

Analysis of the Maudhu'i Tafsir: Mahabbah's Orientation in the Light of al-Qur'an

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Analysis of the Maudhu'i Tafsir: Mahabbah's Orientation in the Light of al-Qur'an

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Abstract

According to the Qur'an, humans have a sense of mahabbah, which is interpreted as love. The importance of love in life cannot be overstated, including love between humans, nature, and the environment, but most importantly, love for Allah SWT. Love, as understood by mahabbah, is deep love as a feeling of longing and pleasure for something. That emotion focuses a person's attention and encourages him to give his all in the form of love and care for him. This study seeks to discover the complexities of human mahabbah orientation in the context of explaining the Qur'an using library research and the maudhu'i interpretation method. To obtain conclusions that emphasize the meaning of generalizations, the data is analyzed using inductively descriptive analytic techniques. According to the study's findings, human mahabbah orientation is divided into three categories. First, mahabbah humans on something fun. Second, human love for something of value. Third, mahabbah is for the existence of a shared perception. These three categories will result in an attitude and sense of mahabbah that is framed by consistent Islamic values oriented toward serving oneself to Allah SWT and reflects attitudes of tolerance and humanization in the life of a pluralistic society

Kata Kunci

*Orientasi mahabbah,
Tasawuf, Tafsir
maudhu'i*

Abstrak

Menurut al-Qur'an, manusia memiliki rasa mahabbah yang dimaknai sebagai cinta. Pentingnya cinta dalam kehidupan tidak bisa dilebih-lebihkan, termasuk cinta antara manusia, alam, dan lingkungan, tetapi yang terpenting adalah cinta kepada Allah SWT. Mahabbah adalah cinta yang mendalam sebagai perasaan

rindu dan senang akan sesuatu. Emosi itu memusatkan perhatian seseorang dan mendorongnya untuk memberikan segalanya dalam bentuk cinta dan perhatian padanya. Kajian ini berupaya mengungkap kompleksitas orientasi mahabbah manusia dalam konteks menjelaskan al-Qur'an dengan menggunakan metode library research dan metode tafsir maudhu'i. Untuk memperoleh kesimpulan yang menekankan pada makna generalisasi, data dianalisis dengan menggunakan teknik analisis deskriptif induktif. Kajian ini menyimpulkan bahwa orientasi mahabbah manusia terbagi menjadi tiga kategori. Pertama, mahabbah manusia pada sesuatu yang menyenangkan. Kedua, kecintaan manusia terhadap sesuatu yang bernilai. Ketiga, mahabbah adalah untuk adanya kesamaan persepsi. Ketiga kategori ini akan menghasilkan sikap dan rasa mahabbah yang dibingkai oleh nilai-nilai Islam yang konsisten yang berorientasi pada pengabdian kepada Allah SWT dan mencerminkan sikap toleransi dan humanisasi dalam kehidupan masyarakat yang majemuk.

Introduction

Mahabbah means "love" in Arabic. Allah SWT bestowed upon humans the ability to love others. Through love and compassion, Islam directs the order of human life, ensuring that life runs smoothly. *Mahabbah* is essential in the journey of human life because it represents the love between fellow humans, loves for the natural environment, and most relevantly, love for Allah SWT. Divine love is thought to be a process of perfection in sufism.¹ In general, *Mahabbah* is thought of as a *tasawuf* expert who is alone, understanding and devoting himself entirely to Allah SWT.²

Love, according to Ibn 'Arabi, is unfathomable knowledge. In the sense that one cannot comprehend the nature of love until he feels and experiences it. Similarly, he is still unable to explain it to others. It because

anyone who can explain love, in essence, does not know love, and thus never knows the meaning of love.³ Besides, Jalâluddin Rumi stated that love is a bond of affection, it is in God's nature. His servants' love for Him is only a shadow. While His love for them is absolute.⁴

In this study, the authors refer to the verses of *mahabbah* and similar ones in the Qur'an that are oriented towards human nature and focuses on the pronunciations contained therein nine times to determine the direction of *mahabbah* relating to human life and human aspects. QS. al-Baqarah [2]: 165, QS. Ali Imran [3]: 14, and QS. Yusuf [12]: 30. While other terms that are similar to that term are found in QS. Thaha [20]: 39, Said '*ahabba*'. It is also in QS. al-Maidah [5]: 18, and the word *ahabbu*, which is said three times. Meanwhile, according to some experts, the words *hubb* and *mahabbah* derive from the term *ahabba*, *yuhibbu* is in QS. al-Baqarah [2]: 177, QS. al-

¹Konul Bunyadzade, "The Sufi Phenomenology of Love Based on the Thoughts of Rabia al-Adawiyya and Edith Stein," *International Journal of Islamic Thought* 18 (2020): 27-33. Accessed March 13, 2021, <https://doi.org/10.24035/ijit.18.2020.178>.

