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Kindness: the Relationship Between God and Creation

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Abstract

The subject of affection between God and mankind is of paramount importance in mystical anthropology. The foundation of creation, the almighty God's innate affection, is self-love, and He is both the real affectionate and the real beloved. Soul and affection are two of God's special gifts to mankind. Both are eternal and ever-lasting, as they are linked to God. The first gleam of God's affection was shed on the soul of Mohammad (May prayer be upon him and his household), the lord of the two worlds. All particles of the universe and all genies and humans enjoy God's gleams of affection, which is His innate property, through the prophet's soul. The very survival of creation is based on affection and love. Although the Persian word, "*mohabbat*" (affection), is derived from the root "*hobb*" (liking), it may have various interpretations, all of which are inter-related and are viewed as different branches of the same trunk. In Islamic mysticism, affection is a pearl installed in the oyster of insight, which exists in the depth of the Islamic faith ocean. Affection is of great importance in the Islamic Sharia, i.e. in the holy Koran, the divine prophetic Hadiths and Imams' maxims. The holy Koran says: "The right faith for God is Islam." (Al-e Emran: verse 19). To surrender oneself thoroughly to God is the consequence of having a perfect faith, which is Islam. "And, anyone who adopts any faith except Islam it will not be accepted from him and he will be a loser on the Day of Judgment" (Ibid: verse 85). Moreover, the ultimate in Islam is the ultimate in

liking God. So, the affection of the prophet of Islam and thereupon of the Imams and the pious is the ultimate affection, and their faith is the ultimate faith, as they are thoroughly devoted to their eternal beloved entity. Understanding this concept is a task achieved by the heart, which falls within the scope of God's affection, and not by entrapped wisdom.

Keywords: theology, anthropology, soul, affection, insight, sharia

Introduction

In Islamic Gnosticism the basis of creation is inherent affection (Hob) of God toward its own essence. Then He resolved to observe its perfection in a perfect mirror. In the vision of erotic school's Gnostics this mirror is the existence of the prophet Mohammad (God's blessing be on him) -- and consequently messengers and saints of God -- who directly enjoyed the kindness (*Mohabat*) of eternal true-love (*Mahbub*). Through him He created the universe. So the survival and continuity of creation is based on kindness and love. Only a Gnostic can understand this and also comprehend the epitome of all divine names and attributes, including kindness. On the one hand, by controlling concupiscence, the Gnostic has dominated its body and senses through universal traveling and has tamed the world. On the other hand, the Gnostic has removed darkened and bodily veils of the heart through the movement of the soul in order to see the beauty of God inwardly, and visit and join to him. In fact, he has reached a position "in which the essence is abstracted from its all trends, desires and tendencies, so that its willing is raised and becomes the willing of God; that is, true-love, affection and *Moheb* become one thing." (Nicolson, 2003:50).

As a result of all of this, we can say that kindness is the only way to reach God in Islamic Gnosticism. This is because real attraction (kindness) is from God and human erotic efforts are a positive response to it. So the unity between creation and God should be

formed by a kindness that results from perception. Moreover, only messengers and saints of God manage to attain such perception.

1-Kindness Definition

Kindness is derived from "kind"(1) and means friendship and tenderness. In Gnostics' use of the term it refers to the surge of heart into true love's affection. In other words, it is a gift that is created by meeting the true love in *Moheb*; since "all high moods are based on kindness... thus kindness is a pure gift."(Kashani, 1946:404)

2-Real Kindness

Manifestation of God's pure essence in itself in all possible forms that their existence has been potentially proved in [essence or divine science] is interpreted as the manifestation of divine love in its inherent beauty and goodness. (For more information see Ibn Arabi, 1400 AH: 9)

Kindness (love) is therefore one of the attributes of God, as the eternal true-love says "I was an unknown treasure so I decided to be known"(2) (Eynolghozat, 2007:90). This indicates His kindness (love) which is lack of position before it is manifested in itself, and is free from any constraint (3).

