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Kindness the Relationship between God and Creation

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Abstract - 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) and through him He has 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; because by controlling concupiscence on the one hand it has dominated on its body and senses through universal traveling and has tamed the world and on the other hand it has removed darkened and bodily veils of the heart through movement of soul in order to manage to see the beauty of God inwardly, and visit and join to him. In fact, he 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.

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KINDNESS THE RELATIONSHIP BETWEEN GOD AND CREATION

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Kindness the Relationship between God and Creation

Dr. Abdolmajid Mohagheghi

I. 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) and through him He has 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; because by controlling concupiscence on the one hand it has dominated on its body and senses through universal traveling and has tamed the world and on the other hand it has removed darkened and bodily veils of the heart through movement of soul in order to manage to see the beauty of God inwardly, and visit and join to him. In fact, he 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."[1]

So kindness is the only way to reach God in Islamic Gnosticism; 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 is resulted from perception and only messengers and saints of God managed to get such perception.

II. Kindness Definition

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

III. Real Kindness

Manifestation of God 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 Gnostics have considered love as utmost of kindness, they have distinguished between that and whim and have mentioned some Hadiths of holy Imams to prove their word- as Ahmad Jam Namaghi with this idea 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 is whim…love cannot be possessed." (Zhende Pil, 1629:211)- it should be noticed that there is 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 from 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 erotic school believe that just God deserves love and kindness "love and kindness are the same, it's His attribute and it relies on His existence." (Roozbehan Baghli, 2004, 138)

a) 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 existence is real lover and beloved and eternal and everlasting and real kindness -"He shall love them and they shall love Him"(Al-Maeda: 54) - is also His inherent attribute and originates from Him "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

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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 is divided into different kinds. It includes: kindness of the Almighty towards creation and kindness of creation toward God.

IV. Kindness of the Almighty Towards Creation

The Sufis of erotic school believe that God started to create the universe and humans kindly in order to allege His perfection, in the other words existential manifestation comes from general attribute of kindness of the Almighty that if it covers all universe it is called kindness or favor "God is agent of all creatures and it is appeared by kindness and favor."(Eynolghozat, the same, 181) and if it is particular to human 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 certain saint of God can hold this attraction of immortal truelove, that "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 till to take its all attributes from the beginning then it 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 is a linking band 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)

a) *Mohammad (God's blessing be on him) Mediator between God and Creation*

In vision of some Sufis of kindness school such as Eynolghozat and Attar the existence of God and His kindness is firstly manifested in Mohammad's soul and created the universe 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 all the world, and he is the elder and senior of all humans

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

V. Kindness of Creation Towards God (4)

There is no creature in creation world that does not have the sign of God kindness, of course this kindness is the reflection and interaction of that creature to kindness of eternal truelove; inevitably this divine attribute is devised in human essence because "love causes the servant reach to God."(Eynolghozat, the same: 13)

This kindness that is emerged in the heart of submissive believer means bowing to and honoring the Lord in order to seek the truelove's satisfaction by that attribute and becomes impatient and restless for visiting Him and gaining His favor and couldn't rest without Him and inures by telling His beads and avoids everybody but Him so that obey His decree and recognize Him through perfection attributes (for more information refer to Hajviri, 2007: 450).

Aboutaleb Makki offers different degrees for this kindness: Average, perfect and real, and in order to distinguish their meaning he writes "when faith is in front of heart i.e it is Fouad, believer likes God with average kindness; and if faith enters inward the heart and be in the core of the heart, he likes God with perfect kindness… [and if] the kindness of God overcomes servant's request so that the kindness of God becomes kindness of servant in every aspect then he is the real Moheb same as the real believer." (Aboutaleb Makki, 2002: 102-103)

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

These five kinds of kindness could be summarized in three general kinds: 1- divine 2- spiritual [or intellectual] 3- natural [or quadruped] that belongs to ragtag and the public (5).

Now we explain these three kinds of kindness:

a) *Kindness of Monotheists(divine*)

Referring to verse "He shall love them and they shall love Him" (Al-Maeda: 54) and verse 31 of Al-Imran (6) and some traditions such as: "verily, God is beautiful and He likes beauty" (Ibn Alghazaee, 1964: 608-609)- that points to the most fundamental features of Islam that is kindness- Sufis of erotic school believe that the relationship between eternal truelove who possesses pure perfection and beauty and His Moheb is lovely and amorous; as they know that since no beautiful thing can reach the beauty of truelove so nothing can be attractive like 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

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beloved. So in mentioned Sufis opinion nobody is aware of God and Moheb except 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 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 God loves them. 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 and made all angels prostrate him and created estate and heaven through His wisdom and soul and protects 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 apex of mortal world and by manifestation of popular attributes took him from mortal world into popular survival world [so that] the reality of all things in the world seems divine. (Najmoddin Razi, 2007: 75)

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

They have closed their eyes, in order not to see material world except God's hawk

i. *Relationship between Kindness and Soul*

If we accept descending and ascending curve for kindness, the origin of these two 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 human soul- at first into the soul of Prophet of Islam- and then into all components of the possible and placeless world.

