

CHAPTER I

INTRODUCTION

A. Background

The Qur'an has a very important position in the life of Islam, it is the facts not flawed, the Qur'an is core of Islamic civilization. For Muslim all of content that contained in the verses of Qur'an Are valid and appropriate for anyone, whenever and wherever still existence (*sholihun likulli al-zaman wa al- makan*).

The problem, although the verses have been communication by God with human language, Arabic language (*Qur'anin Arabiyin*), and processes his descent ever arranged by God in such a way as to allow humanity to understand and actualize a lesson contained in the Qur'an with easily. In fact it is not easy for Muslim to understand the meaning and all of contents that contained in the verses of Qur'an.¹ There is a very serious understanding problem for Muslim today, well sourced at subjectivness personal and objectiveness textual that block'way them in easy to understand and apply leasson that contained in the verses of Qur'an. Because the human world, built and maintained by the word, then transformed in form of the language, so if a language get crisis as a result of social and cosmic balance can be disturbed.

Here keep in mind, that the articulation and language expression that it come the form of speech, writing, gestures, and other expression. The speech is just a little bit kind of language (note the language of the mute), although the speech was most ducts vocals from language aktivty.

Although language of expression is easiest and vocals to put forward, but he has a serious weakness. For people who have a high integration, the utterance could indeed be held and made a indicator of the reasonableness notability and depth of their knowledge, but instead, we often encounter language greeting used

¹ Dr. A. Luthfi Hamidi, *Semantic Al-Qur'an Dalam Perspektif Toshihko Izutsu*, (Purwokerto: STAIN Press Purwokerto, 2010), p. 1-2.

as a mask to cover up so that one's chicanery not seen by others. Thus, in the academic world, the writing was made the standard scientific pappers, so that the capacity of its scientists to easily test and appreciation by others.²

A nation or a particular community definitely has a different language in pointing an object. In some cases certain language used by the two nations or certain community or more to indicate the same object. While the other hand, there is also a certain community or nation that uses the same language but there is a different understanding.³ Type of latter in natural by the Arabs when dealing with the Qur'anic discourse.

Concerning in The Qur'an during the process of revelation, concepts that contained in the Qur'an is a attitude of disapproval against the view of pre-Islamic (Ignorance) in understanding various phenomena of life. In the Qur'anic system, they are considered a real error. The Qur'an itself as conceptual has the perfect shape. Although in Al-Qur'an there are various concepts that are arranged in such a way that impressed, complex, but God has guaranteed that in the Qur'an there is no confused. God chose the Arabic vocabulary to convey a message, not only because Islam was first delivered in the Arabic-speaking community, but also no less important is because Arabic is a very unique and very rich vocabulary.⁴

When in the Qur'an and the language expressed will keep alive for all time, not intended that Arabic will be stagnated but rather will-co exist with othe languages, and in accordance with natural, the interply and influenced. Qur'an will be keep as it, and it is the revalation of God, handed down by Arabic spoken.⁵

In addition the more basic problem of varying incidence of interpretation that arises is the language that used. The problem of understanding Qur'an which becomes factors of occurrence disputes in a number of Muslims history.

² Komaruddin Hidayat, *Psikologi Kematian*, (Bandung: Mizan Media Utama press, 2005), p. 16.

³ Jalaluddin Rahmad, *Bahasa dan Kekuasaan Politik Wacana di Panggung Orde Baru*, (Bandung :Mizan. 1996), p. 14.

⁴ M.Quraish Shihab, *Kaidah Tafsir*, (Tangerang : Lentera Hati, 2013), p. 37

⁵ Dr. Sugeng Sugiyanto : *Lisan dan Kalam*, (Yogyakarta : Sunan Kalijaga Press. 2009), p. 3-4.

Although the Qur'an language agree with language of a nation that intended, but the fact, there are interpretations toward verses of Qur'an.

