Truth*
*He was the chosen Last Messenger, The Sealing Prophet!*

*Then came the beginning of times, too testing and severe*
*Their Al Ameen, As Sadiq - now they termed him a liar!*
*Their opposition turned into hatred, they so despised him*
*He was banished from the city, and she accompanied him*

*She supported his cause, sacrificing all her wealth*
*Life filled with hardships took a toll upon her health*
*She loved him the same till her very last breath*
*She was put to sleep forever through the Angel of Death*

*While struggling to spread the Message, he lost his first believer*
*Standing for his cause of Truth, he lost his staunch supporter*
*He lost his friend, his counsellor, his ultimate comforter*
*His world was brought to a standstill - he had lost his life-partner*

*This loss was so terrible that he feared a lonely tomorrow*
*Of all the phases in Seerah, he called it “the year of sorrow”*
*He came across a necklace which this companion had worn*
*Tears welled up his blessed eyes, his heart did heavily mourn*

*It signified his emotions that were to her so attached*
*He missed her so terribly, years after she had passed*
*With apparent jealousy pure Ayesha questioned him thus*
*“Was your love for that wife greater than it is for all of us?”*

*He understood her restlessness and replied to console*
*“She believed in me, with all her mind and soul*
*She accepted my Message, when everyone rejected*
*When I had no help, she comforted and supported.”*

*He married many later, but alive she was his only wife*
*Her companionship is the jewel that adornes all his life*
*She left him in this Duniya, as destined by Allaah*
*Assuring a promised reunion, in His eternal Jannah.*

*This love story, which is so endearing to recall*
*Glorified through centuries, greatest of them all!*
*These sacrifices many and the selfless love of Khadijah (رضي الله عنه)*
*Remain cemented in the blessed heart of Muhammed Mustafa (صلى الله عليه و سلم)*

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*Source:*[*Umm HashiR Blog*](https://umme-hashir.blogspot.in/2017/12/the-greatest-love-story.html?m=1)

Lauren Booth explains why she fell in love with Islam

 BY: [LAUREN BOOTH](https://www.islamicity.org/by/lauren-booth)   SOURCE: [NEWS.COM.AU](https://www.islamicity.org/source/news-com-au) [NOV 4, 2010](https://www.islamicity.org/3984/lauren-booth-explains-why-she-fell-in-love-with-islam/) [20 COMMENTS](https://www.islamicity.org/3984/lauren-booth-explains-why-she-fell-in-love-with-islam/#comments)



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Lauren Booth, a broadcaster, journalist and sister-in-law of former British Prime Minister Tony Blair, defiantly explains her conversion to Islam.

"It is the most peculiar journey of my life. The carriage is warm and my fellow passengers unexpectedly welcoming. We are progressing -rapidly and without delay. Rain, snow, rail unions, these things make no difference to the forward rush.

Yet I have no idea how I came to be on board nor, stranger still, quite where the train is heading, apart from this: the destination, wherever it might be, is the most important place I can imagine.

I know this all seems gloriously far-fetched, but really it is how I feel about my conversion, announced last week, to Islam.

Although the means and mechanisms that brought me to this point remain mysterious, the decision will determine every aspect of my life to come as firmly as the twin rails beneath that exhilarating express.

Asked for a simple explanation of how I, an English hack journalist, a -single working mother, signed up to the Western media's least-favorite religion, I suppose I would point to an intensely spiritual experience in an Iranian mosque just over a month ago.

But it makes more sense to go back to January 2005, when I arrived alone in the West Bank to cover the elections there for The Mail on Sunday. It is safe to say that before that visit I had never spent any time with Arabs, or Muslims.

The whole experience was a shock, but not for the reasons I might have expected. So much of what we know about this part of the world and the people who follow Mohammed the Prophet is based on -disturbing - some would say biased - news bulletins.

So, as I flew towards the Middle East, my mind was full of the usual 10pm buzzwords: radical extremists, fanatics, forced marriages, suicide bombers and jihad. Not much of a travel brochure.

My very first experience, though, could hardly have been more positive. I had arrived on the West Bank without a coat, as the Israeli airport authorities had kept my suitcase.

Walking around the centre of Ramallah, I was shivering, whereupon an old lady grabbed my hand.

Talking rapidly in Arabic, she took me into a house on a side street. Was I being kidnapped by a rather elderly terrorist? For several confusing minutes I watched her going through her daughter's wardrobe until she pulled out a coat, a hat and a scarf.

I was then taken back to the street where I had been walking, given a kiss and sent warmly on my way. There had been not a single comprehensible word exchanged between us.

It was an act of generosity I have never forgotten, and one which, in various guises, I have seen repeated a hundred times. Yet this warmth of spirit is so rarely represented in what we read and see in the news.

