

The Concept of Love (*Mahabbah*) in Al-Qur'an Suphistic Perspective of Interpretation (Comparison of Tafsir Ibn Arabi with Tafsir Al-Jailani)

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Abstract

The Qur'an mentions the word love (*ḥubb*) and its derivations 83 times. Love itself is expressed in Arabic with three kinds of characteristics, namely appreciative (*ta'zīm*), full of attention (*ihtimāman*), and love (*maḥabbah*). This study aims to provide an understanding of the concept of love (*Mahabbah*). The concept of love (*Mahabbah*) in the views of the Sufi commentators differ in interpreting it. This paper examines how the views of Sufi mufassir in interpreting *the Mahabbah* found in the Qur'an. *Maḥabbah*, which has long been a subject of discussion in the science of Tasawwuf, has also become a serious concern for Sufi mufassir. This is proven by the in-depth explanations about it that they do when interpreting the Qur'an. By using a literature review of several Sufistic Interpretations, it can be concluded that *maḥabbah* in general is the inclination of a servant's soul to the Most Perfect Essence. When a servant is able to reach the essence of love from and to Allah or *Maḥabbatullâh*, then he will always obey everything that Allah commands him without the slightest sense of coercion in him. Because in truth, the consequence of *the maḥabbah* of a servant to Allah SWT. is obedience to the One he loves.

Keywords: mahabbah, sufistic interpretation

Introduction

Islam is a religion whose teachings are based on reality, not on fantasy. Islam does not deny the existence of feelings of mutual love between humans, because it is human nature. Instinctively, a person will love his partner, family, wealth, and place of residence. However, something that is worldly should not be more loved than Allah and the Messenger – His. If a human loves something worldly, it means that his faith is imperfect, and he must try to perfect it (taken from the article cited by Rima, et al., 2021).

According to the writing cited by Susanto and Ismail (2021) from Ismail (2017) states that, Al – The Qur'an mentions the word love (*ḥubb*) and its derivations 83 times. He also stated that Arabic expresses love (*ḥubb*) with three groups of characteristics, namely total attention (*ihtimāman*), appreciative (*ta'zīm*), and love (*maḥabbah*). The three characteristics are collected in the expression (*maḥabbah*). For all God's creatures, love – Him (*maḥabbah*) becomes a very important thing, namely to get love and affection from – His. This is the reason, why the entire object of worship is the remembrance of Allah, relentless remembrance of Allah to bring out love for Allah. The heart is empty of attachment and love for this temporary world (taken from the writings cited by Susanto and Ismail (2021), from Ismail, 2017).

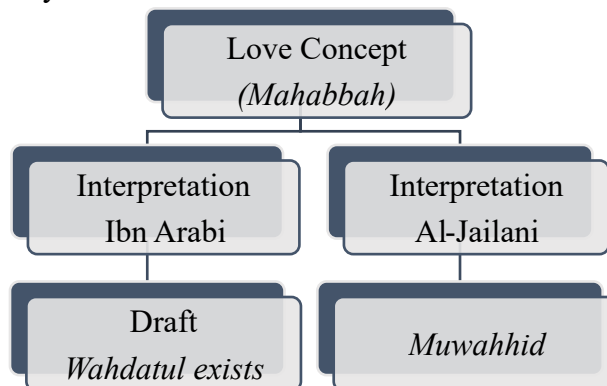
The servant's love for Allah is a means that can elevate him to a higher, perfect and holy degree. This high position requires man to make sacrifices for the sake of his Creator, as

everyone who loves does. A lover must love the object of his love with a sincere heart. He must be able to sacrifice for the one he loves with joy. He must also be able to show his love for all the tests that befall him (quoted by Rima, et al., 2021., taken from Al Bunny, 2002: 46) . This is included in the category of jihad in the way of Allah, namely inviting people – those who deviate from the path of Allah to return to – Nya, even though he had to take up arms, and even then after inviting them with wise arguments. People who love Allah, of course, would be happy if most of the creatures – His following teachings – His (still from the article quoted by Rima, et al., 2021., taken from Mustafa, 1996: 105)

This study aims to review the concept of love (Mahabbah) in Islam from the perspective of Sufistic interpretation by taking a comparison between the interpretation of Ibn Arabi and the interpretation of Al – Jailani. The research was conducted by taking the opinions of several authors from national and international journals on Google Scholar and Islamic studies or Sufism websites. Which is then carried out an analysis of these journals to find the rules of the concept of love according to Ibn Arabi and Al - Jailani.

Methods

This research is a descriptive qualitative research. Data collection techniques were carried out using documentation methods and literature studies. The documentation method was carried out to obtain data about the concept of love in the Sufistic interpretation from the perspective of Sufi mufassir. The literature study method was carried out to obtain descriptions and research relevant to the concept of love in the Sufistic interpretation of the perspective of Sufi mufassir. The data analysis technique was carried out qualitatively by analyzing national and international journals that are relevant to the concept of love in the Sufistic interpretation of the perspective of Sufi mufassir. Based on the results of the analysis, a comparative description will be produced, namely the concept of love according to Ibn Arabi, namely Tafsir Ibn Arabi and the opinion of Shaykh Abdul Qadir Al – Jailani, namely Tafsir Al - Jailani. Because this research is a study using the literature study method, the objects of this research are documents originating from scientific writings about the concept of love in Islam from the perspective of Sufistic interpretation. The following is a description or illustration of the results and discussion of the study:



