

A comparative study of the concept of «Love» in the Old Testament and Quran

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Abstract:

In today's world, comparative studies of religions could serve as a solution for making peace amongst their followers. Finding common themes can help resolve misunderstandings. Spirituality is one of the teachings common to all monotheistic religions. Love is considered as one of the stages of spirituality of religions. 'Love' is a common ethical and behavioral teaching in every monotheistic religion. God has first given his love to man and thus, has connected men with each other and has thought them to love one another, and has also introduced ways of gaining this virtue. Divine religions of revelation have attended to this concept more than others. This paper intends to study the concept of love, the bidirectional loving relationship between man and God, praiseworthy and blameworthy types of love, and ways of gaining God's love in Christianity and Islam based on the New Testament and Qur'an so that the common and differing points in these two scriptures are identified and their primary messages to man are disambiguated.

Keywords: love, Old Testament, Qur'an, God, man

1. Introduction:

Spirituality is the way which human faces the esse and followed by satisfaction and inner essence of religion. Spirituality's 3 stages are justice, mercy and love (Malekian, 2000). Love is the common ethical doctrine in both Old Testament and the Quran. In both heavenly books, "Love" is a two ways relation between God and mankind; God has initially loved human and thereby binds people together and teaches them to love each other and introduce elements for achieving this virtue.

From the perspective of Old Testament, Love between God and human is the essence of religion (Samuel & et al, 1900, under the word of love). In Old Testament, God has created the universe out of love and due to love led and saved Israelites from pharaoh's oppression by Moses (AS). The concept of love embraces a broad range of human kindness to one another, two ways love of God and mankind. In Old Testament divine love is depicted in a way that lover is willing to suffer for his beloved (Hoshea 1-3) and it is even deeper than the love of a mother to her child (Isaiah 49: 15). Divine love is rooted in God's character and bears no obstacles. Therefore, mankind disobedient cannot stop God's own love (Hoshea 11: 1-4 & verses 7-9 & Jeremiah 31: 3). So the starting point for love and endearment of God is God himself (Deuteronomy 4: 37 & 10: 15 & Isaiah 43: 4). God's love is something spontaneous and its driving force is not attraction and intrinsic value of lover, but endless creativity of God that gives value to a lover (Deuteronomy 7: 7). The moral of this important principle is to "love your own kind the same as yourself" (Leviticus 18:19) because others are created by the image of God and worth respect (Genesis 1: 27)

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The word "Love" and its derivatives have been used 94 times in the Holy Quran. Love of God is God's especially blessings upon his everyman which is very significant in the course of his spiritual evolution, Of course, this is a bilateral relationship between creator and creation and love is considered as a sign of faith: " a people He will love and who will love Him"(Qur'an, 5/54). Practical life of the prophet (PBUH) and his followers is clear indication of the credibility and value they consider to this principle of religious. In the Qur'an, Human's love to be in line with God's consent or not, is sometimes praiseworthy and sometimes reviled (Qur'an , 2/165).

Therefore, this article attempts to review and analyze the concept of love, mutual relationship of love between God and mankind, types of preferred and rejected love, the ways of getting God's affection according to the verses of the Old Testament, the Quran and valid interpretations of the Quran and its context and commentators, in order to distinguish the similarities and differences between the two main religions for clarification of the messages.

2. Examining the doctrine of "love" in the Old Testament, and the Quran

2.1 The concept of love in the Old Testament

In the lexicon of the Bible the meaning of love: love is an inherent trait and if act in compliant with that; did our duties for God and mankind in the best way. Purity and Good intention are including parts of love and is the greatest characteristics of majesty self-existence and love is considered as the main reason to have faith and obedience from divine orders (Hawks, 2004, p. 785). Love and affection can be interpretation as "Evolution of Ethics"; also at ethical life need to help of love is tangible but its power and productivity is not always clear and perhaps remains concealed (Strahahn, 1908, P.167). In other encyclopedias regarding it state that love of God or mankind in the Old Testament is: the very intense and deep affection of the lover and the true significance of what are acceptable in lover's opinion and this love exist in all relationships of life (Samuel & et al, 1900, under the word of love)

The word of "Affection" or "Love" in Hebrew is equal to (Ahab) and in Greek (agapan). Translators of "Translation Sabayneh" among the many words that exist in Greece for the concept of love chose the verb of (Gapan) (Leon Doffer, 1986, under the word of love). "Eros" is another Greek term for showing passion and desire. But the word Eros roots to sexual issues at Greek literature and the word agape includes concepts of action on the Earth, indicates the relationship between mankind and God; meanwhile state the real nature of God (Long, 1981, P.37).

Types of love in the Old Testament

Love in the Old Testament is in two aspect of "Love between God and mankind" and "Love of fellowman".

A) Love between God and mankind

In the Old Testament God, the creator of all things is good and free from sin (Genesis 1: 31). The Book of Wisdom of Solomon, consider God's love the cause of creation (11: 24-26) (Habib Saied, Bit, p. 194). God created mankind to use his faculties and his efforts to dominate over all creatures and legitimately use blessings of this world (Genesis 1: 22).

Two fundamental principles of God's behavior to people are justice and mercy. These two traits are shown based on the interpretation of the two divine names "Elohim" and "Jehovah" by Jewish. In the Old Testament God of justice and mercy are the same. Divine

justice is proving and emphasizing to provisions that the final judge is God and by his own judgments deals with human beings. In the Talmud the belief that the world is not abandoned without someone to judge about happens is undeniable. It is not fair that actions of human not be unpaid. There is no moment in human history without God's judgment. Divine mercy is a manifestation of God's salvation trait (Mazamir, 130: 17) His judgments regarding nations and individuals, as the Redeemer are not retaliatory in nature. (Epstein, 2009, p. 162) The love of God to his people and his interest in reform and their redemption becomes clear from the fact that he has taught them Torah; the way to save the Israelites. Although God is patient and merciful, but in the end reward or punish his creatures. He is both God of love and God punishment at the same time. Mercy and justice can are attributed both to him and hence, in Judaism he called Father and the King at one time (signs of love and power).

Names which God is called in transcendental away belong to him: "every trait which is possessed by creator is in the created as well, but the different is beyond. A fear which indicates an absolute perfection- such as mercy and wisdom- firstly is devoted to God will then to creatures" (Mason, 2006, vol. 1, p. 48). Hence, full manifestation of God's traits, divine attributes and confidant of God are chosen prophets (Amos 7: 15) which were (Amos 3: 7) the witness the love Jew (Amos 3: 2).

