

## Love: The Agenda for Uniting The Muslim Ummah (LUMU)

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### ABSTRAK

*Kuasa dan semangat cinta yang dikaitkan dengan keajaiban ayat-ayat "cinta" memberi impak dan sumbangan besar kepada dunia secara menyeluruh. Makalah ini mengkaji keperluan dan hasrat untuk membaca terjemahan kitab suci Al-Quran bagi mengetahui pelaksanaan menyeluruh dari aspek kebijaksanaan, cara dakwah, perjalanan kehidupan Rasulullah SAW dalam menyemai cinta terhadap Allah SWT dan Ummah. Cara gaya kehidupan Rasulullah SAW telah digariskan amal kebajikan di mana semangat cinta itu timbul dan seterusnya menyatukan umat Islam. Oleh yang demikian, kami menggariskan amalan dan perbuatan LUMU (Love: United Muslim Ummah) (Cinta: Penyatuan Umat Islam) untuk masyarakat Islam khususnya, di antaranya dalam aspek pendidikan dan ekonomi. Dalam perjalanan masa dan ruang untuk memperoleh keberkatan cinta Allah SWT dan sentiasa memperingati dengan berselawat memuji Rasulullah SAW, umat Islam haruslah bersatu mengikut panduan Al-Quran dan sunnah Rasulullah SAW. Objektif utama kajian ini adalah untuk mencadangkan rangka kerja untuk menyatukan umat Islam, bukan hanya dengan kekuatan cinta, tetapi dengan memahami konsep cinta dalam Islam dan membina semangat cinta kepada kemanusiaan dan umat Islam khususnya bagi memenuhi keperluan Muslim.*

**Kata kunci:** Cinta, Amal kebajikan, Kemanusiaan, Tamadun, Ekonomi, LUMU

### ABSTRACT

*The power of love and the spirit of love associated with the miracle word "love" can make a great contribution and impact to humanity and the world at large. This paper explores the need and the desire to read the translation of the holy Quran and the total implementation of the wisdom and teachings, the life history of the beloved Prophet Muhammad SAW peace be upon him, so as to know and to love Allah SWT and Ummah. The Prophet Muhammad SAW lifestyle were outlined so that the deeds (amal) can, through the spirit of love unite the Muslim Ummah. For the sake of humanity and the Muslim Ummah such as in educational and economical aspects, we outlined the deeds of LUMU (Love: United Muslim Ummah), may in the course of time, space and the blessings of Allah SWT and our constant remembrance to Rasulullah SAW, Muslim Ummah should be united as long as we are guided by Al Quran and The Sunnah Rasulullah SAW. The ultimate objective of this study is to propose a framework to unite the Muslim Ummah, not only by the power of love, but more so by understanding the concept of love in Islam and build the spirit of love to humanity and Muslims in particular and so shall be appreciative towards the needs of Muslim.*

**Keywords:** Love, Deeds, Humanity, Civilization, Economy, LUMU.

## **INTRODUCTION**

The story of love is nevertheless one of the most important part in human life. It could be one, two or more stories of love, but above all, no one has gone through his life without encountering any emotional chaos or instability due to love. What makes us sure about this is the fact that love is a natural instinct that is as important as needs to have food, drink and shelter.

Allah Subhanahu wata'ala (SWT) says in the Qur'an pertaining to the existence of human being:

“And of His signs (to prove His might and mercy) is that He created for you (O men) wives from among yourselves, that you might live in tranquility with them, and put love and kindness in your (husbands and wives) hearts. All those are signs (which make people realize the truth) for people who reflect.” (al-Rum: 21).

This writing is about a journey of instilling love as an important agenda in uniting the Muslim Ummah, for the greatness of Islam and the well-being of the Muslim Ummah in particular and mankind in general.

## **THE DIMENSIONS OF LOVE**

There are different kinds of love, each having its own manifestation, its own characteristics, and its own particular definition. Most interestingly, there are various type of love (Syaidatun & Maznah, 2009). Love is an important ingredient of Islamic teachings. The Qur'an presents almost 100 words in various verses and chapters (sūrah) indicating “hubb” (love or liking) (Mahmud, 2000) (Refer to Appendix for the list of verses on love). The hadīth of Prophet Muhammad Sallallahu Alayhi Wassallam (SAW) peace be upon Him (SAW) also highlight issues pertaining to love as being of great importance in a Muslim's life. This section begins by discussing several definitions of love given by Muslim scholars.

## **DEFINITIONS OF LOVE**

Al-Ghazālī (n.d., p. 118) in *The Alchemy of Happiness* defines love as “an inclination to that which is pleasant.” Al-Ghazali (1991) also defines love as the attraction of the mind towards what is tasteful and pleasure giving. When it is strong and firm, there exist a deep love. Al-Jauziyyah (1997) defines love (mahabbah) as pure and calm, solid and tranquil. It also means the tribulation of feelings that arise when the one in love is in a state of deep remembrance towards the loved one. This means that one's love towards something is very intense and at the same time, a wave of

emotion is created in the heart of the lover. Love is also defined as *hawā*, the inclination and desire towards someone loved. Ibnu Qayyim al-Jauziyyah (1997) states that there are almost 60 words related to the various shades of love, such as: Al-‘Alāqah (a knot), Al-Wajd (love with sadness), Kalaf (deep love), Tatayyamu (slavery) and ‘Ishq (firing love).