Results and Discussion

Love (*Mahabbah*)

Mahabbah etymologically comes from Arabic, (*Ahabba – Yuhibbu – Mahabbatun*) which means to love deeply, love, or deep love. Ibn Qayyim Al – Jawziyah revealed that the word *al – Hubb* has synonyms of 50 words or more, among them are the words *al – mahabbah* (love), *al –'alaqah* (dependence), *al – hawa'* (inclination of the heart), *al – sabwah* (kerinduan), *al – sababah* (missing heavily), *al – shaghaf* (intoxicated with love), *al – miqah* (falling in love), *al-wujdu* (longing mixed with sadness), *al – kalaf* (suffering from love), *al-tatayyum* (worship), *al-' ishq* (in love), *al-jawu* (the fiery one), *al-danaf* (sick because of love), *alsajwu* (the sad/miserable), *al-shawq* (longing), *al-khilabah* (the deceiving), *al-balabil* (which is disturbing), *al-tabarih* (which is burdensome), *al-sadam* (remorseful and sad), *al-ghamarat* (unfounded or drunkenness), *al-wah* (which is frightening), *al-ikhti'ab* (which makes one miserable), *al-wasub* (painful), *al-hanin* (full of compassion), *al-futun* (love that is full of trials), *al-rasis* (symptoms of love), *al-wudd* (sincere love) and *al-marhamah* (feelings of affection). In further developments, the word *mahabbah* is used to indicate *the ahwal* or condition of a person in the science of tasawuf, which means a person's deep love spiritually for Allah SWT.

In Sufism through the writings of MZ. Muttaqin (2021) from Al – Qushairy (2007) states that , *mahabbah* is the basis for all the glories *of things* (circumstances), as well as repentance which is the basis for all the glories *of maqam*. Because *mahabbah* is basically a gift that is the basis for all things. The Sufis call it a gift (mawhib). *Mahabbah* is the fruit of monotheism and ma'rifah. Every maqam and thing originates from it (taken from the writing quoted by MZ. Muttaqin, 2021., from the opinion of Abu Hamid Al – Ghazali, 2001). *Mahabbah* in the teachings of Sufism is closely related to the feelings of a servant's love for God. More broadly, *mahabbah* implies embracing and obeying God's commands and hating attitudes that show disobedience to God. In addition, *mahabbah* contains the meaning of emptying feelings in the heart from everything other than – His (still in the writing cited by MZ. Muttaqin, 2021., taken from HA Musthofa, 1997).

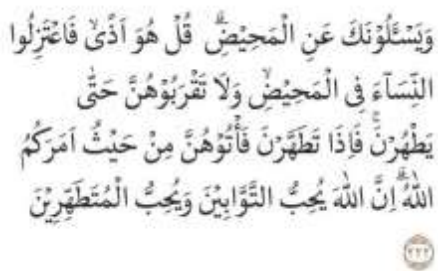
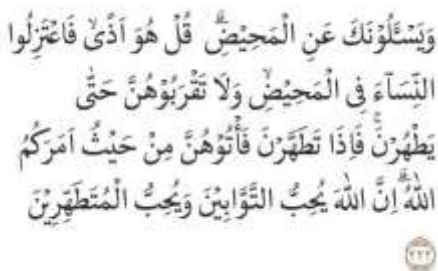
For Sufis, in the writings of MZ. Muttaqin (2021) from Marget Smith (1997) states that, a servant is a lover while Allah is the Beloved. Because in essence every action must be directed to Allah, He is also a giver of love. Allah's love for the Sufis preceded their love for Allah. In addition, the Sufis very rarely mention Allah's love for humans, but instead they often mention human's love for Allah. This human love for God is an obligation of a servant, while God's love for humans is a grace in which the servant has no demands on it at all. For the Sufis, Allah is a unique and incomparable object of worship.

Abu Hamid Al – Ghazali (2001) mentioned in MZ's writings. Muttaqin (2021) from his opinion that , the essence of love is a very happy feeling when you are close to Allah. Some Sufis say, the nature is close to – His is the loss of the five senses of the heart so that equanimity appears when be before God. When someone's heart is true – really loves Allah, then he has prepared to reach the peak of perfection and obtain the abundant grace of Allah. But the blossoming of love can only be felt by certain people. The feeling of love for Allah cannot be felt by everyone. Truly love is the glory that God chooses for His lovers. In fact, love is a gift that naturally flows from the grace of God, before it can be attempted by human will (quoted

by MZ. Muttaqin, 2021., from the opinion of Muhammad Al – Ghazali, 2001) . A person can love God if he does two things, first: breaking worldly interactions and expelling love for other than Allah from the heart. Second: the strong knowledge of God. This can happen after purifying the heart from all worldly activities (still taken from the article cited by MZ. Muttaqin , 2021., from HA Musthofa, t. year) .

