

## Love and Its Levels in the View of Ibne Arabi and Kathrin Sinai

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### ABSTRACT

Sheikh Muhid al-Din Ibn Arabi and Sathya Catherine Sinai were both a tumultuous and revelatory mysterious figures. They left works that influenced their contemporaries and the future. His ideas and beliefs, especially Ibn 'Arabi, have contributed too many controversies. They see the way to acquire knowledge of the truth first in the shadow of self-knowledge and through love. And they give a degree to love. But in general, his views are comfortably downright, intimate, divine love, and love is superior. Love in the belief of both mystics means obedience and allegiance to the true believer or God. In this essay, in this essay, the author tries to make a comparative analysis of his views in the category of love and its degree in the level of perception.

**Keywords.** Ibn Arabi, Sinai, love, levels of love, God, knowledge

### INTRODUCTION

#### The Meaning of the Word "Love"

Love is very intense and often unreasonable, which sometimes causes turbulent emotions, and it is one of the manifestations of a social desire that is often considered as a lust. According to the Sufis, the foundation is based on love and the joy that has traveled throughout existence on this occasion. Then real perfection should be sought in love. Sincere love such as Hassan Sari is allowed and true love is a sweet to the wise man, and as virtual love causes the body to leave the sterility and productive of the child, and the survival of the type, true love leaves the spirit and intellect from the sterility of the Illuminative perception And to become eternal life. And in lexical terms is: loving the superficiality, the sweetness, the excessive friendship.

Love can be divided into three categories of love: the desire for the right of lust, the knowledge of the essence and the intuition of divine attributes. If love was not great, the creatures would be subdued, the average love: the love of the intellectuals and the peoples of thought and contemplation in the works of Almighty God and the truths and creatures, and love The body based on lust is classified against the spiritual love of spiritual love.

In this way, the love of learning love affects the whole existence of the believer as far as he is

concerned, and is blended with all its components. The word love has been taken from love, a plant that warps into other trees. Love, as you are, has a notion that it is the deity of Allah, but it's the truth and the truth is at the end of the scourge.

Ibn Arabi describes love as follows: "Anyone who defines love does not know it, and someone who does not sip a cup of it does not know it, and whoever says that I was watered from it, I did not know it. That is the love of wine that does not inhale anyone, and enjoying the love of divine grace.

#### The Motive of Love

If there was no love, nothing would be sought and you would not find anything. Love has two causes, beauty and kindness. If beauty was not right, beauty was not present in the universe, and if it was not for the good of the world, the beauty of the beloved was never known. Being considered for any reason is owned and the source of love is only God.

#### Love and Creation of the World

In the famous saying of the Holy Quran, the Prophet (SAW), David (as) asks the cause and motive of the creation of the world from the Holy Trinity, and he replies like this: I was a hidden treasure and I wanted to be known so I created Man to know me. Throughout creation, manifestations and mirrors of manifestation are right. The foundation of creation, beauty and

beauty is beauty and beauty. The essence of Imam, the witness of the cover of the unseen who, before the creation of the world, himself beloved and loved, wanted to reveal his beauty, created the creation as a cause for his cause. Therefore, love for perfection and love for one's principle is a powerful stimulus of the garment of all phenomena, including man's, to excellence. Ibn Arabi regards love as the greatest secret of life, being and origin, the essence of its purpose, and the only driving force that attracts, perfects, changes within and outside of mankind.

### Woman's Creation

God created Adam's body. For the survival of humanity, the genus has been designated. And from Adam's rib, He created Eve. As Jesus says, "Men are women's lives". The gear was due to the curvature of Eve's desire for his wife and child and, on the other hand, the affection and desire of the man to woman that the woman was part of the existence of Adam. God, the place where Eve came out is the place of Adam's lust. And he was anxious, so he was eager for Eve. Because Adam was his origin, Eve's love for Adam, the love of the born to her homeland and Adam's love for Eve was her love for herself. Since Eve was a true face, and sometimes a manifestation, because if something is to keep an eye on the observer, then the viewer will not see his own. So Adam sees herself in Eve. Man is also the face of God created in the form of God. A man with a true love in a woman is lost, and whatever is in him is a woman. Love falls on all male components. And his whole being belongs to the woman. And in the same way they are completely destroyed. The most complete witnesses are right in the woman.

