

Concept of Love and Human Interaction Variations: (a Study in the Light of Contemporary Islamic Thought)

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Abstract

The Qur'an mentions categories of servants whom Allah loves and others whom He does not love. This group of verses clarifies that Allah loves all that is beautiful in actions and good morals. Similarly, He does not love all that is ugly in actions and bad morals. Also, if worship is not accompanied by love, and is limited to fear of the fire or hope for paradise, then this worship is not called the worship of the free, as sincere love for Allah removes barriers. The heart sees its Lord, speaks to Him as if He were present. There is great importance and wide space in the hadiths and narrations (about love); they indicate that there is no meaning to religion without love. The concept of love represented a principal pillar for Islamic thinkers, as it is to them like the axis around which the millstone revolves; they bestowed upon it great status, giving it the highest and noblest position, whether it is for the absolute concept of love or for every love related to Allah, the Exalted.

Keywords: islamic thought, good morals, bad morals, islamic thinkers, love

INTRODUCTION

Love (الحُب) in Arabic is defined as "affection and fondness", with some limiting its definition to a single word, either "affection" or "love". Another definition is that it is "the opposite of hatred". As for the definition of love in terminology, there are multiple definitions, including:

- "It is a special attachment and specific attraction between an individual and their perfection."
- "It is the inclination of nature towards what is delightful; if that inclination is strong and confirmed, it is called passion."
- "It is the effacement of the heart of everything except the beloved."

There are other definitions of love that cannot be mentioned due to their abundance, but it becomes clear that there is no consensus on the terminological definition of love, because we are not dealing solely with philosophical or scientific terminology. Therefore, the definitions of love are impressions reflecting a clear specialization in definition, whether by philosophers, mystics, or poets.

The importance of love in the creation of the universe is undeniable; it is its secret and cause. The concept of love, with its broad meaning, is important in the course of existence and its movement, including human movement; it is its axis around which the greater world revolves. Love has a significant impact on realizing God's paradise on earth. However, we find that this concept is not universally recognized in societies. Instead, the commonly known concept of love is the relationship between male and female, the physical narrow love, due to the absence of the true broad meaning of love, in which happiness on earth is achieved. The limitation of knowledge to the materialistic illusory love, which returns to self-love, has caused many social crises and problems, leading to the destruction and moral decay of the world, and the loss of happiness, security, and peace.

Due to the importance of the subject of love, and the scarcity of sources and references devoted to it, as far as we are aware, as we did not find - according to our knowledge - any books specifically dedicated to it, except for two similar studies: "A Journey into the Depths of Love" by Sheikh Fadel Al-Haydari, and also "The Garden of Lovers and the Wanderings of the Longing" by Ibn Qayyim Al-Jawziyya. Therefore, we chose it as the topic for this study; it was merely a brief overview of the concept of love in Islamic thought, which was only a superficial dive into it.

As for the methodology used in this research, we did not follow only the logical research methodology, as it may not accommodate the subject, even though this subject is closely related to logical research. The difficulty lies in the inability of this method to fully cover the scope of this brief study, except through the use of other research methodologies, namely descriptive, historical, and comparative methodologies.

The research includes an introduction and three chapters: the first chapter titled "The Concept of Love in the Qur'an and the Holy Hadiths", the second chapter titled "The Concept of Love in the Hadiths and Noble Narrations", and the third chapter titled "The Concept of Love in the Islamic Thinkers". We concluded with a conclusion that included the most important results we reached during the research.

The First Topic

The Concept of Love in the Holy Quran and the Sacred Hadiths

The term "love" and its derivatives are mentioned in the Holy Quran more than seventy times. As for the term "wudd" (affection) and its derivatives, they appear twenty-nine times. Additionally, there are many verses indirectly referring to love, symbolically through terms like "affection," "tranquility," "mercy," and others. The meaning of love and affection in the Holy Quran, as described by Sheikh al-Tabrasi, is "will." However, there is an omission in love that is not present in will. So when one says, "I love Zaid," the meaning is that they desire his benefits or praise. When one says, "I love Allah loves Zaid," the meaning is that they desire his rewards and exaltation. And when one says, "I love Allah," the meaning is that they desire to obey Him and follow His commands. The Raghīb al-Isfahani mentions another meaning of love, stating that it is the inclination of nature, as in saying, "I love my son," meaning my nature inclines towards him.

