Investigation of love and affection
(In verses of Quran, Nahjolbalagheh, Narrations of Innocent Imams
(PEACE BE UPON THEM) and poetry of poets)

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Abstract

It is inferred by investigation and research on love and affection in pre-Islamic texts (time of ignorance), Quran, and Hadiths of Innocent Imams, works of Ibn Farez, Islamic Sufism and mysticism that love is temporary and unstable and the intellect does not control it. However affection has stability and in addition to continuity, it is also surrounded by intellect. Most books pretend that love is a stage of extreme affection, but it seems they have little information about the Sciences and Arts of Arab literature. It can be said according to the couplets of Taeiyeh Kobra ibn Farez Mesri that this great mystic was more tenderness-oriented. Ibn Farez speaks about tenderness and love in this book and offers the beginning of his ode with (Saqtani Hampa Al-Hob) Raheh Maqlasi. He speaks about love and the difficulties of way of love in this Taeiyeh, and relates of ardent love and complains of the competitors of way of love, He relates also of the manners of love and lover and beloved, and intones about the sign of love with tenderness. Tenderness and cognition are two wings to achieve mysticism. They are compact and replete effect that relates of monotheism pure facts and inform about the mystical stages and kingdoms. Cognition and tenderness are two wings that man needs to achieve perfection in the affection of God. Some people have more tenderness that are tenderness-oriented, and some have more cognition that are cognition-oriented.

Keywords: affection, love, tenderness, cognition, intellect, heart, mysticism, verve, heart.
Introduction:
We live in a time and age that intellect and logic surrounds everything, and intellect and its relationship with heart and lust and pleasures and passion in the mortal world that hearts are full of hatred, rancor, and envy, and more people turn away from the right path and the straight path and are engaged to themselves cannot hear the voice of God and then long word of intellect and love and the difference between these two that are different with other cases. Intellect is an honorable essence, which is in the man and makes man distinguished from other creatures.
Angels have intellect without lust, and animal has lust without intellect, while man has both intellect and lust. That is why man is superior to other creatures. If he passes a straight path, he goes higher than the angels, and if he passes disgraced and misled path, their destination is the lowest levels.
Work of man is difficult, because he must grapple with lust. In this article, I intended to make clear mind of audiences from the use of these words in the life with the help of God Almighty and premium.
Love is like a fire that burns everything and intellect is not able to surround love.

The aim of choosing the subject:
1. Finding the relationship between Arab words and their meanings with interpretation and translation of Arabic texts and understanding and comprehending them
2. Research on the presence or absence of love and affection in Arabic poetry and prose texts and Quranic verses that had been posed in some interpretive and syntactic books from past time in terms of confirmation or negation.
We discuss and investigate love, verve, intellect, heart, and affection, and the relationship between them terminologically and literally in this paper.
With reference to the Quranic verses we find that words of intellect and heart are synonymous, and heart is sometimes used in Quran in the meaning of intellect, and intellect is a sacred essence that is paid attention.
Sheikh Najmuddin Razi in "Treatise of love and intellect" expresses that the heart is the place of emergence of intellect as the eye is the place of emergence sight. There is an essence for everything, and essence of man is intellect, and the essence of intellect is divine grace.

(Affection, love) like (جلس and قعد) both mean the same thing apparently but as al-Farabi has said two words in Arabic do not have one meaning. "جلس," is who has stand and sits and "قعد" is who has lied and sits. So affection and love is different. Both apparently mean loving. But love is a love that intellect does not surround it, and affection is a love that intellect surrounds it.
Some authors considers intense affection equivalent to love, and it was mentioned that affection has been said in the Quran, such as an attribute of believers' attributes "Severest love of God" (Gholam Hossein Al-Ibrahimi, الدنیا فی عقل و عشق الهی, 1426 AH, p. 15). Here we note, if love is more intense affection, why God expresses characteristics of the believers with affection, but love does not at all come in the Quran? So it cannot be said love is the same intense affection. This is because these two categories are separate from each other and in the words of great scientist, Farabi, it is true that the apparent meaning (literal meaning) is the same, but kind of loving is different.
Therefore, separate meaning is considered for each of them and it is not possible the two words have one meaning, as it is in "قعد" sitting from a lying position and "جلس" is sitting from upright position.
Love is also separated from intellect and heart, but the purpose of affection in the Quran is its adaption with intellect.
Famous mystic "Hossein ibn Mansur Hallaj," explains in the following poem such this.
We conclude from these verses that two things cause to achieve mystical mode. These two are cognition and tenderness, which are the two wings of mystic. This means he achieves cognition by intellect, and makes tenderness by heart. The relationship between these two causes man to find affection, and the effects of this affection means permanent loving, or stability, and control of the intellect over it that I mentioned in introduction of the article. Abulbarakat Al-Baqdadi, the famous philosopher, and Jewish origin, in his book "Al-Moetabar" says: the word of intellect does not imply anything other than intellect. This is because it has been used in Arabic word in the meaning منع and the word العقال in the meaning رکبهالبغیر (Abulbarakat Al-Baqdadi, Al-Moetabar, vol. 2, p.409-411)

