



The Positive Emotion of Love: Through the Lens of Islamic Teachings

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Abstract

Positive emotions are defined as brief experiences, which feel good in the present and increase the chances that one will feel good in the future also. They probably are the most fundamental constituents in the formula of living a content life. Barbara Fredrickson has pointed out ten positive emotions out of many, which she feels are important for personal and societal wellbeing. Out of these ten she deems love to be the strongest, which takes in all other positive emotions. This article delves into the depth of “love” through the lens of Qur’an and Sunnah, analyzing how Islam brings to life this beautiful emotion and channelizes it in the direction, which guarantees ultimate wellbeing of people, societies and nations.

Keywords: Barbara Fredrickson, Love, Positive Emotions, Qur’an, Sunnah. Wellbeing

Introduction

Positive emotions are defined as “brief experiences, which feel good in the present and increase the chances that one will feel good in the future also.” They probably are the most fundamental constituents in the formula of living a content life. Having a comprehensive knowledge of these emotions, their applicability and benefits is the major goal of Positive Psychology.¹ Extending over thousands of years, the objective of positive emotions has been molded into building a person’s means of survival by initiating a stress free cardiovascular activity.² This article aims at analyzing the positive emotion of love in the light of Islamic teachings, discussing the various tangent, types and dimensions of love, and the fruits that it begets and that how love breeds in societies.

Literature Review



The most important work in the study of positive emotions is that of Barbara Fredrickson. In *Discover The Real Power Of Positivity*³ she gives some practical tips to create an environment for a happy and energetic life. She gives the broaden and build theory of positive emotions, which suggests that positive emotions broaden the horizons of life and turn people into high achievers.

*Understanding Emotions*⁴ emphasizes the value of emotions ranging from infancy to childhood and gives practical examples from latest findings. It contains material on the key role of emotions in all aspects of life, including psychological disorders and wellbeing.

In *Born to Be Good: The Science of a Meaningful Life*⁵ Dacher Keltner ponders over the positive evolutionary instincts, such as awe, gratitude and compassion etc. and says that they will be rendered meaningless if humans were intrinsically bound to live lives filled with negativity. Allan Carr's *Positive Psychology: The Science of Happiness and Human Strengths*⁶ is an excellent introduction to positive psychology. *Authentic Happiness*⁷ by Martin Seligman, the developer of the PERMA model reflects upon his theories in a simple, easy and understandable manner, giving a peep into his "science of happiness."

*Psychology of Personality: Islamic perspectives*⁸ by Amber Haque and Yasein Muhammad is a compilation of edited papers by different writers, which provide the Islamic narrative of human nature.

*Therapy from the Qur'an and Ahadith: A Reference Guide for Character Development*⁹ by Feryad A. Hussain is a collection of Qur'anic verses and authentic narrations and their interpretations, that allow individuals to challenge distressing psychological thoughts and behaviors.

*Psychology From the Islamic Perspective*¹⁰ by Dr. Ayesha Utz is an effort to expound upon the conceptualization of human psychology based upon the Qur'an and Sunnah.

However none of the above literature gives a clear cut analysis of importance of different tangents of love in a believer's life.

Positive Emotion of Love: The Western Perspective

Other than stimulating cardiovascular calmness, it has been discovered that positive emotions also (a) aid stronger individuals in finding a positive meaning in difficult life situations¹¹; (b) safeguard against dreary symptoms and charge post crisis growth; and (c) support individuals in fully recovering from tension, in daily life and during grief.¹²

Positive emotions are therefore an indispensable feature of the Wellbeing Theory. They refer to viewing of life in a positive way, which aids in getting ahead in life through all its good and bad parts. Aiming only on the bad parts results in a

depressed state of mind, hence they point to the fact that an individual should focus on the good and positive aspects of life.¹³

Fredrickson¹⁴ has identified ten basic positive emotions in this research. She observed that she has chosen these ten emotions over others because scientific evidence shows that these ten are experienced more commonly in people's daily life."¹⁵They are: joy, gratitude, serenity, interest, hope, pride, amusement, inspiration, awe and love.¹⁶ For the positive emotion of love, she says that it is the most common and most important positive emotion, and it surfaces when any other of above mentioned positive emotions are experienced in context of a personal relationship. According to Fredrickson, love affects both our thought processes as well as our actions, and strengthens individual as well as societal relations.¹⁷

Love plays the same role in our lives, which sunlight, water, and fertile soil play in the growth and nourishment of a plant. It makes a person mature, wise, and resilient and makes life worth living. She calls it the greatest emotion, which gives humans their distinct nature. It might be the most needed emotional experience for physical and mental wellbeing.¹⁸ It is this emotion of love that we shall analyze through the lens of Islamic teachings; what begets love; what are its fruits; what is the ultimate form of love are some of the tangents, which will be touched upon in this article. The effects of the tangible examples of love from the life of the Prophet صلى الله عليه وسلم and the companions are mentioned in a way that will prove to be a motivational force for the reader.