As for the aspects of love regarding the lover and the beloved, we find that the previous Quranic verses indicate four important and fundamental aspects:

Firstly, the love of Allah for His servants in the Holy Quran and the Sacred Hadiths:

The Quran mentions categories of servants whom Allah loves and others whom He does not love. He loves those who excel in goodness, those who repent, those who purify themselves, those who fulfill their covenants and fear Him, those who are patient, and those who trust in Him. Conversely, Allah does not love the unjust, the corrupt, the disbelievers, the arrogant, the boastful, the treacherous, or those who indulge in evil speech except those who are oppressed. Thus, these verses demonstrate that Allah loves all that is beautiful in actions and good morals. He does not love all that is ugly in actions and bad morals.

Regarding the meaning of "Allah loves the repentant and loves the purified," it means that He rewards them and bestows His blessings upon them. As for "Allah does not love every sinful and arrogant person," it is likening the persistence in sins, whereby if one does not repent, Allah will not love them as He promised to love the repentant and the purified. After presenting the blessed verses above, which illustrate the categories that Allah loves and those He does not, we will now present a group of Sacred Hadiths, which are indeed the words of Allah, clarifying the Creator's love for His servants.

Also, from what is narrated from the Prophet Muhammad (peace be upon him): Allah has revealed to him, "O Muhammad, nothing endears My servant to Me more than doing of what I have made obligatory upon him, and My servant continues to draw nearer to Me with voluntary deeds until I love him. When I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks [something] of Me, I surely give it to him, and if he seeks refuge with Me, I surely grant him refuge." In another narration from Imam Ali ibn Abi Talib, the Prophet Muhammad (peace be upon him) asked Allah on the night of ascension, "O Lord, which deeds are most virtuous?" Allah replied, "There is nothing dearer to Me than relying upon Me, being satisfied with what I have given, I have imposed upon you, O Muhammad, My love for those who love one another for My sake, My love for those who show affection to one another for My sake, My love for those who visit one another for My sake, My love for those who help one another for My sake, and My love for those who rely on Me."

Moreover, based on the aforementioned Sacred Hadiths, it becomes clear to us that this love has degrees and levels, as follows:

1. This love is for all creation in general, including those who obey and those who disobey, as in the previous Sacred Hadith, for the creation is the handiwork of Allah, so the love of the Creator for His creation is inevitable. Accordingly, the blessings bestowed by Allah

upon His servants, which are countless and immeasurable, are for all creation without exception.

2. This love is for the elite among the creation, those who obey and submit. It is a love that is a reward and a recompense, as in the verse: "Say, [O Muhammad], 'If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins.'" Likewise, in the Sacred Hadith: "If you take the path of My beloved ones, you will become My beloved."

3. This is the love of the elite among the elite, as mentioned in the Sacred Hadith: "Verily, I have servants from My servants who love Me and whom I love." This is the greatest level of love, and no one knows what Allah will grant them.

4. The love of Allah for the servant is attained through performing obligations and drawing closer through voluntary acts, and the love for Allah and love for the poor. Just as the servant's love for Allah and longing for Him are causes for Allah's love.

Secondly - The Love of the Servant for Allah Almighty in the Quran and the Holy Hadiths:

The Quran has pointed to this aspect, as have the Holy Hadiths, as Allah said: "So Allah will bring forth a people He will love and who will love Him, humble toward the believers, mighty against the disbelievers; striving in the cause of Allah and not fearing the blame of a critic." (Quran 5:54) And He said: "And of the people are some who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah." (Quran 2:165) And He said: "And they give food in spite of love for it to the needy, the orphan, and the captive." (Quran 76:8) And it was said, "They give food out of love for it; that is, out of love for Allah and for His pleasure." And among what Allah Almighty inspired to Prophet Moses (peace be upon him): "O son of Imran, whoever claims to love Me lies. For when night falls upon him, he sleeps away from Me. Is it not that every lover loves to be alone with his beloved? Here I am, O son of Imran, always watching over My beloved. When night falls upon them, I turn their vision away from their hearts and I present My punishment before their eyes. They speak to Me about witnessing, and they talk to Me about being present." And Allah Almighty also inspired His Messenger Muhammad (peace be upon him): "O Ahmad, not everyone who says, 'I love Allah,' truly loves Me until he takes little sustenance, wears simple clothes, sleeps in prostration, prolongs his standing in prayer, maintains silence, relies upon Me, weeps abundantly and laughs little, opposes his desires, considers the mosque his home, takes knowledge as a companion, asceticism as a friend, scholars as beloved ones, the poor as companions, seeks My pleasure, flees from the disobedient, occupies himself with My remembrance, abundantly engages in glorification, is truthful in his promises, faithful in his covenants, has a pure heart, and in prayer is devout, diligent in performing the obligatory acts, eager for My rewards, and fearful of My punishment, and is a companion to My beloved ones." Based on the blessed Quranic verses and the noble Hadiths that indicate the love of the servant for the Lord, and the qualities of the lovers and their rewards, we find that the love of the servant for the Lord is absolute and attached to the essence. Also, love for Allah has two aspects: the first is the love of the common people, and the second is the love of the elites. This meaning is indicated by the verse: "And of the people are some who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah." (Quran 2:165) And the lover of Allah "is humble and submissive to the believers because they are the friends of Allah, and he is mighty against the disbelievers, so he is not deceived by the false pride they have. Also, the sign of the lover of Allah is his striving in His cause." As it becomes clear to us from the above Holy Hadiths,

