

MAHABBA – LOVE

QUR'AN - (The Qur'an with Annotated Interpretation in Modern English by Ali Ünal)

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ
يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوِيكُمُ النَّارُ وَمَالَكُمُ مِنْ نَاصِرِينَ

You have taken to yourselves idols to worship instead of God, for no other reason than to have a bond of love and attachment between you only in the life of this world. But then, on the Day of Resurrection, you will deny one another (disowning any relation between you), and curse one another. Your final refuge will be the Fire, and you will have no helpers. (Surah Al Ankebut, 25)¹

رُزِقَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ
الْمَبَإِ

Made innately appealing to men are passionate love for women, children, (hoarded) treasures of gold and silver, branded horses, cattle, and plantations. Such are enjoyments of the present, worldly life; yet with God is the best of the goals to pursue. (Surah Al-'Imran, 14)²

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ آبَانَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ آبَانَا لَفِي ضَلَالٍ
مُبِينٍ () أَفْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا
صَالِحِينَ

When they (the brothers addressing one another) said: "Joseph and his brother are indeed more loved by our father than we are, even though we are a powerful band (of greater use to him). Surely, our father is manifestly mistaken. (One of them said:) "Kill Joseph, or cast him out in some distant land, so that your father's attention should turn only to you, and after that you may again become righteous people. (Surah Yusuf, 8-9)³

¹ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=29&min=20&show=10

² http://mquran.org/index.php?option=com_quran&action=viewayat&surano=3&min=10&show=10

³ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=12

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

And among His signs is that He has created for you, from your selves, mates, that you may incline towards them and find rest in them, and He has engendered love and tenderness between you. Surely in this are signs for people who reflect. (Surah Ar - Rum, 21)⁴

أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَأَقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ
لَهُ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنْى وَلِتُصْنَعَ عَلَى عَيْنِي

Place the child in a chest and cast it into the river, then the river will throw it up on the bank: one who is both My enemy and his enemy (the Pharaoh, who has decided to kill all the newborn sons of the Children of Israel) will take him up. ' I cast over you (Moses) love from Me (protecting you, so love for you was aroused in the hearts of people who saw you), and so that you were brought up under My eyes. (Surah Ta Ha, 39)⁵

HADITH

Narrated Anas:

The Prophet (ﷺ) said "None of you will have faith till he loves me more than his father, his children and all mankind."⁶

Narrated Abu Hurairah:

that the Messenger of Allah (ﷺ) said: "When Allah loves a slave He calls Jibra'il, (saying): 'Indeed I love so-and-so, so love him.'" He said: "So he calls out in the heavens. Then love for him descends among the people of the earth. That is as in the saying of Allah: Verily, those who believe and work deeds of righteousness, the Most Gracious will grant love for them (19:96). And when Allah hates a slave He calls out to Jibra'il, (saying): 'Indeed I hate so-and-so.' So he calls out in the heavens. Then hatred for him descends upon the earth."⁷

Jabir narrated that the Messenger of Allah said:

"Indeed the most beloved among you to me, and the nearest to sit with me on the Day of Judgment is the best of you in character. And indeed, the most disliked among you to me, and the one sitting

⁴ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=30&min=20&show=10

⁵ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=20&min=30&show=10

⁶ <http://sunnah.com/bukhari/2/8>

⁷ <http://sunnah.com/urn/641830>

furthest from me on the Day of Judgement are the Thartharun, and the Mutashaddiqun and the Muthafaihiqun." They said: "O Messenger of Allah! We know about the Thartharun, and the Mutashaddiqun, but what about the Muthafaihiqun?" He said: "The arrogant."⁸

Abu Ad-Darda' narrated that:

the Messenger of Allah (ﷺ) said: "It used to be from the supplication of Dawud that he would say: 'O Allah, indeed, I ask You for Your love and the love of those who love You, and for the action that will cause me to attain Your love, O Allah, make Your love more beloved to me than myself, my family and cold water (Allāhumma innī as'aluka ḥubbaka wa ḥubba man yuḥibbuka wal-`amalaladhī yuballighunī ḥubbak. Allāhummaj`al ḥubbaka aḥabba ilaiyya min nafsī, wa ahlī wa minal-mā'il-bārid) He said: "And when the Prophet (ﷺ) would mention Dawud, he would narrate about him, saying: "He was the best in worship out of all men."⁹

