THE MYSTICAL INTERPRETATION OF DIVINE LOVE AL-MAHABBAH FROM THE PERSPECTIVE OF AL-SULAMI’S ḤAQĪQ AL-TAFSĪR

An Undergraduate Thesis

Submitted to Faculty of Ushuluddin

In Partial Fullfillment of the Requirement for the Degree of Strata One

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MAJOR OF QURANIC SCIENCES AND ITS INTERPRETATION

USHULUDDIN FACULTY

STATE ISLAMIC UNIVERSITY OF SYARIF HIDAYATULLAH JAKARTA

2019
STATEMENT OF ORIGINALITY

I hereby declare that the thesis entitled “The Mystical Interpretation of Divine Love from The Perspective al-Sulami’s Haqāiq al-Tafsīr”, represents my original work and that I have used no other sources except as noted by citations. All data, tables, figures, and text citations which have been reproduces from any other sources have been explicity acknowledged. I have read and understood the Ministry of National Education (MoNE) of Indonesia’ Decree No.17 Year 2010 regarding plagiarism in higher education, therefore I responsible for any claims in the future regarding the originality of my undergraduate thesis.

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LEGALIZATION

THE MYSTICAL INTERPRETATION OF DIVINE LOVE (AL-MAHABBAH) FROM THE PERSPECTIVE OF AL-SULAMI’S ḤAQĀʾIQ AL-TAFTWARE

A Thesis

Submitted to Faculty Ushuluddin In Partial Fulfilment of the Requirements for The Degree of Strata One (s1)

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2019
APPROVAL BY EXAMINER

This is to declare that the thesis entitled “The Mystical Interpretation of Divine Love from The Perspective al-Sulami’s Ḥaqaiq al-Tafsīr” has been examined in work of progress II examination at Ushuluddin Faculty, UIN Syarif Hidayatullah Jakarta on Tuesday, January 28th 2019. The undergraduate thesis has been revised as suggested by the examiners, therefore approved to be examined at Final Thesis Defense.

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ABSTRACT


This study discusses the Quranic analysis of the word *Maḥabbah* in al-Quran. This needs to be studied and requires some research because it has a general meaning, so it is worth analyzing. They know and understand *Maḥabbah* in a limited way and for human needs only.

Using a descriptive analytic method and Abū ‘Abd al-Rahmān al-Sulami’s perspective on his own book, *Haqāiq al-Tafsīr*, this thesis answers how al-Sulami interprets the meaning of the *Maḥabbah* in the Quran. Here, I apply the following step of analysis, determine basic and relational meaning, explain the development of the meaning of the *Maḥabbah* through Sufism studies, and also discuss the state of the *Maḥabbah* which he explained on his book "*Majmūʿat Ātsar Abu ‘Abd al-Rahmān al-Sulamī.*"

This thesis finds that the Quran expresses the *Maḥabbah* globally both to God and to humans. Some indications of the Quran suggest that the *Maḥabbah* can arise because it begins with compassion and seeks to reach that love. This shows that Islam is concerned about the importance of love by providing several levels that must be achieved in order to be able to achieve it. Another point, this thesis focus on the verses of *Mahabbah* from Surah Thāhā(20):39 which explain about the story of prophet Musa AS whom getting the specially *Maḥabbah*. Thus, Surah
Āli-‘Imrān (3):31 explained about a way being a God’s lover and creating *Maḥabbah* greatly. The last point, this thesis finds that al-Sulami interprets of the *Mahabbah* in his *Haqāiq al-Tafsīr* and gives several levels that must be taken by someone to reach *Mahabbah* to Allah SWT.

Keywords: *Maḥabbah*, State, al-Sulamanī, *Haqāiq al-Tafsīr*. 
ACKNOWLEDGMENT

In the name of Allah, The Most Gracious, The Most Merciful

*Alhamdulillahirabbil’ālamīn,* all the praises and gratitude to Allah SWT. The Lord of The Lord, The Lord of the universe, who always gives me health, knowledge, strength, and patient in finishing my study, without His mercy and blessing this study would not be completed. Peace and salutation be upon the prophet, Muhammad SAW, his family, his companions and his adherents who had brought us to a much better world.

I would deeply thank to my beloved parents; Bapak Didin Rasyidin and Mamah Elis Mardyatu Sa’adah for never stop praying and supporting me in both mentally and materially. Also, the biggest love in the world is of course delivered to my one and only brother Rafa Raihan Rasyidin who always look out of me and provide me with unfailing support. Also for my beloved sister, Dr.Siti Ulfa who always take care of me and never stop to say “when the thesis will finish?”. Absolutely, thank you. Thus, this accomplishment would not have been possible without them. Thank you.

Throughout the writing of this study, I have received tremendous support and assistance, especially to my respectable advisor Moh.Anwar Syarifuddin,MA whose expertise was invaluable in the formulating of the research topic and methodology in particular. I would like to thank for the time and the guideline during this research of paper.
I also would like to express my gratitude to several people who always give me a support and contribution during finishing of this research:

1. Yusuf Rahman, Ph.D. as the Dean of Ushuluddin Faculty.
2. Dr. Eva Nugraha, MA. as the Head of Ushuluddin Faculty.
3. Fakhrizal, Lc, MIRKH. as the Secretary of Ushuluddin Faculty.
4. All lecturers in Ushuluddin Faculty who always provided me, taught me with the tools I needed to choose the right direction and to complete my study successfully.
5. All the librarian of Ushuluddin Faculty of State Islamic University of Syarif Hidayatullah Jakarta.
6. Zaky Mumtaz Ali, as my humble supporter, he supported and taught me greatly especially in doing this research and were always willing to help. Thanks for the time and fun that we have had in almost 4th months.
7. Azeem Shamshuddin, Zainal Abidin, Nabila Bulqois, Sundari Aryanti, and Siti Nafisah, who always gave great support in deliberating over our problems and findings, accompany me whatever and whenever during the research.
8. Himayah as-Sa’diyah, who always completed me for the sleepless nights we were talking together before deadlines and as well as providing happy distraction to rest my mind outside my research.
9. Fellow MAZAYA as my entire of life safer and all my fellows in Darussunah International Institute For Hadith Sciences.
10. Bilingual Class as my beloved classmates. They always gave me happiness in everything. Thanks for all fun, laughs, and jokes that we have had in 4th years.

11. Other beloved friends that cannot be mentioned one by one in this paper. This thesis would not be completed without all of them.

Finally, I hope this research can be useful for the people who analyze it. Suggestions and critics are always come and welcome to improve this thesis. Alhamdulillāh

Ciputat, Desember 2nd 2019

Rifā Tsamrotul Sya’adah
# ARAB-LATIN TRANSLITERATION GUIDELINES

Joint Decree of the Minister of Religion and Minister of Education and Culture

Number: 158 of 1987 - Number: 0543 b / u / 1987

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A. Background of Study

Discussion on love instigates multi-interpretative discussions as the word “love” leads to various meanings. Such might have led to an understanding of the envisioning intimate relation that differs from that of the early Sufi tradition. Love has been part of the integral components of Sufism from the second century until today. One of the Muslim scholars who is consistent interpreting the concept of love within Sufism are ʿAbd al-Karīm al-Qusyairī (d.465 H/1072 M) who composed an amazing book titled Risālah al-Qusyairiyah, Also Abū Ḥāmid al-Ghazālī (d.505 H) who composed an interesting book al-Mahabbah wa al-Shawq wa al-Unds wa al-Ridā.

Besides, some Western scholars also put their attention and contributions on discussing this intimate concept of relation in Sufism are Louis Massignon, Helmut Ritter, Annemarie Schimmel,¹ and so many others whom I could not mention them here perfectly. After all, the concept of Mahabbah or love is a loving trend within the Sufi thought, by which all aspects contribute to create and aspire spiritual thinking as it was presented in an imaginative language fired by the love itself.²

Nonetheless, many texts in Sufism reveal many debate about the nature of divine love. Some often lay in between lines as well as

²Joseph E.B.Lumbard, *From Hubb to 'Ishq: The Development of Love in Early Sufism* (Brandeis University: Journal of Islamic Studies), 18, 346.
underneath the immediate text. Love is known in Arabic with the term *Mahabbah*. I tried to review first in terms of language to see the substance it describes. In the big Indonesian dictionary, love has five meanings including: 1) Love very much, true love, 2) Love very much, to be enticed (between men and women), 3) Desire; Hoping, 4) Missing, 5) Hardhearted. The meanings that have been described above illustrate that love can be described as the feeling of the heart of who is experiencing love, then the lover of the object of love is very fond of and true love. Likewise, it is very rare for a lover to have an experience hardship due to his longing for the response he loved or loved to the lover.

However, all of the meaning has not been able to describe of the nature of love. Looking from the Arabic dictionaries, love is described among others with the word *hubb* in its various forms. The word *hubb*, the word *hababa* which means white teeth that glow and regularly. Here many view that there is harmony between the two words, namely in a relationship implies a clean, holy and beautiful relationship. From the same root *hubb*, then the word *hubab al-māʾ*, which is the most part of water that is held in one container. According to the adherents of this opinion, it implies that love is something that is contained by a lover's heart container. ³

So, from the same root is the word *Habāb* means bubbles of water, which form can be seen when the water boils or when poured water over water. According to Arabic writers, this implies that love makes the heart of the lover always warm, longing, surging, and boiling as if dances to welcome with the presence of a loved one even if it is only an illusion.

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Almost all Arabic experts introduce more than sixty Arabic vocabularies used for the word love with various levels and contents.\(^4\)

The Quran mentions \(ḥubb\) and its derivation Eighty three (83) times. The word \(ḥubb\) is contradicted to the antonyms, hate, \(bughd\)-\(baghdā’\) that is mentioned only 5 times. The synonym of the word \(bughd\) is \(sukht\), which is mentioned 4 times. The words \(ḥubb\) and \(al-Mahabbah\) are close to \(ḥabbah\) which means seed or core. \(ḥubb\) is also called \(ḥabbat al-qalb\), because they have similarity in their activities.\(^5\) If there is someone who says "I love someone", it means "I find the core of my heart in someone", which is the same "I make the heart as the goal and purpose of his love". Qurān explained the feeling of love between man and woman, which is called the term \(Mawaddah\), a love with the term (QS. Al-Rūm 30:21).

Meaning: "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.”

The term \(syaghāfa\) in QS. Yūsuf (12):30 is adjacent to the word of \(ḥubb\). This term shows that love has a very broad and deep dimension, which has differences in characteristics and it will have implications for various kinds of behavior.\(^6\)

\(^4\) Ahmad Warson Munawwir, \textit{Al-Munawwir Dictionary}, 433.
\(^6\) Adem Ozbay, \textit{Aksperest Hamba Cinta} (Jakarta Selatan: Zahira Press, 2015), 49.
Meaning: “And women in some city said, "The wife of al-‘Azeez is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error.”

Besides being in the Quran, al-Hadith narrated by Abü Hurairah (d.678 H):

عَنْ أَبِِ عُرَيْرَةَ عَنْ رَسُوِلِ الله ﺻَلَّى عَلَيهِ وَسَلَّمَ : أَنَّهُ قَالَ : إِذَا أَحْبَبَ اللَّهُ الْعَبْدَ قَالَ جِبْرِيلُ : يَا جِبْرِيلَ قَدْ أَحْبَبْتُ فُلَانًا فَأَحْبِبْهُ ، فَمَثَّلَهُ جِبْرِيلُ ثُمَّ يَنَادِيَ فِي أَهْلِ السَّمَاءِ : إِنَّ الله ﻏَرَّ وَحَلَّ قَدْ أَحْبَبْتُ فُلَانًا فَأَحْبَبْهُ ، فَمَثَّلَهُ جِبْرِيلُ ثُمَّ يَضَعُّ لَهُ إِلَى السَّمَاءِ فِي الأَرْضِ وَإِذَا أَبْغَضَ الْعَبْدَ ، قَالَ مَلكٌ : لَا أَحْسَبَ إِلَّا أَحْسَبُهُ إِلَّا قَالَ فِي الْبَغْضِ مِثْلَ ذَلِكَ.

Meaning :”If God has loved His servant, Allah says to Jibril AS, ‘O Jibril, in fact I love someone , so love him. Surely Allah has loved someone, so love him! 'So the inhabitants of the sky loved him. Then God gave him obedience on earth. And if God hates a servant, then an Angel said, ‘I don't consider it unless I hate it like the hatred of God to him.”

Seyyed Omid Safi said in his observation, “The path of love may be described as a loosely affiliated group of Sufi mystics and poets who throughout the centuries have propagated a highly nuanced teaching focused on passionate love (‘Ishq) Those definitions of love differs from that of the early Sufi tradition. The arabic word ‘Ishq is translated as “passionate love” or “excessive love”. In another context, ‘Ishq has a simillar meaning with the love (hubb). ‘Ishq came to be a central theme for the most important figures of the Persian Sufi tradition, such as Farīd al-Dīn ‘Attār (d.617/1220) and Jalāl al-Dīn Rūmī (d.627/1273). Such words comes from the dominaties Persian Sufi literature as also found in

7 Abu Iṣhaq an-Naisaburi, Al-Kasyfu wa al-Bayān, Cet. VI (Bairut: Darul Ihya’ Turats al-‘Arabi, 2002),233.
Turkish and Iranian Sufis which are used this word as example *Lā Ilāha Illa ‘al-‘Ishq* its mean no god but love.⁸

The one and only important thing in this thesis is to analyze the mystical interpretation of Divine love (*Mahabbah*). So, in this context, I do not explain more about the semiotic here, because it could be so wide, as it will be unfocused for the scope of my thesis. Furthermore, before I analyze the concept of *Maḥabbah* according to al-Sulamī, it is better to give more arguments from any Muslim Sufis as well as Western or Eastern scholars. For the specific concept of love regarding to al-Sulamī will be explained in the last chapter.

Begin from *al-Jāhizh* in his book, *Al-Nisā* (womens), he gave a definition of love as feeling that is supported by reason. Then, Ibn Hazm (994-1064 AD) in his book, *Thauq al-Hamāmah fi al-Ulfah wa Allāf*, he wrote in his book, "Love is initially a play and in the end is sincerity. It cannot be described but must be experienced in order to be known. Religion does not reject it and the Shari'a does not forbid it, because the heart is in the hands of God, who turns it over. Ibn Hazm described his feelings when his heart was filled with romance, he said:

وَعَسَى أَخْبِرَنَّكَ إِنَّ مَا رَوِيَتْ قَطَّ مِن مَّاءَ الوَصْبَةِ وَلَّا زَادَنِّ إِلَّا ظَمَّةٌ

Meaning "I tell you about myself that I was never satisfied from the water connection, while it did not add anything to me except thirst."⁹

Then, Ibn Sīnā (980-1037 M) rated love as a disease. In his book, *al-Qanūn fi al-Thib*, the philosopher as well as doctor describe the symptoms which include, "The lover's heart is always in turbulent, it is not always stable, sometimes it is happy and on the other hand it is

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⁸ Joseph EB.Lumbard, *From Hubb to Ishq:The Development of Love in Early Sufism*, 18,347.

difficult, even sometimes it laughs and another time it cries. "I think that Ibn Sina's description here is shown to the love in some couple. Ibn Sina's opinion was also followed by Ibn Hazm (d.456 H-1064 M) who acknowledged that "Love is a disease but it contains a cure as long as it is in accordance with the rules of interaction with it. Love is a coveted but unwanted illness. Similarly, lovers do not want to sober up from the one they love. In fact, love beautifies what was bad in the eyes of lovers and makes it easier for what was hard for him."

Thus, some of the definitions above, everything still cannot represent the meaning of the true nature of love. In the book Risālah al-Qusyairiyyah, written by al-Qusyairī (d.1074 M) collected several opinions of scholars regarding love, both to God and to fellow human beings. In the worldview of Sufism, Mahabbah is part of things or ahwal. It can be interpreted as a condition that arises in the human heart without intentionality, compassion, such as anxiety, sadness, and others. This is certainly a very different degree of love given to God and to fellow humans.

Abū Yazīd al-Bisthami (804-874 M) said that love is İstiqlāl al-Katsīr min Nafsika wa Istiktsār al-Qalīl min Habībika which means to
assume a little something that comes from you and considers a lot of things that come from your lover. This proves that love is giving, giving everything that we have to the idol of the heart. Spending to others, our giving is sufficient, then we will give it more than just enough. And vice versa, even the slightest gift he considers to be something valuable and considers it to be a lot.¹³

Junaid al-Baghdādī (297 H)¹⁴ said that love is Dukhūl al-Sifat al-Mahbūb ‘ala al-Badli min Sifat al-Mahbūb, which means the inclusion of the characteristics of the beloved in conversion of the qualities of beloved. Here it appears that the person who is in love according to him is when his qualities have merged with the nature of his love. al-Syibīlī¹⁵ says Summiyat al-Maḥabbatu Maḥabbatan, liannahā tamhū min al-qalbī mā siwā al-mahbūb, which means love is called love because it can erase something from his heart other than the person he loves. Then it connects by Abū ‘Alī al-Rudbarī said that al-Maḥabbatu al-Muwāfaqatu means love is conformity (chemistry). Here he proves that love is a tendency of

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¹⁴ Al-Junaid ibn Muhammad bin al-Junaid Abu Qāsim al-Qawārīrī al-Khazzāz al-Nahawandi, or better known as Al-Junaid al-Baghdādī, born in Nihawand, Persia, but his family settled in Baghdad, where he studied Islamic law from the Shafi’i school, and eventually became chief qadi in Baghdad. He studied jurisprudence to Abu Tsur al-Kalbī who was a direct student of Imam Ash-Shafi’i.

¹⁵ His real name was Abu Bakr ibn Dulaf ibn Juhdar Ash-Siyibli. The name Al-Siyibli was attributed to him because he was raised in the city of Syibli in the region of Khurasan, Persia. He was born on 247 AH in Baghdad or Samarra from a fairly respectable family. Received education in a religiously devout and wealthy environment, he developed into an intelligent person.
the heart that only remembers the person he loves, and he is chemistry or
the compatibility between two people who love each other.\textsuperscript{16}

One of the middle age Muslim scholars, Abu Hamīd al-Ghazālī (d.1111 H) argue a different opinion from the previous figures. According to him, love is the core of knowledge. Then, knowledge of God will give birth to love. Because, love will not exist without knowledge and understanding between each other, and he cannot fall in love with someone he does not know. Likewise there is nothing worthy of being loved other than Allah. Similarly, Jalāluddin Rūmi said (d.1273 H) that love is measured by how strong it is to change, and it in a better direction. In his book it is also said "surely, love can change something bitter to sweet, dust turns to gold, cloudy becomes clear, the sick will quickly heal, prison turns into a lake, pain feels more enjoyable, and anger will turn into blessing".\textsuperscript{17}

According to Abū Bakr al-Shiblī (d.334/945) talked about Mahabbah as a fire in the heart, which is the people consumed all of the willness for the beloved. Love will erases the feeling into other than God from the deep of the heart. So, when included into the mystical interpretation, love is an intense to desire centring one of spiritual from aspiration (Himma) on God alone and reject off from all that is other than the divine love.\textsuperscript{18}

Some Qur'anic scholars also talk about the meanings. The Quran's vocabulary expert, al-Raghīb al-Asfahāni (d.1108 H), he described that

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\textsuperscript{16}Margareth Smith, Rabi’ah: Pergulatan Spiritual Perempuan (Surabaya: Risalah Gusti, 2001),107.
\textsuperscript{17}Abdul fatah Muhammad Sayyid Ahmad, Tasawuf antara al-Ghazali dan Ibnu Taimiyah (Jakarta Selatan: khalifa, 2005),141.
\textsuperscript{18}Richard Gramlich, Alte Volbider des Sufitums (Wiesbaden: Harrawoeitz Verlag 1995)5,165.
\end{flushright}
"Love is an attitude that invites a willingness to put one's loved ones first." Specifically, love is a willingness to do that is considered good but not merely will. This is continued by comments from al-Qurthūbi (d.1273 H) he explained that love is "The human tendency to perfect what he feels is lacking so that his success in consummation will make him happy."\(^{19}\)

Abū ʿAbd al-Rahmān al-Sulamī (d.421 H/1021 M), one of the Sunni-Asy'ari Muslim Sufi figures, stated that Hubb or love had two letters including ha and ba. The letter ha ’is the last letter of the word al-Rūh, while ba’ is the beginning of the letter from the word al-Badn. People who are in love deserve to have spirit but in essence they do not have a body, and vice versa he has a body but there do not belong to any no soul. Actually everything or behavior is needed by an expression. Therefore, Allah created angels to make them deserving and respectful, creating jinn as strong beings, creating Satan to be the impostor, and Allah creating pious people with a sense of love. People who are in love will always be surrounded by light. Fear is fire, and love is light, and it will not last forever without fire. It is clear that fear and love go hand in hand, because there will never be a fire that is not accompanied by light.\(^{20}\)

Then, according to Quraish Shihāb, one of the reasons for the diversity of opinions in the sense of love is because the objects varies. There are love for God, love for humans, even love for the motherland, animals, and even lifeless things. Each love has substance and indicators that can differ from one another. According to him, all definitions of love given by scholars can be true but the truth for the framers. All can be true but not as a whole. This is because love is a work of the soul or spirit,

\(^{19}\) Quraish Shihāb, Jawabannya adalah Cinta, 20.

whereas we as humans are not given knowledge about the spirit except a little explanation.\(^{21}\)

وَيَسْتَلُوْنَكَ عَنِ الرُّوحِ ۗ قُلِ الرُّوحُ مِنْ اَمْرِ رَبِّّ وَمَا أُوتِيْتُمْ مّْنَ الْعِلْمِ اِلََّ قَلِيْلًَ

Meaning: And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."

From the whole definition above, I can conclude that \textit{al-Mahabbah} means loving God as it also means obedience to him and hates the attitude that opposes him, to empty heart from everything, except God, and surrenders all to Him. The description shows that there are different opinions among scholars regarding the interpretation of \textit{al-Mahabbah} or love. An opinion conveyed by al-Sulami above has attracted my interest to know more about the meaning of \textit{al-Mahabbah} in the view of a Sufi interpreter of the Qur’an and to analyze the concept of divine love among mystical commentators of the Qur’an. As we know, Sufis have their own interpretations of what is \textit{Maḥabbah} as part of spiritual conditions (\textit{ahwal}) as they get when they get closer (\textit{taqarrub}) to Allah. So, the title of this research is "\textit{The Mystical Interpretation of Divine Love from the Perspective of al-Sulami’s \textit{Haqāiq al-Tafsīr}}".