²Ade Jamarudin et. al., "Implementing Religious Moderation Using the Perspective of the Qur'an," *KnE Social Sciences* (2022): 579-90, <https://doi.org/10.18502/kss.v7i8.10776>.

³Muhy al-Din Ibn 'Arabi, *Al-Futuhat al-Makkiyah*, Vol. III, 11th ed. (Beirut: Dâr al-Kutub al-Alamiyah, n.d.).

⁴William C. Chitick, *The Sufi Path of Love: The Spiritual Teaching of Rumi*, Translated by M. Sadat Ismail and Achmad Nidjam, 1st ed. (Yogyakarta: Qalam, 2000).

Insan [76]:8, QS. al-Fajr [89]:20, QS. al-'Adiyat [100]:8.⁵

Because modern life is currently focused on materialistic and hedonistic things, which in turn give rise to many changes in values, *mahabbah* studies will never end in the discussion. Furthermore, it interprets not only love, ethics, and social etiquette, but this change also occurs in the divine aspect, resulting in the loss of shame and the flexibility of interpersonal interaction. This is an indication of love being uprooted from its roots; love vanishes and vanishes without a trace.⁶

It was mentioned by Mahmud bin asy-Sharif on "*al-Qur'an bertutur tentang cinta*" which delves deeply into the essence of love, positions and levels of love, opinions on love, and reviews various verses of the Qur'an and Hadith of the Prophet related to love globally. However, it has not yet focused on the various love verses and their interpretations, particularly on the issue of orientation.

So this research is new and urgently needed to discover the complexities of human *mahabbah* orientation in the context of explaining the Qur'an, which can be used as a guide for people in realizing *mahabbah* or love in aspects of human life and the human sphere.

Mahabbah in al-Qur'an

The word *mahabbah* is derived from the word of حَبٌّ, يُحِبُّ, مَحَبَّةٌ (*habba, yuhibbu, mahabbatan*). حَبٌّ, يُحِبُّ (*habba, yuhibbu*) means a heart's desire for something pleasant. Tendencies can take the form of desires that arise as a result of the entitlements that can be achieved from them, or they can emerge as a consequence of the existence of a widespread perception. The term *mahabbah* and its related words are mentioned 90 times in the Qur'an.

⁵Abd al-Bāqī, Muhammad Fuād, *Al-Mufahras li Alfāz al-Qur'ān* (Beirut: Dār al-Fikr, n.d), 239-240.

⁶Ahmad Zacky el-Syafa, *Tadabbur Cinta* (Sidoarjo: Genta Grub Production, 2015).

Mahabbah is derived from the word *habba*, which means to love more deeply. It is defined as a feeling of desire and pleasure for something by the term *mahabbah*.⁷ Longing and pleasure focus someone's attention and encourage them to give their best, such as love and affection. Rasulullah SAW *mahabbah* spread compassion towards nature and everything in it. Love, or *mahabbah*, plays a significant part in human development. A harmonious life is realized as *mahabbah* life develops, as is mutual love and care for one another. Love has no definition; it can only be felt (*dzauq*) by people who are feeling and developing in human life.⁸

Humans love what they know. Love is a special feeling that creatures have; when humans recognize and know the one they love, that feeling appears in their hearts, and pleasure and happiness are felt within them. There is pleasure and happiness in those who love that is difficult to express. Love exists because of the stages of understanding and closeness that exist between those who love and those who are loved. An intense introduction can increase the likelihood of greater and deeper *mahabbah* in loving and loving.⁹

For the first time, creatures love the form of *mahabbah* which is oneself and self-existence. Self-love manifests itself as the soul's desire to maintain the continuity of life and avoid anything destructive in life. Understanding *mahabbah* and its application in daily life refer to the word *mahabbah* and its Qur'anic equivalent.

⁷Although the *maqam* of love has four names in Ibn Arabi's sufistic perspective. That is correct *al-Hawa* (QS. an-Najm: 1), *al-Hubb* (QS. al-Baqarah: 165), *al-'Isyq* (QS. Yusuf: 30), and *al-Wadud* (QS. Maryam: 97). Mahmud al-Ghurab, *Semesta Cinta Ibnu Arabi* (Surabaya: Nusantara Press, 2015), 134-152.

⁸Miftah Ulya, "Konstruk Emosi Marah Perspektif I-Qur'an," *El-'Umdah* 3, no. 1 (2020): 23-46, <https://doi.org/10.20414/el-umdah.v3i1.2152>.

⁹Mahmud Al-Ghurab, *Semesta Cinta Ibnu Arabi*, ed. Taufiq Hakim (Surabaya: Ides Publishing, 2015).