The Concept of Love According to the Interpretation of Ibn Arabi

Here are a number of verses – Verses of the Koran that speak of Divine love :

No	God's Love Concept	Names of Surahs and Verses
1	Repent group	<p>Al-Baqarah : 222</p> <p style="text-align: center;">  </p> <p>It means : <i>“They ask you (Prophet Muhammad) about menstruation. Say, “That is dirt.” So, stay away from wives (from having intercourse) during menstruation and do not approach them (to have intercourse) until they are pure (after their period). If they are truly pure (after the obligatory bath), mix them according to the (provisions) that Allah has commanded you. Verily, Allah loves those who repent and loves those who purify themselves.”</i></p>
2	Group of purifying people	<p>Al-Baqarah : 222</p> <p style="text-align: center;">  </p> <p>It means : <i>“They ask you (Prophet Muhammad) about menstruation. Say, “That is dirt.” So, stay away from wives (from having intercourse) during menstruation and do not approach them (to have intercourse) until they are pure (after their period). If they are truly pure (after the obligatory bath), mix them according to the (provisions) that Allah has commanded you. Verily, Allah loves those who repent and loves those who purify themselves.”</i></p>

3	The pious group of people	<p>1. Ali Imran : 76</p> <p style="text-align: center;">بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾</p> <p>It means : <i>"It is not like that! Whoever keeps his promise and is pious, verily Allah loves those who are pious."</i></p> <p>2. At – Tauba : 4</p> <p style="text-align: center;">إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْتَقِصُوا شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾</p> <p>It means : <i>"(The stipulation applies), except for polytheists who have entered into an agreement with you and they do not reduce it in the least (the contents of the agreement) nor do they help anyone who is against you. So to them fulfill their promise until the time limit. Verily, Allah loves those who are pious."</i></p> <p>3. At-Tawba : 7</p> <p style="text-align: center;">كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾</p> <p>It means : <i>"How can there be an agreement (peace for people who are polytheists on the side of Allah and His Messenger, except for those who have made an agreement (Hudaibiyah) with them near the Grand Mosque? As long as they act straight towards you, act straightly for you them. Surely Allah loves those who are pious."</i></p>
4	Group of people who do good	<p>1. Ali Imran : 134</p> <p style="text-align: center;">الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالصَّرَّاءِ وَالْكُظُمِينَ الْعَظِيمِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾</p> <p>It means : <i>"(Namely) people who always spend, both in free and narrow times, people who control their anger, and</i></p>

people who forgive (mistakes) of others. Allah loves those who do good.”

2. Ali Imran : 148

فَأَثَمَهُمُ اللَّهُ تَوَاتُبِ الدُّنْيَا وَحُسْنِ تَوَاتُبِ الْآخِرَةِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾

It means : “So, Allah gives them a reward in this world and a good reward in the hereafter. Allah loves those who do good.”

3. Al-Maidah : 13

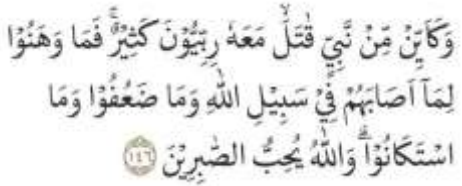
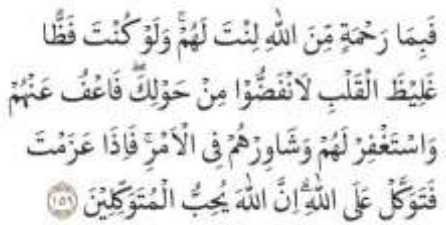
فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ
قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا
مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَآئِنَةٍ مِمَّنْهُمْ
إِلَّا قَلِيلًا مِّنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ
يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

Meaning: " (However) because they broke their promise, We cursed them and We made their hearts hard of stone. They like to change the words (of Allah) from their places and they deliberately forget some of the messages they have been warned about. You (Prophet Muhammad) will always see betrayal from them, except for a small group of them (who are not treacherous). So, forgive them and let it be. Verily, Allah loves the muhsins."

4. Al-Maidah : 93

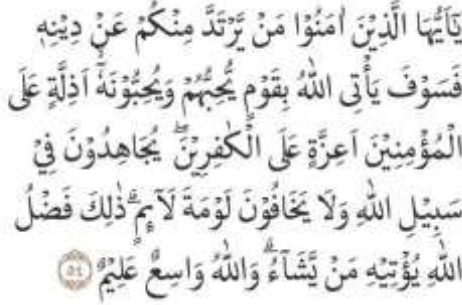
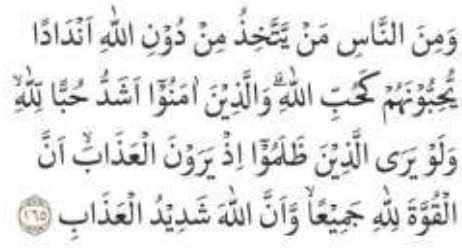
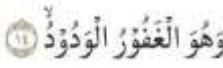
لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ
فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا
الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

Meaning: "There is no sin on those who believe and do good deeds regarding something they have eaten (before the revelation of the prohibition rule), if they are pious and believe, and do good deeds, then they remain pious and believe, then they also remain pious and do good. Allah loves those who do good."