if worship is not accompanied by love and is restricted to fear of the Fire or hope for Paradise, then this worship cannot be called the worship of the free, for sincere love for Allah Almighty removes the veils, so the heart sees its Lord, speaks to Him, as if He were present before it.

Thirdly - The Love of the Servants for Each Other in the Quran and the Holy Hadiths:

Among what is mentioned to reinforce this important aspect is His saying: "And [also for] those who were settled in the Home [i.e., al-Madinah] and [adopted] faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful." (Quran 59:9) Indeed, this verse indicates "the love between the believers, and this love is pure for Allah Almighty without any worldly material benefit or interest. This love reaches the level of preferring others over oneself in wealth and dwellings, despite poverty and need for them." And there is another verse that indicated this meaning, as Allah said: "Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves." (Quran 48:29) It is narrated from At-Tabarsi that he said in the explanation of this verse: "The extent of their compassion among themselves reached such a level that a believer would not see another believer except that he would shake his hand and embrace him." As for His saying: "And speak to the people good [words]" (Quran 2:83), Jabir Al-Ansari narrated from Imam Al-Baqir (peace be upon him) in the explanation of this verse: "Speak to people the best [words] you would love to be said to you," and this may lead to closeness and affection for all servants. Also, there is a special and great love ordered by the Most High in His saying: "Say, [O Muhammad], 'I do not ask you for it [i.e., the message] any payment except [for] love of relatives.'" (Quran 42:23) For Ibn Abbas said: "When this verse was revealed, they said, 'O Messenger of Allah, who are those whom Allah has commanded us to love?' He said, 'Ali, Fatimah, and their offspring.'"

Fourthly - The Love of Desires in the Quran and the Holy Hadiths: Desires are the plural of desire, and desire is what a person craves and desires. Allah, the Most High, said: "Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return." (Quran 3:14) So, this noble verse illustrates that the love of desires has been adorned for people through their creation and human nature. Among these desires is the love of women, sons, and heaped-up sums of wealth, which means a lot of money, and well-bred horses, livestock, and crops. This adornment is for testing humans. Also, mentioning "people" is different from mentioning "believers," as the term "people" is used in contexts where there is some negation of distinction, dignity of thought, or the baseness of a person. It indicates a deviation towards desires away from what concerns them regarding the matters of the Hereafter. They must be aware that these desires are not the goal but rather transient pleasures, a prelude to attaining what is with Allah in terms of a good return. So, if adornment leads to the Hereafter, it is good behavior. But if it becomes the goal, it is attributed to Satan. Based on the above, the adornment that Allah has created on Earth is only for testing, as mentioned in His saying: "Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed." (Quran 18:7) So, if a person's love for the world (desires) becomes independent and makes it his goal, then this is the blameworthy love for the world that Allah does not approve of. As for the praised worldly life, it is characterized by moderation and moderation, and it is for Allah alone without neglecting His

remembrance. Therefore, a person should beware that divine blessings do not turn into a barrier between him and his Lord.

Topic Two: The Concept of Love in Hadiths and Noble Narrations

The concept of love is frequently mentioned in the Hadiths and narrations of the Ahl al-Bayt (peace be upon them). Imam al-Sadiq (peace be upon him) stated, "The evidence of love is to prefer the beloved over oneself." Since the words of the infallible are an explanation of the Quran, it appears that the meaning of the word "love" in the Hadiths and narrations is the same as or similar to what is mentioned in the Quran, which is "the desire for what you see or believe to be good."

