

CHAPTER II

LOVE IN PSYCHOLOGY AND SUFISM PERSPECTIVE

A. Love in Psychology Perspective

1. Definition of Love

Love always be a hot topic for discussion. It has penetrated the heart of every human being living on earth. Many opinions about the meaning of love still can not explain love itself. Increasingly sought after, love shows its class as being proper to be discussed. This is because the experience factor of love that underlies is different. It is where the uniqueness of love, understanding will has many definitions because love can be felt from all sides. Although no one is able to explain the exact definition of love, many figures give their opinions to the meaning of love. It is intended to make it easier to understand love.

Psychologically, love is an emotional human behavior which its being is someones's respond or emotional reactions to certain stimulus. In this case, it is influenced by interaction between lovers and their environment, lover capabilities, and type and strength of element of the stimulus.¹

Ashley Montagu, an American psychologist views that love as a feeling of attention, affection, and deep like. It is usually accompanied by longing and desire of object loved. Elain and William Walsten more emphasize a deep involvement of individuals when defining love. The involvement is associated by appearing of strong physiological stimulus and accompanied by feeling of crave for couple and desire to satisfy.²

According to Sternberg (1988) in his book entitled "*Three Angular Love*", he said love contains a component of intimacy, passion, and

¹Fahrudin Faiz, *Filosofi Cinta Kahlil Gibran, Tinta*, Yogyakarta, 2002, p. 16

² Paul Hauck, *Bagaimana Mencintai dan Agar dicintai*, Arcan, Jakarta, 1993, p. 45

commitment. Knox defines Conjugal love, is love that is “contrary” to the romantic love, which is where the mode of its expression is more realistic and with a deeper thinking. This love is interpreted not only by emotions, but include things such as education, social status, and the advantages of that love.³

Basically love consists of 4 main elements that must be owned by both individuals who are in love, are:⁴

- a. Understanding: someone is said love each other when both are willing to provide mutual understanding. Mutual understanding implies wide meaning, is to understand things that are more favored or not favored by his partner. This meaning is sometimes requiring sacrifice.
- b. Trust: is one element of love embodiment. Both must keep each other so what was done or said cause the trust to his partner.
- c. Cooperation means that work it would be better if both are in mutual cooperation than they worked alone.
- d. Expressions of affection has characteristic to complete 3 elements before. It is usually words and deeds.

2. Kind of Love

According to Stanberg, love has 3 components;⁵

- a. Intimacy, this dimension focused on feeling of closeness between two people and strength that bind them to be together. A relationship will achieve emotional intimacy when both understand each other, open and mutually supportive, and could talk anything no need fear to be refused.

³ Dian Wisnu Wardani and Sri Fatmawati Mashoedi, *Hubungan Interpersonal*, Salemba Humanika, Jakarta, 2012, p. 61

⁴ Drs. H. Abu Ahmadi, et.al, *Psikologi Sosial*, PT Rineka Cipta, Jakarta, Edition; II, 1999, p. 236-237

⁵ Dian Wisnu Wardani and Sri Fatmawati Mashoedi, op.cit., p. 62-63

They are able to forgive and accept, especially when they do not agree or make mistakes.

- b. Passion, this dimension emphasizes to the intense of feelings and rising that rise from physical and sexual magnetism. In this kind of love, someone experiences a real physical magnetism, always thinking of beloved all the time, make intensively eye contact when together, experiencing a wonderful feeling seems fly in the clouds, admiring and being dazzled with the beloved, heartbeat is increasing, feelings safe, want to be together with the beloved, has a great energy to do something for the beloved, feel the similarities in many ways, and certainly feel very happy.
- c. Decision and (or) commitment, in this dimension, someone resolves to stay together with his beloved in his life. Commitment means devoting of attention, do something to take care an imperishable relationship, protects the relationship from danger, and correct if relationships in critical condition. In this dimension, one starts to think about marriage. The main reason for marriage is because of love and commitment that is shared with beloved. Couples have a desire to divide their selves in continuing relationship.