Islamic Perspective

In comparison to positive emotions Islam brings forth the comprehensive and applicable framework of *husn al khuluq*. In this article we shall analyze the concept of love in Islam, its various tangents and applications in the life of a believer. Love is a key emotion in Islam with several benefits and effects on the personality of the believer. It also plays a pivotal role in the formation of a healthy society.

The word used for love in the Qur'an is *Mahabbah* محبة, which comes from the root word ح ب ب, meaning grain; It also refers to necessity and deep rootedness; Just as the grain is embedded in the soil, so is love deep-rooted in the heart; Love dispels hatred and rancor.¹⁹

Every creation is bestowed with *mahabba* (محبة). The natural instinctive *mahabba*, is common in humans, animals and even non living objects. The optional *mahabba* is a distinct characteristic of humans. It also means to yearn and long for something, which a person deems good or important for himself. It is also said that *mahabba* (محبة) is of three types): 1) that which is based on lust, 2) that which is based on deriving benefit, 3) that which is above all base desires and is based on the excellence and reverence of the other person.²⁰

Mahabba (محبة) can be due to different reasons. One may love someone for his beauty, or his righteous actions, or because he is beneficial in some ways.²¹

Loving Allāh and His Messenger

Scholars have stated that the reasons for loving someone can be classified under the categories of beauty, perfection, or gain. Therefore, if one may be loved for one's generosity, bravery, tolerance, knowledge, humility, worship and God consciousness, asceticism, wisdom and intelligence, manners, morals, speech, interaction, caring for blood relations, mercy or any other virtue, how then will we love one in whom all these traits and more are firmly rooted and combined? Such was the Prophet صلى الله عليه وسلم, in whom Allāh تعالى سبحانه grouped all characteristics of perfection and virtue in the best manner so that hearts revered him and people dedicated themselves to caring for and respecting him as no other human being has ever been loved or respected before. Those who lived with him and accompanied him loved him to the point of infatuation and would risk their lives for his fingernail not to be scratched. Abu Sufyan bin Harb said to Zayd bin al Dathinna رضي الله عنه, when the polytheists brought him forth to strike his neck, "I plead with you, O Zayd, would you not rather Muhammad were in your place right now, and we would strike his neck, and you were with your family?" He said, "By Allāh, I wish not that Muhammad صلى الله عليه وسلم, wherever he is right now would be hurt by a splinter and that I would be with my family!" Abu Sufyan said, "I never saw anyone who loved a person like the companions of Muhammad loved Muhammad صلى الله عليه وسلم!"²²

The love for Allāh and His Messenger is a check of a believer's *Imān*, (إيمان) as Allāh تعالى سبحانه says in the Qur'an:

"...And those who believe are stronger in love for Allāh."²³

Loving Allāh تعالى سبحانه has multiple manifestations. One being that the person then loves fellow human beings for the sake of Allāh تعالى سبحانه, and this love is more profound, sincere, and everlasting than any other of its types. In fact, Allāh تعالى سبحانه has revealed in the Qur'an that friendships based upon any factors other than love of Allāh تعالى سبحانه will not just perish with time, rather will turn into animosity:

"Best friends, on that Day, will become each others' enemies, except for the God-conscious."²⁴

Abu Umamah رضي الله عنه narrated that the Messenger of Allāh صلى الله عليه وسلم said:

"Whoever loved for Allāh and hated for Allāh and gave for Allāh and withheld for Allāh will indeed complete his *Imān*."²⁵

Ibn Qayyim al Jawziyyah said that two things rectify the heart. One of them is that the love of Allāh ﷻ should be above all other loves in a person's life, such that whenever at crossroads, the love of Allāh ﷻ should always take priority.²⁶

Similarly, the love for the Prophet ﷺ is also a test of the believer's faith. Among the three qualities that beget the sweetness of faith, one is to love the Prophet ﷺ more than ones parents and children.²⁷