The prophet Ibrahim (AS) is a sublime example of the manifestation of God's love and symbol of the love of God to human beings; according quoting the Old Testament, Tareh (Ibrahim's father) was idolatrous (Joshua 24: 2-3), But Ibrahim (AS) He believed in a single God and whole protector, and called him "El Shaday" the God Almighty. He met "El Shaday" and made a covenant and gets the promise of Canaan to his descendants after him. (Kung, 1996, p6; Epstein, 2009, P. 5). Ibrahim (AS) stayed in Haran up to his 75th. He introduced single God in Haran and abandoned all old gods and ancestral spirits to fight idols and idol worshipping. (Epstein, 2009, p. 5) Then by order of God he moved to Canaan (Genesis 12) and took his wife Sarah and his nephew Lot along with some people from Haran, and tented in East of Bethel and eventually settled in Hebron. Ibrahim experienced a revelation in there which was approve for what he predicated from the beginning i.e. the release from Ur, was due to God's will and purpose. (Genesis 15: 7; Epstein, 2009, p. 7)

The Old Testament says because Ibrahim based on the inspiration of God moved to Canaan, and listened to God's orders, so God chose him as his friend (Isaiah 41: 8), and his kindness to Ibrahim is stated by friendship and introduces him a confidant (Genesis 18: 17). The Torah says: "God made promise with Ibrahim in Canaan (AS) to grant from the Nile to the Euphrates to his children descendent from Isaac and the symbol of convention is circumcision of boys in the first week of their birth. (Robert Goldenberg, 2007, p10) and because of this covenant he was renamed from Ibrahim to Abraham. "(Genesis 15: 19 &17: 19, 21) later this convent in the form of God's chosen nation and the tribal and global through circumcision tradition among people of Israel emerged (Epstein, 2009, p. 7). Thus, he entered the divine territory, God which is love.

Moses, Another central character in the Old Testament has seen the great love of God. After a great injustice of Pharaoh on the Israelites and their slavery by the Pharaohs, They demand Lord for a leader to save them from the controls of Pharaoh, and God has answered prays, and sent Moses to them. Based on the biblical account, Moses is the central figure in all the events of the Hebrew people, and there is no doubt that Moses is a historical figure. (Josef Kastein, 1936, P9) In addition, he was also the savior of Israel. Many consider him the founder of Judaism and compare him with historical figures like Jesus and Muhammad, who was the founder of certain religions (Kung, 1996, p48). Moses in intimate relationship with

God, since the invitation (Exodus 3: 4) to his death, has not interfered and always had a friendly relationship with God. (Exodus 33: 11).

The most complete exploration of moral attributes of God manifested in particular on his revelation to Moses, where God introduce himself as a being compassionate, gracious, forgiver of sins, the source of love and truth, grant-holder of your love and affection to successive generations, clement of badness, transgression and sin, But at the same time God is going to punish sinners who don't repent (Exodus 34: 6-7). These features which are commonly known as traits of thirteen forms his sanctity and are related to the actual traits that human behavior is associated with. These traits are divided into two main groups, justice and moral virtue. To sort these traits, his justice is shown by not relinquishing from evil the penalty of sin. Hence, the Torah gives sin a penal system that is based on the weight of sin and intent to commit are different. Divine justice attributes of mercy achieve the ultimate perfection, which includes the "source of love" rewarding benefactor even more than what they deserve, and the guilty person is judged by combination of justice and mercy and specified in delaying the punishment in hopes of repentance (Epstein, 2009, p. 27).

It is noteworthy that in the majority of cases, they found the subject of the love of God in the Old Testament is people and not individual (Deuteronomy 4: 37; Psalm 8:17 & Isaiah 43: 4). Indeed love of God to people represents his attention to every members this group. The Old Testament contains verses that the named Children of Israel as a holy people (Deuteronomy 7: 6), special people (Exodus 19: 5; Deuteronomy 14: 2) and the chosen people (Deuteronomy 14: 2). Some Jews, according to these verses, believe that Israel has special relationship with God of the universe that general words for unique and universal chosen people suggest this idea. The Hebrew word bhr (Favorite) refers to favorite people to play a specific role, such as a priest or king, and also refers to holy places (Gandomi, 2005, p. 64). Henry Atlen, consider the main origin of the chosen people thought from a verse of Exodus (Exodus, 19: 5-6) (Atlen, 1987, p55). And Israel in return must love God with all their hearts (Deuteronomy 6: 5) the order has been repeated several time (10: 12; 11: 1, 13, 22).

Hosea's words, the Son of God implies God's election of Israel. Israel is not only the first-born of God; but also his only son (Hosea 11: 1). In Isaiah, Corresponding to the thought of Israel as God's son; they have been the talking of the fatherhood of God (Isaiah, 63: 16; 64: 8). In justifying the calamities and tragedies, Jehovah's words to the boy, who became Pharaoh said to the people. People's particular place and value is described in Exodus journey (Exodus, 4: 22; *ibid.* 19: 6). Israel is likened to the bride who involves the electing thought; In Ezekiel speaks of Jerusalem as the unfaithful wife, Land which no one did pay attention to it. God married and make it for himself (Ezekiel, 16: 8). In Amos, the term Yado (Recognition of intimacy or close recognition) is used to express special relationship (Amos 3: 2). The authors increased status of Israel as the chosen people of God and the Jewish people owe to God for upgrading them by his love (Deuteronomy 7: 78). Although the whole earth belongs to him, and all tribes are under his rule, God choose the Jewish people from among them. Martin Buber believes, the general belief in God and worshipping him as God's people does not make a nation his nation, but being his people means the attributes of God, such as justice and love manifested in those people and affecting their lives and the lives of their members. Justice in their indirect reciprocity relations and love in their direct reciprocity relations be realized and of course, in the meantime, higher principle is love, because the man of God cannot be upright, but he can love him. God's love is transmitted to humans and the fact that God loves the stranger, those who God love them, must love the God (Hertzberg, 1991, p39). Jewish monopolistic approach rooted in the covenant that God made with

Ibrahim and ultimately the people. Covenant is contract which is freely signed by both sides. According to the teachings of the Torah, God's first covenant was with Noah (Genesis 9:11) and after this, Ibrahim made a covenant (Ibid. 17: 9) which make his sons and their dynasty the heritage of Canaan land. Then, Isaac and Jacob were subject to this covenant (Ibid 17:19) in the end, the covenant at Mount Sinai with the whole congregation of the children of Israel were renewed and the congregation of the lord after leaving Egypt, were his chosen people.