Over the course of the next three years I made numerous journeys to the occupied lands which were once historic Palestine. At first I went on -assignments; as time went by, I started travelling in solidarity with charities and pro-Palestinian groups.

I felt challenged by the hardships suffered by Palestinians of all creeds. It is important to remember there have been Christians in the Holy Land for 2,000 years and that they too are suffering under Israel's illegal occupation.

Gradually I found expressions such as 'Mashallah!' (a phrase of gratitude meaning 'God has willed it') and 'Al Hamdil-lilah!' (akin to 'Halle-lujah') creeping into my everyday speech. These are exclamations of delight derived from the 100 names of God, or Allah. Far from being nervous of Muslim groups, I started looking forward to meeting them. It was an opportunity to be with people of intelligence, wit and, above all else, kindness and generosity.

I'm going to take a break here to pray for 10 minutes as it's 1.30pm. (There are five prayers each day, the times varying throughout the year depending on the rising and setting of the sun.)

I was in no doubt that I had embarked on a change of political understanding, one in which Palestinians became families rather than terror suspects, and Muslim cities communities rather than 'collateral damage'.

But a religious journey? This would never have occurred to me. Although I have always liked to pray and, since childhood, have enjoyed the stories of Jesus and the more ancient prophets that I had picked up at school and at the Brownies, I was brought up in a very secular household.

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It was probably an appreciation of Muslim culture, in particular that of Muslim women, that first drew me towards a broader appreciation of Islam.

How strange Muslim women seem to English eyes, all covered up from head to toe, sometimes walking behind their husbands (although this is far from universally the case), with their children around their long skirts.

By contrast, professional women in Europe are happy to make the most of their appearance. I, for example, have always been proud of my lovely blonde hair and, yes, my cleavage.

It was common working practice to have this on display at all times because so much of what we sell these days has to do with our appearance.

Yet whenever I have been invited to broadcast on television, I have sat watching in wonder as the female presenters spend up to an hour on their hair and make- up, before giving the serious topics under discussion less than 15 minutes' attention. Is this liberation? I began to wonder just how much true respect girls and women get in our 'free' society.

In 2007 I went to Lebanon. I spent four days with female university students, all of whom wore the full hijab: belted shirts over dark trousers or jeans, with no hair on show. They were charming, independent and outspoken company. They were not at all the timid, soon-to-be-forced-into-marriage girls I would have imagined from what we often read in the West.

At one point they accompanied me to interview a sheikh who was also a commander with the Hezbollah militia. I was pleasantly surprised by his attitude to the girls. As Sheikh Nabil, in turban and brown flowing robes, talked intriguingly of a prisoner swap, they started butting in. They felt free to talk over him, to put a hand up for him to pause while they translated.

In fact, the bossiness of Muslim women is something of a joke that rings true in so many homes in the community. You want to see men under the thumb? Look at many Muslim husbands more than other kinds.

Indeed, just yesterday, the Grand Mufti of Bosnia rang me and only half-jokingly introduced himself as 'my wife's husband'.

Something else was changing, too. The more time I spent in the Middle East, the more I asked to be taken into mosques. Just for touristy reasons, I told myself. In fact I found them fascinating.

Free of statues and with rugs instead of pews, I saw them rather like a big sitting room where children play, women feed their families pitta bread and milk and grandmothers sit and read the Koran in wheelchairs. They take their lives into their place of worship and bring their worship into their homes.

Then came the night in the Iranian city of Qom, beneath the golden dome of the shrine of Fatima Mesumah (the revered 'Learned Lady'). Like the other women pilgrims, I said Allah's name several times while holding on to the bars of Fatima's tomb.

When I sat down, a pulse of sheer spiritual joy shot through me. Not the joy that lifts you off the ground, but the joy that gives you complete peace and contentment. I sat for a long time. Young women gathered around me talking of the 'amazing thing happening to you'.

I knew then I was no longer a tourist in Islam but a traveller inside the Ummah, the community of Islam that links all believers.

At first I wanted the feeling to go, and for several reasons. Was I ready to convert? What on earth would friends and family think? Was I ready to moderate my behavior in many ways?

And here's the really strange thing. I needn't have worried about any of these things, because somehow becoming a Muslim is really easy - although the practicalities are a very different matter, of course.

For a start, Islam demands a great deal of study, yet I am mother to two children and work full time. You are expected to read the Koran from beginning to end, plus the thoughts and findings of imams and all manner of spiritually enlightened people. Most people would spend months, if not years of study before making their declaration.