Ideal love is love that has components of intimacy, and balanced in passion and commitment. Of these three components can form eight types of love, are;⁶

- a. Nonlove, if there are no three components: intimacy, passion, and commitment, then there is no love. It is common in acquaintanceship.
- b. Liking, is if intimacy is high, but the passion and commitment is very low. This type can be found in friendship with real intimacy and warmth

⁶ Ibid, p. 64-65

that does not arouse passion or hope that people will spend the rest of their lives with that person.

- c. Infatuation love, strong passion and absence of intimacy and decision or commitment is a characteristic of this type, which is when a person gets stimulation of another person that is difficult to be known. For example, someone who really craves his friend in school but never had the chance to know him.
- d. Empty love, commitment without intimacy or passion. This condition is common in marriage that given in marriage.
- e. Romantic love, combination between liking and infatuation. When intimacy and passion exist simultaneously, then someone will feel romantic love.
- f. Companionate love. Intimacy and commitment of love unite to form love to close couple. This type will produce a lasting and happy relationship because the couple tried to keep up a long-term relationship.
- g. Fatuous love, where passion and commitment with the lack of intimacy will produce experience that is not wise or reasonable.
- h. Consummate love. In this love, three components are filled by a balance degree. Love like this sought by everyone and it is commonly called “complete”.

The kinds of Love by Kelly in adolescent reproductive health book are divided into 3 types:⁷

- a. Love for lust, is love that results a relationship between two people that not controlled anymore, emotions are mastering of common sense so behavior occurs spontaneously to answer the excessive emotional stimulus.

⁷ <http://belajarpsikologi.com/memahami-makna-cinta/> accessed on Maret 12, 2014

- b. Pragmatic love, is a balance love between two people, there is a joy and sorrow, and interrelationship.
- c. Altruistic love, usually occurs in a mother to her child, this love is accompanied by unlimited affection.

In Interpersonal Relations book, there are three factors that influence someone when love others, are attachment style, age, and gender.⁸

- a. Attachment Style

There are 3 kinds of attachment style that is almost tied with close relationship, are secure, avoident, and anxious or ambivalent. Secure person will said that he feels comfortable in emotional awareness and has certain dependence. Avoident people are who do not like dependency and closeness, while anxious or ambivalent person is who looks bound and possessive.

- b. Age

Age is a factor that is sometimes outwitting because it is usually associated with experience and background. The older a people, the more they generally have a long and overall relationship.

- c. Sex

Men and women have sameness when falling in love. They experienced many similar types of love and a little difference in the proportion of attachment styles they have. Men are more likely dismissing than women, but the difference is very small. Women are more intense and impulsive in feeling emotion.

John Alan Lee explained there are 6 types of love;⁹

- a. *Eros*, people who love by this style, looking for a partner that has a good physical appearance and want to have an intense relationship with a partner.

⁸Dian wisnuwardhani and Sri Fatmawwati Mashoedi, op.cit., p.60

⁹ Ibid, p. 68-69

- b. *Ludus*, people who love by this style is very like to play around with love and usually often change partner.
- c. *Storge*, type of love that choses to slowly build closeness and lead to the relationship with commitment that hold forever.
- d. *Mania*, very demanding and possessive of his beloved and have a feeling of unbridled love.
- e. *Agape*, on this type, partner willing to sacrifice for their partner without asking in a same return.
- f. *Pragma*, pragmatic love looks for a partner with the right criteria, such as employment background, education, age, and religion.

Need of love feeling of men and women is very much and complex. Between one person and other person is totally different. But there is a basic need among individuals that is same and in general, if it is concluded it is need for love. Basic need of man is trust, acceptance, appreciation, admiration, approval, and encouragement. Whereas basic need of women is care and attention, understanding, respect, sacrifice, acknowledgment and affirmation, and the return of confidence and trust.¹⁰

Through these six points, there are 12 kinds of love.¹¹

- a. Women need care and attention, while men need confidence. When man likes woman then the woman will feel cared by men. If men could understand women, made her special and put her in a high position in his life, it means the men have realized the basic need of woman. Then trust here is when woman believes that the man gives attention to her, do anything for her happiness, always complete all needs and demands. If women believe those all, so trust need of the man is met.