By looking to the Torah, it is clear that God's covenant with them was bilateral (Deuteronomy 8:19-20); it means that those only if they succumb to the divine command are selected. This is while the Torah and historical evidence suggests that the children of Israel did not fulfill their promises and lost the merit of been chosen (Ibid. 9). God in parts of the Old Testament talks about wrath on the people of Israel and the destruction of cities and vagrancy (Exodus, 32: 9-10; Numbers, 14:11; Deuteronomy 9: 6-8). And when the love of God stop (Hosea 9: 15) God has forsaken his people. Hosea by God's command shows the relationship between Israel and God by symbol of marriage. He lived in the era of second Jeroboam in the northern kingdom. Hosea was contemporary with Amos and prophesied for forty years and fought with idolatry. In the age of increasing domestic corruption and strengthening the Ashur caused the fall of northern kingdom and its inhabitants exiled and then pagan. In ideology of Hosea, God is the groom and Israel is her unfaithful bride. God told Hosea to marry a woman named Gomer. Gomer according to prediction of the Lord betrayed Hosea and love and cherished others. Gomer is the symbol of Israel nation that left the God and went for other gods. Hosea the same as God which call Israel to Himself, despite the treachery went for Gomer and gave his grace and love. Hosea asks the people of Israel to repent and return to God (Hosea, 14).

B) Love of neighbor

God's love to human is shown as loving model. Since human is created as God (Genesis 1: 27), recognizing the divine attributes and trying to simulate them in human mind are the most important the moral principle of Old Testament, i.e. submission to God. Hence, the ultimate objective morality is imitation to God that can be achieved through the practicing God's commandments and Shari'ah (Cohen, 2003, p. 231). Following this ethical principle the Israelites are required to cover nudity (Genesis 18: 1) as God covered nudity (Genesis 3: 21); condolences the mourners as God condolences to his mourners. (Genesis, 25: 11) finally the man must be compassionate, patient, and benefactor the same as God. (Exodus 34: 6). The theme of this ethical principles has two important achievement for the children of Israel: the first is to teach the children of Israel "to love people as himself" (Leviticus 18: 19) because that others are created in God's face deserve respect. And another teaches Israelites that they can reach to God's position "Because they have been created at this position from the beginning. It is point us embodied in the command to love others which is meaningfully rooted in the love of God to strangers (Deuteronomy 10: 18-19).

That is why the command of love of God in the Old Testament is completed by the Second Commandment: "love your fellowman like loving yourself" (Leviticus 19: 18). This command shows that the people of Israel should attention and favor to others. All the Prophets and scriptures are common decree of the opinion that without respecting other human beings, especially those how are abandoned and are not considered, cannot please God (Jeremiah 22: 15-16; Ezekiel 18: 5-9; Malachi 3: 5; Jeremiah 9: 2-5; Amos 1-2). Rabbi Akiva also referred to the above-mentioned decree, Ben Azaie put this ideal based on the general principle that all human beings have emerged from a father, hence they all are relative because of the common root with each other and are joined together, and the most

important and precious privilege is that all are created similar to God and are partners (Cohen, 2003, pp. 232 & 233). Among the divine commands that are mentioned in Decalogue, four commands are related to our behavior regarding God and six commands to our behavior to people (Exodus, 20: 1-20). And the last commandment forbids greed and is the observance of the neighborhood right (Exodus 20: 16-17). The Old Testament simply does not command to not curse, harm mankind, or kick on their face; but add words "In your heart." to understand the purpose of prohibiting and forbidding revenge and hatred in heart. "Being enemies of mankind" is one of the three major sins that stop human beings to live before the time in the world (Ibid. S235-236).

It should be noted that, in the perspective of the Old Testament and love is not unconditional and pagans should not be loved: the one who advertise paganism should not be listened and should not be loved and should be hated. Do not feel pity for such a person. If he wants to change your religion into idolatry do not defend him and do not hide reality (Deuteronomy 13: 8).

1. Love to enemies

In the Old Testament, in addition to God's command to love mankind, there is a command about nemesis and forbidding enemy (Leviticus 19: 17). Indifference or hostility towards neighbors is considered to an affront to God. (Genesis 3: 12; 4: 9-10) This comprehensive principle can be found in the interpretation of below provided law: "If you found your enemy's ox or donkey that is lost and wandering, Of course return it to him." (Exodus 23: 4). The meaning of enemy refers to gentile and pagan. Although the feeling of opposition to idolatry inevitably is found in the heart of worshipers, Nevertheless, the feeling should not be so strong that violate and eliminate the principles of humanity and mankind friendship. In many cases, the Talmud permits Jews "for peace and peacefulness" to go beyond the limits specified by law, to the good relations between people preserved: "We should not prevent poor gentiles from benefiting product trinkets, spools of forgotten corners of the fields." (Leviticus 19: 9, 10). And Jewish scholars have expanded the law so that for peace and friendship should poor living gentiles treated as well as Jews living poor. As we go to visit Jewish patients, we also visited the non-Jewish patients. And as we buried the dead Jews; non-Jewish corps should be buried with dignity and respect (Cohen, 2003, pp. 233 and 234).

2. Love to parents

In several verses of the Old Testament believers have been warned to love their parents and evade disown: "Every one of you honors your mother and father and keeps my Sabbaths. I am the Lord your God." (Leviticus 19: 3) and (Ibid 6: 20 and 21; 1: 8; 23: 2). The Talmud also mentioned the very important task of children regarding parents, the necessity of strict respecting to them even after their death, and their assistants and help in need, even assuming that children are in disability and poverty...: the obligation of respecting parents, whether to have the financial capability or not, you should do it, even if it is required to go out of home and beg. In this regard two words of the Bible are remarkable: awe and fear of father, means that child should not stand in a place that belongs to father, should not sit where specialized to him, does not speak and vote against him. Respecting to father is those children provides food, drink and clothing for his father and help him while going out of home. Home in which the parents are respected, grace and favor of God will be. when human beings respects their parents the essence of the blessed holy one says: this is to say that I spent among them and they have respected me, but when a person is suffering and distress parents the essence of the blessed holy one says: how nice that I did not spend among

them, as if I was among them I would be suffered. Even if a father dispute with his child and be angered, children must practice restraint and do not irrespectively their father. Respecting to parents should continue after their death too. Mankind should to pay tribute to father (and mother), either during their life or after their death. If a man was needed quote after his father's death, he should not say: my father has said, but rather would say that my father and my teacher that I wish I was dead instead of him said. This is act is for the first twelve months after the death of his father. After this period, when he recalls his father, must utter these words: remembered for good to eternal life and the next world. (Ibid)

3. Love to wife

In the Old Testament there is phrases evidence to expression of love to his wife: "You are beautiful my lover. Now you are beautiful and your eyes are like the eyes of a pigeon." (Songs of songs 1: 15); "her cheeks like garden balsam and stacks of basil. Her lips are lilies that purifies. Her mouth is very sweet and all of her is the best. This is my lover and this is my companion the daughter of Jerusalem. " (Songs of songs 5: 13 and 16); " O girl hear, watch and listen, and forget your people and house of your father, to make the king affected; because he is your God so worship him. " (Psalm 45: 10-11) and....