Meaning of intellect prohibits man from mirth and movement and in the better word, prevents wayward soul who tends toward passion and lust. So man in affection is equipped with the intellect. He likes to be away from passion and lust trends, while in love, heart follows uncontrolled lusts and pleasures of the intellect.

To contemplation and thinking in the following Quranic verses we can understand how perceptions are linked to the intellectual and hearty perceptions through eye and ear. 

و قالوا لو كنا نسمع او نعقل ما كنا في اصحاب السعیر (The Holy Quran, Al-Molk Surah, verse 10) The word heart has been come in the Quran in the singular and plural form. Two basic common matters that are related to the heart are: 1. knowledge and perceptions, and all the things refer to cognition. 2. Faith, conscience, and sentiment, and all the things are related to it. Abu Taleb Al-Makki believes that the heart for many mystics, ear, eye, tongue and margin of verve and understanding and what is occurred after verve by the language of the heart means word flow in the heart smell through reason (Abu Taleb Al-Makki, Qovat Al-Qalb, vol. 1, p. 247)

The greatest mystical characters say about the importance of intellect and essence of man: There is an essence for everything, and essence of man is intellect, and the essence of intellect is divine grace. So the degree of intellect in affection is higher than love, and any kind of problems and lack of challenges refer to the essence of man

In Nahjolbalagha wherever there is speaking of affection, is a loving that has a positive direction, and wherever love has been said, is a loving that has a negative direction. Therefore, it is inferred from this worth book that whatever is with the control of intellect is affection, whatever is not under the control of intellect is love.

In the poetry of different poets wherever the words of love have been used is in order to attract more audiences and his poem becomes more attractive. The word love has been used in some narrations. We find by reference to authentic and reliable hadiths with authentic proof from innocent Imams that say, offer whatever narrated to Quran, and accept it if it is not inconsistent. After offering we see that no word has been used in Quran as love. So we cannot accept it but we also maintain those narrations. They are authentic proof until we find the cause of this change in word and meaning. Here we should be noted that if Islam and passing of time could affect words and meanings such quickly, and change culture of society, so Islam must become pervasive and transform all cultures after 1400 years. While this had not been such this and such narrations have been posed in the books of the great scholars like Allameh Majlesi's Bahar Al-Anwar, but they have not approved it. But
they have mentioned it in their book as it was a narration. Therefore the hadith being said in the books of the grandees does not indicate that it is reliable.

"وَ الَّذِينَ آمَنُوا اَشَدُّ حبااً لِِ ( "Baqarah Surah, verse 165)

Those who believe, their strongest tenderness is for the holiness Lord of the worlds.

Semantic equivalents of love in the Quran: 1 - affection (وُدا) 2 - friendship (ولایت) 3 - friend (friend)

A. Affection: "وَ مِنَ النَّاسِ مَنْ یَتَّخِذ مِ ( "Baqarah Surah, verse 165)

Some people have put something as partner to God and love them like God, but believers love God very much.

B. Friendship: "َّ ( "Maryam Surah, verse 96)

Merciful God puts friendship for those who believe and do righteous deeds.

C. Friend: "اَلاَ اِنَّ اَوْلِیاءَ اللهِ لاَ خَوْفٌ عَلَیْهِمْ وَ لاَ هُمْ يَحْزَنون ( "Yunus Surah, verse 62)

Be aware that friends of God neither fear nor grieve.