My Prophetic saying from your world was interested in three things: woman, perfume and prayer, the main focus of Ibn Arabi's discussions on love. In reference to another saying, the Sheikh points out that the Prophet (pbuh) said: "I was a prophet while Adam was in water and mud. The saying indicates that the Prophet did not comment on any of the forms, regardless of the truth. The Prophet (peace be upon him) loved him because of God's attention to women, that is, God loved woman for her prophet. And also the saying of the tradition of being married to the Prophet (PBUH) was due to the divine code in which worship was placed. The Prophet (SAW) therefore loved women for the truth of their truth. Thus, Ibn 'Arabi, for the man and woman considered the mystical and polar path. That is, all the levels that a man can achieve, because a woman is against a man like nature in

relation to the divine. He is the place of the sons of the children. As the excitement of the place of the Prophets is constant, because determinations have emerged from the established ones, then there is no unnatural nature and immaterial nature, and all being depends on two things. Everyone who knows the nature of nature also knows the rank of woman. And whoever knows the level of exaltation knows the man's rank. And you are all entities other than God depending on these two truths.

### Levels of Love

Ibn 'Arabi refers to four words of love for the name of love: the pure and pure tendency of the hawk. It is divided into two groups of natural and spiritual, one or two: Vudud is one of the names and attributes of the Divine, which is derived from the Ved, and in the Quran is meant to be lovely and lovely. Love means stability of love, or love, or love, love: the excess of love in such a way that it captures and dominates the soul and the soul and encompasses the entire human being. The Arabic says in the conquests: I penetrated the path of my soul ... Then I knew that it was because of this passion that Ibrahim called Khalilullah (friend of God). And in the chapter of Abrahamieh, he admits that Abraham is the first man to manifest his right to the identity of the essence of Sky in all the manifestations of the world, and the first is one of the men who is mortal and the rest is right, and the creed is the true attributes of his rightly worn. The magazine is a newsletter of love and affection. And from the intensity of love, pure right in the manifestation of stars has been brought about by the emergence of light in him. "Therefore, the title of this chapter represents the mania and perplexity of the lover against the beloved. God called Abraham Khalilullah. Khalil, the friend of Allah, Ibn Arabi, says that Khalil is from slander, meaning that he is in order to get in and get involved in something else. And Abraham, for the sake of Khalil, read that the divine attributes have spread throughout all his existence. And the perfect man in Ibn Arabi's view is a comprehensive and comprehensive magazine for all divine attributes and attributes.

He also considers love as an archetype, natural love, spiritual love, and divine love. The first type causes weakness and slackness of the lover. Because the fire burns her craze, and her beloved Jamal grows in love with her. Love is humorous and its end is unity in the animal spirit. And finally it is in marriage. The second type is spiritual love. And his goal is

to become popular, with his right to be granted and his knowledge. Such a love is out of bounds, size and shape.

Third order is divine love, God's love for servant and servant to God. As the God of Excellency: "I love you so, you love me." Ultimately, this love of the two sides is that he is the manifestation of the right, and the right is as his manifestation, which means that the servant is attributed to it in terms of limits, values, and attributes.

The main issues in love are the relationship between human love and divine love. Ibn Arabi believes that the creature is the manifestation of God, not appearance. Divine love having another is love for God. Here the meaning of divine love is the love that has crystallized the truth through creation in the presence of creatures (manifestations). According to Ibn Arabi, human love is at a level below the divine love. Nevertheless, he believes in this love. He considers mystical love as a combination of natural and spiritual love. This is confirmed by his love for the system, which led to the creation of the Translated Dictionary of Al-Shawaq, which subsequently explains the divine love and divine love of the love poems to the system with divine testimony. In his view, every human love lover not only loves the right, but the physical form of love for the opposite sex is so credible that in this element, there is no greater element in elemental ecstasy than wedlock.

### Alliance With the Right Through "Love"

Ibn 'Arabi has addressed this issue in the conquests and in most of his writings, with the exception of Tahab al-Asfra. He always acknowledges that the divine should be the fruit of the most active moral virtues and the purpose of all the high authorities. For this reason, he begins by expressing the virtues and analyzing the form and theme of each of them. The first of these virtues is following the prophet (pbuh), because he is a good man and a sample of every perfection. Other virtues are as follows: repentance, purity of heart means denying and disregarding any kind of pride and arrogance, because, until one's heart is cleansed, he cannot purge the hearts of others and lead them to salvation and salvation. Patience in Bella, thanks to the blessings of God ... These are all the ladders for the ascent to the divine. The presence of God as the continuous and continuous space of Sufi life, the spiritual jihad is an essential condition for the maintenance of purity, divine presence, and spiritual jihad, two

issues that contribute to the preparation of the near and far-off. Also, the love of creatures is as the mirror of divine beauty, which virtue the direct and immediate entry of God into God is through.