¹⁰ Dr. Thariq Kamal an-Nu'ami, *Psikologi Suami-Istri*, translated by: Muh. Muhaimin, M.Ag, Mitra Pustaka, Yogyakarta, 2006. p. 341-343

¹¹ Ibid, p. 345-356

- b. Women need a moderate understanding, men needs acceptance. If a woman was hit by problem is usually very sensitive and irritable. Clever men will listen her problem and and complaints and gives her sympathy. So with that, women will feel someone watching and listening to her complaint, then at least makes her calm. While men like women who want to accept him just the way he is. If women have accepted himself just the way he is, he will easily want to listen and understand what women need.
- c. Women need respect while men need appreciation. When there is harmony between men and women and men respect all the needs, longing and rights of women at the top of list, so women will feel that men respect her. And when women appreciate and be grateful for what he has done for her, then the man will feel appreciated and add to do goodness of the woman.
- d. Women likes sacrifice and men likes be admired. Women would be very happy if the man she loved always do what she wants. She will always feel be cared and feel privileged. With this, the fourth women's needs are met. When women are happy with what has been given by men, she will be greatly admire the men and make her feel peace.
- e. Women needs accomplishment of his right and men needs acknowledgment. Men who avoids debate with women who has problem, in a bad mood and often complaining, women will feel love that is very happy because she feels more free and unfettered by his attitudes. Then men will always feel happy in women who is able to take her position in front of him. With the acknowledgment of women about the kindness of men, accept him, and he is the only one that meets the eye of women will make men feel to be a hero for women.
- f. Women need a reinforcement of love continuously and men need encouragement. If the actions of men looks have no signs that indicated

he had been keeping, understanding, respecting, giving rights, and sacrifice for the woman, then directly the sixth basic needs of love of women has been realized. So has the sixth basic need of man. Sometimes woman is wrong in effort to make man feels happy by her own way. Encouragement and willing reinforcement of the man are met well by the way women trust men, trust his taste and personality.

Thariq Kamal an-Nu'ami describes in his book translated by Muh. Muhaimin that love also has seasons. It is like as a garden. If people want to see the gardens looks lush and has beautiful scenery, everything must be thought out. Always take care of the plant, water it, and cultivate the soil. It also has similar character. If people want an ever lasting love, also must pay attention to the seasons of love in order to know how to set up the love. There are 4 seasons will be discussed.¹²

1. Spring

This is the most beautiful season. In this season, love is very beautiful relationship. Everything was done by both men and women will look sublime no visible errors. Someone will feel that love is something eternal and never-ending. But actually not like that, because there is still a next season.

2. Summer

In this season, people will feel that their partner is not as perfect as they thought earlier. They also will find the deficiencies of their partner. That will make the level of their couple will fall from the perfect level to the low level. In this season they both should try to hold their relationship because if they are egoist, their love will be end. They should be a mutual understanding because love does not come by itself. But it needs to be a hard effort from both, men and women.

¹² Ibid, p. 691-696

3. Harvest Season

The harvest season will be fruit of the struggle of a couple after suffering problems in the summer. When the couple is able to accept and understand the positive and negative sides of their partner, this is when their relationship will be filled by love. They will feel comfortable and calm life.

4. Winter

Winter is a season that is very gripping. If could pick, let harvest season goes on at all times, or at least run long. Winter presents a strain on the relationship between men and women. In this season, the past experiences will reappear. It was life, we have to go through, even bitter or sweet. There should be no denial because life will not always be beautiful without exam. We must understand each other. Tolerance and loving one who will save relationship. If the couple is able to pass through this phase, they will return in the spring that is very beautiful.