**B. Identification, Formulation, and Limitation Problem**

There are such several aspects that can be underlined as problem in the discussion of the divine love. Firstly, such commentators argues that \textit{Mahabbah} attend for several things especially for God. Therefore, Love instigates multi interpretative discussion as the word love leads to various meanings.

Secondly, Love has been part of integral components of Sufism from 2nd century until today. Few of scholars who’s consistent interpreting the concept of love within Sufism are al-Qusyairī and al-Ghazālī.

Thirdly, I would like to analyze one of Sufis interpretator, namely Abū ʿAbd al-Rahmān al-Sulamī with his own book Haqāiq al-Tafsīr. Then, Al-Sulamī made a concept of Maḥabbah and included it into the part of states Makrifah. So, it will be continue is love being a Maqām or Ḥāl?

Last, Abū ʿAbd al-Rahmān al-Sulamī interprets the verses of Mahabbah in Surah “Alī ʿImrān (3:31) and Thāha (20:39). Both of verses analyses of getting Maḥabbah for humans and especially for God.

From the problems above, I focuse on the formulation of the problem as follows:

How the implementation of al-Mahabbah according to Abū ʿAbd al-Rahmān al-Sulamī in Surah Āli-ʿImrān 3:31 and Thāhā 20:39?

C. Objectives and Benefit Study

1. Research Objectives

The general objective of this study is to try to explain the meaning of Maḥabbah in the Quran. to contribute to the more specific discussion on the mystical concepts of Divine love from the perspective of Quranic studies, especially by prompting to question on the meanings of Qur’anic verses dealing with the term Maḥabbah as it also reveals either symbolic meanings or significances. by appointing one of the Sufi figures who contributed to the study of interpretation, al-Sulami, I was interested in examining the interpretation he gave in his best work, Haqāiq al-Tafsīr. in this study I will analyze two Surah, al-ʿImrān 3:31 and Thāhā 20:39.
2. Research Benefits

Academically, this study is useful to supplement the results of previous studies, namely a number of theses and articles that merely explore the Sufi al-Sulami figure as well as his contribution in writing the book *Haqāiq al-Tafsīr* amongst a number of writings that only discuss the matter in a quite global explanation. In fact, there are some people accused Sulami’s being a Shia. In this study, the author wants to prove that al-Sulami is a prolific Sufi commentator who belonged to the Sunni tradition, as he also presented Sunni theological principles.

So, I will specialize this field in interpreting the *Maḥabbah* verses in the book *Haqāiq al-Tafsīr*. The step that the researcher will do is to gather information relating to this research, both in terms of interpretation and specific information about al-Sulami and his works. And then I will examine several verses related to the al-maḥabbah by looking for verses in it which contained sentences related to the spiritual station maqmam or spiritual state (*Ḥal*). This explanation to say that spiritual state (*Ḥal*) which is slightly different from the spiritual station (*Maqām*). Practically this research can be used as input for 1) Educational Institutions, Universities, Islamic Boarding Schools, and so on. 2) Made as a reference. 3) Provide a broad understanding of *Maḥabbah*.

D. Literature Review

Analyzing the word *Maḥabbah* and its derivation in the Quran, I am increasingly active in the investigation of the meaning of existing interpretations. In some literature, the word mahabbah has indeed become one of the steps taken if you want to pass through the *Ma’rifah* of Allah. Likewise with the division of the *Maḥabbah* which is divided into two
parts, namely the Mahabbah to Allah also to humans. In this research, I will discuss about the *Maḥabbah* addressed to God. To find out and analyze it further, this becomes a focus of study that needs extensive explanation.

In this thesis, I will present Abū ‘Abd al-Rahmān al-Sulamī. The interpretation namely *Haqāiq al-Tafsīr* written by him in two volumes. The author is very interested in his interpretation, because besides his background as a hadith expert, of course he is consistent in Sufism studies which he then poured his thoughts into *Haqāiq al-Tafsīr*. The interesting thing is that there are many misconceptions about love or *Maḥabbah* to Allah which are always done by Sufis. To solve this problem, I use the perspective of al-Sulami in *Haqāiq al-Tafsīr* with the reason because I want to prove that al-Sulami has a lot to contribute in the field of Sufism and he also interprets several verses relating to Sufism one of which is the *Maqām Maḥabbah*.

After seeing some literature that discusses love in the study of interpretation, I have not found research on the interpretation of the verses of *Maḥabbah* in al-Sulami thinking. the thought he bet on in his book *Haqāiq al-Tafsīr* is very interesting and explains the verse in a concise manner capable of being understood by readers. in my opinion, the interpretation of al-Mahabbah must have a different face and have a different interpreter than before, like Rabī’ah al-‘Adawiyyah, Jalāluddīn Rūmī, Imām al-Ghazālī, and others.

Ibn Qayyim Al-Jauziyyah, he concluded on his book *Raudhat al-Muhibbin wa Nuzhat al-Musytāqin*, such levels of love within Sufis scholars and how they implemate these levels. Exactly, he analyses that Sufis scholars would not achieved a high level without knowing all the practice and the philosophical of love within Sufis scholars. Furthermore,
he concludes about the history of lovers and yearners among the Sufism scholars.

Then, al-Qusyairī, he concluded on his book *Risālah al-Qusyairiyyah* and saying more about the definitions, examples, and all Sufis scholars sayings about the mystic of Sufism. he took many references from his teacher, such as al-Hallāj, also al-Sulamī as al-Qusyairī’s teacher shows his explanation about levels of Sufism. Al-Qusyairī took many al-Sulami’s saying about Sufism studies. al-Qusyairī made some clarification of *Maqām* and *Hāl* by giving same definition with all his teacher among Sufism.

Ṣaqīq al-Balkhī, the earliest extended discussion of love in Sufis literature he concluded some station for reaching *Mahabbah* as he was included in his book, *Adab al-‘Ibādat*. According to al-Balkhī, he lists it into four way stations (*Manāzil*) which he presents in ascending order: firstly, *Zuhd* (asceticism), secondly, *Khawf* (fear), thirdly *Shawq* (desire) and the last *Mahabba* (love). In order to know a further explaining of Mahabbah station, I focus to his reason on Mahabbah’s station. He stated that the highest and noblest way of station is love. For those who has a strengthened heart to God and purified for surrendering his love.

Ahmad Mustafa, he concluded some concept of Mahabbah globally. He analyses this concept by coompliting with any terms. Exactly, Mustafa was limited this term only wsuch asI did not find the thesis talked about al-Sulami’s interpretation of *Maḥabbah*. The author only found several dissussion on *Mahabbah* by other Sufi figures besides al-Sulami. But it does not rule out the possibility to compare and probe the word *Maḥabbah* in the Quran. A Thesis written by Ahmad Mustafa entitled “Konsep Mahabbah dalam Al-Quran: Konsep Tafsīr Maudlūʾ “.
This writing limits its discussion only on the term *al-Maḥabbah* referring to in the Quran and how the Quran was interpreted in order to be able to distinguish the urgency of *Maḥabbah* to Allah, in additions to generally intimate affection to human beings, by knowing the love of servants to Allah based on the verses of the Qur'an. Such might have been similar in subject matter with the writer’s research, as all discuss verses dealing with *Maḥabbah* thematically here, but Mustafa focuses on the thematic method of interpretation, not discussing the concept of *Maḥabbah* in term of a mystical notion in his writing.²²

Then, many reference that I had taken from several theses analyzing the term *Maḥabbah* from different perspectives: Sufism and literary criticism. From the perspective generally Islamic ethics, there was a work written by Clara Wulan Nevi Sagiati titled “Membangun Keluarga Sakinah dengan Konsep Al-Mahabbah dalam Perspektif Ibn Qayyim al-Jauziyah”, she examines practical precepts that must be done by family in order to achieve *Sakīnah*, *Mawaddah*, and *Rahmah* from Ibn al-Qayyim al-Jauziyah’s perspective. The work does not only discuss ethical concepts, but he combines the thoughts of Ibn Qayyim Jauziyyah in fostering a family. From this work, the writer gets an access to many benefits from Ibn Qayyim al-Jauziyah’s perspective because of its relation with Islamic ethical precepts in general, even though al-Sulami as a Sufi might have differently conceived al-Mahabbah from Ibn al-Qayyim’s perspective.²³

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There is also an undergraduated thesis titled "Konsep Al-Mahabbah Jalāluddin Rūmi dan Implementasinya dalam Bimbingan Konseling Islam" written by Syamsyul Ma'arif who studied the figure of Jalāluddīn Rumi as one of the monumental figures in the field of Sufism. Ma’arif explained the difference between Mahabbah possessed by humans when he met God and fellow humans. There are different vibrational dimensions when in both positions. This thesis had a same object of the verse Mahabbah in Quran, but in the different author. So, a thesis delivered by Muhammad Syafiq, by the title "Konsep Al-Mahabbah dalam Tafsir al-Jilani.”.

He examines the manaqib of Syaikh ‘Abdul Qādir al-Jīlāni and talk about the concept that must be carried out by a servant in order to keep his Mahabbah. This undergraduate thesis uses the global method of interpretation, so that it expresses a very global explanation in this work. The author of the book found a concept of using concept in their thesis. Those thesis combine between Mahabbah based on Jalāluddin Rūmi and Abd al-Qadir al-Jailani, who had the same role in explaining both of them. However, Maarif focuses his analysis as an implementation of the concept in the field of Islamic counseling guidance.24

Thesis “Konsep Mahabbah dalam Pandangan Ibn Athaillah”
Written by one of the UIN Surabaya students, Hannan. He investigated some of the concepts of Mahabbah in the Quran and then based his interpretation on the perspective on Ibn Athaillah25 and I want to make

25 His full name is Shaykh Ahmad bin Muhammad ibn ‘Atha’illah as-Sakandari. He was born in Alexandria (Egypt) in 648 H / 1250 AD, and died in Cairo in 709 H / 1309 AD. The nickname of al-Iskandari or as-Sakandari from his own city. Ibn Atha
some differences from this undergraduate thesis to make briefly. And then, the thesis submitted by Hannan, I found a similarity in this thesis paper. I and the author should explaining about the derivative words of the *Maḥabbah* in Qurān.  

From the literature context, some thesis was written by Riasnita Mardiyah by the title "Al-Mahabbah Lijibran Kahlil Jibran Dirasah Tahliliiyah li al-Syarh al-Manṣūr" examines about *Maḥabbah* in the perspective of Khalil Gibran. Mardiyah thesis is almost the same as the previous one. Some differences are from manhaj which is the author made with *Tahlīlī* and I do this manhaj with *Ijmālī*. Although has a different term or context, Kahlil Gibran’s concept helps me to know more about a definition of love from the literature perspective and how I compare it with my present paper that talking about al-Sulami’s concept in mystical interpretation (case of *Maḥabbah*).  

Then, the thesis written by Mardiyah has similarities content with me, in the method used in the present research namely the tahlili method. The benefits that can be taken from this thesis benefit the writer by knowing the correct method of analysis.  

Thesis written by Hilman Mulyana by the title “Kematian Perspektif Kitab Haqāiq al-Tafsīr”, he was graduated from Syarif Hidayatullah Islamic State University. I found a similar object here that he

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use Haqaiq al-Tafsir as research source. However, Hilman shows the bioghrapy of al-Sulami and he paracticely using a similar method with my research. Although many similarity there, I found many wrongs information whereas he include there. Such as lists of al-Sulami’s traveling and his madzhab which he not explain completely. However, his thesis help me to knowing more about Haqaiq al-Tafsir and his method of interpretation.

Another thesis that I was found written by Wen Chin Ouyang, graduated from School of Oriental and African Studies at London. The thesis analyze about “Pergantian Episode Romantis: Cinta Dalam Narasi Umar al-Nu'man”. This thesis beginning of the end of the Umar al-Nu’man Kingdom. This research found the beginnings of his romance and then talking about love according to modern scholars. Although less derivation and explanation there, but usefully for knowing a modern scholars who excited in al-Mahabbah discussion and its interpretation. Beside that, my thesis analyze the relation of the word al-Hubb and al-‘Isyq.

Some Journal of Islamic Studies written by Joseph E.B.Lumbard by the title “From Hubb to Ishq: The Development of Love in Sufism”. I appreciate this journal wonderfully because all the explanation of history, Sufi’s scholars, and all the interpretation of Mahabbah written here and analyze so clearly. Furthermore, this paper has an unique writing and have a derivatif conclusion with my thesis. The word of Hubb and Isyq are in the same explanation on my thesis was there in theme 3. Thus, the variousity of divine love could tell us among early Sufism.

29 Joseph EB Lumbard, “From Hubb to Ishq: The Development of Love in Early Sufism”(Brandeis University: Journal of Islamic Studies, v.18 n.3),375.
The article on "Measuring the Haqāiq al-Tafsīr: From its Contentious Nature to the Formation of Sunnite Sufism" was written by Anwar Syarifuddin. Actually, Anwar mentioned a lot of book, one of them Haqaiq al-Tafsir and straightened the views of those who called al-Sulami a Shia follower. In this article, Anwar explains and understands the readers about al-Sulami who is a Sunni-Aṣy’ari theologian. I was taken the explanation of providing and accusing al-Sulami’s theologian here and I take a few explanation in this paper.

Beside that, I review and to know further about al-Sulami’s history in “The Book of Adāb al-Suhba: Oriental Notes and Studies published by The Israel Oriental Society” written by M.J. Kister. Surely, this book very helpful for me to find out the figure of al-Sulami.30

E. Methodology

1. Type of research

The type of research in this study is library research, namely by collecting library data both from books, social media, and other forms of writing that are considered relevant and suited to the theme of discussion, especially on the mystical interpretation of divine love (Maḥabbaḥ) from the perspective of al-Sulami’s Haqaiq al-Tafsīr. Therefore, this research belongs to the qualitative category. By using descriptive analysis method, the collected data was compiled, examined and presented in a logical structure. By such an approach, I try to see how the relationship between the interpreter, the text and the

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conceptuality of history and tradition is being faced, understood and built openly by the interpreter.

2. Data Sources

The data sources used by the author are of two types, including:

a. Primary Data Source

The primary data source is the main source that is used as a reference by the author on the study under study. This primary data source is obtained in the Al-Sulami’s Tafsir entitled *Haqāiq al-Tafsīr*.

b. Secondary Data Sources

Secondary data sources are the second or additional data sources. The source of this data was obtained by the author through one of his monumental works entitled *Tabaqāt al-Ṣufiyyah* written by Abū’ Abd al-Rahmān al-Sulamī. In this book, I found many spiritual state or spiritual situation which is relate with my thesis. Among the additional sources of reference taken were *al-Risālah al-Qusyairiyyah* by Imam al-Qusyairī which was popular in a whole of the world. In addition, the I also quoted one of his works entitled *Ādab al-Suhba*, which became an additional source in knowing al-Sulami's figure.

Then, I read a book was written by Ramadlan al-Buthy by the title “*al-Hubb fi al-Qurān*”, this book analyzed verses al-Hubb word in the Quran. And literally, explaining many definitions of al-Mahabbah according to Quranic Scholars. Then, “*The Bioghrapical Tradition In Sufism : The Tabaqat genre from al-Sulami to Jami, written by Jawid A.Mojaddedi*”. This book analyzed more about bioghrapy, and various Sufism scholars who exists in Tasawuf (from century to century).
So, I read a lot of books talking about *Maḥabbah* written in Indonesian language titles “*Jawabannya adalah Cinta*”, written by Quraish Shihab. This book explained definitions of love from many perspective such as Quranic interpretator, Sufism, Arabic literature, and Philosophy. So, this book be a good reference and relate with my thesis.

Then, journals which I had taken is “*Measuring the Haqāiq al-Tafsīr: From its Contentious Nature to the Formation of Sunnite Sufism*” written by Anwar Syarifuddin (Journal of Quran and Hadith, Vol.2, No.2, 2013) This journal so interested by explaining a whole of the content of this book. Nevertheless, Anwar creates and rejects from other assumption about accusing al-Sulami as Shi’a. in this article also analyzed Scholarly critique from Apology to Accusation of Heresy which I can to analyzed more about his own work, *Haqāiq al-Tafsīr*.

Another journal that I was found is “*Mystical Quranic Exegesis and the Canonization Early Sufis in Sulami’s Haqāiq al-Tafsīr*” written by Sara Abdel Latif (The International Journal of Religion and Spirituality in Society, vol.23, issue.4, 2016). This journal talked about al-Sulami as influential figures and talking the history of his contribution while in Quranic exegesis or in Sufi literature. Then, I read extremely about “*al-Muqaddimah Fi al-Tasawwuf*”, written by al-Sulami to explore more about the principle of Tasawuf and i combine it with the book written by Buya Hamka by the title “*Tasawwuf Modern*”, both of them analyzed al-Mahabbah verses and its interpretation. And it so related with my thesis as long as I search. Furthermore, I read many articles in Islamic website.
F. Analytical Methods

This research is characterized by literature, the object of this research is the meaning of al-Mahabbah according to Al-Sulamī, a case study of Al-Sulamī's opinion in his commentary. The technique of writing this thesis fully refers to the 2016 academic manual.

G. Organization of Study

The author uses the reverse pyramid logic to explain the chapter from the systematic writing of this thesis. Namely, it starts from an explanation in the form of a general picture and ends with a special explanation. The systematic design of the writing of this study will be described in 4 chapters, as listed below:

Chapter I, Introduction, contains: the reasons why this research is important to study; Problems that become the focus of researchers to be answered at conclusions; Objectives and Benefits of doing this research both theoretically and practically, research methodology and systematic design of thesis writing.


Chapter III, Examining the verses of in the Quran. This chapter to analyze the variety interpretation of Mahabbah generally.

Chapter IV, Analizing of al-Sulami's interpretation of the verse al-Mahabbah his influence and unique. In this chapter, will focuse to the Sufism interpretation.
Chapter V, Closing. This chapter contains conclusions and suggestions. This conclusion will provide answers to the problems proposed in chapter I and provide suggestions for readers.
CHAPTER II

A BRIEF BIOGRAPHY OF AL-SULAMI AND HIS MYSTICAL INTERPRETATION

A. Getting Know Sulami’s Background and His Works

His full name is Abū ‘Abd al-Rahmān Muhammad b.Husain b.Muhammad b.Isa b.Khālid b.Zawiya b.Aid b.Qabīsa b.Siraq al-Azdi al-Sulamī al-Naysābūrī was born on 10 Jumādī al-Ākhir 325/927 H in Nisaphur.1 Furthermore, he is known as al-Sulamī. Al-Sulami’s name was nisbat that refers to his mother, namely al-Sulaym. Then, al-Azd2 was nisba to his father. Throughout his life, al-Sulami was raised and educated by the care of his grandfather, Abu ‘Amr Ismā’il b.Nujayd al-Sulamī (365/976 AH). Abu Nujayd al-Sulamī is a fellow of Malāmatiya and has a very influential role in al-Sulami’s life, especially in teaching traditional Islamic science (‘Ilm Zāhir). Not surprisingly, his intellectuals were able to influence al-Sulamī to become the traditionalist by writing several quite monumental works.3

I take some argument from al-Subkī⁴ that he was identified as the reformer or called it as Mujaddid among the traditionalist who were in Nisaphur. It can prove and be seen from his academic trips into various countries such as Marw, ‘Irāq, and Hijāz. Through these three countries he met with Sufi scholars. Besides that, al-Sulamī studied hadith by quoting and collecting thousands of traditions there by studying through various respected teachers there around the 4/10 century.⁵


Furthermore, a sufīs has some spiritual things in his daily life. Al-Sulami’s spiritual masters exactly was come from al-Su’lukī and al-Nsrābadhi.⁷ Then, al-Sulami’s attraction was came through from Ibn

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⁷ The nisba al-Su’lukī has a meaning a desert wanderer attributed to him as he embraced Sufism, was probably opposed to his legist background of a rich family. Such a story said that he gave his cloak ti a poor man. He clothed himself in a woman’s robe (probably belongs to his wife as he possessed no spare cloak) in order to attend his class in Islamic law. At least, he return to Nisaphur for the funeral of his uncle Abu Tayyib
Nujayd, who’s informed al-Sulami into his colleague Abu Sahl Muhammad b. Sulaiman al-Suluki (d.369/980 H). Briefly, al-Suluki was a moderate Sufi who’s associated with the Baghdadi mystical traditions. See the background of al-Suluki as a family that has knowledge of the Shafite School of Islamic law. Furthermore, al-Suluki was the most suitable teacher for al-Sulami’s self, it is cause for consideration of his background trained under the auspices of Abu al-Nujayd. His full name is Abu Sahl Muhammad b. Sulaymān b. Muhammad b. Harun b. Bishr al-Hanafī al-Jijlī. He was born in the neighboring region of Isfahan in around 296/908. His nisba to al-Hanafi refers to the Banū Hanifa al-‘Ijlī, and not to the Hanafite legal school. He passed away in Dhu al-Qa’dā (369/980).

The reason of relation between al-Sulamī and al-Suluki is because al-Sulami become a Sufi probably under the auspices of al-Suluki. This history was taken from some illustrated by MJ. Kister in Adab al-Suhba’s book. Kister was quoted from the book Shams al-Āṣaf fi Dhikr al-Ba’di min Manāqib al-Sulamī wa min Manāqib Abi ‘Ali al-Daqqāq by Murād b. Yūsuf al-Hanāfi al-Dūsī. In the text, Krister wrote:

“Al-Sulami took the spiritual path (Ṭarīqa) and Gnostic knowledge (Ma’rifā) of the peaks of Sufism from Shaykh Abu Sahl al-Suluki, who taught him divine recollection (Dhikr) and took the pledge of allegiance to stand for being his child. Of course, He (al-Suluki) then instructed him to join in his seclusion (khalwat), and to recite (certain) divine names which were suit to. Then, he left him alone in a forty night seclusion (al-Akhwāt al-Arba’īniyya) until God opened his heart. Then, by his blesseed hands al-
Su’luki clothed him with garment of the sincere poor. Sulamī continued to undergo his seclusion until God let the master (al-Su’lukī) know as he envisions by his inner sight and strength of intuitive knowledge that al-Sulamī was the people whom God had opened his profound reality, and he had also made him reach the degree of perfection among the Sufis. Consequently, the master granted him some permission to raise disciples. Then, for the continuing period al-Sulami began to raise disciples, as many people came to company and grow up with him, tak ethe benefits from him, and graduate under his auspices”.