Aboulhasan Deylami divides 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 and because of this gradual demotion, it becomes more darkened and grimy (for more information refer to Deylami, the same: 45-46).

Against this kindness (descending) there is the kindness of creation toward God (ascending or ascent) that the life of all creatures- even world system and the movement of heaves and day and night coming and going- depends on this kindness that the highest rank of this ascending kindness is its connection with human soul that itself is from the world "and 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 it has no empowerment.

Lovers have fallen in violent flooding, and attached to the destiny of love

Like a grindstone always rounds around the axle groaningly (Molavi, 1987, sixth chapter: 279).

Then, kindness is an attribute of God that 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 his attribute: "this fact (kindness) is a pearl in shell (soul) and the shell is in the bottom of sea (God's essence) and science can only achieve to beach; if it was in the beach it can have a portion and if it steps forwards would be sunk."(Ahmad Ghazali, 1972:8-9)

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

This attachment of soul to God is so much that soul itself recognizes that in fact it sees God by His kindness not by itself. Because he sees God through the kind glance of God to his eyes not through his own eyes thus, "his opinion about God is the same God's view on essence and this intimacy results from manifestation 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)

b) Kindness of Wisdoms (spiritual)

This kindness that belongs to elites of believers is created by heart's looking at richness, grandeur, greatness and power of God thereby faith and perfect

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kindness to pure essence of God is placed in believer's heart core in such as that in the light of this kindness and faith they can gain favor of eternal truelove. "Their face and sense have gained the purity of holy soul and their wisdom is refined, and their appearance conforms their essence. Whatever virtues they see they would be more sunk in its love… since it is the basis of firmament is inevitably virtuous in lovers' religion. (Roozbehan Baghli, 2004: 15-17) because they have goodness means they are pleased by people on the one hand and on the other hand the Almighty pays attention to them in the world and also they are considered as the mirror of names and attributes of pure essence "believer is mirror of 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)

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

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

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

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

This Islamic mysticism looking is similar to Socrates's looking that noted "if selfhood wants to recognize itself it should look at the selfhood of others and he would observe divine share which is the place of wisdom, knowledge and intellect in that selfhood. By observing itself in divine share of the other selfhood, such a person can discover the essence of God in his 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 truelove as his own mirror and he considers himself as the place of that beloved's manifestation.

i. *Relationship between Kindness and Perception*

Heart is the only place in human's body which is the source of soul lights and is sensual. So it has a lower rank than soul. Gnostics consider the soul as manifestation place of God's kindness and consider heart as place of His perception: Sohravardi sees the kindness that belongs to soul 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 apex of command world to the lowest part of gloomy body and was imprisoned there. So if heart – that is joining band between selfhood and body- obeyed the soul, godly soldiers would present there otherwise it would be captured by body and vile trend of selfhood. So, in order to rescue the soul from body captivity and its requests, concupiscence should obey religion; 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 heart and its perception should be increased toward the reality of soul thereby it informs the kindness of God which exists in soul essence; "because kindness should not be gained unless perception is yielded." (Eynolghozat, 1971: 153)

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

The enthusiasm for visiting and meeting eternal truelove is internal demand of Moheb; for he inherently adores beauty and before he descends to this world he has seen the reality of beauty and pure perfection of beloved in eternity day "Am I not your Lord? They said: yes!" (Al-Araf: 172) without intermediate and heard His melodious words and has amorously responded yes, that is why he needs for knowing 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 and human would be the perfection of science [and knowledge] when he joins God and visits His beauty." (Foroughi, 1980, vol 4: 39-40)

c) *The Public Kindness (natural)*

It 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, it is laudable otherwise it is desirable for body and is interdicted.

So this kindness is common between humans and animals, that is, if concupiscence overcomes human existence, he would fall down in animal abyss and if wisdom and soul overcome human he would promote to angels rank.

i. *Virtual (natural) Kindness an Introduction for Real Kindness (spiritual and divine)*

In 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

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falls in love with an unachievable, person of power and 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 becomes ready for Leili's love, then he can bear love of God." (Eynolghozat, 2007: 105)

Loving a congenial and earthy love causes you impatient

When you are awake you are agitated of her beauty, and you dream her when you sleep

When you put foot in her way, world seems nothing for you when you have her

If she wants your life, you are ready to give it up, if she obliges you, you accept her request

Such a love whose basis is vain, rules so much on you and causes sedition

Why you are astonished that Gnostics sink in meaning sea of God

Because of God remembrance they elope from people, they are inebriated by saghi so that they rejected wine

They yet hear call of "am I not your Lord" from the eternity day, and they call yes