All kinds of affection in the Holy Quran can be divided into two categories: holy affection and unholy affection.

Holy affection: God affection to people, people affection to God, people affection to people, people affection to victory over the infidels. In the verses of the Qur’an, the believers have been considered beloved of God, and they have been called repentant, pure, trusting, pious, beneficent, and patient people based on the case.

" (Al-Imran Surah, verse 159)

Also those who have affection to God have been praised in verses of the holy Quran and it has been stated that God has also affection to them.

" (Al-Imran Surah, Verse 146)

O Prophet, tell them if you love God, follow me so that God also love you and forgives your sins. God is Forgiving and Merciful.

We have unholy love in the second part:

A. Affection to idols: " (Baqarah Surah, verse 165)

Some of the people have put things partner to God and love them like God, but believers love God very much. I wish that those who oppressed see the retribution, see that power is absolutely for God, and God punishes hardly.

B. Affection to promoting prostitution: " (Noor Surah, Verse 19)

Those who like to promote prostitution among the believers have a painful retribution in this world and hereafter.

C. Affection to the world and worldly properties: " (Qyamh Surah, Verse 20)

This is not like this, but you love the world and leave the Hereafter.

E. Affection to the infidels, enemies of Muslims: " (Al-Imran Surah, verse 119)

These Jews whom you like, but they do not like you, and now that you believe in all the heavenly books, whenever they meet you, they say: We have believed, but when they are alone, they bite their fingertips in the mouth because of the anger to you. O Prophet, tell them die of their anger.
F. Affection to strangers for the purpose of seeking for desire or despicable love

"Women of the city said: wife of the dear have desired his young servant. She has been in love with her. She is in a manifest aberration.

As you saw, it is not such that affection to be absolutely holy. Affection is holy if belongs to God and those who believe in God and whereby God and the Hereafter to be preferred. But it is unholy if belongs someone or something against God and the hereafter.

Now there is this question that who are subject to divine affection and who are not subject to divine affection? We must say in answer that God affection includes those whose affection is in the path of God and the pure Imams. God loves righteous, patient, pious, pure, trusting and just, abstemious people, and worshipers. Condition of God affection to his servant is that man to be obedient to divine commandments and loves his God wholeheartedly.

We have in Al-Imran Surah, verse 31:

O Prophet, tell them if you love God, follow me so that God also love you and forgives your sins. God is Forgiving and Merciful.

If you had God's tenderness and its effects became evident in practice and your life, God also loved you and as a result of this friendship, its effects became evident in His relationship with you and forgave your sins and subjected you to His mercy. The reason of mutual friendship of God is also clear.

This is because He is a perfect and infinite being in every respect, and will have tenderness to any creature that takes step in the path of evolution because of congruity. This also becomes clear from this verse that tenderness cannot be one-sided, because all tenderness invites its holder to take practically step on the way of the real demands of beloved. In this case beloved certainly would also fall in love with him. (Nasser Makarem Shirazi, Tafsir Nemuneh, vol. II, p. 514)

Now we must say to response this question that who are not subject to divine affection: God affection does not include those whose affection is not in the path of God and the pure Imams. God do not like transgressors, infidels, oppressors, arrogant people, boastful people, traitors, corrupt people and foul-mouthed people.

(Imam Khomeini (RH), Ruhollah, Farhang Divan of Imam Khomeini, pp. 231 -232)

God has said in al-Ahzab Surah, verse 72:

"We were offered the trust unto the heavens and the earth and the mountains. They refused to carry it and were afraid of it, but man undertook it.

It is concluded from all the discussions that it seems this was God's will that man bears the burden of trust, and becomes beloved of God, and chooses God Almighty as his lover.

If love of man to lusts is actualized, spirit becomes the obedient of body. If the human spirit and his affection grow, body and corpus become inevitably the obedient of spirit and corpus falls in trouble and toil. Motonabi in this context says:

"When the spirit of a person becomes dignified, and falls in trouble on the way to achieving its purpose. Rumi says in this regard:

Anger and lust were animal trait

Love and tenderness were human traits
Such property is in man

Love in animal is low, and this is because of its deficiency

It is narrated: "من عشق و عف و كتم و مات شهيدا" Everyone who falls in love and chooses modesty of spirit and is confidant, he has died as martyr when he dies. There is a reliable narration from innocent Imams that says whatever you are heard from us offer it to Quran, and accept it if it matches with it, otherwise refuse it. There was not the word of love in the Qur'an and all of them were affection.

