

CHAPTER IV

ANALYSIS SEMANTIC THE MEANING OF *MAḤABBAH*

A. Basic Meaning

Basic meaning of a word is something inherent in the word itself, which carries with it wherever it goes. The basic meaning is also called lexical meaning, i.e. the true meaning of a word without a specific context. And to get the basic meaning, the dictionary is a medium that representative to track lexical meaning.

In searching the basic meaning, *Maḥabbah* is *ism masdar* that comes from the word *ḥabba-ḥubban-ḥibbaan*, which means *Mawaddah*, which has the meaning 'love'. In the Qur'an mentioned that to love God it must be proven, and steps that must take to show our devotion to God is to obey without reservation what was ordered the prophet in the letter of Ali-'Imran verse 31.

In the dispensation of last prophetic, love is shown clearly by deeds, not just with the actions and just states love. Love should be shown by obedience to God, as also indicated through the quality of higher virtue. An exam for the love to God is obedience to the Prophet Muhammad and obedience to what is stipulated in the Divine Word. Therefore Islam is basically a submission and conscious subordination to the law of God and what is commanded his Prophet.

The word *Maḥabbah* means wanting what he said good.¹ According to M. Quraish Shihab in *Tafsir Al-Misbah*, love is a gift that is given to every creature through instinct and intellect, for every human being and animals, and as an instrument that is able to keep their offspring. In many verses, M.

¹ Ar-Raqib, Al-Isfahani, *Mu'jam Mufradat li al-Faz al-Qur'an* (Beirut: Dar al-Ihya' al-Qutub al 'Arabiyyah, 1986), p. 104.

Quraish Shihab identify the forms of love that are embedded in every Muslim, given to them as a preparation in life that is able to give the motivation to progress toward better conditions and more targeted (see QS. Al-Haj: 31), with the orientation of the object based on the love and priorities, which made all aspects of love has an orbit that is centered on the love to God as the center of faith.²

According to al-Hujwairi *al-Maḥabbah / al-ḥubb* taken from the word *al-hibbah*, the seeds that fell to earth in the desert. This word is addressed to the seeds in the desert (*al ḥubb*), because love is a source of life as these seeds is the origin of the plant. Other figure declared, *al-Maḥabbah* was taken from *al-ḥubb*, which means a crock full of calm water, because if love is chime in and fill your heart, and then there is no room for thoughts about apart from a loved one. Ash-Shibli said that love is called *al-Maḥabbah*, because he removes from the heart, everything except his beloved. Said another character, *al-Maḥabbah* derived from *al-ḥabb*, plural *al-ḥabbah*, and *al-ḥabbah* the recesses of the heart where love dwells. Another source said that the word is derived from *al-ḥabab*, which bubbles of water-spills and overflow during heavy rains, because love is overflowing hearts yearn for union with the beloved. This as the body to be alive, because his soul, as well as the liver can live because there is love, and love can live, seeing and unite with lover.³

In the Indonesian dictionary, etymologically, the meaning of love same is with affection and compassion, so that the word of love and affection has a close relationship meaning. If God loves and cares slave then the slave will get his love,⁴ if parents love their children, then he will love their child.

Cited by Taufiq DJ in the book *Kenali Dirimu Sebelum Kau Bermain Cinta*, that word love in the Indonesian dictionary, always side by side with

² M. Quraish Shihab, *Pengantar Al-Qur'an "Kalung Permata Buat Anak-Anaku"*, (Jakarta: Lentara HATI, 2007), p.75-76.

³ Abul Qasim Abdul Karim Hawazin al-Qusyairi An-Naisaburi, *Risalah Qusyairiyah: Sumber Kajian Ilmu Tasawuf*, Edit: Umar Faruq, (Jakarta: Pustaka Amani, 1998), p. 477-478.

⁴ Pius A Partanto and M. Dahlan, *Kamus Ilmiah*, (Surabaya: Arkola, 1994), p. 89.

the word “very” that shows truly and sincerely, like love, is very dear, very wanted and so other.⁵ In the dictionary of Popular Science, the word love same interpreted with words affection, affection or love, with the scope meaning that very large.⁶

Based on the explanations above, the authors conclude that the basic meaning of the word *Mahabbah* is “love”.

B. Relation meaning

After getting and determine the basic meaning of the word *Mahabbah*, the next step is getting and determine the relational meaning of the word *Mahabbah*, as in the sense of relational meaning (*relational meaning*) relation meaning is something connotative that comes to be attached and added to the former by the word’s having taken a particular position in a particular field, or in other words, given a new meaning to a word depends on the sentence in which the word is used. To get the meaning of the relational need to do an assessment of the vocabulary that has a different concept or commonly referred to as the integration between concepts (*syntagmatic analysis*) and words that have meaning in a positive sense and the opposite in the sense of negative or commonly called the field of semantic (*analysis paradigmatic*).

1. Integration between concepts

To get the meanings that have an affinity the concept of word *Mahabbah* needed syntagmatic analysis that in the understanding is an analysis that trying to determine the meaning of a word by looking at the words in front of and behind the word that is being addressed in a specific word or can be said to be an analysis of the integration between the concepts in terms Toshihiko Izutsu as the integration of the concepts of individual.⁷

⁵ Ibid, p. 9.

⁶ Ibid, p. 8.

⁷ Thoshihko Izutsu, *Op.Cit*, p. 4.

a. The word *Mahabbah* in the Quran is interpreted God's love on his servants, in between verses that tell God's love to his servant are as follows:

1) *Mahabbah* in form of God's love to the servants who repent and physical purity. Allah says in the Quran letter Al-Baqarah verse 222.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدَىٰ فَأَعْتَرِلُوا نِسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ
حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ
وَيُحِبُّ الْمُتَطَهِّرِينَ. البقرة: ٢٢٢

2) *Mahabbah* in form of God's love to the servants who good-fearing. Allah says in the Al-Qur'an letter Al-'Imran verse 76.

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ. آل عمران: ٧٦

3) *Mahabbah* in form of God's love to the servants who do goodness. Allah says in the Al-Qur'an letter Al-'Imran verse 134.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ
يُحِبُّ الْمُحْسِنِينَ. آل عمران: ١٣٤

4) *Mahabbah* in form of God's love to the servants who be patient. Allah says in the Al-Qur'an letter Al-'Imran verse 146.

وَكَايِنٍ مِنْ نَجِيِّ قَاتَلِ مَعَهُ رِيثُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا
ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ. آل عمران: ١٤٦

5) *Mahabbah* in form of God's love to the servants who truths with him. Allah says in the Al-Qur'an letter Al-'Imran verse 159.

فِيمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ
فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ
اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ . آل عمران: ١٥٩

- 6) *Maḥabbah* in form of God's love to the servants who *jihad* in his way. Allah says in the Al-Quran letter as-Shaff verse 4.

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُفَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَتْهُمْ بُنْيَانًا مَرُصُوصًا. الصف: ٤

- 7) M

aḥabbah in form of God's love to the servants who justly. Allah says in the Al-Quran letter Al-Māidah verse 42.

سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ
وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ
اللَّهَ يُحِبُّ الْمُقْسِطِينَ. المائدة: ٤٢

- b. *Maḥabbah* in the Al-Quran is interpreted the servant's love to Allah, in between verses that tell servant's love to Allah are as follows:

- 1) *Maḥabbah* in form servant's love that faithful really love Allah. Allah says in the Al-Quran letter Al-Baqarah verse 165.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ
حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ
شَدِيدُ الْعَذَابِ. البقرة: ١٦٥

- 2) *Maḥabbah* in form servant's love to Allah. Allah says in the Al-Quran letter Al-Imran verse 31.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ

رَحِيمٌ. آل عمران: ٣١

- 3) *Maḥabbah* in form servant's love, and Allah also love them. Allah says in the Al-Quran letter Al-Mā'idah verse 54.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

أَدَلَّةٍ عَلَى الْمُؤْمِنِينَ أَعْرَجَ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ

لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ. المائدة: ٥٤

- c. *Maḥabbah* in the Quran is interpreted love to fellow beings and love romance or erotic. Among the verses that tell it is:

- 1) *Maḥabbah* in form human's love to anything desired. Allah says in the Quran surah Al-'Imran verse 14.

رِزْقٍ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ

وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ

حُسْنُ الْمَآبِ . آل عمران: ١٤

- 2) *Maḥabbah* in form love to bachelor. Allah says in the Al-Quran letter Yusūf verse 30.

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا

لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ. يوسف: ٣٠

- 3) *Maḥabbah* in formk father's love to his son. Allah says in the Al-Quran letterYusūf verse 30.

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَ اللَّهِ وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ

مُبِينٍ. يوسف: ٨

- 4) *Mahabbah* in form giving advice. Allah says in the Al-Quran letter Al-A'raf verse 79.

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا

تُحِبُّونَ النَّاصِحِينَ . الأعراف: ٧٩

- d. *Mahabbah* in the Qur'an is interpreted love earthly, it can be understood by looking at the correlation of verses *Mahabbah* following:

- 1) *Mahabbah* in form love earthly. Allah says in the Al-Qur'an letter al-Qiyamah verse 20.

كَأَلَّا بَلَ تُحِبُّونَ الْعَاجِلَةَ. القيامة: ٢٠

- 2) *Mahabbah* in form love the property

Allah says in the Al-Qur'an letter al-'Adiyat verse 8.

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ. العاديات: ٨

- 3) *Mahabbah* in form of boast of treasures. Allah says in the Qur'an letter al-Qasas verse 76.

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاحِحَهُ
لَتَنْوؤُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ.

القصص: ٧٦

- 4) *Mahabbah* in form of a treasure love until forget the obligation to God. Allah says in the Qur'an letter Shad verse 32.

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ. ص: ٣٢

- 5) *Mahabbah* in form love life of the world. Allah says in the Qur'an letter al-Qiyamah verse 20.

كَأَلَّا بَلَ تُحِبُّونَ الْعَاجِلَةَ. القيامة: ٢٠

- 6) *Mahabbah* in form love wealth as excessive. Allah says in the Qur'an letter al-Fajr verse 20.

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا. الفجر: ٢٠

- 7) *Mahabbah* in form love the world more than the afterlife. Allah says in the Qur'an letter an-Nahl verse 107

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ

الْكَافِرِينَ. النحل: ١٠٧

2. Semantic Field

After discussing the meaning contained in *Mahabbah* words and concepts offered Qur'an through the word, the next step is explain about the words that affect the meaning of the word *Mahabbah* in the Qur'an.

As the authors explain in the previous chapter, the meaning of a word in the Quran is influenced by the words that appear before and after. The words form a conceptual network that that can change the basic meaning of a word leading to a new meaning of the sentence in accordance with the content or also known as relational meaning. Selection of this significance does not just happen, there is structure of language that makes sense of this change, especially the basic meaning of the word *Mahabbah* an abstract meaning and is a form of emotional inside people who have these feelings.

The word *Maḥabbah* itself is one of the most core unit of the nature of "positive" of God in relation to man. It is formed from basic elements that surround the word conceptual network so that the word *Maḥabbah* acquire meaning all the good things that given by God to man. Therefore, to understand the forms of goodness, we need to understand the basic elements that influence it.

These elements include words that have positive meanings or similar.

a. Synonyms of Word *Maḥabbah*

1) *Ikhlas*

Etymologically, the word *ikhlas* is a form *masdar* of the word *akhlasha* which comes from the root word *khalasha*. According to Luis Ma'lūf, word *khalasha* contains several kinds of meaning according to the context of the sentence. He could mean *Shafa* (clear), *Naja wa salima* (congratulations), *washala* (up), and *I'tazala* (breakaway).⁸

Ikhlas have Meaning clean from dirt and make something clean not dirty. So sincere people are people who make their religion pure just for Allah, worship Him and not associating with others and not *riya* in charity.⁹

While in term, *Ikhlas* which meant is sincere heart for Allah. In the heart there is not the slightest polytheism (allies). Only Allah is beloved in the hearts, which worshiped in the hearts, and which intended by the liver. If someone is so, then he feels that the world is a prison for him. Because the world it is a

⁸Syamsir, *Ikhlas Menurut Al-Qur'an: Sebuah Kajian Tematik*, <http://lppbi-fiba.blogspot.com/2011/05/ikhlas-menurut-al-quran-sebuah-kajian.html>, accessed on 5-11-2016, at: 12:16 AM.

⁹<http://halaqah.net/v10/index.php>, accessed on 6-11-2016, at: 12:16 AM.

hindrance to him in *musyahadāh* to God, God which loves.¹⁰ Allah says:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ. البينة: ٥

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ. أَلَا لِلَّهِ الدِّينُ الْخَالِصُ.

الزمر: 2-3

As the relation the word *ikhlas* with word *Maḥabbah*. I.e. loving Allah must be sincere, in the heart there is not the slightest polytheism (allies). Only Allah is beloved in the hearts, which worshiped in the hearts, and which intended by the liver.