5	Patient group of people	<p>Ali Imran : 146</p> <p style="text-align: center;">  </p> <p>It means : <i>“How many Prophets went to war accompanied by a large number of pious followers. They do not become weak because of the calamity that befalls them in the way of Allah, they are not discouraged, nor do they surrender to the enemy. Allah loves those who are patient.”</i></p>
6	Trustworthy group of people	<p>Ali Imran : 159</p> <p style="text-align: center;">  </p> <p>Meaning: <i>“Then thanks to Allah's mercy you (Prophet Muhammad) are gentle towards them. if you were tough and rough-hearted, they would certainly stay away from around you. Therefore, forgive them, ask forgiveness for them, and consult with them in all matters (important). Then, when you have made up your mind, put your trust in Allah. Verily, Allah loves those who put their trust in.”</i></p>

7	A fair group of people	<p>1. Al-Maidah : 42</p> <p style="text-align: center;">سَمِعُونَ لِلْكَذِبِ أَكْثُونَ لِلشَّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾</p> <p>It means : “They (Jews) really like to hear fake news and eat a lot of unclean food. So, if they come to you (the Prophet Muhammad to ask for a decision), make a decision between them or turn away from them. If you turn away, they will not harm you in the least. However, if you decide (their case), decide fairly. Verily, Allah loves those who are just.”</p> <p>2. Al-Hujurat : 9</p> <p style="text-align: center;">وَإِنْ طَافَتِ مِنَ الْمُؤْمِنِينَ أَقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾</p> <p>It means : “If there are two groups of people - the believers are fighting, make peace between the two. If one of the two wrongs the other group, fight the group that did the wrong, so that the group returns (to Allah's commandments), reconcile them fairly. Be fair! Verily, Allah loves those who are just.”</p> <p>3. Al-Mumtahanah : 8</p> <p style="text-align: center;">لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾</p> <p>It means : "God does not forbid you to do good and act fairly towards people - people who do not fight you in matters of religion and do not expel you from your hometown. Verily, Allah loves those who act justly."</p>
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8	Group of people who purify or purify others	<p>At-Tawba : 108</p> <p>لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾</p> <p>It means : "Do not pray in it (the mosque) forever. Indeed, a mosque founded on piety from the first day has more right for you to pray in it. In it there are people - people who like to clean themselves. Allah loves those who purify themselves."</p>
9	A group of people who fight in the way of Allah regularly	<p>Ash – Shaff : 4</p> <p>إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾</p> <p>Meaning: "Indeed, Allah loves those who fight in His way in one line, as if they were a solid structure."</p>
10	The group of people who follow the Prophet Muhammad SAW.	<p>Ali Imran : 31-32</p> <p>قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾</p> <p>قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٢﴾</p> <p>It means : "Say (Prophet Muhammad), "If you love Allah, follow me, Allah will surely love you and forgive your sins." Allah is Forgiving, Most Merciful.", "Say (the Prophet Muhammad), "Obey Allah and His Messenger. If you turn away, surely Allah does not like the disbelievers."</p>
11	Divine Love	Al-Maidah : 54

		<p style="text-align: center;">  </p> <p>Meaning: "O you who believe, who among you is apostate from his religion, then Allah will bring a people who He loves them and they also love Him, who are gentle towards the believers and are firm against the unbelievers. They wage jihad in the way of Allah and are not afraid of the reproaches of those who criticize them. That is the gift of Allah that He gives to whom He wills. Allah is Extensive (His gifts) and All-Knowing."</p>
12	Allah lover	<p>Al-Baqarah : 165</p> <p style="text-align: center;">  </p> <p>It means : "Among mankind there are those who make (something) other than Allah as rivals (to Him) whom they love as they love Allah. As for those who have faith, their love for Allah is very strong. If those who commit injustice see, when they see the punishment (on the Day of Judgment), that all power belongs to Allah and that Allah is very severe in punishment, (they will regret it)."</p>
13	beloved God	<p>Al-Buruj : 14</p> <p style="text-align: center;">  </p> <p>It means : "He is the Most Forgiving, the Most Merciful."</p>

Definition of Love

According to Ibn 'Arabi, love is a knowledge that cannot be defined. It is a knowledge that must be experienced. A person will not know love until he himself feels and experiences it, but it is still difficult for him to explain the nature of love to other people. Anyone who defines love, in fact he does not know love, and anyone who does not feel it, will never know what love is (taken from the thesis cited by Zainiyah, 2018).

Zainiyah (2018) from a quote by Mahmud Al – Ghurab (2015) states that, many people define love with different definitions. However, no one can give a definition of love in

substance, they can't even touch the analogy. One cannot define except only describe the effect – effect, trail – traces (impacts) and conditions – love only. Moreover, to explore the nature of love from the side of the Most High, namely Allah. The person who defines love does not know it. People who say I have been full of love, means do not know love. Because it's like love is a drink that never satisfies.

As explained in a hadith from the writings of Zainiyah (2018), that love (ḥubb) is the principle that drives the Absolute to create the universe. In this meaning, love is the "secret of creation" (sirr al-khalq) or "The cause of creation" ('illat al-khalq). Love is something that causes the Absolute to step out and begin to manifest Himself – Its in shape – all forms.