A paradigm in the disciplines gave rise to the existence of methodological assumptions. This assumption will be used in analysis. According to Thomas Khun as quoted by Ian Barbour, a theory in science dependent on the paradigm. Likewise, a development science really influenced by development of a paradigm. Also more on the social sciences, including the interpretation of the contemporary era, which has different assumptions with the interpretation in an earlier era.⁶

A variety of methods and contemporary approaches that growing this time increasingly prove shades of meanings conceived by the Qur'an. To examine the coreessence of the Qur'an in a comprehensive manner, it is not just take the *fiqhiyyah* conclusion only. We can use a variety of methods to dialogue with the Qur'an. One of the methods and approach contemporary that try to applied to understand the verses of the Qur'an is a method of semantics.⁷ Using semantics in the interpretation of the Qur'an started since the classical era. But at that moment there has been no independent scientific branch of semantics. But do not close the possibility that embryos using semantic interpretation already carried out, although not specifically put emphasis on this aspect of the definition only. In the time of classical antiquity or after the Prophet's death, his successor started trying to understand the verses of Qur'an with the linguistic approach towards the passages ambiguous or difficult accepted logic. Embryos of the interpretation of semantically invisible when Mujahid Ibnu Jabbar tried to turn the basic meaning to the relational meaning in paragraph 34 al-Cave:

وكان له ثمر فقال لصاحبه وهو يحاوره أنا أكثر منك مالا وأعز نفرا

The word *tsamar* in the verses above have the basic meaning fruits. But by Mujahid that word meant with gold and silver (wealth). The meaning changes happen as importance meaning of the context community at the time.

⁶ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, (Yogyakarta: PT. LKIS Printing Cemerlang 2011), p. 53-54.

⁷ Imam Al-Ghazali, *Al-Qur'an Kitab Zaman Kita*, (Bandung : PT. Mizan Pustaka, 2008), p. 61.

Other scholars who participate the embryo in the semantic study is Ibn Juraij. He distinguished between the meanings innate with meaning functional. The meaning of default is original meaning of the word is the base meaning, while more functional meaning refers to meaning that always change in accordance with the context of the verse also called the relation meaning. Ibn Juraij also stressed the importance of the context a verse in the Qur'an in the shifting meanings of words in the Qur'an which the original meaning of the Word could turn into another meaning in accordance with the context.

In the contemporary era, appears literature interpret that is spearhead by Amin al-Khulliy, where he emphasized the aspects of *mikrostruktural* meaning the verse in the method of interpretation; and appear linguistic-hermeneutic methods in the corpus of the interpretation of the Qur'an so that semantics is used only as a tool, not as a method of interpretation of the subject matter. M. Syahrur in the book "*al-Kitab wa al-Kuna: Qira'ah Mu'ashirah*" already indicates tendency semantics in interpreting verses from the Qur'an. It is clearly visible when distinguishes between the meaning the word *al-kitab* and al-Quran manuscripts designations as a name for the current Utsmany.

There are also some works that are already using semantic methods in interpret words in the Qur'an although not comprehensive and just outlines the basic meaning and the relation meaning. Among the figures include M. Dawam Raharjo, in his book "the encyclopedia of the Qur'an Tafsir: Social based on key concepts". In the book, Raharjo tried to reveal the meaning and concept contained in the key words in the Quran as thematic.⁸

Semantics is a kind of linguistics that discussed about the meaning of words.⁹ Semantic comes from Greek language *sema* (nomine) which means sign, symbol or *semanio* (verbal) which has meant remark, meaningful, or symbolize,¹⁰ semantics can be understood as a *sign* that has a specific reference and explain

⁸ Retrived on 6 Mei 2016, <https://seanochan.wordpress.com/2013/12/26/semantik-al-quran-sebuah-metode-penafsiran/comment-page-1/>.

⁹ J.W.M. Verhaar, *Asas-Asas Linguistik Umum*, (Yogyakarta: Gadjah Mada University Press, 2012), p. 13.

¹⁰ Henry Guntur Tarigan, *Pengantar Semantik*, (Bandung: Angkasa, 2009), p. 12.

about the origin where the words were first mentioned. As for the term in semantics is the science which investigates about the meaning, both with regard to the relationship between words and symbols with the idea or thing it represents, as well as with regard to tracking over the history of the meanings it along with meaning that changes.¹¹

As for the term Semantic in the Qur'an became popular since Izutsu introduced in his book entitled "*God And Man: Semantics of the Qur'anic Weltanschauung*". Izutsu gives definition of Analytic study to key terms of a language with a view ultimately to weltanschauung on the views or Worldview community who use that language, but more important is concept and the interpretation of the world enclosing them.