**Quran and Love:**

The word of love has not been used in the Quran. Maybe it's because at the time of the revelation, the word of love had been served only to debauchery and lechery by poets. As poets poetry of that time had no content but worldliness and glamor of ephemeral life of base world. Example of this is poetry of Sabaeh Moalaqeh. This caused God to introduce the poets of that time and the earth as those who go astray, and He says in Shoa Surah:

Those who go astray follow the poets (unbeliever). Do you not see that they go perplexed in every valley, and do not practice what they say, except those who believed and performed good deeds?

Given that verses themselves are rhymed and with certain rhythm and cadence, it must be said: This verse does not mean that every poet is obedient to those who go astray, this is why the Prophet said: "لا من البسان لسحرا" Some statements are magic.

The word love has been said in the narrations. It has been said in the famous Qudsi Hadith:

"Affection" has been said in the Qur'an. Where he says: "و الذين آمنوا اشد حباا; those who believed, the strongest tenderness (of them) is only for the Holiness Lord of the worlds.

As religion is nothing but tenderness and it has been narrated from Imam Baqir (PBUH): "هل الدين الاالحبا" One of the most important issues in Islamic mysticism is the discussion on love and figurative love. This issue is bold and prominent in mystical works especially in the mystics' poetry, so that many have considered it the most important indicator of mystical poem.

Interpenetration of mystical poetry with figurative love on the one hand, and on the other hand mystics talking in secret has caused some misconceptions take place in this regard for those who are not familiar with the principles of mysticism to the extent that they have turned figurative love to one of the most controversial issues in mysticism arena.

But one hundred unfortunate that at this time, some opponents of Islamic mysticism have exceeded the frontiers of science and piety and have accused people like the late Sadrolmote'allehin and Mohiuddin by strange distortions that you (Sadrolmote'allehin and Mohiuddin) have prescribed lechery and scopophilia and moral debauchery and beyond that you have allowed sodomy, but have committed!!

For example, a few years ago, one of the celebrities of separation flow had said in the course of his beliefs during dozens more untrue issues, including: "A group of mystics - even Shia Mystics - allow sodomy and they themselves do also this heinous deed! », and he had also attributed the permit of this issue to the late Sadrolmote'allehin Qods pure!
Although the contrariness of erotic love with erotic love is certain, but since the criterion for distinguishing these two types have not been addressed in detail in the word of Khajeh and sadrolmote'allehin Qods pure not, it is worthy to provide further explanation in a few numbers in this regard.

1. It can be said about tenderness in soul, it is an attraction towards something that has pleasure. Based on their variety of pleasures, beloveds become also multiple. Because human soul has various powers and dimensions that each of them enjoys something, beloveds of man becomes also multiple based on the multiplicity of these powers and dimensions. For example, the optic pleasure is in seeing beautiful sceneries, and pleasure of hearing is in hearing rhythmic sounds, and pleasure of the smell is in smelling good odors, so that pleasure of supreme levels of soul can be in learning facts or familiarity with superior worlds and seeking grace from their lights.

Because souls are different in the spirits and powers, naturally the beloveds of souls will be also different, and its plurality will be based on the plurality of lovers.

2. The principle of attaining tenderness is feeling pleasure. Tenderness - directly - will not be attained for man until he has not tasted a pleasure. But its effect remains in the soul after attaining pleasure. The fire of tenderness remains in the soul by decline of pleasure from sense stage, and its survival in imagination. He tries to find that pleasure once again in sense stage. This is why the public say in proverb: "Take from the one who has not eaten and give it to the one who has eaten", because someone who does not have sensorial experience of pleasure, he will not have enthusiasm and affection to it.

3. Tenderness can be divided in other division into directly and indirectly.

Note that one of the powers that God has entrusted to man's wisdom, and is the circuit of a lot of human activities is imagination and evoking. The human soul is such that as a result of certain conditions or repetition, sometimes one of his Modrekat (What perceived from objects) is tied up with another and they are interconnected, so that with presence of one of them at the scene of soul and detailed attention of soul to it, the other is also unconsciously appeared, and a kind of alliance is created between these two in soul.

