

CHAPTER III

IBNU ḤAZM AL-ANDALUSI'S CONCEPT OF LOVE

A. Biography of Ibnu Ḥazm

1. Life Background of Ibnu Ḥazm

Ibnu Ḥazm is one of *zhahiri*¹ scholars very famous because his textual thought on the argumentation of al-Qur'an and hadith of Prophet SAW. Everyone who watched would be interested to know more about the personal, behavioral, and a legacy that has made people respect, glorify, and exalt his greatness. His full name is Ali Ibnu Ahmad Ibnu Sa'ad Ibnu Salih Ibnu Ḥazm Ghalib Sufyan Yazid. His nickname is Abū Muḥammad and is often used in their books, but he is more famous as Ibnu Ḥazm.²

His grandfather is Yazid, a Persian, Maula Sufyan ibnu Yazid, Muawiya brother who was appointed by Abū Bakr became commander of army that defeat Sham. Thus Ibnu Ḥazm is a Persian and grouped into Quraysh group by holding oath of allegiance to Yazid ibnu Sufyan.³

His father is a cabinet minister, Aḥmad Ibnu Sa'id in the reign of the Caliph al-Mansur and his son, al-Muzzafar. As a child of famous figure, Ibnu

¹ *Zahiri* sect/ school (scriptualis), is a sect that is in defining legal conclusions just based on textual of text, or physical meanings of the texts. This group argues that the religion of God is evident (*Zahir*) and is not hidden (*bathin*), real (*jahr*) and there are no secrets in it (*sirr*). Everything is based on the argumentation that is clear and there is no tolerance in the implementation (*musamahah*). In understanding the texts without having to use *takwil*, *ta'lil* (searching *illat* or cause) or *qiyas* (analogy). According to them, in *ijtihad* to enact a law, a person is not allowed to use logic (*ra'yu*). Their base that was followed in enacting the law are: Al-Quran, *Shahih* hadith narrated by people who *tsiqah* (strong), *mutawatir* hadiths and *ijma'*. See Abdurrahman Asy-Syarqawi, *Riwayat Sembilan Imam Fiqih*, translated by: H.M.H. al-Hamid al-Husaini, Pustaka Hidayah, Bandung, 2000, p. 597 and Dr. Abdul Mun'im Al-Hanfi, Encyclopedia: *Golongan, Kelompok, Aliran, Mazhab, Partai, dan Gerakan Islam, ZAHIRIYAH*, translated by" Muhtarom, Lc, Dpl, Grafindo, Jakarta, 2006, p. 633-634.

² Hasbi ash-Shiddieqy, *Pokok-pokok Pegangan Imam Madzhab*, Semarang: Pustaka Rizky Putra, 1997, p. 545. See also in Ibn Hazm, *Asma' ash-Shahabah ar-Ruwah*, Beirut Lebanon: Dār al-Kutub al-Ilmiyah, 1992, p. 13.

³ *Ibid*

Ḥazm get a good education and teaching. In his childhood, he guided and cared by teachers who taught al-Qur'an, poem and Arabic calligraphy (*khath*). His father gave full attention to his education and attention to his talent and the direction of his life. Therefore, movements in the palace always watched closely by his nurse, then he saved from caharacteristic of young people who are often fallen on negative things.⁴

When he was a teenager, he has been in contact with politics, it starts from the rebellion involving his father. After chaos domestic because of power struggle, his father finally resigned and left the political field, and moved from the eastern of Cordova to the western, and then died there on 402 H. Because of chaos that occurred in country caused by Barbar and Christians, he was left Cordova moved to Marriyah on 404 H. Since the occurrence of chaos in Cordova in the year 339 H.

He experienced many difficulties, always moving place. He also often experienced isolations. His move from city to city sometimes by force and sometimes to seek peace or sometimes because he want to see the face of his birthplace.⁵ He described hissself and Andalusian society at that time, as quoted by Muḥammad Abū Zahra (jurisprudent, *Usul Fiqh* and *Kalam*) from the book of *Ṭauqul Ḥamāmah* authored by Ibnu Ḥazm: “my mind is confused and my spirit was trouble, society in a state of fear, they have lost their livelihoods, there is no clear law.”

He never dwelled on an island and be in charge of sect at that place. There, he also got freedom of speech to develop his opinion. This famous and critical figure at the first time is follower of sect (school) that understood by *Syafi'iyah* scholar in Cordova. Then he was interested in *Zahiri*, after he

⁴ Mahmud Ali Himayah, *Ibnu Hazm*, Lentera Basritama, Jakarta, 1983, p. 53

⁵ Hasbi ash-Shiddieqy, op. cit., p. 548

studied through books and experts in that area. Finally, he was famous as a most persistent defender of it. Moreover some said he is as the founder of both schools that were almost drowned.