Love is also the motivational power that can inspire one’s life. According to Mahmud (2000, p. 13), love “is an educational program created by Allah which excites the feelings, purifies the morals (*akhlāq*), and sharpens the instincts (*gharizah*). It guides them, until the soul becomes shiny, full of love and loved.”

### **TYPES OF LOVES FOUND IN THE QUR’AN AND SUNNAH**

Human beings are created with diverse characteristics and attributes, which cover emotion, physical, spiritual, social and intellectual entities. It is thus, normal to have more than one love; in fact these various loves become a requirement for achieving a worthwhile life. But what makes them different is the level of love. Which one is being loved more? In this matter, Islam has given an answer, which is the hierarchy of love.

“Say (O Muhammad),: If your fathers, your children, your brothers, your wives (or husbands), your kindred, the wealth you acquired, the merchandise you fear may not be sold, and the homes you love, (if all these) are dearer to you than Allah, His Messenger and (than) the striving for His cause, then wait until Allah brings about His decision (to inflict punishment on you). And Allah does not guide the evildoers.” (At-Taubah ayat 24)

This verse highlights the different kinds of love that exist and that the love for Allah (SWT) and His Prophet (SAW) should become a first priority in a Muslim’s life. This does not however mean that Muslims should neglect their family and relatives, but the level of love should be greater to their Creator and Messenger because they would guide them to the right path. But this can only be adhered to by giving higher priority towards understanding the Qur’ān and Sunnah in order to fulfill one’s responsibilities as a true Muslim. By reading the Words of Allah in the Qur’ān and that of the Prophet in the Hadīth, one can have a ‘conversation’ with Allah and His Prophet Muhammad (SAW). Through reading, understanding and acting upon Allah’s and the Prophet’s words, one is therefore guided.

The confusion arising from the word “love” begins when we realize that most people understand only one or two kinds of love. Most of us see love in relation to emotional and social interactions with people, such as love for the opposite sex or love for their parents. However, there are many other different kinds of love from an Islamic perspective. These are discussed in the next section.

### **THE LOVE OF AND FOR ALLAH**

The love of Allah (SWT) is called divine love. It is Allah's love for His creatures, while the love for Allah, on the other hand, is man's love and longing for his Creator. Allah loves a man when he truly worships Him and is sincere in his devotion. According to Ibn 'Arabī (cited in Corbin, 1969), we love Allah because of His positive attributes. For example, "God is a beautiful Being who loves beauty" and in revealing Himself to mankind, He has produced the world as a mirror in which to contemplate His own Image. His other attributes are found in the sayings of the Prophet Muhammad (SAW), "Allah is the Most Excellent (Tayyīb), and He loves excellence. He is clean, and He loves cleanliness..." (Narrated by Imām al-Tirmidzī). Allah's beautiful attributes attract man not only to love Him, but also to exemplify it for the perfection of personality.

In order to love and to know Allah (SWT) we have to read the whole holy Qur'an, for in it contains all the manifestation and dimensions of Allah's actions, attributes names and His Essence. As an example, read Surah Al-Hajj ayat 38:

“Verily Allah will defend from ill those who believe verily Allah loveth not any that is unfaithful, ungrateful”

Allah's action is “defend”. Allah's attributes is “loveth not” but love “yuhibbu” is one of the 99 names of Allah (SWT). By reading through the al-Qur'an, you will be blessed by the knowledge secretly hidden within the words of the Al-Qur'an in relation to knowing Allah (ma'rifatullah) and loving Allah (SWT) (Hablum Minallah). Read also Surah Al-Ikhlās ayat 1-4:

“Say, He is Allah, The One. Allah the Eternal, Absolute He begotteth not, Nor is He begotten, And there is none like unto Him” “Allah's names is “the One” ‘Eternal’ Absolute”

In conclusion, Islam recognizes Allah as the supreme source of love. Allah is considered as the source of love because He is the “Rabb”, the one who nourishes and nurtures the life of all His creations. He is the “Ilah”, the Lord of the universe Who deserves to be worshipped, because of His Majesty and Mercy. Since He is the Creator of everything, He is also the Creator of love.

### **THE LOVE OF AND FOR THE PROPHET MUHAMMAD PEACE BE UPON HIM**

The love of Prophet Muhammad (SAW) is his love for his Ummah, while his companions and those who came after his death love the Prophet although they have never seen him, because of his qualities and his closeness to Allah which drew them to him. Imam al-Ghazālī (1990, p. xx) suggests “what man should do in this world is to make exertions to strengthen his love (mahabbah)

of God and liberate himself from worldly bonds in imitation of the Prophetic pattern of Muhammad (SAW), since he is the ideal model.” The love for him is due to their faith (Imān) towards Allah, Who calls upon man to love his Prophet if they love Allah (surah Ali Imran, ayat 31). Love reaches to such a high pitch that the lovers are ready to dedicate their lives and properties for the sake of Islām which was revealed through him. Truly, Prophet Muhammad (SAW) was sent as a great favour for Muslims, as mentioned in (Surah Ali-Imran, ayat 164),

“Allah has surely been (gracious) to the faithful by bestowing a favour upon them in sending them a Messenger from among themselves to recite to them His Revelations (the Qur’an which proves the oneness of Allah and His might), to purify them (from false beliefs), and to teach them the Book (the Qur’an) and wisdom (a profound knowledge of Islam and its rules). And truly before (the advent of the Prophet) they were evidently lost in error.”