According to Kister, al-Sulamī doesn’t only received the sufī cloak from Abu Sahl al-Su’lukī, whether he also received from Abu Qāsim al-Nasrabadhī (d.367/978 H), he is one of al-Su’luki’s colleagues. His full name is Abu al-Qāsim Ibrahim b.Muhammad b.Mahmūya al-Nasrabadhī. He was the native Naisaphur. He renowned the spiritual states, and he began with an intellectual carier as a traditionist in Nisaphur. Meanwhile, when he traveled for more than 20 years, he became a preacher. He was teaching of Hadith lesson as far as he learned from the several preachers in Baghdad. Therefore, while he stayed in Baghdad he attracted to hold Sufis knowledge by the guidance of Abu Bakar al-Ṣiblī (d.334/946 H). Another

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11 In his book was saying, “أحدها (السّلمي) الطرقة والمعرفة أطوار السّلوؾ عن الشيخ الإمام “

state comments that he was travel to another nation such as Syria and Egypt to learn Hadith.\footnote{Al-Dhahabi, *Siyar al-A’lam al-Nabala*, 15,265.}

Thus, the relationship between al-Sulamī and al-Nasrabadhī was firmly established because they concently to learn the prophetic traditions. Begin from Mecca, they spent the time for learning Hadith. Beside that, such of intimate relation and considering the important status of the master within the mystical circle of Baghdad, it was through him that al-Sulami might have ability to collect the mystical traditions for his popular books which are *Tārikh* and *Thabaqāt al-Ṣūfiyya*. Thus, this strong connection doesn’t only made al-Sulamī significant to collect the mystical sayings, however he had been promulgated by the Sufi masters among the Baghdad circle. Then, this strong connection also made the spiritual path of al-Sulami had undergone was genuinely connected to the Baghdadi sober type of sufism.\footnote{Anwar Syarifuddin, *Measuring The Haqāiq al-Tafsīr: From its Contentious Nature to the Formation Sunni Sufism*, 217.}

Examining the traditionalist attitudes held by al-Sulamī was greatly appreciated by al-Khatīb al-Baghdadi\footnote{His full name is Abu Bakr Ahmad Ibn Abd al-Majid Ibn Ali Ibn Thabit. Its common known as al-Khatib al-Baghdadi. He was born in Hanikiyya, one of the villages of southwest Baghdad, the midway between Kufa and Mecca, Jumada al-Akhir 392 A.H. al-Kharib al-Baghdadi was the son of al-Hanbali preacher of Dardizidjan. To gknow more about his education, literally he was studied in Baghdad, so he traveled into Basra, Damascus, Isfahan and Nisaphur.furthermore, he was existence in a whole science but his primary interest with hadith. One of the famouses works that she created is *Tarikh Baghdad* (a history of Baghdad) which contain 7,831 bioghrapies of traditionist, a lot of senior scholars, and dignitaries of society and state. In another discussion, he told about the distinction due to scholarship or accomplishment.}, he was a teacher of al-Sulamī in the study of hadith while living in Baghdad. His expertise in studying hadith, al-Sulami said in his book *Thabaqāt al-Shūfiyya*, that he contributed to the hadith for 40 years. Familiarity with various teachers from various countries, al-Sulamī was active in a variety of works that were not specific
to the learning of hadith, but he admitted that he was specifically interested in collecting mystical traditions. *Akhbār Shūfiyyā*, one of the works that he achieved include the themes of the codex of mystical tradition, Quranic Exegesis, and hagiography.¹⁶

Furthermore, al-Sulami’s background of Shari’a fiqh and sober Sufism was taken from Abu Sahl al-Su’luki and Abu Qāsim al-Nasrabadhi. So, I can to make quite certain to say that al-Sulami as a moderate type of Sufism and called it by “Sunnite Sufism”. Al-Sulamī was connecting Sufism to orthodoxy through his magnanimous collections of traditions. One of his works, *Kitab Jawāmi‘ Adāb al-Ṣufiyya*, he tried to enroot Sufism in the traditions of the prophet Muhammad. Thus, he did also in another book such as ‘*Uyūb al-Nafs wa Mudāwamatuhā, Kitab al-Samā*, and *Risāla al-Malāmatiyya*.

Those all of books are the way to explain and responses to the environment that was in favor of Sufism, but also to facing degrading problems that was demanded immediate responses. However, the responses that has written by al-Sulami is certain to provide answers and clarifications. Beside that, he expressed the harmonize Sufism with the orthodoxy such as expressed by the traditionist called *Ahl al-Sunnah*. *Ahl Sunnah* is a popular name for the adherents of Shafi’ite School in Islamic law.¹⁷

So, I can take some conclusion that al-Sulami was being a traditionist by supported al-Sari al-Saqathi to his nephew al-Junayd., when he left al-Sari to quench the advanced spiriual guidance from al-Harīth al-

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Muhāsibī. al-Sārī hopefully and wishes to his nephew for becoming a Sufi traditionist (Ṣāhib al-hadīth al-Ṣufī) and forbid to become the extatic sufi which it called (Ṣāhib al-hadīth al-Ṣuﬁ). However, its some represent that al-Sari was followed the nature of Junaydian type of sufism, upon we may call it “Sunnite Sufism”. So, the spirit of al-Sulami in learning and improving his Sufis were some inheritation from the spirit of the Baghdadi Sufi circle from either al-Su”lukī and al-Nasrabadhi.18

B. His Famous Tafsir : Ḥaqāiq al-Tafsīr

Discussing of many works al-Sulami which are representing into variosity of field knowledge not easy to be spesifically to discussed in this thesis. So, I could represent the extended one of his works, Ḥaqāiq al-Tafsīr. Ḥaqāiq al-Tafsīr was become al-Sulami’s greatest achievements. Thus, this tafsir was become many controversial among scholars and so many criticism to this tafsir. Exactly, we don’t blame something hasn’t be expected of this controversial. For understanding the controversial elements in this tafsir, I suggested that al-Sulamī might have been aroused by using the transmitted exegical material by incorporated the hadith in his mystical interpretation beside he put Sufis arguments among the Tābīn and following generations to shape his mystical commentary.19

Sayyid ‘Imrān comments on his book20 didn’t show a lot of verses in al-Qurān but he explained half of that and pay attention to each other. In conclusion, he didn’t show the explaining of verses al-Qurān textfully,

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19 Sayyid Imran, Tafsir al-Sulamī (Bairut:Dār al-Kutūb al-‘Ilmiyyah 2001)1,10.
20 He said

هذا التفسير لا يعرض فيه لظاهر القرآن. إنما جرى في جميع ما كتبه على نطق واحد وهو التفسير الإشاري وهو إذ يقتصر على ذلك لا يعني أن التفسير الظاهر غير مراد، لأنه يصرح في مقدمة تفسيره أنه أحب أن يجمع تفسير أهل الحقيقة في كتاب مستقل كما فعل أهل الظاهر.
but he follow the road of al-Isyārī’s interpretation (*Tafsīr al-Isyārī*). Then, al-Sulami decided to put aside the outwars sciences of tafsir by providing the opinions and like to collect the masters of the knowledge of profound reality (*Ahl al-Haqīqa*). Sayyid also comments that Sulamī unperfectly in writing this tafsir, because of Sulami collects all *Maqāla* (Sayings) of the *Ahl al-Haqīqa* in this simple of tafsir. And then, the structure of this tafsir arranged based on Sura and verses. So, *Haqāiq al-Tafsīr* was appeared today. Thus, According to his interpretation, here are students of Sulamī which are taken al-Sulami and its interpretation, *Haqāiq al-Tafsīr*, Ja’far Ibn Muhammad al-Shādiq, Ibn ‘Athā al-Sakandarī, al-Junayd, al-Fadil Ibn ‘Iyādh, Sahl Ibn ‘Abdillah al-Tustarī, and etc.

It is through these two elements of interpretation (formally literal meaning) and takwil (normally literal meaning) that makes some ‘Ulamā criticize him and his book later. In fact, the strongest criticism came to al-Sulami by accusing him of having made false attributes to certain revered figures like Ja’far al-Ṣādiq, which is false attribution in turn would have raised the problem of transmission in his traditional style of interpretation, as well as challenging his intellectual credibility. With the *Haqāiq al-Tafsir* is an answer to the generation after al-Sulamī by providing a clear explanation of the controversial commentary he wrote. Here are the scholars who send critics to al-Sulamī from any generations will explain below.

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21 Sayyid Imran, *Tafsīr al-Sulamī*, 1,10.
24 The distinction between tafsir and takwil was often developed as the difference between a literal and allegorical interpretation or a single and a multiple derivation of meanings. From sociological perspective, takwil seems to be “the other face of a text” in the Islamic civilization of the Arabs. This consequently leads to consider takwil reprehensible within the formal religious thought based on tafsir. (Abu Zayd, *Mafhum al-Nass:Dirasa fi Ulum al-Quran* (Cairo: al-Hay’a al-Misriyya al-‘Amma li al-Kitab 1993)), 247.
C. Scholarly Criticism on *Haqāiq al-Tafsīr*

One problem that needs to be known is the absence of a direct reaction to a dialogue with *Haqāiq al-Tafsīr* since al-Sulami lives seems to be in line with degrading socio-religious climate at the turn of the 5/11 century, as mentioned by Ibn Habīb (d.421 H / 1015 M) in a statement similar to al-Zarkašī's words. He said "It is outstanding in our time that when scholars are being questioned about the distinction between interpretation and ta'wil, they will not succeed in doing so. They do not recite the Qurān well and do not know the meaning of a chapter (Sūrah), or even a verse of the Qurān ".

In addition, this period also displays divisions towards the development of Quranic interpretation. The line between traditionalist and rationalist thinkers began to be drawn at that time, as well as between orthodox and heterodox factions between Muslim scholasticism, and this happened through various cases of "inquisition".

The beginning of a criticism of *Haqāiq al-Tafsīr* is the occurrence of connected with the growing awareness of the distinction between the terms of interpretation and ta'wil. After Ibn Habīb and al-Sulamī died, several generations thereafter began to emerge several criticisms of *Haqāiq al-Tafsīr* which had been delivered by a native Nisaphuri between their junior contemporaries, namely Abu al-Hasan ‘Alī al-Wāhidī (d.468 / 1076). He is a follower of the Shafi’ite school of law and Quranic commentator as well as traditionist. Al-Wāhidī once warned a number of people to be more careful and careful about what was written by al-Sulamī.

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25 Al-Zarkasyi, *al-Burhān fī ‘Ulūm al-Qurān* (Cairo: Dār Al-Kutūb al-Islāmiyyah) 2,152. The writing is "قال الإمام أبو القاسم محمد ابن حبيب النيسابوري: وقد نبغ في زمننا مفسرون " لو سئلوا عن الفرق بين التفسير والتّأويل ما يهتدوا إليه، لا يحسننا القرآن تلاوة، ولا يعرفنا معنى الشورى أو الآيات"
as he stated, "Abū ʿAbd al-Rahmān al-Sulamī in compiling the *Haqāiq al-Tafsīr* has firmly stated that this book is believed as an interpretation, he would have been committed heresy.26

In this conditional sentence, the statement could not be classified to the comment of a harsh accusation of heresy in al-Sulamī self, but it such as some warning for everyhuman not to consider esoteric commentary as an objective interpretation of the Quranic verses. This critic seem to imply that al-Sulami could be mistaken in case that he classificaly his book of *Haqāiq al-Tafsir* as an objective interpretation which intende by the term tafsir, as such might lead to some act of heresy. However, its such a warning had been growing from awareness of the dangerous impact of publicly diffusing the mystical interpretation. It is also some probably led all the Sufīs to be accused of committing *Bātini Taʾwil*.

The statement of al-Sulami may contribute the theological issues before it was theoretically clarified by al-Ghazali in his book *Fadāiḥ al-Batiniyya* (the Ignominies of the Batiniyya) which is see from sociologically refers to various of the Shiite from time to the time.27

So, after I analyze about his background and his criticism to al-Sulami, there would have been so much criticism of *Haqāiq al-Tafsīr* by al-Sulamī which is unanimosly expressed by almost all legal school within the Sunni community. Thus, among the medieval Shafiʿiites, he is

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Ibn al-Shalah (d.643/1245) comprehensively discussed the statute of *Haqāiq al-Tafsīr* by al-Sulamī in his *Fatāwā*. When some question delivered into Ibn al-Shalāh, firstly he answered with a quotation of al-Wāhidi’s statement, even though Ibn Shalāh seemed felt a doubtful that such a reliable figure like Abu ‘Abd Al-Rahmān who have been accused of committing heresy by his junior colleague.

Literally, this *Fatwā* issued for giving some answer from an anonymous questioner who was not statified with an answer from an animous Mufti who had consulted before. The unknowed *Mufti* who had ask before directly described a seemingly giving some compliment to the mystical commentary. He said that the mystical interpretation which same as with Junayd cannot called or included under the framework of tafsir, but it under the meanings (*ma’an*) that Sufis are be able to to gain through all activity of recitation (*tilāwa*).

Then, the next group is coming from Hanafi theologians, Abu al-Hafs ‘Umar b.Muhammad al-Nasafi (d.537/1142). He criticized the esoteric interpretation in general to be a sort of conversion of obvious meanings of Quranic verses, it’s a leading to some accusation of heresy and committed by the “people of esoteric” (*Ahl al-Bātin*). There is a similar harsh comment from theological argument was received a more elaborated explanation in a milder tone in the work of Sa’d al-Dīn al-Taftāzani (d.722/1390) who said that the primary target of such an accusation of heresy was directed only to the framework of ta’wil

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promulgated by the Baṭīniyya among the Shi’i āts because they did not accept literal (Zāhir) interpretations.

Furthermore, the Hanafī theologians take of care this case by rejecting a mystical claim concerning an esoteric meanings or the spiritual significances within the interpretation to the Quranic verses as long as those meanings by do not deviate from the desired objective expressed within its outward sense or we call it as Zāhir.

According them, some reason that is why rejected this kind of esoteric interpretation, firstly, it cause a wrong theological stance as well as against their rationally epistemic framework. Secondly, it was rejected was basically because it steemed from kashf (unveiling) or mukāṣafa (disclosure), or an ilham (inspiration) in many general term. So, among other Sunnite factions is coming from the Hanbalite Ibn Taymiyya. When combined with all the comments, Ibn Taimiyya gave an outspoken critic of the Haqāiq al-Tafsīr. Ibn Taimiyah said “Abū ‘Abd al-Rahmān al-Sulamī mentioned in his book, Haqāiq al-Tafsīr on the authority of Ja’far b.Muhammad and the several accounts of which experts know that he certainly lied about Ja’far b.Muhammad”.

For a simplicity representation, Ibn Taimiyya concluded the Haqāiq al-Tafsīr by al-Sulamī to have comprised three sort of traditions:

1) Firstly, al-Sulami’s transmission has a weak traditions (Nuqūl al-Daīfa). It cause the one and only he had conveyed from Ja’far b.Muhammad.

2) Secondly, in this work, found the valid quotations but wrongly mentioned by the transmitters.

32 Sayyid Imrān, Tafsīr al-Sulamī, 1, 11.

وما ينقل فِ حقائق السّلمي عن جعفر الصّادق عامة كاذب على جعفر، كما قد كاذب عليه في غير ذلك.
3) Thirdly, valid quotations from good quality of authoritative sources.\(^{33}\)

Furthermore, it was found in al-Sulami’s *Haqāiq al-Tafsīr* would have been some classified by Ibn Taimiyya under the category of “wrong hermeneutical procedures”, so included into “mistaken method of argumentation without invalidating the meanings”, called it *al-Khata fi al-dalīl Lā fi al-madlūl*.\(^{34}\) Such of methodological has fault and also had been conducted by other groups of scholars, among jurists, theologians, and preachers, beside the Sufis. So, within his own Quranic interpretation has explained by Ibn Taimiyya further that what had been conducted by the Sufis and was be classified under the category of “significances” (*Ishārat*). As long as this significance was valid analogy, it could be accepted.

So, in the curios opinions that included in this term, I can to analyse more and tried to understanding about all comments, divided into:

1) The Hanafite’s criticism such as In Ibn Taimiyya’s valuation of al-Sulami’s *Haqāiq al-Tafsīr*, the credentials of this mystical interpretation of the Quran could be reach the degree of a wrong hermeneutical procedure.

2) The Shafi’ites hold a moderate appreciation of the symbolic interpretation which is conducted by the Sufis, though it is still


\(^{34}\) Ibn Taimiyyah said in his book *Majmū al-Fatāwā* : وأما الذين يخطفون في الدليل لا في المدلول فمثل كثير من الصوفية والمذاهب والفقهاء وغيرهم يفترون القرآن بمعان صحيح، لكن القرآن لا يدلي عليها مثل كثير من ما ذكر أبو عبد الزهمل السلمي في حقائق التفسير.
also marginal and its categorizing the mystical interpretation to be out of the framework of tafsir.

So far away, some of the Shafi’ites traditionist rejected this term like al-Dhahabi (748/1348) and Jalāl al-Dīn al-Suyūṭī (d.911/1505), both were in fact the inheritors of the teaching of Ibn Taimiyya. I think, it happened because their approach led to make some antipathy against Sufism. al-Dāhābī (d.769/1368) says “A book namely Haqāiq al-Tafsīr belongs to him Abū ‘Abd al-Rahmān al-Sulamī, I wish that he had never composed its book, because it is perversion and Qarmatī (influence) in here. So, be aware of this book, soon, you will certainly see how odd it is”.35 This anti-Sufi tendency also had been inherited by Jalāluddīn al-Suyūṭī which is classified by al-Sulami under the category of a heretic which called it al-Mubtadi’ah. According to al-Suyuti, his tafsir was condemned (Ghayru Mahmūd).36

Despite from many harsher criticism, however al-Sulamī continued to receive some respect for his capability as a traditional scholar among the early medieval Shafiites. This appraisal is quite clear in al-Subkī who’s followed al-Khatīb al-Baghdādi and defending al-Sulami’s realibility in the field of hadith. Thus, al-Khatib asserted that the rank for Abu ‘Abd al-Rahmān al-Sulamī among his native contemporaries was honorable and also praiseworthy traditionist. And al-Subkī also follow al-Khatīb’s opinion.37 Then, at the end of his biographic account of al-Sulamī, al-

35 Sayyid ‘Imrān, Tafsīr al-Sulamī,1,11.
قال الذّىبي : ولو كتاب يقاؿ لو حقائق التّفسن° وليتو لم يصنّفو فإنّو برريف وقرمطة ودونك الكتاب فسترى العجب.
36 Sayyid’ Imrān, Tafsīr al-Sulamī,1,10.
قال السّيوطي: (وإنّا أوردتو فِ ىذا القسم لْفّ تفسن°ه غنً لزمود
Subki concluded by saying that anyone who had given an honorable rank and could not be accused of being a Qarmati.

Much criticism directed against the *Haqāiq al-Tafsīr* that because al-Sulamī had confined himself in his compilation to mention only some sorts of allegoric interpretation (*ta’wīlāt*), while it was inconceivable for the Sufis that their words were in contradiction to the formal interpretation.\(^{38}\)

### D. The Interpretation of al-Sulamī: *Haqāiq al-Tafsīr*

As we know, *Haqāiq al-Tafsīr* was the greatest achievement in mystical commentary on the Qurān. This book has two volumes, but this part is not some amazing thing that *Haqāiq al-Tafsīr* can be improved with this part. It was much more extensive than its predecessor, the Tafsir al-Qurān al-Azīm written by Sahl al-Tustarī (d.289/896). Tustari’s had been diffused at the end of 3/9 century and *Haqāiq al-Tafsīr* were published at the two centuries later at the turn to 5/11 century. An amazing things that *Haqāiq al-Tafsīr* specifically had incited wide spread reactions among the moslems scholarship.

In another scoop to see both of them, *Haqāiq al-Tafsīr* includes almost all exegetical materials derived from Sahl al-Tustarī. Probably, all the scholars sayings and the account of al-Sulamī could gather from his sufi precursors and it called “the people of profound reality” means *Ahl al-Haqāiq*.\(^{39}\)

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\(^{38}\) *Tāj al-Dīn al-Subkī, Ṭabaqāt al-Ṣafīyya al-Kubrā*, 4,147.

See from the general nature of traditional work of Quranic exegesis, the method of al-Sulami in arranging the mystical tradition into the Quranic interpretation in his book *Haqāiq al-Tafsīr* it can be compared with al-Tabarī in his book *Jamī al-Bayān ‘an Ta’wîl Āy al-Quţān*. The important thing must to be know that booth of them are has a similarity that is traditional style interpretation. That’s all was transmitted from the exegetical materials (*al-Tafsīr bi al-Ma’tsur*). see from the two of them, both of them in the same traditionist whose intellectual linkage directly by meeting in the reverd figure of the Shafi’ite jurist, Abu Bakr Muhammad b.’Alî b.Ismāîl al-Qaffāl al-Shāshi al-Marwazī (d.365/966).

Although many similarity between them, in those books an author found some differences. The only sight difference between both of works whereas al-Thabarī provided full lists of transmission and almost the case of al-Sulami’s interpretation was simplified the the lists of transmission by reducing part of principal authorities among the most Sufi scholars. However, such uniques of al-Sulami’s character, there is an extant presumption that *Haqāiq al-Tafsīr* had been accused to have shared the nature of *Batini Ta’wil*\(^\text{40}\), which is some consequently give the comments that the mean of *Haqāiq* has a Shi’ite flavor.

Such opinion found in al-Ďahabī who’s doubt with the validity and claim al-Sulamī by writing some comment and written in *Tabaqāt al-Shafi’iyya Kubrā*. Another comment also comes from al-Suyutī by responses to his *Haqāiq al-Tafsīr* with the word “untrustworthy”. Beside that, the

\(^{40}\) The term of Batiniyya is defined by Hodgson to be the Isma’ilis in medieval times referring to their stress to the batin. The inward meaning behind the literal wording of the sacred texts. In a less specific, the term also applied to anyone rejecting the literal meaning in favor of its batin. It was in the last sense that certain Muslim philosopher and Sufis were being accused of the batinis. Even though some might have defende themselves from the charge of being a batini on the ground that they remain acknowledge the zahir along side the batin. (Hodgson,M, Batiniyya,1,110).
several objections posed by another scholars of non-Shafi’ite madhab also comment with this *Haqāiq al-Tafsīr*. However, some author has some principle and goals to create all of works and shared it as acknowledgment. For the aim of al-Sulamī creating his book is the sincere intention within the intensive project of enrooting Sufism to the Quranic basis along with the formation of Sunnite orthodoxy.  