Although some of the Gnostics considered love as the utmost in kindness, they have distinguished between that and whim, and have mentioned some Hadiths of holy Imams to prove their word. Ahmad Jam Namaghi, for example, has attributed this Hadith to Imam Jafar Shadegh: "Love is divine madness which is neither forbidden nor praised." On love, he writes: "whatever you consider as love, if you can seize it, it is not love but whim... love cannot be possessed" (Zhende Pil, 1629:211). It should be noted that there are no substantive differences between love and kindness. Because there is one goal and that is a truth free from position, in fact it is a divine truth as it is related by the Prophet (God's blessing be on

him) that "He makes His servant lover of Himself then He falls in love with His servant" (Eynolghozat, the same, 112)

So those like Rabeeh Odviye (death 180 or 185 Hijra), Hossein Monasour Hallaj(decedent in 309 H), Abounasr Seraj(death 387H), Aboulhasan Deylami(death 392) and other sages of the erotic school believe that just God deserves love and kindness, since "love and kindness are the same, comprise His attribute and rely on His existence." (Roozbehan Baghli, 2004, 138)

2.1 Real *Moheb* and Truelove

Since kindness equals God, so *Moheb* and first truelove is God. "The Almighty was purely Moheb and lover of its own essence and His love to His essence is the greatest love and kindness. Then, He is both the first truelove and beloved and the first Moheb and lover" (Abounasr Farabi, 1358:9-98). So God's existence is real lover and beloved and eternal and everlasting and real kindness. The notion that "He shall love them and they shall love Him"(Al-Maeda: 54) speaks to His inherent attribute and originates from Him. As Roozbehan Baghli noted, kindness cannot be understood without reference to God: "If it was not His kindness how could people get the realities of kindness? This kindness relies on His existence."(Roozbehan Baghli, 1965:444)

"I said He shall love them without you have existence and I also bored your kindness and love pearl there is no other one like me, I heard and I said, I've been, I heard and I said" (Abdellah Ansari, 1977:111).

This attribute of eternal truelove in jointing to His creation has been divided into two categories: kindness of the Almighty towards creation and kindness of creation toward God.

3- Kindness of the Almighty Towards Creation

The Sufis of the erotic school believe that God started to create the universe and humans kindly in order to allege His perfection. As a result, we can say that existence derives from the kindness of the Almighty. If it covers all universe it is called kindness or favor, in the sense that "God is agent of all creatures and it is appeared by kindness and favor"(Eynolghozat, the same, 181). If it is particular to humans it is called kindness or love. "[God] poured down blessing from His bounty on human soil and made it clay... [Till] because of love humans' soil became clay."(Najmoddin Razi, 1982:71-72)

The kindness bestowed by the Almighty to Adam would be granted to all humans of the world, but only a certain saint of God can hold this attraction of immortal truelove. This is, in fact, "an allure of truelove's allures that attracts Moheb toward itself, and as much as it attracts it toward itself, something fades from its existence until it takes all attributes from the beginning, then filches his essence by power, and instead of that bestows an essence that deserves his own description", and is loyal to such amatory pact." (Sajjadi, 1994: 702).

So kindness provides a bridge between God and creation, and not only humans but "all things, whether high or inferior, are moving [toward God] by enthusiasm and kind that God has laid [in their essence]."(Deylami, 1983:40)

3.1 Mohammad (God's blessing be on him) Mediator Between God and Creation

In the vision of some Sufis of the kindness school such as Eynolghozat and Attar, the existence of God and His kindness is first manifested in Mohammad's soul and the universe is created through him. "Alas [Mohammad] was hidden in the world of "I was an unknown treasure so I decided to be known"; he was

brought in "if you didn't exist never both universes came to exist. (Eynolghozat, the same, 265)

"Doubtlessly what was created from the occult at first, it was His pure light" (Mohammad).

His pure light has covered the entire world, and he is the elder and senior of all humans.