This hadith implies that when a person starts loving Allāh and His Messenger, it becomes easy and pleasureable to obey them, no matter how difficult those acts of obedience seem on face value.²⁸

Love is an essential segment of the believer's personality; from it stem the best of actions, so much so that the Prophet ﷺ said:

“A believer is a personification of love and affection and there is no good in one who neither loves nor is loved.”²⁹

Benefits and Fruits of Love for the Sake of Allāh

Love for the sake of Allāh ﷻ reaps wonderful benefits in individual and societal lives of people, examples of which are unheard of and unprecedented in any other form of love. Some of the magnificent results of this love, seen in the time of the Prophet ﷺ are cited below:

Love Creates the Best Society

The society created in Madinah after migration was based on pure love of Allāh ﷻ. The people of Madinah loved the immigrants who poured in hundreds, they welcomed them with open hearts, preferred them over themselves even in the times of dire need; and all this became possible due to one reason only: the love of Allāh ﷻ.³⁰

The result of loving Allāh ﷻ was that the *Ansār* (انصار) loved the *Muhjirūn* (مهاجرون) and gave to them of their own earnings and belongings and never felt any constriction in their hearts.

Allāh ﷻ also says in the Qur'an:

“ And they feed, for the love of Allāh, the indigent, the orphan and the captive.”³¹

This Verse gives a standard, which if practiced, creates love and respect in the society. The principle given is that the benefactor should not expect any reward or even a thank you; this preserves their dignity and they become naturally grateful from the heart.

Distinction in the Hereafter

In a beautiful Hadith narrated by Abu Huraira رضي الله عنه the Messenger of Allāh صلى الله عليه وسلم said:

“Allāh will announce on the Day of Judgement, ‘Where are those who loved each other for the sake of My Glory? Today I shall shelter them in my Shade; the Day when there is no shade but Mine.’”³²

People who loved each other for the sake of Allāh تعالى سبحانه, met and departed for His sake will be granted the distinct honor of being announced and esteemed because of this very trait. What better wellbeing can a believer hope for or look forward to than this singularity on the Day of Judgement.

The Prophet صلى الله عليه وسلم's Company in Paradise

Anas رضي الله عنه narrated that a man came to the Prophet صلى الله عليه وسلم and asked:

“O Messenger of Allāh! When will the Day of Judgement be? He صلى الله عليه وسلم asked: ‘what preparations have you done for that day?’ He replied: ‘I do love Allāh and His Messenger. He صلى الله عليه وسلم replied: ‘without doubt you shall be with those whom you love’.”

Anas رضي الله عنه said, ‘we had never been so happy, after having accepted Islam, as of listening to this saying by the Prophet صلى الله عليه وسلم: Without doubt you shall be with those whom you love.’”³³

Islamic Languages of Love

Since the mutual love of the believers is indispensable for gaining Allāh’s سبحانه و تعالى Love and entering *Jannah* (جنة), the Prophet صلى الله عليه وسلم has given clear guidelines regarding the actions that generate and spread love among individuals and societies. Following are some of the ways mentioned in the Prophetic narrations:

a. *Salām*: سلام

The Prophet صلى الله عليه وسلم declared that *Jannah* could only be achieved by those who love each other and that spreading the Islamic greetings of *salām* in a society tie them in the bond of love.³⁴

b. Exchange Gifts: هدية

Abu Huraira رضي الله عنه narrated that the Messenger of Allāh صلى الله عليه وسلم said: “Give gifts, you will love one another.”³⁵

c. Express your Love

Al Miqdām bin Ma'di Karib رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said:

“When a man loves his brother (for Allāh’s sake) he should inform him that he loves him.”³⁶

The Messenger of Allāh صلى الله عليه وسلم frequently expressed his love for his companions and his family. Mu’adh ibn Jabal رضي الله عنه narrated that the Prophet صلى الله عليه وسلم held him by his hand and said:

“I love you O Mu’adh” I said “And I too love you O Messenger of Allāh.”³⁷

Amr ibn al Aas رضي الله عنه reported that the Prophet صلى الله عليه وسلم sent him as commander in the battle of Salāsil, he said: “I came to him and asked him: ‘whom do you love the most’? The Prophet صلى الله عليه وسلم replied: ‘Ayesha’, I asked ‘amongst men’? He said: ‘Her father’, I said ‘then who’? He said, ‘Umar’, then he named other men”.³⁸