Regarding the concept of love in these Hadiths and narrations, we will discuss its position and importance, its relationship with Islamic law, the aspects of love mentioned, and some related issues. There is great importance and breadth in Islamic law regarding love, and there is no meaning to religion without love. Imam al-Sadiq (peace be upon him) is narrated to have said, "Is religion anything but love? Religion is love, and love is religion." Love is religion just as it is faith. Fudayl ibn Yasar said, "I asked Imam Abu Abdillah (peace be upon him) if love is a part of faith, and he replied, 'Is faith anything but love?'"

However, the question posed here is: what kind of love did the Imam (peace be upon him) mean?

To answer this question, it is understood that he meant the love of Allah Almighty and everything related to Him, whether it be religion, a messenger, a prophet, a guardian, or anything else that is for the sake of Allah Almighty. As for love for worldly desires, pleasures, or personal desires, this is insignificant. Imam al-Sadiq (peace be upon him) said, "There may be love for the sake of Allah and His Messenger, and there may be love for the world. So, whatever is for Allah and His Messenger, its reward is with Allah, and whatever is for the world, it is nothing." Therefore, we find that love for the world is insignificant, and it is condemned in many narrations of the Ahl al-Bayt (peace be upon them). It is also obligatory for us to know whom we love and how we love.

As for the aspects of love, a closer look at the noble Hadiths and narrations attributed to the Imams of the Ahl al-Bayt (peace be upon them) reveals that love is focused on two aspects: first, the love of Allah or what is for Allah, and second, the love of the world and its desires. There are also narrations indicating Allah's love for His servants. Based on this, the aspects of love can be divided as follows: First: The love of Allah for His servants in the noble Hadiths and narrations.

The love of Allah for His servants is not for their benefit or goodness, but rather His love implies His satisfaction with His servants and rewarding them. From the noble Hadith, the Prophet Muhammad (peace be upon him) said, "The creation are the family of Allah, and the most beloved of creation to Allah is the one who benefits the family of Allah and brings happiness to His household." And from him (peace be upon him): "The most beloved of Allah's servants to Allah Almighty are those who benefit His servants the most and fulfill their rights, those who make good deeds beloved to them and do them." From these noble Hadiths, it is clear to us that Allah Almighty loves His servants, indeed all of His creation, and how could He not love them when they are His family? Therefore, He loves those who benefit His creation, making them the most beloved to Him, and this includes those who benefit His family, household, and relatives, bringing joy to them, which is prioritized because those closest are most deserving of goodness, as stated in the Quran.

Another reason for His love is the love for Allah's sake and the love of mosques and worship, especially during the late-night prayers. The Prophet Muhammad (peace be upon him) said, "Allah

Almighty says: 'The most beloved of My servants to Me are those who love each other for My sake, whose hearts are attached to the mosques, and who seek forgiveness in the pre-dawn hours.'

Secondly: The Servant's Love for Allah Almighty in Noble Hadiths and Narrations

The narrations and noble Hadiths have emphasized this important aspect due to its great significance. His love precedes all other loves, for He is the Bestower, the Most Generous, the Beginning and the End, the Source of all beauty and perfection. It is narrated from the Prophet Muhammad, the son of Abdullah (peace be upon him), that he said, "Love Allah for the blessings He bestows upon you, love me as you love Allah, and love my family due to my love."

True faith cannot exist unless a person's love for Allah surpasses all other loves. It is narrated from Imam al-Sadiq (peace be upon him) that he said, "A person's faith is not complete until Allah is dearer to him than himself, his father, his mother, his children, his family, and all people." Therefore, not everyone who claims to love Allah speaks truthfully, and love for Allah does not coexist with disobedience to Him.

In this aspect, we must address several matters:

1. Love for Allah and love for the world do not coexist: The Messenger of Allah (peace be upon him) said, "Love for the world and love for Allah do not coexist in the heart." Imam Ali (peace be upon him) also said, "Just as the sun and the night do not coexist, so too love for Allah and love for the world do not coexist."
2. Love for Allah is the cause of the perfection of both the worldly and the hereafter's goodness: In the supplication of Imam Zain al-Abidin, Ali ibn al-Husayn (peace be upon him), it is said, "Guide me to an easy path leading to Your love, and complete for me thereby the goodness of this world and the hereafter." Therefore, the perfection of both the worldly and the hereafter's goodness is the love of Allah Almighty. Those who do not find a share of Allah's love have lost the bargain of their lives, as it is stated in the supplication of Imam Hussain (peace be upon him) on the day of Arafat, "A servant has lost the bargain for whom You did not make a share of Your love."
3. The worship of the lovers is the best of worship: Imam al-Sadiq (peace be upon him) said, "The worshippers are of three kinds: a people who worship Allah out of fear, and that is the worship of slaves; a people who worship Allah out of hope, and that is the worship of traders; and a people who worship Allah out of love, and that is the worship of the free, which is the best of worship."