### Love in Catherine Sinai's View

Kathryn is an adventurer in the path of paths. His passion is evident in all aspects of life. And the main axis of all his writings is love. And he uses love with many interpretations and attributes such as full love, eternal, pure, passionate, unpardonable, precious, divine, deep, endless, and mysterious. He sometimes considers love as virtue or affection, and in some cases the love of fire as a burning fire burns to God. The one-way love is the only way to go, and the shortest way is to associate with God and achieve and recognize God. If love was not possible, man's connection with God could not exist. That is, love is the cause of all our talks and worship with God. He believes that the only factor that causes God to be pardoned to his servant is love, and nothing else, when he says: "Oh! O my father, my only excuse is to love you in conversation with you. So, Father, ignore my mistakes. "Live with love and love with love because God's grace is greater than our sins.

### Love Speaks

One of Catherine's views in divine love is, for example, the fountain and the dish. He considers man as the source of divine love. He likens the soul to a tree that the tree is alive for love, and its living is dependent on love, and nothing else. If this soul has no love for God, it cannot bear fruit other than death.

### Levels of Love

Catherine believes that love has a degree of incomplete love and perfect love. The imperfect love is the love of those who regard God only for benefits, pleasures, consolations, or fears of punishment and sometimes human intrusion. And in summary, he loves him for everything he loves in God. In fact, God gives them the opportunity to worship and austerity by giving them incomplete love, so that they can be self-made and self-righteous and try to reach higher levels of love. Man will pass from this stage by worship and mentioning God without a moment of neglect and will become closer to true love. The Lord says: "My beloved should be beside me and I will be with him. I'll show up for him and we will be together. "

The other level of love in the Catherine's Word is the level of perfect love. At this point, the

soul eliminates its imperfections and it comes to the love of God and is ready to accept perfection. He will achieve complete love with the sustainability of worshiping God, and this stage is not possible unless he is in the knowledge of the soul. On this occasion, he states that perfect love relied on knowledge of knowledge because self-knowledge leads to knowledge of the Creator. At this point, the love of breath passes through numerous and hard tests. And it makes a person feel patient and less proud of various illnesses and worldly veils, as well as spiritual veils and spiritual inspirations, because the clean and unwanted breath is more in the position of deceiving Satan, because the cleaner the breath will show the smallest point of pollution. The Seven met the Lord and sees his perception only at the level of perfect love, and states that God will restore his soul-almighty soul to respond to endless endeavors. And he will share in the power and wisdom of his only son.

Perfect love, such as the meeting of God, the enjoyment of the wisdom of Christ, leads to the slaughter of the Father, and the love of one another. The soul sees and understands the truth at the level of perfect love with the eye of its intellect. And comes from the angle of self-knowledge with the help of the Holy Spirit, and arrests other people and their peers in order to fulfill the level of love's perfection. And practically accomplishes what he has come to realize. This level of love in the eyes of God has such an importance that it tells about him that self cannot reach my love without love for the other. And without love, I cannot love another.

Catherine says that the hand of God is in tune with the common sense of the true love of loving one another through the followings of Jesus. The celestial saint, also considering Jesus as his own model, spoke to Jesus, including: "I say to you, love your enemies and bless your cursors and those who hate you." Be honest. Pray for anyone who curses you, so that you will be the sons of the Father of heaven, for he will glorify His Father and he will do good and he will give his rain upon the righteous and the wrongdoers. Because if you love someone who loves you, what do you do? Do not the tax collectors do this ... then you are perfect as your father, who is in heaven, is perfect. "He said. Christ loved all the people, the sick, the wicked, and the prostitutes, and this love helped save a lot of mischief. He was so affectionate and affectionate as the lost, that he was ready to take on a human face, and in order to save them, to

experience death and cross, so that we might be justified sinners.

John says in this regard: "Christ loved us and blamed our sins with our blood. God proved to us through our love of Christ, because in our sin, Christ was killed in our way. "While he himself did not recognize the sin and, as he himself said, came to serve, not to be served. He called himself the Good Shepherd who sacrificed his life to save the sheep and was sacrificed as the true lamb of the Passover instead of all human beings to save them. Jesus says in John, "There is no greater love for a man who sacrifices his life for his friends," and Jesus did so. He inspired thousands of men and women to reach the highest levels of generosity. He said to them at the last night of his life while he was washing his disciples' feet: "It is obligatory for you to wash your feet each other, because I gave you a sample so as to love you with me, you will do the same."

In John's Epistle, Jesus says, "He who does not have love has no God and did not know God, for God loves." Even the creation of the universe is also for love, as the form of Christ is the divine manifestation, the code of love and salutation. Jesus is so affectionate that he even looks at future patients. He is - like the rain, that without regard to the good and evil of the people - everything is the same for all - his love for all is alike, even encompassing enemies and sinners. The love of the same kind in the Christian tradition and the belief in Katrina is accompanied by suffering, and this suffering is marveled, because it comes from the suffering of Jesus Christ.