In the Qur'an, *Mahabbah* is human love that refers to the meaning of three categories of words. *First*, *mahabbah* on something enjoyable. *Second*, *mahabbah* for something valuable, and *finally*, *mahabbah* for the existence of a shared perception.

In the Qur'an, the word *mahabbah* is used nine times in three different contexts to represent human nature. They are in QS. al-Baqarah [2]: 165, QS. Ali Imran [3]: 14, and QS. Yusuf [12]: 30. Besides, the etymology is the same as the term *mahabbah* (مَحَبَّة) in QS. Thaha [20]: 39, *ahabba'* (أَحْبَاءُ), and in QS. al-Maidah [5]: 18, *ahabbu* (أَحَبُّ) contacted three times. Meanwhile, according to some experts, the words *hubb* and *mahabbah* derive from the word *ahabba*, *yuhibbu* (أَحَبَّ, يُحِبُّ) in QS. al-Baqarah [2]: 177, QS. al-Insan [76]: 8, QS. al-Fajr [89]: 20, QS. al-'Adiyat [100]: 8.

1. The Word of Allah in QS. al Baqarah [2]: 165.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ



"Among the people there are some who set up co-gods beside Allah whom they love like the love due to Allah. But those who believe are most firm in their love for Allah. Would that the unjust people could perceive - when they see the torment (i.e. any calamity in this world) - that all power belongs to Allah alone, and that Allah is severe in punishment!"

2. The Word of Allah in QS. Ali Imran [3]: 14.

زَيْنَ لِلنَّاسِ حُبَّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ

وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ

حُسْنُ الْمَتَابِ ﴿١٤﴾

"The enjoyment of 'worldly' desires—women, children,1 treasures of gold and silver, fine horses, cattle, and fertile land—has been made appealing to people. These are the pleasures of this worldly life, but with Allah is the finest destination."

3. The Word of Allah in QS. Yusuf [12]: 30.

﴿ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتْنَهَا عَن

نَفْسِهِ ۗ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾

"Some women of the city gossiped, "The Chief Minister's wife is trying to seduce her slave-boy. Love for him has plagued her heart. Indeed, we see that she is clearly mistaken.»

4. The Word of Allah in QS. Thaha [20]: 39.

أَنْ أَقْدِفِيهِ فِي التَّابُوتِ فَأَقْدِفِيهِ فِي الْيَمِّ فَلْيَلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ ۗ وَالْقَيْتُ عَلَيْكَ مَحَبَّةٌ مِّنِّي وَلِتُصْنَعَ عَلَى عَيْنِي ﴿٣٩﴾

"Put him into a chest, then put it into the river. The river will wash it ashore, and he will be taken by 'Pharaoh,' an enemy of Mine and his.' And I blessed you with lovability from Me 'O Moses' so that you would be brought up under My 'watchful' Eye."

5. The Word of Allah in QS. al-Maidah [5]: 18.

وَقَالَتِ الْيَهُودُ وَالنَّصْرَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُ ۗ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ ۗ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾

"The Jews and the Christians each say, "We are the children of Allah and His most beloved!" Say, 'O Prophet, 'Why then does He punish you for your sins? No! You are only humans like others of His Own making. He forgives whoever He wills and punishes whoever He wills. To Allah 'alone' belongs the kingdom of the heavens and the earth and everything in between. And to Him is the final return."

6. The Word of Allah in QS. al-Baqarah [2] : 177.

❖ لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّادِقِينَ فِي الْبَسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

"Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, 'needy' travellers, beggars, and for freeing captives; who establish prayer, pay alms-tax, and keep the pledges they make; and who are patient in times of suffering, adversity, and in 'the heat of' battle. It is they who are true 'in faith', and it is they who are mindful 'of Allah."

7. The Word of Allah in QS. al-Insan [76]: 8.

وَيُطْعَمُونَ السَّعْيِ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

"and give food—despite their desire for it—to the poor, the orphan, and the captive."

8. The Word of Allah in QS. al-Fajr [89] : 20.

وَتَجِبُونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

"and love wealth fervently."

9. The Word of Allah in QS. al-'Adiyat [100]: 8.

وَإِنَّهُمْ لِحُبِّ الْخَيْرِ لَشَدِيدُونَ ﴿٨﴾

"and they are truly extreme in their love of 'worldly' gains."

The Mahabbah Orientation in Qur'an Perspective

Human *mahabbah* based on the meaning of Qur'anic verses is generally oriented to three aspects. *First*, *mahabbah* for a light-hearted thing. *Second*, *mahabbah* is in the path of something useful. *Third*, *mahabbah* is in the area of the existence of shared perception.

Mahabbah for a light-hearted thing

Essentially, human love for something pleasant, whether physical or psychological, is found in QS. al-Baqarah [2]: 165, QS. Ali Imran [3]: 14, QS. Yusuf [12]: 30.