There are so much enthusiasm in God's greatness and involved in Him that they don't see the material beauty (Sadi, 1993: 100-101)

ii. *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 blessing to purify human's essence in order that he does not commit a sin in submission and perception of God "whoever claims that he has kindness and he does not consider adversity as 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 magnanimity purity in truly kindness; because whatever that is not kindness, needs reason and whatever needs reason, it is not origin." (For more information refer to the same: 54-62)

In the other words to whoever this love overcomes, arrow of oneness passes the core of his heart, breaches to his essence so that what has filled 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 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 kindness (virtual- real) are bilateral, coercive, and accompanied by pain and suffer, and in both beloved do not pay attention to lover, lover efforts to join beloved but it is vain. For ordinary human virtual kindness (natural) is like a wooden sword for a child so that when he grows, being able to use 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 light of God 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)

VI. Conclusion

God is the essence of all creatures and real Moheb and truelove, 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 possible and placeless world in order that through this brightness he and his followers to recognize truth way from dark bypass and finally to return to that uncontested king by obtaining real perception from kindness of God. So kindness is the bounty of God to creation and because of having such 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 would 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 kindness so that to find right direct and to purify his friendship with God and because the kindness of his truelove is perfect he provides the merit for nearness to Him and reaching 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).

Notes

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

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

b) It is derived from "Hob" that means cask that when it is filled with water it doesn't have room for more water. As well as when kindness occupied one's heart nothing else an be included in there but friendship of truelove. (the same: 558)

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c) It is derived from "Hob" that means scaffold and a framework that people put jug on it. Lover also tolerates beloved's respect, abjectness, suffer, affliction and oppression and he doesn't find it hard to bear. (Hajviri, 1992: 447)
d) It is derived from "Habbe" that means seed, that plant grows from it. Kindness is also the substance and origin of life and it would not be changed by different 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" and that is when heavy rain produces bubble or some bubbles have been made in goblet. (Rajaee Bokharaee, 1994: 596). Kindness is also surge of heart into the truelove's affection.
g) It is derived from "Ahabba", "Ahabbalbaier" that is used for a camel that does not move from its place. Beloved's kindness also keeps 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"[Mohäbat]. (Mostamli Bokhari, 1949:2) that means thinking of others but friend is faded and ruptured from his heart.

2. "Exist" refers to the existence of God from the eternity to the end. "Treasure" points into divinity attributes. "Hidden" points to inward attribute of God." "So I wanted" refers to being affection and truelove. "Being known" refers to correcting and proving the perception of attributes and essence of God and description about His truelove 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 "have 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 means bow and devotion willing for mankind, and discredited the claim of kindness of Sufis to God and considered it as 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 symbol of names and attributes of God and that the holy divine essence is Gnostic reality of His own creation; all means that creation shares in eternity of Creator and it is a profane and polytheistic and despicable theory. This theory has extremely negative effect on thoughts 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 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 and be inimical towards unbelievers.(Mohammad Ghazali, 1992: 853-855).

As we can see Mohammad Ghazali considers divine kindness- unlike his brother Ahmad who is among of elders of kindness school- 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.

Against mentioned group, Rabee, Hallaj and so on, Sufis and Gnostics of 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 is no differences between God and creation and their difference is on validity not reality and in his view kindness is laudable, it means rejecting servant's willing and sinking in 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 that among Sufis speaks more about divine love and kindness (Ghani, 1951: 30)- assumes that "Hob" means loving God without expectancy, neither because of the enthusiasm for paradise nor because of fear of hell " I love you with two types of kindness, first is kindness of one who is lover and the second is a kindness that you deserve it. The effect of personal affection is so much that I have forgotten love of the others but you, and the effect of kindness that you deserve it 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 servant's friendship with God is that affection and

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hatred of God toward anything is real; and affection and hatred of servant is secondary and a light of that "friends are used to see nothing but him, to take anybody except him, and forgive nobody but to him, and to go with nobody except him, and to hear except from him… and to become happy with him, and being saddened except due to him" (Jam Zhende Pil, (1976: 131-133) because, in fact only God deserves utmost love and one whose perception is more, his kindness is more perfect. "Kindness is also based on perception, as though Gnostic enjoys pleasure, interest and goodness of absolutely perfect, so in compare to other kindnesses he gains more absolute perfect and here the meaning of those who believe are stronger in love for Allah becomes clear" (Khaje Nasirodin Toosi, 1982: 129)

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

4. 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 cannot say…" that is the very love of Go to Himself. (Eynolghozat, the same: 101-102)
5. 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 them and they 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; because the purpose of first and second group is reaching to paradise and rescuing from hell so if they worship God they used Him as an instrument not as a goal. Their purposes are accomplishment of carnal desires and have made the Almighty their mediator in order to reach them and none of them is worship due to perception of God. The third one is the real worship; because the end of creating jinn and human is worship of God that is interpreted as perception (Tabatabee, 2007: 84-93)

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