2) *Raḥmah*

The word *Raḥmah* is a form *masdar* of the word *raḥima*. Classification in Arabic language, the word *masdar* grouped into form *masdar marraḥ*, ie kind *masdar* words that show the occurrence of a job in once.¹¹ Because of influence of the Persian pronunciation to Indonesian, the word *raḥmah* turns into grace as well as the word *ummaḥ* be a race and others.¹²

In the dictionary of *Lisan al-Arab* explained that the word *raḥmah* means compassionate, sympathetic and affectionate. *Raḥmah* also has a sense of forgiveness, guidance, good luck, and kindness. The word *raḥmah* propped to humans interpreted with tenderness and compassion. While the word *raḥmah* resting in God, is compassion, kindness and sustenance.¹³

Al-Asfahani in his *Mu'jam* interpreted *raḥmah* as compassion or sympathy are required as a benefit to the ones that

¹⁰Imam al-Ghazali, *Ringkasan Ihya' Uhumiddin*, Trans. Abu Fajar al Qolami, Cet. 1, (Surabaya: Gitamedia Press, 2003), p. 378.

¹¹ Husnul Qadim, *Mawaddah Wa Raḥmah dan Prinsip Hubungan Dalam Islam*, (Yogyakarta: 2008 UIN Suka), p. 21.

¹² M. Dawam Raharjo, *Ensiklopedi A-l Qur'an: Tafsir Sosial Berdasarkan Konsep-Konsep Kunci*, (Jakarta: Paramedina, 1996), p. 234.

¹³ Muhammad Bin Mukarram Bin Manzur Al-Miahiri, *Lisan al-Arab*, (Beirut: Dar Shadir, 1996), Juz 12, p. 230.

loved. The word *rahmah* used in the sense of affection and kindness itself in loving someone. Sometimes the word *rahmah* is used as a mercy sheer, sometimes also used as a mercy sheer relentlessness. *Rahmah* which comes from God is a pleasure and excess, while derived from human is compassion, pity and sympathy.¹⁴

Ibn Faris stated that the word consisting of phoneme *ra*, *ha* and *mim* basically refers to the meaning of tenderness, compassion, and subtlety. From this root the word born, the word *rahima* which means blood ties, kinship or relationship relatives. Naming of the uterus in women because of her womb will be born child who receive an abundance of love and tenderness. In the Qur'an, the word *rahma* more be adopted as an adjective that refers to one of the attributes of God. This shows that the affections are likely to have significance trait embodied in action.¹⁵

As for the relation word *rahma* with word *Mahabbah* is both of words almost have the seam meaning. Just that, *rahma* drew to the blessed (object) while the blessed in a state of need.

3) *Wudd*

The word *Wudd* in the Qur'an is called 17 times in various forms and variations. The word *wudd* is the same as the word *hub* come from word *wadda-yawuddu* apart *wudd masdar* other form is *mawaddah*. Use for *masdar* that use the letter *mim* in front called *masdar mim*, both *masdar* is no different in the meaning. However the word *wudd* is more widely used to love to infidelity.

The words *Wudd* can be interpreted as a wish or desire that Utopian (*ummiyah*) is adapted to understanding the state of the

¹⁴ Abu al-Qasim al-Husaini bin Muhammad al-Ragib al-Asfahani, *al-Mu'jam al-Mufradat fi Garib Al-Qur'an*, (Beirut: Dar El-Marefah, 2005), p. 197.

¹⁵ Abdurrasyid Ridha, *Memasuki Makna Cinta*, (Yogyakarta: Pustaka Belajar, 2004), p. 80-81.

context structure sentence. Of the various verses that use the word *wudd*, is a series of interrelated things. Dealing with the Muslims and in others. Among the verses is:

- a) *Wudd* that mean *umniyah*, wich follow in the verse.

وَدُّوا لَوْ تَدَّهِنُ فَيَدَّهِنُونَ ﴿٦﴾

- b) *Wudd* that means love to family

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَآ
 أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ
 فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿١١﴾

Love in a family is generally, not love of husband and wife. In this case the loving family of origin may not beat the faith. According to *Tafsir al-Azhar* verse above indicated he fully about the expressed hope of a Muslim who crave reward from God who often disappointed in this world. He gives hope that someday the rewards will be offered in the next.¹⁶

God does not ask for rewards at all to the idolatrous Quraysh, that one thing that he hoped that did not disturb the Prophet Muhammad in conveying the Minutes, and let the Prophet carry out their duties peacefully and safely filled with affection, a sense of family of the Quraysh.¹⁷

As for the relation word *wudd* with word *Mahabbah* is both of words almost have the seem meaning. Just that, the difference is *wudd* is used to give and receive kindness from the rational (humans), *Mahabbah* in addition to the rational also of which have no rational.

¹⁶ Hamka, *Tasawuf Perkembangan dan Pemurniannya*, (Jakarta: Pustaka Panjimas, 2000), p. 36.

¹⁷ Ibnu Katsir, *Muhtasar Tafsir Ibnu Katsir*, Trans. Salim Bahreisy and Said Bareisy, (Surabaya: Bina Ilmu, 1992), p. 158.

4) Syahwat

The word *syahwat* in the Qur'an called in various word forms as many thirteen times, five of them in the form *masdar*, namely in the form *mufrad* twice and three times in the form *jama'*. In *lughawi*, *syahwat* means to love and please (*syahiya*, *syaha-yasha*, or *syahwatan*), while the meaning is the tendency of the soul towards what he wanted (*nuzu'an nafsi ila ma turiduhu*).¹⁸

Al-Qur'an using *syahwat* term for some meanings:

- a) *First*, in relation to minds, which followed the minds of people as debauched as described in The al-Qur'an al-Nisa/4:27:

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ
تَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٧﴾

- b) *Secondly*, linked to the human desire to delicacy and pleasures as described in the Qur'an letter of Ali 'Imran / 3: 14 and Maryam / 19: 59.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ
الْمَقْنَطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ
وَالْحَرِّثِ ۗ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ
﴿٥٩﴾

- c) *Third*, related to deviant sexual behavior as described in the Qur'an letter al-A'raf / 7: 81, and QS. al-Naml / 27: 55.

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ
مُّسْرِفُونَ ﴿٥٥﴾

¹⁸ Ibn Manzur, *Lisan al-'Arab*, Jilid V, (Keiro: Dar al-Ma'arif, t.h), p. 3432-3435.