As explained before, that al-Sulamī had a great contribution in the science of hadith and he also applied it in the interpretation he wrote in his *Haqāiq al-Tafsīr*. I will introduce only a few examples of interpretations which he wrote in *Haqāiq al-Tafsīr*. Here, I will analyze two verses of al-Qurān:

*Firstly, Surah al-Nisā 4:66.*

Ibn Fadl Said the word of اقتُلُوْ ٓا اَنُفُسَكُمْ has a different context with the word اخْرُجُوْا مِنْ دِيَارِكُمْ. The means above is “throw away the love for the world from your heart!” And the word of مَّا فُعَلْوُهُ اِلََّ قَلِيْلٌ مّْنُهُمْ. It means a few in numbers but a lot of meanings in the context understanding, they are Ahl al-Taufiq and al-Wilāyat al-Ṣadīqāt.

*Secondly, Surah al-Ra’d on the verse 3:*

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41 Anwar Syarifuddin,*Measuring the Haqaiq al-Tafsir From its Contentious to the Formation of Sunnite Sufism*, 227.
Al-Sulamī said “part of Quranic interpreter was interpretated this verse that a god who has made the earth of a peg and has made some of his servants happy then their return is a place of victory. And for anyone who traces on earth with a purpose, he has been glorious and won, actually who reject or deny it, he will be a loser.” After al-Sulami interprate this verse, then he explained Hadith. He said: “I heard Abu Muhammad al Hariri and he was said “ there was someone beside me, al-Junayd who was hit by the accident. One day, al-Junayd died and we brought him into the grave. A man who’s beside him comes in al-Junayd’s grave. When we wanna leave, a man stepped forward and he ascended to a high place from the earth, then he faced my face. Then he said, “O Abu Muhammad, I have been exposed to Medina for the second time, I have been left by the Saayid”. Then, he sang a Syiir.\(^{42}\)

Here is one of model from al-Sulami’s interpretation. Exactly, the specific explanation which will be continued in the chapter 4.

E. Analyzing the History of Haqaiq al-Tafsir’s controversy

Exactly, before identified this Haqāiq al-Tafsīr from the history and the beginning of writing this book, have to identified the meanings of this Haqīqa. Within the atmosphere of scholarly thinking of the 5/11 century, Islam is necessary in order to investigate the most probable reason why al-Sulamī giving a name Haqāiq al-Tafsīr, and who’s reader

\(^{42}\) سمحت عليّ ابن سعيد يقول سمعت أبا محمد الحريري يقول كان في حوار الجنيبد إنسان مصاب في حرية، فلمّا مات الجنيبد وحملنا جنازته حضر الفجر فلمّا رجعنا نقدم خطوات وعلّا موضعًا من الأرض غالبًا فاستقبلني بوجهه وقال: يا أبا محمد إني راجع إلى تلك الحريّة وقد فقدت ذلك الم Datumübertragung nicht möglich, da der Text nicht in einem exakt lesbaren Format bereitgestellt wurde. Es wird angenommen, dass der Text weiterhin beschrieben ist und die beschriebene Information inhaltlich mit dem vorausgehenden Text korrespondiert. Es ist jedoch nicht möglich, das gesamte Textfragment exakt zu reproduzieren und zu überprüfen.
responded about this work which this book made controversies in the later periods. The probably revealed the introductory sections of al-Sulami’s mystical compendium is the author of Haqāiq al-Tafsīr had intended the book to be a collection of Sufi masters’s argument which called *it Mašāyikh ahl al-Haqīqa*. 

All the Sufis masters knowing more about the God and bestowed to understanding of divine discourses. Such the term of *Haqīqa*, this word applied to the esoteric interpretation of inquiry is to trace the meaning of the term *Haqīqa* in the field of Islamic mysticism, and even in the philosophical discourse of the surrounding environment as well as the scientific culture developed during al-Sulamī’s life.\(^{43}\)

Then, currently the term of *Haqīqa* it comes from Arabic language has a meaning truly. But, hen it include into tasawuf studies, this haqiqa has a deep meanings. Thus, this *Haqīqa* has relation with philosophical thinking as the term *al-Haq* was commonly used by both philosophers and Sufis to denote God. From another sides, this language can related with linguistics approach that the *Haqāiq* usually compare with majāz. Within also comes from Quranic exegesis. So, it will be some criticism and controversies after Sulami’s demise.\(^{44}\) For further explanation about haqiqa, Al-Hallāj contributed in his divine names as quoted in al-Sulami’s book namely *Thabaqāt al-Shūfiyya*. Al-Hallāj said “the definition of divines are some name from the point of view of comprehension namely Idrāk, and whereas a name of comprehension (Idrak), and then a pont of


view of the real of God (al-Haq) and definite they reality namely (Haqīqa).  

Furthermore, the meaning of Haqīqa in the stance of Islamic mysticism it will be differentiated from the term of Sharia. However, one of the Sufi scholars, al-Qusyairī as a writer of Riālah al-Qusyairiyyah book has another argument on this. Al-Qusyairī defined Haqīqa as the concept of witnessing Lordship (Muṣahadāt al-Rubūbiyya) which is relate and has similarity with sharia which means perseverance of worship (Iltizām al-‘Ubūdiyya). And all Sharia will not perfectness without Haqīqa will produce unaccepted. And everything with Haqīqa if not related with Sharīa wont arrive.

Consequently, the meaning of haqīqa is related to philosophical thinking as the term al-Haq was commonly used by both philosophers and Sufis to denote God. Besides that, haqīqa also has relation with meaning to

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46 His full name al-Hafidz Abd al-Karim Ibn Hawazin Ibn Abd al-Mulk Ibn Thalhah Ibn Muhammad Abu al-Qaim al-Qusyairi al-Naysaburi. He was born in Khurasan 4th of Rabi al-Awwal 376 H. he is a Fiqh scholar, an interpretator and Arabic Literature, he was a poet and then he was one of the famous from Sufis scholars. One of the famous of his work is Risalah al-Qusyairiyyah. Al-Qusyairi was al-Sulāmi’s junior who’s contributed in Hadith also in Tasawwuf studies.


فقال القشيري: الشرعية أمر بالالتزام العبودية والحقيقة مشاهدة ربوبية


al-Qusyairī said: الشريعة أمر بالالتزام العبودية والحقيقة هي مشاهدة روبية. فكلّ شريعة غير مؤيدة بالحقيقة فغير مقبولة، وكان حقيقة غير مقبولة بالشريعة فغير محصول.
complete different concept as it was also applied in the general field of Quranic exegesis from a linguistic approach as for example we may compare Haqīqa to majaz). This is also the basis of several linguistic lessons that the Haqāiq al-Tafsīr becomes an achievement to reject criticism or controversy over al-Sulami's accusations. Thus, Al-Sulami’s collection of mystical traditions was certainly esoteric and also present or profound the reality of the Quranic verses it was rather than their formal understanding in the esoteric senses.50

Representing of some accusation that Haqāiq cannot be calling as tafsir, exactly I will analyze the principle of tafsir from the case of mystical interpretation based on Sufis and based on their mystical experience. Actually, this al-Sulami’s book called a tafsir. However, this tafsir based on profound mystical experience and under the perspective within Quranic interpretation. If we see from his title of book, Haqāiq al-Tafsīr, al-Sulamī didn’t differ his book from the general tafsir. And then, this tafsir only represented among traditional approach by collecting all the mystical traditions from many figures of sufii. Thus, it was elaborating with their (Sufis) Quranic comprehension.

Thus, the Haqāiq al-Tafsīr exactly called a tafsir because the sense of his interpretation are the transmission of sayings (Maqāla) and opinions from the previous of Sufis, al-Riwāya. Another sides from his traditional interpretation by using al-Riwaya, this tafsir book has an esoteric understanding (‘Ulum al-Zāhira) which causes many controversial among Sufis scholars. So, the purposes of Haqāiq al-Tafsīr is provide other types of interpretation from the general category. So, the title of this book tells

50 Anwar Syarifuddin, Measuring the Haqaiq al-Tafsir From its Contentious to the Formation of Sunnite Sufism, 228-229.
us that there is no usual interpretation as found, this book is a specific collection of esoteric material that goes far beyond what is generally suggested by the term interpretation in a formal sense.

Here we can to analyze that al-Sulamī was contributed and sure for taking action in his title work, Haqāiq al-Tafsīr which is famouse in a whole of the world. It cause the interpretation or called tafsir and Haqīqa has received in various branches of traditional Islamic sciences. One thing to remember that the word of Haqīqa in Quran and its interpretation means divine and a definite meaning which lays in a juxtaposed position so called allegoric meaning called it majaz. This might be some point that why cause many controversials addressed by later critics to al-Sulami’s Haqāiq al-Tafsīr. Then, it causes because of the common approach to measure the validity of Quranic interpretation and included the Sunnite academic atmosphere interpretation.\(^{51}\)

F. His Works

From variousity of his works there are : Ādāb Al-Ṣūfiyya, Ādāb Al-Suhba wa Husn al-Ushrā, Amşal al-Qur’an, Al-Arba‘īn fi al-Hadīths, Bayān fi Al-Ṣūfiyya, Darajāt al-Mu‘āmalāt, Darajat As-Shiddiqīn, Al-Farq Bayn al-Syarīa wa al-Haqīqa, Al-Futurwa, Galaṭāt al-Ṣufiyya, Al-Ikhwāt wal Akhwā min al-Ṣufiyā, al-Malāmatiyya, Manāhij al-‘Ārifīn, Maqāmat al-Awliyā, Masā’il Waradāt min Makkah, Mihān Al-Ṣufiyya, Al-Muqaddimah fi at-Tasawuf wa Haqīqatih al-Radd ‘ala ahl al-Kalām, Al-

\(^{51}\) Anwar Syarifuddin, Measuring the Haqaiq al-Tafsir From its Contentious to the Formation of Sunnite Sufism, 229.
Samā, Al-Suālat Suluk al-‘Ārifīn, Sunnah al-Ṣufiyya, and etc. So, let me introduce part of his famous works and its relation with Sufis works.⁵²

As for some of the works he has written and the most important of his book is Ṭabaqāt al-Ṣufiyyin which form the basis of al-Ansari’s Ṭabaqāt al-Ṣufiya which in its turn was the source of "Nafahāt al-Uns" of al-Gami. Then, Ādāb al-Suhba explained about our duty as humans to maintain harmony in friendship. Then he was also consistent in writing the hadith which he studied for 40 years, then he wrote in a book that is al-Arba‘īn fi al-Hadīth. Furthermore, in the field of Sufism he began in several quite well-known works including the Adab al Mutašawwafah⁵³, the book of Ġalathah al-Ṣūfiyah⁵⁴, and the book of Maqāmāt al-Auliyā.

Seeing the background of al-Sulami as a hadith expert, but the journey in studying Sufism is inseparable from the journey of the traditionalist and influential in Mulammatiya organizations. He also wrote a book called Risāla al-Mulammatiya. Several other works which cannot be mentioned one by one do not impede the intellectual honor of the author such as al-Sulami.

The work in the field of interpretation which is always mentioned by Imam al-Ghazāli in his book is Ihyā ‘Ulum al-Dīn entitled "al-Risālah al-Ladunniya". Another very monumental field of interpretation is Haqāiq al-Tafsīr: Tafsīr al-Qurān al-Azīz. This 30 juz commentary is the most glorious work in the writing of the commentary field and is the Isyari


⁵³ This book explained about the characteristic of Sufi scholars and the rule of ethics in Sufi’s daily life. Its created by al-Sulami.

⁵⁴ In this book, the author explaining about some mistakenness in Sufi Scholars. How they avoid some forbidden thing such as in his physically life or his obligation and some worship.
interpretation which many people refer to *Haqāiq al-Tafsīr* was one of Sulami’s greatest achievements. However, it has become quite controversial among scholars and all the society. A full explanation of the birth of this book will be explained more fully below.\(^5\)

In the introduction to his *Haqāiq al-Tafsīr*, al-Sulamī articulates his intent to “gather together the saying of the masyayikh, the truth people”. He writes that those who mastered in the knowledge of the “exoteric sciences” have compiled works on various legalistic (*Ahkām*), philological (*Lugha*), and grammatical (*I‘rāb*) aspects of the Qurān. So, he compelled to do the same for what he considered the esoteric “realities” or haqaiq of the Qurān. In this context, proved that al-Sulami’s project collated insights vocalized by past spiritual and religious matters that explicitly or implicitly address quranic revelation and organized them into a verse quranic commentary in the style of traditional exegesis, but the distinctive in the type of knowledge in spirituality realities beyond material existence.\(^6\)

Then, al-Sulamī considered the mystical explanations and explications of the Qurān that he sought from his predecessors an inspired, special sort of knowledge bestowed solely upon the spiritual elect by virtue of their witnessing divine realities. Here, the author can make a conclusion that al-Sulami’s project recognized sufi master alone as the authentic interpreters of the Qurān, a notion forcefully propagated by later luminaries of the Sufis tradition, including Abū Ḥamīd al-Ghazāli (d.505 H/1111 M) and Muḥyī al-Dīn Ibn al-‘Arabi (d.638/1240). If we apply the preceding mystical and philosophical analysis to the title of al-Sulami’s

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\(^{56}\) Tāj al-Dīn al-Subkī, *Thabaqāt al-Shāfi‘iyah al-Kubra*, 147
compendium, the *Haqāiq al-Tafsīr*, we can conclude that some opinions and Sufi circles do not always provide interpretations that are commonly felt by the scholars of the time.

All collections of al-Sulami’s work on mystical traditions were certainly esoteric, claiming to present the essence of profound reality of the Quranic verses rather than their formal understanding in the exoteric sense. The entire collection of mystical traditions shows the number of Sufi individuals was generally esoteric comprehension resulting from mystical experiences in the form of a miracle.\(^57\)

Furthermore, al-Sulami’s background of Shari’I fiqh and sober Sufism was taken from Abu Sahl al-Su’luk and Abū Qāsim al-Nasrabadhi. So, I can to make quite certain to say that al-Sulamī as a moderate type of Sufism and called it by “Sunnite Sufism”. al-Sulamī was connecting Sufism to orthodoxy through his magnanimous collections of traditions. One of his works, *Kitab Jawāmi‘ul Ādāb al-Sūfiyya*, he tried to enroot Sufism in the traditions of the prophet Muhammad. Thus, he did also in another book such as *‘Uyūb al-Nafs wa Mudāwamatuha*, *Kitab al-Samā‘*, and *Risāla al-Malamatiyya*.

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\(^{57}\) Sara Abdel Latif : *Mystical Quranic Exegesis and the Canonization of Early Sufis in Sulami’s Haqaiq al-Tafsir*, 113.
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\(^{58}\) Sara Abdel Latif, *Mystical Quranic Exegesis and the Canonization of Early Sufis in Sulami’s Haqāiq al-Tafsīr*, 113.
A. Analyzing The Term of (*Mahabbah*)

Analyzing the derivation of *Mahabbah* verses in the Quran with its various forms found 80 times more which talks about the object of love, among others in Surah ‘Alī-‘Imrān which describes several objects of love and some of its devices, including love for others such as father, son, brother, partner, and family. In *Mu’jam al-Mufahrās*, was found twenty two derivations of the term Mahabbah. Here are the descriptions:

<table>
<thead>
<tr>
<th>Verses of Quran</th>
<th>Word</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>QS.al-Hujurat(49):7</td>
<td>حَبْب</td>
<td>1</td>
</tr>
<tr>
<td>al-Qaṣaṣ(28):56, Ṣād(38):32.</td>
<td>أَحِبَت</td>
<td>2</td>
</tr>
<tr>
<td>Al-An’am(6):76</td>
<td>أَحْبَت</td>
<td>3</td>
</tr>
<tr>
<td>Al-Bāqarah(2):216.</td>
<td>تَحْبَبُوا</td>
<td>4</td>
</tr>
<tr>
<td>Aṣ-Ṣaff(61):13.</td>
<td>تَحْبِيْفَا</td>
<td>6</td>
</tr>
<tr>
<td>Quranic References</td>
<td>Translation</td>
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<td>--------------------</td>
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<tr>
<td>Al-‘Imrān(3):119.</td>
<td></td>
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<tr>
<td>Al-Baqarah:2,190,195,205,222,276, Alî-‘Imrān</td>
<td>يحبّهم</td>
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<tr>
<td>Al-‘Imrān(3):31.</td>
<td>يحبّكم</td>
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<tr>
<td>Al-Māidah(5):54.</td>
<td>يحبّهم</td>
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<tr>
<td>Al-‘Imrān (3):119.</td>
<td>يحبّونكم</td>
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<tr>
<td>Al-Māidah(5):54.</td>
<td>يحبّونك</td>
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</tr>
</tbody>
</table>
Furthermore, Arabic writers collected Arabic vocabularies about love and summed it up into various levels of love. Although this level is still disputed in terms of its meaning, we can take all of this as a reference and understand the context of some level of love in Arabic. The following levels of love are divided into 6 parts:

1) **Word** ميل (Mail), this analysis of meaning signifies the tendency of the heart for the objects produced by the senses, including vision and hearing. After the tendency has been possessed, then will give
birth to the will to move forward towards the object that is loved. This stage is called هوى.  

2) When the first level has passed, it will produce صباب با which means to pour or spill. In this case, it can be interpreted as pouring or spilling the hearts of lovers who are full of the object of love or can be interpreted as a waterfall that spills into a valley whose speed cannot be held.

3) The next level is named غرام (Gharām) which has a basic meaning that always accompanies. This word is found in the Quran Surah al-Anfāl (25): 65 In the letter says that people who love will always feel accompanied by / accompanied by those they love. How steps the lover goes, he always accompanies in any situation.

4) Furthermore, شغف (Syagaf) is taken from the word Syagaf al-Qalb which is the membrane that covers the liver. The proper sense of this word is that love has been strong so that it has reached the lining of the heart or has penetrated the lining so that it occupies the bottom of the heart. This word also has the meaning that the love with in the heart has been absorbed at the same time protected from everything so that the lover will say that "life and death have become one with his lover".  

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2 The word of Eve in Arabic originally had the meaning of falling / sliding down. From the word was born as a term that connotes lust negatively. However, in Sufism, it has a different meaning from the Arabic connotation of falling in love.

3 This is similar to the story of Laila Majnun in her book. Majnun (Qais) described his love for Laila with these words. In fact, the lover will tell the story by saying:

أَمَرَ عَلَى الْدِّيَارِ دِيَارَ لِيْلِيَ أَفْقِلَ ذَا الْجُبَّارِ وَذَا الْجُدْنِ # وَمَا حُبُّ الْدِّيَارِ شَغَفُ فَلَبِئِي وَلَكَنَّ الحُبَّ مِن سَكِنِ الْدِّيَارِ
5) After love becomes strong, the feeling of عشق (‘Isyq) grows. In Arabic literature, this word is used to describe something dipped in liquid, then pulled and has been attached or absorbed so that it becomes an element that has entered into through its pores. This word also refers to a tree that turns green then in its journey becomes yellow and then withers. Seeing from the context, Isyq has the meaning of making someone exceed the limits in his love so that drove him to suffer because of his longing.

6) The last word is تتيّمًا (Tatayyuman) which means to bow like worship. Globally, this is an absolute submission to something whose substance is unknown, because the word worship is not used except for God. This last level is always a complicated problem because it is almost similar to the love that is meant for God. In fact, this understanding is forbidden because God is above all things, not to be equalized.\(^4\)

Talking about the level of love, Arabic literature argues that there are three kinds, namely:

1. Instinctive love, this first level is an attitude of interest in something that is born from a combination of instincts as living things combined with hormones causes subtle energy. In this level, namely romantic. Furthermore, this kind of love can be the basis for the birth of deeper love.

2. Emotional love, this type of love makes someone become attached to someone beloved. This love is usually applied to parents,

childrens, spouses, friends, and certain people who are felt so close to their surroundings.

3. Pure love, this type of love is not driven by anything other than the realization that the object of love is very natural and needs to be loved because of the various features attached the object and felt love deeply. In fact, lovers needed him without a reward. This kind of love is called platonic love (idealism). This type of love delivered for humans, can also be addressed to God. This type of love is called the pinnacle of love and tone in Sufi love for God.5

In order to know such similar word of love and his position, Imam Muhammad Ibn Dāwud (868-909 A.D.) in his book al-Zahrah divided the position of love into 7 levels, including: إستحسان (Istihsān) or good judgment, this is due to the beginning of the love stage born of hearing and seeing until good judgment. Furthermore, if they become stronger then give birth to محبة (Mahabbah), if lovers have greater strength in love, then this will be born to خللة (Khullah). Thereafter, the birth of a love named هوى (Hawâ) was born which would in fact cause lovers to fall into disarray and to be difficult to control. Further, the next level is عشق (Isyq), the culprit is called عاشق (Ăsyiq). This level of love makes the lovers keep it.

5 Quraish Shihab, Jawabannya adalah Cinta: Wawasan Islam tentang Aneka Objek Cinta, 29.
Furthermore, if ‘Isyq has increased, then his love is written in the word تتييمًا (Tatayyuman) because he feels that what he loves is everything. At this level she considers perfection in her lover's soul. So, according to his explanation, Ibn Dāwud chosen the level of love as part of which belongs to the station (Maqām).

Discussing of the levels of love, it does not have a concrete or absolute definition on one side. Some levels of love in the view of Arabic writers, even from the view of Sufis also have differences in their division. Next, some Sufi arguments will be discussed in the discussion of love. Moreover, Sufis interpret this level with Maqām (levels) or Ahwāl (customs). In achieving a Ma'rifat, Sufi scholars classify the Suluk (path) that must be taken to become a knowable human. In this case, the level of Mahabbah has several kinds of sequences formulated by several scholars by including the level of Mahabbah in different ranks. Here are some reviews of Sufi scholars explaining the level of love and ijtihad in identifying the Mahabbah as Maqām or Ahwāl.

1) Ṣaqīq al-Balkhī, the earliest extended discussion of love in Sufis literature made some station for reaching Mahabbah as he was included in his book, Adab al-‘Ibādat. According to al-Balkhī, he

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7 والحال عند قوم معنى برد على القلب من غير تعقد منهم ولا احتلا بكم من طرب أو حزن أز بسط أو قبض أو شوق أو ازعاج أو هبة أو احتاجه. فأحوار مواهب ولقادات مكاسب.

lists it into four way stations (Manāzil) which he presents in ascending order: firstly, Zuḥd (asceticism), secondly, Khawf (fear), thirdly Shawq (desire) and the last Mahabbah (love). In order to know a further explaining of Mahabbah station, I focus to his reason on Mahabbah’s station. He stated that the highest and noblest way of station is love. For those who has a strengthened heart to God and purified for surrendering his love.