QS. al-Baqarah [2]: 165 describes two types of human heart attachments with inequitable background aspects, namely a heart that has no faith, whether it is a disbeliever or a hypocrite, *mahabbah* to creatures is not different from his love for Allah SWT. A faith-filled heart desires Allah above all else. The beginning of the verse explains the disbelievers' situation in the manner of torture that they will obtain in the hereafter as recompense for what they have executed, particularly regarding associating partners with Allah SWT and being decided to make a rival to be worshipped, and loving worship as loving Allah SWT. Allah is God

Almighty; there is no other “God (*Ilah*)” who can be matched and partnered with Allah. It is stated in the verse “*wallaziina amanu asyaddu hubbal lillah*” (a believer loves Allah so much). Love for Allah SWT is the perfection of knowledge about Him, not associating Him with others, even just worshipping and doing activities solely for Allah SWT and returning all their affairs to Allah SWT.¹⁰

When compared to their love for other than Allah, the believers love Allah SWT more. A believer does not question Allah SWT’s justice. So that Allah SWT does not have partners in all aspects of his affairs. Is it in difficult and happy circumstances, but steadfast in his love and adoration of Allah SWT?¹¹ The Hadith narrated by Tirmidhi shows that a servant will always be with the one he loves.

المرء مع من أحب وانت مع من أحببت

“A person is never apart from the person he loves. And you will be with those you care about” (HR. Tirmidzi).

Believers must prioritize God’s love over all else. It is not forbidden for humans to direct the excitement of their love to someone other than Allah, as long as it does not outweigh their love for the *Khaliq* (creator).¹²

QS. Ali Imran [3]: 14 reveals the form of *mahabbah* or a person’s global inclination. It focuses on women (of the opposite sex), offspring, and various assets such as gold, silver, horses, and plantations. In this case, the first three words of the verse are “*zuyyina*,” which means decorated. The verse implies that objects that humans desire have both

positive and negative consequences. But if the desire has arisen, it appears only beautiful and fine. The second word is “*hub*” which means love. The third word is “*syahwat*” which is the desire to arouse appetite to attract lust to have it.¹³ The Qur’an explains in plural that humans have an equal proclivity for women (of the opposite gender), hereditary children, abundant property, luxury mobility, and other luxuries.¹⁴

Allah SWT adorns the world with dazzling jewellery such as women, children, and property that adorns human life’s pleasures. The good side of love for women, children, and property is described in morals, education, piety owned by women and children, and wealth as pleasure shared with others through *zakat*, *infaq*, and alms. The negative aspects of women, children, and wealth are described as a lack of good or Islamic values, as well as a lack of benefits. Pleasure oriented towards something worldly and devoid of Islamic values is the pleasure of non-Muslims who prioritize and truly enjoy worldly life, such as competing for wealth and enjoying food and drink in ways that Islam forbids.¹⁵

The word “*as syahwat*,” which means desire and love, is found in the Qur’an to represent the intended things. This implies that the *mubalagahah*’s purpose is to establish a highly coveted situation and as a sign that “*syahwat*” is something despicable so that humans can be approximately equal and not exaggerate in loving and appreciating it. So that it can control its nature’s relationship to these things. As a direct consequence, human pleasure and love for the world are not excessive, resulting in a

¹⁰Ali Syaikh Abdullah bin Muhammad bin Abdurrahman bin Ishaq, *Lubab Tafsir Bin Ibnu Katsir* (Kairo: Muassasah Dâr al-Hilâl, n.d.), 402.

¹¹Wabah az-Zuhaili, *Tafsir al-Munir fil Aqidah wasy-Syari’ah wal-Manhaj*, Vol. 1-2 (Damaskus: Dâr al-Fikr 1426H/2005M), 66-70.

¹²M. Darwis Hude, *Emosi Penjelajahan Religio Psikologis Tentang Emosi Manusia di dalam al-Qur’an* (Jakarta: Erlangga, 2006), 160.

¹³Hamka, *Tafsir al-Azhar*, Vol. 1 (Jakarta: Gema Insani, 2015), 587

¹⁴Muhammad ibn Jarir at-Thabari, *Jami’ al-Bayan fi Takwil al-Qur’an*, Vol. 3 (Lebanon, Dâr al-hijr li at-Thiba’ah, 1405H), 62.

¹⁵Asep Abdurrohman, “Metodologi al-Thabari dalam Tafsir Jami’ul al-Bayan Fi Ta’wili al-Qur’an,” *Kordinat* XVII, no. 1 (2018): 65-88.

disregard for obligations and a disregard for truth and faith in Islam.