Thus the Prophet صلى الله عليه وسلم actually loved people and expressed his love for them. So much so that he publicly expressed his love for his wife in a society where it was considered a weakness to express love for women. The extent, the excellence and the characteristics of his love for the people around him drew strength from his love for Allāh تعالى, making it more strong and unadulterated.

d. Allow yourself to be loved

The phenomenon of being loved is something, which is beyond comprehension of human mind. Why are certain people so loved in the world? What characteristics do they have? It is narrated in a Hadith that when Allāh loves a person, He تعالى commands Jbrail and eventually all other angels and then the inhabitants of this earth to love that person, and same is the case with hatred.³⁹

It is clear from the above Hadith that Allāh تعالى loves certain people. Who are the people that are loved by Allāh? What are their actions? In this section we will mention the Qur’anic Verses in which Allāh تعالى has stated the traits, which He تعالى loves:

Allāh تعالى Loves:

- The doers of good.⁴⁰
- Those who purify themselves.⁴¹
- Those who follow the Sunnah.⁴²
- Those who fear Him تعالى.⁴³
- Those who remain steadfast.⁴⁴
- Those who rely upon him.⁴⁵
- Those who act justly.⁴⁶

- Those who fear him.⁴⁷
- Those who fight in his cause in a row as though they are a [single] structure joined firmly.⁴⁸
- Humble for the believers, and strong against the disbelievers, they exert their utmost efforts in the way of Allāh and do not get discouraged by criticism and negative propaganda.⁴⁹

Such is the love of Allāh *سبحانه و تعالی* that when it is ingrained in the heart of His slave, he becomes, confident, courageous, and free of all types of inferiority complexes.

On the contrary, there are certain traits that Allāh *سبحانه و تعالی* does not love; in order to gain a full picture of the person whom Allāh *سبحانه و تعالی* loves, we will mention those traits also, so that we may avoid those actions.

Allāh *سبحانه و تعالی* does not like: the disbelievers,⁵⁰ the wrongdoers,⁵¹ a habitually sinful deceiver,⁵² those who are self-deluding and boastful,⁵³ Allāh does not like the public mention of evil except by one who has been wronged,⁵⁴ He does not like those who commit excess,⁵⁵ Allāh does not like traitors,⁵⁶ He does not like the arrogant,⁵⁷ and those who are treacherous and ungrateful,⁵⁸ Allāh does not like the exultant,⁵⁹ Allāh does not like transgressors,⁶⁰ and Allāh does not like corruption.”⁶¹

Above are glimpses of some of the attributes mentioned in the Qur'an that Allāh *سبحانه و تعالی* loves to see in his servant. Then there are certain matters that he dislikes and put together they form a personality whom Allāh *سبحانه و تعالی* loves. These attributes mark an all rounder personality of the believer who lives his life according to the rulings of the Qur'an thus reaching the epitome of wellbeing in his personal life and then emitting it into the society and is loved by Allāh *سبحانه و تعالی* and consequently loved by the people.

In addition to the Qur'an there are many beautiful attributes mentioned in Hadith of the Prophet *صلی الله علیه وسلم*, which Allāh *سبحانه و تعالی* loves to see in a believer. Some of them are mentioned below:

a. Allāh Loves Voluntary Good Deeds:

Allāh loves the doers of voluntary good deeds, so much so that He *سبحانه و تعالی* grants him His help in all his endeavours.⁶²

b. Allāh Loves Those Who Show Blessings As Gratefulness

“The Messenger of Allāh *صلی الله علیه وسلم* said:

“Allāh loves to see the signs of His blessings upon His servants.”⁶³

c. Allāh Loves To Be Praised

The Prophet *صلی الله علیه وسلم* said,

“There is none who likes to be praised more than Allāh does.”⁶⁴

d. Allāh Loves Those Who Love Tawhīd

When the Prophet صلى الله عليه وسلم was informed that a companion recited Surah Al Ikhḷās in every *rak'ah*, he صلى الله عليه وسلم asked him the reason for doing so. The companion said that he recited it out of his love for the Surah. The Prophet said that Allāh loves him for the love of this Surah.⁶⁵

e. Allāh Loves Politeness

The Prophet صلى الله عليه وسلم told Ayesha رضى الله عنه to be polite even in reply to the harsh comments of the Jews, and said that Allāh grants because of politeness that which He does not grant because of harshness.⁶⁶