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:

"The heart of an old man is young in the love of two things: Love of life and much wealth."¹⁰

COMMENTARIES

From the Risale-I Nur Collection by Beduizzam Said Nursi – a thematic tafseer

The Words, Twenty-fourth Word, Fifth Branch, First Fruit

O my self-worshipping soul! O my world-worshipping friend! Love is the cause of the universe's existence, and what binds it; and it is both the light of the universe and its life. Since man is the most comprehensive fruit of the universe, a love that will conquer the universe has been included in his heart, the seed of that fruit. Thus, only one possessing infinite perfection may be worthy of such an infinite love.

O soul and O friend! Two faculties, through which one may experience fear and love, have been included in man's nature. This love and fear are bound to be turned towards either creatures or Creator. However, fear of creatures is a grievous affliction, while love for them is a calamitous tribulation. For you will fear people who will neither pity you nor accept your pleas for mercy. So fear is a grievous calamity. As for love, the one you love will either not recognize you or will depart without bidding you farewell. Like your youth and property. Or else he will despise you because of your love.

⁸ <http://sunnah.com/tirmidhi/27/124>

⁹ <http://sunnah.com/tirmidhi/48/121>

¹⁰ <http://sunnah.com/urn/1293360>

Have you not noticed that in ninety-nine out of a hundred cases of metaphorical love, the lover complains about the beloved. For to love and idol

ize worldly beloveds with the inner heart, which is the mirror of the Eternally Besought One, oppresses the beloved, and he finds it disagreeable and rejects it. Because man's nature rejects and casts away things that are contrary to it and unworthy of it. (Physical loves are outside our discussion.)

That is to say, the things you love either will not recognize you, or they will scorn you, or they will not accompany you. They will part from you in spite of you. Since this is so, direct your fear and love to the One by Whom your fear will become pleasurable abasement, and your love, shadowless happiness. Yes, to fear the Glorious Creator means finding a way to His compassionate mercy, and taking refuge in it. Fear is a whip; it drives you into the embrace of His mercy. It is well-known that a mother gently scares her infant, for example, and draws it to her breast. The fear is most pleasurable for the child, because it drives him to her tender embrace. Whereas the tenderness of all mothers is but a flash of Divine mercy. That means there is a supreme pleasure in fear of God. If there is such pleasure in fear of God, it is clear what infinite pleasure there is to be found in love of God. Moreover, one who fears God is saved from the calamitous and distressing fear of others. Also, because it is for God's sake, the love he has for creatures is not tinged with sorrow and separation.

Indeed, man loves firstly himself, then his relations, then his nation, then living creatures, then the universe, and the world. He is connected with all these spheres. He may receive pleasure at their pleasure and pain at their pain. However, since nothing is stable in this world of upheavals and revolutions swift as the wind, man's wretched heart is constantly wounded. The things his hands cling onto tear at them as they depart, even severing them. He remains in perpetual distress, or else plunges into heedless drunkenness. Since it is thus, my soul, if you have sense, gather together all those loves and give them to their true owner; be saved from those calamities. These infinite loves are particular to One possessing infinite perfection and beauty. When you give it to its true owner, you will be able to love everything without distress in His name and as His mirrors. That means this love should not be spent directly on the universe. Otherwise, while being a delicious bounty, it becomes a grievous affliction.