Erich Fromm, in his book *The Art of Loving*, divided love based on its object into:¹³

a. Brotherly Love

The most fundamental type of love that underlies all types of love is brotherhood (Brotherly Love). Brotherly love means love for all human beings. The specific characteristic of this love is the absence of exclusivity. If our love has developed the ability to love, means inevitably we must love our brothers. In brotherly love there is experience of unity with our fellow human beings, experience of peace, and solidarity between people.

b. Maternal Love

¹³ Erich Fromm, *The Art of Loving*, translated by: Syafi' Alielha, Fresh Book, Jakarta, 2005, p. 79-119

Mother's love is an unconditional affirmation of life and children's needs. Relationship between mother and child is basically an unbalanced relationship, where one needs any assistance, while the other gives all. For this, it is considered as a high love and most sublime emotional bond.

c. Erotic Love

Erotic love is love that craves a total melting and personal union with another. In essence, it is exclusive and not universal. It is exclusive when it can only melt with a person wholly. For a follower of this love, intimacy or affection is determined through coitus.

d. Self Love

For Fromm, self love is bad. He said when we love ourselves, during that time we also do not love others. Because self-love is the same selfish.

e. Divine Love

Divine love is love that does not beg or expect anything from God. People who are really religious have achieved humility to feel restrictiveness to the level of awaring that he did not know anything about God. For him, God became a symbol of the spiritual world, love, truth and justice.

3. Sign of Love

Even love is have no definition, but it is can be seen with the signs of love.¹⁴

a. There are elements of linkage and admiration.

¹⁴ <http://belajarpsikologi.com/memahami-makna-cinta/> accessed on Maret 12, 2014

- b. Usually preceded by an interest and admiration feeling, either because of physical appearance, traits, abilities or material. Which one that makes a person interested in every person is different.
- c. Always remember in memory.
- d. The feeling of love makes thought of his beloved are always present in memory.
- e. There is sacrifice
- f. Feelings of love drives into a feeling of wanting to do anything that makes beloved happy.
- g. Sexual interest usually arise by desire to always meet and make a physical contact.

According to Edmund Belger there are 8 signs. A healthy person will experience these mentioned and he is a sick person if not experience these signs;¹⁵

- a. A subjective feeling of happiness. This conditions is an exultation that may not be understood by others, but himself.
- b. Hurting own self. This condition occurs when two lovers feel happy and also feel the contrary, such as fear, anxiety, and confusion with the condition of this happiness will not likely survive, and they hurt themselves with that distrust condition.
- c. Excessive evaluation of the love object. When someone loves her partner, that right is actually result of imagination of his love for himself.
- d. The lack of evaluation of reality. This condition occurs when the illusion or can be called as a false perception of something which in this case is the illusion of love arises when someone is doing an evaluation of the love object excessively because childish illusions in childhood.

¹⁵ Dian wisnuwardhani and Sri Fatmawwati Mashoedi, op.cit., p. 75-76

- e. Exclusivity. Exclusivity shows something special. In this case, the partner shows his love without limits on himself.
- f. Inner dependence on the object of love. This condition displays love pleasure on himself without any of guilty. Childish illusion has become real.
- g. Lovers perpetuate themselves in the object of love and sentimental behavior that becomes a kind of cult of self.
- h. Domination fantasy. Bergler supports the domination fantasy as domination in love. Childhood fantasy when one was a child, fantasy when together with parents, and feel softness and affection of parents is a fantasy that always dominate someone in feeling love that is always looked for by someone in reaching love.

B. Love in Sufism Perspective

1. Definition of Love

Love must be pure without frills that have been expressed by Fromm above. So many temptations in the world that can keep away lover from beloved. These temptations must be removed, because no heart has two love, there is only one love. True lover will not move because of physical differences; they are judged based on their patience. Everything wants to wait for someone who wants to wait on the Lord. Waiting is a wonderful thing for lover.