So, kindness of Prophet of Islam -- that is the light of God's kindness -- is mounted in all particles of the universe in order that every particle benefits the kindness of its creator according to its own capability.

4- Kindness of Creation Towards God (4)

There is no creature in the world that does not bear the mark of God's kindness. This kindness is the reflection and interaction of that creature to kindness of eternal true love; inevitably this divine attribute is devised in human essence because "love causes the servant to reach out to God."(Eynolghozat, the same: 13)

This kindness that emerges in the heart of the submissive believer results in bowing to and honoring the Lord in order to seek the true love's satisfaction. The believer becomes impatient and restless to visit Him and gain His favor and cannot rest without Him. He avoids everybody but Him in order to obey His decree and recognize Him through his perfect attributes (for more information refer to Hajviri, 2007: 450).

Aboutaleb Makki distinguishes between different types and degrees of kindness: Average, perfect and real. In defining their different meanings, he writes "when faith is in front of heart i.e. it is Fouad, the believer likes God with average kindness; and if faith enters into the heart and lays at its core, he likes God with perfect kindness... [and if] the kindness of God overcomes the servant's request so that the kindness of God becomes the kindness of the servant in every

respect, then he is the real Moheb, the real believer." (Aboutaleb Makki, 2002: 102-103)

Aboulhasan Deylami has also classified human kindness into five orders, as follows: 1- divine kindness belonging to monotheists; 2- intellectual kindness that belongs to those exhibiting wisdom; 3- spiritual kindness that belongs to elites; 4- natural kindness that belongs to the public; and 5- quadruped kindness that belongs to the ragtag. (Deylami, the same: 45-46)

These five kinds of kindness could be further grouped into three general categories: 1- divine 2- spiritual [or intellectual] 3- natural [or quadruped] (5).

Now we explain these three kinds of kindness:

4.1- Kindness of Monotheists (Divine)

Referring to the verse "He shall love them and they shall love Him" (Al-Maeda: 54), verse 31 of Al-Imran(6), and some traditions such as: "verily, God is beautiful and He likes beauty" (Ibn Alghazae, 1964: 608-609) – passages pointing to kindness as one of the most fundamental features of Islam – the Sufis of the erotic school believe that the relationship between eternal truelove who possesses pure perfection and beauty and His Moheb is lovely and amorous. They know that since no beautiful thing can attain the beauty of truelove, so nothing can be as attractive as Him: "God possesses eternal beauty and it is the nature of beauty that to like friendship and kindness (for more information refer to Avicenna, love treatise, fifth chapter) thus, prophets give their hearts only to real beloved. So in the mentioned Sufis opinion, nobody is aware of God and Moheb except the Prophet of Islam "and those who believe are stronger in love for Allah (7)" (Baqara: 165). The greatness of real Moheb's dignity of God is so much that divine essence says about such person "Oh my servant you are my lover and devotee and I am also your lover and loving, whether you want [this] or not."

As mentioned before, Makki, Deylami, Abdellah Ansari, Eynolghozat Hamedani, Roozbehan Baghli and others believe that this kindness (love) belongs to monotheists -- that is those who love God and who are loved by God. According to this they consider the relationship between servant and God a direct and bilateral relationship; it means according to "He shall love them" on the one hand human was beloved of the Almighty when he was created, and God selected him among all creatures with respect and honor and by His power He fermented his figure and blasted His spirit into him, seated him on His caliphate throne, put the crown of He shall love them on his head, made all angels prostrate him, and created estate and heaven through His wisdom and soul while protecting him in the world.

On the other hand, according to "they shall love Him," real Moheb in this world love God because he should give positive response to "He shall love them."

No lover seeks connection with a beloved who doesn't want him.

Since the light of lover's kindness brightens this heart, be sure that there is friendship in that heart.