The ways of attaining love in the Old Testament

1. Faith in God: Judaism during its long history has always committed itself to faith in God (Alen Anterman, 2006, p. 39) In the Torah; the God's existence is indisputable. This is the second commandment of the Ten Commandments (Exodus, 3:20) during old time the faith, meant the trust to God (Genesis 6: 15) reliance on him (Driver, 1904, P174; Hatch, 1925, p5) and identification and authentication are the loving relationship Israelites has established with God (Torrance, 1956, p112; Pickar, 2003, p590). God has created this love based covenant and man should be hopeful and believe in his promises. The terms of this covenant are also commands of this order (Deuteronomy 5: 1-4; 19: 9; 11: 13) and to achieve this at first man must act personally by himself, circumcision the Israelites heart and make it a heart capable of love (Deuteronomy 30: 6). All words that are used in the Old Testament to faith, we are about God and imply to be hopeful and trust in his promises and be noted that he completely trust worthy. (Hatch, 1925, p5) faith to God contains the relationship that exists among God and mankind and also includes all ways such which men can express their relationship with God. So faith in the Old Testament refers to acceptance of mind, the trust by heart and practical obedience and also means to verify commands of God and obeying them (discussing about faith at the Old Testament Nack: Garlington, 1990, p 217-224 ; Hatch, 1917, P2-17; Morgan, 1912 , p689; Pickar, 2003, p590; Peterson, 2007,p44)

2. The imitation of God and the sanctity: the moral principle of human imitation of God (Genesis 1: 27) teaches Israelites that "love your fellow men the same as yourself" (Leviticus 18: 19) because others, like the man himself are created in the image of God and deserve respect. God's sanctuary is the ideal pattern to human in reaching imitation of holy God (Genesis 26:1). Purity and sanctuary are the most end aim of Torah (Leviticus 19: 3) the sanctuary adjective means that God is free from evilness and possess a true perfection which is out human mind. And being sanctuary means that Jew person consider his highest task to keep away himself from dirt and preserve purity of God from dishonoring. (Cohen, 2003; p 47- 48) sanctuary means to be free from guilt and complete purity and this sentence is specified to God and a tool to the God from pagan gods. The holy God, abominate sin and don't care sinner. (Hawks, 2004, p. 690) The importance of the life come from the meaning of its Hebrew equivalent "Ghodsh", which represents a quality that negatively avoid all those things that are contrary to God's will and he is positively devote themselves to worship. This sanctuary is in the field of ethics and religion, holy life in the field of religion; negatively

keep himself away from dirt and positively embrace Judaism calls which is the human elite. In morality, holiness is negatively against selfishness and positively is a moral capitulation to the axis of service to others. (Epstein, 2009, p19-20) Hence, there are two important principles in moral law of the sanctity, which lies at the heart of the creative work of man with God: justice and moral virtue, justice is the negative aspect of sanctity and a moral virtue is proof of that (ibid., p. 24). In common life, justice means the recognition of six fundamental rights. These rights to life include right to live, right to have property, right to work, the right to housing and finally individual rights which includes the rights to rest and the right to freedom of expression and the premonition of hatred, revenge or malice.

Moral virtues must demonstrate itself in assignments acceptance, especially in dedication to poor, weak and helpless people, whether friend or enemy. Also it must display on this world good deed, which having them should not be considered natural as a right but as a divine trust. When a neighbor is in difficulty, should give him loans that has no interest (Exodus 22: 24). If he was forced to sell land in poverty which was his father belonging, the land should be returned to him in the days of celebration (Leviticus 25). The neighbor problems should not be used to the benefit of increasing personal income. The economic life in the Torah basically is meant to serve the fellow man. And at the heart of this moral principle; the love of fellow human beings as fundamental is stated in order to "love your fellow men the same as yourself" (Leviticus 19: 18) and openly declared to (verse 34) a non-Israeli strangers to be included.

3. Good deeds: human being to be like God is only by soul not the body, and having the holy spirit and cause the supremacy and superiority over other creatures. That is why people should keep their souls clean (Cohen, 2003, p. 95) to reach the highest degree of perfection that is similarity of humans to God. (Kellner, 2003, p. 241) Human is a physical and spiritual entity in nature and the great miracle of creation. God wants mankind to be his partner to achieve his aim which is eventual establishment of good on earth. To this purpose, the basic duty of mankind is to imitate God. God is holy nature so man should be sacred too and duty of every Jewish is to follow Torah principles that have been sent by God. God's relation to mankind in Judaism is very virtuous. This relationship is based on a sense of participation and cooperation and always full of love and forgiveness. Human is active partner of God in the sovereignty of morality over the world. Human through the creation of spiritual basis can achieve eternity by appealing to God. One can reach into eternity with his Righteousness. From the perspective of Judaism, the God's purpose of creation of the human spirit is to benefit his creation from his goodness, but if the human soul without the hassles of the physical life and no attempt directly reach to endless grace and goodness of God in the hereafter; would experience shame and embarrassment due to lack of merit the reward and is not able to fully benefit from the light of divine mercy. Therefore, should that soul placed in the physical and human body import to the world and put in various experiments and sometimes difficulties to show their efforts and loyalty to God and his commandments and then with the advent of physical death and if successful, could get different life divine grace and sit proudly on the table and enjoy and benefit from without any shame.

