

CHAPTER V

CLOSING

A. Conclusion

Can be concluded from some descriptions that have been described and explained in the previous chapters, namely:

1. The basic meaning and the relational meaning of “*Maḥabbah*”

The basic meaning of *Maḥabbah* is "love". *Maḥabbah* word contained in the Qur'an with various forms of derivatives, there are 83 text contained in 76 verses, the which spread in the 29 letter 21 verses included in the letter of *Makiyyah* and 55 verses including the letter *Madaniyyah*. This word comes from the shape *masdar Aḥabba-Yuḥibbu-Maḥabbatan, ḥabba-ḥubban-ḥibbaan* that have meaning love, or deep love. In language meaning *Maḥabbah* is defined as "the tendency of heart totally to something, it exceeded the attention on yourself, soul and treasure, the attitude in accepting either outwardly or inwardly, commands and the restriction; and the recognition of the self would be the lack of love that was given to her. While the relational meaning *Maḥabbah* word is love directed at the rational and lacks, and the nature of God. Love here in form of god's love to servant, servant's love God, and so on.

The word *Maḥabbah* have an equal meaning to words *ikhlas* that have meaning clean from dirt and make-something clean not dirty. *Raḥmah* have meaning compassionate, sympathetic and affectionate. *Raḥmah* Also has a sense of forgiveness, guidance, good luck. *Wudd* have meaning as a wish or desire. The word *Maḥabbah* broader meaning when compared with those words. *Maḥabbah* is a practice *ubudiyah* careful with relying everything in God or everything because God.

2. The meaning of the synchronic and diachronic word *Maḥabbah*

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 meaning like becoming one of the attributes of God, as God loves his servants very closely with religious values. 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. So from the third period the synchronic meaning of word *Maḥabbah* that remains attached to the word is love.

The word *Maḥabbah* like described in the Qur'an that has important meaning in the religious vocabulary and determine that determine role in the preparation of the conceptual structure of the basic worldview of the Qur'an as the key terms of the Qur'an. It is caused the vocabulary of the Qur'an become the highest reference to the Islamic period and became the main foundation in religion. Because people saw the Quran as the revelation of God is not only the meaning, but also for words and letters from Allah. The word *Maḥabbah* no significance in the vocabulary that is worth religion on the state of the pre-Islamic. Because religion is not something that is central even people Jahiliyyah had little religion, even being not care about religious values. They only do religious practices that follow the rigidity of their tribes is based on respect to tradition.

B. Suggestions

After writing this paper, the author realized that a study must not be separated from the shortcomings and mistakes. Therefore, this study can not be said to have finished, but it still could be reexamined more profound, considering there are still needs to be studied more deeply in these researches. And there are many loopholes that can be exploited by further research, especially in the field of semantics. These deficiencies include several

aspects, both in terms of theory, descriptions, analysts, steps in applying interpretation of Toshihiko Izutsu's semantic and comparison is rather irrelevant.

The assessment detailed about *Mahabbah* in the pre-Qur'anic period is not only focused on the *Anatarah* poem only. Considering very limited literature researchers in understanding the language of the pre-Islamic period and study of the *Mahabbah* in post-Qur'anic assessment is also due to the limited literature.

C. Closing

Alhamdulillah, praise be to Allah, The Lord of the universe that have spread his signs throughout the earth in order that we could catch the message and his guidance. Expression of gratitude researcher prayed infinity to God Almighty as God while supervising the main moral values and researchers in all aspects of life, including in working on this thesis. However, the researchers are aware of all limitations and capabilities researchers, this thesis it was only the beginning of the learning process to achieve a more comprehensive understanding. So still have an escaped of the deprivation. Therefore, criticisms and constructive suggestions, so researchers hope for improvement and common good. And hopefully this thesis is not the last work that researcher do. But even being a lighter spirit to conduct studies and research that is better than previous research. *Amîn*.