This power or trait of soul has very important social effects that logicians have discussed on it in oratory and poetry. This mode causes the spiritual effects and mods of each of the two perceptions to be transferred to another and the effect of one to be considered effect of the other after a while.

Tenderness is not excluded from this rule. Therefore it can be divided into two types: directly and indirectly, which can be shown better by providing a few examples.

First example: Sense of taste: man enjoys the taste of food such as kebab and soul likes this taste. On the other hand, this food causes the elimination of hunger, and therefore a pleasure is also attained from the sense of fullness and soul likes also this fullness. This is because during enjoying this food, soul also at the same time sees the image of kebab, and considers it as the source of taste and fullness. According to the rule of imagination, it seems that there is a relationship between the form of one who makes another see, the tasted taste, and factor of the elimination of hunger, and tenderness belongs also to the form of one who makes another see, however perhaps no pleasure is directly realized for sight from watching that food. Similarly, if a certain smell simultaneously reaches also the smell, soul feels also indirect tenderness to it, and sometimes comments: "I love the smell of kebab»,; while that smell may not any proportionality with the power of smell, and does not feel any tenderness to that smell before tasting kebab.
Second example: If someone do benignity and goodness to the other causes him to enjoy. The feeling that is with pleasure is itself directly beloved, but the soul also spreads indirectly this tenderness to practice and its factor and cause. Imagining that person evokes also the tenderness mode to him. So it is said benignity and goodness to others is one of the ways to attain tenderness.

Third example: man likes other one because of spiritual compatibility. This mode spreads also to his children and his family after a while, and he feels there is also an attraction in him, and he likes them, even though he may not have any compatibility with them.

Fourth example: man enjoys sexual voyeurism and likes it. Consequently he indirectly likes opposite gender that is voyeurism field. He may indirectly like also his cloth or photograph or other his belonging.

The meaning of this sentence becomes clear by reflecting on these examples: "من أحب شيئاً أحب ما تعلقه به"، this means based on the innate principle of imagination and evoking, the direct tenderness to something causes indirect tenderness to its belonging, though that belonging do not cause of pleasure of none of the powers of soul. One way to distinguish direct and indirect tenderness is to examine the tenderness in a state of ignorance. Direct tenderness is belongs to the object itself, and presence and absence of the other is not involved in it, therefore being aware of presence of the other has also no effect on it. But indirect tenderness is dependent on the presence of the other and being aware of it. Therefore tenderness is not created in assumption of ignorance to other.

A man whom we directly love him and the source of it is our spiritual compatibility with him, as soon as we visit him, we feel tenderness towards him. But a man whom we love him because of filial kinship with beloved, we feel tenderness towards him if we know our favorite child, and therefore we may have no tenderness towards him at the first visit.

Someone who loves the opposite gender because of the field of voyeurism, this tenderness is actualized if he knows who he is beside him is opposite gender, otherwise he does not feel any tenderness towards him.

It must be understood that true tenderness is direct tenderness that nothing but beloved soul is medium in this love. If man during companionship with someone has spiritual enjoyment and pleasure from the companionship and spiritual connection to him and feels tenderness to him, this love will be true, and otherwise is indirect love, and in the other word is pseudo-love.

Tenderness to God and his saints is sometimes because of their ethereality and largesse, which is indirect and its worth is not high, and sometimes is as result of sensual compatibility attainment, which is attained by meditation and refinement and is worth. Therefore mystics encourage people to attain tenderness of God of the second type. However all kinds of indirect tenderness always are purpose of direct tenderness, so it has some benefit for the beginner, as it has been mentioned in the narrations.

4. Whatever enjoyable factors are more collected in an object, the same amount of tenderness increases to that object. In other words, different kind of tenderness that is requirement of powers and various dimensions of the soul are merged in each other. So the most favorite thing for human soul will be the thing that contains all the pleasures of all dimensions of the soul. Therefore, human tenderness to a beautiful fragrant flower is more than tenderness to a beautiful odorless flower or perfume that just smells good. But it must be seen how can tenderness reach to intense love? An explanation about sensual and erotic love is necessary before answering this question.