From these verses can conclude that according to the Qur'an, in a human being contained motivations that urge people to do things that give sexual satisfaction, satisfaction of ownership, satisfaction of comfort and satisfaction of self-dignity.¹⁹In a study of Sufism character, passion is prevalent divided into two categories: *first*, lust anger (*nafs gadabiyyat*), namely the desire to encourage people to get angry or hate anything that disturbs or harmful to life. *Second*, lust pleased (*nafs syahwaniyyat*), which is that encourage people to obtain, possess or close to what pleases him.²⁰

As for the relation word *syahwat* with word *Maḥabbah* is both of words almost have seem meaning. Just that, the meaning of *syahwat* tend to desire to indulge the passions.

5) *Ukhuwwah*

Ukhuwwah could be interpreted as a 'brotherhood'. Where the word is picked up from root, word originally meant 'attention'. The original meaning of this gives the impression that the brotherhood requires the attention of all those who feel brothers.²¹

Origin of the word *Ukhuwwah* is *akh*, which means two brothers both had the same father or mother, one of them or both for suckler. The word is also used for people of the same (fused) in terms of race, religion, character, friendship and love relationship etc.²²

While *Ukhuwwah* according Quraish Shihab, in his book *Membumikan Al-Qur'an fungsi dan peran wahyu dalam kehidupan masyarakat*, says: *Ukhuwwah* initially meant "equal

¹⁹ Achmad Mubarak, *Psikologi Qur'ani*, (Jakarta: Pustaka Firdaus, 2001), p. 79.

²⁰ Tim Penulis IAIN Syarif Hidayatullah, *Ensiklopedi Islam Indonesia*, (Jakarta : Anggota IKAPI, 1992, p. 723.

²¹ Jamal Syarif, M.M Hidayat, *Mengenal Islam*, (Jakarta: al-Kahfi, 2004), cet. 1, p. 217

²² Dr. Mustafa al-Qudhat, *Meraju Nilai-Nilai Ukhuwwah*, (Yogyakarta: Mitra Pustaka, 2002), cet. 1, p. 13.

and harmony in many ways". Therefore, the equations in the offspring make brotherhood. Equations in nature also led brotherhood. The more equation will be more closely on the relation of brotherhood that grows in their hearts.²³

Ukhuwwah with fellow believer needs *Maḥabbah* (love) as evidenced by cleansing the heart of the nature of envy, jealousy, hate, hostility and contention. *Maḥabbah* encourage believers to position others as self. *Maḥabbah* encourage believers apply itsar, namely the interests of brother over self.

b. As for the words opposite (antonyms), namely:

1) *Zhalim*

Zhalim in grammar of (Arabic) comes from the letter are: *dhalama, yadlamu dhalman* which intends dark.²⁴ In terms of the term: not putting things in place. *Zhalim* is any person that is not fair to himself or to others.

According to Motahhari Murtadho understanding *zalim* in everyday language is *zhalim* only people who deviate rights of others. But according to the Quranic terminology *zhalim* are unjust to itself.²⁵

As according to Abdul Rosyid that *zhalim* is an act that is harmful to others or put something not in place. Like taking and eating other's property in a way that is not kosher, harming, kill others, slander and decided kinship.²⁶

As Form of *zhalim* was divided into three parts:

²³ Quraish Shihab, *membumikan al-Qur'an*, (Bandung: Mizan 1993), p. 357.

²⁴ Mahmud Yunus, "*Kamus Bahasa Arab-Indonesia*", (Jakarta: Hidakarya, 1989), p.248.

²⁵ Murthada Munthahari, "*Imamah dan Khilafah*", Trans, Satrio pinandito," *Imamah dan Khilafah*",(Jakarta: CV.Firdaus,Cet-I, 1991), p. 141.

²⁶ Abdul Rosyid, "*Aqidah Akhlak*", (Semarang: PT. Toha Putra, 2003), p. 84.

- a) *Zhalim* to Allah Namely a actions *zhalim* by the commands and prohibitions of Allah. Such as: violating his orders and prohibitions, Shirk and others.
- b) *Zhalim* to self Namely act *zhalim* that comes from the self. Such as: Drinking *khamer*, fornicate and even then if the impact does not extend other community.
- c) *Zhalim* to Others that act bringing others lose. Such as: Stealing, extorting property of others, damaging other people's stuff, etc.

2) 'Aduww

As the etymology, the word 'Aduww is a form *masdar* the word 'ada-ya'du that *wazan fa'ala*.²⁷ In Indonesian language, word 'Aduww translated as 'the enemy'. Further in Indonesian dictionary, enemy leads to three terms. First, opponents or enemies in a fight, quarrel, fight, gamble, and so on. Second, it means comparison, counterweight, or a counterfeit. Third, it is something that threatens or is threatening damage.²⁸

In terms of terminology, in *Lisan al-Arab* is mentioned, that the word *Aduww* refers to the devil, which is more specifically stated to have two forms the jinn and mankind.²⁹ It is based on Q.S Al-An'am verse 112.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى
بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۗ فَذَرْهُمْ وَمَا يَفْتَرُونَ ۚ



²⁷ Tafsir Yusuf Al-Khatib, *Al-Mu'jam Al-Mufasssal fi Al-I'rab*, (Beirut: Darul Kutub Al 'Alamiyyah, 1992). P. 286.

²⁸ Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta :Balai Pustaka, 2005), p. 286.

²⁹ Iman Abi Jamal Ad-Din Muhammad Ibnu Mukarram Ibnu Manzur Al-Ansairy, *Lisan Al- 'Arab*, jilid 5, (Beirut : Darul Kutub Al-'Alamiyyah, 1992), p. 31-33.

Al-Asfahani in *Alfaz Mufradat Mu'jam Qur'an*,³⁰ argued that the word “*ada* that has the basic meaning ran, left, turned, and exceed, in the Qur'an has several possible meanings. As the revealer of the state of something that does not correspond to heart, for example, because it is not in accordance with nature possessed by humans, called *al-'adawah* and *al-mu'adah* (hostility). For example, humans as nature are social creatures which interdependent with each other, so the hostility and division is violating the tendency which is owned by humans.

3) *Nifaq*

Depending on the language, the word *nifaq*’ comes from the word *nafaqa*. Namely, the hole where animals come out a strain of mice (*yarbu'*) from the nest, if you want to be captured from the hole and he will flee into a pit cloth and out of it. Some argue, comes from the word *an-nafaq*, shaft tunnels used to hide.³¹

While according to the definition *syar'i*, *nifaq* is showing Islamic and the goodness and hide infidelity and badness. People who show physical appearance as a Muslim, while he hides infidelity in his mind, so such people is hypocrites or deeds *nifaq*.