Prophet Muhammad (SAW) was a good and virtuous man who led a righteous life. He loved himself and his deeds and was pleased with himself as others were also pleased with him. Everyone liked to establish relations and friendship with him. He was patient, gentle, rarely got angry, generous, selfless, wise, loving, trustworthy, honest; a number of his virtues from among many more. One who leads such a life becomes beneficent to others either intentionally or unintentionally, for his or her acts are pleasing and lovable, and whatever is pleasing and lovable is desired and sought by others. Thus, many welcome the Prophet Muhammad (SAW), honoured him, and followed his examples. These were some of the characteristics of the Prophet, which resulted in his followers loving him wholeheartedly. Ibn Hazm (1990) further states that those who seek happiness in the Hereafter and the wisdom of this world should take Prophet Muhammad (SAW) as their role model and emulate as far as possible the Prophet’s morals and behaviour. Thus to love for the Prophet Muhammad (SAW) it is equally important to know him in all aspects of his life. Figure 3 below is the simplistic presentation of our beloved Prophet Muhammad (SAW).

### **THE LOVE FOR ISLAM**

Islam is a religion of peace and harmony. The word “Islām” is derived from the Arabic word “Aslama” which means peace, and total submission to the Creator. In Islam, the true expression of the love of Allah and the prophet lies in working for goodness among people and in taking up multi-dimensional challenges in the struggle (jihād) to improve and reform social and economical conditions in order to establish a God-centred world order. Harmony, a caring society, justice and peace, development of the physical, spiritual, psychological, and mental faculties of the people are the manifestations and the expression of the love of Allah through the acts of the servants of Allah,

especially those who are destined by Him to be His Khalīfah on earth. The love of Islam is proven by full commitment to all its teachings, especially the ones endorsed in the Qur’ān and the Sunnah.

### **THE LOVE FOR THE QUR’AN AND THE SUNNAH**

The Qur’ān is the words of Allah revealed to the Prophet Muhammad (SAW) through the angel Jibrīl. The Qur’ān is a book full of Allah’s love and mercy, of guidance and shining light, also known as the Criterion (al-Furqān), the Cure (al-Shifā’), the Guide (al-Hudā), and the Light (al-Nūr). It guides Muslims, be they in pain, in trouble or lost. The Qur’ān beautifully communicates Allah’s love through His words of love, guidance, kindness and wisdom to mankind. The Qur’ān among other, shows Muslims how they should lead their life, how they ought to be thankful, how to be loved and be loving.

Sunnah is the words, deeds, silent agreements and the way of life of the Prophet Muhammad (SAW), which have been witnessed, recorded and memorized by a large number of his family and companions. The love for the Sunnah of the Prophet has been emphasized in (Surah Ali-Imran, ayat 31), “Say (O Muhammad): ‘If you love Allah, follow me, Allah will love you and forgive your sins. And (remember) that Allah is Most Forgiving, Most Merciful’”. This verse clearly states that if one wishes to please and love Allah, one has to follow the footsteps of the Prophet Muhammad (SAW), and this can be done by embodying the Prophet’s Sunnah in all walks of life.

### **THE LOVE FOR LEARNING, KNOWLEDGE AND WISDOM**

The love for learning, knowledge and wisdom is required from all Muslims, as derived in a hadith, “Anas reported that the Messenger of Allah said, ‘Search for knowledge is compulsory upon every Muslim male and Muslim female’ ” (Narrated by Ibn Majah, Sunan Ibn Majah, no. 224). The love for learning, knowledge and wisdom are the basic ingredients needed by those who desire a successful life and it is essentially important such as in political or economical knowledge. It is also a requirement for those who wish to pursue a lifelong endeavour in a scholarly world. In addition, it is also the essence underlying the struggle for excellence among students in any school or higher learning institution. Love is one of the motivating factors that drive man towards some goals and objectives in life. Love for some object or principle is a powerful cause that can move a person to act in order to attain the object of love. The object can be success in life, truth or wisdom.

From love for learning, knowledge and wisdom, comes the love of thinking, reflection and contemplation, love for the teacher or murabbi, love of reading, love of expressing ideas through writing, debate and discussion, and love for truthfulness and justice. Embedded in each of these types of love, are the important elements of motivation, discipline, diligence (itqān), and perseverance (istiqāmah). Ibnu Hazm in his Pursuit of Virtue (1990, p. 129) asserts that “If knowledge had no other merit than to make the ignorant fear and respect you, and scholars love

and honour you, this would be good enough reason to seek after it.” This statement affirms the importance of love for learning, knowledge and wisdom in a Muslim’s life.

### **THE LOVE FOR THE UMMAH**

Love for the Ummah (Muslim community) encompasses the love of independence and freedom, the love for justice and equality, love of one’s country and nation, love of humanity, and love for peace and harmony. Love for the Ummah is further elaborated in the basic components of brotherly love, or love for fellow brothers. This brotherly love is based on the concept of true mutual friendship (*ukhuwwah fiAllah*), which is applicable to all Muslims, no matter what one’s race, state of origin, or status is, as long as he is a Muslim and adheres to the Islamic teachings.