Other Islamic sciences he mastered by him are such as *tafsir*, hadīth science, *usul fiqh*, *kalam* science, medicine, history and Arabic. He went deep into Islamic sciences, especially after he left for a position in the government of that time. He is seen as less authoritative, even under fire from some scholars. Because of this, he left that position and decided to further explore the Islamic sciences, especially law schools in Islam. So at last he appears as a scholar who is very critical, both before and in his day.⁶

His study of the science he mastered is so deep, so it is narrated, few people are being comparable with him at that time. And so sharp his criticism, especially to scholars who are not in the same school so he got a tough challenge from the scholars at his time. Several times he was vilified and brought to the ruler, so he was sent to a remote village, Mantaslisam, and there he passed away on Sya'ban, 456 H.⁷

2. Education and Teacher of Ibnu Ḥazm

Ibnu Ḥazm sat under many scholars from various disciplines and schools of thought. He studied and discussed with great scholars, such as Ibnu 'Abd al-Nar a scholar of *fiqh*. Name of his teacher is often mentioned in his treatises, written primarily in the book "*Ṭauqul Ḥamāmah*."

As the son of a vizier, in his childhood, he had been cared and taught by the guardians. After stepping up he began to memorize the Qur'an led by Abū al-Husayn al-Fasi, a well-known pious, ascetic and had none. Al-Fasi is

⁶ Ibid

⁷ Ibid p.359

the first teacher who directs him so his teaching is very memorable and impress on him.⁸

He also learned hadīth since he was a kid to Ibnu al-Ahmad al-Hamdani and Jasur. After al-Jasur passed away, he went to study hadīth in Abū Bakr Muḥammad Ibnu Ishaq. He also learn nearly all scholars who lived in Cordova and other cities he ever stopped in.

Fiqh he learned is from Ibnu Yahya Ibnu Abdullah Ibnu Hammad Duhlun, *mufti* of Cordova and also from Ibnu Fadhli who passed away because was killed by barbarian armies in 403 H. He was a teacher who is an expert in hadīth, manners, and history.

At first, he learned *fiqh* school of Malik because most communities of Andalusia and North Africa followed this school. Al-Muwatta' as a standard book in this school learned from his teacher, Ahmad bin Muḥammad bin Jasur. Not only al-Muwatta, he also learned the works of Imam Malik namely *Ikhtilaf*. According to him, although he liked the Maliki School, but there is one thing he more preferred, that is the truth. Results of his understanding of that book lend him to move to the sect of Shafi'i.⁹

He has a soul and a free mind. He did not want to be tied to a school. Thus he followed school of Shafi'i and school of Iraq scholars. Although Hanafi was not developed in Andalusia, but there are also scholars besides Maliki school. From them he learned, by studying other schools in Islam and comparing them, he was interested to Zahirī School developed by David al-Ashbahani. This school has principle holding on only text, prohibition or

⁸ Ibid, p. 556

⁹ A. Hafidz Anshori, et.al., *Ensiklopedi Islam*, Volume II, PT. Ichtiar Baru Van Hoeve, Jakarta, 1998, p. 148

command should be based on texts or *atsar*, and if there are not texts that can be found, should be used *istishāb* as a substitute argumentation.

He learned Zahirī School besides through reading the books, also from a teacher named Sulayman Mas'ud, and this school is what he held until the end. The teachers of Ibnu Ḥazm are Aḥmad bin Jasur in field of hadīth, Ibnu Abdul Raḥman Abdul Qasim al-Azdi, Abdullah Ibnu Dahlul and Abdullah al-Azdi or known by al-Fadhli, a judge in Valencia. In *tafsir* field, he learned exegesis book of Baqi Ibnu Makhlad, a friend of Aḥmad ibnu Hanbal. This book by Ibnu Hanbal assessed incomparable. He also learned *Aḥkam al-Qur'ân*, al-Huzaz Umayyah writing, called Shafi'i in addition he also studied Ibnu al-Qadhī Abū al-Ahkam Said that very hard to defend Dāud Zhahirī school.¹⁰

From all knowledge he gained from studying, the books he read and life formed a brilliant personality and admirable intellect and made his name is registered in books and history books. He built a *fiqh* school, which is so free to argue and criticize anyone, with like-minded Muslim scholars and the Jewish or Christians. So with his bravery is supported by his expert and strong argumentation, making him more famous and admired by his friends and his opponents.

3. Works of Ibnu Ḥazm

During his life, Ibnu Ḥazm has written many papers related to issues of *fiqh*, *usul fiqh*, or *ilmu hadīth*, besides other sciences. By his son, Abū Rafī'ah al-Fadhli, it is said that his father (Ibnu Ḥazm) has written a book no less than four hundred books.¹¹ Sha'id narrated from Abū Rafī' that his

¹⁰ Hasbi ash-Shiddieqy, op. cit., p. 558

¹¹ Editorial staff of Islamic Encyclopedia, Islamic Encyclopedia, Ichtiar Baru van Hoeve, Jakarta 1993, p.149.

father has works in field of *fiqh*, *hadīth*, *ushul*, comparative religion, history, lineage, literature, and a criticism or protest of his opponents. The number of his works reached nearly 80.000 pieces.¹² But the books that have been written are not all to be found until now. Among the famous books are as follow:¹³