For Ibn 'Arabi in Zainiyah's (2018) writing, more generally, love is the principle of all movements (ḥarakah). All movement that actually occurs in nature is said to be power push love. Were it not for the activity of "love", everything would remain in a state of eternal rest, i.e. no movement, and the absence of movement (sukūn) would be nothing but non-existence ('adam). Love is a noble maqām, the source of all manifestations (quoted by Zainiyah, 2018., from Izutsu, 2015). Ibn 'Arabi composed the verse:

From love we arise and for love we are created
Therefore, we deliberately came to him
And because of this, we are right – properly accepted

From this point of view, the fact of the emergence of nature from non-existence to existence is an ontological "movement" on a scale – great, and this movement is caused by Divine Love. All of this is culminated by the absolute love of the “perfection” of Knowledge and of Existence – His. When the absolute Sang remains isolated in the original absolute – His, then Knowledge as well as Existence – It will not reach perfection (still in the writings cited by

Zainiyah, 2018., from Izutsu, 2015). God calls himself – Him with “Nafs al-Raḥmān” (Breathing of the Compassionate), an expression for the manifestation of Being, or the Divine act of bringing into being everything in nature. In Ibn 'Arabi's typical imagery this phenomenon could also be described as the Name – the Divine name that gushes into the real plane of existence. The Divine Names in this image are originally under high pressure within the Absolute, and at the peak of that interior pressure, the Names – the divine name “bursts” from the bosom of the Absolute. Through this very clear picture, Ibn 'Arabi describes the ontological process of Name actualization – divine name in form – natural form. This is the birth of nature as a whole outwardly existing being. The process itself is described in clearer language by Bali Efendi in an article cited by Zainiyah (2018) as follows :

Before their existence in the outer world, Nama – the divine name manifests hidden in the Essence of the Absolute, everything seeks a way out into the external plane of existence. This situation can be likened to a person holding his breath within himself. The breath, held within, seeks its way out, and this causes the painful sensation of great pressure. Only when he exhaled would this pressure stop. Just as man would be tormented by pressure if he did not exhale, so the Absolute would feel the pain of pressure (from within) if He did not manifest the universe in response to the demands of all the Names.

Regarding this, Bali Efendi, who is still writing a quote from Zainiyah (2018), adds that the phenomenon of "breathing" (*tanaffus*) This Divine is tantamount to God's words "Be!"

(*Kun*) over the universe. In Ibn 'Arabi's view, this “breathing” of Grace is not a process that took place, simultaneously, in the past. On the other hand, the “holding breath” process, i.e. Nama – the name within the Absolute, which is gushing out thanks to its own pressure to get out this goes on and on without pause. This continuous process actually maintains the continuity of nature (Zainiyah, 2018., from Izutsu, 2015).

Nature, through writings cited by Zainiyah (2018) from Mahmud Al – Ghurab (2015) is the image of God, so that God created nature in a very solid and orderly manner. Imam Ghazālī stated, “*There is nothing more first and innovative than the cosmos*”. After the creation of the universe, God then created Adam in his image – Him, and his true man is a collection of cosmos. With the existence of nature or humans, it is as if God, who was previously hidden, now becomes visible, and ultimately God knows Himself – Him through witnessing the dhahir nature, and this is what is meant by the word of Allah, “I'm happy, if known.”

This will be like the doctrine/concept of *waḥdat al-wujūd* Ibn 'Arabi which plays an important role in each of his concepts regarding the cosmos and religious teachings, including the concept of love. Everything is rooted in Wujūd (God), so is love. Divine Love is the root of all love, and love is the nature inherent in Being. It is the nature of love to manifest what is hidden, express what is not expressed, and create what has not been created. Final analysis of the whole concept of Ibn 'Arabi's love in terms of doctrine/concept *waḥdat al-wujūd* is Only God the Lover and Beloved. This is the exact meaning of the declaration of monotheism *lā ilāh a illā Allah*, “*There is no reality but the ultimate Reality*”, every reality is rooted in the Reality of God. Likewise love, wherever it is, is the manifestation of Divine love, the mother of all love. Tauhid *lā ilāh a illā Allah* also means “*There is no love, other than the love of Allah*”, “*No one loves God, except God Himself*” and “*There is no lover or lover other than God*”. Ibn 'Arabi states that a lover reaches such a *state of witnessing when he sees God in all that exists*.

The Concept of Love According to the Interpretation of Al - Jailani Definition of Love

The following is a poem revealed by Al – Jailani from his experience of often feeling love:orn:

I broke all barriers of love while continuing to rise above.
I continuously walk up with my love
Appeared before me the Drinker saying, "Stand up"
"Here is the drink of love, before Me" Come on, no
need to be afraid!
We have removed Our veil
Live eternally with Me, drink (love) and look at Me

This poem shows al-Jailānī's experience of sincere love for Allah, and through honest feelings of love like this, al-Jailānī reaches the level of *al-qurb* (closeness) to Allah, and is eternal in happiness with Him. This is the end of the path of the Sufis or *manāzil al-wuṣūl*.