“We are here to cultivate friendships and understanding among ourselves and those who love mankind and divine destiny through global wisdom. We are here to jointly investigate the roles of intellectuals in today’s world and to discover new ways and means to cope with the bleak and dangerous situations surrounding all of us. Although wisdom so far has not been defined as a consensus, and perhaps it never will. But I believe it is a loss of eternal piece of moral value which we have to discover in order to save humanity and try to avoid or minimize unnecessary problems and crisis. A systematic approach to develop wisdom as an attitude and skill, is urgently required, and I think universities will be most appropriate institution to generate and design new areas of studies to be known as ‘applied wisdom’. I believe it will enhance all kinds of effort to improve stability and unity in our world

In response to the demands of materialistic world universities have become warehouses of knowledge about production and consumption. Furthermore, the advancement of specific exploration and industrial progress above all else compel the majority of educational policies all over the world today to minimize the importance of all learning not directly related to science and technology and consequently reduce humanistic and ethical subjects from curriculum. Science and technical education have become the two major emphasis of the school systems, thus making modern education extreme unbalanced. Therefore, we need the virtue of wisdom to bring the balance back and to add the “soul of education” (Speech of Tan Sri Dr Mohd Yusof Noor).

In discussing brotherly love, the companion Abū Hamzah Anas bin Mālik who was the servant of the Messenger of Allah, reported that the Prophet said, “No one of you (really) believes in (Allah and His religion) until he loves for his brother what he loves for his own self” (related by Al-Bukhārī and Muslim, as cited in Imam Nawawi, 1996, p.25). Brotherly love is further divided as discussed in the following paragraphs.

### THE LOVE OF FELLOW BROTHERS

The love of fellow brothers is witnessed in the fellowship and friendship, which promote harmony and unity among mankind. In this way, the relationship becomes real and would then be strengthened by the right beliefs that bind them together. This can be observed through the performance of congregational prayers and hajj, which are meant to strengthen the relationship and love among the believers.

The foundation of love among Muslims should therefore be founded upon the intention of seeking Allah's pleasure. The Prophet Muhammad (SAW) said that it was related from his Lord: *"Allah, the Most High, said: My love is due for those who love one another for My sake..."* (Reported by Ahmad, al-Hākim and others from the hadīth of Ubādah ibn Sāmī, as cited in al-Hilalee, 1995).

It is a natural instinct in human beings to love each other, to work for harmony and peace in life ('Abdullah, 1997). The love that grows among them will shower their life with beauty, joy, patience and happiness. A lack of love among human beings will create hatred, rancor and war. Malkani (1998) asserts that in a relationship, a moment of patience upheld during anger will help to avoid a thousand moments of agony and regret.

### RESEARCHES ON LOVE IN MALAYSIA

Over the past few decades, the research on love in Malaysia have become more prominent. Cheong Ching Ching (2001) did a study to explore the relationship between love styles and self-disclosure among a group of graduate students in Universiti Putra Malaysia. This research also aimed to explore the differences in love styles between gender, marital status and the differences in self-disclosure between genders. The participants consisted of 100 graduate students selected from three faculties, Faculty of Science and Environmental Studies, Faculty of Food Science and Biotechnology as well as the Faculty of Medical and Health Science. The instruments were The Liking and Love Scale and Self-Disclosure Index to measure love styles and self-disclosure level respectively. The data obtained were analysed using Pearson Correlation and Hest. The results show that among the six love styles, only eros, mania and agape have significant relationships with self-disclosure. Ludus, storge and pragma have no significant relationships with self-disclosure. Results of the study also show that there are no significant differences between love styles with gender and marital status. The results show no significant differences between self-disclosure and gender among the subjects.

Apart from that, there are another study conducted by Hoesni et al. (2011). The study aimed to investigate how the soon-to-be-married urban Malays give meaning and express marital love. They interested to study about this topic as they found that many married couples experience "deterioration of love" after marriage. A positive perception on love is crucial in ensuring a happy and satisfied marriage. Unhappy marriages are related to many psychological and developmental



problems to the individual and individuals around the married couples. An implicit approach of using the prototype love theory was applied to carry out this study. The participants consisted of 245 soon to be married urban Malays whom attend a compulsory premarital course within Federal Territory of Malaysia. This study surveyed on the personal background of the participants, their romantic relationships and how they give meaning and express marital love. Findings indicated that participants give meanings to marital love by relating to gain God's blessings. Findings also showed that "where" and "who" was present during the expressions of marital love were important in determining the kind of expressions of marital love among urban Malays. Results also showed that expressions of marital love which involve physical contact were less desirable. Implications and future direction of this research were also discussed.

A year after that Hoesni et al. (2012) continued their study on love. In recent years, love has been a common reason for choosing a partner for marriage. This study aimed is to explore how urban Malays perceive the concept of love within marriage. Embedded nested research design was applied in this study. A number of 245 urban Malay individuals attending a compulsory premarital course volunteered to participate in this research. Respondents were chosen using a combination of simple random and stratification random sampling method. This study applied questionnaires which consisted of questions relating to personal and relationship background information and Subjective Meanings of Marital Love 1 (SMML1). Love within marriage concepts were analysed using Principal Component Analysis (PCA) using Triangular Love Theory to extract elements and structures of love within SMML1. Open ended questions were analysed by getting themes relating to the concept of love. Results indicated concepts of love within marriage were more focussed on faith and value within relationship which exists within urban Malay culture. The future research needs to explore the love concept in depth using qualitative approach and to focus on married groups in order to enrich the definition of love within marriage. This study implies that love theory should be specified to individuals from a specific group such as culture and level of relationship in understanding the love concept which is under study.