1. *Risalah Ashaab Alladzina Akhrajah Lahum Baqiy bin Mukhlad*
2. *Risalah Al-Qira'at Al-Masyurah fi al-Amshar al-Atiyah Maji'at-tawatur*
3. *Al-Mujalla*
4. *Al-Muḥalla*
5. *Masa'il al-Ushul.*
6. *Risalah fi al-Imamah fi Ash-Shalah*
7. *Hajjah Al-Wada'*
8. *Manasik Al-Hajj*
9. *Maratib Al-Ijma'*
10. *Risalah fi Thaharah Al-Kalb Wa Ar-Rad 'ala Man Qala bi Najasatih*
11. *Risalah Al-Ghina' Al-Mulhi a Mubahun Huwa am Maḥzhur*
12. *Al-I'rab 'an Al-Hirah wa Al-Iltibas Al-maujudain fi Madzhahib Ahl Ar-Ra'y*
13. *Al-Iḥkam fi Ushul Al-Aḥkam*
14. *Ibthal Al-Qiyasy wa Ar-Ra'y wa Al-Iḥtiṣan wa At-Taqlid wa At-Ta'lil*
15. *An-Nubadz Al-Kafiyah fi Ushul Aḥkam Ad-Dīn*
16. *Mulakhkhas Ibthal Al-Qiyyasy wa-Ra'y wa Al-Iḥtiṣan wa At-Taqlid wa At-Ta'lil*
17. *Risalah fi Ar-Rad 'ala Al-Hatif min Bu'd*

¹² Syaikh Ahmad farid, *60 Biografi ulama Salaf*, translated by. Masturi Irham, Lc dan Asmu'I Taman, Lc, Pustaka Al-Kautsar, Jakarta, 2005, p. 674

¹³ Ibid, p.675-677

18. Two treatises that there is an answer inside of two treatises that have hard criticism on it.
19. *At-Taqrīb li Had Al-Manthiq wa Al-Madkhal ilaihi bi Al-Alfazh Al-Amiyah wa Al-Amtsilah Al-Fiqhiyah*
20. *Al-Fashl fi Al-Ahwa' wa An-Nihal*
21. *Izhar Tabdil al-Yahud wa an-Nashara li at-Taurat wa al-Injil wa Bayan Tanaqudhi ma bi Aidihim Minha min Ma La Yahtamil at-Ta'wil*
22. *An-Nasha'ih al-Munjiyah wa al-Fadha'ih al-Mukhziyah li Jami' asy-Syi'ah wa al-Khawarij wa al-Mu'tazilah wa al-Murji'ah (part of Al-Fidhal)*
23. *Al-Mufadhalah bain Ash-Shahabah*
24. *Al-Ushul wa Al-furu'*
25. *Ar-Rad 'Ala Ibnu an-Naghrilah al-Yahudi*
26. *Qashidah fi ar-Rad 'Ala Nafqur Malik ar-Rum*
27. *Risalah al-bayan 'an haqiqah al-iman*
28. *Ad-Durrah fi Tahqiq al-Lam Bima Yalzamu al-Ihsan I'tiqadahu fi al-Millah wa an-Nihlah bi Ikhtishar wa al-Bayan*
29. *Risalah fi an-Nafs*
30. *Fashl fi Ma'rifah an-Nafs bi Ghairiha wa Jahliha bi Nafsiha*
31. *Kitab 'an al-Jidal*
32. *Risalah fi Alam al-Maut wa Ibthalih*
33. *Risalah fi Hukmi Man Qala Inna Ahl asy-Syaqa' Mu'adzdzabun ila Yaum al-Qiyamah*
34. *Maratib al-'Ulum wa Kaifiyatu Thalabiha wa Ta'alluqi Ba'dhiha bi Ba'dh.*
35. *Risalah at-Taufiq 'Ala Syari' an-Najah bi Ikhtishar at-Thariq.*
36. *Risalah fi Mudawati an-Nufus wa Tahdzib al-Akhlaq wa az-Zuhd fi ar-Radza'il.*
37. *Risalah fi at-Talkhis li Wujuh at-Takhlis.*

38. *As-Sirah an-Nabawiyah* or known by *Jawami' as-Shirah*
39. *Risalah fi Tasmiyati Man Nuqila 'Anhu al-Futya min ash-Shahabah wa Man Ba'dahum 'Ala Maratibihim fi Katsrati al-Futya*
40. *Jumal Min Futuh al-Islam*
41. *Risalah fi Ummahat al-Khulafa' wa al-Wilayah wa Dzikr Madadihim.*
42. *Risalah fi Ummahat al-Khulafa'*
43. *Jamharatu Ansab al-'Arab.*
44. *Risalah al-Mizan fi at-Taswiyah Bain 'Ulama' al-Andalus wa Ahl Baghdad wa al-Qairawan* or known by *Risalah fi Fadha'il Ulama' al-Andalusi*
45. *Nuqath al-Arus fi Tawarikh al-Khulafa'.*
46. *Tauqul Hamamah*
47. *Diwan ibnu Hazm*
48. *Kitab fi ar-Rad 'Ala al-Kindi al-Failusuf.*
49. *Zhill al-Qumamah wa Thauq al-Hamamah wa Fadhl al-Qarabah wa ash-Shahabah* (considered doubtful as the work of Ibnu hazm).
50. *Ar-Risalah al-Bahirah fi ar-Rad 'Ala Ahl al-Ahwaa' al-Fasidah.*
51. *Al-Masa'il al-Yaqiniyah al-Mustakhrajah min al-Ayat al-Qur'aniyah.*
52. *Manzhumah fi Qawa'id Ushul Fiqh azh-Zhahiriyah.*
53. *Nubdzah fi al-Buyu'.*