Thirdly: Love Among the Servants in Noble Hadiths and Narrations

The narrations and noble Hadiths have indicated that love among the servants can be categorized into three types:

1. Love based on mutual affection and similarity in disposition.
2. Love for worldly gains.
3. Love for the sake of Allah, and for Allah alone.

Evidence for the first type of love is found in the saying of the Prophet (peace be upon him): "Souls are like conscripted soldiers; those whom they recognize, they get along with, and those whom they do not recognize, they will not get along with." As for evidence for the other two types, it is narrated from Imam Ja'far al-Sadiq (peace be upon him): "There might be love for the sake of Allah and His

Messenger, and there might be love for worldly gains. As for the love for the sake of Allah and His Messenger, its reward is with Allah, and as for the love for worldly gains, it is of no avail."

The benefits of this love are goodness in both this world and the hereafter. The Prophet (peace be upon him) said, "Whoever is granted the love of the Imams from my household by Allah has attained the goodness of this world and the hereafter, so let him not doubt that he will be in Paradise. In the love of my household, there are twenty merits, ten in this world and ten in the hereafter."

The reward for love for the sake of Allah is such that the envious will wish for it. The Prophet (peace be upon him) said, "On the Day of Resurrection, the ones who love each other for the sake of Allah will be upon pulpits of light, under the shade of the Throne, on the right side of the Merciful, and their faces will be radiant and more luminous than the rising sun. The close angels and the sent prophets will envy them for their station. People will say: 'Who are these?' It will be said: 'These are the ones who loved each other for the sake of Allah.' Therefore, the love among the servants of Allah has a virtue unmatched by any other virtue."

Fourthly: Love of the World (Love of Desires) in Noble Hadiths and Narrations

The love of desires stems from the love of the world, which is considered the root of all sins. The intended meaning of the love of the world is the blameworthy aspect of the world, not the praiseworthy aspect that serves as a means to attain the hereafter. Imam Zain al-Abidin Ali ibn al-Husayn (peace be upon him) was asked, "Which deeds are the most virtuous in the sight of Allah?" He replied, "There is no deed after recognizing Allah, the Almighty, and recognizing His Messenger, peace be upon him, better than despising the world, as this is the basis of many branches of obedience and disobedience. The first act of disobedience against Allah was committed by Iblis, who disobeyed Allah due to pride. Then there was the haste and disobedience of Adam and Eve (peace be upon them) when Allah Almighty commanded them: 'But do not come near this tree, lest you be among the wrongdoers.' Yet they took what they did not need, and this continued with their offspring until the Day of Judgment. Most of what the son of Adam seeks is what he does not need. Then there is envy, which led Cain to commit the sin of killing his brother, and from this, the love of women, the love of the world, the love of leadership, the love of comfort, the love of idle talk, the love of status and wealth emerged, resulting in seven qualities that converge into the love of the world. Hence, the prophets and scholars have stated after knowing this: the love of the world is the root of every sin, and the world is of two types: one is a worldly life that is meant to be lived, and the other is a cursed worldly life."

Muhammad Baqir al-Majlisi (d. 1111 AH) mentioned that "the first type refers to virtuous manners and actions, and the second type refers to sins. The first type falls under despising the world, while the second falls under loving it. The intended meaning of loving the world first is the love for worldly existence and the dislike of death. The second refers to the love of anything unnecessary for achieving the hereafter."

Based on all of the above, it becomes clear that some aspects of the world are praiseworthy. Anything that draws one closer to Allah and earns His pleasure is not considered part of the blameworthy world, even if it appears to be worldly deeds. However, anything else falls under the blameworthy aspect of the world, in which a person loses both this world and the hereafter. They lose the world due to worries, grief, and servitude to it, and they lose the hereafter due to not working for it. Therefore, whoever abstains from the blameworthy love of the world and works for their hereafter will succeed in both abodes. Whoever seeks to avoid the blameworthy love of the world should remember death. Abu Ubaydah al-Hudhali reported that he asked Imam Abu Ja'far Muhammad al-Baqir (peace be

upon him) to narrate something beneficial to him. The Imam replied, "O Abu Ubaydah, remember death abundantly, for no one remembers death frequently except that they will despise the world."

