

CHAPTER I

PREFACE

A. Background

Love is a feeling that will share together or affection for anyone. Other opinion said it is an action or active deed done by people to other object, such as selfsacrifice, emphaty, care, give affection, help, listen go in words, follow, obedient, and will do everything that object wants.¹

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ

مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٣٠﴾

“And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.”²

Love becomes a language between two hearts in interlacing relation. As a language, it becomes communication device for man and women to express a feeling they have. By love, two persons wish their happiness. According to Rumi, communication in love is the most secret communication. It is something good, not forbidden by religion and Islam law.³ In his book entitled “*Perempuan*”,


¹ Baitul Kilmah Team, “Cinta Kasih” in *Ensiklopedia Pengetahuan al-Qur’an & Hadits*, volume: 6. 2013, p. 447

² Q.S ar-Ruum [30] 21

³ Ibn Hāzīm al-Andalusī, *Risalah Cinta*, translated by: Ahmad Rofi ‘Usmani, Mizan, Jakarta, 2009, p. 27

Quraish Shihab said "please making love and give love to beloved during it does not contravene a religion and culture norm."⁴

From opinion above proves that love is something good. In religion, it is also not forbidden. It has awful impact. Human creation, nature, and whole universe are because of God's love. People ungrudgingly do everything for love. Coward be brave, stolid becomes fussy.

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ^ق ذَلِكَ مَتَعُ الْحَيَاةِ
الدُّنْيَا ^ط وَاللَّهُ عِنْدَهُ حُسْبُ الْمَاءَابِ 

“Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (To return to).”⁵

The main element of love is heart and mind. The mind basically has duty to know what could be loved. Whereas the heart has duty to take care of that love by ingenuousness that grows from mind consciousness when consciously respond

⁴<http://muslimromantis.wordpress.com/2008/05/08/mesra-tanpa-zina/> accessed on April 17th

⁵ Q.S Ali-Imran [3] 14

one choice.⁶ Love gives happiness for everyone who feels but also gives deeply sadness.

Love becomes an important part that can not be separated in human life story. In need hierarchy explained by Abraham Maslow about motivation, it is human need. Need in love is in third level after accomplishment of physiological need. It describes that human will always wish a loving relation with other people, hunger need in having place in their group, try harder to reach its purpose, more than other people.⁷

Talking about love is never finish. Love from the past until now is still interesting to be discussed because story from every individual that feels love is totally different. Many figures said that it can not be given definition physically because it is experienced not understood. It has no definition because definition of love is its existence.⁸ Somebody will understand the meaning of truth love when he experiences or feels it. Therefore many swan songs are created to describe it, such as: poetry, romans, songs, proses, buildings, and etcetera.

Prambanan temple is a love evidence of Badung Bondowoso to Roro Jonggrang queen. The building of Taj Mahal is as an evidence love of king to the queen. Romeo was brave to drink poison because of the bigness love to Juliet. Love has power for them who feel it. It can be felt by many corners, such as: happiness, sadness, disappointment, expectancy, and etcetera.

Other evidence that shows the existence of the high is story of Rabiah al-Adawiyah, *Sufi* from Basrah. She becomes servant that only serves his beloved. No deed is worked except for only being together with the beloved. Nothing is

⁶ Muhammad Alain, *Ajaklah Hatimu Berbicara*, Pustaka Pesantren, Yogyakarta, 2011. p. 150

⁷ Dr. H. Abdullah Hadziq, M.A, *Rekonsiliasi Psikologi Sufistik dan Humanistik*, Rasail, Semarang, 2005, p. 140-141

⁸ Syaikh ‘Abdul Qadir Isa, *Hakekat Tasawuf*, Tranlated by: Amru Harahap Khairul, Lubis Afrizal, Qisthi Press, Jakarta, 2005, p. 277

able to turn away her interest to always “making love” with beloved (Allah) until she was not married to the death. She was considered did not love Prophet because was not following his *sunnah*.

I make You my heart friend,

But my body is on hand for who need friend

And my body is kind-hearted to guest who comes

But my beloved is guest of my soul

Jalaluddin Rumi is also famous because of the concept of love that is so big for the beloved (Allah).