There is another aspect besides, O soul! and it is the most important. You spend all your love on yourself. You make your own soul your object of worship and beloved. You sacrifice everything for your soul. Simply, you ascribe to it a sort of dominicality. Whereas the cause of love is either perfection, because perfection is loved for itself, or it is benefit, or it is pleasure, or it is goodness, or causes like these. Now, O soul! In several of the Words we have proved decisively that your essential nature is kneaded out of fault, deficiency, poverty, and impotence, and like the relative degree of darkness and obscurity shows the brightness of light, with regard to opposites, you act as a mirror through them to the perfection, beauty, power, and mercy of the Beauteous Creator. That means O soul, that it is not love you should have for your soul, but enmity, or you should pity it, or after it is at peace, have compassion on it. If you love your soul because it is the source of pleasure and benefit and you are captivated by their delights, do not prefer the pleasure and benefit of the soul, which is a mere jot, to infinite pleasure and benefits. Do not resemble a fire-fly. For it drowns all your friends and the things you love in the darkness of desolation and suffices with a tiny glimmer in itself. You should love a Pre-Eternal Beloved on Whose gracious favours are dependent all the pleasures and benefits of your soul together with all the benefits and bounties and creatures of the universe with which you are connected and from which you profit and through whose happiness you are happy, so then you may take pleasure at both your own and their happiness, and receive an infinite pleasure from the love of the Absolutely Perfect One.

Anyway, your intense love for yourself and your soul is love for the Divine Essence which you misuse and spend on your own self. In which case, rend the egotism in your soul and show Him. All your loves dispersed through the universe are love given to you to spend on His Names and attributes. You have used it wrongly and you are suffering the penalty. For the penalty for an illicit, mis-spent

love is merciless torment. For sure, one particle of the love of a Pre-Eternal Beloved Who, through the Names of Most Merciful and Compassionate, has prepared a dwelling like Paradise adorned with hours for you in which all your bodily desires will be gratified, and through others of His Names has readied for you in that Paradise everlasting favours that will satisfy all the longings of your spirit, heart, mind, and other subtle inner faculties, and in all of Whose Names are contained many treasuries of grace and munificence – one particle of His love may take the place of the whole universe. But the universe cannot take the place of even a particular manifestation of His love. In which case, heed this Pre-Eternal Decree which that Pre-Eternal Beloved caused His own Beloved to announce, and follow it:

*If you love God, follow me, and God will love you.*¹¹

The Words, The Thirty-Second Word, Second Stopping-Place, The Third Aim, The Second Sign

Sayyid Sharif al-Jurjani wrote in *Sharh al-Mawaqif*: “The cause of love is either pleasure, benefit, resemblance (that is, inclination towards creatures of same kind), or perfection. For perfection is loved for itself.” That is to say, if you love something, you love it either because of the pleasure it affords, or the benefits it brings, or because it is similar in kind, like the inclination towards children, or because it possesses some perfection. If it is for perfection, no other cause or purpose is necessary; it is loved purely for itself. For example, in the olden days everybody loved people who possessed perfection; even if they had no connection with them they would still love them admiringly.

Thus, since all God Almighty’s perfections and qualities and all the degrees in His Beautiful Names are true perfections, they are loved for themselves. The Glorious One, Who is the true beloved, loves His perfections, which are true perfections, and the beauties of His attributes and Names in a manner appropriate to Himself. And He loves the good qualities of His art and creatures, which are mirrors reflecting those perfections.

He loves His prophets and saints, especially the Most Noble Beloved, who is the Lord of the Prophets and Prince of the Saints. That is, with His love for His own beauty, He loves His Beloved One, who is the mirror to that beauty. With His love for His own Names, He loves His Beloved One and his brothers who are comprehensive and aware loci of those Names’ manifestations.

With His love for His art, He loves His Beloved One and those like him who are heralds and exhibitors of that art. With His love for His artefacts, He loves His Beloved One and those who follow him who appreciate and admire those artefacts and respond to them saying: “What wonders God has willed! How beautifully they have been made.” And with His love for the good qualities of His creatures, He loves His Most Noble Beloved One and his followers and brothers in whom are united the finest of moral qualities.¹²

The Words, Thirty-Third Word, Twenty-Sixth Window

The ever-renewed instances of beauty and fairness passing over the faces of the beings in the universe show that they are shadows of the manifestations of an Eternal Beauteous One. Yes, bubbles sparkling on the surface of a river and then disappearing, and other bubbles coming after them and sparkling like those that preceded them shows that they are mirrors to the rays of a perpetual sun. In

¹¹ <http://www.erisale.com/index.jsp?locale=en#content.en.201.367>

¹² <http://www.erisale.com/index.jsp?locale=en#content.en.201.647>

the same way, the flashes of beauty which sparkle on the travelling beings in the river of flowing time point to an Eternal Beauteous One and are signs of Him.