The meaning of the verse in this first point poses a threat to those who lived when the prophet Muhammad was twisted by lust and trapped by worldly desires from following the message of Islam. People who want to avoid Allah's torment on the Day of Resurrection should be aware of the various traps of lust, and forbidden desires. Because lust can destroy a person and cast him into hell.¹⁶ The verse concludes by reminding humans not to be distracted by apparent happiness and lose sight of their readiness to achieve eternal happiness in eternal life in heaven later. The word *zuyina* (زِين), This verse means that one or humans are adorned with beauty and pleasure that makes love or feel beautiful. The beauty and pleasures of this world are fleeting and not eternal. However, if pleasure is framed with Islamic values and carried out through a good life order. Then the human desire for pleasure will bring eternal pleasure.¹⁷

According to al-Qur'an QS. Yusuf [12]: 30, Allah SWT revealed that the prophet Yusuf a.s. and his wife al-Aziz had spread throughout Egypt, resulting in several individuals spreading rumours regarding them. In the verse, the word "hubban" means that love has probed the depths of the heart's skin. Imam ad-Dhahak quoted Ibn Abbas as mentioning, "asy-Syaghaf" is a deep feeling of love, "asy-syaghaf" is the recesses of the heart.¹⁸ The expression of pleasure in the verse is in the form of pleasure for the opposite gender, which is considered humane.¹⁹

The word "syaghafaha" is derived from the word "syaghafa". In terms of the meaning of the membrane that surrounds the heart, understood. What is meant by the verse is the romance that penetrates the heart, or even the entire membrane covering the heart, causing it to lose control of its feelings.²⁰

The juxtaposition of the words "hubban" in the verse above means that the woman's (al-Aziz's wife) love for Yusuf has penetrated her heart to the point where it cannot be stopped. No one could stop his love from closing his heart and entering his soul at that time. "inna lanarha fi dhallalim mubiin," we truly see and believe that what this woman did out of love for her servant and her seduction of her servant was a serious violation of her rights and carelessness, which humiliated her position personally.²¹

Mahabbah on something useful

QS. Thoha [20]: 39, QS. al- Maidah [5]: 18, al-Baqarah [2]: 177 contain *mahabbah* for something useful. This verse is understood to be about Allah SWT's abundant love for every creature that always draws near to Him so that it is always under Allah's auspices and supervision and becomes Allah's lover. Then realize that true goodness is strengthening faith in Allah SWT by directing some of his possessions toward others. A category of good deeds contained in the Qur'an is the tendency of the human heart to do something useful.

According to another story, the verse was revealed to Jews and Christians due to disagreements over the direction of the Qibla.

¹⁶Wahbah az-Zuhaili, *Tafsir Al-Munir Fi al-Aqidah Wasy-Syari'ah Wal-Manhaj*, 12th ed. (Damaskus: Dâr al Fikr, 2005).

¹⁷Nurliana, "Nilai Teologi dalam Gurindam Dua Belas Raja Ali Haji," *El-Furqania: Jurnal Ushuluddin dan Ilmu-Ilmu Keislaman* 5, no. 02 (August 29, 2019): 181-95, <https://doi.org/10.1234/ELFURQAN.JOURNAL.V5I02.3508>.

¹⁸Ali Syaikh Abdullah bin Muhammad bin Abdurrahman bin Ishaq, *Lubab Tafsir Bin Ibnu Katsir*, 536.

¹⁹However, there are some forms of pleasure that deviate from human nature, such as being content with the difficulties of

others (QS. Ali Imran [3]: 120, and QS. at-Taubah [9]: 50). The latter type must be avoided at all costs because it contradicts religious teachings. M. Darwis Hude, *Logika al-Qur'an: Pemaknaan Ayat dalam Berbagai Tema* (Jakarta: Medai Kreatif, 2015), 84.

²⁰M. Quraish Shihab, *Tafsir al- Misbah, Pesan, Kesan dan Keserasian al-Qur'an*, Vol. 8 (Jakarta: Lentera Hati, 2003), 441.

²¹Wahbah az-Zuhaili, *Tafsir al-Munir Fi al-Aqidah Wasy-Syari'ah Wal-Manhaj*, 251-59.

The Jews' qibla is to the west, particularly regarding Baitul Maqdis, while the Christians' qibla is to the east, where the sun rises. Then they debated the change of Qibla, with each group defending their preferred Qibla. Delivered in the Qur'anic verses that were revealed to them,²² and donate a portion of one's property to those in need, such as relatives, orphans, the poor, beggars, and the poor, to free slaves or community activities.