Later, Osman et al. (2013) did a study on love. The nature of love is synonymous with couples in love. Thus, the expression of love is taken as a way to show love and affection towards the couple. Unfortunately, the lack of understanding of the actual concepts of love causing the young couples to express their love and desire to be loved in a wrong way. The common mistake done by them to prove their love is through adultery. As a result, there are increasing number of illegitimate child being delivered and consequently the cases of baby-dumping become critical in Malaysia. Looking at existing problems, this study will assess previous researches and writings related to love by Islamic scholars. This study has found that the actual concepts of love and its management in Islamic perspective already exist a long time ago. In fact, this problem would not arise if the feeling of love is managed accordingly as prescribed by Islamic law.

At the same time, Idris et al. (2013) conducted a study on love and focused on the Muslim youth samples. Love is the feelings of the soul, the vibration of the heart, the instinct which has

existed within oneself, especially youth. If these feelings of love are built upon the understanding in adherence to Islam then the self will prosper or otherwise the lives will turn into shambles. In relation to this, this study is conducted to measure the understanding of love among the Muslim youth. Total of 641 respondents comprising of the Muslim youth in Malaysia had taken part in this study. The questionnaires that were distributed are divided into two parts, namely the demographic section and the section which asks questions on the understanding of the concept of love according to Islam. The instrument used was evaluated by the experts before it was given out to the respondents. The level of value of the Cronbach alpha obtained was high ( $\alpha > 0.8$ ). The study data were analysed descriptively by looking at the mean, percentage and the standard deviation. The findings show that the Malaysian Muslim youth have high level of understanding on every dimension of love according to Islam.

Meanwhile, Syaidatun, et al. (2013) did a study to identify the definitions of love among young Muslims in Malaysian local universities. This quantitative study involved adolescents in public and private universities aged between 18 and 23 years. Of the 599 respondents (N=599), it is found that there are three main themes that make up the definitions of love, namely the purpose of love, the nature of love and the elements of love. The given definitions of love were also classified with central features and peripheral features by using NVIVO software. The findings are useful for identifying the definitions of love among the educated Muslims contributing to the understanding and appreciation of love in terms of Islam and psychology, and consequently to enrich the meanings of love in one's life.

In the midst of challenging era of globalization, the intersection of culture and diversity causing the social institutions in Malaysia experienced a breakdown of the physical, mental and spiritual strength. This generally is beyond the norms of civilization accordingly. Among the things that needed to be addressed is the issue of LGBT (Lesbian, Gay, Bisexual and Transgender) who had been against to the human nature. The Muslim institution of marriage in this country increasingly threatened by divorce, late marriage, and polygamy which were not in accordance with the religious policy and financial problems that burden many individuals. Besides that, the constraints in terms of awareness on the importance of love and compassion for the poor children and women have also contributed to a breakdown of civilized society. Thus, based on the literature review, the researchers conclude two things as a way out of these problems, namely through the empowerment of a happy family institution and the religious love. A happy family members instill awareness about the nature of consciousness, trust, education and control of positive emotions and restore man to claim the natural instinct of love and compassion. While religious love are also needed to be reinforced in the home, as well as the importance of love should be highlighted in the educational institutions. Through the happiness of the family and the understanding of love in Islam, the individual with a clean thinking and morale, refined and civilized characters are sustainable in line with the human development together with the spirit of intellectual advanced.

Later, Nur Hidayah, Syaidatun and Fariza (2015) did a study regarding love towards knowledge. Love and passion towards knowledge may motivate oneself to be successful in this world and hereafter. We need to nurture the students to be passionate with knowledge as it will help them to grow mentally and intellectually as well as it helps them to being able to face the challenges in this globalized world. Students were seen as those who often facing difficulties and conflicts in learning and manners as they are still young. They are the one who would be responsible to expand the existing knowledge. However, they take that responsible lightly. Therefore, this study wanted to investigate to what extent does the students have a deep understanding and passionate on knowledge based on their daily routine as a university student and how does this related with the personality of a true believer (mukmin). This study interviewed excellent students and experts from various discipline of knowledge in order to identify their understanding regarding passion towards knowledge and the personality of the true believer.

These studies on love are only a part of various studies that have been conducted in Malaysia, and elsewhere. Muslims should be made aware that more researchers should be done in the field of love as it has a strong influence in developing a happy and prosperous individual, family, and community. Discussions on the concept and practice of love from various perspectives should provide knowledge and guidance to people today on how to handle the issues of split in the family, moral decay, lack of affection and love in a variety of contexts, including in areas of learning, household, workplace, community, society, country and around the world.