Also, the ardent love in the heart of the universe points to an Undying Beloved. As is indicated by the fact that something which is not found in the tree itself will not be present in authentic form in its fruit, the ardent love of God present in human kind, the responsive fruit of the tree of the universe, shows that a true love and passion is to be found in all the universe, but in other forms. In which case, this true love and passion in the heart of the universe points to a Pre-Eternal Beloved. Moreover, all the attractions and magnetic forces which appear in numerous different forms in the heart of the universe, show to aware hearts that they are thus through the attraction of a drawing truth.

Also, according to the consensus of the saints and those who uncover the mysteries of creation, who are the most sensitive and luminous of creatures, relying on their illuminations and witnessing, they have received the manifestation of a Beauteous One of Glory and through their illuminations have perceived that All-Glorious One of Beauty making Himself known to them and loved by them. Their unanimously telling of this again testifies with certainty to a Necessarily Existent One, to the existence of a Beauteous One of Glory, and to His making Himself known to man.

Also, the pen of beautifying and adorning which works on beings and on the face of the universe points clearly to the beauty of the Names of the pen's Owner. Thus, the beauty on the face of the universe, and the love in its heart, and the attraction in its breast, and the uncovering and witnessing in its eye, and the beauty and adornment on it as a whole, open up a truly subtle and luminous window. It displays to aware minds and hearts a Beauteous One of Glory, an Undying Beloved, an Eternal Worshipped One all of Whose Names are beautiful.

O heedless one who flounders amid suffocating doubts in the darkness of matter and obscurity of delusion! Come to your senses! Rise to a state worthy of humanity! Look through these four openings, see the beauty of unity, attain perfect belief, and become a true man!¹³

Fethullah Gulen – Towards The Lost Paradise – a thematic tafseer

Love

Love is the most essential element in every being, and it is a most radiant light and a great power which can resist and overcome every force. Love elevates every soul which absorbs it, and prepares it for the journey to eternity. A soul which has been able to make contact with eternity through love, exerts himself to implant in all other souls what he gets from eternity. He dedicates his life to this sacred duty, for the sake of which he endures every kind of hardship to the end, and just as he pronounces 'love' in his last breath, he also breathes 'love' while being raised on the Day of Judgement.

A soul without love is impossible to be elevated to the horizon of human perfection. Even if he lived hundreds of years, he could not make any advances on the path to perfection. Those who are deprived of love, since being entangled in the nets of selfishness, are unable to love anybody else and die unaware of love which is deeply implanted in the very being of existence.

¹³ <http://www.erasale.com/index.jsp?locale=en#content.en.201.710>

A child is received with love when he is born, and grows up in a warm atmosphere composed of affectionate, loving souls. Even if he may not enjoy the same love in the same degree in later phases of his life, he always longs for it and pursues it throughout his life.

There are impressions of love on the face of the sun, water evaporates high towards those impressions, and after it has been condensed in drops high above, the drops come down joyfully onto the earth on the wings of love. Then, thousands of kinds of flowers burst through love and offer smiles to their surroundings. Dew drops on leaves glitter with love, and twinkle with amusement. Sheep and lambs bleat and skip about with love, and birds and chicks chirp with love and form choruses of love.

Each being takes part in the grand orchestra of love the universe with its own particular symphony and tries to demonstrate, by free will or through its disposition, an aspect of the deep love in existence.