Through love, the bitter becomes sweet,

Through love, copper becomes gold.

Through love, dregs becomes purest wine;

Through love, every disease becomes cure

Through love, the dying lives

Through love, king becomes servant⁹

Love that needs recompense is truly weak, withered, and dependent. Love that has sense of belonging is has no hand, amputee, not able to hug something. Love that does not care in pleasure and displeasure of beloved is blind. Love that

⁹ Annemarie Schimmel, *Dunia Rumi; Hidup dan Karya Penyair Besar Sufi*, translated by Saur Pasaribu, Pustaka Sufi, Yogyakarta, 2002, p. 214

keeps mind on self, arrogant and conceited is clearly not love. Arrogance kills love.¹⁰

Love is *fitrah* given by God to human. By love, human can run their life. Relationship between human and God, human and human, human and nature is always built by love. Therefore it is considered everything in life. It gives satisfaction, everything that is done by love.

Basically, love is laudable thing. But because of quality and attitude of lover makes love becomes blamable loves. Laudable love is love to God the one, love what He loves and likes. People will not save from torture except because of love. Whereas blamable love is love that considered as an ally, and that brings to misery. People will not be eternal in torture except who has blamable love.¹¹

But love could be trouble for everyone who feels. Many prejudices appear because of it. The problems are caused by the wrong perception of the existence and role of love in his life. Love veers far from its essence. It is tied on sexual desire. Love identify with sexual activity. If there is no coitus, so it is not called love. Love and affection actually does not mean coitus, even influences in sexual need.¹²

In many sciences also describe about love. Religion is also discusses it. Love as heart bonding of fellow being, and bonding of human and their God. People who fall in love will perform anything in order to be closed with their

¹⁰ Hazrat Inayat Khan, *Vadan: The Divine Symphony*, translated by Anand Krishna, Gramedia, Jakarta, 2003, p. 156

¹¹ Ibnul Qayyim al-Jauzi, *Terapi Penyakit Hati*, translated by: Salim Bazemool, Qisthi Press, Jakarta, 2005, p. 306

¹² Ishaq Husaini Kuhsari, *Al-Qur'an dan Tekanan Jiwa*, translated by: Muhammad habibi amrullah, the Islamic college, Jakarta, 2012, p. 50

beloved. Love is the only way to understand the other people until their deepest personal.¹³

This case is also applied to who love his God. Someone will always bring nearer to his beloved, do anything, and avoid anything for his beloved. Therefore who really loves Allah is actually ready to do anything that is comprehend fully his love and the important thing is fullfilling His commands and avoiding His prohibition, love what He loves and hate what he Hates and all is done by following guidline that Prophet teaches.¹⁴

In modern era nowadays, love is tied with sexual activity. It semms has no existence. It is merely meant as desire demand. It becomes sex and desire satisfying device. It is not love when relationship between man and woman is not done by sexual activity. It is their expression in connection. They are worse. Actually that was running in their mind is lust. Unhappily, that attitude is not taboo in the society. Formerly people consider that who very like do coitus is western only. Nowadays, it poisons every society lining. Moreover in Indonesia is too much of kiddies have done coitus when they were steady.

Thus becomes the problem of love understanding nowadays. This can be categorized in love theory described by Sigmun Freud that love is tied in sexual activity. In a fact, substantively in psychology does not discuss it, like in psychoanaysis of Sigmun Freud and behaviourism. It is only a litle bit discussion about love in psychology. Love is merely meant as human desire. So in psychology, love is not something interesting to be studied. However in humanism psychology that declared by Abraham Maslow, love is more gets

¹³Viktor E. Frankl, *Optimisme di Tengah Tragedi : Analisis Logoterapi*, translated by Herawati Dharma Lala, Nuansa, Bandung, p. 176

¹⁴DR. Hamzah Ya'qub, *Tingkat Ketenangan dan Kebahagiaan Mukmin*, CV. Atisa, Jakarta, 1992, Edition IV, p.184

proper love. In humanism everyone that born has love given by God. He his own self that will involve hisself to be who understand love or not.