The love-self to show the amount of your love for God must suffer so much that these sufferings lead to knowledge of God. As the soul becomes more knowledgeable than God, man sees his sins more deeply, because he understands the greatness of God. Such a breath will upset the slightest sin that provokes God's disobedience, as Catherine has pointed out. When he says that the more he loves the soul, the more distressing he is. From the point of view of the Sacred Hebrew, you are in love with someone who is constantly seeking honesty. God is within us and must always be of him follow us and be on our side to be the true sequel and the thirst for divine love.

The axis of mystical thinking is based on love. In fact, only love can be achieved. This love contains examples such as God the Father, the god of the boy, and love of the same kind. The goddess is the perfect, full-blown love of

Katherine's mind. In the mystical view of this heaven, the only perfect being that the soul can pass through everything and all instances of imperfect earthly love is God. God the Son; Catherine believes that love for Jesus Christ is the only way of getting to God the Father. For this reason, romance is addressed to Jesus Christ.

The third example of Katherine's love is love for one another. As Matthew says in the promise of Jesus, "Lord, love your souls with all your heart, soul, and all your thoughts"; this is the first and most important commandment that you love your neighbor as yourself. These two commandments belong to all the Prophets and the Prophets. "

### Sinai Heaven's Revelations

Like other great mystics, Catherine has had ecstasy, tricks, and intuitions. His last revelation took place in the final years of his life. During the revelations of previous years, he had received the promise of eternal life from Christ, but he demanded an indication of eternal life. He noticed the same injuries as the screw of Jesus Christ in his body. He could easily feel them, although these wounds were not as visible to others as the rings given by Jesus Christ in the spiritual marriage with him. The Seven Seaside had many intuitions, including the observation of Paradise and Hell, earthly and heaven's intuitions, horrible conflicts with evil spirits, neglect, and the prophecy of the desires of his spiritual sons, even in the absence of them, and ... which increases his spiritual strength. It became

Divine Dialogue Book Includes reports of his indiscreet teachings from God who was inspired by his mystical tricks, along with the results of his reflections on his descendants and his revelations. In this book, Catherine's Sacred Heart explains the concept of love and its categorization, the ways of achieving love, including austerities and prayers, tears and its types, unity with hymns, obstacles to love and the concepts of hell and paradise, the characteristics of the punishment of hell, Paradise's healing, ways to achieve salvation and ... One of the most important topics of this book is the likeness of Christ to the salvation bridge, which leads to human salvation. The Cinema sees the bridges of salvation and the alliance of the people with this bridge the only way to save mankind and unite with it. This book illustrates Katherine's broad acquaintance with the language and theological concepts and deep thought. He himself admits that he has

seen the divine manners and, with the light of reason, in the light of God's light, has seen the depth of the eternal trinity and the beauty of the creatures of God. His statement that "the more I enter, the more I get, and my desire and desire increase to you, and you are the food that does not feed man, because when the soul is watered from its depths, it is actually saturated But his thirst and eagerness will always increase to you ", it is not just a dream statement, but a firm agreement from the soul that has come to contemplation of supernatural truth. Sacred Catherine wrote the book at a time when he had not had a few more days to complete his life.

### A Comparative Study of Love in the Viewpoint of Ibn Arabi and Sinai

Ibn 'Arabi and the Qin'an were mysterious mysteries with discoveries and intuitions. As the Sheikh says: The Prophet (pbuh) has seen that he has told him to receive Fusush ( his famous book ) and to the people to benefit from it, and it stipulates that the Prophet (pbuh) asked me to bring the Fusush to the people without delay. Make it He also says that the words of the Conquest of Al-Muqiya from the high and the ferries are inspired by me. Therefore, this book is spelled as divine. The Quinan also wrote his talk book, inspired by the universe, in a state of despair and according to the apocalypse. He complied with the call of God who told him that the time had come to convey the grace and confidence that he had been given to you, and he replied. The purpose of both of them was to know and know God. Sinai says that the only thing he wanted was to recognize the truth and to follow him in the right way, when he likened the soul to a tree, he spoke of knowledge of himself. And he adds that breath is like a tree ... and human knowledge of God and within the realm of true humility is found, a sphere to the width of the circle's diameter, that is, knowledge of itself and me (yourself). Ibn 'Arabi, referring to the saying, "I am the common sense of the custom of nuns", states that the universe is the manifestation of God. And man is his best manifestation. And the perfect man is the manifestation of this manifestation which, in the belief of both the mystic Jesus and the Prophet (pbuh), is the source of grace for other human beings. Catherine considered love for Jesus Christ the only way to come to the God of the Father, and the Sheikh believed that God was blessed by the creation of man, whose code is perfect. Just as God sees himself in the perfect human being, and one must look at the right of God to know God. Anyone who suspects he has