Love is implanted in a man's soul so deeply that many people leave their home for its sake, many families are ruined and, in every corner, a Majnun groans with the love and longing for a Layla. As for those who have not been able to uncover the love inherent in their being regard such kinds of manifestations of love as madness!

Altruism is an exalted human feeling, and what generates it is love. Whoever has the greatest share in this love is the greatest hero of humanity who has been able to uproot any feelings of hatred and rancour in himself. Such heroes of love continue to live even after their death. These lofty souls, who, by kindling each day a new torch of love in their inner world and making their hearts a source of love and altruism, were welcomed and loved by people, got the right of living eternally from such an Exalted Court that, let alone death, even Doomsday will not be able to remove their traces.

A mother who can die for her child's sake is a heroine of affection; an individual who dedicates his life to his nation and country is a self-sacrificing member of his community, and a man who lives and sacrifices himself for humanity is a monument of immortality who deserves to be enthroned in hearts. For them, love is a weapon with which to overcome every obstacle, and a key to open every door. Those who possess such a weapon and key will sooner or later open the gates to all parts of the world and spread everywhere the fragrance of peace from the 'censers' of love in their hands.

The most direct way leading to the hearts of people is the way of love. This way is the way of the Prophets. Those who follow it are not rejected; even if they are rejected by one or two people, they are welcomed by thousands. Once they are welcomed through love, nothing can prevent them from attaining their object.

How happy and prosperous are those who follow the guidance of love. How unfortunate, on the other hand, are those who, unaware of the love deeply innate in their souls, lead a "deaf and dumb" life!

O God, Most Exalted! Today when hatred and rancour have invaded everywhere like layers of darkness, we take refuge in Your infinite Love and entreat at Your door that You may fill the hearts of Your mischievous, pitiless slaves with love and human feelings! ¹⁴

¹⁴ Mar 1987, Vol 9, Issue 98 , <http://fgulen.com/en/fethullah-gulens-works/thought/towards-the-lost-paradise/24473-love>

Fethullah Gulen – Sufism 1 - a thematic tafseer

Mahabba (Love)

Mahabba means fondness, tender and kind feelings, inclination, and love. Love that affects and invades one's feelings is called passion; love that is so deep and irresistible that it burns for union¹⁵ is called fervor and enthusiasm. Sufis have defined love as the relation of the heart with the Truly Beloved One, the irresistible desire felt for Him, the struggle to comply with His desires or commandments in all acts and thoughts, and the state of being enraptured and intoxicated without "sobriety" until the time of union or reunion. These definitions can be summed up as "standing" in the Presence of God, as being freed from all transient relationships and worries.

True love means that a lover is set wholly on the Beloved, is always and inwardly with Him, and always has no other desire and wish. The heart of a person who has such a degree of love always beats with a new consideration for the Beloved at every moment. His or her imagination always travels in His mysterious climate, his or her feelings receive new messages from Him at every moment, his or her will takes wings with these messages, and he or she passionately desires to meet Him.

While a lover who transcends his or her self with the wings of love and reaches the Lord at the points of passion and enthusiasm, and in such a condition carries out his or her responsibilities toward the King of his or her heart, that same heart is set on His vision. Such a believer's nature is "burned" with the light of Divine Grandeur, and lost in wonder and amazement. With the cup of love on one's lips, while the veils of the Unseen are lifted one after the other, he or she becomes intoxicated with studying the meanings coming in rays from behind those veils, and is enraptured with the pleasure of watching the scenes behind them. One's walking and stopping occur at the command of God, speech is no more than the inspirations coming from Him, and silence, when observed, is done in His name. At various times he or she journeys toward Him in "His company" or is occupied with communicating His message to others.