Different with psychoanalysis and behaviorism, humanism consider that human is unique creation that is different with animal. They have humanity characteristic, for example: ideas, creativities, values, self consciousness, responsibility, and heart, the meaning of life, transcendence experience, bashfulness, love, spirit, humor, art sense, and etcetera.¹⁵

It is ironic. Love is not merely sexual activity. Exactly lust will plunge them into deep regret. In Islam, there is figure has high intelectual from Andalusia, is Ibnu Ḥazm Al-Andalūsī. In one side he is a *fiqh* and *Zahirī* expert, he also has humanistic love concept, but his love concept is rare dicussed in study. Many studies discuss about his thought but in *fiqh* sector.

Ibnu Ḥazm at lenth explained the meaning of true love, love with lust not love. Love is seen from viewpoint of idealism of who fall in love. Ibnu Ḥazm said that love is merely like game, but something that at first considered as illusion and abstract squiggle, then becomes something that really happens.¹⁶

Love concept explained by Ibnu Ḥazm is based on real experience that he and people around him ever experienced. It can be said that it is a scientific bellesletters. Love theory that also has wide humanism dimension and based on deep knowledge about nature and human life journey. Therefore his thought is not loos from orisonality and dimension of humanism even is confronted with newest and modernn study about sex and love.

Love that explained by Ibnu Ḥazm is more important to be made an directive for nowdays kiddies in interlacing love relationship. Love is made as

¹⁵ Dr. Baharuddin, *Paradigma Psikologi Islam*, Pustaka Pelajar, Yogyakarta, 2004, p. 290.

¹⁶ Ibnu Hazm Al-Andalusi, *Sabda Cinta dari Andalus*, Translated by: L. Hariri Didik, G.U.D.A.N.G I.L.M.U, 2008, p. 1

unifier of relationship between one to other human. There are many phenomenons that provided by Ibnu Ḥazm al-Andalusi until it is able to give clear understanding about what true love is. With that clear explanation, will make people are easier in understanding the meaning of true love.

B. Problem Formulation

1. How is Ibnu Ḥazm al-Andalusi's concept of love?
2. How is the relevance of Ibnu Ḥazm al-Andalusi's concept of love to human life?

C. Significance of Research

The Aim of Research

1. To know Ibnu Ḥazm al-Andalusi's concept of love
2. To know the relevance of Ibnu Ḥazm al-Andalusi's concept of love to human life

Research Significance

1. Research can give another knowledge about love from Ibnu Ḥazm al-Andalusi
2. Can apply Ibnu Ḥazm al-Andalusi's concept of love in society

D. Prior Research

From researcher searching, there are many works that studied about Ibnu Ḥazm al-Andalusi. Researcher also seeks research that discusses about love. But, in that searching, researcher did not find the research that concurrently studied about Ibnu Ḥazm al-Andalusi's concept of love.

There are many researchs discuss about Ibnu Ḥazm al-Andalusi, are: *Batasan Melihat Wanita dalam Peminangan (Perspektif Ibnu Hazm)* by Silviatur Rohmah, student of *Syari'ah* Faculty of UIN Malang. This research studied about how is the constraint of man in looking at women that will propose marriage. And the result of this research is he only permite to look at face and two palms because has represented all. Ibnu Ḥazm uses hadits exegesis in accordance with *dhohiriyah*.

Olther research founded is *Analisis Pendapat Ibnu Hazm tentang Wajibnya Wasiat Wajibah kepada Kerabat Non Muslim*, by Rini Asmawati, student of *Syari'ah* Faculty of IAIN Walisongo Semarang.

Further there is research about Ibnu Ḥazm is *Pendapat Ibnu Hazm tentang Ibnu Sabil sebagai Mustahiq Zakat*, by Ridlo Umami, student of *Syari'ah* Faculty of IAIN Walisongo Semarang.

Konsep Cinta Khalil Gibran dalam Perspektif Tasawuf, by Didik Wahyudi, student of Theology Faculty of IAIN Walisongo Semarang. In his research, Didik discuss love concept of Khalil Gibran that is tied in *tasawuf*. Result of this research said that love is the beginning of creature creation. By love, people know their God. It makes possitive attoitude and world peacfull. It has four characters are: consecration, beauty, sincerity, and freedom that can be used to differentiate the true love and other love.