In this perspective, Semantic analysis will bring a researcher on the innovation and understanding of the Qur'anic word view. Through Semantic analysis, a researcher will be up on the original meaning of vocabulary used in the Qur'an follows the development, either before or after the revelation. To choose a key of the majority of vocabulsry in the Qur'an is very important thing to bring about anaysis job to detemine the Semantics concepts throughly. Toshihiko Izutsu said: the selection of a key words will be very decisive in forming the basic conceptual structures and buildings.¹² Before working others, it is part of the work very important and very complicated in the study of the Qur'an from this point of view. The accuracy or wrong in assigning key words will be very influential to some aspect of the overall picture of the Qur'anic world view.¹³

The author chose the word ("*Maḥabbah*") inspired by the phenomena in society, that is a lot of people especially Muslims, along with the development era that realy change fastly, tend to ignore the values established religion, on of regious values is how to love the Creator who gave the gift of life, as well as how to manifest love with the others, make a help in this life, as well as knowing the real meaning of love ("*Maḥabbah*") becomes important because it includes

¹¹ Dr. Alek Abdullah, *Linguistik Umum*, (Jakarta: Erlangga, 2013), p. 87.

¹² *Ibid*, p. 96-97.

¹³ Thoshihiko Izutsu, *God And Man: Semantics of the Qur'anic Weltanschauung*, (Tokyo: Keio University, 1964), p. 18.

symbol becomes private religious that implies to view of human life. Revitalizing (“*Maḥabbah*”) teaching in the context of the present is absolutely necessary, in order to customize human who only loves God and always expect a good pleasure.

The words *Maḥabbah* and *ḥubb* have equal meaning, but in this thesis the researcher focus on word *Maḥabbah*. *Maḥabbah* word selection as an object of researches, besides the word contains linguistic concept, this word also contains a plurality of meanings that need to be revealed meaning and understanding. Word *Maḥabbah* in the academic world, it is often only understood denotative as "the love between opposite gender" without attention carefully that the real word derivation *Maḥabbah* and there are categories of meaning are often overlooked. Moreover, these words of the Qur'an to reflect itself as a linguistic phenomenon.

In Arabic *Maḥabbah* comes from the word *Aḥabba-Yuḥibbu-Maḥabbatan*, which a language means to love deeply,¹⁴ love, or deep love. In al-Mu’jam al-Falsafi, Jamil Shaliba said, (love) is the opposite of the word *al-Baghd* (hate)¹⁵. *Al Maḥabbah* can also mean *Al Wadud*, i.e. a very compassionate or merciful. *Maḥabbah* is the tendency of hearts to something fun. If the tendency was become stronger, so the name not *Maḥabbah* (love) anymore, but in the form becomes '*isyaq* (*asyik-masyuk*). In the definition of al-Muḥasibi, *Maḥabbah* is defined as "the tendency of heart totally to something, it exceeded the attention on you, soul and treasure, the attitude in accepting either outer or spiritual, commands or the restriction; and the recognition of the self would be the lack of love that was given to her.

There are several definitions of “*Maḥabbah*” presented by several well-known clerics as follows:

1. According to Imam Abu Hamid al-Ghazali, *Maḥabbah* is the tendency of human being toward something which can impart in any form.
2. Imam Junaid al-Bagdadi heard Al-Harith al-Muḥasibi said, *Maḥabbah* is the tendency of human being to something totally and prefer the beloved rather than itself, it's soul and the treasure. he adjusting itself to God by birth and

¹⁴ Look at Yunus Dictionary, *Kamus Arab Indonesia*, (Jakarta: Hidakarya Agung, 1990), p. 96.

¹⁵ Jamil Shaliba, *Al-Mu’jam al-Falsafi*, Jilid 2, (Mesir: Dar al-Kairo, 1978), p. 439.

inner, and understanding of the limitations to love God . " According to Dr. ' Abdullah Nashih ' Ulwan, love is feeling from soul and heart that make human tend to his love with great flavors, passion, tenderness, and dear.¹⁶

3. According to Harun Nasution, the meaning of *Mahabbah* is;

- a. Obedient to God and hating attitude against Him.
- b. Submit all of itself to the beloved.
- c. Clearing the heart of everything except from the beloved, i.e. God.¹⁷

In many verses M. Quraish Syihab identify forms of "*Mahabbah*" that is ingrained in Muslims sphere, given to them as lunchbox in living a life that is able to provide motivation to evolve to better condition¹⁸(QS.Al-Haj: 31).