B. Love Formation of Ibnu Ḥazm Al-Andalusi

1. Definition of love

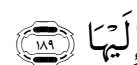
Talking about love, then there is no word that is able to describe properly. That is because love is a feeling that arises by itself. Love is so beautiful there in every human soul.

It is a state of soul which is really a mystery because it can lift a person in servitude were very beautiful. It is also able to plunge a person into a dark world. It is a very important aspect to be discussed.

In its development, it is a thing that is not despised by religion and not prohibited by His law. It is heart affair, while heart is divine affair.¹⁴ This indicates that a person has wished right for love he felt in his heart. However, for heart affair, humans are not able to fully wish to it, there is a God who contribute to his heart.

About the nature of love, in fact, most of people are in dissent. According to Ibnu Ḥazm, it is connection of human soul that is various in types and colors. While the soul is the essence of human glory. It accompanies uninterruptedly step of human child in hunting for serenity and tranquility. Allah said;

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ



“He it is Who created you from a single being, and of the same (kind) did He make his mate, that he might incline to her.”¹⁵

Love exists because of the similarity of nature and harmony of nature between two different beings. The more similarity, the greater the magnetism between them. The more harmony, the stronger the love that exists between them.¹⁶ Love that exists among both good persons occurred not for pleasure, nor is it because of the benefits. However, because their essence is same.¹⁷

Rasulullah SAW said, “Human soul is like the armed forces. Who know each other, will be united. While who does not know will be scattered.

¹⁴ Ibn Hazm Al-Andalusi, *Risalah Cinta*, Translated by: Ahmad Rofi ‘Usmani. Mizan, Jakarta, 2009, p. 27

¹⁵ Q.S Al-A’raf [7] 189

¹⁶ Ibn hazm, op.cit, p. 32

¹⁷ Abū Ali Akhmad Al-Miskawaih, *Menuju Kesempurnaan Akhlak*, translated by: Helmi Hidayat, Mizan, Bandung, edition: II, 1994, p. 140

One pious said, “The spirit of people who believe will know each other.” Because of this, Hippocrates¹⁸ will not be surprised when told there was a man from poor group love them. They just responded by saying, “he will not love me, but there are similarities between myself and his character.”¹⁹

2. Shape of Love in *Risalah Cinta*

Ibnu Hazm in explaining love in the book “*Ṭauqul Ḥamāmah*” is prefer use word *ḥub* than *maḥabbah*. This is because the discussion of love presented by him over the issue of love between fellow human beings, love for God is a continuation of the love itself. If using *Maḥabbah* it will refer to the love that is taught by the Sufis.

Maḥabbah is from word محبنا يحب- احب- , literally mens love deeply, or love, or deep love. *Maḥabbah* also means tendency to something that is running with the aim to obtain material and spiritual. *Maḥabbah* then used to show a *maqam* in Sufism. So *maḥabbah* in Sufism can be interpreted earnest effort to obtain the highest spiritual level by achieving the absolute being.

Etymologically, there are many terms from Arabic that describe the meaning of *maḥabbah*.²⁰ *Maḥabbah* is mentioned *ḥubb* is the name for a pure love and affection, because Arabian call the most white of tooth by *ḥabāb al asnān*. It is called *ḥubab* is bubble shaped on the surface when rain falls, so *maḥabbah* is inflated heart when someone feels thirsty and gives up to meet his beloved. It is called *ḥabāb al mā'* is the highest surface of water. It is called *maḥabbah* because it is the highest care in the heart. It is called

¹⁸ A famous doctor from Greek (460-377 BC) that get a nickname as “a father of the doctors”.