E. Method of Research

In the method of research, using good and precise method is more useful in getting information or report. By right method can be used in observing the problems discussed so it is scientific answerable.

Therefore in this research, researcher uses method as below:

1. Collecting of Data

In his research, researcher uses library research method. It uses data that is from books, journal, paper, article, and other sources that supports in research. In collecting of data, is taken from descriptions that explain about research subject. In this library research, collected descriptions and results of prior research that have studied by experts in other study, by believing in their competence. Because it is as material of philisophical reflexion, so in that material is looked for main point, fundamental structures and basic principles. As best as possible, it is made detailed and irrelevant material is ignored.¹⁷

2. Source of Data

The data sources of this research are:

Primary data is main source of this research. Tye are books that directly discuss about thought of figure about love. In this research, researcher uses book entitled *Risalah Cinta* translated from *Tauqul Ḥamāmah* written by Ibnu Ḥazm al-Andalusi.

Secondary data is other data that supports this research.

3. Data Analysis

After getting data needed, the next step is analyzing the data. To analyze the data, researcher uses qualitative analysis method because this research uses pure library method. Therefore it is needed many methods, are:
Description

¹⁷ Anton Bakker and Ahmad Charis Zubair, *Metodologi Penelitian Filsafat*, Kanisius, Yogyakarta, 1994, p. 109

Expounding whole development of concept by chance and influence between one meaning and other.¹⁸

1. Interpretation

The reasercher understands works worked by figure to deepen and catch what will be conveyed.¹⁹

2. Descriptive Method

Is a writing method to parse a complete, orderly, and meticulous to an object of research.²⁰ Through this method the authors could determine the issues raise. This method is also used as a technique to describe, ie parse and clarify the concept of dzikr in Chapter II and Chapter III.

3. Content Analysis

Descriptive data are often analyzed in terms of its content, and therefore the analysis this is also called content analysis.²¹ This analysis is a scientific analysis of the descriptive data based on content or meaning.²² Holsti (1969) suggested that the techniques of analysis are used to draw any conclusions through the effort to find the characteristics of the message, and carried out objectively and systematically.²³

¹⁸ Drs. Sudarto, *Metodologi Penelitian Filsafat*, Raja Grafindo Persada, Jakarta, 1997, p. 116

¹⁹ Ibid, p. 98

²⁰ Sudarto, *Metode Penelitian Filsafat*, (Jakarta: PT.Raja Grafindo Persada 1997,p.116

²¹ Sanafiah Faisal, *Format-format Penelitian Sosial, Dasar-dasar dan Aplikasinya*,(Jakarta, PT. RajaGrafindo Persada 1995)p. 85

²² Lexy J. Moleong, *Metodologi Penelitian Kualitatif*,(Bandung: Rosda Karya 2002) p. 163

²³ Sudarto,op. Cit.,p. 114

F. Writing Systematic

To get good and systematic in writing this research, researcher divides into five chapters.

Chapter I, this chapter contains an introduction, an overview of a comprehensive global but integral to load the background, the subject matter, the purpose of the study, the benefits of research, literature reviews, research methods, and systematic thesis writing.

Chapter II, this chapter provides an overview of the Sufims love that involves understanding definition Sufims love, kind of love and sign of love. Also, researchers are also going to talk about aspects of love from the perspective of psychology in general.

Chapter III, in this chapter the author will explain the concept of love-Ibnu Ḥazm in his work that discusses some remembrance, such as in the *Thauqul Hamāmāh*. This is to find out how the construction of love according to Ibnu Ḥazm.

Chapter IV: From the above data, it will be followed up thinking about Ibnu Ḥazm Al-Andalusi's concept of love. So the data can be known concept of love according to Ibnu Ḥazm to unification between psychology and sufims perspective.

Chapter V: Chapter V is the end of the previous chapters. So that it can be seen love by Ibnu Ḥazm as a result of this study. Suggestions and criticisms that are relevant to the object of research will also be written in this chapter