f. Allāh Loves Those Who Meet for His Sake

Allāh loves the people who love each other for His sake, even if they don't know each other personally.⁶⁷

g. Allāh Loves Continuous Good Deeds

Allāh loves continuous righteous actions even if they are lesser in quantity.⁶⁸

h. Actions Most Beloved to Allāh

Some of the most beloved actions in the Sight of Allāh are: Prayer at the earliest time, being dutiful to parents, to take part in Jihad,⁶⁹ modesty,⁷⁰ and He سبحانه و تعالى loves the God fearing person who has very little needs and stays hidden for the fear of popularity.⁷¹

i. Allāh's Most Beloved Words Of Remembrance

The most beloved words of remembrance are: *SubhanAllāhi wa bi Hamdihi* (سبحان الله و بحمده)⁷²

These are just a few guidelines from Hadith of the Prophet صلى الله عليه وسلم for “allowing oneself to be loved”. There is a vast ocean of character strengths mentioned in the Qur'an and Sunnah, which Allāh سبحانه و تعالى loves to see in a person, and when He sees them, He سبحانه و تعالى loves the person and when He سبحانه و تعالى loves him, the whole world loves him; and this is the only way of being loved permanently and with sincerity.

As mentioned earlier, Fredrickson says that love is the strongest of emotions, and comprises all other positive emotions and should have many names and tangents because of its importance in human life. We see from the Qur'an and the Sunnah that a believer's life is all about loving Allāh سبحانه و تعالى and the Prophet صلى الله عليه وسلم.

عليه وسلم, and acting according to Allāh's commands and following in the footsteps of the Prophet صلى الله عليه وسلم, hence attaining unprecedented wellbeing.

• Marriage: Islam's institution of love

Intimacy is a very special bond, which is often misunderstood as mere physical closeness. In fact, intimacy is a vast concept in which two people understand each other, care about each other, and stand by each other through thick and thin. It is essential that people in close relationships respond to and exhibit warmth for one another. If one person shows significant intimate behaviour toward another person, but the other does not respond then the relationship is not intimate. In fact, one-sided intimate behaviour may create bitterness in the relationship.⁷³

In this section we shall analyze the place given by Islam to this facet of life.

The Qur'an uses the beautiful metaphor of *Libas* for the marital relationship.

The root word ل ب س means to confuse, to conceal, living with someone for a long time. It is said *Labistu fulanan 'ala ma fihi*, (لبست فلاناً على ما فيه) meaning I endured such a one and accepted him and continued to associate with him; notwithstanding what was in him. *Talabbasa bil amr* (تلبس بالامر) means he employed, buried or occupied himself with the affair; engaged in it; entered into it; became involved in it. *Libas al Taqwa* (لباس التقوى) refers to the apparel of piety, which refers to honest shame or shrinking of the soul from foul conduct.⁷⁴

According to Imam Raghīb, the word *Libās* is used for everything that conceals a person's misdeeds; therefore it has been used in the Qur'an for spouses.⁷⁵ In Islam marriage is a sanctified and blessed institution. The first relationship that Allāh تعالى سبحانه و created between humans is the marital relationship of Adam ؑ and Hawwa ؑ. Moreover, Allāh تعالى سبحانه و has given a remarkable metaphor for the relationship of husband and wife, which gives a whole new insight into this bond. Allāh تعالى سبحانه و says in the Qur'an:

“They are clothing for you and you are clothing for them.”⁷⁶

A garment protects from harsh weathers, conceals the defects and imperfections, beautifies the person, fits according to the size of its owner and is closest to the body. Analogously, husband and wife protect each other from adversities, cover up defects and shortcomings, are flexible and compromising for each others nature, and are physically and mentally closest.

➤ Spouse: A Source of Love, Mercy and Tranquility

Allāh تعالى سبحانه و has declared it one of His Signs that two people, when joined in *Nikah*, (نكاح) become a source of tranquility for each other. Their love, affection, and kindness towards each other is wondrous in nature.⁷⁷

The three benefits of marriage given in this Verse are the very essence of intimacy: They find tranquility in each other, they love each other and they are merciful towards each other. This is further explained in a Hadith narrated by Jabir رضي الله عنه. He was a young man and had married an older woman. The Prophet صلى الله عليه وسلم asked why he hadn't married a younger girl with whom he could have had a playful relationship.⁷⁸

The Prophet صلى الله عليه وسلم once also said:

“We have not seen for those who love one another anything like marriage.”⁷⁹

Thus the institution of marriage, which defines the social fabric of any society, carries very sensitive and deep connotations in Islam.