¹⁹ Ibn Hazm, op.cit, p. 32

²⁰ Talking about love to God, Scholars have different opinion about it. Some scholars agree that it is true there is love to God. But some others deny it. They deny love to God as true. Love to God is only *majāzī* (metaphorical figure of speech). According to them definition of love is nothing but always do obedience to God. Basically, love is impossible be happen except there is similarity in form and type between the lover and beloved. By denying concept of love, it means they also deny concept of romance, longing, pleasure of worship, and other effects of love. Imam al-Ghazali, *The True Power of Love: Kitab Para Pecinta Allah*, Bandung, Mizania, 2007, p. 12-13.

maḥabbah because people said *aḥabba* to describe camel that got on knees and refuse to get up. So does the lover (*muḥīb*), he will not actuate his heart far away from remembering the beloved (*maḥbūb*). *Ḥubb* is called ‘*ḥibb*’ means pendant.²¹

It is from *ḥabb* means seed, the singular of *ḥabbah* and *ḥabbāt al-qalb* that props it up. That is way love called *ḥubb* because it is kept in *ḥabbāt al-qalb*. It is called *ḥabb* and *ḥubb* is only just a variation on reading, it has same meaning like as age in Arabic called ‘*amr* and ‘*umr*. It is called *maḥabbah* from *ḥibbah* means seed from jungle. *Maḥabbah* called *ḥubb* because it is the seed of life, like as *ḥabb* is seed of plants. It is called “*ḥubb*” means four side of container where the water put. *Maḥabbah* is from *ḥubb* means carries out burden of glory and abjection that appear in trying to seek the beloved. It is from *ḥibb* means pitcher of water because it contains the water, and when it is full, there’s no place for other things. So does heart, when it is full of love, there is no space for other one except the beloved.²²

In Quran, love called by *ḥubb*. Al-Qushayri said, the author of treatise, *ḥubb* is the purest love and affection, as Arabian said by *Habab al-Asnan* to show people that have pure white teeth. Author of *Kasyf Al-maḥbub*, Al-Hujwiri said that *ḥubb* may from *ḥabb* means clear. *Ḥubb* means like that because it resides in the seeds of the heart, does not be unshakable as the seeds in the soil and become a source of life despite rain and storm hit and the hot sun burn. *Ḥubb* also so called that because it is from *ḥibbah* means the seeds of plants. Love called *ḥubb* because as *ḥibbah* is seed of plants, it is the seed of life.²³

²¹ ‘Abd al-Karim ibn Hawazin al-Qusyairi, *Risalah Sufi al-Qusyayri*, translated by: Ahsin Muhammad, Bandung, Pustaka, 1994, p. 324-325.

²² Ibid. p. 325.

²³ <http://www.yasmin.or.id/content/view/1389243262-cinta> accessed on May 10th, 2014

Maḥabbah is the sublime love, pure and unconditionally to God. According to spiritual psychology, this meaning is similar with terminology of Greek, in Hindu called *bhakti* and in *Mahayana* it is called *karuna*. Love is attitude of soul which is signaling self submission, sacrifice (transcending ego) and love to God. Achieving of love will change *murīd* (who wants Allah) became *murād* (who wanted by Allah). There is nothing greater than this. *Maḥabbah* is only thinking about Beloved. *Maḥabbah* truth is that every atom within the creator (*Muḥīb*) bears witness to his love degree of Allah. From *maḥabbah* evolved *isyq* (longing). It is passionate desire and continually to God. The enjoyment of *maḥabbah* spiritual comes from just thinking about the Beloved is al-Khaliq.²⁴ *Maḥabbah* is a very important aspect in *Ṭarīqat*.²⁵

Rafael Raga Margan said *maḥabbah* is the power of life that is from spiritual power planted by God in human self.²⁶ While Hasyim Muhammad said in his book- “Dialog antara Tasawuf dan Psikologi”- *maḥabbah* means constancy and steadiness.²⁷ *Maḥabbah* appears because of a strong encouragement to always be close to beloved. Encouragement comes because of interest with beloved. This interest will emerge a feeling of like in

²⁴ Totok Jumentoro and Samsul Munir Amin, *Kamus Ilmu Tasawuf*, Jakarta, Amzah, 2005, p. 131- 132.

²⁵ *Ṭarīqat* is from Arabic word “*at-Ṭarīq*” means way that is taken by walking. According to Zamakhsari Dhofier *ṭarīqat* is way to go to heaven. In a Sufism, *ṭarīqat* is the way of sufi, that is the way to make close to God appropriate with teaching taught by Prophet and done by companions of the prophet and his follower. *Ṭarīqat* is usually related to an organization, is one group of organization (in tradisional Islam) which does special *ẓikr* and says a promise that its formulation is determined by the leader of that organization.

²⁶ Rafael Raga Maran, *Manusia dan Kebudayaan dalam Perspektif Ilmu Budaya Dasar*, Jakarta, Rineka Cipta, 2000, p. 126.