One of the meanings of Divine love experienced by al-Jailānī is described in the following verses,

There is no Beloved for me besides You
My dreams of you have been dashed and my delusion has become
clear my life is with You, O my thirst quencher! Pour the (love) wine,
My Beloved is my eternity

(Death of imagination and the clarity of fantasy) in Sufi terms is the state of the extinction of *ghaflah* (neglect of the Beloved) because of the drink of Divine love. So, in this poem, the drink of love does not make al - Jaīlānī drunk, but instead awakens him. This is similar to the meaning of the verse in Surah Al – Qāf verse 22, which means

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ
غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾

"Indeed, you used to be negligent about this (event), so We removed the lid (that covered) your eyes, so that your vision today is very sharp." (Qs. Al – Qaf : 22)

Here is another poem composed by Ibn Arabi,

I have had a bud of love before Adam
And my sirr has walked the universe before my presence

In the verse above, al-Jaīlānī shows that his divine love actually existed before the creation of Adam, namely in the realm of spirits, before the creation of the body, when God took the promise, "Am I not your Lord" (أأمر بكم) . That promise is the nature of monotheism upon which all human beings were created.

Al-Ja īlānī's experience of love through the writings cited by Zainiyah (2018) is actually the same as the experience of al-Ḥallāj or 'Ain al-Quḍāt al-Ḥamadānī, it's just that al-Ja īlānī does not openly express his experiences orally. In one verse, he stated:

My secrets are cryptic reading
Covered with souls of meaning
Whoever understands my sign, he should guard it
Otherwise, he would have been killed by the spear head
Like al-Ḥallāj, when love draws him closer on the Sun
of Righteousness
He said, "I am the Truth"
Whose Essence will not change with the passage of time.

In another expression in *Jalā al-Khāṭir* , al-Jaīlānī from the writings cited by Zainiyah (2018) states that *the maqām* of love begins with monotheism (testimony of no god but Allah) or *Muwahhid* and the climax is the similarity between stone and silver. The servant with a heart full of truth, will surely be the same for him between stone and silver, reproach and praise, sickness and health, wealth and poverty. If he is really in such a condition, it means that his self and lust have died, the devil in him has been despised, the world looks bad in the sight of his heart. He turned his back on the world and walked only towards the Beloved. Since then, it has become a connecting passage for beings to reach the Beloved. All creatures are under the soles of his feet and they shelter under his shade.

As is the case in Thaha 's letter [20]: 39,

أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ
 الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوِّي وَعَدُوْلُهُ وَالْقَيْتُ
 عَلَيْكَ مَحَبَّةً مِنِّي هَ وَتُصْنَعُ عَلَيَّ عَيْنِي ﴿٢٦﴾

Meaning: " (Inspiration is our command to your mother), "Put him (Moses) in a chest, then float him into the river (Nile). So, let the (current) of the river carry it to the bank. He will be taken by (Pharaoh) my enemy and his enemy." I have bestowed upon you affection from Me and for you to be brought up under My care."

Shaykh 'Abdul Qadir al – Jailani interprets as well as gives the understanding of *mahabbah* as a gift that God gives to servants – His servant He wills. As in the interpretation of this verse, Allah melts the heart of the enemy – his enemies and the enemies of Musa (as). as well as (Pharaoh's family) to always love, cherish, love, look after, and care for, and teach Musa as. in childhood.

Thus Allah swt. give gifts – Him to the hearts of Pharaoh 's family and His enemies and enemies – enemy of Musa the pure comes from His power (guard) and generosity (quoted by Susanto and Ismail, 2021., taken from the book Tafsir Al – Jailani).

Forms of Love to Allah and Rasulallah SAW.

a) The level of love for Allah is very large

In the letter Al-Baqarah [2]: 165

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن 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 ﴿١٦٥﴾

It means : "Among mankind there are those who make (something) other than Allah as rivals (to Him) whom they love as they love Allah. As for those who have faith, their love for Allah is very strong. If those who commit injustice see, when they see the punishment (on the Day of Judgment), that all power belongs to Allah and that Allah is very severe in punishment, (they will regret it)."

Through the writing quoted by Susanto and Ismail (2021) taken from the Book of Tafsir Al-Jailani , states that people – people who believe is very large (*asyaddu hubbān*) the level of love (*mahabbah*) for Allah exceeds everything. Because according to Sheikh 'Abdul Qadir al – Jailani in the interpretation of al – These Jailani, they (people – those who believe), declare that He (Allah) is the Supreme Truth and Covers all things. But people – stupid people (disobey), they make Allah as a match (worship besides Allah). They (people – ignorant

people) equate the level of their love for Allah with them loving God besides Allah. And they (people – stupid people) are included in people – unbelievers.

b) Those who believe and give their loved ones wealth in the way of Allah In the letter Al-Baqarah [2]: 177

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ
وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالنَّبِيِّينَ وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ
فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا
وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

It means : "Virtue is not turning your face toward the east and west, but virtue is (virtue) people who believe in Allah, the Last Day, angels, holy books, and prophets; give the property he loves to relatives, orphans, the poor, travelers, beggars, and (free) slaves; perform prayers; pay zakat; keep promises when promised; sabra in poverty, suffering, and in times of war. They are the people who are true and they are the people who are pious."

Through the writings quoted by Susanto and Ismail (2021) from the Book of Tafsir Al – Jailani states that, kindness is not only turning your face (when praying) towards the Qibla. However, what is meant by this verse is that the good are those who believe in Allah, the last day, angels – His angels, His books, prophets – His prophet, and giving treasures that he loves so much to close relatives, orphans, people – the poor, the traveler, the one asking – ask, and free my slaves, people – people who always establish prayers and pay zakat, fulfill agreements, be patient in difficulties, and be patient for the pain they experience when fighting with enemies. They are the people who are true (in terms of speech, good deeds, deeds, and sincere in their intentions) and they are people – people who fear Allah.

c) People who fear Allah and follow the teachings of the Prophet

In the letter of Āli 'Imrān [3]: 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 الْكٰفِرِينَ ﴿٣٢﴾

It means : "Say (Prophet Muhammad), "If you love Allah, follow me, Allah will surely love you and forgive your sins." Allah is Forgiving, Most Merciful.", "Say (the Prophet

Muhammad), "Obey Allah and His Messenger. If you turn away, surely Allah does not like the disbelievers."