Manifestations of love in the Marital Life of the Prophet صلى الله عليه وسلم

The Prophet صلى الله عليه وسلم had a very healthy, successful marital life. He simultaneously had nine wives of different ages, temperaments and backgrounds. He صلى الله عليه وسلم had an intimate relationship with all of them and all the wives were happy and content with him صلى الله عليه وسلم.

However, there is one wife whose relationship with the Prophet صلى الله عليه وسلم was a personification of love in every sense of the meaning: Khadija bint Khwaylid رضي الله عنها. We shall be discussing their relationship in detail in order to understand the true application of love in this intimate relationship.

• Khadija Bint Khawailid رضي الله عنها

The Prophet صلى الله عليه وسلم was twenty-five when he married Khadija رضي الله عنها who at that time was forty years old and had been widowed twice, with children from her previous marriages.

After the Prophet صلى الله عليه وسلم had been bestowed with Prophethood, Khadija رضي الله عنها perfectly understood his responsibility and the nature of the task. She stood by him all her life in every upcoming situation and challenge. She relieved the Prophet صلى الله عليه وسلم from the obligation of earning a living. Thus he could focus with all his time, energy and wealth on the fulfillment of his duty. She was the strong support that he needed, for this enormous task.

The level of intimacy, the Prophet صلى الله عليه وسلم had with Khadija رضي الله عنها is evident from the incident of the first Revelation. The Prophet صلى الله عليه وسلم went to the Cave of Hira, sometimes for several days and sometimes even a month. Khadija رضي الله عنها was fifty-five years of age at that time, and she climbed all the way up to Hira to take food for him. Understanding his need for solitude, she supported him emotionally as well as religiously.

He was anxious and scared for his life when he first encountered the Angel Jibrael   in the Cave of Hira. His uncle Abu Talib was alive, his best friend Abu Bakr   was right there in Makkah, but he ran to his wife, Khadija  . When his panic subsided and he told her what he had gone through, she comforted him with the words, which were the pinnacle of intimate relationship. She knew him so well and mentioned the best of his qualities and said that Allāh سبحانه و تعالی will never humiliate you because you enjoin the ties of relationships, help the down trodden, honour your guests and you help those who are in trouble. She consoled him with absolute truth, because she knew him so well.⁸⁰

Years after she had passed away, the Prophet صلى الله عليه وسلم said to Ayesha  : “Khadija believed in me when others disbelieved; she trusted me when others belied me; she spent on me when other withheld from me and Allāh gave me children from her and He did not give me children from any other wife.”⁸¹

It would be unfair to gloss over the rest of the wives, whom he loved in his later life. He صلى الله عليه وسلم gave Ayesha bint Abi Bakr   the margin of her young age, she was most beloved to him, he raced with her, called her with endearments such as Humaira and Ayesh, took interest in her toys and listened to her stories despite being the busiest man. His love for his wife Safiyya was evident in public when he wiped her tears and presented his shoulder so that she may climb and ride the camel from which she had fallen. Such close observation, understanding, and acknowledgment of one's spouse is the key to a successful marriage.

• Destructive Love

This discussion will not be completed without the mention of love that destroys rather than being beneficial. Different levels and consequences of love have been pointed out by scholars, so that we realize that not all types of love is beneficial, rather sometimes if not channeled in the right direction, it may ruin lives and breed hatred and animosity. The degrees of love are as follows: first, the “inclining of the soul or mind; also applied to the “object of love itself”. Second is love cleaving to the heart; third is violent or intense love, then desirous or passionate love, next is the ardour of love accompanied by pleasure, then is the inward love with violence of grief and sorrow, then is the state of enslavement by love, next is lovesickness, then distraction or loss of reason in love and last is wandering about at random as a result of overpowering love.⁸²

Conclusion:

We may thus conclude that the dimensions of love explained in the Qur'an and Hadith are all encompassing, mentioning the benefits, the ways, the types and fruits

that are borne through this beautiful positive emotion. Positive psychology and Fredrickson's theories may be a stepping stone for studying the positive aspects of love, but this study can never be completed without the framework and guidelines provided by Islam.

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