Love has no definition because definition is the property of science. So the definition of love is love itself. While love is a feeling that filled the hearts of those who love. In it only the passionate feeling. All that said about love is merely a description of its effect, and expression of its result and

explanation of the cause.¹⁶ It is the greatest power of transformation that can change anger, hatred, and evil desires become true happiness and peace.¹⁷

Life, magnetism, love, passion, motion and admiration are phenomenon which are always together. In other meaning, where there is beauty, there is a magnetism. Something wonderful exactly has magnetism. When there is beauty in a being, it creates love, passion and movement towards it.¹⁸

Shaykh Ibn Arabi al-Hatimi said, “People are different in defining love. No one I found can define in true definition. Moreover it might not happen. People did not define it except by its results, its effects and consequences. Moreover, it has been the nature of God. The best thing I have ever heard about love is narrated by more than one person told us from Abū Abbas al-Shanhaji, he had been asked about *maḥabbah* (love). He said, “Jealous is one characteristic of love. And jealous cause closure. Therefore, it can not be defined.”¹⁹

Al-Qusyayri defined love as a heart tendency that has been poisoned by love, beloved chose to the servants, harmony with beloved, elimination of all the qualities of a lover, maintenance of essence of Beloved (God), and finally it was established the heart of lover with divine will.

Shaykh Abū al-Hasan Kharqani, one great figure of love tarekat, in most words he said, “Love is water drop of ocean that can not be forded by His creatures. Love is fire. Anyone not going to survive when in it. It brings confidence. When someone is in it, news about him will not come. Anyone who is hidden in the bottom of the ocean is never revealed, except by two

¹⁶ Syaikh ‘Abdul Qadir Isa, *Hakekat Tasawuf*, Translated by: Amru Harahap Khairul, Lubis Afrizal, Qisthi Press, Jakarta, 2005, p. 277

¹⁷ Moenir Nahrowi Tohir, *Menjelajahi Eksistensi Tasawuf: Meniti Jalan Menuju Tuhan*, PT. As-Salam Sejahtera, Jakarta, 2012, p. 187

¹⁸ Murtadha Mutahhari, *Falsafah Akhlak*, translated by: Faruq bin Dhiya’, Pustaka Hidayah, Bandung, 1995, p. 119.

¹⁹ *Ibid*, p. 277-278

things: sadness and feeling of need. Everyone that be a lover means has found their Lord; who found the Lord, would be a rug that laid.”

Meanwhile, according to Rumi love is the disappearance of selfhood, is perfect unity between God and God's beloved. By self disappearance (*fana*) it means open for radiating of divine light, in other words, God is everything nothing else except Him.

We find in Arabic language, love is expressed in a variety of words, with different understanding in substant and context, some are:

a. *Maḥabbah*

Etymologically, *al-ḥub* (love) is a generic form of *al-ḥabb* that means core of heart. Al-Hujwiri said *maḥabbah* is from word *Ḥabbah* means “seeds that fell in the desert”. It is interpreted thus because love is source of life.²⁰

Some said that *maḥabbah* is from *ḥubb* means “jars that is full and quiet.” Thus because love fill heart by an object loved so it does not allow the heart be worried to other object.²¹

Al-Qushayri said love (*maḥabbah*) is from *Ḥubab* means bubbles formed on the surface of water when a big rain. So love (*maḥabbah*) inflates the heart when he is thirsty and desperate to meet his beloved. He also said that love comes from *ḥibb* (water jug) because it contains water, and when it is full, there is no place for anything else. When the heart is full of love, there is no place for anything else except beloved.²²

Others said, *maḥabbah* is ceaseless impulse to remember the beloved and composure when together with Him. It means together with beloved forever, as said in a poem:

²⁰ Muhammad Muhyidin, op.cit., p. 100

²¹ Ibid

²² Asfari MS. Dan Otto Sukatno CR, *Maḥabbah Cinta Rabi'ah al-Adawiyah*, Logung Pustaka, Yogyakarta, 2005, p. 57-58

“I feel strange to me
 Because I love them
 I ask everyone who passed
 Whereas they are sitting in a state together
 My eyes are always looking for
 While they are settled in their place
 Your heart is afflicted longing
 While it exists between the ribs”²³