Based on the results of the investigation the author of the book "*Mu'jam al-Mufahras li al-Fadhi Qur'an*" by Muh. Fu'ad Abd al-Baqi there are 83 text contained in 76 verses, which spread in the 29 chapter 21 verses included in the chapter of *Makiyyah* and 55 verses including the chapter *Madaniyyah*.

From all above opinions the authors can conclude that love ("*Mahabbah*") is to follow all the commandments of God and keep away from any restriction, as well as follow the Prophet teachings with liberality and with people who love God.

In addition, discussion about concept of "*Mahabbah*", with the text in Qur'an based on historical context has not been systematically to determine anessential Islamic teaching that contained in the Qur'an. Therefore, to be able to understand these words need to be relevant in an effort to approach the achievement of meaning or message text.

In this writing, the author take the key of word "*Mahabbah*" as a means in applying semantic method of the Qur'an. This author uses semantic method developed by Thoshihiko Izutsu, an expert on linguistics that interested to Qur'an. According to Thoshihiko Izutsu semantic Qur'an trying to unveil the world view

¹⁶ Abdul Aziz Ahmad, *Fikih Cinta*, (Bandung : Pustaka Hidayah,2009), p. 20-21.

¹⁷ Harun Nasution, *Falsafah dan Mistisisme dalam Islam*, (Jakarta: Bulan Bintang, 1983), p. 70.

¹⁸ M. Quraish Shihab, *Pengantar Al-Qur'an "Kalung Permata Buat Anak-Anakku"*, (Jakarta: Lentera HATI,2007), p. 76.

of the Qur'an through analysis semantic to material in the Qur'an itself i.e. a vocabulary or important terms that many used by the Qur'an.¹⁹ Vocabulary of the Qur'an moral terms, culture, civilization and so on. Such a bored meaning accomodated by vocabulary in the Qur'an. The message that contained in the vocabulary later known with the overall concept symbolized by "*weltanschauung*" vocabulary or view of the world community that use the language.

Things above that make a purpose of writing semantic Qur'an about concept of "*Maḥabbah*". Trying to unravel the world view the Qur'an by using analysis semantic to vocabulary or terms the key words in the Qur'an. So can engender a dynamic of the messages from the vocabulary of the Qur'an that contained in the Qur'an with analysis research papper and methodological towards concepts that seem to play a role in the formation of Qur'anic Vision to the universe.

B. Problem Formulation

Based on description and background above, so formulation of The Problem that will be discussed in this research are:

1. What are the basic meaning and the relational meaning word "*Maḥabbah*" in the Qur'an according to Thoshihko Izutzu's Semantics?
2. What is the development meaning of "*Maḥabbah*" in the review of the Synchronic and Diachronic analysis according to Thoshihko Izutzu's Semantics?

C. The Purpose and Usefulness of Writing

¹⁹ Thoshihiko Izutsu, *Etika Beragama Dalam Al-Qur'an*, trans. Mansuruddin Djoeli, (Jakarta: Pustaka Firdaus, 1995), p. 3.

Based on the principal problems formulated above, so the purpose and usefulness of this writing are :²⁰

1. To know the semantic analysis of the Qur'an Toshihiko Izutsu.
2. Uncover the words of "*Maḥabbah*" in the Qur'an.
3. Know the development words of "*Maḥabbah*" in the Qur'an.
4. Increase treasure of scientific and thought in particular on major Tafsir Hadith and the thinking of Islamic State University (UIN) Walisongo Semarang.

D. Theoretical Framework

In this study used Thoshihiko Izutsu semantic method. As for his theory in analyzing a vocabulary in the Quran that is as follows:

First, define the focus word. After determining the focus word then collect the verses that became object study, attach *Asbab An-Nuzul*, and classify the verse belongs to *makkiyah* and *madaniyah*.