If the kindness toward God was turned in your heart, doubtlessly God holds kindness toward you (Molavi, the same, third chapter: 599)

Finally "God retook lover from existence loving by "He shall love them" attraction and took him to the apex of the mortal world and by manifestation of popular attributes took him from the mortal world into the popular world of survival [so that] the reality of all things in the world seems divine.(Najmoddin Razi, 2007: 75)

Birds that fly from God's dwelling are devoted and they have no wings to fly.

They have closed their eyes, in order to see nothing of the material world except God's hawk.

4.1.1 Relationship Between Kindness and Soul

If we accept that there is a descending and ascending curve for kindness, the origin of these two types of kindness should be the kindness of the Almighty toward Himself whose grandeur has fallen in love with His beauty, and because of His utmost goodness He has no other concern, His eternal willing wanted that His kindness and generosity cover all jinn and human, so He has imparted a light of His kindness into the human soul- at first into the soul of Prophet of Islam- and then into all components of the possible and placeless world.

Aboulhasan Deylami describes the downswing of kindness from the world above to Hades as follows: first kindness was created in place of wisdom, and wisdom took it to soul, then soul took it to nature, and nature took it to hard, dark compound substances. Because of this gradual demotion, kindness becomes darker and more grimy (for more information refer to Deylami, the same: 45-46).

Working against this descending kindness is the ascending kindness of creation toward God. The life of all creatures -- even world system and the movement of heavens and day and night coming and going -- depends on this kindness, and the highest rank of this ascending kindness is its connection with human soul. That itself is from the world, "and [when] they ask you about the soul, Say: the soul is one of the commands of my lord."

Since there is no proportion between granted divine soul and material world, inevitably it becomes accustomed to the occult; so it believes that referring to its fundamental status is necessary, inevitably kindness (love) is coercive for soul and has no empowerment.

Lovers have fallen in violent flooding, attached to the destiny of
love
Like a grindstone always rounds around the axle groaningly
(Molavi, 1987, sixth chapter: 279).

Kindness is an attribute of God that is granted to humans' soul. "Kindness is taken to soul because He shall love them and this is an eternal attribute" (Najmoddin Razi, the same: 44). In other words, because soul belongs to God, so in fact soul is essence and kindness is its attribute: "this fact (kindness) is a pearl in the shell (soul) and the shell is at the bottom of the sea (God's essence), and science can only achieve to beach; if it was on the beach it could have a portion, and if it steps forwards it would be sunk." (Ahmad Ghazali, 1972:8-9)

Consequently since the relationship between kindness and soul is eternal, hence it (kindness) would be spiritual and everlasting and unbroken -- like the relationship between a tree and its fruit -- so that without one the other is incomplete. Moreover, the kindness of creation toward God is the result of kindness of the Almighty to His own divinity, and of then granting a light of His attribute to the soul of human.

This attachment of the soul to God is so great that the soul itself recognizes that it sees God by means of His kindness and not by any other independent means. Because he sees God through the kind glance of God to his eyes and not through his own eyes, "his opinion about God is the same as God's view on essence, and this intimacy results from a manifestation of the need that God has in itself, and this unity indicates the enthusiasm of "hidden treasure" to being known which is the nature and secret of creation." (Sattari, the same: 253)

4.2 Kindness of Wisdoms (Spiritual)

This kindness that belongs to elite believers is created by means of the heart's view of richness, grandeur, greatness and the power of God. Faith and perfect kindness to pure essence of God is placed in the core of the believer's heart so that in the light of this kindness and faith the believer can gain the favor of eternal true love. "Their face and sense have gained the purity of holy soul and their wisdom is refined, and their appearance conforms to their essence. Whatever virtues they see causes them to sink further into its love... since it is the basis of firmament [and] is inevitably virtuous in lovers' religion. (Roozbehan Baghli, 2004: 15-17) Because they have goodness, they are pleased by people, and the Almighty pays attention to them in the world, and they are also considered as the mirror of names and attributes of pure essence, since "the believer is the mirror of the believer." (Frouzanfar, 1990: 41)