5. Of course, some varieties of tenderness among human beings are completely non-intuitive, and the source of it is the pleasure of immaterial dimensions of soul, which refers to
compatibility and amenity of soul with non-intuitive matter. This amenity is sometimes personal and sometimes refers to a specific class. Amenity of specific class is meant that lover's soul has proportionality and amenity with specific class. For example, soul of delicate people has proportionality with children. Therefore, in general, they have tenderness to children, whether the child has beautiful face or not has beautiful sound or not; senses delicateness of his skin or not; but the major issue is delicateness of the child's spirit, which appears in his modes and manners. Similarly, soul of men has delicateness and is proportional with souls of women. Whatever this spiritual delicateness is more this proportionality also increases. therefore man enjoys modes and manners of woman that is reflection of his spiritual delicateness, whether physical pleasures is also along with it or not, and vice versa soul of women is proportional with souls of men, and she has tenderness to its strength and power. All these types of tenderness are caused by proportionality with beloved class, and in cases where delicateness of lover's soul is the source of it is considered virtues is praiseworthy characters. Therefore increase of women's tenderness has been considered one of the means in religious texts to increase faith, because true faith increases delicateness of soul. Tenderness of believers to believer class is also of this type, because faith has alight that attracts other believers towards itself, and believer enjoys the companionship with believer. This tenderness increases according to levels of faith. But personal amenity is meant that two particular souls have proportionality with each other according to shape, which is not among the people of specific class like this. This is sometimes between two men or two children or two women, and sometimes between a man and a woman or a child and an adult. Sensual tenderness refers to the specific class and personal sensual tenderness has been beautifully mentioned in the narrations of innocent Imams (Peace Be Upon Them). All kinds of this tenderness can be interpreted to sensual tenderness and can be placed in front of physical tenderness.

6. As said, physical tenderness has many instances that are related to types of physical senses. One of these instances is tenderness to beautiful face or the beautiful voice, which is sometimes transferred also to the owner's face or voice indirectly. Another of them is tenderness on the basis of sexual lust that the origin of that tenderness is caused by pleasure of sense of touch in some members. This tenderness also spreads indirectly to the person himself. Some kinds of physical tenderness are rooted in harmony and balance of physical beloved, which are interpreted to excellence and beauty, like tenderness to beautiful face and good sound. These kinds of tenderness are the works of soul's delicateness. Therefore, inexorable souls do not become passive by seeing sceneries, faces, and imagines and beautiful lines or by hearing good sounds. Therefore, sometimes those kinds of tenderness caused by pleasure of touch and taste have not direct relation with delicateness of soul like as erotic pleasure, and so are of common traits of delicate and inexorable souls.

So two points are obtained from here:
Firstly: division of tenderness to erotic and sensual is not comprehensive for people, but it should be divided into sensual and physical.
Secondly: sensual tenderness is something other than the tenderness of beauty, although beauty of face is sometimes mirror of beauty of soul, and becomes intermediary in sensual tenderness.
7. Love with the absolute meaning of intense tenderness has wide range. But love with the meaning of impatience and languishing mode, which results in waking and crying at night and not eating food and etc., (that Sadrolmote'allehin interprets it intensity of love) is realized only in sensual tenderness - according to induction -. It has not been seen that someone feels tenderness at the extent of love - in the second meaning - to a sensible pleasure of beautiful faces or good odors or delicate fabrics or delicious foods. Also even the tenderness caused by power of libido, if his owner is not man, and voluptuous person removes his lust by a means, it never reaches at the extent of love.

In other words none of the pleasures caused by physical powers is not at the extent that creates this mode of love in man. What is the main source of love is the pleasure caused by sensual proportionality. So what precisely should be said is there is no thing with the name of erotic love means love that its source is just lust. Although the tenderness caused by lust may be intensified by an increase in the lust, and inordinate behaviors are done by the lover, but it does not lead to tear, sigh, and sleeplessness.

Yes, erotic love with the meaning of love simultaneous with lust is imaginable, as it will be said.