4. Piety: Piety in the Old Testament, including counter relationship with God and one's relationship with fellow human beings (Lyon Duffer, 1986, under the word piety). Piety results in affection among relatives (Genesis, 47: 29), friends (I Samuel 20: 8) and allies (Genesis, 21: 23). The piety of mankind to God is impart of repeated mercy to the children of Israel due to the covenant with them (Exodus 34: 6; 4: 22; Jeremiah 31: 30; Isaiah 54: 10), on the other hand the piety of Israel to God is to obey and love (Deuteronomy 10: 12-13) as a

result of this love of God; brotherhood loves comes and hence Micah in definition of piety attach justice, love and humility (Micah 6: 8)

Hosea doesn't consider virtue to practice, but knows love the defender of virtue (Hosea 6: 6) When the poor are oppressed and justice, virtue is lost and piety has no value (Isaiah 57: 1; Psalm 12: 2-6) and interpreted as the pious worship of the holy Rosary (Psalm 31: 24; 149) and because of importance of piety is that Christ emerge; the person who set up the kingdom of God on the earth: and the Spirit of God place on him; it means the spirit of wisdom and understanding; spirit of deliberation and strength; the spirit of knowledge and fear of God. (Isaiah 11: 2)

5. Trust: Trust introduced as another way to earn the love of God in the Old Testament. Someone who trusts in God is supported by love of God: "But God's path is perfect and his words are pure. he is a shields to all those who trust him" (Psalm 18: 30; 21: 7) and... the Old Testament believes that when Ibrahim (AS) with an emphasis and reliance on God's inspiration went to Canaan and listened to God's orders, from this on, God also appointed him as his friend (Isaiah 41: 8) and express his kindness to Ibrahim in the form of friendship and introduced his as hi confidant (Genesis 18: 17).

6. Repentance: according to the contents of the Old Testament God is not satisfied with the death and destruction of the wicked and the harlot, but he likes them to abandon his evil deeds and leave the evil way and live longer (Ezekiel, 33:11) as a result, he is eager that sinners repent, and to help them succeed in it (Psalm 34: 18; Isaiah 59: 20) and...

2.2. Love in Qur'an

The root of 'love' ('h b b') in Arabic has a number of basic meanings: 1. Necessity and stability; 2. Seed and anything with seeds like wheat and barley and grape; 3. To describe shortness in something, for example, 'Habhaab' means short and weak for men or camels (Ibn Fares, 2008, p. 202; Mostafavi, 1981, v. 2, p. 152; Firoozabadi, 1997, p. 91). 'Muhabbah' generally means "desire for something delightful" and when it becomes very strong it is called 'love' (Jaar Allah, 2001, p. 31). 'Muhabbah' is formed in the heart of an intelligent being for something in conformity with his desires (Mesbah, 2001, p. 359). And 'hob' is an existential relationship between the lover and the beloved; in other words, the attraction between the one that completes or the like and the one that is completed or the like, therefore, we like our deeds so that we can use them for out work (Tabatabaei, 1996, v. 1, pp. 411,412). Love for Tabatabaei is a type relationship, a type of special intellectual attraction, which exists between man and his virtues. It should be noted that whenever 'hob' is from God, it has no material defects.

Different types of love ('muhabbah') in Qur'an

A) Love, the mutual relationship between God and his servant

In Qur'an, God is both "loving" and "lovable": "O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers" (Qur'an, 5:54).

In verses before the above, God forbids believers from taking Jews or Christians as allies and severely threatens them that if they do so they will become one of them (Qur'an, 5:51). If they do not follow this commandment, they are not believers in Islam any more and therefore, God will replace them with better people. 'Ally' here is used in place of 'vali' in Arabic which means a special type of closeness without anybody else in between with the

purpose of assistance, love, or companionship. One might suggest that ‘assistance’ is the intended meaning here, however, the following verses make us certain that the Qur’an means ‘loving companionship’, since this type of closeness make them supporters of each other: “They are [in fact] allies of one another” and this love likens those Muslims to them: “And whoever is an ally to them among you - then indeed, he is [one] of them”. another reason is that in verse 54, the first characteristic of those better people is the mutual loving relationship between them and God (Tabaabaie, 1996, v. 5, pp. 668-671; Haqi Borousavi, *Bitā*, v. 2, p. 403). This type of loving companionship between Muslims and People of the Book results in Muslim believers becoming wrongdoers and not receiving guidance from God; their deeds will not be accepted, and they will be among losers (Tabatabaie, 1996, v. 5, p. 374; Mozheri, 1992, v. 4, p. 325; Gonabadi, 1988, v. 2, p. 90; Tayyeb, 1999, v. 4, p. 393).

Their love of God has a few effects which will be mention below. These people are humble and kind with believers and indifferent towards the false confidence of disbelievers; they will fight in the cause of God with their souls, spirits, and hearts and they are not afraid of any blames (Ghoshayri, *Bitā*, v. 1, p. 431; Mostafavi, 2001, v. 7, p. 122). All these are the result of their love for God and are considered a blessing to them by God (Ragheb, 1992, v. 1, p. 639; Mostafavi, 1981, v. 9, p. 106). This shows that even these virtues gained by lovers of God is a result of God’s attention and blessing. They stepped forward and God helped them with his grace.

According to the above, love is realized by man because man’s love for God is after God’s love for man which is realized after following the Prophet. Generally in the creation, God is the initiator in attention and grace, and man receives the special love form God after knowing God and purifying himself. In the next stage is the love of man for God which has a number of effects in their hearts, deeds, and bodies, like fighting in the cause of God wholeheartedly with no fear.

True love cannot be with no effects unless it is only a claim. Qur’an (3:31) mentions those who claim love but their deeds do not show any effects of this love. If one loves and desires God, he should try to become better everyday, first for God’s sake (i.e. to please him) and second to liken himself to him. This person will be humble to other believers because he know that they are in the correct way as him; he has dignity and a formidable attraction before disbelievers; he endeavors to reach his perfection in the way of God without any fears since he has accepted the loving companionship of God.

The highest level of love (‘hob’) is “the love of a servant for his God” which brings the God’s love for his servant; this is “true love” which attracts the lover to the beloved. Man’s love brings him closer to God and purifies him for God; in the same way, God’s love for him brings God closer to him, and therefore, removes the covers and clouds of absence. This closeness of God to his servant pardons his sins; and heaven and hell are the nearness and remoteness of man to or from God (ibid, v. 1, p. 325). True love is mutual; the man who loves God has no desire but to receive love from God; he needs God to love him back (ibid, p. 288).

The following shows the love of God for man: “And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah . And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment” (Qur’an, 2:165). It talks about those who not only worship things other than God, like idols, angels, cruel rulers, or anything that

inverts the heart from God, but also they love them (Tabari, 1992, v. 2, p. 141; Tabatabaei, 1996, v. 2, p. 45).