seen God has not known him, but whoever thinks he has known himself or who sees himself as the true mystic to God. Other aspects of the sharing of these two mystics have an impact on their age and the next. He had many students, especially Ibn Arabi, who understood his views on the side of the two sides, always contributed to controversy among his supporters and opponents. The two famous mystics had numerous trips to different areas, including Ibn Arabi's trip to Anatolia and the Siānī trip to Rome for dialogue with the pope, both of which had a significant impact in their turn and in their time. Both of you were self-discipline, austerity and worship.

With the study of Sheikh Akbar Ibn Arabi and the Hebrew Sinai, we find love as one of the most important axes of thought, belief and compilation. As the effect of the translation of the Shaykh al-Shawrak and the book of dialogue of the Seven Wise Songs are based on the center of love. For these two famous mystics, love is a virtue that affects the existence of a lover and is like a flame burning him. Love is the only way and the shortest way in divine affiliation, and ultimately it is true. His experiences and descents signify the gradual glorification of divine love. Love is the ultimate goal of life and death, forgiveness and divine forgiveness, and forgiveness. Human survival and immortality are realized through love. The perfect man is the manifestation and fullness of the divine love which, in the words of Sheikh Akbar, is the highest time of the Prophet Muhammad (PBUH) and according to the Catherine of Jesus Christ. Each of them described hierarchy in love. And in general, you can refer to love and the divine love. Of course, each level of love is divided into types. They believed that the love of other human beings as well as the arrest of the mystic from the people represented love for the right and a degree from the right to the right. Sinai says that God allows the imperfect love to breathe into the love of their shortcomings and reach knowledge, and declares that the soul, with sincerity and faith, loves all creatures because of divine love. Ibn 'Arabi explains the love of another human being (woman) in the Book of Transcriptions of Al-Shawaq and the Twenty-Seven Fusous Al-Hakam, like Catherine. Through which the people of Adam lead to the path of Allah. He added that his goal was to write an interpreter, respect and respect for the system, and he would say that if he did not understand the other people, I would have preferred him more. . Ibn Arabi mentions this love as the source of the supreme and supreme

love, which is the love of God. The way of getting such love from the low to high level requires austerity and suffering for God. Even if this suffering is hardly imposed upon man, he must be steady and resolute. And there is no thought except the pursuit of paths and paths, because the cause of these sufferings in the soul is from the Lord to test the patience of the servants, for patience, not suffering, suffering, suffering, and being satisfied Divine will not be fulfilled. Patience is the fruit of suffering and Divine love is the reward of both of them. Just as God tells Catherine, say: "In fact, you are asking for my light and my intuition, so if you ask me, I will grant you, because it is my custom that I do not hesitate to ask for anything real." And mystics such as Sheikh Mohiuddin Ibn Arabi believe that Allah has said to Adam's child: "O Adam, your right is against me to be your beloved, so I will be my beloved on you, my beloved."

Sinai knows the purpose and the ultimate goal of life and death as love, because romantic life also leads to love death, according to the will of the beloved. Such a person will not be shocked, desperate, and devious in the time of death. Ibn Arabi also sees love as the goal of life and moth. As the verse "or Ateha al-Nusf al-Muthmaineh" refers to it. He also believes in the love of Jamal and Ehsan. Jamal is the cause of the emergence of existence, and the other is Ehsān means to love God, that is, all being as a single and beloved human person.

They had a great influence on the philosophy and mystic science of his time. Because Catherine was able to integrate a considerable intellectual capacity with passionate spirituality and Ibn Arabi poured philosophy into mysticism and presented one of the best books of theoretical mysticism. In fact, he is a mystic philosopher who has chosen the Sufi customs for speaking of his philosophy. The Seven Heidi says that I have not come except to cultivate the people and save them from the clutches of demons, if I had a thousand lives I would sacrifice for this work. I will do this because I do this or go, as the Holy Spirit says. Sheikh Akbar also says, I ask God to confirm the divine confirmation and take the hands of others ... I do not say that except what is said to me and I do not write in this, except that which descends from above me. .

Finally, it should be pointed out that the ultimate goal of human life is the realization and acquisition of divine love, in which the mankind's span of mankind is realized in the creatures. And the main enemy in the path of

Allah's journey is the human soul and humanity that must be controlled.

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