8. As said, means of tenderness being gathered in one case increase tenderness. Therefore, tenderness to someone person who has delicate soul becomes more if he has beautiful face or is fragrant. If that person is of the opposite gender and there is also a field of voyeurism in him, and the lover has sexual lust, the tenderness is also still increased. Hence love of beautiful women is combination of sensual tenderness and physical tenderness. If factor of sexual lust is also entered in it, it can be interpreted erotic love means love contaminated with lust, which means love that one of the factors of its intensity is lust.

Due to this point, secret of holy religion in encouraging people to use perfume and makeup themselves becomes clear, because these affairs increases the tenderness of man to the opposite gender, and makes stronger the basis of family.

Love sometimes may be also empty of lust in the stage of creation, and erotic tenderness does not have any effect in attaining love, but after the creation because its owner has proportionality with lust, and also lover's soul is not pure, lust of lover is stimulated when paying attention to the beloved. This love can be also called erotic love (Love contaminated with lust).

So carefully, there is no love that its origin is lust. In general erotic tenderness is an indirect tenderness in which the main purpose is not beloved, but is intuitive pleasure of touch, and the lover attention is constantly to the stage of sense - not to soul - and does not lead him into itself. Therefore it has been interpreted "soul-worship" in terms of grandees.

9. According to what has been stated sensual love can be well distinguished from other it. Each character in beloved that reveals sensual aspects of the beloved is related to sensual love, such as beautiful face, which reveals excellence of conscience, as well as behavior and manners of beloved.

Whatever that causes reminding sexual and erotic enjoyments and its preparations is related to the erotic love, such as paying attention to juts of body of beloved and delicacy of her skin and limbs.

Some of the characteristics of the beloved also is not related to any of these two categories directly, but indirectly is the purpose of one of these two directions. For example, the beloved white color, and the beauty of her voice and physical fitness directly cause pleasure of sight and sense of hearing, and neither is related to pure sensual love and nor to erotic love, but as it is an independent pleasure can be complementary of both types. Since delicateness of soul
causes enjoying beautiful voice and fit body, the owners of sensual love enjoy also both of them.

However, since paying attention to limbs' skin color and fit body indirectly makes soul to pay attention to delicacy and softness of those limbs, it is usually more considered in erotic love. With these descriptions, purpose of the words of Khajeh Nasireddin and Sadrolmote'allehin (God bless them) becomes clear in the signs and effects of these two kinds of tenderness:

10 - It should be noted that sensual love can be also divided into two types in some terms:

Divine sensual love: divine sensual love is a love that is based on love in the path of God, and soul of lover have become compatible with his beloved because of holy aspect, such as love of God and saints of God and believers because of faith. This kind of love in addition causes delicateness of soul and rejection of inner thoughts, inherently, moves also the lover towards God, and gives him holy aspect. This is because connection of lover's soul to the beloved transfers the effects of holy aspects of beloved to him. This love, especially about God Almighty and innocent Imams (Peace Be Upon Them) has wonderful effects, and sometimes causes the rapid attainment of soul of lover.

Non-divine sensual love: Non-divine sensual love is a love in which the compatibility of lover and beloved is based on holy aspects and moving to God. However this love causes delicateness of soul and rejection of inner thoughts, but inherently does not have holy aspects and therefore in itself does not encourage holy legislator.

Although divine sensual causes holy aspects, but if its owner is not God, and causes idea of independence to other than God, and prevents man from the remembrance of God, its desirability is limited to the mid of conduct, and finally he must pass through it, and makes love exclusive to God.

If he finds that the object has pleasure like as the pleasure he has already experienced it, he may find indirect affection. It is narrated in Bihar from Qarb Al-Asnad from Haroun from Masaedeh:

Since man always thinks the reality of object as the form of one who makes another see, and considers its proportion with touch and taste and smell as the proportion of essence to indirect, in custom these cases of tenderness are attributed to kebab (form of one who makes another see), and they say, "I love kebab," instead of saying: "I love the taste of kebab or being full by kebab". The secret of this issue should be pursued in epistemology subjects.