Allah says in the Quran letter of Al-Imran verse 167.

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا فَنَنْتَلُوا فِي سَبِيلِ اللَّهِ أَوْ اذْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفَرِ يَوْمَئِذٍ اقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

According to Ibn al-Qayyim al-Jawzi the hypocrisy was divided into two aspects of the most opposite, namely:

a) In the aspect of charity (deed)

³⁰ Al-Raghib Al-Asfahani, *Mu'jam Alfaz Al-Qur'an, Tahqiq Nadim Mae'asily*, (Beirut: Darul Fikr, t. th), p. 338-339.

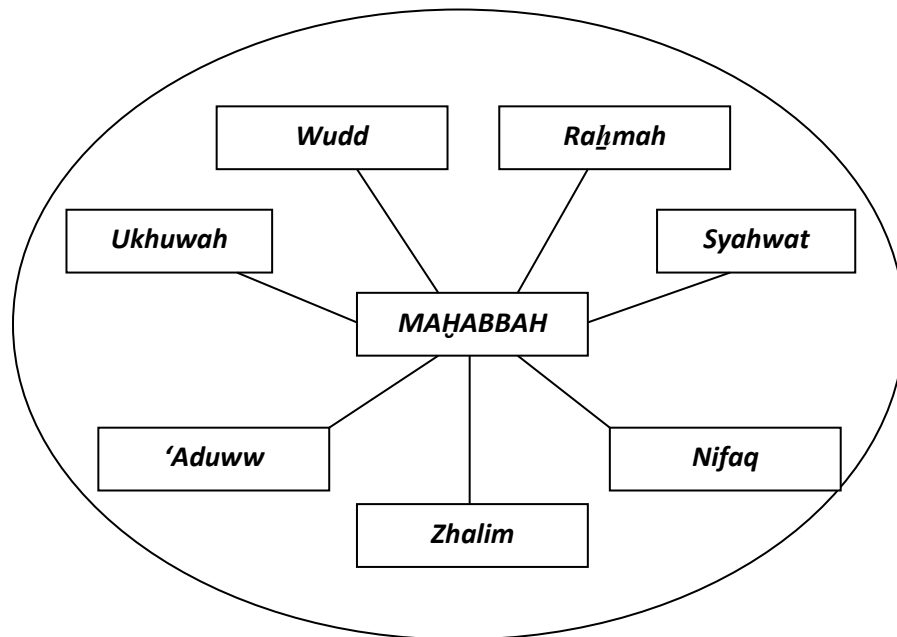
³¹ Dr. Shalih Bin Fauzan al-Fauzan, *Kitab Tauhid*, (Jakarta: Ummul Qura, 2014), p. 343.

The hypocrisy of this kind are in a group of unbelievers who hide his mistake, his desire Allah and His messenger to show good deeds in his heart even though they have great confidence, feeling more clever. Position sense of urgency, which resisted feels strong, it is a disease wants high head, but did not want to confess frankly. Fear apart from people, which is why the outside attitude while the inner attitudes to be broken, then God finally add their disease. Disease spiteful, rotten heart disease, diseases of abuse received.

b) In the aspect of *aqidah* (deeds)

The hypocrisy of this kind consists of people who are weak in faith and his *aqeedah* is still shaky, their confidence is shaky and spirit have not been able to understand the values of *da'wah*, so that their deeds still filled with filth and lack of chastity. They committed only to seek personal benefits simply by piggybacking depth preaching and the name of the interests of the people or of the community.³²

³² Ibnu al-Qayyim al-Jauzi, Hasan Abdul Ghoni, *Tragedi Kemunafikkan*, (Surabaya:Risalah Gusti, 1993), p. 3.



C. The Meaning Synchronic and Diachronic of Word *Maḥabbah*

Synchronic and diachronic terms simply can be understood as an analysis of the vocabulary that point stressed to the time or vocabulary history. In this case, will be explained about the development of a vocabulary, that is understood by a particular society at a particular time. Because a vocabulary not only the wording but also bring cultures view the world, and the prejudices of the people who use the word.³³

In this observation synchronic is aspects of the word are unchanged from the concept or the word. Words are classified synchronic is system the word is static. While the diachronic aspect is the word is that changed from the concept or the word itself. Thus the diachronic classified is the vocabulary that grows and turns freely with its own distinctive way. Thoshiko Izutsu simplifies the semantic analysis of historical vocabulary in three periods,

³³ Saifuddin Zuhri Qudsy, *Islam Liberal dan Fundamental : Sebuah Pertarungan Wacana*, Dzulmanasi (ed.) (Yogyakarta : el-SAQ, 2007), p. 268-269.

namely the pre-Qur'anic period, Qur'anic period, and the period of post-Qur'anic.³⁴

1. Pre-Qur'anic period

In this step is a discussion of the vocabulary used in the pre-Islamic period of the vocabulary used before the revelation of the Qur'an or the so-called time of ignorance. But before arriving at the world view of the Qur'an, a must to understand how the vocabulary used and understood by the pre-Islamic society, because an analysis of the pre-Islamic history of the use of vocabulary will usher in understanding the Islamic period (Qur'anic). Arabic poetry pre-Islam is a media representative in tracking how the world views of the vocabulary pre-Islamic society.

Basic view of pre Qur'anic to *Maḥabbah* word can be revealed by looking at the following poem:

في المحبه ترى موقفي زدت لي # فلو أن عينيك يوم اللقاء

If your two eyes see me in the encounter (later) #
Indeed, I even add a sense of love in you.

The passage of poem tells the story, when he (poet) went to war to the al-Jiyyi to defend his friend from the descendants of Mazin, who called Hisn bin Auf, 'Antarah find victory, and the way back to the township home he remembered the land of *al-Syarabbah* and residents of the *al-Sa'diyy*, where there is lover 'Ablah whom has long time no see.³⁵

Maḥabbah words in the poem have meaning "love". However, from the explanation of the poem, the authors was not found the concrete data on *Maḥabbah* word that has the feel religious, both from the Christian tradition or Jewish. As illustrated by the history of the Bedouins during ignorance that have little religion. It was called, their religion are less enthusiastic or be unconcerned about the values spiritual religious. The religion of the Bedouins describe in forms belief Semit

³⁴ Thoshihiko Izutsu, *Op.Cit*, p. 32.