Al-Balkhī argues that the principle of this station is that “the heart loves what God loves and hates what the God hates, all of his time are surrendering to God”. Through al-Balkhī makes a love as the supreme spiritual way station, this trearise shows the little of all encompassing view of love as presented by Abū Hāmid al-Ghazālī.  

2) Abū Hasan al-Daylamī, he presents an eleven step path of love which culminates in ‘Ishq, there are: Ulfā (concord), Uns (intimacy), Mawaddah (affection), Mahabbah (love), Khilla (comity), Shaʿaf (ardour), Shaghāf (zeal), Istiḥtār (devotion), Walāt (infatuation), Hayman (rapture) and the last ‘Ishq. Al-Daylamī sees Ishq as the highest degree of love. Al-Daylamī express it because he offers many avenues for studying teachings on love and concern to Ahmad al-Ghazali teachings. He was said in his book:

“Love has names derived from its levels and degrees that vary in expression, while the reality is one. Through its steady increase, its names differ. They are altogether ten stations and in the eleventh they culminate in ‘Ishq, which is the very limit (al-

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9 Joseph E.B.Lumbard, From Hubb to Isyq: The Development on Love in Early Sufism, 340.
ghaya). So when one reaches it, the name *Maḥabbah* falls away from it and it is called by other names”.

3) Abu Ṭalib al-Makkī, an early Sufi teacher and has a famous book namely *Qūt al-Qulūb fī Muāmalat al-Mahbūb wa Washf Thariq al-Murīd ilā Maqām al-Tawhīd*. One of the important discussions in his book that is a treatment of love. He said that love as the ninth and last station (*Maqam*) among the stations of certainty. Such as *Tawba* (repentance), *Sabr* (patience) *Syukr* (thankfull), *Raja’* (hope), *Khawf* (fear), *Zuhd* (asceticism), *Tawakkul* (trust), *Ridhā* (contentment), and the last *Maḥabbah* (love). Al-Makkī takes a position regarding love was alluded to the part of al-Daylami statement in his book, ‘Atf al-Alif. According to Quran in Surah al-Baqarah 2:165 says:

> فِ اللّٰوِ اَنْدَادًا يحُِّبْهُمْ كَحُبّ اللّٰوِ ﴿وَمِنَ النَّاسِ مَنْ يَذْكَرُ اللّٰوَ شَدِيْدُ الْعَذَابِ﴾

From this verse, he argued that love is corresponds to the heart (*Qalb*) which has an inner cavity and an outer cavity. The outer cavity is the locus of Islam, which is al-Makki corresponds to the term *Fu’ad*. Then, the outer cavity namely a heart (*al-Qalb*) which is as the locus of faith. He also claims that some humans loves His

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10 Joseph E.B. Lumbard, *From Hubb to Isyq: The Development on Love in Early Sufism*, 342.
God with the part of his heart. Furthermore, some of people love Him with the entire of the heart.\footnote{Abu Thalib Muhammad b.Ali b.Atiyya al-Harithi al-Makkī, \textit{Qūt al-Qulūb Fī Mu’amalat al-Mahbūb wa Washf Tharīq al-Murīd ila Maqām al-Tawhīd} (Bairut:Dar al-Kutub al-‘Ilmiyya 1997)}

Some of Sufis scholars explained about the levels of love here. Isyq as the one of word can be translated with love around Sufis scholars. There are al-Ghazali dan al-Qusyairī. Exactly, my research just based on \textit{Mahabbah} (love) enoughly and how it similar with Isyq which has many debates there. Furthermore, will be explain below.

### B. The Expression of Yearning God (\textit{Syawq})

The discussion of the Mahabbah from a literary point of view is indeed very broad and there needs to be a limit in it. In this research, I only focus on discussing the \textit{Mahabbah} in the context of the \textit{Mahabbah} to God. More than that, to know the Mahabbah it is necessary to know the levels described in the previous discussion. Some Sufi scholars have also assembled various levels of love that exist. The level that I will discuss here is \textit{‘Isyq}. A level that is often used among Sufis, even far from it, the Qurān and Hadith also used this word after or before discussing the context of \textit{Mahabbah}.

According to Sufism, the Sufi scholars delivered a word “longing” in Arabic language is \textit{Syawq}. It was taken from \textit{Syaqā-Yasyqī-Syawqan}, as some sentence \textit{Syaqāhu al-Hubb} which mean( shaken by love) or \textit{Tasyawwaq Sya’wa Ilaihi} (showing his longing). Every longing which born from \textit{Mahabbah} will arise to a special
meeting. Here the love prove a way of love (*Mahabbah*). *Syawq* as some fruit which attached on the tree. The relation of both are attended all the things only for God. In below of the text, will represent the same meaning of *Syawq* it self and all the porposeness.  

The meaning of "*Syawq*" means: a very strong desire, a strong demand, or ecstasy arising from the macrifate; or combining feelings of pleasure, sorrow, and pain. For Sufis, "*Syawq*" means Passion with a passionate heart to the Beloved that is completely inaccessible and unreachable, because after the culprit "witnesses" he becomes "lost". Some say that "*Syawq*" is: Overflowing joy in the heart of 'Ᾱsyiq (the yearning) because of seeing the beauty of al-ma'syūq (who is longed for). Some other groups say that "*Syawq*" is: the embers of a fire burning in the heart of 'Ᾱsyiq (the yearning) who deny anything but the tendency towards the loved one; all hearts, all tendencies, all longings, all desires, and all demands.  

In another case, *Syawq* is some obstacles which is done by all senses both physically and mentally to *al-Mahbūb* (beloved) while completely closing all desires to those besides Him. Then, *Isytiyāq* is Abundance of desires and demands to Him. Both are included among several important sources to develop anyway. Both of them coincide, but both of them also give hope.  

Literally, *Syawq* arises from *Maabbah*, and the result of *Mahabbah* is *Syawq*. The medicine for heart burning by *Syawq* is related to the lover. *Syawq* is the wing of light in the way of Allah.

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When an 'Āsyiq manages to reach a relationship with his lover, then his Syawq will subside, but his Isytiyāq will increase. After receiving various gifts, the longing conscience will always ask for more gifts. Rasulullah (Peace be upon him) always wandering with 'Isyq on the horizon of Syawq, and always wandering with Syawq at the pole of isytiyāq, at all times with new knowledge, new Mahabbah, and with new spiritual Dzauq. He always begs Allah to be able to relate to Him, as can be seen in his prayers: "I ask You for visions of Your face and Syawq (longing) in encounters with You." Thus even the Prophet asked additional grace again.\(^{14}\)

Literally, there are two kinds of yearning for God based on Sufism literature:

1) The desire to meet God through signs seen in heaven and earth. This longing felt so close because he felt the grace of God with all the blessings he had received. So, its very influential for humans to expect a meeting with God.

2) The desire to always be with God because of an irresistible longing. This second level of feeling is not enough to see and feel the gift of the universe and all its blessings. So, this longing grows into an infinite and eternal longing.\(^{15}\)

Furthermore, Sufis scholars represented more about the term ‘Isyq in his literature. They completes with various level or state of love which will explain below.


Abū 'Āli al-Daqqāq made a different meaning between Syawq and Isytiyāq. He argues that Syawq is necessary have some meeting both of humans. Therefore, if both of two couldn’t meet each other namely Isytiyāq. Thus, Al-Daqqāq made a poems of love:

ما يرجع الطرف عنه عند رؤيته # حتي يعود إليه الطرف مشتائًا

Another comments come from al-Qusyairī which he listened from his two teachers, Abu Abd al-Rahmān al-Sulamī and al-Nasrabadhī said “basically, all human beings have a syawq level, but hard to increase into Isytiyāq level. whoever has entered the level of Isytiyāq, his life has wandered aimlessly, his tracks are invisible and there is no recognition."

I guess that al-Qusyairī had a similar argument with Abu Hasan al-Daylami which he gave some condensediation of ‘Isyq. Al-Daylamī said that ‘Isyq as an affliction of the soul and a malady of the heart which a must to be avoid. According to him, ‘Isyq was a highest degree of love and he expresses it as the boiling of love until it pours over its outer and inner extremities as for its reality. From this case, it will be

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16 Al-Qusyairī, al-Risālah al-Qusyairiyyah, 380.

17 Al-Qusyairī, al-Risālah al-Qusyairiyyah, 380.


19 Then, al-Daylami made the ten stations before ‘Ishq are included: the concord (Ulfa), the Intimacy (Uns), the affection (Mawadda), love (Mahabbah), the comity
something reasonable that the term ‘Ishq was a source of a great
debate among the Scholars.20

Abu Fāris al-Karāmānī21 posed by al-Qusayrī in his Risāla, said
that the hearts of the longing addicts always shine by the light of
Allah. When their longing is moved, the light will shine on heaven and
earth. Thus, Allah showed it to the angels and said “They are my
longing addicts, I testify that my longing exceeds their longing”.22

Then, analyze from Quranic interpretation was saying by Abū
Utsman Sa’īd Ibn Ismā’il al-Hairī.23 He was interpreted Surah al-
‘Ankabūt (29):5, said:

Mean: “Whoever should hope for the meeting with Allah - indeed, the
term decreed by Allah is coming. And He is the Hearing, the
Knowing.”24

Ibn Ismail comments about this verse as some warning to all
yearns of God. Which it has meaning “I know that your longing for me

20 Joseph E.B.Lumbard, From Hubb to Isyq: The Development on Love in Early Sufism, 359.
21 Al-Qusayrī, al-Risālah al-Qusayriyyah, 95.
22 Al-Qusayrī, al-Risālah al-Qusayriyyah, 380.
23 Al-Qusayrī, al-Risālah al-Qusayriyyah, 95.
24 Al-Qurān, Surah al-‘Ankabūt (29):5.
is superior, and I speed death up speedly. And near of the death becomes a straight way for addicts a human who’s yearning God.”

C. The Expression of Divine Love (Maḥabbaḥ)

Talking about love, the Qurān and the Hadith have alluded this topic with a number of language reviews and have several directions and to the scholars today are still discussing it in some literature. In Indonesian dictionary, the meaning of love, among others, is love, love is true, love is very much, enticed (between men and women); eager, wishing, longing, hard-hearted. Those meaning can be valued as a synonym / an explanation of love and describes the feelings of the heart who experiences love, and who the object of love is very fond of and true love. This also can be seen as his heart is filled with mercy / affection for his object and at the same time he is captivated by it so that he always longs and hopes for pleasant things. Before I analyze the word of love according to Qurān and Hadith and also among Scholars sayings, let I tell a love (Maḥabbaḥ) which written in all the dictionaries.

In the Arabic dictionary, love is described among others by the word حب (hubb) in various forms. From the beginning the word hubb, has given birth to the word حبب (hababa) which means to describe white teeth that are radiant and orderly. It is thus juxtaposed with the word because both have a derivation of meaning in the relationship of the heart with the preferred object (the relationship between love and intimacy). Both mean that love implies having a clean, holy, and

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beautiful relationship. Besides that, the same word was born from the word (حِباَبِ الْمَاءِ hubāb al-mā') which is the largest portion of water held by one container. In this case, he hinted that love is something that is supported by a container of lovers.\(^{26}\)

Then, from the same root word the word الحِباَبَ (al-Habbāb) was born which means bubbles of water. This implies that love makes the heart of the lover always warm, longing, surging, and boiling as if dancing to welcome a loved one even if in fantasy. Next, other experts mention that the word hubb is derived from the word habb which means earrings hanging on the ear. Earrings that adorn a woman's ear in essence always move towards the left and right direction according to her face moving and never stable.

This implies that love can be overwhelmed by instability. A loving heart will not always be stable and is always filled with a question mark that concerns the lover's attitude towards him. The, towards love habb is similar with the means big vail needed any waters fro fullfill it. Love are requires a container / heart that is roomy to accommodate it.\(^ {27}\)

As I explained on the first chapter, the word hubb is related with the word habbah which mean a fruit or a seeds. This fruit or seed has useful seeds. compound words from حِباَتِ الْقَلْبِ (habbat al-Qalb) are interpreted as the recesses of the heart and also a beloved lover. All the commentaries on the meaning of love, none of it can represent a clear

\(^{26}\) Alī Ibn Hazm al-Andalūsī, Ṭūq al-Ḥamāmah fi al-Ulfah wa al-Ullāf, p.18.

\(^{27}\) Alī Ibn Hazm al-Andalūsī, Ṭūq al-Ḥamāmah fi al-Ulfah wa al-Ullāf, p.20.
meaning about the true nature of love. Here we can find out at least the nature or influence of love itself. Arabic poets often describe the presence of love by stating:

أتاني هواها قبل أن أعرف الهوى فصادف قلبًا خاليا فتمكن

Mean: His love visited me before I knew love, he found an empty heart so he was steady (in heart).28

Thus, in English, Mahabbah can be designated with the word love. Meanwhile, linguists say that the word is taken from Sansekerta lubh which means desire. Mahabbah including philosophers, use the eros, or philia, or eghape words eros usually used in the general public to describe overflowing desires regarding a desire for love to channel sexual needs. Far from it, looking at the views of the philosophers Plato and Socrates, they interpreted love as a desire that leads to efforts to achieve ultimate beauty. The two philosophers emphasized that such love has a connection with humans.29 Exactly, i not analyze further this topic in order to know based on philosophic. I will focus on Sufis literature here. Furthermore, in this section I will deliver a word of love which offered to God. Not others.

Allah said in Qurān, Surah al-Māidah (5:54):

ٕوَحَيْبُوْنَو يحُِّبِّوْهُمْ بِقَوْلَ اللّٰهُ يَأْتِى فَسَوْغَ اَيٰهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَأْتِى مِنْكُمْ عَنْ دِيْنِكُمْ عَلِى اَذِلَّةٍ الْكَافِرِيْنَ ىعَلَ اَعِزَّةٍ الْمُؤْمِنِنٌَْ وْفَ فِِْ سَبِيْلِ اللّٰهِ وَلََ يخََافُوْفَ لََۤىِٕمٍ يجَُاىِدُ ْوِ مَنْ ذٰلِكَ فَضْلُ اللّٰهِ يَّشَاۤءُ ﴿

29 Quraish Shihab, Jawabannya adalah Cinta: Wawasan Islam tentang Aneka Objek Cinta, 95.
Mean: “O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.”

Then, a prophet Muhammad peace be upon him said in a Hadith:

Both of the evidence above shows that the Quran and Hadith also have special attention to love, especially delivered love of God. Exactly, many sufi scholars sayings and argues about this context of love. The state of the Sufis in recognizing love has merged into the ocean of God's love also recited in Hadith by Riwaya Muslim in his book Shahih al-Muslim.
after it has been revealed to them a little from the veil of Divine Beauty and majesty. According to Shaykh Abdul Halīm Mahmūd, author of *al-Tafkīr al-Falsafī fī al-Islām* book, he said that Sufis were referred by him as "aristocratic groups" in relation to God. They are the people who Arif in taking a special path that not everyone is able to trace it.\(^{32}\)

Their understanding and experience cannot be understood by the community. They are ranked by rank until they reach the station of love. They are born filled with love because all of their physical acts of love are removed. The treatment of Sufis is an expression of love. Likewise his love for God led him to love his creatures whatever and anyone. Sufis consider us human beings to be called ‘Iyāl Allah (Allah’s family). Meanwhile, the thing that is loved by Allah most is the most beneficial to His ‘Iyal.\(^{33}\) Furthermore, such explanations of Sufi scholars who’s intended in love literature will determine below.

Al-Qusayrī defined *Mahabbah* in his *Risālah al-Qusyairiyyah* as “A state that is noble and that state is shown by Allah to his servant. Allah convey his love to his servant. here it can be seen how Allah attributes himself by proving that Allah loves his servant, so does a servant attribute himself by loving his god.”\(^{34}\) Al-Qusayrī also quoted from the scholars sayings who state that the *Mahabbah* is a desire. But the meaning of *Irādah* is not always defined by some societies which are not associated with God. The word *Irādah* is more specific to humans, not to God. In fact, God's love for his servant is an object or ability of God to give favors

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\(^{33}\)Quraish Shihab, *Jawabannya adalah Cinta: Wawasan Islam tentang Aneka Objek Cinta,* 90.

\(^{34}\)Al-Qusayrī, *al-Risālah al-Qusyairiyyah,* 370.
that have been specific to his servant. This is like God's mercy, in God has the nature of giving pleasure. Things to know, an al-Rahmah (blessing) is more specific than al-Irādah (ability). Ṣahabah (love) is more specific than al-Rahmah (blessing). And the ability of Allah to convey merit, pleasure to his servant is called al-Rahmah (blessing). And keep in mind that His ability to draw closer and to position oneself with a high achievement is called the Maḥabbah.\(^{35}\)

Al-Junayd (d.297 H) was asked about divine love, he said "Love is the inclusion of the nature of the loved one as a substitute for the nature of the person who loves. This implies that love is based on an acknowledgment by frequently mentioning the person he loves. More than that, in his heart he calls the qualities the nature that he loves, sometimes he even forgets the perfection that exists in his personality or in his physique."\(^{36}\) Then, if we wanna see the real of a love may see in one of arguments Abu ‘Abdullah al-Qurasyi, he said “the essence of a love is gives all the things that exist to the person you love until there is not the least bit left."\(^{37}\) It can be conclude that love was not proved by saying many more, it should made many action to get a love of God and his blessings.

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35 Al-Qusyairī, al-Risālah al-Qusayriyyah,370.

36 Al-Qusyairī, al-Risālah al-Qusayriyyah,370.

37 Al-Qusyairi al-Risālah al-Qusyariyyah,370. (قال أبو عبد الله الفرشي: حقيقة الحب أن) قلب كلذك من أحبت فلا يبقى لك منك شيء).
However, Abu ‘Ali al-Daqqāq (465 H/1072 M) said that “Love is pleasure, and the position of the place of nature is admiration. of awe will arise a longing (‘Isyq). ‘Isyq is something that has exceeded the limits of love. Allah is not characterized by this because he does not transgress the limits, therefore he is not attributed to ‘Isyq. If all the love of God is gathered in one servant, the servant does not reach the essence of God’s power. don’t say that a servant has exceeded the limits of his love for God.”

In order Yahyā Ibn Muadz, when he was asked about the nature of love he said "The truth of love does not diminish with estrangement, and does not increase by righteousness, and said not sincere who claimed love and did not keep its limits."

In this case, the nature of love is difficult to give a specific definition except by knowing the truth of love itself. Furthermore, if love is in the heart in accordance with the nature and guidance of God, then there is a role for God. But if on the contrary, then the role is the devil or a lust.

Yahya Ibn Mu’ādz (258 H/871 M) says that it can be analyzed how the role of God in the birth of love, which is says in QS.al-Hujurāt (49): 7 which informs that God makes faith as something that is loved and decorated in the hearts of believers:

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38 Al-Qusyairī, al-Risālah al-Qusyairīyyah, 371.

39 Al-Qusyairī, al-Risālah al-Qusyairīyyah, 371.
Meaning: “And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided.”

On the other hand, Allah insisted that He cast aside love for prophet Musa AS, in the time of the great Prophet when he was collected from the Nile. In Surah al-Thāhā (20): 39:

Meaning: “Cast him into the chest and cast it into the river, and the river will throw it into the bank; there will take him an enemy to Me and an enemy to him.’ And I bestowed upon you love from Me that you would be brought up under My eye”.

In addition, Qurān told of a relationship of love between the Muhājirin and the Anšār, as proof that both of them have a good friendship that it is in the power of God. Explained in al-Anfāl (8): 63:

Meaning: “And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.”
Therefore, the Prophet Muhammad Peace be upon him always prayed and encouraged praying for Allah to establish his heart in the faith and obedience. It can be found in Surah Al-
ī-
Imrān (3): 8 which sayings:

نَا بػَعْدَ اِذْ ىَدَيْنَا وَىَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ﴿ رَبّۡنَا لََ تُزِغْ قُلُوْبِنَا﴾

Meaning: "O, Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower”.

In another case, many prayers that were taught in the context of a request to be blessed by God of love, such as prayers were given to Prophet Daud and taught by the Prophet Muhammad (Peace be upon him). It can be found in Sunan al-Tirmi
ḍi's book which sayings:

اللَّهِمَّ إِنِّي أَسْتَلِكَ حَبُّكَ وَحُبّ مِنْ يُحَبُّكَ وَالْعَمَّالِ الَّذِيِّ يَبَلُغُي حَبَّكَ وَاحْجَلَ حَبَّكَ أَحْبَتْ إِلَيْنِ منْ نَفْسِي وَأَهْلِي وَمِنْ اَلَّمَا الْبَاردَ

Meaning: “O God, I ask for Your love and the love of those who love You and the activities that lead me to Your love. Make your love is more than myself and my family and from the cool water”. (HR. Tirmižī).

Seeing from some of the descriptions above, this does not mean negating the role of humans in efforts to love or maintain love. Mahabbah between humans include parents, children, friends, even property. In Surah al-Taubah ((9): 24) it talks about the objects of love as well as their ranks, Allah says:

﴿ قُلْ اِفْ كَافَ اٰبَاۤؤُكُمْ وَاَبَنَاۤؤُكُمْ وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ وَاَمْوَٰءِ﴾

Meaning: Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause,
then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."

The verse is considered to have explained the Islamic view of the three sets of love. The highest ranking of love for Allah and the Apostle (Peace be upon him), then love for humans in their various positions, followed by the last rank, love for property. Looking at the first rank, lovers of Allah will be willing to sacrifice his wealth for his family and sacrifice what he has for the love he has for God. In Surah al-Taubah (9): 24, this does not forbid loving what is called on a level other than Allah. Al-Qurtūbī (600-671 H / 1204-1273 M) in his commentary explains:

وَفِي الْآثَّانِ ذُلِّلَ عَلَى وُجُوبِ حُبِّ اللَّهِ وَرَسُولِهِ، وَلَا جِلَالٌ فِي ذَلِّكَ بَينَ الْأَمْلَهَةِ، وَأَنَّ ذَلِّكَ مُقَدَّمٌ عَلَى كُلّ لَّوِبٍ. وَقَدْ مَضَى فِِ" آمِرُ عِمْرَافَ" "3" مُعْقِيْ حُبَّ اللَّهِ وَحُبَّةِ رَسُولِهِ (وَجِهَادٍ فِِ سَبِيلِهِ فَتَرْتَصُوا) صِيغَةُ أَمْرٍ وَمَعْنَاهُ التَّهْدِيدُ. يَقُولُ: اَنْتَظِرُوا. (حَتَّٰ يَأْتِيُ اللَّهُ بِأَمْرِهِ).