### **FROM THE UNITED MUSLIM UMMAH' TO 'LOVE: UNITED MUSLIM UMMAH**

The United Muslim Ummah (TUMU) was planned and thought of, based and grounded on the understanding from the Quranic verses. However, there is no easy way to unite the Muslim Ummah, but we believe and fully convinced that it can be done by the power of love. Therefore, we came out with the idea of Love United Muslim Ummah (LUMU) to achieve its vision, mission and goals. LUMU is intended to engage the Muslims to the love Allah (SWT) and Muhammad Rasulullah (SAW) (peace be upon him) which is the catalyst that inspire and motivate us all Muslims, to do the best of deeds, which eventually find inner satisfaction and the favors of Allah (redha).

“As for those who believe and do good deeds – (it will not be a burden to them because) We never charge a soul (with obligations) with more than it can bear – they are the people of Paradise and there they shall abide forever.” (Surah Al-A’raf ayat 42)

## LOVE: UNITED MUSLIM UMMAH (LUMU) AND THEIR ACTIVITIES

The social life of the true Muslim is based upon supreme principles based on the Al-Quran and Sunnah of the Prophet Muhammad (SAW) (peace be upon him) and designed to secure happiness with prosperity for the individual as well as for the society. Class warfare, social caste and domination of the individual over society or vice versa are alien to the social life of Islam (Abdalati, 1975). However it is rather depressing to observe that the present Muslim States and conditions of people of Islamic faith is at its lowest level of dignity, honour. They are weak in spirit, disintegrated and divided among each other, and succumbing themselves to endless disputes of power and authority. Such conditions give advantages to the enemies of Islam to further deteriorate the Muslims, and later, possibly control them. The unity of humanity is not only in its origin but also in its ultimate aims. According to Islam the final goal of man is Allah. From Allah we come, for Allah we live and to Allah we shall return (Surah Al Baqarah ayat 43).

We proclaimed “*Laila ha illallah Muhammadur Rasulullah*” the kalimah Toyyibah very loud and clear but the manifestation of the proclamation in our everyday life is not clearly evident. For instance, we don’t even have strong foundation to promote unity because the Muslims situation itself is a disintegrated one. For example, Muslims are involved in civil wars and caused great disintegration among the Ummah.

Are the Muslim world today contented to be in the present status quo in which the systems in trade, education, social and culture, communication, finance, development and security and defense, are all intelligently dominated, manipulated, distorted and unfairness dealings by the western powers under globalization?

Even though our national territories are not shrinking, but our minds and thinking are slowly but surely being exploited, disempowered and technologically colonized by their powerful mass media and communication networks. The western mass media are expert in fact manipulation, unfair reporting, bias information and even worst, the misunderstood aspect of Islam is being highlighted, Western medias have generalized Muslims as terrorists, which do not depict what Islam truly is (Suleyman & Zahrin 2003).

Our balance of trade is forever in the red because we all import western goods and services more than what we should do among ourselves. Even though Muslim nations have expanded trade among us that degree of trade is like a drop of water in the ocean when you compare it with the amount of western goods and services that are being imported into Organization of Islamic Conference OIC countries.

The Islamic concept of knowledge – ilm – must form the basis of the theoretical and institutional structure of education in Islam. In other word, what makes education truly Islamic is the fact that it is based on a genuinely Islamic notion of knowledge. The concept of ilm, as has been argued forcefully in recent years by numerous Muslim scholars, integrates the pursuit of knowledge with values, envelopes factual insight with metaphysical concerns, and promotes an

outlook of balance and genuine synthesis based on grounded the culture of love for knowledge (Syaidatun, 2015). This is the ultimate difference between the western notion of knowledge, which keeps "knowledge" and "values" in two separate compartment, and does not appreciate any form of knowledge that is not gained by sense perception (Suleyman & Abu Zahrin, 2003) The integral world-view of Islam, on the other hand, furnishes us with a number of concepts which, when operationalized and actualized in all their sophistication at various levels of society and civilization, yield an integrated infrastructure for the distribution of knowledge. In addition to the core concept of Tauheed, at least five other Islamic concepts - of ilm (knowledge), adl (justice), lbadah (worship), Khilafah (trusteeship), istislah (social welfare) - have a direct bearing on education to be pursued in the true Islamic spirit. The all-embracing Qur'anic concept of ilm shaped the outlook of the Muslim people right from the beginning of Islam in Arabia. Islam actually made the pursuit of knowledge a religious obligation: by definition, to be a Muslim is to be deeply entrenched in the generation, production and dissemination of knowledge (Syed Abdul Latiff, 1977).

This is significantly borne out by the first revelation of iqra (read) (Surah AlIaq, ayat1-5) given to our beloved Prophet Muhammad (SAW). Again the concept of ilm here is not a limiting or elitist notion. Ilm is distributive knowledge. It is not a monopoly of a few individuals, or a certain class, group, or gender to acquire it is not an obligation only for a few, absolving the vast majority of the society, it is not limited to a particular field of inquiry or discipline but covers all dimensions of human awareness and the entire spectrum of natural phenomena.

Indeed, it seem that the Holy Qur'an places ilm at part with adl, the pursuit of knowledge is an important as the pursuit of justice. One is an instrument for achieving the other. Only when knowledge is widely and easily available to all segments of society, can justice be established in its Islamic manifestations (Suleyman & Abu Zahrin, 2003)

Despite our entire rich heritage, our educational systems lack the integration and the assimilation of both the revealed knowledge and the acquired knowledge (Afzalur Rahman, 1980). The integration or more appropriate, the globalization of all forms and spirit of knowledge (Viv Caruana 2014) will produce a well-rounded, balanced persons who appreciates the needs of this present temporary, transitory and playful world and the permanent world after death.