Second, analyze the meanings contained in the verse which includes:

1. The Basic Meaning and The Relational Meaning

The basic meaning is something inherent in the word itself which is always carried by the word wherever the word is placed. While the relational meaning is something that connotation provided and added to the existing meaning by putting words on a special position within the specialised field, or in other words a new meaning given to a word depends on the sentence in which the word is used. The basic meaning can be known by using Arabic dictionary that specifically discusses about the words in the Qur'an. While the relational meaning can be known with two steps, namely:

- a. Syntagmatic is an analysts who are trying to determine the meaning of a Word by way of paying attention to the words in front of and behind the words that are being discussed in a particular section.

²⁰ Dr. H. A. Hasan Asy'ari Ulama'i, M.Ag, *Pedoman Penulisan Skripsi*, (Semarang: Fakultas Usuludin IAIN Walisongo Semarang, 2013), p. 40.

- b. Paradigmatic is an analysis that compare a word or specific concepts with other words or concepts similar or contradictory.

2. Diachronic and Synchronic

Diachronic is a view to a language that operates on the elements of time. Whiles Synchronic is a point of view about the time when a Word born and changed the course of history in line with the definition of the use of the word in a community of users to obtain a system of meaning that static. In tracking history of the word in the Qur'an, in Diachronic see using of the word to Arabic community, both in the time before the revelation of the Qur'an at the time the Prophet, in the aftermath the Prophet until the contemporary era to find out the extent of the importance of the word in the formation of the vision of the Qur'anic. Whereas in Synchronic operates on language and its meaningfulness of changes since the beginning of the word used until it becomes a separate concepts in the Qur'an that have important significance in the formation of the vision the Qur'anic.

E. Review Of The Literature

As far as reviewers of the author, there has been no scientific research that specifically discusses the problem about "*Mahabbah*" in the Qur'an, method of *Tafsir Maudlu'i* reaserch using semantic approaches. Although there is some research that discusses this, but research has focused on the deepening of the verses and commentary like this :

1. " Love To God In Thematic Tafseer Studies ". Lilik Habibah, Ushuludin Faculty Of Tafsir Hadith in 2001. In the thesis exposes that love a servant to God because human tendencies like beauty, because God is the most beautiful. In other words the thesis only discusses about love a servant to God only.
2. *The Concept of "Mahabbah" in the Qur'an (Tala'ah Tafsir Maudu'i)*. Anwar Mustafa, Ushuludin Faculty of Major *Tafsir Hadith* in 2001. In the thesis expose, essence love a slave to God based on the verses of the Qur'an

which deals with love to God, the meaning of "*Maḥabbah*" in the context present and knowing the Qur'an explains "*Maḥabbah*".

3. "*Relasi Tuhan dan Manusia; Pendekatan Semantik terhadap al-Qur'an*" by Toshihiko Izutsu. This book describes semantics Qur'an, the application method of semantics to keywords to Qur'an. Press the point of the book is an analysis of the semantics, ie. Relation of God and Man.
4. " *A Study of The Concept of Maḥabbah Rabi'ah Al-Adawiyyah* " by Rahmawati from Ushuludin Faculty of Theology and Philosophy in 1995. In this thesis are discussed about the concept of Maḥabbah Rabi'ah Al-Adawiyah, according to him there are two theory of love namely; love because Miss, is reflected in action for always feel love only to God. Amorousness Rabi'ah al-Adawiyyah to God who not afraid with his mistreatment, because her want to love God purely. In social life, love at this stage is reflected from the stages, *Tawakkal*, *Ridha*, *Sabar* and especially to Rabi'ah al-Adawiyyah love at this stage brought to *at-Tabathul* (single) life during his lifetime.
5. "*Religious Ethics In Qur'an* "by Toshihiko Izutsu. This book explains, the ethical things to arise in the Qur'an dealing with the ethical life of Muslims in their community (*ummah*), and with regard to the nature of ethics relegius.
6. Thesis "*The Concept of Mercy in The Qur'an: A Study of The Semantics Qur'an*". In this thesis are described. About understanding semantics, semantics history and application of semantic-in the words of the Qur'an covers the basic meaning and structure of relational, inner meanings, and semantic field of the word mercy.
7. Thesis "*Konsep Sabar Dalam al-Qur'an: Kajian Semantik*" by Mahadi Sipahutar. This thesis describes what is semantics and the semantic meaning of the Qur'an, the patient with formation of word in the Qur'an, and patient applications in everyday.
8. "*Fiqh Cinta*" by Abdul Aziz Ahmad, this book discusses everything about love from A to Z. From lust love of human until love to God Almighty,

from love in the world until love in the afterlife. Everything was discussed depth and very stylish, accompanied by the postulates of the Qur'an and Sunnah of Prophet.