He has become a mirror, and except His picture, whatever you see you should abandon it
(Molavi, the same, fourth chapter: 728)

The mentioned Hadith is interpreted as follows: the term believer is both one of the attributes of the Almighty and the preference of a devoted servant of God in proportion to other people. Then, since believer is the common attribute of God and saints, kindness -- which is the core of faith -- is also the intermediary between God and His saints. So fidelity of people to these saints can be a means of their achieving a nearness to God and Fana Fi Allah (extinction in God):

Since the eye cannot tolerate the light, it can see shining sun in water

Although it shows little light, it increases your perception.
(Lahiji, 2004: 90)

So: whoever wants association with God, let him keep company with saints (Molavi, the same, second chapter: 301)

This view in Islamic mysticism is similar to Socrates's view that "if selfhood wants to recognize itself, it should look at the selfhood of others, and observe the divine share which is the place of wisdom, knowledge and intellect in that selfhood. By observing itself in the divine share of another selfhood, such a person can discover the essence of God in his own selfhood." (For more information refer to Eva de vitray Meyerovitch, *Mystique et poesie en Islam*, 1927, p.285).

In short, in such kindness, tactful Moheb considers the true love as his own mirror and considers himself as the place of that beloved's manifestation.

4.2.1 Relationship Between Kindness and Perception

Heart is the only place in human's body which is both sensual and the source of soul lights. As such it has a lower rank than soul. Gnostics consider the soul as a manifestation of God's kindness and consider heart as a place of His perception. Sohrawardi sees the kindness that belongs to soul as being more specific than perception; "because all kindnesses can be perception, but all perceptions cannot be kindness." (Sheikh Eshragh, 1969: 286-287)

According to God's will and in order to obtain perfection, soul fell down from the apex of command world to the lowest part of the gloomy body and was imprisoned there. So if heart – that is the joining band between selfhood and body -- obeyed the soul, godly soldiers would be present there; otherwise it would be captured by the body and by the vile trend of selfhood. So, in order to rescue the soul from captivity in the body and shield soul from the body's requests, concupiscence should obey religion. This is because divine attraction is compounded with religion and then began to purify the heart and then it rescued him by garnishing the soul with God's attributes and promoted him to his worthy perfection. In order to obtain kindness, therefore, perfect attention should be paid to the

heart and its perception should be increased toward the reality of the soul. In this way, it informs the kindness of God, which exists in the soul's essence; "because kindness should not be gained unless perception is yielded." (Eynolghozat, 1971: 153)

So, kindness and love are the intermediaries between God and creation. They result from wisdom, or hearty exploration and intuition, not through carnal desires; because "when nature's mirror becomes clean from the rust of sin, the beauty of eternity will be manifested in this mirror." (Roozbehan Baghli, 2004: 48)

The enthusiasm for visiting and meeting eternal true love is an internal demand of Moheb for he inherently adores beauty. Before he descends to this world he has already seen the reality of beauty and pure perfection of the beloved in eternity. "Am I not your Lord? They said: yes!" (Al-Araf: 172) without intermediate and heard His melodious words and amorously responded yes. That is why he needs to know God in this world, and knowledge originates from love and kindness in this way. As Plato says, "real love causes soul to understand intuition, and finding eternal life means achieving to knowledge of the beauty of reality and pure goodness and spiritual life ... humanity will perfect science [and knowledge] when it joins God and visits His beauty." (Foroughi, 1980, vol 4: 39-40)

4.3 The Public Kindness (Natural)

Public kindness is a kindness that the Almighty gives to all people from His kindness and beneficence. In this kindness "that results from delicateness of four elements... if intellects and spiritualities overcome [other elements], then it is laudable. Otherwise it is desirable for body and is interdicted.

This kindness is common between humans and animals, and if concupiscence overcomes human existence, humans will fall down into animalistic abyss. But if wisdom and soul are elevated above other capacities, humans will be promoted to the rank of angels.