There are three basic understanding of the word *maḥabbah* (love). First, “always and firmness”. Second, “love of something” (*al-abbat min al-syai*’). Third, prosperous nature (*walk al-qitr*). This basic understanding gives meaning that *maḥabbah* is a form of firmness that do not want to be separated (*al-luzm*) with something he loves, and it suffices/ satisfies for him so he will not be possible anymore to love others.²⁴

b. *Ḥub*

Ḥub is as an overview of affection of Allah. It is the most widely discussed by scholars and Muslim scholars. It is usually translated as love.²⁵

c. ‘*Isyq*

According to Rumi, ‘*isyq* is innumerable *maḥabbah*. In the literature of Sufism, ‘*isyq* is illustrated as “*majazi* love” which is expected to be escalator towards “true love” tower. According to Ibn ‘Arabi, ‘*isyq* is the highest phase of human soul, as well as the

²³ Ibnu Qayyim Al-jauziyyah, *Taman Orang-orang Jatuh Cinta dan Memendam Rindu*, Darul Falah, Jakarta, p. 7.

²⁴ Eko Harianto, *Mencari Cinta Sejati, Hakikat, Makna, dan Pencari Jati Diri*, Saujana, Yogyakarta, 2005, p. 37.

²⁵ Syeikh Abdul Qadir al-Jailani, *Rahasia Mencintai Allah*, translated by: Kamran As’an Freyadi, Diva Press, Yogyakarta, edition: II, 2008, p. 88

beginning achievement of perfection, until then love is disappear and immerse in the God magnetism.²⁶

d. *Syauq*

This word is one term of love. In *Ash-Shahhah* said, “*Asy-Syauqu wal-Isytiyaq*” is struggle of the soul and something. If it is said “*Syaqani ash- syai’u*”, means He missed me and I missed Him. When said, “*Tasyawwaqtu*”, means longing to you flares up.²⁷

Longing is an ember and flames of love that resides in the heart of those who love. This is what drives a person to always be close and connected with beloved.

e. *Mawaddah*

Another word that is near to *love* is *mawaddah*. It comes from the word *wudd al-ḥubb al-katsir* (torrential love). According to expert of lexicography²⁸ Al-Qur'an ar-Raghib al-Isfahani, if *maḥabbah* is only limited in love that hidden deep in the heart of a human being, then *mawaddah* is more than that.²⁹

f. *Wudd*

Although *wudd* has same meaning, but this term is only given to faithful and pious charity.³⁰

g. *Ḥasana*

Ḥasana is a kind of affection of Allah that mentioned in the Qur'an as one of His grace which was given to the Prophet Yahya as.³¹

h. *Raḥmah*

²⁶ Muhsin Labib, *Jatuh Cinta: Puncak Pengalaman Mistis*, Lentera, Jakarta, 2004, p. 29-30.

²⁷ Ibnul Qayyim, op.cit, p. 15-16.

²⁸ Lexicography is composer of dictionary.

²⁹ Muhsin Labib, op.cit, p. 32.

³⁰ Syeikh Abdul Qadir al-Jailani, op.cit, p. 89

³¹ Ibid

Another word has similar meaning with *mahabbah* is *rahmah*. It comes from word *rahm*, means a sense of love that encourages good deeds to the beloved (the object of love).³²

i. *Rahim*

Rahim is one of affection of Allah SWT. Many found in al-Qur'an that is often coupled with the nature of Allah.³³

j. *Uns*

Uns means pleasure (intimacy) because on intimate terms with the beloved, God Almighty. Imam Ali said, "You know, God has a gust in your days." That means God gives us the gusts every day.³⁴

k. *Ulfah*

Ulfah comes from verb *alifa*, means love. It represents the subject (lover). Noun *ilf* represents the object (the beloved). While *alafa* means "blends." According to ad-Dailami, verb *alafa* is more significant because literally covers both sides, lovers and beloved.³⁵

People who have a sense of love must have a sense of longing. Longing to meet and willing to release the longing always live in the people's heart. Already explained above how longing encourages a quickly meet in calm and peace condition. Someone wants to express his feelings and grief or joy to which he misses.

Someone who mad in love with their engrossing mad in love, he is in an indefinitely condition. With the whole longing, he expresses his feeling, happiness and pleasures of meet and look at his face from the bottom of his heart.