9. Thesis "*Kajian Semantik Kata Libass dalam al-Qur'an*", by Unun Nasihah. This thesis describes a general overview about the semantics, the response of the Qur'an about words *Libass* and semantic studies to the word *Libass* in Qur'an include basic relational meaning and significance, as well as Synchronic and Diachronic Word *Libass*.

This research actually not much different from previous studies, and the author need to emphasize again, that there is different writing with some existing writing i.e. try to describe the meaning of base word "*Maḥabbah*" especially by the method of semantic approach Toshihiko Izutsu. In writing before, probably found some common ground discussion of the concept and meaning of "*Maḥabbah*", but what the author study is a new thing in understanding the word "*Maḥabbah*" using theories semantic Qur'an.

As for the difference of this research with previous research is how the Qur'an describes *Maḥabbah*, How servant to God's nature of love by the verses of the Qur'an, What *Maḥabbah* meaning in the pre-Qur'anic period, Qur'anic period, and the period of post-Qur'anic. In addition, in this study the authors also provide motivation in *Maḥabbah* to Allah. So the authors assumed this research could consist of representatives from duplication and accountable.

F. Research Methods

Research methods used in compiling this thesis is as follows:

1. Types of Research

This type of research are libraries (library research). I.e. writing aims to collect data and information and help of an assortment of theories contained

in room library, religious books and an encyclopedia which is public libraries. As for public libraries such as journals, theses, dissertations, and so on. While cyber libraries i.e. libraries are contained within the global internet, and others. Thus, this research will be based on entirely over library materials related to research.

2. Data Sources

The source of data used in this study there are two types. That is the source of primary data and source of secondary data. As for the primary data source is to use the sources of the Qur'an and the translation. While the secondary data are books, tafsir book, Hadith book, dictionary, articles, and from internet, as well as any other information that could have accounted for the truth of the data relating to the subject matter of the problem with this study and considered essential for the cited (reference was made).

3. Data Processing

In this study the data that have been obtained are collected and then processed with the following ways:

a. Description

That is with classify and collect the verses about "*Maḥabbah*" then decipher the meanings of the words "*Maḥabbah*" inside al Qur'an.

b. Analysis

I.e. doing analysis using the semantic theory. This analysis includes the meaning of words "*Maḥabbah*" in the Qur'an. The concepts associated with the words of "*Maḥabbah*" and definition of the word "*Maḥabbah*" from side *Diachronic*.

G. Systematical Writing

In writing of the results of research, it takes a systematic writing so that the problem of systematically arranged and not out of the principal problems that will be examined. The last, the authors devised a systematic discussion of the following:

The first chapter, contains a preface. This chapter covers the research of background, issues that will be examined, the purpose and usefulness of research, the observation library, research methods, theory framework and systematic discussion.

The second chapter, contains about semantic Thoshihiko Izutsu. This chapter is divided into four sub chapters. Sub chapter is about biography of Toshihiko Izutsu, the definition of semantics, semantics Qur'an and Toshihiko Izutsu's method semantic Qur'an.

The third chapter, talking about task of verse "*Maḥabbah*", *Makkiyah* and *Madaniyah*, and the reasons for the decline of the verse.

The fourth chapter, discusses about analysis semantic the meaning of "*Maḥabbah*" subconcisting of two chapter, namely the basic meaning and relational meaning. As for the relational meaning is divided into two Paradigmatic analysis and Sintagmatic Analysis. And discusses about the meaning of *Synchronic* and *Diachronic* words of "*Maḥabbah*" consisting of pre Qur'anic, Qur'anic and post Qur'anic.

The fifth chapter, contains conclusions and suggestions. In this chapter will be explained about the conclusion of the verses and the meaning that can asuncovering deficiencies of deficiencies contained in this article and give suggestion in order for subsequent authors can easily find flaws in this research.