In “They love them as they [should] love Allah”, it is not clear that as whose love to Allah? There are three possibilities: a) like the love of themselves who define partners for God, they love those partners the same as they love God; b) like the love of believers for God (the believers’ love of God); c) they love partners of God to the extent they should love God. In all the three, these people have equated the love of God with the love of partners of God (Andolosi, 1999, v. 1, p. 84; Feiz Kashani, 1994, v. 1, p. 209; Razi, 1999, v. 4, p. 175).

After talking about polytheists, Qur’an mentions the quality of believers’ love of God and describes it like this: “are stronger in love for Allah”. Here, the strength of love could be compared to two things: a) the love of disbelievers for God; b) the love of disbelievers for God besides their affections for idols and other things they worshipped in addition to God (Amin, 1982, v. 2, pp. 162,163). This is a proof for those who have been mistaken in loving God, and in addition, a description of a true believer who dedicates all his love only to his one true God. Love is described together with its strength, and according to interpreters, this strength is following God alone, sincerity in love, worshipping God at all times even in the most difficult circumstances, and in short, serving God and not doing any of the these except for God (Tabatabaei, 1996, v. 1, p. 406; Tousi, Bit, v. 2, p. 163).

Paying thorough attention to the contents of the above verses, we can recognize two different groups of people, one with an ascending status and the other with a descending one: those who did not reflect on the words of God could not understand the concept of monotheism and, therefore, considered equals for the unique God and lost their sincerity in their love for God; the second group, on the other hand, using their reason and thought, understood the uniqueness of God and dedicated all their love to him. Polytheists could not find the Direct path (the correct way) that was a result of God’s love they could receive after this stage, and therefore, descended in the process of growth. The consequence of a sincere love is receiving God’s love which will guide them and will bring them the compassionate mercy of him.

B) Loving fellow men

Admirable loves

1. The love of those God loves

Holy Qur’an explicitly mentions nine groups of people who are loved by God. Love of God itself is the best proof that it is a good love. These groups are: the steadfast (3:146), those who fear God (3:76), those who rely on God (3:159), those who are constantly repentant and those who purify themselves (2:222), the doers of good (2:195), those who fight in God’s cause (61:4), those who act justly (5:42), and those who follow God’s Prophet (Muhammad) (3:31).

2. The mutual love between parents and children

After worshipping God, Qur’an orders doing good to parents (17:23) and after thanking God it orders thanking parents (31:14). God commands: “And lower to them the wing of humility out of mercy and say, ‘My Lord, have mercy upon them as they brought me up [when I was] small’” (17:24); this verse does not explicitly mention love of parents, however, it uses the verb ‘lower’ (‘khafaza’ also ‘to come down’ and ‘to lay down’) as opposed to ‘raise’ (‘rafa’a’) (Ragheb, 1992, p. 279). “And lower to them the wing of humility out of mercy” implies humility (Zahili, 1998, v. 15, p. 55; Razi, 1999, v. 7. pp. 326,327), kindness,

and love (Meibodi, 1992, v. 5, p. 541) before parents. ‘out of mercy’ means that humility and modesty before parents should be out of love and kindness and not out of hatred and force (Tayyeb, 1999, v. 8, p. 239).

In addition, love of children is an innate tendency that God has put inside men for the survival of the human race and other reasons. Therefore, if such a tendency had not been good, God would not have put it in men and prophets like Zechariah would not have asked God for children at an old age (3:38). Loving a child, within its standard boundaries, is not only good but necessary for emotional and social growth of that child, in the same way as different foods are necessary for his physical growth. In this regard, Ja'far al-Sadiq (the sixth Shia Imam) states: “God will mercy those who have a strong love for their children” (Koleini, 2009, v. 6, p. 50).

3. Love for spouse

Loving husband or wife is one of the admirable loves. Affection and emotional attraction between husband and wife is from God: “And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.” (30:21). If having affections for spouse was not good then God would not put it between husbands and wives and would not consider it one of his signs. The word ‘mates’ shows that ‘between you’ signifies spouses not all men! Affection between husband and wife is a sign of God, since he has put it between them so that they love each other more than anything despite no blood connection (Tabarsi, 1993, v. 8, p. 470).

4. Love for emigrants

One of the admirable loves in Qur'an is loving those who migrate in the cause of God. God has praised Ansar³ for loving Muhajirun (Immigrants); if this love was not good, it would not be used as a good quality for Ansar: “And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful” (59:9). Also, note the following in this regard: “Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided - they are allies of one another. But those who believed and did not emigrate - for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do” (8:72).

5. Love for well-wishers

Salih, God's prophet, told his people: “And he turned away from them and said, "O my people, I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors." ” (Qur'an, 7:79). ‘Nasih’ (‘advisor’ in English) from ‘nasaha’ means purity and honesty. For example, when this word is used with ‘honey’ (nasih al-asal) it means ‘pure honey’ (Ibn Manzoor, 1994, v. 2, p. 616). A word which is out of pure sincerity and

³ Ansar (Arabic: al-Anṣār, "The Helpers") is an Islamic term that literally means "helpers" and denotes the Medinan citizens that helped the Islamic prophet, Muhammad and the Muhajirun on the arrival to the city after the migration to Medina and fought in the cause of Islam. They belonged to two main tribes, the Banu Khazraj and the Banu Aus. ([http://en.wikipedia.org/wiki/Ansar_\(Islam\)](http://en.wikipedia.org/wiki/Ansar_(Islam)))

well-wishing is called ‘nasiha’ (Mostafavi, 1981, v. 12, p. 136). From what God says through Salih we could infer that well-wishers should be loved and their advice should be listened to, otherwise we will face God’s wrath. Of course, there are false well-wishers and deceptions as well (Qur’an, 12:11, 7:21).