And neither is a believer who loves Allah, when he meet (face to face) with his Lord, conveys the whole longing, then looked at Him with his heart

³² Muhsin Labib, op.cit, p. 33

³³ Syeikh Abdul Qadir al-Jailani, op.cit, p. 86

³⁴ Muhsin Labib, op.cit, p. 33

³⁵ Ibid, p. 33-34

and no one can stop him. Because he is in position of gave on through perfect *ma'rifat*. The greater the longing, the greater the pleasure he got.³⁶

In defining love, until now no one can define precisely and perfectly. Because when people define love, in fact they define it simply from standpoint that they are able to absorb. It means there is part of body of love is not able to absorb them then it could not define. As opinion of Ibn 'Arabi, "If a person claiming be able to define it, it is clear he still does not know it. If there are people who say, "I am full of love," know it, he is still blind about love, because no one is fulfilled by love."³⁷

2. Kind of Love

Generally, object of love in Islam³⁸ are:

- a. Love and affection to Allah
- b. Love to Prophet
- c. Love to human

Include in human love are:

- a.) Love and affection to parent
- b.) Love and affection to wife, husband
- c.) Love and affection to brother, sister
- d.) Love and affection to children
- e.) Love and affection to neighbor
- f.) Love and affection to friend
- g.) Love and affection to animals
- h.) Love and affection to plants
- i.) Love and affection to environment

³⁶ Djamaludidin Ahmad Al-Buny, *Menelusuri Taman-taman Mahabbah Shufiah*, pustaka Pelajar Offset, Yogyakarta, 2002, p. 41-42

³⁷ Muhammad Muhyidin, *op.cit*, p. 109

³⁸ Tim Baitul Kilmah, "Cinta Kasih" dalam *Ensiklopedia Pengetahuan al-Qur'an & Hadits*, Volume 6, 2013, p. 448-450

Love is divided into three formation. Ordinary love, spiritual love and divine love. Ordinary love is in our daily life, such as sexuality love, friendship and magnetism relationship. Sexual desire is not the actual shape of the final destination of love. It is more means just a physical love. Spiritual love is love that is higher than ordinary love, it was no longer a mere desire for physical pleasure, but love with dimension further and deeper surrounding the content of heart, soul and higher power out from human being. And divine love is the highest level, which has been felt by the prophets in touch with the Supreme Infinite.³⁹

Ordinary love is as electromagnetic power that brings and combines all infinite particles to unity. For this love, hatred is reflection as same as wickedness and kindness, badness and goodness, sufferings and enjoyment.

Ibnu Maskawaih argued that love has different types and causes. One of them is love that rapidly exists, but also rapidly to be destroyed. Love like this is arising because of enjoyment. Second, love that exists rapidly, but slow to be destroyed. It is caused by goodness. Third, love that slowly exists, but rapidly to be destroyed. It caused by a benefit. Fourth, love that exists slowly, and slowly to be destroyed. This type arises because combination between enjoyment, kindness, and benefit.⁴⁰

Ibnul Qayyim in his book: *Terapi Penyakit Hati*, divided love into 4 kinds;⁴¹

- a. Love to God, it is not only shown by rescue themselves from the punishment of Allah and expand good deed in order to get the reward. Idolaters, Jews, worshipers of the cross also love God but they consider as an ally of God.

³⁹ Moenir Nahrowi Tohir, op.cit, p. 188

⁴⁰ Abu Ali Akhmad Al-Miskawaih, *Menuju Kesempurnaan Akhlak*, translated by: Helmi Hidayat, Mizan, Bandung, edition: II, 1994, p. 133-134

⁴¹ Ibnul Qayyim, op.cit, p. 289

- b. Love to something that God loves is the most preferred type of love of God, the straightest and closest to God. It is narrated by Anas r.a. that the Prophet said,

ثلاث من كن فيه وجد حلاوة الإيمان أن يكون الله ورسوله أحب إليه
مما سواهما وأن يحب المرء لا يحبه إلا الله وأن يكره أن يعود
في الكفر كما يكره أن يقذف في النار

“There are three things by them someone will taste the sweetness of faith: 1. Allah and His Messenger ought to be loved more than he loves others except them both. 2. Ought to love someone just because of God. 3. Ought to hate to return into disbelief as he hates to be put in the hell.” (Narrated by Bukhari)

- c. Love for and because of God. Love like this is a necessity for beloved one. Love will not be straight except love because of and only for God.
- d. Love to other things that is coincide with love to God, is love that is allied. Love like this is very bad because somebody loves God coupled with something else. This means there is still something else that is loved besides Allah. This love is what is called *musyrik* love.