4.3.1 Virtual (Natural) Kindness an Introduction for Real Kindness (Spiritual and Divine)

In the relationship between creation and God it seems that conditional love in human society has been a ladder of divine love. The same anxiety that entangles the person -- and earthy, humble and uncontrollable lover falls in love with an unachievable person, a person of power and a generous beloved -- of its own kind -- is observable in real love: "for a while Leili's love composed of Majnoon's essence in order to become ready for Leili's love, then he can bear the love of God." (Eynolghozat, 2007: 105)

Loving a congenial and earthy love causes you impatience
When you are awake you are agitated by her beauty, and you
dream of her when you sleep
When you put a foot in her way, the world seems nothing for
you when you have her
If she wants your life, you are ready to give it up, and if she
obliges you, you accept her request
Such a love whose basis is vain, rules so much of you and
causes sedition
Why you are astonished that Gnostics sink in meaning sea of
God
Because of God's remembrance they elope from people, they are
inebriated by saghi so that they reject wine
They yet hear the call of "am I not your Lord" from the eternity
day, and they call yes
They are so enthusiastic about God's greatness and so involved
in Him that they don't see material beauty (Sadi, 1993: 100-101)

4.3.2 Attendance of Kindness (Virtual and Natural) and Adversity

Kindness of servant to God burns Moheb of eternal truelove like fire and it never turns off; that is why there is no kindness without adversity. Sufis' sheikhs are in agreement that adversity and scourge are divine blessings intended to purify human's essence in order that

he does not commit a sin in submission to and perception of God: "whoever claims that he has kindness and he does not consider adversity as a blessing, his claim is not true and he is effeminate of the way." (Zhende Pil, 1989: 185). So he should be burnt and glowed in ordeal of God in order to show his magnanimous purity in true kindness; because whatever is not kindness needs reason, and whatever needs reason is not origin." (For more information refer to the same: 54-62)

In the other words to whoever this love overcomes, the arrow of oneness passes the core of his heart, breaches to his essence so that what has filled the servant's existence is in fact only the eternal truelove.

I have an eye that is filled of friend's face, and I am euphoric of this eye because it is the place for visiting God

It is not good to distinguish between eye and friend; either my eye is friend or friend is my eye (Eynoghozat, the same: 101-102, 385)

Socrates also says "love is the mediator between God and people, it is His art that the separation between God and human is removed... and the relationship between God and people is created by love both in dream and awaking." (Plato, 1983: 224)

In short, both forms of kindness (virtual and real) are bilateral, coercive, and accompanied by pain and suffering, and in both the beloved does not pay attention to lover, while the lover tries to join the beloved but finds that his efforts are in vain. For ordinary human virtual kindness (natural) is like a wooden sword for a child, allowing him to practice so that when he grows, he will be able to use an iron sword when combating the enemy. So if human goes beyond natural kindness and percept spiritual and divine kindness, in fact whatever he stands up against his eternal truelove, he considers it as foe of God; because in this stage monotheist just observes the light of God's essence:

An inquirer who believes in what he sees, his first glance is on the light of existence

A heart that observes the light and purity by perception, whatever he sees is firstly God (Lahiji, the same: 52-53)

5- Conclusion

God is the essence of all creatures and real *Moheb* and true love, because of certain reasonless attention that had to mankind (Prophet Mohammad), he granted His soul, that was mixed with His kindness attribute, to him and by him He shined a light of His kindness to all particles of the possible and placeless world in order that through this brightness he and his followers would recognize truth, see a way out of their dark bypass, and finally return to that uncontested king by obtaining real perception from the kindness of God. So kindness is the bounty of God to creation, and because of having such a perfect bounty that is mounted in religion perfection, Prophet and saints of God are the linking bands between God and creation. And in their absence whoever follows tradition and grasps strong bond of kindness will obtain God's nearness. So, human should at first recognize God and His attributes and then mix it with tradition by following Prophet's and certain saints of God's kindness. This is in order to find a right direction and to purify his friendship with God. Because the kindness of his true love is perfect, he becomes worthy of nearness to Him and reaches Him by obtaining perfect perception in the light of Islam. "And the foremost are the foremost, these are they who are drawn nigh (to Allah)(Al-Waqia:10-11).