This verse is interpreted to mean that Allah SWT commands believers to turn towards the Baitul Maqdis and then towards the Kaaba. The Muslims and some of the book's characters are burdened. Allah explained that changing the qibla is a form of obedience to Allah's command to face wherever he is ordered. This is referred to as servitude, kindness, piety, and qualified faith. Thus, facing east or west is not considered goodness and obedience if it is not based on Allah SWT's demands for obedience. Belief in Allah and the messenger, the book and the angels, and the last day with faith in the heart are good thing.²³

Treasures are cherished as alms in the words "*wa atal mala ala hubbihi*" (giving possessions that are loved). That is Ibn Mas'ud's expression, Said bin Jubair. This is reliable with QS. Ali Imran [3]: 92 and QS. al-Hasyr [59]: 9. According to the verse's interpretation, they take priority over the interests of others even though they are in need. The best way is to consider donating and sharing your favourite foods with others.

Giving is completed sincerely without the expectation of recompense or expression of gratitude. According to QS. al-Insan [76]: 8. In this verse, the word *ala hubbihi* (عَلَى حُبِّهِ) refers to a treasure that its owner adores. «*wayuthimuunat thaama ala hubbihi*» is a

²²Ali Syaikh Abdullah bin Muhammad bin Abdurrahman bin Ishaq, *Lubab Tafsir Bin Ibnu Katsir*, 416.

²³Wabah az-Zuhaili, *Tafsir al-Munir Fi al-Aqidah Wasy-Syari'ah Wal-Manhaj*, 103.

phrase (giving the preferred food). In the pronunciation of "*ath-thâm*," *dhamir* (pronoun) means to give food at the preferred time while also liking and tasting food. according to QS. al-Baqarah [2]: 177 when humans desire wealth, they desire livestock.²⁴

People who achieve true virtue give something to others, which could be food that is appropriate to be given to people in need, such as faqir, poor, *du'afa*, and others. The meaning of "giving food" in this context is to perform good deeds and assist those in need in any way that is possible.²⁵

The verse is a true illustration of how a person who sincerely loves Allah cannot love wealth excessively, which leads to miserliness and greed. According to QS. al-Fajr [89]: 20, humans are primarily passionate about loving wealth and can even disregard the corridors of the Islamic order to obtain wealth that prioritizes the life of this world over the life of the hereafter.²⁶

The word "*jamma*" is derived from the Arabic word "*al-Jamm*," which means "many," implying that an excessive love for property and loving it leads to a vicious nature that disregards the order in Islam in obtaining and using wealth, including miserliness, without distinguishing between right and wrong.²⁷ Loving property more than Allah is a bad thing to do due to the nature of wealth is oriented towards Islamic values and brings us closer to Allah SWT.²⁸

In the QS. al-'Adiyat [100]: 8 *Hubban jamma* (حُبًّا جَمًّا) is formed by combining the words *hubban* and *jamman*, means *ta'kid* (as

²⁴Ali Syaikh Abdullah bin Muhammad bin Abdurrahman bin Ishaq, *Lubab al-Tafsir Min Ibnu Katsir*, 201-205.

²⁵Teungku Muhammad Hasbi ash-Shiddieqy, *Tafsir al-Qur'anul Madjid Annur*, Vol. 4 (Jakarta: Cakrawala Publishing, 2011), 469.

²⁶Ibid., 490.

²⁷Ali Syaikh Abdullah bin Muhammad bin Abdurrahman bin Ishaq, *Lubab al-Tafsir Min Ibnu Katsir*, 341.

²⁸M. Quraish Shihab, *Tafsir al-Misbah, Pesan, Kesan dan Keserasian al-Qur'an*, Vol. 15, 253-254.

an affirmation). Attachment to wealth causes the owner to love wealth more so that they are stingy and greedy, which negates the certainty that humans truly love a lot of wealth. Humans can sometimes become creatures who deny Allah's favours, are unable to express gratitude, prioritize greed for wealth, and practice miserliness. The above verse is the subject of an oath that humans become *kufir* when they deny Allah's blessings.²⁹

Two verses describe the nature of humans who love wealth, causing miserliness and greed. To bring grasp better compared, this sentence is understood with an understanding *mukhalafah*. That human love for wealth is natural, but it does not lead to miserliness and greed, which eventually leads to the loss of the love guided by the Qur'an. Loving wealth by donating and giving alms is an Islamic-guided love for wealth.³⁰

Mahabbah on the Perception Equation

Mahabbah concluded the perception equation from QS. al-Insan [76]: 8, QS. al-Fajr [89]: 20, and QS. al-'Adiyat [100]: 8. In general, the verse reveals that the purpose of the equation of perception is to reveal the basic principles of human nature towards something such as; *first*, the nature of mahabbah by giving food to other people from the type of food that both the giver and the recipient like and want. *Second*, the principle of excessively loving property, but there is a common perception through the Shari'a order so that the treasures that are loved are shared. Last, it is human nature to desire a large number of possessions, which can lead to materialism. In general, the nature described above represents the principle of similarity that humans possess.³¹

²⁹Ali Syaikh Abdullah bin Muhammad bin Abdurrahman bin Ishaq, *Lubab al-Tafsir Min Ibnu Katsir*, 413-414.