³⁵ 'Antarah, *SyarhDîwân 'Antarah*, (Beirut, dâr al-kutub al-'ilmîyah,1995 M/1416 H), p.

nation earliest and primitive, so that their acceptance of the rigidity of their tribe and based on respect for tradition.³⁶

2. Qur'anic Period

In the Qur'anic period, the word *Maḥabbah* which carries the basic meaning of "love" and the word *Maḥabbah* that brings relational meaning of "love directed at the rational and lacks, and the nature of God". It is understood the use of the word *Maḥabbah* who have different perspectives with basic view user community. The *Maḥabbah* as was described in the discussion before, which is pre-Islam had been known by ignorance people. At the time word *Maḥabbah* placed in the system of outskirts, even the vocabulary is not in terms of keywords, whereas in Qur'an, concept *Maḥabbah* placed at different positions with the previous.

Maḥabbah concept becomes a very important term in the Qur'an as the word *Maḥabbah* in this period have religious values as found in the Qur'an about the meaning *Maḥabbah* namely:

In the period of Mecca, the word *Maḥabbah* more widely used as a love world, the punishment for people who love the counter Lord and the erotic love or romance.

a. The letter al-Qiyāmah verse 20

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾

b. The letter al-‘Ādiyāt verse 8

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾

c. The letter Al-‘Imran verse 14

³⁶ Philip. K. Hitti, *History of The Arabs*, trans, R. Cecep Lukman Yasin (dkk), (Jakarta: Serambi Ilmu, 2015), p. 118.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمَسُومَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَٰلِكَ مَتَاعُ الْحَيَاةِ
الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْبُ الْمَعَابِ ﴿٣٠﴾

d. The letter Yusuf verse 30

﴿ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتْنَهَا عَن نَّفْسِهِ ۗ قَدْ شَغَفَهَا
حُبًّا ۗ إِنَّا لَنَرْنَهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾

e. The letter At-Taubah verse 23

يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءِآبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ ۗ إِنِ اسْتَحَبُّوا
الْكُفْرَ عَلَى الْإِيمَانِ ۗ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾

In the period of Medina, the word *mahabah* more widely used as a love god to his servant, with the nature of god loving toward all halted its creation of the largest to the smallest and invisible. Like God's love to a community who god-fearing, to do justice, to be patient, to do good, repent and put their trust. And widely used as *mu'amalat* affairs or daily life as how to behave and governance of community law.

f. The letter al-Hujurat verse 9

وَإِن طَآئِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۗ فَإِن بَغْت إِحْدَاهُمَا عَلَى
الْآخَرَىٰ فَاقْتُلُوا الَّتِي تَبَغَىٰ حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۗ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا
بِالْعَدْلِ وَأَقْسِطُوا ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

g. The letter al-Imran verse 159

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ^ط وَلَوْ كُنْتَ فَظًّا غَلِيظًا لَّانفَضُّوا مِن
 حَوْلِكَ^ط فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ^ط فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى
 اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٤﴾

h. The letter al-‘Imran verse 134

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ^ط
 وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٢٤﴾

3. Post Qur’anic

At this time, the vocabulary of the Qur’an many used in the system of Islamic thought, as Fazlur Rahman’s opinion that the verses of the Qur’an that was revealed in a particular period in the history by using a relative expression in accordance with the situation surrounding it. Therefore, it cannot be reduced or limited by historical at the time revealed. Similar what was stated by Muhammad Shahrur a liberal-controversial thinker from Syria in his book *al-Kitab wal Qur’an qirâ’ah Mu’ashirah* that such an attitude is in fact a logical consequence of the dictum which states that the Qur’an was *shalih likulli wa al-makan*,³⁷ so that born the tafseer product in any given period of time which has characteristics which are different from one another.³⁸

As for the birth of the tafseer product viewed from a historical perspective the dynamics of growth and development is divided into three periods.

a. Tafseer in Classic Period (1-2 H/ 5-7 M)

Understanding the classical period in the tafseer historical it is different with the history of western civilization. The history of

³⁷ Muhammad Syahrur, *al-Kitab wal Qur’an : Qira’ah Mu’ashirah* 9, (Damaskus : Al-Ahali wa al-Thiba’ah wa al-Nasyr, 1992), p. 19.

³⁸ Abdul Mustaqim, *Dinamika Sejarah Tafsir*, (Yogyakarta : Adab Press, 2012), p. 37-38.

western civilization starting from the ancient Greeks to the 5th century AD, while in the history of interpretation of the Qur'an began since the time of the prophets and companions, 1st century H. Up to the 2nd century H. classical meaning in the history of tafseer the classic period very relevant if called as the era of the Prophet, and friends. Remember the interpretation at that time considered to be very authoritative and has the best quality, because their tafseer is based on the source of prime importance in religious authority, the *Sunnah* and *Hadith*.³⁹

Muhammad Husain al-Dhahabi said in *al-wa al-Mufasssirun* about division of period tafseer into three periods. Firstly is at the time of the Prophet and Companions. Second is the interpretation of the Qur'an in *Tabi'in* (the follower) period. Third is the commentator of the Qur'an during the codification (*al-Tafseer fi 'ushur al-tadwin*).⁴⁰

Early emergence of interpretation of the Qur'an that happened at this period, i.e. since the Qur'an was revealed and the Prophet did the process of interpretation to explain the Qur'an to his Companions because at that time the Prophet position as the first to interpret the Qur'an as well as the authority of the interpretation at that time there was in the hands of the prophet himself. This is understandable, because the task of explaining the Qur'an it is to him and got a guarantee from God directly.

That is as described by Allah in the Qur'an:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿٤٧﴾ فَإِذَا قَرَأْنَهُ فَاتَّبِعْ قُرْآنَهُ ﴿٤٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿٤٩﴾



³⁹ Abdullah Saeed, *Islamic Thought an Introduction*, (London-New York : Routledge, 2006), p. 27.

⁴⁰ Muhammad Husaen al-Dzahabi, *al-Tafsir wa al-Mufasssirun*, Jilid 1, (Keiro : Dar al-Kutub al-Hadist, 1976), p. 32-32.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿٤٤﴾

The interpretation of the Prophet in explaining the revelation of the Qur'an can be verbal (*sunnah qawliyyah*), actual interpretation (*sunnah fi'liyyah*), and can even be a tafseer with the *Sunnah taqririyyah*.