Endnotes

1- Some Gnostics have viewed derivations cases of Mohabat(kindness) as follows:

a) It is derived from "Hob"(affection) and means serene friendship; so that white hard good tooth is called "Hobabo alasnān" (Ghoshayri, 2004: 557).

b) It is derived from "Hob," which refers to a cask that is filled with water and does not have room for any more. As well, when kindness occupies one's heart, nothing else can be included in it but friendship of true love.(the same: 558)

- c) It is derived from "Hob," which refers to a scaffold and a framework used to store a jug. Lover also tolerates beloved's respect, abjectness, suffering, affliction and oppression, and does not find it hard to bear. (Hajviri, 1992: 447)
- d) It is derived from "Habbe," which refers to a seed from which a plant grows. Kindness is also the substance and origin of life and it will not be affected by adversities. (The same: 446-447)
- e) It is derived from "Hab plural form of Habbe"; and "Habbat alghalb is the core of heart" fifth manner is called Habbat alghalb that is the source of kindness of divinity Majesty (Najmoddin Razi, 1992: 196)
- f) It is derived from "Habbab almae," which refers to when a heavy rain produces a bubble or some bubbles in a goblet. (Rajae Bokharaee, 1994: 596). Kindness is also the surge of heart into the true love's affection.
- g) It is derived from "Ahabba", "Ahabbalbaier," referring to a camel that does not move from its place. Beloved's kindness also keeps the lover's heart in his love.
- h) Earring is called "Heb" because it accompanies the ear and is always moving (Ghshayri, the same: 558). These two attributes are also seen in lover's kindness.
- i) A group has said that Mohabat originates from "Mohavebat" [Mohābat]. (Mostamli Bokhari, 1949:2). This means one is thinking of others but that a friend is faded and ruptured from his heart.

2-"exist" refers to the existence of God from the eternity to the end. "Treasure" points to divinity's attributes. "Hidden" points to an inward attribute of God. "

"So I wanted" refers to being affection and true love.

"Being known" refers to correcting and proving the perception of attributes and essence of God and description about His true love which is the condition of perception. (Najmoddin Razi, 2007: 37-41)

3- This love which is high and free from any kinship and validity and which "has all perfections" has been called pure fact (God essence) and considered as the only source of various loves by Khaje Ahmad Ghazali (Sattari, the same: 58-9)

Jurisprudents, experts in religion and religious laws and speakers, assumed that "Hob" and its derivations refer to bowing and devotion willing for mankind. They discredited the claim of kindness of Sufis to God, considering it paganism, "because all essence of God is contrary to creation and there is no relationship between Him and creatures in order to think of kindness (Frouzanfar, 1968: 115). In their opinion Fana Fi Allah, Bagha beallah, and believing in "issuing" substantive unity for God and human soul and combining his nature with the essence of God, as well as accepting that creation, is the material form of God. And the symbol of names and attributes of God and that the holy divine essence is Gnostic reality of His own creation. The notion that creation shares in the eternity of the Creator is a profane, polytheistic, and despicable theory. This theory has extremely negative effect on the thinking of such persons as Hajviri and Ghoshayri and even Mohammad Ghazali, so that they suspected that -the relationship between God and creation is kindly- so in order to approximate the conception of kindness to Motesharee understanding horizon they tried to justify

it or they sought to integrate tradition with doctrine, piety and attraction. (Sattari, the same: 143, 160). For example Mohammad Ghazali considers the following cases as the signs of human kindness to God: 1- having no fear of death; 2- giving priority to God's willing rather than to one's own willing; 3- saying God's prayers steadily and not forgetting His reminiscence in the heart; 4- liking whatever that is attributed to Him such as Quran and prophet; 5- being greedy in secluding with God and praying Him; assuming God's worship easily; liking obedient servants of God and being kind with them while being inimical towards unbelievers. (Mohammad Ghazali, 1992: 853-855)