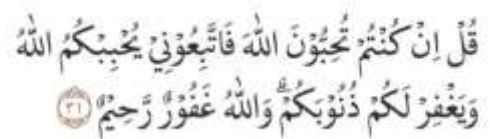
Through the writing quoted by Susanto and Ismail (2021) from the Book of Tafsir AlJailani, he explained that the way to get the love and love of Allah swt. namely by following the Prophet Muhammad, carrying out all His commands, and avoiding all His prohibitions. Thus Allah will love you, always wanted with you, and make you up to Him (*wuṣul ilāllāhi*), and He will forgive you (with His compassion), for all sins that hinder you with the beauty of His Essence. And He (Allah) is Most Forgiving, Most Merciful.

And obey Allah and the Messenger of Allah for all His commands and prohibitions. If you turn away from Allah and the Messenger of Allah, know that the punishment will be very painful. Verily, Allah does not like those who disbelieve. He (Syekh 'Abdul Qadir al – Jailani) explained that what is meant by Allah disliking those who disbelieve is that Allah is not pleased with them and He (Allah) will torment them in the hereafter and keep them away from His majesty.

Analysis of Qur'anic Verses Concerning the Concept of Love (Perspective of Tafsir Ibn Arabi and Tafsir Al – Jailani)

Interpretation of Ibn Arabi

Surah Ali Imran verse 31 :



" Say: "If you (really) love Allah, follow me, Allah will love you and forgive your sins." Allah is Forgiving, Most Merciful ."

Interpretation : By following the Shari'a, a servant has the right to Allah's love, his sins are forgiven, and he deserves eternal happiness in the afterlife. Following an imam is obligatory as long as the person concerned has the status of an imam, and the leadership of the Prophet never fades away, so following him is a must. God's love for anyone who follows him is also commonplace. When Allah loves His servant, then Allah will be all his strength and limbs. He does nothing except by the power of Allah. If so, then he is guarded by God in his every move. The reason Allah confronts Himself to the servant is because the servant confronts Himself to Allah.

The purpose of *ittibā'* is to follow what the Prophet said, both in the form of orders and prohibitions. This is a sign of the truth of *ittibā'* and this is what is referred to as *karāmah* for his followers. Even for the envoys, *ittibā'* is also a sign for them, because in truth they are also followers. Prophet Muhammad said, (*I do not follow other than what was revealed to me*). What appears to them, like Allah's deeds are the result of their *ittibā'* against Allah's commands. Meanwhile for the Prophet's people, God's actions were called *karāmah*, namely when a servant could bring up strange things (*khawāriq al-'ādat*), which should not have happened except because of God. If there is a servant who can split the air and walk on it with his own will, not because of the usual *dhahir* causes, then he is like the actions of alḤaqq who creates

things with His will. The root of karāmah is actually *ittibā'*. Has not Allah said in the hadith Qudsi:

Ittibā' towards Rasulullah is the same as *ittibā'* towards Allah. God. He said that every reward for the servant depends on the actions that are done, both fardhu and sunnah. Because of this, Allah obliges *ittibā' al-rasūl*. Anyone who doesn't follow the Messenger of Allah less, then the level of Allah's love for him also decreases. He lied in his confession of love for Allah, because his imperfections followed the Prophet Muhammad.

Interpretation : If you are honest in your love, then I love you too. The sign of the sincerity of your love for Me is your *ittibā'* to My Messenger and My love for you.

Allah, the Beautiful Essence, loves beauty. Therefore, Allah commands His servants to adorn themselves with beauty. The way is to follow the Prophet. *Ittibā' al-Rasūl* is a piece of jewelry. Allah said *“Decorate yourselves with My adornment, I will surely love you.”* In a hadith it is stated that someone told him that he liked to look charming and beautiful in front of people. Rasulullah also responded by saying, *“Your Lord is more entitled to it”*. Ibn 'Arabi stated the meaning of the Prophet's words with the expression, *“You profess to love beauty. God is a Essence who loves beauty. Therefore, if you adorn yourself for Him, surely He will love you, and you can never beautify yourself, except by following me (ittibā'!)”*. This verse is also proof of the Prophet Muhammad's *işmah*. If the Prophet had not been *ma'sūm*, surely Allah would not have ordered him to follow him.

Among the nine qualities in the Qur'an that evoke the love of Allah, it is clear that Ibn 'Arabi placed *ittibā' al-nabī* as the top sequence. He said, *“Every trait that causes Allah to love the person who has it can only be achieved through his persistence to equate himself with the Prophet Muhammad.”* This statement reveals the prophet-centered nature and the significance of the Shari'a in Ibn 'Arabi's teachings of love. For him, *“Love is the principle of existence, the cause of existence; love is the beginning and ruler of the universe; love is Muhammad”*, because through the essence of Muhammad, the lowest and highest reality is shown. In other words, he is *al-majlā al-a'zam* (the greatest manifestation of God).