Section Three: The Concept of Love among Islamic Thinkers

The concept of love represents a fundamental pillar for Islamic thinkers, as it is the axis around which everything revolves. They attributed to it great significance and elevated its status, whether it is the absolute concept of love or any love related to Allah. Some of them stated, "Indeed, all love in existence leads to Allah." Various definitions of love have been mentioned, with one clarifying it as "the inclination of one's nature towards something delightful." Moreover, love has been described by many names and derivations, including "affection, devotion, yearning, and longing."

Most of their discourse focused on love related to Allah, highlighting also the love for the world and its desires, as well as love between individuals. The origin and motive behind love have been indicated by several Islamic thinkers, stating that "every lover either loves himself or loves someone else." Additionally, "loving others could be for their beauty, kindness, perfection, or companionship."

Hence, love is closest to the self, interconnecting existences. It serves as the path to perfection, each individual striving for what they desire to perfect. Through love, a happy life is achieved, and it is for love that individuals live and work. The means to acquire love lies in knowledge and perception, whether through the senses or the heart. Perceiving with the heart involves insight and spiritual perceptions, rather than mere sensory appearances.

Based on the foregoing, the following points can be highlighted:

Firstly: Love of Allah among Islamic Thinkers:

In this regard, it is essential to understand the concept of love for Allah among Islamic thinkers, which can be summarized as follows:

1. The general meaning of love for Allah: Islamic thinkers believe that Allah loves all His creations unconditionally because every existing being loves itself. Hence, if it loves itself, it will naturally love everything related to its essence and existence, which is beloved to it. Creatures are the actual effects of Allah, and thus, He loves His creations. From this meaning, it is evident that the origin of Allah's love is His love for Himself.
2. The specific meaning of love for Allah: Besides the general love, Islamic thinkers believe that Allah, in addition to His general love for His creations, has a specific love for obedient beings with good deeds. He loves them in essence and action. A sign of Allah's love, in the specific sense, is that He removes the veil from His servant, opens the eyes of their heart, and becomes the most beloved to them. They see nothing other than Allah.

Based on all the preceding meanings, it becomes clear that there is no entity in creation detested by Allah at all, as everything is His action and effect. Allah loves His actions and effects because they inherently follow pure goodness as they are.

Secondly: Love of the Servant for Allah among Islamic Thinkers:

In this aspect, the discussion revolves around the possibility of this love, which manifests as follows:

1. The possibility of love for Allah: Some Islamic thinkers argued against the possibility of loving Allah, claiming that love necessitates companionship, which is impossible for Allah, as He is transcendent. However, many Islamic thinkers affirmed this love and attributed it a considerable significance. Ibrahim ibn al-Qawwam, a prominent Islamic thinker, stated in his book "Al-Asfar al-Arba'a" that "all existing beings are lovers of His beauty, for they all strive for absolute perfection, and there is no perfection except in Him. Therefore, He is beloved

from every aspect." Moreover, it is affirmed that the essence of human existence and nature is the love of perfection, which is inherent in human beings. This perfection, which humans are naturally inclined to love and seek, is the particular perfection that is absolute, and there is no absolute perfection in existence except Allah.

2. The status of love for Allah: The love for Allah holds a status beyond comparison, described as "the station where competitors compete, workers strive, predecessors advance, and lovers dedicate themselves." It is considered the utmost goal and the highest pinnacle of degrees. Everything after attaining love is either a fruit or a result of it, such as longing, intimacy, and contentment. Similarly, everything before love is a prerequisite for it, like repentance, patience, asceticism, and others.

3. Attainment of love for Allah: There are various ways to attain the love of Allah, with knowledge being the source and foundation of these methods. However, the most effective and closest means to attain this love is servitude. Servitude entails recognizing that every good, blessing, power, understanding, and life is from Allah alone. Hence, by recognizing this, the servant will be drawn closer to Allah and love Him. This is contingent upon abandoning vices, purifying oneself from anything that distracts the heart from Allah, and adorning oneself with virtues.