As we can see, Mohammad Ghazali considers divine kindness as respecting religious rituals, worshiping God and liking saints of God, and he thinks it is not true to consider an immediate kindness with eternal truelove. This distinguishes him from his brother Ahmad, who is among of the elders of the kindness school. Against the mentioned group, Rabee, Hallaj and so on, Sufis and Gnostics of the love school believe that -- according to "I breathed into him of my spirit (Al-Hijr:29) and this Hadith "God created human from His own form" (Foroozanfar, 1991: 114) -- there are no differences between God and creation, and that any differences are based on validity, not reality. In his view kindness is laudable. It means rejecting the servant's willing and sinking into truelove, "and this is a fire that burns willing and follower at first and wipes it up." (the same, 1988: 116)

Rabee -- who is the first person among the Sufis to speak more about divine love and kindness (Ghani, 1951: 30) -- assumes that "Hob" means loving God without expectancy, or out of an enthusiasm for paradise, or finally out of a fear of hell: "I love you with two types of kindness. The first is the kindness of a lover, and the second is a kindness that you deserve. The effect of personal affection is so much that I have forgotten love of all others except you, and the effect of kindness that you deserve is that veils are uncovered and I can see you. The grace of none of them is mine because you deserve thankfulness. (Badvi, 1988: 80-81)

Since then some of Gnostics of third to seventh centuries of Hijra dared and considered its use for God suitable. They believe that the sign of a servant's friendship with God is that affection and hatred of God toward anything is real and primary, whereas affection and hatred of the servant is secondary. In light of that, "friends are used to see nothing but him, to take anybody except him, and forgive nobody but him, and go with nobody except him, and hear none other than him... and to become happy with him, and only be saddened due to him" (Jam Zhende Pil, (1976: 131-133) because, in fact only God deserves utmost love and one whose perception is greater enjoys a more perfect kindness. "Kindness is also based on perception, as though Gnostic enjoys the pleasure, interest and goodness of the absolutely perfect, so in comparison to other kindnesses, he gains more absolute perfection, and here the meaning of those who believe and who are stronger in their love for Allah becomes clear" (Khaje Nasirodin Toosi, 1982: 129)

Some Sufis also have observed moderation, and see facilitation, luck, acceptance, generosity and favor of God as reflecting His kindness. They consider asking God's satisfaction, following the tradition, and ignoring all creations as kindness of believers "when the servant becomes a friend with God, God becomes a friend with servant and the friendship of the Almighty helps the connection of senses, consciousness, wisdom and heart of the servant in order that servants' decree in submission is indicated as a master decree in divinity (Ebadi, 1968: 170-173)

5- Eynolghozat Hemedani has divided love (intensity of kindness) into three kinds: "1- Minor, our love towards God; 2- Great, it is love of God towards His servants; 3- Median, alas, I can not say..." that is the very love of God to Himself. (Eynolghozat, the same: 101-102)

6- According to this verse and the verse "say: if you love Allah, then follow me, Allah will love you" (Al-Imran: 31), Sufis know themselves as a tribe that God has said He loves, and who also love God; so they think kindness between God and creation is bilateral and believe that "whoever loves God also loves him (for more information refer to Seraj Toosi, 1914: 58)

Worship has three types: 1- worship for reaching to paradise; 2- worship due to the fear of hell; 3- worship for God Himself. Those who worship in order to reach paradise or try to avoid from hell use God as an instrument and not as a goal. Their purposes are the accomplishment of carnal desires, and they have made the Almighty their mediator in order to reach them. None of this is worship due to perception of God. The third type of worship is real, because the end of creating jinn and human is worship of God that is interpreted as perception (Tabatabaee, 2007: 84-93)

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