Indecent loves

Loving disbelievers is considered indecent in Qur’an: “O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers” (9:29). Here, believers are forbidden from having affections for disbeliever fathers and brothers (Tayyeb, 1999, v. 6, pp. 198,199). With this commandment God wants believers not to prefer superficial closeness to the true spiritual one, because it will result in distancing from true love and faith (Ibn Arabi, 2002, v. 1, p. 246). God knows that some believers will continue their amity with their fathers and brothers and this love for those other than God will prevent them from following God’s commandments. In this verse, God mentions things that draw man’s love and affection: fathers, brothers, sons, wives, family, money and possessions, business they fear to lose, and houses that they enjoy (Tabatabaei, 1996, v. 9, pp. 207,208; Amin, 1982, v. 6, p. 25). If ephemera earthly things become more loveable for believers than eternal ones line God, his Prophet, and fighting in his cause, then they should wait for the day the truth of everything is revealed, the Day of Judgment on which such people will suffer their punishment. (Gonabadi, 1988, v. 2, p. 250; Ibn Arabi, 2002, v.1, p. 246; Tayyeb, 1999, v. 6, p. 199)

Therefore, alliance (‘vilaya’) in general is related to love, whether in its negative, wrong, and ephemera sense, or in its positive, true, and eternal sense. On one hand, those who love and desire God, will have him as their ally (‘vali’), and this is the true alliance whose effects will be seen in this world and the other. It helps them to pass through the desired path, the divine path, and to be amongst those who prosper in the other world, and to go to heaven. On the other hand, following or accompanying those with indecent love will result in falling from faith into the group of wrongdoers – those who wrongly dedicated their faith and love to infidelity.

Ways of receiving divine love in Qur’an

1. Having faith in God: in Arabic ‘Iman’ (=faith) is derived from ‘amn’. ‘amn’ means calmness, trust, and anti-fear and Arabs felt it when not in war (Ibn Fares, 2008, v. 1, p. 133; Ibn Manzoor, 1994, v. 1, pp. 223,227; Va’ez Khorasani, 2001, v. 3, p. 678). Qur’an related true peace and deep trust to Allah: “Unquestionably, by the remembrance of Allah hearts are assured” (13:28); Allah is the center of assurance, trust, and peace, and this peace appears when it is solely for Allah. Qur’an said that the essence of true peace is not in the absence of wars, but in remembering God. Thus, Qur’an relates assurance in its deepest sense to the remembrance of God; therefore, the term ‘amn’ in its new form ‘Iman’ (first used by Qur’an) was assigned a new implication in relation to Allah. ‘Iman’ means deep confidence together with thanking God for his blessings which requires both verbal and heartfelt acknowledgement and is manifested in a believer’s deeds (Va’ez Khorasani, 2001, v. 3, p. 678). Those who have understood the uniqueness of God can have the deepest love for God or receive God’s love. The following shows that strong love for God can be achieved when man understands that God is unique and there is no other god except him, through signs embedded in creation: “And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah . But those who believe are stronger in love for Allah ...” (Tabatabaei, 1996, v. 1, p. 393; Tayyeb, 1999, v. 2, p. 281).

Faith accompanied with strong love shows that only those at higher levels of belief can have this knowledge and this love (Amin, 1982, v. 2, pp. 162,163).

2. Righteous deeds: “And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers. But as for those who believed and did righteous deeds, He will give them in full their rewards, and Allah does not like the wrongdoers” (Qur’an, 3:56,57). The sentence “and Allah does not like the wrongdoers” being the reason for “And as for those who disbelieved” and “But as for those who believed”, implies that disbelievers are out of God’s favor, which means that good-doer believers are loved by God. Therefore, faith and righteous deeds also bring God’s satisfaction and love (ibid, v.2, p. 463). Reward and salvation comes after faith together with righteous deeds. Therefore, faith without good deeds will not bring eternal rewards, salvation, or God’s love (ibid).

3. Following the Prophet: love of God will be true when man steps in the way of monotheism and is committed to Islam; the Islam that God’s messengers have invited to and is explicated thoroughly in the last heavenly religion (Tabatabaei, 1996, v. 3, p. 290). Following the one who has brought the commandments of this religion – Prophet Muhammad – is therefore necessary for attaining the love of God. This is because loving God requires loving all his effects and the Prophet is one of his effects.

The following verse from Qur’an confirms the above: “Say, [O Muhammad], ‘If you should love Allah , then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful’” (3:31). This is the word of God through the Prophet to whoever claims love of God including People of the Book, idolaters, polytheists: if you truly love Allah follow me – the Prophet – so that God loves you (Andolosi, 1999, v. 3, pp. 103,104; Hejazi, 1993, v. 1, p. 224). According to this verse, anyone who claims love of God should follow the Prophet. Most of the interpreters have equated ‘follow’ in this verse to obedience of the Prophet and Imams in deeds and words (Tabatabaei, 1996, v. 1, p. 10). One who follows the Prophet truly, his conscience and his heart will become like those of the Prophet, because he goes after him. Since God’s Prophet is the manifestation of God’s love, love of God will flow into the conscience of the follower from the conscience of the Prophet and therefore, the follower will love God the same as the Prophet (Amin, 1982, v. 3, p. 96). It is necessary that following the Prophet is accompanied with his love, because the Prophet is loved by the love of all people, God, and one who is favored by the beloved should therefore be favored by the lover (ibid). The above verse only mentions following the Prophet, however, the Prophet himself had repeatedly commanded following the Fourteen Infallibles (his family and grand children); the most important proof of this is the Hadith al-Thaqalayn⁴, and therefore, interpreters have mentioned the Fourteen Infallibles in addition to the Prophet. According to the verse and its place of revelation, following the Prophet is introduced as the guided way of receiving God’s love by him, and according to its generality in addressing all men in different times after the Prophet’s date, and that they need to follow the Imam of their own time, the same is true for following the Fourteen Infallibles (Balaghi, 1999, v. 1, p. 375; Hejazi, 1993, v. 1, p 234).

4. Purifying the heart from earthly matters and their dependencies, distancing from the material world and moving towards God is another way of receiving God’s love. This

⁴ Saying by Muhammad: “I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. The second are the members of my household I remind you (of your duties) to the members of my family.”

cannot be achieved except by emptying the heart from love of things other than God. The heart is like a bowl: unless you empty it from water, you cannot pour vinegar in it, and God has not given two hearts to anyone (Shobbar, 2008, v. 1, p. 414). The following verse notes this: “That is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people.” (Qur’an, 16:106,107). Accordingly, the first reason for punishing disbelievers is that they preferred worldly life over the Hereafter. Disbelievers prefer worldly life, which is full of sensual animal pleasures and desires, over the real, great life of higher spiritual values, which is eternal and is the first reason and the end goal of creating man. They see all the profit in worldly life and therefore, like it much more than Hereafter. Disbelievers are covered with the darkest covers, and because they refuse guidance from God, and also because of their strong attachment to the material world and its belongings, God divests them from guidance or the degree of stability in faith (Tabatabaei, 1996, v. 12, pp. 354,355; Gonabadi, 1988, v. 2, p. 437). This and other verses about disbelief show that the beginning of disbelief, or recurring from faith, is attachment to and affection for the material world. This world and its possessions are attractive and important in man’s eyes; man is weak before them and begins to cover the truth, and therefore, to prefer this world to the Hereafter. He begins to direct his love towards things related to this world instead of God and the eternal life after it.