The interpretation of the Prophet conducted in response to the Quran is such interpretation of the concept of *Mahabbah* as described in the hadith:

Narrated by Abu Ash-Shaykh Ibn Shihab that he said, "Gabriel meets to the Prophet and said," You have laid down the weapon, whereas we still have to hunt down the enemy?! Come out, Allah has commanded you to fight against the Quraizhab. "And Allah sent down His word tells us about them," *And if you worry it will (happen) treachery from any group*".⁴¹

The above Hadith interpretation of the Prophet Muhammad responds that God does not like the people who defected. So Allah revealed the letter Al-Anfal verse 58.

وَأَمَّا تَخَافُ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ ﴿٥٨﴾

b. Tafseer middle period (from 3-4 century H / 9-15 M)

Tafseer in the middle period have specific tendencies that are not owned by commentaries that appeared in the classic period as commentary on this period became one of the forms reflect the product of human thought, always had a dynamic development, in line with the dynamics of the times and life itself..⁴²

⁴¹ Iman As-Suyuthi, *Op.Cit*, p. 256.

⁴² Ahmad al-Syibrasi, *Qishoh al-Tafsir*, (Mesir : Dar al-Qalam, 1962), p. 109.

The dynamics of the historical interpretation that development at the middle period marked by shifting interpretive tradition of tafseer *bil ma'tsur* to *bil ra'yi*. Reasoning power *ijtihad* has been evidenced by the emergence tafseer very diverse began from the perspective of literature, jurisprudence, philosophy, theology, sufi, ilm, and others. Along with the times and the development of science at that time.

From the figures middle period, *mufasssir* there are some figures that discuss *Mahabbah* concepts include:

1) Ibn Kathir when interpreting the Koran letter Al-'Imran verse 31-32:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ
(٣١) قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (٣٢). آل
عمران: ٣١، ٣٢.

Imam Ibn Kathir interpret verse 31 says "this noble verse interpret on any person who claims to love God, but he did not follow the way of life that taught by the Prophet Muhammad. Then such a person is lying, so he followed the teachings of the Prophet Muhammad and the religion that brought in all the words and deeds, as mentioned in as *Saheeh* from the Prophet. He said:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ
عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

From 'Aisha radliyallohu' anha, he said that the Prophet SAW., Said: If anyone commits a deed that is not our command it then the charity is rejected (H.R. Muslim)

About second verse, Imam Ibn Katsir said: "that is, if you disaccord His commandments, then this verse shows that did not follow the teachings God (and His Messenger) in the path of life

is *kufr*. Allah does not love a character like this, though he confessed and expressed her love to God.”⁴³

The verse above describes the person who said that he love to Allah, but he did not follow the teachings that brought by the Prophet Muhammad, it same course he lied.

- 2) Ibn 'Arabi in *al-Futuhah*, love is *maqam ilahiyy*, so God called *al-Wadud*. The idea of essence of *al-hubb ilahiyy* by Ibn 'Arabi in his understanding to Q.S al-Mā'idah verse 54.

يَأْتِيهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُ ۖ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ ۖ تَجَاهِدُونَ فِي سَبِيلِ
اللَّهِ وَلَا تَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكُمْ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ

عَلِيمٌ

Ibn 'Arabi interprets the verse above, saying that, to love God (*al-hubb ilahiyy*) perfectly needed two foundations love, i.e. the natural love and spiritual love. When God already love his servant and the servant already loved him, then essentially the servant had been perfect in his knowledge and his testimony of the image that is so complex in the universe.⁴⁴

From the interpretation of Ibn 'Arabi can be seen there is a dualism of meaning, i.e. the physical and the spiritual. The interpretation also condensed nuances of mystical. While, that interpretations can give a new color in understanding the verses of the Qur'an.

Maḥabbah in the period of pre-Qur'anic understood as an expression of love, but do not contain religious values. In the period of Qur'anic word *Maḥabbah* experiencing growth of

⁴³ Sayyid Quthub, *Tafsir Dhilal al-Qur'an*, Juz III, (Jakarta: Gema Insani Press, 2004), p. 57.

⁴⁴ Ibnu 'Arabi, *al-Futuhah al-Makiyyah*, Vol. 9, Juz ke-3, (Bairut: Dar Sadar, 2004), P. 382.

meaning and concept i.e, follow the commandments of God and stay away from all prohibitions and follow the teachings that brought the Prophet with a sincere heart and with the morality of those who love God. Qur'an explains it in a letter al-'Imran verses 31-32. In the post-Qur'anic period word *Maḥabbah* still be interpreted as the period Qur'anic. Just that at this period appears difference of opinion such as interpretation of nature *Maḥabbah* in view of Sufi scholars, *Maḥabbah* here becomes teaching of tasawuf. Like Ibn 'Arabi in *al-Futuhat*, *Maḥabbah* is *maqam ilahiyy*. In his book *al-Maḥabbah*, Imam al-Ghazāli said love to Allah (*Maḥabbah*) is level (*maqam*) culmination of series levels in Sufism. There is no longer level after *Maḥabbah* besides just a side effect, such as missed (*syauq*), intimate (*uns*), voluntary (*ridla*), and other properties are similar. In addition, no one else before *Maḥabbah* levels other than just a prelude or introduction towards *Maḥabbah*, such as repentance, patience, asceticism, and others.

c. Tafseer modern-contemporary period (from age 12-14 H / 18-21 M)

At this modern-contemporary period, many books of commentary that generate ideas and new methods as well as the dynamic development of the interpretation being under the influence of modernity and the demands of the contemporary era. In this position, criticize the products of classical commentators and middle commentators which is considered compatible with the demands of modernity.⁴⁵

Among the commentators of modern period-contemporary who interpret the concept *Maḥabbah* namely:

- 1) M. Quraish Shibah explain the concept *Maḥabbah* in Q.S al-'Imran verse 14.

⁴⁵ Abdul Mustaqim, *Op.Cit* ,p. 145.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ
 مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمَسْوَمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَٰلِكَ
 مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْبُ الْمَعَادِ ﴿١٤٦﴾

M. Quraish Shihab explains that human naturally has a tendency toward wealth. Treasure as a means is to get happiness in the world and a small portion of happiness in the afterlife. This was revealed with *zuyyina li-nas hubb an ash-syahawat*. In explaining the word *ash-syahawat*, M. Quraish Shihab directly mentions that the heart is a tendency that it is difficult to dammed to something that is sensuous or material. That it is also just as an expression of materialist.

However, although it is in the nature or the human instinct, but it is not allowed to exceed the limits, it must be in line with the values of the Divine. Because happiness is essential is life with obey the commands of Allah and avoid His prohibitions.⁴⁶

D. Implications of *Mahabbah* in Life

1. *Akhlāq* (attitude)

Mahabbah to God when it becomes embedded in the heart to the bone marrow will make a person feel constantly with God, anytime and anywhere. Therefore, they should behave glorious and always silent (refrain), and will not say, except good. Because God always control it and he will be careful in every act of his horns. He was really embarrassed to God when prioritizing crimes, atrocities, ruthlessness, and so on.