²⁷ Hasyim Muhammad, *Dialog antara Tasawuf dan Psikologi*, Yogyakarta: Pustaka Pelajar, 2002, p. 48. Further, Hasyim Muhammad quotes Ibn Arabi’s opinion about love. Ibn Arabi argues that *maḥabbah* is converging of two wills, the will of God and man. Further, Ibn al-’Arabi argue that the creation of universe is rooted in love. Because of love, God do manifest (*tajallī*) with nature. With love also all manifestations is back to the true essence. Universality of love unites the will of Creator and creation.

the hearts of the lover. Then this feeling causes the presence of love in the hearts of the lovers.²⁸

Love stories written by Ibnu Ḥazm in *Ṭauqul Ḥamāmah* are facts that occurred in Andalus witnessed by him own self²⁹ or heard from people who trusted; realities described and presented in a very interesting way.³⁰ The stories are written is not fiction. All is real and there is nothing cooked up. But in its telling, he used hyperbolic language styles, such as commonly used by rhymers, writers, and poets, as has been explained.³¹

In writing *Ṭauqul Ḥamāmah* he forced to hide the original name of several figures. This is because they have disgrace that should not be disclosed. Or, they are close friends and good friends of him who want to be kept their closeness and kindness.³²

Nonetheless, there are some figures mentioned their real name because it does not invite danger and open their disgrace. In mentioning the figure name, beside he also want to introduce their names, it is also because of their own demand to keep autetisitas and originality of their stories. In this book, he is always calling people who he meant by my self.³³

Follows is an example when Ibnu Ḥazm tells someone by a clear name,

It brings to my memory at an event. I have ever experienced with my best friend, Abū Bakr Muḥammad bin Ishaq. One day, we bade farewell to our friend Abū 'Amir Muḥammad bin 'Amir,³⁴ in towards the eastern part of Andalusia. After

²⁸ Imam Ghazali, *Samudera Ma'rifat Cinta*, Vol. I, translated by: Muhammad Niam, Yogyakarta: Citra Risalah, 2008, p. 11.

²⁹ Ibnu hazm, op.cit, p. 21

³⁰ Abdurrahman Asy-Syarqawi, op. cit, p. 618

³¹ Ibn Ḥazm, op.cit, p.280

³² Ibid, p.22

³³ Ibid

³⁴ According to Al-Dhabbi, in his work *Bughyah al-Multamis*, Abū Bakar Muḥammad bin Aḥmad Ishaq Al-Mahlabi Al-Ishaqi is close friend of Ibnu Ḥazm. He is who accompanied Ibnu Ḥazm

that separation, we never meet anymore whit him. While that separation, I see Abū Bakr cried while singing the poem that ever was read by Yazid bin ‘Umar bin Hubairah³⁵ in his mourning.³⁶

Then the following is example when Ibnu Ḥazm told a story without mentioning the name that meant;

I have witnessed someone who faithfully waited for his idol that had been promised to meet him. He was pacing to and fro. He could not sit comfortably. He was in and out of the house abysmally. Indescribable sadness he ever felt because long time has not visited by his dear beloved, means great happiness when waiting dearest beloved will soon visit. Now, the beloved promises come, one million feeling of happiness bloom in his heart. He could not wait for the time to meet.³⁷

He studied love and affection of the Middle Ages; in west and in the east, in the world of Islam and Christianity. He traced the development of love, analyzed its elements, mixes the philosophical-literary and historical reality, and brought out very complicated problematic to very clear and unequivocal. Every step of him established himself as a thinker (the researcher) realist, his thoughts are realistic and grounded. His theories comes from real experience and has wide humanitarian dimension, and is based on a deep knowledge about the nature and journey of human life. It is

left Cordoba when this town was battered by Berber. Whereas Abū ‘Amir Muḥammad bin ‘Amir that meant is Abū ‘Amir Muḥammad bin ‘Abdullah bin Yahya bin Abū ‘Amir. See Ibnu Ḥazm, op. cit, p. 288

³⁵Yazid bin ‘Umar, or ‘Amr, bin Hubairah Al-Farazi is a governor of Iraq in the last arbiter of government of Umawiyah dynasty in Damaskus, Suriah- Marwan bin Muḥammad. He finally was got caught by oleh Abū Ja’far Al-Manshur, second arbiter of ‘Abbasiyyah dynasty in Iraq, and was murdered in Wasith on 132 H/750 M. See: Ibid.

³⁶ Ibid p. 46

³⁷ Ibid p. 44

not surprised when his ideas we could feel its honesty and truth. Until today even his thoughts are not lost originality and humanitarian dimensions though confronted with the results of recent studies and most modern of love.³⁸

Although Ibnu Ḥazm is a jurist, in presenting the concept of love is not only observation experienced by himself, but also included a beautiful poetry. Keep in mind, the poetry of Ibnu Ḥazm in *Tauqul Ḥamāmah* book is very different from soar skyward Sufi.

*I love you, enduring through ages
No more no less by reason
My love unprovoked except the longing to love
My love is uncaused understandable by human*

*If your love is unprovoked except him who you love
So it is real, would not go forever
If your love is driven by a reason
Then he would disappear with light of reason³⁹*

Moreover, Ibnu Ḥazm also explained about love that is on the pious. Many types of love, the most principle one is love because God, then following the other types such as love to family, brotherly love, love to *makrifat* (knowledge to know Allah), and true love dwells in the soul will not disappear except when the person has passed away.⁴⁰

3. Love in *Risalah Cinta*

Risalah Cinta is a prose work containing a large number of Ibnu Ḥazm's own poems. It consists of thirty chapters: ten dealing with the origin