It is found from here benignity must not be of the means of tenderness, and at the same level with tenderness attained from pleasure of sight and taste, and so on, as it has been said in some books. This is because tenderness obtained from benignity is indirect, and indirect tenderness has many cases that cannot be limited. (See Kashf Al-Qeta, p. 598; Jame Al-Saadat, vol. 3, p.136; Al-Mahjeh Al-Bayza, vol. 8, S11)

secret of narrations such as "کذب مَن زعم آنه یَحبانی و یَبغض علیااً" (Kafi, vol. 2, p. 239) becomes clear with this expression, because true love is attained by compatibility of soul and it is impossible that someone has compatibility with saint soul of the Holiness Prophet of God peace be upon him and does not have with Holiness Commander of the Faithful peace be upon him.

Although factors of tenderness never are together as intellectual precision, but the validity of the mentioned union provides such a notion for soul.

The response to drawback of the late Ayatollah Mullah Zeinolabedin Golpaigani God bless him becomes clear with this explanation who has claimed that the love of forms of excellence is always sensual and is removed by demanding pleasure of marriage and has said:

The answer is that soul is the belonging of love that beautiful line and beautiful voice do not have it. Beautiful face, firstly, reveals beauty of soul, and secondly, increases tenderness. In
addition soul in passivity from sight is stronger than from auditory, and elegance of pretty face is often more than beautiful line. The experience that has been claimed is also completely opposite with experiences stated by the people of sensual love, as it is clear.

The order of the preparations is the pleasures of touch that is preparations of sensual pleasure. [This division is derived from the statement of Haj Seyyed Hashem Haddad. Master Ayatollah Haj Seyyed Mohammad Sadegh Hosseini Tehrani has written in the book "Immaterial Light": "I once asked from the late Excellency Mr. Haddad: A believer has fallen in love with another, what is the ruling? He said: "Love is of two kinds: Divine and Sensual; if it is divine, it is praiseworthy, and if it is sensual, it is not praiseworthy."

Of course, divine and sensual in his word is a term other than term of the late Mulla Sadrolmote'allehin God rest his soul. Divine love is a love that causes holy aspects, and sensual love is in soul and does not cause light, it itself has stages and types. Some stages are along with physical lust and match with animal figurative love." (Immaterial Light, p. 455-456)

Divine sensual love is a love that is based on love in the path of God, and soul of lover have become compatible with his beloved because of holy aspects, such as love of God and saints of God and believers because of faith. This kind of love in addition causes delicateness of soul and rejection of inner thoughts, inherently, moves also the lover towards God, and gives him holy aspect. This is because connection of lover's soul to the beloved transfers the effects of holy aspects of beloved to him. This love, especially about God Almighty and innocent Imams (Peace Be Upon Them) has wonderful effects, and sometimes causes the rapid attainment of soul of lover.

**Conclusion:**

Both love and affection means love. But according to the view of great scientist Farabi, each term has a meaning, and cannot have two meanings. So affection is stable and permanent love, such as Sefat Moshabahe. Love is temporary love, such as agent noun. since love is an involved word, which has been entered Arabic from non-Arabic, the root of "عَشَقَ" has been derived from "عَشَق" - a plant that is like ivy and turns around tree and grow fast and is also dried soon and crumbles, if someone eats a little of it, he is suffering from dementia - so love with regard to its origin is derived from dementia. Addition of that love is temporary and affection is permanent, both are placed in the heart, but love is not under the control of intellect, but affection is along with control and command of intellect.

So we can conclude that the best love is affection that in addition its home is in the heart, it is under the control of intellect.

You saw in poetry, ideas, and thoughts of poets of ignorance time that wherever there was talk of love, it has been not stable, and it more has direct relation, emotions and feelings rather than with intellect. on contrary wherever there has been talk of intellect, love has found its true meaning and has given high dignity and status to the wise person, so that the people has considered him as sapient of those days. One of its reasons was that poets fascinated the emotions and feelings of the audiences by love and words of love to attract more followers for their poetry. Today, the majority of books, poems and journals also use this method

The victims of this method are the young generation whose hearts without control of intellect ignite by stimulating emotions and feelings. You are aware, boys and girls are strongly interested and shortly after marriage refuse the previous love by seeing a more beautiful case and looking for another love.
It should be noted that tenderness is always an attribute of the soul and its beloved is also of its kind, and the human body is neither lover, nor real beloved. But because physical senses have obvious mediation in these cases, here with neglect this kind of tenderness has been called "physical".
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