In al-Qurtubi’s argument explains that in the verse is not an obligation to negate love for fellow human beings. But this is more emphasized on the attitude of "putting forward" love to God above all love. Because of that, in that verse the sentence أحبّ إليكم which means you love more. In this context, it can be concluded that if worldly pleasures are juxtaposed with Divine values, the lover will know how important the level of love must be favored.

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D. The Development of Mystical Notion of Maḥabbah in Sufi Literature

a. Love of Sufi Literature in the Early Period

Before going to the goal explanation, I would like to deliver the beginning of early Scholars who is extended in love explanation. Literally, As for one of the scholar’s reason wrote about love because they are fully aware that “love or romance” is a nature or an instinct. He was created and decorated by God in every living creature through which calm and happiness will be achieved. In the context of caring for and nurturing love that is why the religion of Islam through Rasulullah peace be upon him, among others, allows couples to "lie" or seduce them with flirty flirting with their partners. Realizing the role of love that is so great the benefits and happiness obtained from him, it is not uncommon for scholars to start his book on love and romance by offering thanksgiving to God who bestows and approves that love.\(^{41}\) So, I will explain part of works here.

Firstly, Ibn Hazm ‘Ali Ibn Ahmad (994-1064 M)\(^{42}\) was popular among Arabs as a productive cleric who contributed to writing love poems even in the form of works. One of his works is \textit{Thauq al-Hamāmah fi al-Ulfat wa al-Ullāf} which means (Merpati Necklace: Description of Harmony and Harmony). This book is Ibn Hazm’s response to the response of his friend, an expert in Islamic law. Even more unique, he also


\(^{42}\) His full name is Ali Ibn Ahmad Ibn Said Ibn Hazm Ibn Ghalib Ibn Salih Ibn Khalaf Ibn Ma’dan Ibn Sufyan. He was born on November 7, 994 AD to coincide with the month of Ramadan 384 H in Cordiva, Spain. One of the teachers was Abu al-Qasim Abd al-Rahman Ibn Abi Yazid alMisri (d.410 H). he studied Hadith in Abu al-Qasim a lot. In addition, he also gained a lot of knowledge from several influential scholars in his time such as Ibn Abdu al-Barr al-Maliki and Abdullah al-Azdi (d.403 H).
poured his anxiety because left by the woman he loved. Therefore, this book is very popular among teenagers because the language is practical and easy to understand.  

Secondly, Ibn al-Jauzī (d.1210 M) a Muslim jurist in Hanbalî. Through his work *Dzam al-Hawā* (Reproach of love / lust) has the same object that he wrote this book based on the request of a sufferer of love according to which complaints of sufferers make him rise and enthusiasm in writing about the beauty and danger in love. In his book, he wrote a number of pilgrims and his explanation quoted from several famous scholars of Shiites. When I read this book, I did not understand well, because of the language requires the sharpness of thought and the need for understanding Balaghah and Qāfiyah Sciences.

Thirdly, Ibn Qayyim al-Jauziyyah (1292-1350 AD) in his book *Raudhat al-Muhibbin wa Nuzhat al-Musytaqīn* (Garden of Lovers and Passengers of the yearns), with the phrase below:  

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Which has a meaning...  

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45 His full name Abu Abdillah Syamsuddin Muhammad bin Abu Bakr bin Ayyub b Sa’ad bin Haris b Makki Zainuddin az-Zura’I ad-Dimasyqi al-Hanbali. Which is more famous by calling Ibn al-Qayyim al-Jauziyyah. Ibn al-Qayyim traveled to another central of the world exactly took many knowledge from many Islamic religious teachers. He has religious families and have many virtues. His father, Abu Bakr ibn Ayyub az-Zura’I he was a caregiver at al-Madrasah al-Jauziyah. This is where al-Imam Ibn al-Qayyim studied under the guidance of his father and in his scientific and safe direction.
“Praise be to Allah for making love reach for the loved one as a way (towards Him). He establishes obedience and submission to Him for the sincerity of love as evidence (obedient to Him).”

His book has many experts as one of the most perfect books talking about various love in Arabic. Furthermore, his commentary is complemented by the Hadith of the Prophet, the history of the Companions of the Prophet, and several groups thereafter from some love stories of honorable people. Although some of the traditions he quoted has the values *Dhaif*, but Ibn Qayyim quoted them as not a legal basis. Ibn Qayyim explained to readers that love was not quoted only in the Quran, the hadith also talks about love which has a very broad discussion.47

Then, a famous scholar, Ibn Abī Hajlah al-Tilmīsani (1325-1375 M). He began in his book by compiled many poems of love. His famous book is *Daiwān al-Ṣabābah*. He wrote: ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

Generally, many works of previous scholars who wrote about love or romanticism in human life. At the end, it can be concluded that the scholars who are very authoritative and diligent in worship do not move or forget nature or nature itself, which is called love. The scholars know very well what will happen to society in the future and realize that love will continue to develop and the discussion is very broad. Because, love is one of the main causes of the crisis faced by humanity generally regarding love in life.

First of all, the despite extensive discussion of love in Sufism, there has been no detailed examination of the precise manner in which the teachings on love from the early Sufi tradition (spanning from the second into fifth Islamic centuries) influenced later developments. In the early period, the majority of teachings on love are contained in poems and brief statements that focus upon the human love for God, within also there is an duality between human lover and the divine beloved.them in the early sixth/twelfth century love comes to be discussed as the divine absence beyond all duality. Its because the marks of beginning of what some scholars have called “the path of love” or “the school of love”. 49

Then, this school is not a direct succession of Sufi initiates marked by a definitive spiritual genealogy called it the Sufi orders (Ṭarīqa), rather it is some trending within Sufi thought in all aspects of creation and spiritual aspiration are presented in an imaginal language fired by love. 50 Its similar with the observation of Seyyed Omid Safi 51, said “The path of love it can

51 Omid Safi is a prominent Muslim public intellectual. He is the Director of the Duke Center for Islamic Studies. The Duke Islamic Studies Center is one of the leading
be described as a loosely affiliated group of Sufi mystics and poets who throughout the centuries have propagated a highly nuanced teaching and focused on passionate love (‘Isyq).\(^{52}\)

So, this manner of envisioning love was different from the early Sufi tradition. As my explaining on the first chapter, many Sufi texts reveal on going debate about the nature of love. But however, that explanation is not certain in this term, it will explain soon. Literally, this term will lay the foundation by contrasting the teachings of love in later Sufi tradition classically the Sufi from earlier period. The first Sufi text in which a full metaphysics of love expressed by the masterful of al-Ghazali (d.517/1126 H/-520/1111 M). He is the younger brother of the famous scholar, Abu Hamid al-Ghazāli (d.505/1111 M).\(^{53}\)

Both of them has pleasure in learning and intelligence that is very worldwide. Abu Hamid had a distinguished career in the jurisprudence (Fiqh) and theology (Kalām). He was recognized as one of the most influential thinkers in Islamic History. And then, Ahmad was devoted institutions for research on Islam and promoting publicly accessible scholarships about Islam and the Muslim community throughout the world. Omid is a professor of Islamic Studies, and specializes in contemporary Islamic thought and Islamic spirituality. He is Chairperson for the Islamic Mysticism group at the American Academy of Religion, the largest international organization dedicated to the academic study of religion. Omid is an award winning teacher and speaker, and has been nominated ten times for this year's professor award at Duke University, University of North Carolina, and Colgate University.

\(^{52}\) Seyyed Omid Safi, *The Path of Sufi Love in Iran and India* (New Lebanon: NY Omega Publications 2001), 224.

\(^{53}\) Al-Ghazali was born in the city of Ghazal, Persia. His full name is Muhammad bin Muhammad al-Ghazali. He became one of the centers of knowledge, al-Ghazali began to seek knowledge from famous scholars who were there. With his intelligence, al-Ghazali was well-known in religious matters. That was what made al-Imam al-Haramain al-Juwaini, who at that time was a professor at Nizhamiyah University, gave al-Ghazali the confidence to help him teach there. After soon, he even replaced al-Imam al-Haramain who led the school which produced many international-caliber scholars in his day.
himself to the Sufi path. He is focusing himself with all of the efforts upon the purification of the heart through spiritual realization. Talking about the Peace be upon himanih, according to some written in Persian in the year 508/1114 M, they present all reality of love (‘Isyq), then, the complex interrelations of loverness (Āshiq) and belovedness (Ma’šūq). Both of which are said to be derived from love and ultimately return to this eternal point of origin.54

Then, all phases of the descent of creation and the spiritual ascent of the human being are thus seen as phases of love. Among the scholars which are has envisaged the spiritual path as degrees of love are Ahmad al-Ğazālī (d.520/1111 M) as previous Sufis, then al-Balkhi (d.194/810 M)55, al-Daylamī56, al-Hallāj (d.309/922)57, al-Makkī (d.386/966)58 and etc.

55 His full name is Syaqiq b.Ibrahim al-Azdi. Al-Balkhi is the name of his birthplace, a very famous Sufi village. he was a prominent Sufi in the Khurasan region. he is a teacher from Hatim al-Asham. al-Sulami said that he was a Sufi in the Khurasan region who first spoke about Maqam and Ahwal. al-Sulami said in his book Thabaqat al-Sufiyah, al-Balkhi once said. there are 3 things that are feared by a wise person. first, always feeling afraid of the sin that has been committed, second, realizing that he does not know something that will happen to him because it is God's secret. third, he is always worried about the consequences that will happen to him. (Khalilurrahman, Membersihkan Nama Ibn al-Arabi: Kajian Komprehensif Rasulullah (Jakarta:Nurul Hikmah Press 2018),56.
56 Some scholars said that his full name is Hassan ibn Abi al-Hasan ibn Muhammad al-Dailami, and that Muhammad is the name of his grandfather. Others said that he was al-Hasan ibn Abi al-Hasan, Muhammad al-Dailami, and they put Muhammad as his father’s name and made his nickname Abu al-Hasan. Some scholars have researched this issue in detail, and regardless of what was said, the correct view is that Muhammad is the name of his grandfather and not his father and his correct name is Hassan ibn Abi al-Hasan al-Dailami. (source from Maktabah al-Syamilah)
57 Hallaj is the first authoritative translation of the Arabic poetry of Husayn ibn Mansur al-Hallaj, an early Sufi mystic. Despite his execution in Baghdad in 922 and the subsequent suppression of his work, Hallaj left an enduring literary and spiritual legacy that continues to inspire readers around the world. In Hallaj, Carl W. Ernst offers a definitive collection of 117 of Hallaj’s poems expertly translated for contemporary readers interested in Middle Eastern and Sufi poetry and spirituality. Ernst’s fresh and direct translations reveal Hallaj’s wide range of themes and genres, from courtly love poems to metaphysical reflections on union with God. In a fascinating introduction, Ernst
Both of Sufi scholars above, Ahmad al-Ghazāli (d.520/1111) made some revolutionary by moving in Sufi thought by placing love at the centre of metaphysics.\(^{59}\) Furthermore, the poetry of such famous Sufi figures are Rabī‘ah al-‘Adawiyyah (d.185-801), Dhu al-Nūn al-Misrī (d.243/857)\(^{60}\) are appear to indicate a centrality of love and similar to expressed by Ahmad al-Ghazāli. Such the poems of Sufi above are emphasize a human love for God and it has an absolute thing and not making a love which is the absolute itself.\(^{61}\)

Firstly, Ahmad al-Ghazāli (d.520/1111M), he made ‘Isyq as the center of some intellectual discourse on the nature of reality and the stages traces Hallaj’s dramatic story within classical Islamic civilization and early Arabic Sufi poetry. Setting himself apart by revealing Sufi secrets to the world, Hallaj was both celebrated and condemned for declaring: “I am the Truth.” ( Husayn b.Mansur al-Hallaj, Hallaj Poems of a Sufi Master: Translated from the Arabic by Cael W.Enst (America;Northweten University Press 2018),7.

\(^{58}\) His full name is Muhammad b. Athiyah al-Harithi Abu Talib al-Makki, he has an own famous book namely Qūt al-Qulūb its fullfiled by producing a valuable treatise on Sufi doctrine and practice. He was born in the Jabal area. Actually, I don’t found his exact bplace of birth. But according to Yaqut, the name of Jabal was applied to some area which included a number of provinces (A’māl). Generally the name of Jabal was applied from the vast territory between Isfahan, Zanjan, Qizwin, Hamadan, and including Rayy. Al-Sulami wrote in his book Thabaqat al-Shufiyya that al-Makki was a number of Sufis from this area and called him as Mashayikh al-Jabal. ( M.AM.Sukhri, Journal of Islamic Studies, (Islamic Research Institute: International Islamic University of Islamic Abad, vol.28,numb.2, year 1998)

\(^{59}\) Joseph E.B.Lumbard, From Hubb to Isyq: The Development on Love in Early Sufism.348.

\(^{60}\) Dzun-Nun Al-Mishri was a great Sufi figure in the third century Hijri. He, who had the full name Abu Al-Faidh Tsaban bin Ibrahim Al-Mishri, was born in Akhmim, an ancient city on the east bank of the Nile and the highlands of Egypt, in 796 AD (180 H). "Al-Mishri" in the last name Dzun-Nun means "Egyptian", is a call or title to him from people who indeed come from non-Egyptians. He studied, taught, traveled and made many trips in various regions in the Arabian Peninsula, the Maghreb, Palestine and Syria (Baghdad). One of his students was Sahl Al-Tustari, a Persian Sufi who introduced the treasury about Nur Muhammad (The Nature of Muhammadiyah) in the world of Sufism. Dzun-Nun Al-Mishri added many paths to Allah and had a very deep understanding of the concept of ma‘rifat (knowing God). What he was aiming for was "loving God, hating the least, obeying the command line that was sent down, and fearing he would be turned away."

\(^{61}\) Joseph E.B.Lumbard, From Hubb to Isyq: The Development on Love in Early Sufism.349.
of the Sufi path. And however, it is about discussing all aspects of creation and the spiritual wayfaring in terms of ‘Isyq. Exactly, Ahmad al-Ghazāli used ‘Isyq as the center of an intellectual discourse under the reality of divine love also it’s a stage for the Sufi path. According to him, beside many discusses about ‘Isyq, he argues that love as the essence of God and also the substance from which all else is woven. He divided love into two aspects, first, see the love from the ontological and soteorigical relationship with the God. Second, see from the path of descent and the path of ascent.62

Secondly, Shaqīq al-Balkhī. He is the earliest extened of love in Sufi and has an own book namely Ādab al-‘Ibādat (The Comportment of Worshippers).63 Spesifically, according to him, the highest and the noblest way station is that of love, which is for those whose hearts God has strengthened with the sincere certainty, who are purified of sins and free from the flaws. He said that the light of love overcomes without being separated from the light of Zuhd, Khawf, and Shawq.64 Everyone has a heart and a fire, and someday the heart will forgets the desire and fear that was in it because the heart was fully with love and desire only for God.

Thirdly, Abū Hasan al-Daylami, one of the scholars who has many theories of love in the early medieval period. By his famous work and

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64 Imam al-Qusyairī said in his book, Risalāh al-Qusyairiyyah, he took a hadith which comes from Sufyan al-Tsaurenī, he said : الزّد في الدنيا قصر الأمور ليس باكل الغليظ ولا يلبس العباء، then the meaning Khauf he quoted from Abū ‘Abd al-Rahmān al-Sulamī, he said : الخوّف سوّط الله يقوم به الشاردين عن بابه, then the last is Shawq, al-Qusyairī took from Ali b.Ahmad b.?Abdan al-Ahwazi, he said that Shawq is إهتياج القلوب إلى لقاء الحبيب وعلى قدر الحبّ يكون الشواق. (Al-Qusyairī, al-Risālah al-Qusyairiyyah,381)
monumental namely ‘Atf al-Alif al-Ma’lūf ‘Ala l-lam al-Ma’ṭūf. Thus, al-Daylami transmits many important theories of love among Sufis, Philosophers, Theologians scholars, and among the poems. Al-Daylami’s contribution in this book that is to provide exposure to the controversies regarding of the understanding of love in this period. It is similar with al-Daylami’s writing in an introduction of his book and I concluse that “Love to be the most renowned and the highest state among both of commoners and the elite, an ignorant and the knowledgebale, the noble and the lowly, the esteemed and the abased. the reason is the obscurity has increased, its falsification has been magnified, and corruption of it has appeared among its people through the adulteration of those who aldurate and the classification of those whom clay about it. So it is the truth has been hidden in its falsity,its beauty in its uglinesss, and its reality in it metaphor (Majāz), and cannot to be distinguished from other.”

Beside discussing of love, he also reveals an underlying controversies of regarding the most central to the Persian love tradition namely ‘Isyq. He argues that love and ‘Isyq are given to considering ‘Isyq as an affliction of the soul and malady of the heart that is to be avoided. It is similar with Lois Anita Giffen that the term ‘Isyq was a source of great debate among the poems (Udabā), Fiqh scholars (Fuqahā), and the ‘Ulama (Scholars). Talking about his argument of love, al-Daylami presents an eleven step path of love which culminates in ‘Isyq. So, in the beginning of the discussion he writes: “Love has a name derived from its level and degrees that vary in expression, while the reality is one.

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Then, al-Husayn Ibn Mansur al-Hallaj, he argues that love of this world is from the effects of his principal love (Mahabbah al-Ashliyya) which was the first thing produced from the real, its come from which issued all that is in the worlds, the lower and the upper, and also the divine and the natural. Al-Hallāj describes the manner in which the real interacted with attribute of the word ‘Isyq in pre-temporality, also addressing it through all the other attributes, and then proceeds to do the same with each of the attributes. Besides, he argues that Isyq is an attributes that comprise many realities (Ma’ani). With a lot of his contribution, al-Dailamī claims that al-Hallāj is an unique among Sufi Dhaykhs in maintaining this position. Al-Dailamī said “Al-Husayn Ibn Mansur called al-Hallaj is separate from the rest of the Shaykhs in this claim. He separates that he indicated that love is an attribute among the attributes of the essence in all respect and wherever it is some manifest.”

Indeed, many famous verses of al-Hallāj’s poetry to support this same position:

I am the one who yearns, and the one who yearns is me

We are two spirits in one body

Since the time we made the part of yearning

Examples have been struck for people through us.

So if you see me… you see Him

And if you see Him, you see us.

And, I Peace be upon him my Lord with the eye of my heart.

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I said who are you, He said you.⁶⁹

b. Love of Sufi Literature in the Middle Period

Examining of teachings on love further from many Sufi’s perspective, such as Abu al-Husayn al-Nuri (d.295/908), Rabī’ah al-‘Adawiyyah, Dhu al-Nūn al-Miṣrī, Abu Yazīd al-Busṭami (d.261/875) and then Abu Bakr al-Ṣibli was demonstrated by Abu al-Hasan al-Daylamī as a central theme of early Sufi discourse. Literally, this term will focus to the presentation of love in the central texts. So, it is important to bear the opposition to some Sufi ideas when examining the theories of love. Such as al-Daylami’s revealed that love was a topic of much debate among the Sufis. Especially when represented about the term Isyq according to the early Sufism it be a controversial.

However, the understanding on love from the early Sufism is quite different from the Sufi’s love tradition which began in the early sixth/twelfth century, in nonetheless alludes to the presence of ideas similar to those which arose in later centuries. The Sufis scholars from the middle period are Abu Nasr al-Sarrāj al-Tūsi with his own book al-Luma’, then Abu Ṭalib al-Makkī with his own book Qūt al-Qulūb fī Mu’āmalat al-Mahbūb, so Abu Bakr Ibn Muhammad al-Kalābadhi with his own book Kitab al-Ta’āruf li al-Mazhab Ahl al-Tasawwuf, then the famous book on love among various scholar is al-Qusyairi’s Risala al-Qusyairiyya, al-Hujwiri with his own book, Kashf al-Mahjub, and the last Abu Hamid al-Ghazali by his own book Kitab al-

Mahabba. More explanation about they thought on love will present below.\textsuperscript{70}

Firstly, Abu Nasr al-Sarrāj al-Tūsi\textsuperscript{71}, he argues that \textit{al-Mahabbah} has the third states (\textit{Hal}) from the eleven states. But however, i will explain spesifically on \textit{al-Mahabbah}. Al-Sarrāj recognizes three levels of Mahabba, the first is \textit{Mahabba al-’Awwām} (Love on general public). It is the devotion of the heart in praising the beloved and preffering to follow Him and to be in one agreement with Him.\textsuperscript{72} Then, the second level is the love of “the truthful” (\textit{al-Ṣādiqūn}) and its similar with “the verifiers” (\textit{al-Muhaqqiqūn}). This level was born of considering the God richness, the magnamimity, the greatness, the knowledge, and the power. In the same text, al-Sarraj said that this level is the stage characterized by al-Nūri as the rending of overs and the uncovering of secrets.\textsuperscript{73}

Then, the third level of love according to al-Sarrāj is “the sincere” (\textit{Al-Ṣiddiqūn}) or its similar with the gnostics. This third level was born from considering their gnosis of the pre-temporality (\textit{al-Qadīm}) of the love of God without secondary causes. Likewise, He loves them without the secondary causes or without no intermediary. In this third

\textsuperscript{70} Joseph E.B.Lumbard,\textit{From Hubb to Isyq: The Development on Love in Early Sufism},p.364.

\textsuperscript{71}His full name is Abu Nasr ‘Abdullah bin' Ali al-Sarraj al-Tusi (378H). It is understood from this place that he came from Tusi, Azerbaijan, the eastern region of a fertile Islamic country with knowledge. From this region and surrounding areas such as Samarqand gave birth to many Hadith figures such as Bukhari, Tirmidzi and Nasa‘i, usuluddin science figures such as Maturidi and Sufi figures such as Abu Nasr al-Sarraj himself, Al-Hujwiri and Imam Al-Ghazali. Apart from the addition of names to Al-Sarraj al-Tusi, Abu Nasr al-Sarraj was held as ‘Tawus al-Fuqara. One of his famous work is al-Luma. It’s taPeace be upon him\textsuperscript{7} book which is he combined between Sufism and Sharia.