³⁸ Ibid p. 17

³⁹ Ibid, p30

⁴⁰ Abdurrahman Asy-Syarqawi, op. cit, p.620

of love and the manner of affecting it; six with calamities occurring in love; and the concluding two on illicit practices and on the virtue of continence. Following is an outline of the various chapters:⁴¹

Chapter 1 is an introduction explaining the nature of love, its definition, causes, and various kinds. He points out that love (*ḥubb*) is not forbidden by religion or the religious law. Many Muslim rules, saints, and religious scholars were in love, and al-andalus had numerous pairs of love who became famous. He points out that love was defined by philosophers, but to us “it is the reunion of parts of the soul separated in this creation.” True love take possession of the soul and never passes away except through death, it should be distinguished from other types of love: love of secrecy, love of pleasure, love of fame, love of work, etc., all of which vanish upon the cessation of their causes or the desires inspiring them.⁴²

Chapter 2 deals with the sign of love, these signs consist of continuous look with the eye, which is the “wide gate of the soul, the explorer of its secrets, the interpreter of its hidden thoughts, and the translated by of its inward meanings. “the continuous look is followed by conversation, careful listening, agreeing, and believing in what is said; attempting to be near the beloved unexpectedly; conscious attempts to show one’s best qualities such that a stingy man becomes generous, a coward becomes brave. Other signs are getting closer each other, touching the hand; becoming sensitive to what is said; quarrels followed by reconciliations; provoking the mention of the beloved’s name; preference for solitude; loss of weight, manner of walk and motions of the body; and sleeplessness, which makes of lovers, in the language of poets, “the shepherds of stars.”⁴³

⁴¹ Anwar G. Chejne, op.cit, p. 252 see also Ibn Ḥazm, op.cit, p. 23

⁴² Ibid, p.252

⁴³ Ibid, p. 253

Chapters 3 to 7 are devoted to the causes of love. For Ibnu Ḥazm, every love must have a cause which constitutes its origin. Falling in love in dream (ch.3) is strange and unreal, and he says that he would not have mentioned it had it not been for an actual case of a friend who experienced it. It is followed by a chapter dealing with falling in love as a result of description (ch.4). This cause he considers one of the strange origins and causes of love. However, he says that it has happened to many person and had led to all the signs of love, but he considers such love to have a weak foundation since the person involved builds for himself an image which may or may not be faithful to be idealized person. These occurrences happen frequently among scheduled ladies and castles who are more prone than men, owing to their weakness and natural disposition, the respond quickly to this kind of appeal. Another cause is love at first sight (ch.5), which also lacks foundation since things that grow the fastest are quickest to vanish. Yet, he relates the story of a poet who become madly in love with a girl whom he saw once and whom he never meets again. To Ibnu Ḥazm, this kind of love is nothing but a passionate infatuation and could not possibly penetrate into the deepest corners of the heart. After presenting these weak causes with some detail he passes on to love resulting from prolonged association (ch.6), which he considers the most lasting. He refers to his own experience: love never overpowered him except after a long time during which he shared with his beloved frivolous and serious things, experienced tender memories, and suffered the pain of separation:

He mentions a final cause – that is, loving certain qualities which result in exerting decisive power on the soul (ch.7). These qualities may be arbitrary and even unacceptable among the great majority of people. He illustrates

this by his preference for blonde girls, a taste which resulted from his falling in love with a blonde girl during his adolescence.⁴⁴

Chapters Eight through eleven concern themselves with the manner of communication between the two lovers. This may begin with allusion in speech (ch.8) which is the first means which people in love use in order which to convey their feeling; it is followed by glances of the eye (ch.9), which convey a number of messages and take the place of messenger. Hints with the eye may mean coming together, promise, threats, warning, laughter, grief, etcetra. For instance, a sign from the end of one eye conveys prohibition, while its slackening indicates acceptance, and staring shows suffering and sadness. But the most important means of communication consists of correspondence (ch.10), which takes the place of the tongue and of a personal interview. Letters cause joy in writing, sending, and receiving. They are almost equal to a rendezvous. This is why the recipient presses the letter of the beloved to the eye and chest. They are so significant that some lovers write them with their own blood. In the eleventh chapter, he discusses the messenger, who plays a key and delicate role. The messenger must be chosen carefully, for on him depends the life, death, and honor of the lovers. He must be clever and capable of predicting and avoiding problems, of keeping secrets, and observing agreements; and he must be faithful and loyal. He may be a servant whom no one notices, or a person of high standing who would not arouse any suspicion.⁴⁵

Ibnu Ḥazm proceeds at this juncture to contrast the joys and tribulations of love which result from the actions of the lovers themselves. The keeping of secrets (ch.12) is an indispensable prerequisite for preserving love and avoiding danger. This praiseworthy quality is contrasted with the misfortune resulting from divulging secrets (ch.13), which is done ordinarily,

⁴⁴ Ibid, p. 254-255

⁴⁵ Ibid

says Ibnu Ḥazm, for notoriety, out of desire for revenge, or because of a lack of self-control.⁴⁶