It is common knowledge that Ummah's basic economic problem is the dependence of the Muslim countries on others. Most of them are borrowing huge amounts from the rich Western countries. Some countries are incurring these heavy interest-bearing loans not only for the development projects, but also for their day-to-day expenses, and what is more serious, is the payment of interest or debt servicing accrued on their previous loans which keeps the size of their indebtedness ever-increasing, through a vicious circle (Suleyman & Abu Zahrin, 2003)

Dependency on foreign loans is the basic disease of our economy that has not only shattered our economic life, but has also devastated our self-determination and has forced us to submit to the demands of our creditors, sometimes, at the price of our collective interests. It is no secret that

the creditors impose their own conditions before they advance a loan. These conditions keep us under a constant foreign pressure, often stopping us from pursuing our own objectives and force us to follow the policies dictated by others (Suleyman & Abu Zahrin, 2003). Islamic teachings consider "indebtedness" as a detestable phenomenon, which should not be resorted to except in cases of extreme necessity. But our present indebtedness was not created by lack of resources. In fact, the Muslim has never been so resource-rich. They own enormous natural resources. They occupy important strategic positions on the globe. They are joined together by a geographical chain from Morocco to Indonesia. They are said to account for more than one third of the world's export of raw material. What is the more, the cash they have invested in the western countries alone may be more than sufficient to set off their total liabilities.

Our dependence on foreign loans is self-imposed for which we cannot blame anyone but ourselves. We did never probe into the factors underlying the flight of our capital. We did never try to remove those factors and instill confidence in our own people. We could not deliver ourselves from the corrupt and oppressive system of taxation. We were not able to create a peaceful atmosphere for investment. We could not provide our countries with stable political system. We did not bother to create opportunities for the sound utilization of capital and, above all, we failed to mobilize the spirit of Islamic Unity and to activate the strength of the Muslim Ummah as a whole (Suleyman & Abu Zahrin, 2003).

Our economic and political leadership will have to find ways and means to free ourselves from dependence on foreign countries. This is where the concept of "Love: United Muslim Ummah" (LUMU) comes in. We already have the basis resources for that. All we need is to design new policies to utilize the wealth of the Ummah within the Muslim World, and to develop the concept of Islamic Brotherhood and mutual understanding and cooperation. We must hold fast to the teachings of Islam and must not be divided (Surah Al-Imran, 103). Qur'anic injunctions and the prophetic teachings require that The Muslim Ummah should act as a single body. The geographical barriers should not divide them into different nations with conflicting objectives. The political boundaries may only be tolerated for the internal administrative affairs of each country, but all the Muslim counties must have a united face at least with reference to the common objectives of the Muslim Ummah vis-a-vis the rest of the world. Gone are the days when technical know-how was the monopoly of a few Western countries.

Now, the Muslim talents are capable of at least handling the immediate requirements of the Ummah. What we need is to seek these talents, professional for unity (Muyibi & Isma, 2011) and to put them to the service of this Ummah with a missionary zeal. But all these require the unified, integrated and the systematic efforts from the leadership of our countries. This is the biggest challenge faced by all of us. But we must love to meet and take them not only for the betterment of the Ummah, but for our own survival as well as for the benefit of all mankind. A great responsibility, in this respect, lies on the shoulders of LUMU, which should take the initiative and create a Muslim talents pool to design new policies for the Ummah as a joint-unified-integrated

body. To be united, we must, but to be divided and to be disintegrated, we must not. (Suleyman & Abu Zahrin, 2003)

This is the spirit of love for unity of Muslim Ummah, we must rethink on Islamic finance, even though we have a limited degree of Islamic banking, Islamic Capital Market and Takaful (Islamic Insurance), but global trading and transaction are all dominated by financial system where usury or interest rate is the game. This is contrary to what is revealed in the Qur'an as follows,

“Those who take usury, they shall not be able to stand upright but shall rise up like one whom Satan has demented by his touch, for they claimed that: “Trade is like usury.” Whereas Allah has permitted trading and forbidden usury. Therefore, he who receives this admonition (regarding the prohibition of usury) from his Lord, and then gives up (taking usury), may keep his previous gains (that he has taken before the prohibition of usury) and it is for Allah to judge him. But, those who revert to (taking usury), they shall be among the people of the Fire, and they shall abide in it forever.” (Surah al-Baqarah: 275).

Again in verse 130 Surah Ali Imran, Allah revealed "O believers! Devour not usury, doubling and redoubling its rate many times, but remain conscious of Allah so that you shall prosper.”

What is the value of monies we dump in the western banks with high rate of interests and buying stocks in the New York Stock Exchange, Dow Jones etc.? Even though we know that they are involved in non halal counters? There is therefore the urgent need for us to develop strategies for using our Allah endowed resources in ways sanctioned by Allah to whom we are accountable for all our activities on earth. We love to see the Muslim world free from riba and halal transaction and halal products widely available in all Muslim Nations.