People ask me how much of the Koran I've read, and my answer is that I've only covered 100 pages or so to date, and in translation. But before anyone sneers, the verses of the Koran should be read ten lines at a time, and they should be recited, considered and, if possible, committed to memory. It's not like OK! magazine.

This is a serious text that I am going to know for life. It would help to learn Arabic and I would like to, but that will also take time.

I have a relationship with a couple of mosques in North London, and I am hoping to make a routine of going at least once a week. I would never say, by the way, whether I will take a Sunni or a Shia path. For me, there is one Islam and one Allah.

Adopting modest dress, however, is rather less troublesome than you might think. Wearing a headscarf means I'm ready to go out more quickly than before. I was blushing the first time I wore it loosely over my hair just a few weeks ago.

Luckily it was cold outside, so few people paid attention. Going out in the sunshine was more of a challenge, but this is a tolerant country and no one has looked askance so far.

A veil, by the way, is not for me, let alone something more substantial like a burka. I'm making no criticism of women who choose that level of modesty. But Islam has no expectation that I will adopt a more severe form of dress.

Predictably, some areas of the Press have had a field day with my conversion, unleashing a torrent of abuse that is not really aimed at me but a false idea of Islam.

But I have ignored the more negative comments. Some people don't understand spirituality and any discussion of it makes them frightened. It raises awkward questions about the meaning of their own lives and they lash out.

One of my concerns is professional. It is easy to get pigeonholed, particularly if I continue to wear a headscarf. In fact, based on the experience of other female converts, I'm wondering if I will be treated as though I have lost my mind.

I've been political all my life, and that will continue. I've been involved in pro-Palestinian activism for a number of years, and don't expect to stop. Yet Britain is a more tolerant country than, say, France or Germany.

I'm well aware that there are plenty of Muslim women who have great success on television and in the Press, and wear modest but decidedly Western dress.

This is hardly a choice for me, though. I am a newcomer, still getting to grips with the basic tenets. My relationship with Islam is different. I am in no position to say that some bits of my new-found faith suit me and that some bits I'll ignore.

There is a more profound uncertainty about the future, too. I feel changes going on in me every day - that I'm becoming a different person. I wonder where that will end up. Who will I be?

I am fortunate in that my most important relationships remain strong. The reaction from my non-Muslim friends has been more curious than hostile. "Will it change you?" they ask. "Can we still be your friend? Can we go out drinking?"

The answer to the first two of those questions is yes. The last is a big happy no.

As for my mother, I think she is happy if I'm happy. And if, coming from a background of my father's alcoholism, I'm going to avoid the stuff, then what could be better?

Growing up in an alcoholic household with a dad who was violent, has left a great gap in my life. It is a wound that will never heal and his remarks about me are very hurtful.

We haven't seen each other for years, so how can he know anything about me or have any valid views about my conversion? I just feel sorry for him. The rest of my family is very supportive.

My mum and I had a difficult relationship when I was growing up, but we have built bridges and she's a great support to me and the girls.

When I told her I had converted, she did say: "Not to those nutters. I thought you said Buddhism!" But she understand now and accepts it.

And, as it happens, giving up alcohol was a breeze. In fact I can't imagine tasting alcohol ever again. I simply don't want to.

This is not the time for me to be thinking about relationships with men, either. I'm recovering from the breakdown of my marriage and am now going through a divorce.

So I'm not looking and am under no pressure to look.

If, when the time came, I did consider remarrying, then, in accordance with my adopted faith, the husband would need to be Muslim.

I'm asked: "Will my daughters be Muslim?" I don't know, that is up to them. You can't change someone's heart. But they're certainly not hostile and their reaction to my surprising conversion was perhaps the most telling of all.

I sat in the kitchen and called them in. "Girls, I have some news for you," I began. "I am now a Muslim." They went into a huddle, with the eldest, Alex, saying: "We have some questions, we'll be right back."

They made a list and returned. Alex cleared her throat. "Will you drink alcohol any more?"

Answer: No. The response - a rather worrying "Yay!"

"Will you smoke cigarettes any more?" Smoking isn't haram (forbidden) but it is harmful, so I answered: "No."

Again, this was met with puritanical approval. Their final question, though, took me aback. "'Will you have your breasts out in public now you are a Muslim?"

What??

It seems they'd both been embarrassed by my plunging shirts and tops and had cringed on the school run at my pallid cleavage. Perhaps in hindsight I should have cringed as well.

"Now that I'm Muslim," I said, "I will never have my breasts out in public again."

"We love Islam!" they cheered and went off to play. And I love Islam too."

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*Source:*[*News.com.au*](http://www.news.com.au/entertainment/body-soul/lauren-booth-explains-why-she-feel-in-love-with-islam/story-e6frfou0-1225945760896#ixzz1403SrEn4)