\textsuperscript{73}Al-Qusyairi, \textit{al-Risalah al-Qusyairiyyah fi Ilm al- Tasawwuf}, 332.
level, al-Sarrāj take the quote from Dhu al-Nūn al-Misrī by his saying that “The pure love (Hubb) of God is when you love and it falls from the heart you would to express that there is no love and all things are through God and to God is the one we love.”

Thus, secondly, Abu Ṭālib al-Makki (d.386/996M) with his own famous book Qūt al-Qulūb Fī Muāmalāt al-Mahbūb wa Wa Tarīq al-Murīd ʿIlā Maqām al-Tawhīd (The nourishment of hearts regarding acts towards the beloved and the description of the path of the seeker to the station of unity). Al-Makki’s book was compiled by him and employs the extensive citations from Quran and Hadith to establish the orthodoxy of its content. Furthermore, al-Makkī takes a position to regarding love alluded to some parts of al-Daylami’s ‘Atf al-Ālif. He states “for everyone who has the faith in God, he loves God. So, the love is according to his faith and the unveiling of witnessing Him and the self disclosure of the Beloved.” This statement also included in Qurān (al-Baqarah 2:165), sayings:

﴿ وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُوْفِ اللّٰوِ اَنْدَادًا يحُِّبٌّوْنِهِ كَحُبّ الْلّٰوِ وَالَّذِيْنَ اٰمَنُوْا اَشَدُّ حُبٌّ لّلّٰوِ وَلَوْ يَرَى الَّذِيْنَ ظَلَمُوْا الَّذِيْنَ ظَلَمُوْا أَذْ يَرَى الْعَذَابَ اِذْ يَّةَ لِلّٰوِ اَفَّ الْقُجِيِّمَاءِ وَّاَفَّ اللّٰوِ شَدِيْدُ الْعَذَابِ ﴾

Meaning : “And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they see the

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punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment.”

According to al-Makkī, this verse of love is some correspondent to the heart (Qalb) which has both an inner cavity and outer cavity. The outer cavity is include the locus of Islam which is al-Makkī state that this term included the term Fu’ad, not Qalb. Then, the inner cavity is the source of the outer cavity and it is the heart itself (Qalb) which is the locus of faith. Also al-Makkī claims that many people loves God with the entire of heart. So when someone loves with his entire of the heart, the faith has entered the inner region of the heart (Batīn al-Qalb). Although al-Makkī see the love as the highest level of all station and sees the love as fullness faith and the completion of Tawhid and his arguments of love was taken from al-Ghazālī and other generation on love.\(^{77}\)

According to Ahmad al-Ghazālī, al-Makki’s remains on the level of the lover (‘Ashiq) who yearns for the beloved (Ma’suq). Al-Ghazālī states that a difference above enough to make some apparent the concept of love but had no influence upon him. Based on my understanding, Al-Ghazālī sees the whole path as degrees of love like al-Daylami, and the whole path as degrees of love like al-Hallāj, and al-Makki sees the path as degrees and the station of certainty (Yaqīn). So, love according to him being the foremost among these stages.\(^{78}\)

Thirdly, Abu Bakr Ibn Muhammad al-Kalābadhi, his own book *Kitab al-Ta’arruf li Mażhab Ahl al-Tasawwuf*. This book was defend to


\(^{78}\) Joseph E.B.Lumbard,*From Hubb to Isyq: The Development on Love in Early Sufism*, 369.
the orthodoxy of Sufism. A.J. Arberry argues that al-Kalabadhi made some bridge between orthodox theology and Sufism which the execution of al-Hallaj had greatly widened and he quotes verbally from the creed al-Fiqh al-Akbar’s book which falsely ascribed to Abū Hanifah. Alexander Knysh also comments to al-Kalabadhi that he was apart from al-Sulami and al-Qusyairī who were adherents of al-Shafi’I’s school and Ash’ari theological position. In this statement proved that al-Kalābadhi was centred in Bukhara, while in the fact he was far from the line of Sufi traditions in Baghdad and Khurasān. Exactly, al-Kalābadhi has an excellent knowledge of both traditions and most his citations from them.

Analyzing al-Kalabadhi’s treatment of Mahabbah, he does not make a clear distinction between states and stations. As explaining in his book, al-Ta’arruf, the discussion on love which come after state union (Wishal) and before “disengaging and isolation” but does not seem to have any particular relation to either. According to my mind, its so hard to define the relationship between love and the other spiritual degrees on al-Kalabadhi’s statement. In another side, he wrote a book by the title “The Sciences of the Sufis, the Sciences of States”. He analyse the state and the stations in the thirty first chapter. Another side, he argues that “Sufi is one who expresses his station and articulates the knowledge of his state”.

Then, the next scholar who’s extended in Sufis literature especially Mahabba (love) is Abu al-Qāsim Abd al-Karīm Ibn Hawāzin al-Qusyairī, has a famous book namely Risalah al-Qusyairiyyah Interpreting about

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love (Mahabbah), al-Makkī, al-Sarrāj, and al-Kalābadhī used the word “love” as Mahabbah. But when we see al-Qusyairi’s own book he delivered a word ‘Isyq because he re-introduced into the discussion of love.\(^{83}\) In his *Risala* he made a clear distinction between the states and stations. Its different with al-Sarraj which is doesn’t list a state as degress after the station. Meanwhile, al-Qusyairi provides a list of nine states and stations which are beginning with the repentance (Tawba) and ending with the Audition (Sama’).\(^{84}\)

Actually, al-Qusyairī talked about love in his *Risālah* has no specific orientation. He argues that love as an expression for God’s desire to draw his servant near to Him. Thus, before he made some state about love, al-Qusyairi as the early Sufism took a word ‘Isyq as the similar word with Mahabba. So, nonetheless, *al-Risālah al-Qusyairiyya* today is the importance central for examining the history of the term ‘Isyq. Furthermore, al-Qusyairī writes in his Risala was heard from his teacher, al-Daqqaq, he said;

"Isyq is the exceeding limit in love (mahabba), but in the fact it is not described the word of love. If the feeling of loves are united in one person, it would not reach the measure (love) due to God. So, hopefully forbid to say that a servant has exceede the limit in the love of God. The word Isyq defined as negated and no describe the similar word with Mahabba, neither from the real toward the servant, and also nor from the servant toward the real."\(^{85}\)

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\(^{83}\) Al-Qusyairi, *al-Risālah al-Qusyairiyya*, 328.  
That’s passage identified that although many people said a word ‘Isyq are preserved from the early Sufi communities, but the important thing here anybody are permissible to say Isyq for God or God has some ‘Isyq to the man. Both of words are similarity and ability to says in one subject. This position expressed by al-Hallaj into three positions of later love tradition. firstly, God; the real can be described by ‘Isyq, secondly, humans have ‘Isyq for God, and the last God has ‘Isyq for humans.

Then, the next Sufi scholar in the middle period is Ali Ibn Uṭșman al-Hujwirī (d.465/1073 M or 469/1077 H).\textsuperscript{86} He has a famous work namely \textit{Kashf al-Mahjūb}\textsuperscript{87} (The Unveiling of The Eveiled) and it is the first Sufi’s handbook written in Persian language. In the same literature, al-Hujwiri has as similar with al-Qusyairī, al-Kalābadhi, and then al-Sarrāj which are has a similar position to discuss about the divine of love. Discussing about love according to al-Hujwiri, it has two kinds of love which are being love to each other and love to the unlike object of his love. Then, he analyze the human’s love to the God include two kinds there are those who love love to the benefactor due to his beneficience and those are so enraptured by love that they reckon all favours as a veil.\textsuperscript{88}

Throughout al-Hujwiri, he said that no one the text of early Sufism have fully expressed to understand of love as it existed among certain components of the early Sufi community. According to al-Hujwiri, he has

\textsuperscript{86} Al-Hujwiri was a Persian Sufi from the Ghaza area, now changes by Afghanistan. Literally, he studied about Sufism under teaching Abu al-Fadl al-Khuttali through whom he linked to the circle of al-Shibli and al-Junayd in Baghdad. Meanwhile, he travelled to Iraq and studied more to the Syuyukh which are mentioned above.

\textsuperscript{87} Kashf al-Mahjub is the earliest Sufi handbook was there in Persian. But the important thing to know is that the earliest extant treatise on Persian Sufism is Abu Ibrahim Ismail b.Muhammad Mustamli with his own book Tarruf li Mdhhabi TaPeace be upon himwuf.

similar perception to provide an extensive discussion of love. Both of them also debate regarding the use of the term ‘Isyq. Al-Hujwiri argues that “since ‘Isyq implies a passing beyond the limits, it cannot apply to man’s love of God either.”

In another text, al-Hujwiri made some conclusion that analyze about the controversy with al-Daqqāq, said, “discussing about the ‘Isyq, its can be interpretate to many things. Firstly, its explain that ‘Isyq is the attribute of one debarred from the beloved. Someone was debarred from the God, but exactly, it is not allow to say that God is debarred from a man. Therefore, the sentence of “a man has ‘Isyq for God” is permissible, on the contrary a sentence “God has ‘Isyq for man” exactly not permissible. That’s all the clear conclusion of al-Hujwiri’s argument about a love.

Here we see the last literature text in early Sufism period is Abu Hamid al-Ghazālī with the one of famous work Kitāb al-Mahabbah wa al-Shawq wa Al-Uns wa Al-Ridhā (The book of love, desire, and contentment). The book was oldest than Ihyā ‘Ulūm al-Dīn which is talking about the treatment of love among those surveyed here. Al-Ghazali states one of the definition love which explained in below:

“Love for God is the ultimate aim among the stations and the highest summit among the degrees. So, there will not stations beyond the perception (Idrak) of love except there are some consequence and effects, such as a desire (Shawq), the intimacy (Uns), the contentment (Ridla), and

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89 Joseph E.B.Lumbard, *From Hubb to Isyq: The Development on Love in Early Sufism*, 375.
etc. and then, there is no some station before presenting a love such as repentance (Tawba), patience (Sabr), asceticism (Zuhd), and another”.\textsuperscript{91}

From the argument above, al-Ghazali also argues that some scholars claims that a love could not be reached except being loving each other. He also comment “when they deny a love, they deny the intimacy, the desire, and the delight to intimate discourse with God and may called it Munājat. Analyzing about a love, al-Ghazali divides the treatments of love around seventeen classification (Bayyināt), there are some of which treat God love for man, and then which the man is love for God. Furthermore, al-Ghazāli examines the treatment of man’s love for God and divided it into five types. In below, will explain about the two of his treatments, which are man’s love for God and God’s love for man.

First, Man’s love for God. Exactly, Abu Hamid began his foundation of love which based on Quran and Hadith also he quoted from the Sufis tradition. These sources are always emphasize to the worship (‘Ibādat), but when he proponent that love, he takes sources as do as Yahya b.Mu’adz al-Razi (d.258/872). He was said “A weight of a grain of love is more beloved to me than I do the worships among seventy years without love.”\textsuperscript{92} In this sentence, Yahya argues that love is everything and important thing in daily life and never regret for becoming sources in every human.\textsuperscript{93}


\textsuperscript{92} Al-Qusyairi, \textit{al-Risalah al-Qusyairiyah fi Ilm al-Tasawwuf},337. وقال يحيى بن معاذ : مثقال خسدة من الحبّ أحبّ إليّ من عبادلة سبعين سنة بلا حبّ

\textsuperscript{93} Joseph E.B.Lumbard,\textit{From Hubb to Isyq: The Development on Love in Early Sufism},378.
In this statement, Abu Hāmid will focuses upon the worship and much realizing a direct relationship with God. A sentence was quoted from *Ihyā’ Ulūm al-Dīn*, he states that “its must to remembre that what we looking for in this statement (love) is not unveiled except we through the recognition (Ma’rifah) of love itself, then after we know the recognition, have to know the recognition of this condition ore called it some causes (Asbāb). Its not the last way, then we have to know the examination (Nazar) of the verification of its reality (Ma’na) in the truth of God.”

That’s all the statements of love according to al-Ghazālī. Then, al-Ghazālī lists five kinds of love which he believes and comprise all modes of human’s love there are:

1. He love to himself. Its based on his perfection (al-Kamāl) and then his subsistence,
2. He love the good human (al-Muhsin). It happened and needed for supporting his own completion and subsistence,
3. His love for someone who has a good attitude and appreciate for his good attitude,
4. His love for something beautiful in its essence (Fi Dzātihi),
5. His love for someone who has an inner relationship hiddenly.

After analyzing the lists of five kinds of love above, Abū Hamīd argues that the only one who’s truly of love is God. Also argues that according to

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the people of insight, its mean no one beloved except God and none worthy of love except Him (God).
CHAPTER IV

SULAMI’S INTERPRETATION OF THE DIVINE LOVE IN HIS
HAQĀIQ AL-TAFSĪR

This chapter will discuss how Sufistic interpretation of al-Mahabbah in his Haqāiq al-Tafsīr by Abū ‘Abd al-Rahmān al-Sulamī. Then the comparison will be analyzed using Sufistic interpretation and other interpretations such as Tafsir al-Wāsīṭī, Tafsir al-Wāḥidī and from another author interpretation. This was done to see how the difference and interpretation of Tafsir al-Sulami (Haqāiq al-Tafsīr) with other interpretations. Then, in this chapter will analyze the verses which has interpreted and and will be categorized it whether with Maqām or Ahwāl.

A. Analyzing the Divine Love in Haqāiq al-Tafsīr

Discussion of the Mahabbah in several verses of the Quran has been discussed in chapter 3 and the derivation is accompanied by the derivation of the word Mahabbah in it. The focus will be on this interpretation of Surah Āli-‘Imrān (3):31 and Thāhā (3):39. Due to the existence of the Mahabbah there are various objects, such as love for God, the Messenger of God, fellow human beings such as love for family, country, religion, etc., I will limit this discussion that Mahabbah to the God. Another reason is that even though Surah al-Qaṣās (28): 56 and al-Mā‘idah (5): 54 discuss the Mahabbah, al-Sulami in its interpretation does not interpret the verse. This is what is lacking in Haqaiq al-Tafsir, the interpretation does not see the correlation between verses with each other.

Therefore, the main centers in this discussion are Āli-‘Imrān (3): 30 and Thaha (20): 39. As well known that Tafsīr al-Sulamī in the discussion of chapter one interpreting the verse begins with a historical
review. The study of history in Tafsir al-Sulami is a very important matter, this can be seen from its position which was placed at the beginning of the discussion before giving further explanation from al-Sulami itself. Such examples will be explained below.

a. The Interpretation of the Verse *Mahabbah* Q.S. Āli-‘Imrān (3):31

To be explicated by al-Sulamī, this verse begins with the opinion of the Ulama and the inclusion hadith which quoted from some of Kutubussittah. According to ‘Amr Ibn Uthman¹ “the form of the Mahabbah to Allah is by knowing him (Ma‘rifah), always feeling afraid of Him and the heart of a servant is always preoccupied with dhikr to Him, more importantly is made him friendly.

Then according to Muhammad Ibn Khafīf² the form of the Mahabbah to Allah is to always hold fast in his life in achieving the passion of Allah SWT. In addition, a servant follows the teachings of His Apostles in terms of words, deeds, and several attitudes that the Apostle has taught. According to Ibn Khafīf, to reach a *Mahabbah*, it is not enough to love Allah alone, he must lean his love for the Messenger, because his love of Allah is always with the followers of the Prophet.

¹ His full name is Abu ‘Abdillah’ Amr Ibn Uthman Ibn Karb Ibn Ghashshash al-Makki. In the path of a friend, he was named al-Junaid. He studied with Abu ‘Abdullah al-Naji and he also studied with Abu Said al-Kharraj and several other teachers from the previous Ulama circles.
² His full name is Abu ‘Abdillah Muhammad Ibn Khafif Ibn Asfaksyadz al-Dhabi, he lives in a city called Syairaz. Seeing from the complete biography, his mother came from the Naisabur. At that time, Ibn Khafif was a great Ulama (Shaykh al-Masyayikh).
Then, Abū Yazīd al-Bisthāmi argues:

أحببت اللّهو تعالى حتّى أبغضت نفسى، وأبغضت الدّنيا حتّى أحببت طاعة اللّهو تعالى،
وتركت ما دون اللّهو تعالى حتّى وصلت إلى اللّهو تعالى، واحترمت الخالق على المخلوق،
فاشتغل بخدمتي كل مخلوق.

Meaning” I love God, so I hate myself, and I hate this world because I love more obedient to Allah SWT. I also left all matters aside from Allah SWT and I arrived at Allah. In this case, I chose God over creation. Then, all humans are busy respecting me.”

Another comment was came from Abū Ja’far, said:

قيّد أسرار الصّدّيقين بمتابعة نبيّي صلّى اللّهو عليه وسلم لكي يعلمو أنهّم وإف علّت أحوالذم
وارتفعت مراتبهم لا يقدرون مجاورته ولا اللّحوؽ به.

Meaning: “The secret of people who are always in the truth has been bound by following in the footsteps of the Prophet Muhammad, so that when there are defects in their behavior or when their degrees are high, they are unable to surpass the Prophet Muhammad.”

It was a different context came from Ibn ‘Athā al-Baghdādi, he said that Mahabbah:

أمر بطلب نور الأدنى من عمي عن نور الأعلى

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3 Al-Qusyairi, al-Risalah al-Qusyairiyyah,392.
From all the arguments above, Abū ‘Abd al-Rahmān al-Sulamī argued to the through of Ibn ‘Athā’ which saying:

لا وصول إلى النور الأعلى لمن لا يستدله عليه بالنور الأدنى. ومن لم يجعل السبيل إلى النور الأعلى التماسك بأداة صاحب النور الأدنى ومتابعته النبي صلى الله عليه وسلم فقد عمى عن النورين جميعًا فألبس ثوب الإغترار.

Meaning: "A person will not reach the highest light if he does not reach the lowest light before. If he has not yet come to the path of the highest light, then it is obligatory for him to hold on to the owner of the lower light, he is a follower of the Prophet. Then, he is blind to these two lights and he uses deception."

Seeing the interpretation that al-Sulamī has conveyed in his Ḥaqāiq al-Tafsīr is the interpretation tendency that he followed from Ibn ‘Atha al-Sakandari. According to my opinion, al-Sulami states that the Mahabbah is able to be achieved by a servant if he passes the path (Sulūk) which is taken regularly. Starting from the bottom of the road to the noble place that is in the place (Maqām) Ma’rifah. As I have explained in chapter three about the meaning of Maqām accompanied by a number of ‘Ulamā who have commented on Maqām. So, in this case, al-Sulamī was categorized Mahabbah as the Maqām.

4 Abu al-Qasim Abd al-Karim Ibn Hawazin al-Qusyairi, al-Risalah al-Qusyairiyyah fi Ilm al- Tasawwuf p.392
b. The Interpretation of the Verse Mahabbah Q.S. Thāhā(20):39

Al-Sulami was interpreting this verse and interpreting the sentence in his Haqāiq al-Tafsīr. As explained earlier, al-Sulamī quoted some of the opinions of his teacher then at the end of the explanation he wrote his opinion. In this verse, al-Sulamī quoted the opinion of his teacher, Ibn ‘Athā, he said that the purpose of the fragment above is:

أَلْقِيَتْ عَلَيْكَ مَحْبَةً مِّنِّيْ لَكَ فَمَنْ رَأَى فِيكَ مَحْبَةً لَكَ أَحْبَبْتُكَ بِحَبِّيْ بَكَ

Mean: “I will give all my love to you, whoever has felt my love in his heart then it is true. For you, I give my love”.

Then, al-Sulamī took al-Wasithi’s opinion, and he gave a story that correlates with this verse, the story of the Prophet Mūsā AS. Al-Wāsithi said:

الْحَبَّةُ تَمْتَزَجُّ لَأَقْوَامٍ كَرَجَلٍ يَكُونُ سَحْيًا شجاعًا، فَقِيَّهَا، فِي فِتْنَتِ النَّاسِ عَلَى ذَالِكَ. وَالْحَبَّةُ الَّتِي أَلْقَى عَلَى مُوسَى مَلِقَّي مَلِقَيٍّ عَلَيْهِ وَهُوَ صَلِبَ عَمْرَانَ أَلْتَرَى فَرَعُونُ لَمْ شَاهِدٌ المِلْقَيْ
Seeing from the description of al-Wāsithī it can be concluded that: "Love can change people like a person whose personality becomes a generous, brave, and intellectual. Then, everyone is accused of that. It can be concluded that the form of a love can change a person's behavior or character to improve his quality of life. According to al-Wāsithī, the Mahabbah in this case is certainly different from what was felt by the Prophet Mūsā (AS). Mahabbah that God gave to the Prophet Mūsā AS when he was a toddler. Did you not see what the figure of Firaun was when he witnessed the person who had been given the Mahabbah in his childhood when he did not yet know who his Lord was? At that time many of the children of the Children of Israel were killed by Firaun. This is a special form of Mahabbah that Allah gave to the Prophet Mūsā AS.

Furthermore, regarding the sentence وَلِتُصْنَعَ عَلٰى عَيْنيِ ْْ according to Ibn ‘Atha” I (Allah) always watch you and I as watchmen for you and always watch over you with my two eyes. Likewise there will be no one who will provide salvation with your various tricks unless I will be your helper. This is as information that everything that happens is the best form of help for him (Mūsā AS).”

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6 في هذه الآية آنا مشاهد لك حافظ أرعال بعبي ولا أسلم بسياستك إلى غيري ليتعلمه حسن العناية به (Abu Abd al-Rahman al-Sulami, Haqaiq al-Tafsir: Tafsir al-Quran al-'Aziz, p.444)
After seeing some of the quotations of interpretation of the Sufi scholars mentioned, al-Sulamī did not comment in this verse. He interprets in Surah al-A'raf (8): 143 which is:

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وَلَمَّا جَاۤءَ مُوْسٰى لِمِيػْقَاتِنَا وَكَلَّمَو رَبُّوِّ اَرِنِّْ  رَبّْ  قَاؿَ لَنْ  قَاؿَ لِ فَاِفِ اسْتػَقَّ مَكَانَوالَِْبَ  اِلىَ  نْظُرْ ا وَلٰكِّيِْ تػَرٰىنيِْ  فَسَوْؼَرَبُّو بذََلّٰى فػَلَّمَّا لِلْجَبَلِ جَعَلَو صَعِقًا مُوْسٰى وَّخَرَّ  دَكِّا فػَلَّمَّاْتُ  سُبْحٰنَكَ  قَاؿَ  اَفَاؽَْكَ  تػَر وَاَنَا اِلَي اَوَّؿُ
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Means: And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at You." [Allah] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers."