³⁰M. Quraish Shihab, *Tafsir al-Misbah, Pesan, Kesan dan Keserasian al-Qur'an*, Vol. 15, 467-468.

³¹Miftah Ulya, "Emosi Positif Manusia Perspektif al-Qur'an dan Aplikasinya dalam Pendidikan," *El-Furqania: Jurnal*

Repentance, self-cleaning, piety, good deeds, patience, and trustworthiness are examples of *mahabbah* towards one's good qualities. Seeing and feeling the touch of these good qualities, will make life love and care for each other with the foundation of loving good qualities. Muslims who understand Islamic rules for upholding the truth will follow Allah's rules.

Allah describes the nature of being loved by humans as loving those who repent and purify themselves, are pious, do good, are patient, and trust. The expression Allah loves His servant implies that Allah SWT bestows favours, pleasure, and rewards. It is indicated in QS. al-Baqarah [2]: 222 "*Innaallah yuhibû tawwabin*" (Allah SWT forgives those who repent from sins) as well as "*wayuhibbul mutahhahirin*" (people who clean themselves). It is understood by purifying oneself physically or psychologically.

The obligation to avoid intercourse with a menstruating wife is stated in QS. al-Baqarah [2]: 222. Allah prefers people who are free of stains and immorality, as well as those who are physically pure, and he rewards those he loves.³²

Mahabbah at Allah SWT's command in QS. Ali Imran [3]: 31; specifically, humans guard and protect themselves by loving Allah and adhering to all of Allah SWT's rules, as well as refraining from prohibited actions.

Moreover, vertical *mahabbah* to Allah SWT and Rasulullah SAW. was seen as practising Islamic rules, obeying the Prophet, actualizing Islamic values, carrying out orders, and avoiding prohibitions. *Mahabbah's* attitude toward the Prophet of Allah is guided by Shari'a principles, which he has communicated through hadiths. "The proof of love for Allah is to love the Qur'an," said Sahl bin Abdullah.

Ushuluddin dan Ilmu-Ilmu Keislaman 05, no. 2 (2019): 168.

³²Wabah az-Zuhaili, *Tafsir al-Munir fi al-Aqidah wasy-Syari'ah wal-Manhaj*, 296-205.

Loving the Qur'an entails reading and practising its contents as well as following the Prophet Muhammad's sunnah. That is, understanding the contents of the Qur'an, the hadiths conveyed by the Prophet in the form of sunnah, and practising the Islamic order under Islamic demands are all ways to love Allah SWT.

It happened in history among friends who tried to earn Allah's love by reading one letter. He pondered and adored the letter *al-Ikhlās*, which contains Allah's attributes. He always recited it in his prayers. When asked about this incident, he replied: "because it is the nature of God, and I like to make it as a reading." When the Prophet heard that response, he said:

أخبروه أن الله يحبه

"Tell him that Allah loves him".

Taqiuddin Ahmad ibn Taymiyyah (d. 728/1328) was a Hanbali theologian who believed that a Muslim's worship should be related to that of the Prophet and his companions, as taught by earlier scholars. This viewpoint holds that a Muslim's worship must be based on strict monotheism, which is based on the absolute distinction between God and His creation, combined with piety, which grows from love and fear of Allah.³³ Love yourself as proof of the afterlife. A type of self-love characterized by maintaining faith, not being carried away by the life of the world, and arming oneself with good deeds.³⁴

If a servant loves Allah SWT, Allah will love him in return. If he has imprinted complete love for Allah, Allah will also show His love for the servant. When a person truly loves Allah, the path to meeting him becomes clear.³⁵

³³James David Pavlin, *The concept of 'Ubudiyyah in the theology of Ibn Taymiyyah: The relationship between faith, love and actions in the perfection of worship* (New York: New York University, ProQuest Dissertations Publishing, 1998).

³⁴Wabah az-Zuhaili, *Tafsir al-Munir fil Aqidah wasy-Syari'ah wal-Manhaj*, 241-243.

³⁵Hamka, *Tafsir al-Azhar*, Vol. 1, 616.

Allah SWT's pleasure is supreme that is stated in QS. Thaha [20]: 39. The verse describes a pleasant situation in which anyone who focuses his attention on the prophet Musa will feel sorry for and develop feelings of affection for the prophet Musa. Because Allah has blessed, Allah swt. will always keep the prophet Musa's life full of His grace and love. Mahabbah, or loving the signs of Allah's greatness by being grateful for the abundance of Allah's grace and the sustenance obtained in fulfilling the necessities of life, is an attitude of gratitude that not everyone has.