5. Patience: another way of approaching God emphasized in Qur’an and sayings is patience in the case of difficulties, adversities, sufferings, and so on. This is why patient people are considered favored by God (Ibn Arabi, *Bitā*, v. 2, p. 337). The following verse shows that God loves those who endure: “And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast” (3:146); although it is about those who endured war and Jihad, and did not weaken, it generally refers to anyone who has perseverance in the cause of God (Salehizadeh, 2009, p. 90). Qur’an has more than ninety verses about patience, and most of them show that patient people are particularly favored by God. God’s being with the patient (2:153,249; 8:46,66), giving the best reward to the patient (16:96), their receiving rewards without account from God (39:10), and God’s blessings and mercy for them (2:157), all show that God loves the patient.

6. Jihad and fight: jihad and fight in the cause of God is another way to receive God’s love. God bestows his favor upon those who do jihad in the cause of him, because they do not hesitate in doing their best for realizing his purposes. They are present in all combats between right and wrong, and fight with religion’s enemies in physical or cultural battle fields to defend divine values. Fighters in the cause of God are like barriers in front of defects and damages to the way of God, and in front of Devil; they do not let the religion of God to be threatened and, therefore, they are favored by God. The following verse is an indication of this love: “Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly” (61:4). However, solely fighting in His cause is not favored by God. The loved warriors are those who: first, fight in God’s cause, and, second, be like a steel rampart in front of the enemy i.e. have strength, solidarity, and integration (Ghorashi i, 1998, v. 11, p. 139; Salehizadeh, 2009, p. 96).

7. Repentance: “Allah loves those who are constantly repentant” (Qur’an, 2:222). Showing repentance for sins and returning to God’s unlimited mercy attracts God’s love. Repentance will draw a servant nearer to his God and will open doors of blessing and grace. Repentance will convert a sinful person to a loved friend of God. In *Rahnama* commentary book we read: one of the reasons for mentioning God’s love for those who purify themselves

and those who are constantly repentant is to encourage people to repent and purify (Hashemi Rafsanjani, 1994, v. 7, p. 486).

8. Beneficence: beneficence and good-doing is another way of gaining God's love: "And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good" (Qur'an, 2:195). God loves those who do charity and spend in His way. Beneficence is actually thanking God for his blessings and obeying his commands (ibid, v. 2, p. 274). There are also other verses in which beneficence is introduced as a way of attracting God's favor (3:143,148; 5:13,93; ...).

9. Purity and cleanliness: the reason for Qosl (complete body wash), ablution, and Tayamom (a replacement for ablution with clean soil), is for people to become clean: "Allah does not intend to make difficulty for you, but He intends to purify you..." (Qur'an, 5:6). Therefore, all commandments of God are for purifying the body and the soul, and that is the secret (Javadi Amoli, 1999, pp. 86,87).

10. Reliance: "Indeed, Allah loves those who rely [upon Him]" (Qur'an, 3:159). God loves relying, and therefore those who rely, on Him (Javadi Amoli, 1984, v. 12, p. 254). It is possible that the person who relies or is patient, has other qualities not favored by God, but this reliance and patience is what God loves. However, if a person completes the path to perfection and reaches the level at which he does not want anything but God, then the essence of this person will be loved by God and after that, all his qualities and deeds (ibid, p. 256). That is the level at which all the creation will love this person, since they are all submit to God's will. That is the highest level a man can get, and, much more important than loving God is God loving a man (ibid, p. 254). If this happens, his deeds will be God's deeds, his words will be God's words, and all signs of God will be apparent in him.

11. Piety (fear of God): pious people are considered allies of God in Qur'an: "Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve. Those who believed and were fearing Allah" (10:62,63). In other places, it is mentioned that God loves those who fear him: "But yes, whoever fulfills his commitment and fears Allah - then indeed, Allah loves those who fear Him" (3:76), "...so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him]" (9:4,7), and the like.

The result:

According to the findings, we can say "love" is the prime principle of the Old Testament and the Quran that will be able to provide religious discourse and play a role in removing the moral corruption of society and addressing the situation of the poor in the face of human beings. From the perspective of these two scriptures, the creation is based on love and affection. The bilateral love of God and a mankind has got special attention in the two books which are initiated by God. God's eagerness to mankind is to impact; if love of God has tailored connotes that man's spiritual ascent towards God and loving the lord are from being impacted. God loves humans to open perfection path for him and man loves his God to achieve God's forgiveness and mercy and pass the path to perfection.

The other similarity of the Quran and the Old Testament in the field is numerous orders about the kindness to fellow human beings, including: the love of parents, children, and spouse etc... From the perspective of these two books all human beings are in touch with each other, but the difference is that in the books of the Old Testament, love to all the people, even enemies is recommended, but in the Quran based on verse of (Al-Ma'idah, 5/54) love of the

believers is recommended and non-believers is prohibited. Because friendship with those who have been negatively affected; leads to the collapse of degrees of faith and being in the group oppressors (Repentance, 9 / 23-24).

Of course each of these two books offers a special way for the consolidation of divine love, and in some of these offerings are common and in others different. From the Quran, love, comes true by faith and good deeds and abstaining from committing sins and it is because, the true Love leads people to try it. In this way, a person subject to the prophets and Imams (AS), become the place for the emergence of the divine names. In the Old Testament the person with faith in God and good deeds can obtain divine love. And failing to fulfill God's commandments caused Israelites the people of God which initially were superior; to lose their superiority points and as a result their God left them and the wrath of God inflicted them. Trust in God, charity, repent of sins are other presented including commons in the Old Testament and the Qur'an for the love of God. The Quran mentioned other ways such as patience in the face of difficulties, Jihad in the way of Allah, purify of the heart from the world and its attachment for the love of God. The "likeness to God" in the Old Testament is important for the love of God as the most moral principle: human resemblance to God is rooted at the Old Testament and his holiness and God the Holy One is free from evilness and dirt. The life to follower of the book turns to be the task of their moral education and human with moral and spiritual capabilities has ability to develop and promote the human race to righteousness and piety, with more imitation of God deserves more to get back the love of God.

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