The Muslim Ummah must work out the financial and monetary system based on the Islamic norms. We must innovate the global Islamic Economic System for the New World Order (NWO) guided by the Al-Qur'an and men of taqwa and not based on the concept of Conspiracy Theory of the West. The economic principles taught by the Qur'an and Sunnah of the prophet (SAW) are quite capable of solving the major economic problems faced by the world today. While they allow private ownership and market economy, they also provide a well-considered system of distributive justice, which may eliminate the inequities and bring about a system in which profit motive works with the collective interest of the society. The basic fault of communism was that, frustrated with the inequity of capitalism, it assailed the very institutions of private ownership and market forces and developed a utopian idea of planned economy which was unnatural, artificial and oppressive. The denial of individual liberty curtailed the zeal for production and the wide powers of the state left the destiny of the people in the hands of the ruling elite. It was neither private ownership nor

the institution of market forces that was the basic cause of injustice in the capitalist system (Suleyman & Abu Zahrin, 2003).

The basic factor for creating inequities in the capitalist countries was the absence of a criterion to differentiate between just and unjust earnings. The instruments of interest, gambling, speculative transactions and the tools of exploiting immoral desires of the consumers to secure huge profits were allowed, which tend to create monopolies and in turn paralyze the forces of demand and supply or at least obstruct their operation. Even in buying homes and cars, Muslims were called upon to comply with Islamic banking system that forbid the *riba* or interest.

The system of interest favors the rich industrialists who benefit from the wealth of the common people who deposit their savings in the bank and after making huge profits do not allow the common people to share these profits except to the extent of a fixed rate of interest that is again taken back by them as it is charged to the cost of production. At macro level, it means that these rich people always use the money of depositors for their own benefit and in really pay nothing to them because the interest payments are always added to the cost of production. Similarly, gambling is a major instrument for concentrating the wealth of thousands of men in a few hands and for promoting the disastrous motive of greed for the unearned income. The speculative transactions are also a major source of disturbing the natural market operations and contribute to the inequities in the distribution of wealth (Kurshid Ahmaq, 1976).

Islam not only allows the market forces but also provide mechanism to keep them operative with their natural force without their being hindered by monopolies. It applies two types of controls on the economic activities. It submits the process of earning to certain divine injunctions, which clearly define the limits of *halal* and *haram*. These injunctions tend to prevent monopolies and curb the unjust and immoral earnings and commercial activities, detrimental to the collective interest of the society.

In the context of modern economic need, where the saving of the common people are activated to boost development the use of the Islamic instruments like *musharakah* and *mudarabah*, instead of interest, may make the common people directly share the fruits of development which may bring prosperity in a balanced manner reducing the gap between the rich and the poor, that include the institution of *zakat*, *sadaqat*, and *waqf* (Mohd Hafiz, 2015). Certain other financial obligations provide that even the *halal* income is again distributed to the persons who could not earn enough due to insufficient market opportunities. Through the multiple controls, the wealth is kept under constant circulation and the chances of its concentration are almost eliminated.

The Islamic Law (*syariah*) is to be looked at the positive angle and the setting up of an International Islamic Court of Justice (IICJ) shall solve all human injustices for the references will be the *Qur'an*, *hadits*, *ijma'*, *ulama'* and finally *ijtihad*. It will settle all legal problems for all mankind, for Islam is for all mankind. (Surah *At-Talaq* ayat 8-11)

Just to channel our thoughts in all these problems facing the Muslim Ummah in general, please think and ponder over this verse of the Holy *Al-Qur'an* as follows:



“It is not the purpose of Allah at all to leave the faithful in your present condition, (with the true believers and hypocrites mixing up together and not separate, but He will surely test you) so as to separate the evil (hypocrites) from the good (believers). Nor is it the purpose of Allah to let you know the Unseen. But He chooses those of His Messengers whom He pleases (to impart such knowledge of the Unseen). Therefore, believe in Allah and His Messengers; for if you believe and are conscious of Him, a magnificent reward awaits you.” (Surah Ali Imran ayat 179).

We will have to restructure our own Islamic Economic Systems (IES) (Hafiza Harun 2014) on the basis of clear guidance provided by the Qur’an and Sunnah. Our success in setting an example for implementing the Islamic principles will be our best gift to the human fraternity at the advent of the new century. We hope that, if the Principles of Islamic Economy are implemented sincerely, we will find the world more receptive to them today than we experienced it in the past.

## **CONCLUSION**

We have dealt with, in a rather high memories on aspect of love to Allah (SWT) and Rasulullah (SAW) with the hope that our love to the Muslim Ummah is manifested by implementing and executing all the deeds that LUMU had planned for. Our mind set and thinking systems must first and foremost be “changed” for the better if not for the best, for that was meant for Allah (SWT) had created the Muslims Ummah. Let us be guided by these verses of the Holy Al-Quran in Surah

Ali Imran ayat 110,

“Ye are the best of peoples evolved for mankind enjoining what is right forbidding what is wrong and believing in Allah. If only the People of the Book had faith it were best for them; among them are some who have faith but most of them are perverted transgressors.”

Thus, with the power and the spirit of love, and the implementation of the deeds as planned in LUMU, it is expected that the Muslim Ummah and human civilization will excel in all aspects of life, here and hereafter with the love and blessings of Allah SWT, and the Love of Rasulullah (SAW) to His Ummah.

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