Al-Sulamī interpreted this verse. He explained that the nature of the Prophet Moses is to have a strong body, he behaves nobly, so also looks very authoritative. In this verse it is explained that the Prophet Mūsā had a strong desire to meet with Allah SWT. Al-Sulamī explained that this verse confirms the words of Allah SWT "if indeed you are determined to see me, and you cannot wait to see me, then that desire is only possessed by people who have good hearts. Furthermore, his heart has been decorated with the Ma’rifat of Allah and has been given strength with all the light of his lectures, and I have purified it with my eyesight, even I have lit it with my light.

Then, for people who want to see me but don't have patience, then their heart does not come from Allah SWT. In this case the Prophet Muhammad SAW said:
Means: “The veil of Allah is light, if Allah had revealed that light, of course His face would burn his creature as far as His view.”

Then Al-Sulamī interpretsLN تراي ولكن انظر الى الجبل and quotes from Abū Ja'far’s words that when the Prophet Mūsā moved to the Miqāt, the Prophet Mūsā was revealed in his dream in the form of God’s words which disturbed the heart of the Prophet Mūsā AS. As for the meaning ofLN تراي which isLN لن تقدر أن تراي means you will not be able to see me, because you are a mortal person, then what is the trajectory of a mortal toward someone who has a permanent nature (Bagā) at that time, God gave him the opportunity to see the mountain there.

After that, the Prophet Mūsā given a challenge that is if you are able to stay there and the mountain is still then you will be able to see me. However, if you cannot, then you will not be able to, as the mountain cannot see me. According to Qādī al-'Iyādī quoted from al-Qadli Ibn Bakr Ibn Abi Thayyib that at that time the Prophet Mūsā saw Allah SWT, then he fainted. But according to Abu Ja'far, the cause of his fainting was not

7\textsuperscript{7} عَنْ أَبِي مُوسَى، قَالَ: قَامَ فِي نَا رَسُولُ اللَّهِ صَلَّى اَلِيۡلَيْلِ وَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِخَِمْسِ كَلِمَاتٍ، فَقَالَ: "إِنَّ اللَّهَ غَرَّ وَخَلَّ لَا يَبْتَغِي.  \textsuperscript{7}"
by seeing directly but by the destruction of the mountain when it was not
directly meeting.\(^8\)

However, the first opinion that is from the opinion of Qādli al-Iyadl
can be used as a strong argument. It can be concluded that the condition of
the Prophet Mūsā at that time was an appreciation of the *Mahabbah* of
Allah to him. God gave the *Mahabbah* to the Prophet Mūsā through this
event. Therefore, it can be concluded that al-Sulamī believes that the
*Mahabbah* is included in *Ahwāl*, not as *Maqām*. It is called *Ahwāl* because
there is no effort that must be achieved by a servant in stages. To learn
more about Ahwal's definition, it has been explained in chapter 3.

**B. The Comparative Analyses of Verses *Mahabbah* Among Sufis**

Interpretation

In this term, I will combine the opinions of some famous Sufis
scholars and he has contributed in interpreting Mahabbah verses in the
Quran. In addition, I will try to analyze the position of *Mahabbah* whether
it is included in *Maqām* or part of *Ahwāl*.

*Firstly*, analyzing the differences in interpretation between Tafsir
al-Sulamī with other Sufi interpretations such as *Lathāif al-Isyārāt* written
by al-Qusyairī, he interpreted Surat al-‘Imrān(3):30 was sayings:

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tabbi‘u l-lāh (frq) wthabbi‘kum l-lāh (jmg). "tabbi‘u l-lāh" mshob bil-‘al‘l, un "tthabbi‘kum l-lāh" bila
\]

- علَّة، بل هو حقيقة الوصلة. وحببة العبد لله حالة لطيفة يجدها من نفسه، وتحمله تلك

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الحالة على موافقة أمره على الرضا دون الكراهية، وتقضي منه تلك الحالة إيثاره سبحانه
على كل شيء وعلى كل أحد.

According to al-Qusyairī, *Tuhibbunallāh* as *Farq* and *Yuhbibkumullāh* as *Jam’u*\(^\text{10}\), the word *Tuhibbunallāh* is you are loving Allah by a reason and the word *Yuhbibkumullāh* without any reason, but he is the truth that arrived. The love process felt by a servant to his Lord is a condition (thing) that is sincere and has existed in him. Then the condition that is a *Mahabbah* will increase to become a content without hatred. And this condition makes Allāh Almighty raise him in all things even to every servant.

In this verse, it shows that the influence between the two is that a servant’s love for God and vice versa has enormous energy. Thus, love possessed by God as well as possessed by humans certainly has differences. God has many ways to make his servant a person who is grateful and has enormous forgiveness. As for humans who have limitations in several aspects, of course addressing something there must be a reason. Likewise, loving God has a desire that is accompanied by a reason.

Al-Qusyairī commented in his book that love is not a part of a situation. So whoever's love is still intact, then love is not only in small parts. The point is that love is included in certain parts only, not comprehensive. According to Al-Qusyairī, loving the truth for a servant is


\[10\] كانو بلا الجمع هو سر التوحيد والتفقة هي لسان التوحيد. والجمع ما تكلّم به الله في وقت الإيجاد إذا هم فكان هو المكمل والطيب. والتفقة ما خاطبهم به على لسان السفراء والنبياء، وإذا نظر إلى نفسه قرق وإذا نظر إلى ربه جمع

when he wants kindness and is gentle to the object that is loved. Love is not only in certain the part but it can be comprehensive. Because, in essence, if someone has made a love, its difficult to be sharing. According to him, the criterion for love is the loss of personality traits from you because you have drowned or dissolved together with the one you love.\(^{11}\)

In another Surat, he was interpreted Surat Thāhā(20):31 was sayings:

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(أَنَّ اَنْفِسِفَيْنَ فِي الْبَابِتَ نَفَسِفَيْنَ فِي الْيَمَمَ فَلَبِّلِي الْيَمَمُ بِالسَّاحِلِ يَأْخُذْهُ عَدَوُّ لي وَعَدُوُّ لِهَ)
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The sentence from "أحببتك" in the general sense that someone throws his love at someone else because he loves it. Al-Qusyairī said that the meaning of the above sentence is putting love in his heart and all his eyes have a direction towards love. Her eyes will continue to look at the person she loves without exception. Furthermore, the sentence from "أحببتك" has another meaning which is "I will be faithful to the love that is in my heart". Surely a servant's love for his God will never be achieved except with a truth of true love in his heart.\(^{12}\)

Then, according to al-Qusyairī, the sentence from "أحببتك" has the meaning of "بدرإيّ منيّ" "under my vision". Then, al-Qusyairī gave a further explanation that the meaning of a piece of the verse above is that Allah said that "I will not position anyone other than me to ask for your servitude from me". Al-Qusyairī explained again that Allah said "I will take care of you so that no one else is looking after you. And I protect you

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from everything that happens, and I will not send anyone to look after you
but me.”

According to him, it can be concluded that Allah SWT became
the protector of the Prophet Mūsā (AS) since he was a toddler. Prophet
Mūsā always in the care of Allah SWT. Therefore, it can be said that this
is evidence of the Almighty of Allah SWT to him and it can be ascertained
that the Mahabbah obtained by the Prophet Mūsā AS included in the
Ahwal section.

See from the two books of interpretation above, the difference seen
between the interpretation of al-Sulami and Al-Qusyairī. Al-Sulamī when
interpreting the verse begins with as previous Sufis comments as possible
and then he concludes his interpretation. In contrast to Al-Qusyairī, in this
verse he first gave a commentary by interpreting the verse, so he included
Arabic grammatical, then he connected it with the comments of the
scholars. Both do have the same interpretation. This is because al-Qusyairī
is a student of al-Sulamī. In one of al-Qusyairi’s works, Lathāif al-Isyārat,
al-Qusyairi included several comments from al-Sulamī.

Secondly, Abū Hasan ‘Alī Ibn Ahmad Ibn Muhammad Ibn ‘Alī al-
Wāhidī which called al-Wahidi interpreted Surat al-‘Imrān(3):30 in his
Tafsīr al-Wāhidī was sayings:

\begin{quote}
أي: للكفَّار { إن كنتم تحبون الله } وقف النبي صلى على قريش وىم يسجدوف
للأصنام فقال: يا معشر قريش والله لقد خالفتم ملَّة أبيكم إبراهيم فقالت قريش: إنا نعبد هذه حبًا لللَّه
ليقربونا إلى الله { فنزل الله تعالى: { قل } يا محمد { إن كنتم تحبون الله } وتعبدون الأصنام لتقربكم إليه
\end{quote}

In this verse, al-Wāḥidī tells of the Quraysh’s story when they were tempted to worship idols. The Messenger of Allah reprimanded them because they had denied and turned away from the religion of Prophet Ibrahim AS at that time the Quraysh said, "Indeed, our servitude to these idols is a form of our love for God while drawing closer to Him. After that, this verse comes down and informs the Prophet. Rasulullah said: "If you really love Allah and worship idols in front of you because you want to get closer to him, then know that I am the messenger who was ordered to come to you. And I am the one who gives the evidence to you.

In this verse al-Wāḥidī provides a different understanding between God’s love for humans and vice versa. The love that grows from a servant to His Lord is a form of obedience and follows all his commands. The love that comes from God towards His servants is in the form of merit and the breadth of His forgiveness and giving favors to His servants.

Then, al-Wāḥidī was interpreting Surat Thāha(20):31 in his Tafsir al-Wāḥidī was sayings:

al-Wāhidī tells the story of Asbab al-Nuzul which explains the story of Prophet Musa AS.\textsuperscript{16} In the previous verse, Thaha (20): 38, al-Wāhidī interprets, and he says, meaning “we have given inspiration to him from what we have not given the truth to humans, which is what we have given to the truth which is given to us by humans”. Then, the verse, God gave love to Mūsā by warning his mother to throw Musa in the Nile. Because at that time, Fir’aun was about to take the Prophet Moses. The sentence is to protect and protect my love for him (Prophet Mūsā).\textsuperscript{17}

Thirdly, al-Alūsi\textsuperscript{18} interpret Surat Āli-‘Imrān (3): 30 in his Tafsir, \textit{Rāh al-Ma’ānī} explains that:

\begin{quote}

\textsuperscript{16} It was reported that Firaun and his wife were sitting leisurely on the banks of the Nile, suddenly he saw a chest not far from his place. He told his ladies to take the chest and bring it before him. When the casket was opened a beautiful baby boy was seen. How happy Firaun’s wife saw the baby. His love and love for the baby was very deep. So he took the baby and kept and educated in his palace. This is the first gift. The second gift is that God has bestowed sincere affection for Moses and that love has been implanted in everyone’s heart. Anyone who looks at Moses will feel love for him. So it is not surprising that Pharaoh and his wife felt love and love for Moses, so that his wife said to her husband, as stated in the Qur’an: And Firaun’s wife said, "(He) is an eye-conditioning for me and for you. Do not kill him, hopefully he is useful to us or we take him to be a child, "they are not aware of. (al-Qashash (28):9)

The third gift is the care of Moses in the court of Fir’aun under the supervision and observation of God and guarded from everything that would bother him, when he was cared for by the family of Pharaoh, a cruel man who did not know that humanity.

\textsuperscript{17} Abu Hasan Ibn Ahmad al-Wahidi, \textit{al-Wajiz Fi Tafsir al-Kitab al-’Aziz}, 52.

\textsuperscript{18} Al-Alusi was born in Baghdad in 1217 H / 1802 AD. Alusi is the name of a village located on an island in the middle of a river Euphrates. It was from this village
(قل إن كنتم تعبون الله فاتبعون،) ذهب عامة المتكلمين إلى أن الحبة نوع من الإرادة وهي لا تتعلق حقيقة إلا بالمعاني والمنافع فيستحل تعلقها بذاته تعالى وصفاته فهي هنا بمعنى إرادة العباد اختصاصه تعالى بالعبادة وذلك إما من باب إطلاق الملزم وإرادة اللازم أو من باب الاستعارة التبعية بأن شبه إرادة العباد ذلك ورغبته فيه بمثل قلب الحب إلى الحبوب ميلا لا يلتفت معه إلا إليه أو من باب جذب النقص أي إن كنت تحبون طاعة الله تعالى أو ثوابه فاتبعون فيما أمركم به وأحكمكم عنه - كذا قال، وهو خلاف مذهب العارفين من أهل السنة والجماعة فإنهم قالوا الحبة تتعلق حقيقة بذات الله تعالى وينبغي للكامل أن يحب الله سبحانه لذاته وأما ثوابه فدرجة نازلة، قال الغزالي عليه الرحمة في الأحياء: الحب عبارة عن ميل الطبع إلى الشيء المليّ فإن تأكد ذلك الميل وقوي يسمى عشقاً.

According to al-Alūsi, the meaning of love is that it is a part of Irādah (desire) which in essence must be based on some existence and has benefits in it. In this case it is impossible to relate to the essence of Allah SWT and its attributes. Its mean the willingness of the servant in having special communication with God in the form of worship. al-Alūsi also said that the love of a servant has a tendency between the lover and the loved one. Furthermore, this verse contains the meaning of majaz or a parable which means "if you obey of

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Allah and achieving His reward, then follow me (Rasulullah) as I command and forbid something to you.”

Unlike the case with some groups from among the Ahl al-Sunnah wa al-Jamā‘ah who argue that:

فإِنْمَا قَالَوا الْمَحْبَةُ تَتَّلِقُ حَقَّيَةً بِذَاتِ اللَّهِ تَعَالَ وَيَنِيبُهَا لِلْكَامِلِ أَنْ يَحْبَ اللَّهَ سَبِيحَانُهُ لَذَٰلِكَ 
وَإِمَّا مَحْبَةُ ثَوَابِهُ فَدَرْجَةُ نَازِلَةٌ، قَالَ الْغَزَالِيُّ عَلَيْهِ الرَّحْمَةُ فِي الْأَحْيَاءِ: الْحُبُّ عَبَارَةٌ عَنْ مِيلِ الطَّبْعِ 
إِلَيْهِ الْشَّيْءِ المَلَذِ فَإِنْ تَأَكَّدَ ذَلِكَ الْمَيْلُ وَقُويٌّ يُسمَى عُشْقًا.

Meaning: “Indeed Mahabbah (love) has a relationship with the essence of the essence of Allah SWT and it becomes an absolute obligation to love the essence of Allah SWT perfectly, while loving and expecting His reward is only a low degree. In fact, al-Ghazālī in his book Iḥyā‘ Ulūm al-Dīn, he said that love is a tendency towards something that is considered something delicious. If the tendency exceeds the limit of love, then it is said as ‘Isyq (longing)”.

In the interpretation of al-Alūsī, I can conclude that he put the thought of al-Ghazālī by categorizing love as a Maqām (state). Love has the power and is able to present more levels than ‘Isyq.

Then, he was interpreting Surat Thāhe(20):39 sayings:

وَأَلْقَيْنِ عَلَيْكَ لَزََبَّةً مِّنْ كَلَّمةٍ مَّتَأَقِلَتْ بِمَحْذَوْرٍ وَقِسْمٍ مَّتَأَقِلَتْ لَفِي تَنَكِيرٍ مَّنْالْفَحَاحَةُ الْذَّاتِيَةُ بِالْفَحَاحَةِ الإِضَافَةِ أيَّ مَحْبَةٌ عَظِيمَةٌ كَانَتَةُ مِنْيَ فِي ذَلِكَ زَرَعَتِهَا فِي الْقُلُوبِ فَكَلُّ مِنْ رَأَيْ أَحْبَاكَ

Al-Alūsī said in his interpretation of Rūh al-Maʿānī that the meaning of وَأَلْقَيْ تُ عَلَيْكَ مَحَبَّةً مِنِّي is a form of great love and has been formed in my soul (God) and has been embedded in the heart. Whoever sees you, he will fall in love with you as if he will be impatient with you. According to Imam Maqāṭil such a thing happened because his eyes hit the person he loved. Ibn ʿAthiyyah also said that his eyes had been adorned with beauty and beauty so that his views could hardly be impatient. Likewise, Al-Alūsī interprets the phrase ولتصنع على عي which is to do something kindness and educate with compassion. Surely I will take care of you and protect you as humans protect their property.

C. The Levels of Intimate Relation on al-Sulami’s Perspective

Many various types of love have differences of opinion among the Ulama, especially Sufi Ulama. They differ in the magnitude of a love that is inspired by what can be offered by a loved one. Therefore, the scholars also provide a degree of love and have differences in realizing Maʿrifah to God. In chapter 3, I have explained the increased love discussed by the previous Ulama. Thus, I provide a limitation of the analysis in this Mahabbah, which is the Mahabbah to Allah SWT. In this case, Abu ʿAbdurrahman al-Sulami gave 33 levels to reach the Maʿrifah of Allah, exactly he included al-Mahabbah (love) as the important way to prove into Maʿrifat Allah.

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Looking at the speculation of Mahabbah level that al-Sulamī has conveyed in 33 levels, Mahabbah is included in the 26th level. In his explanation, al-Sulami combines the interpretation of Mahabbah and ‘isyq. Then, al-Sulami included al-Siyawq as the 28th level as an expression of longing after being able to pass the level of love. In this term, I will not analyze all the definitions of levels that have been presented by al-Sulami. I will analyze the meaning of Mahabbah, ‘Isyq, and Syauq. To sharpen al-Sulami’s analysis and deep thoughts about the meaning of this Mahabbah. Here the following explanation:

1. **Mahabbah-‘Isyq**

As we know, Islam indeed promotes a relationship full of love and yearning between man and God just like the relationship of one who yearns and the ine yearned for (‘Āshiq and Ma’shūq).23 As mentioned earlier, one of the words that the Quran used is *Hubb*, *Wudd*, and then

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‘Isyq. According to al-Sulami, the use of the word Mahabbah-Isyq is the right target to express his love. According to him, Mahabbah occurs because he can close his heart to others and he sets his heart on someone who is loved. As for the lover (Muhibb) immersed in everything and nature. If he has a secret he is able to conceal the feeling then he favors himself with the person he loves.

What is meant by Isyq is a branch of a love. This is because ‘Isyq always stands and settles in a love in behavior, character, and personal maturity. Al-Sulami quotes a hadith regarding ‘Isyq:

من عشق فعفف فأبقى فيه محل العِطْة والكتمان وأفيض الحب عن صفاته
وشواهده بقول صلى الله عليه وسلم (( حبك الشّيئ يعم ويسّمٌ)).

Meaning: "Anyone who is hit by longing and then he guarded himself from his view and then he hid his longing so he has settled in a position of guarding and hiding. The lover will be blind to some of the behaviors he loves. This is also in accordance with the words of the Prophet Muhammad "Your love for something makes you a blind person and a deaf person."24

2. Syawq (Yearning)

According to al-Sulami, Syawq is an event of heart shake when he has several desires. According to him, if that love has peaked perfectly, then his longing will overpower his love and disturb the thoughts in his mind. Furthermore, Syawq is categorized as a fire that spreads in the heart and the condition of the lover is experiencing a terrible shock of love that is seen in various parts of his body and this becomes a nature for humans.

In the discussion of Syawq, there are different groups that recognize the existence of this term.

Some groups deny the existence of Maqām Syawq with the argument that Syawq is only displayed for invisible objects. Then, these words are answered by another group "when will a lover disappear from the arms of his loved ones? Indeed, the nature of loss is lacking in terms of the Mahabbah. Likewise there are some groups who consider the existence of this Syawq, that longing with the appearance of the object being loved is more difficult than longing with no visible object being loved.\(^{25}\)

Judging from the two derivations that have been conveyed, it can be concluded that al-Sulami contributed in providing analysis related to the Maqām taken by the Sufis in seeking God's Ma'rifat.

CHAPTER V

CLOSING

A. Conclusion

The concept of Mahabbah (love) explained by Abu ‘Abd al-Rahmān al-Sulamī in his book is the condition of the heart where the lovers want to meet with lovers. In his life, he went through several obstacles and prepared for his meeting with God. To reach the Mahabbah, al-Sulami provides a state that must be done by the servant in order to foster a sense of love and longing for God who has been the motivation in his life and even become the purpose of his service to God.

Furthermore, al-Sulami gave a different interpretation among several commentators who contributed in interpreting the Mahabbah. Here, I present two verses given by al-Sulami's interpretation in Surah Āli ‘Imrān (3):31, and Thāhā (20):39. The interpretation is very unique by including the narrations of the traditions and some comments from Sufi scholars. Examining the interpretation presented by the Sufi scholars regarding love has drowned themselves so that they can negate everything except Allah SWT.

In the verse of Āli ‘Imrān (3):31, al-Sulamī interprets about relation of Mahabbah between human and God, then al-Sulamī conclude that to raise an amazing Mahabbah from God due to love the prophet of Muhammad peace be upon him. Furthermore, a people would not reach the uplight level before he reach the under level of light. Then, al-Sulamī interprets the verse of Thāhā(20):39 by the word ألقيت عليك محبة منيّ that was A升温 on you my love from me, then if anyone sees you my love for you is greater than it for me.
Furthermore, in the verse of Thāhā(20):39, talking of prophet Mūsā AS which getting Mahabbah from his childhood until the last of his dead. When he was child, the God bless him with many miracles and obstacles within prophet Mūsā AS. Al-Sulamī stated that the prophet Musa as the special man from all prophets in this mystic story, the prophet Mūsā AS as an object of human who’s getting all the blessing from God. Al-Sulamī stated that he reach this Mahabbah by Hal.

B. Suggestion

Interpretation of verses in the Quran has various scientific disciplines continues to grow, starting from the classical interpreters into contemporary. Various problems always arise along with a variety of problems in the more advanced times now. Therefore, it is necessary to have a clear explanation in solving a problem by giving arguments of the Quran, Hadith, and some opinions of the scholars.

As for all the material that has been written in this study is only limited by the interpretation of Abu ‘Abd al-Rahmān al-Sulamī who explains about the Mahabbah. There are many researchers who discuss it in the aspect of hadith, but I discuss it in the field of Sufism. This paper requires research that must be developed far to find out the thoughts of other al-Sulamī. Therefore, I need criticism and suggestions from readers as an improvement to this research. Hopefully this simple writing will be useful and will always be a reference in various fields of science, especially in the fields of Qurān and its interpretetation.
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