Interpretation of Al-Jailani

Surah Ali Imran verse 31 :

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

“ Say: “If you (really) love Allah, follow me, Allah will love you and forgive your sins.” Allah is Forgiving, Most Merciful.”

Historicity: A number of people at the time of the Prophet declared, *(Indeed we love our Lord)*. Allah finally sent down verse 31 of Ali Imran's letter.

Interpretation : If you, O people who are engrossed in the ocean of misguidance and negligence, claim to love Allah, and desire closeness to Him, then obey all my (Prophet Muhammad's) commands and laws, surely Allah will love you, bring you closer to His side , placing you in the glory of meeting Him, as well forgive your sins that have blinded your eyes

and hearts to witness the beauty, His majesty, and Asma and His Attributes. Tell them also, O Muhammad! Your first and greatest deed is to obey Allah's commands and follow His Messenger, who conveyed Allah's book to you. If you obey both of them, you will be happy like the happiness of the believers. However, if you disobey Allah and His Messenger, then it means that you are disbelievers and deserve His punishment and wrath in the hereafter, even Allah will keep you away from the glory of your presence. Allah really hates disbelievers (this explanation is taken from the article quoted by Zainiyah (2018) from the book Al-Jailani, t.thn).

A servant must follow the Messenger of Allah until he reaches *al-Mursil* (Allah). People who do not follow the Prophet, take his sharia with one hand, while the Qur'an is in the other hand, will not reach Allah. He is wretched and harmful, perverted and misleading. The path to Allah can only be reached with two wings, namely the Qur'an and Sunnah (Zainiyah, 2018). Following the Prophet is a consequence of the Apostle's creed which is expressed through the complete and maximum example of the figure of the Prophet Muhammad. People who ignore the Qur'an and Sunnah are *zindiq people*. For him hell, torment and wrath of God.

In *Futūḥ al-Ghaib, al-Jīlānī* cites the hadith Qudsi which is usually referred to by Sufis regarding Divine love. This hadith was narrated by Abu Hurairah and mentioned by Imam Bukhari:

“Indeed Allah says: 'Whoever is hostile to My guardian, then indeed I allow him to be fought. My servant always (taqorrub) draws closer to Me with an (action) that I like in the form of things that I oblige him to. My servant always (taqorrub) draws closer to Me with sunnah practices until I love him. When I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he holds, and his foot with which he walks. If he asks Me for something, I will surely grant him and if he asks for protection, I will surely give him.'”

It is stated in an article quoted by Zainiyah (2018) that, Loving Allah and His Messenger is an obligation. Love is interpreted with obedience. Obedience is a shadow and a consequence of love. So love must come first. When a person has been immersed in love, willingness will grow. He will not feel pain, willing for any actions of his lover. This is where obedience appears, obedience based on willingness, not coercion. The Order of al-Jāilānī is taught through the Shari'a, namely the Shari'a which is carried out in full totality as a basis for attaining the love and pleasure of Allah. In one of his poems, al-Jāilānī stated that the noble position he achieved was due to the light of the prophet Muhammad,

I am in glory because of the light of Muhammad

And in Qāba Qawsain, in the assembly of lovers.

Qāba qawsain in terms of the Sufis is a sign of closeness to God. According to al-Qāshānī, Qāba qawsain is the highest maqām al-Qurrb.

Every youth is under the soles of feet, and me

Being under the soles of the Prophet the Full Moon Perfect

Conclusion

In this study it can be concluded that the concept of love (*Mahabbah*) in the opinion of Ibn Arabi and Al-Jailani is different in interpreting it. Ibn 'Arabi's concept of love is like a concept *wahdat al-wujūd* that is, is *Only God the Lover and Beloved*. This is the exact meaning

similar to and from the declaration of monotheism *lā ilāh a illā Allah*, "There is no reality but the ultimate Reality", every reality is rooted in the Reality of God. Likewise love, wherever it is, is a manifestation of Divine love, the mother of all love. Tauhid *lā ilāh a illā Allah* also means "There is no love, other than the love of Allah", "No one loves God, except God Himself" and "There is no lover or lover other than God". Ibn 'Arabi states that a lover reaches such a state of witnessing when he sees God in all that exists. Meanwhile, Al – Jailani said that the *maqām* of love begins with monotheism (testimony of no god but Allah) or *Muwahhid* and the peak is the similarity between stone and silver. The servant with a heart full of truth, will surely be the same for him between stone and silver, reproach and praise, sickness and health, wealth and poverty. If he is really in such a condition, it means that his self and lust have died, the devil in him has been despised, the world looks bad in the sight of his heart. He turned his back on the world and walked only towards the Beloved. So, according to Ibn Arabi, the concept of love (*Mahabbah*) is the concept of *Wahdatul Being*, that is, *only God is the Lover and also the Beloved*. Meanwhile, the concept of love (*Mahabbah*) according to Al – Jailani is the concept of *Muwahhid*, namely monotheism (*testimony of no god but Allah*) which culminates in the similarity between stone and silver. The servant with a heart full of truth, will surely be the same for him between stone and silver, reproach and praise, sickness and health, wealth and poverty.

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