Some have defined love, in the context of God's love of His distinguished servants, as doing good, and as obedience, devotion, and unconditional submission in the context of a servant's love of God. The following couplets of the female Sufi saint Rabi'a al-'Adawiya are significant in expressing this meaning:

**You talk about loving God while you disobey Him;
I swear by my life that this is something very strange.
If you were truthful in your love, you would obey Him,
For a lover obeys whom he loves.**

¹⁵ "Union" in Sufi terminology, should not be confused with communion with or participation in the Divine Being, as in some philosophies or mistaken Gnostic traditions. The fundamental relation between God and humanity, regardless of whether that person is the greatest of humanity, namely, the Prophet Muhammad, upon him be peace and blessings, is the relation of the Creator to the created. In the Sufi context, union means coming together again after parting. The world is the realm of separation for humanity, and all men and women burn inwardly with the desire to return to their true home. This return will be realized when the person dies, for that is the beginning of his or her passage into the other world. Although a Sufi finds God in his or her heart while in this world, true re-union will only take place in the Hereafter in Paradise.

Love is based on two important pillars: that which is manifested by the lover's acts (a lover tries to comply with the Beloved's desires), and the lover's inner world (a lover should inwardly be closed to anything not related to Him). True men and women of God mean this when they talk about love. According to them, emotional concern with or love of any kind of pleasure, including spiritual ones or interest, cannot be called "love" in its true sense. It can only be figurative love.

Every lover cannot feel the same degree of love for the Beloved, for love varies according to the lover's spiritual and emotional depth, the degree of consciousness of and care in obedience to the Beloved. For example, the love felt by those beginning the way is not established and constant. They dream of acquiring the rank of perfect goodness and, at times, receive signs of the Knowledge of God, thrill at the twinkle of the "light" appearing on their horizon, and vaguely feel amazement and wonder.

On the other hand, those who have made much progress fly in the heaven of love toward the highest point. They live in the bright climate of the Qur'an as embodiments and examples of the good morals of the Prophet Muhammad, upon him be peace and blessings. While trying to represent his good morals, they expect no material or spiritual reward and demand no pleasure. Even at the summit of this holy representation, like fruit-bearing trees whose branches bend with the weight of their fruit, they lower their wings of humility and always mention the Beloved. If they are shaken with a fault or error, they severely criticize and fight with their selves.

And finally, those most advanced in the love of God are like rain clouds in the "heaven" of Islam. They feel existence by Him, live with Him, and see and breathe by Him. In a never-ending cycle, they are filled with pangs of separation (from Him) and desire to meet Him; when relieved or emptied, they mount on a beam of light and descend to Earth to embrace the whole of existence.

One who turns to Him with heartfelt desire and sincere enthusiasm, regardless of the degree of love, receives a reward according to the depth of feeling and concern for Him. The first group of people mentioned above receive special favor and mercy. The second group of people reach the horizon of perceiving the Attributes of Grace and Majesty and are freed from defects of character. Those of the third group are illumined by the light of His Being, awakened to the reality of things, and are in touch with the dimension of existence behind veils. That is, the Almighty manifests the light of His Grandeur to burn up the corporeal attributes of those whom He loves and elevates them to the realm of Divine Attributes, such as the All-Seeing and All-Hearing. He awakens them fully to the fact that they are poor and helpless before Him, and fills their hearts with the light of His existence.

One whose love has reached this degree, and who is rewarded with so much Divine favor, attains an eternal life beyond existence or non-existence. Like a bar of iron put into fire and thus appearing as a bar of fire, such a lover may be unable to distinguish the Divine Being and His manifestations, and therefore express feelings and experiences in terms associated with such false beliefs as incarnation and union (with God). In such circumstances, one must consider the Sunna's established criteria.

The expressions uttered by profoundly spiritual individuals lost in love of God and intoxicated with love cannot be used as criteria by which to judge them. Otherwise, we may feel enmity toward such friends of God, who are favored with His continuous company according to the Prophetic Tradition: A man is with him whom he loves (Al-Tirmidhi, "Zuhd," 50), and as declared in the hadith qudsi:

Whoever becomes an enemy of My friends has waged war on Me. (Al-Bukhari, "Riqaq," 38. Jul 1991, Vol 13, Issue 150) ¹⁶

¹⁶ <http://fgulen.com/en/fethullah-gulens-works/1352-key-concepts-in-the-practice-of-sufism-1/24758-mahabba-love>