⁴⁶ Mansoer Fakhri et al., *Membincang Feminisme: Diskursus Gender Perspektif Islam* cet-2 (Surabaya: Risalah Gusti, 2000), p. 132.

He is concerned hated by God or Allah be indifferent to him. Therefore, he always carries out all His commands diligently and obey all. It is described in the Qur'an, Al-Mā'idah: 54.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ. المائدة: ٥٤

People whose their hearts are covered with love for God and strive always behave noble adorn themselves with morality lovers of God. Where people are awarded *Maḥabbah* God has special properties as mentioned in the paragraph above, namely: gentleness to those who believe, loudly and firmly against the infidels, *jihad* in Allah's way, and not afraid of the reproach of people who censorious.

Maḥabbah to God can restrain one's desires, so it is not love and greedy for the world. When a person has a sense of love to God, of course, he wanted to always look attractive in front of her Beloved, he adorned himself with noble morality. He tried to add goodness in him and eliminate the shortcomings and bad temper in him. Her love for God leads him to constantly clean themselves from diseases of the heart that can lead to bad manners.

Thus, *Maḥabbah* to God can be the foundation or the foundation for building human morality. *Maḥabbah* to God can encourage someone to leave things to make himself low and tarnish the faith, makes he opposes his own lust, made to do good and devoted to God in every word and deed, everything he did in order to get love and *ridla* him. The pure love and true love to God can be the motivator for a person to do good and noble.

So if *Maḥabbah* to God has implanted in the heart, then it will try to adorn themselves with good and noble morality, good by following his morality as stated in the Messenger of Al Imran: 31, and follow the morality of those who love God like the letter of al-Maidah: 54. Thus

Maḥabbah Ilahiyyah have urgency that is important in shaping a person's morality and this will be the solution to the problems of life is now over moral decline continues to be worrying.

2. Social

With loving God would give birth to feelings of love for his fellow creature, he will do good to others because of what *ihsan* highly favored by God:

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ. البقرة: ١٩٥

But love to other than Allah cannot exceed love to Allah. And feelings of love to other than Allah must be based on feelings of love because Allah.

Love because God, and not because of anything else in this life is difficult and can only be done by people who have a pure heart. So not be surprised if God gives status and glory to them. *Rasulullah* said:

“Among the servants of God, there are people who are not prophets and not martyrs ', but the prophets and the martyrs' were jealous of them. Then someone asked, 'Who are they that perhaps we can love them? He replied, 'They are people who love each other with God's light, not because of familial, or descent. Their faces were like light, they are in the pulpits of light, they not get scared when people are scared and not feel sad when people are grieving. Then he read a verse (Yunus: 62):

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ. يونس: ٦٢

If *Maḥabbah* to God is embedded in a society, it will create peace and serenity, it will not happen crimes such as theft, robbery, murder, persecution, there will be no places *ma'shiyat* like gambling, houses and other entertainment other evil deeds. They love each other because Allah and hates because Allah, help each other and because God's help, not hurt and did not humiliate each other. How wonderful a community who love each other, so *Maḥabbah Ilahiyyah* it can take a look at the history of the

past such as the emigrants and Anshor, where they help each other, help and love for God. And this is described God in His Word:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ. الحشر: ٩

So *Mahabbah* to God can also be a solution to overcome the divisions in the community, social inequality and so on due to the progress of science and technology acquired by man. Besides is able to create peace, tranquility and peace of mankind.

3. The establishment of Muslim Personality

For Muslims to establish and develop personally is really easy with the presence of God's gift of the means which are vital for the development of individual Muslim. Means that such guidance of the Qur'an, al-Hadith, worship that heightens the degree of spirituality and potential and exceptional ability of man who is able to change his own destiny.

More so easy anymore with their ideal figure and role model community, namely the Prophet Muhammad itself is known to have a morality of the Qur'an, the favor in attitude won praise directly from God (al-Qalam: 4) and improve human morality is an apostolic function.

How to *Mahabbah* to God, which is how the Muslim personality that can be formed by *Mahabbah* to God?

Mahabbah to God can shape one's personality become better. Based on the verses the Qur'an, people who love to God will be able to cultivate and establish a better Muslim personality. The Muslim personality as contained in the verses of the Quran that talk about the deeds that bring *Mahabbah* to God that we have described above.

Besides that, with *Mahabbah* to God, will be formed also in other Muslim personalities, such as *al-Mu'minin* (those who believe), *al-*

Muslimin (those who obey Islam), *al-Shalihin* (the -the pious), *al-Khasyi'in* (those who humility 'in the air-'ibadah), *al-Shadiqqin* (the right), *al-Shuhada'* (those who are slain in Allah's way) and other Muslim personalities.

As for personal characteristic of Muslims themselves as *salimul 'aqidah* (' *Aqidah* that clean), *shahihul ibadah* (true worship), *matînul khulûq* (*Akhlaq* solid), *qowiyyul jismi* (physical strength), *mutsaqqoful fikri* (intellect in thinking), *mujahadatul linafsihi* (fight against lust), *harishun 'ala waqtihi* (good at keeping time), *munadhdhamun Fi syūnnihi* (regularly in an affair), *qodirun' alal kasbi* (have the ability to own business / self), *nafi'un ligho'rihi* (useful for other people).⁴⁷

Only people who are *mu'min*, *muslim*, *shalih*, *khusyu'*, *taqwa*, *muhsin*, *tawwabîn*, *shabirîn*, *muqsith* (' fair), and saint who could say and admit his love to God, on the contrary only by the love of Allah will Muslims formed personalities.

When someone has drowned in a sea of divine love, then there is not anything that can affect his personality.⁴⁸ And people who love God are those who have the sanctity of life of lust and worldly, good nature, deep religious soul, inner peace and a sense of longing, intimate, *ridla* and closer to God.

So with *Mahabbah* to Allah will form a perfect Moslem personality, a Muslim is submissive and obedient only to God and give himself completely to God.

⁴⁷ http://blog.sikathabis.com/?page_id=431, accessed on 07-07-2016, at 09:37 PM.

⁴⁸ Syaikh Muhammad Mahdi al-Ashify, *Al-Hubb al-Ilahi fi Ad'iyah Ahlu al-Bait*, (t.t.p.: t.p, 1995) p. 7.