Submissiveness or obedience (ch.14) of the lover to his beloved is a highly desirable quality, although it may lead to unsavory situations if carried to extremes. On the whole, it makes obstinate and proud men humble, pliable and easygoing when with beloved:

*Submission in love is not odious,
For in love the proud one humbles himself:
Do not be surprised at the docility of my condition
For before me al-Muntasir has suffered the same lot!*

In contrast to submissiveness is the lover who uses the beloved as an outlet for satisfying his pleasure and whims (ch.15).⁴⁷

In the next two chapters, he deals with the faultfinder (ch.16) and the helping friend (ch.17). The faultfinder may be of the sympathetic and well-meaning kind, whose warnings and admonitions are useful; but there is also the chiding faultfinder who blames and criticizes everything. The help of a good friend is most desirable.⁴⁸

There are two other upsetting characters who make the lovers uncomfortable and unhappy, the watcher (ch.18) and the slanderer (ch.19). The watcher is like hidden fever and recurrent pleurisy. There are different kinds of watchers. One makes himself obnoxious, sitting in a place where the lovers come together and want to be alone. The slanderer is more dangerous and vicious character, who attempts to break up the relation between the lovers through carrying tales or accusing the lover of divulging secrets. This

⁴⁶ Ibid, p. 256

⁴⁷ Ibid

⁴⁸ Ibid

may happen for gossip's sake, or because the slanderer wants the beloved for himself.⁴⁹

The most pleasurable condition of love is union (ch.20). Union of the lovers constitutes "renewal of life, perfect existence and permanent joy" almost approximating Paradise itself. In contrast to this bliss is avoidance (ch.21), which takes various forms: because of the presence of a watcher; feigning censure of the lover on account of some fault; making fault accusation; boredom; or other causes. Loyalty (ch.22) is the most praiseworthy aspect of love and carries with it mutual trust, forgiveness, and fidelity; its anathema is betrayal (ch.23) which may result from a messenger or other outsider or one of the lover:⁵⁰

Separation (ch.24), which is cruel and the "sister of death," may occur temporarily and cause deep grief; it may be outcome of forced seclusion of the beloved, a journey, avoiding gossips, or death. In ordinary separations, the lover must find contentment and resignation in whatever they can get (ch.25); a visit, a greeting, a promise, or possession of some belongings such as locks of hair, and the like, contemplating the walls that enclose the beloved, or talking to someone who had seen her.

The next three chapters deal with illness (ch.26), oblivion (ch.27), and death (ch.28). Love produces illness and even leads to insanity:

*This is an illness the healing of which
Has worn out the physician,
It will no doubt bring me to the tomb on my battlefield:
I have agreed to become the victim of my affection for him,
Like him who swallows poison well mixed in good wine!*

With this sober thought, Ibnu Hazm devotes the last two chapters to the ugliness of illicit (ch.29) and the excellence of continence, respectively.

⁴⁹ Ibid, p. 256

⁵⁰ Ibid, p. 257

He points to the struggle facing man — the struggle between reason and sensual desires. He emphasizes chastity (ch.30) and relates a story of man visiting a friend who was called away.

4. Signs of Love

Love does not have a definition, but to know the definition of love can be inferred from the accompanying signs. Every person who falls in love has visible characteristics. Here are signs that may be seen on any person;⁵¹

- a. The first characteristic that can be seen from eyes. A person who is in love, his eyes always on his beloved. No single second of the time is spent except to look at the beloved. By looking at the beloved makes the heart happy.
- b. Furthermore, the signs of people who fall in love are a conversation. Someone whose loves will always serves conversation of his beloved. He will be a very good listener. No word he passed from the beloved. Being not interested in serving a conversation with others. He will always affirm what beloved said regardless of truth or wrong is it.
- c. Gestures are the next sign. People who are in love will always be eager to go where their beloved is. He immediately sits very close to the beloved. He avoids all activities and statements that can make away and destroy the relationship with the beloved.
- d. There are a doubt or and cheerfulness of the lover's face when suddenly met with the beloved; or the presence of nervouse when passing someone who likes the beloved. Or, his heart trembeled when hearing the name of the beloved called.
- e. Performing deed that usually beloved doing although it was never and not usual done by him. Love has changed everything. People who are

⁵¹ Ibnu Hāzm, op.cit, p.37-42

cowrd becomes a brave. Love has turned a quiet one to talkative. Love has transformed the loser into a winner.

- f. Overflowing of joy even in “narrow condition”, feel in narrow even in wide place.
- g. People who are in love always want to hear the beloved’s name. He was happy to discuss the beloved. For him, the beloved is the most interesting thing to be discussed, thought, and none could beat his attention from the beloved. If someone who in love hear the beloved’s name when he is eating, immediately foods in throat stop over there.
- h. The next sign is likes in solitude. People who are in love can be known from behavior that becomes a loner. People who are in love, when alone, feel incredible free. He can freely roam, walk and move around he likes. It is clear that the signs of love on him.
- i. The emergence of excessive care to the beloved. People who are in love will always pay attention to the beloved. Even in every activity, he should know.