Human life is divided into two paths: truth and misjudgment. When humans follow the rules that are prescribed by their love for Allah SWT, Allah loves and blesses them in all aspects of their lives. As described in the Qur'an about Allah's love for Prophet Musa, who was always loved by creatures and was saved by Prophet Musa's journey along the river, raised and raised under Allah's supervision.

Mahabbah studies how a servant's love for Allah SWT is the ultimate goal of human life. Understanding the Mahabbah is a reflection of comprehending the concept of loving Allah SWT, which is followed by knowledge, sincerity, and sacrifice.

Mahabbah means loving Allah with obedience while hating attitudes that contradict the Qur'an's teachings. The Qur'an or hadith contain the Islamic order's attitude of affection. Bertasauaf is the application of *mahabbah* understanding carried out by scholars, via the nature of mortality, *zuhud*. Understanding *mahabbah* is essential for achieving the highest position in the journey of human life, as previous scholars have done. Imam al-Ghazali, Rabi'atul Adhawiyyah, and Ibn Arabi have all travelled the *mahabbah* journey and identified love as one of the stations that Sufis must experience.³⁶

³⁶Miftah Ulya and Nurliana, "Inisiasi Pemikiran Pendidikan

Mahabbah, which God has entrusted to every human being, is useful for maintaining human life itself. *Mahabbah* should be framed with Shari'a values and rules in living an order of life that brings human life to a good, safe, safe life in the world until the hereafter with eternal calm.³⁷

A servant's *mahabbah* for Allah SWT takes the form of a state of heart that feels comfortable, relieved, and happy, but it is difficult to convey and express, and there is no beautiful vocabulary as beautiful as the feeling he feels. According to the previous description, to get *mahabbah* or true love, one must know and know what will be loved. Scholars have even taken the spiritual path to know Allah by following the *ma'rifat* path. Before embarking on the *ma'rifat* path, one must comprehend human beings' greatness for all worldly trinkets, such as love for wealth, love for fellow human beings, love for position and profession, and all of this is directed and guided by Shari'a in establishing love so that the desired destination does not leave the corridors of Islam, even to the point of knowing the stage of loving Allah. The expression "true love, eternal love" refers to loving Allah SWT.³⁸

Mahabbah, which is framed with Islamic values based on the Qur'anic order, is capable of fostering a sense of tolerance, humanization, accepting reality, and plurality in society, nation, and state life.³⁹

Syaikh Abdul Wahab Rokan (1811-1926 M)," *Kreatifitas: Jurnal Ilmiah Pendidikan Islam* 5, no. 2 (2020): 132-149.

³⁷Nurliana, Konstruksi Pernikahan et al., "Konstruksi Pernikahan Samara Perspektif Buya Hamka," *Jurnal Al-Himayah* 3, no. 1 (2019): 53-66. <http://journal.iaingorontalo.ac.id/index.php/ah>.

³⁸Yayan Mulyana, "Konsep Mahabbah Imam al-Tustari (200-283 H.)," *Syifa Al-Qulub* 1, no. 2 (2017): 1-10, <https://doi.org/10.15575/saq.v1i2.1427>.

³⁹Mohd Aji Isnaini et. al., "Sastra Islam dan Mahabbah Konsep al-Hub al-Ilahi Rabi'ah al-Adawiyah dan Pengaruhnya dalam Tasawuf," *Wardah* 13, no. 2 (2012): 189-198. <https://doi.org/10.19109/WARDAH.V13I2.331>.

Conclusion

According to the Qur'an, the orientation of human *mahabbah* explains human love in three categories of meaning. *Mahabbah* for something enjoyable, *mahabbah* for something worthwhile, and *mahabbah* for having the same perception.

Mahabbah on something that pleases physically or psychologically, as stated in QS. al-Baqarah [2]: 165, QS. Ali-Imran [3]: 14, QS. Yusuf [12]: 30. One of the good deeds mentioned in QS. al-Baqarah [2]: 177 is *mahabbah* for what is useful. Besides, the *mahabbah* regarding the equation of perception is contained in QS. al-Baqarah [2]: 222 and QS. Ali-Imran [3]: 31. It is *mahabbah* towards a person's good nature with full of love and affection between people the foundation of loving good nature. He already can preserve and protect himself by loving Allah, following all of Allah's rules, and protecting himself from Allah's prohibitions. The *mahabbah* that Allah has given to every human being aims to protect a person's existence itself. *Mahabbah* is framed by Shari'a values and rules in carrying out the order of life to bring a good, safe, safe life in the world until the hereafter obtains everlasting peace.

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Analysis of the Maudhu'i Tafsir: Mahabbah's Orientation in the Light of al-Qur'an

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