4. Sign of love for Allah: Islamic thinkers perceive the sign of a servant's love for Allah as the dedication of their existence to Him. They see Allah in everything, and every word they utter is about Allah. Allah becomes the beginning and end of their speech.

5. Ranks of love for Allah: Islamic thinkers delineate numerous ranks and divisions concerning the love for Allah. The first rank, accessible to the general populace, involves intermittent attention and limited awareness. The second rank is for those who occasionally mix good deeds with bad deeds but are committed to the sacred law. The third rank is for those who have not yet completed their journey and are still struggling but are earnestly seeking the path to righteousness. The fourth rank is for those who have completed their initial journey, illuminated by true enlightenment, and are proceeding steadfastly with sincerity, culminating in annihilation and effacement in the essence of Allah.

6. Fruits of love: Islamic thinkers assert that love yields sincerity to the beloved, and the degree of sincerity increases as the degree of love increases.

Thirdly: Love Among Human Beings according to Islamic Thinkers:

Islamic thinkers categorize love among human beings into different types:

1. Loving someone for their own sake, without seeking any benefit from them, but simply because they are lovable in themselves.
2. Loving someone not for their own sake, but to gain something from them, with worldly benefits in mind.
3. Loving someone not for their own sake, but for the sake of someone else, with the other being related to their prospects in the afterlife rather than worldly matters.
4. Loving someone for the sake of Allah, seeking no personal gain from them but instead loving them because of their connection to Allah and their attribution to Him. This includes general affection for all creatures of Allah and specific love for those who draw closer to Allah and serve Him.

Based on the above, it can be seen that the types of love falling under love for the sake of Allah are the third and fourth categories. Therefore, Islamic thinkers emphasize these categories, especially the

fourth one. They stress the necessity of loving all creation because everything is created by Allah, except for the enemies of Allah and anything opposing Him.

Fourthly: Love of Worldly Desires according to Islamic Thinkers:

As established in the second section, the love of worldly desires is connected to the world. Islamic scholars divide love of the world into two categories: blameworthy and praiseworthy. According to al-Majlisi, the blameworthy aspect of the world consists of matters that hinder a person from obeying and loving Allah and attaining the Hereafter. Conversely, the praiseworthy aspect involves endeavors such as trade, industry, and agriculture undertaken to provide sustenance for oneself and others, with the intention of pleasing Allah by spending it in charitable ways.

It is imperative for humans to acquire what they need from the world while suppressing desires that lead them away from obedience to religious law and reason. The control of desires is essential to prevent self-destruction.

It should be noted that the root of these desires lies in the appetite of the stomach, which leads to various evils and afflictions. Consequently, it is necessary to restrain these desires to avoid self-harm. Furthermore, it's crucial to acknowledge that the desires are insatiable, leading individuals to continually seek other pleasures. This insatiability results from the natural inclination toward something else. Just as innate mountainous affection directs towards the absolute beloved, which is the absolute perfection attributed to Allah.

In conclusion, material desires are not what the soul truly seeks; rather, there is a need for spiritual love. True love emanates from the soul, not from the beauty of the body. While physical desires may deceive individuals, genuine love arises from the soul's inspirations, manifesting in the pulsations of the heart. All immoral traits are, in fact, the consequences of following worldly desires, and each of these traits carries its punishment after death, in addition to the suffering and sorrow caused in this world due to the anxiety and grief resulting from these actions.

Conclusion

In conclusion to this study, we have reached a set of conclusions, which are:

- 1- It is incumbent upon humans to love all creations and to avoid hatred towards any of them; for there are actions of some individuals that are displeasing, which must be detested, rejected, and disowned.
- 2- The highest form of love is the love of God; it is the true love, and all other forms of love stem from the love of God, the Almighty.
- 3- All perfection is attained through love; for perfection is only achieved through love, and whoever seeks it through other means has chosen a distant path.
- 4- The happiness of a person depends on love; for there is no happiness or contentment except through love.
- 5- Love is the fastest way to reach God and know Him, which is the ultimate goal of creation.
- 6- The path to divine love is through loving and serving God's creation.
- 7- The world cannot be repaired of all its flaws and problems except through love; for neither righteousness nor happiness can be achieved for humanity except through love.

The love of desires is infinite; so whoever seeks to control and refine their desires must do so through knowledge and insight, understanding that there is no absolute perfection except in God, the Most High. When one knows the truth, they love it, and when one loves God, they abandon their desires.

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