3. Sign of Love

Syeh Abdul Qadir Isa in his book: *Hakekat Tasawuf* gave much explanation about love. He explained virtue of love, cause of love, signs, and state of love. According to scholars, the cause of love are 10 kinds.⁴²

- a. Reciting the Qur'an with understanding and thinking about the meaning sense.
- b. Drew closer to God by performing the *Sunnah* deed.
- c. Always *zikr* in every circumstance, whether by oral, heart and deeds.

⁴² Syaikh ‘Abdul Qadir Isa, op.cit, p. 282-283

- d. Exceeding all He loves above all that you love when overpowered by lust, although it is difficult.
- e. Heart that always remembers his names and his attributes, watching His majesty, *ma'rifat* to Him and dwell in the *ma'rifat* park.
- f. Acknowledge all the goodness and His favors, both *zahir* and *bathin*.
- g. Overall moulder of hearts in front of Allah, because feels contemptible and condescending.
- h. Seclusion together with Him, especially in *sahur* time.
- i. Get a long with people who truly love God and take the fruit of their words carefully.
- j. Keeping away from anything that can break the bond between heart and Allah.

The next discussion is about the signs of love. Moreover, many people acknowledge that they love God and His massanger, but they fall asleep with their own words. Actually from their deeds still show their love level. Therefore, by looking at the signs of love, it can be classified the level of their love. Meanwhile, the signs of love itself there are 10.⁴³

- a. Nice to meet his beloved by *kasyf* (opening of curtain) and watch Him.
- b. Prioritize what God loves above anything he loves, both in outward and in his heart.
- c. Step up *zikir*.
- d. Seclusion with God, praying to Him and reading His Book.
- e. Do not regret anything missing, but very regret if he missed time without *zikir* and obedient to Allah.
- f. Enjoy the obedience, do not consider it is hard and do not feel hard.
- g. Be gentle and affectionate to servants of God, and be gruff to His enemies.

⁴³ Ibid, p. 283-286

- h. Feeling fear and hope in the love of God, under His majesty and glory.
- i. Hiding feelings of love, avoid acknowledgment, and do not show his love, as a form of glorification, exalting, and respect to the Beloved.
- j. Happy and pleasure to God.

Next is an explanation about stages of love. In this case there are 10 levels also in love.⁴⁴

- a. *Al-ilaqah* (dependence), dependence of heart on the Beloved.
- b. *Al-iradah* (will), tendency of heart on the beloved and effort to find Him.
- c. *Ash-shababah* (outpouring), is outpouring of heart on beloved, so the owner can not be mastered his heart, as the outpouring of water from the peak of montain.
- d. *Al-gharam* (burning love), is love that is always there in your heart and can not leave.
- e. *Al-widad* (softness), is purity, sincerity and content of love.
- f. *Asy-syaghaf* (deep love), is arrival of love into the heart.⁴⁵
- g. *Al-'isyq* (longing), is an excessive love and the owner is feared because of it.
- h. *At-tayammum*, is enslaving and degrading themselves.
- i. *At-ta'abbud* (servitude), is a servant has nothing on him.
- j. *Al-kullah*, love that fills the soul and heart of those who love, so there is no place in his heart except for his beloved. This stage is only owned by two lover of God, Muhammad and Ibrahim.

⁴⁴ Ibid, p. 286-287

⁴⁵ Asy-syghaf according to Junaid, is lover does not look at gruffness but it looks as justice and loyalty. "Your torture is delicious thing for me, your injustice for me and a destroyed desire is a justice for me. See Syaikh 'Abdul Qadir Isa, op.cit, p. 287