

The Essence of *Mahabah* from the Perspective of Sheikh Abdul Qadir Jailani: A Study of The Tafsir of Al-Jilani

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ABSTRACT

Islam is a religion that guides people in life to always be guided. Islam also recognizes one of the natures of the human heart in the form of love. Discussions about love (*mahabah*) have been studied a lot, but not all of them focus on *mahabbatullah*. The themes discussed are an explanation of love towards fellow beings, such as spouse, family, property, and place of residence. Believers nowadays have a greater level of love for other than Allah and prefer worldly happiness to attain the love of Allah. In Tafsir Al-Jailani, written by Sheikh Abdul Qadir Jailani, the essence of love belongs only to and for Allah swt. This tafsir, it complements the explanation of *mahabah* written by other Sheikh Abdul Qadir, although the discussion in Tafsir Al-Jailani is less long and extensive. The characteristic of Tafsir Al-Jilani has a Sufi pattern and uses the *ijmali* method. In the sense of an interpretation, it cannot be separated from its scientific background, as well as Sheikh Abdul Qadir al-Jailani, in his interpretation, must have been influenced by Sufi thought. The method used in this research is descriptive analysis by systematically, factually, and accurately describing the phenomenon under study. The results of this research show that true love is love that flows to the owner of a majesty, namely Allah swt. Love for anything will be false if it is not aimed at Him. When the sense of compassion flows in every human being, it will give rise to behaviors that are inclined towards obedience in everyday life.

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1. Introduction

Islam is a religion that guides people in life to always be guided. Islam also recognizes one of the natures of the human heart in the form of love, including spouse, family, property, and residence. However, Islam does not allow it if the love (*mahabah*) in question is stronger than the love for God's Supreme Creator. If people love something other than Allah, it can be said that it is a lie. Love triggers the inclination of the heart to something pleasant [6]. The love possessed by every human being totalizes the tendency of the heart towards something to the extent that it exceeds attention to oneself. Al-Muhasibi defines *mahabah* as "the total inclination of the heart towards something so that it exceeds the attention on self, soul and property, self attitude in receiving [25], which in the study Sufism is interpreted as loving Allah and implies obedience to Him and hating an attitude that opposes Him, emptying the heart of everything except God and surrender the whole self to Him [26].

Mahabah is concerned with the tendency of the heart to love Allah. In another sense, it is also in the form of obedience to carrying out God's commands, avoiding His prohibitions, and being pleased with His provisions. Love also the beauty given by God to each of His servants. Being loved depends

on the object on which it depends. If Allah bestows love and compassion on his servant, then, in fact, he is receiving Allah's love [27]. The love that is instilled in every believer has its own character, which originates from several verses of the Qur'an. As Sheikh Abdul Qadir Jailani said, in order to achieve mahabah, one must know Allah first, putting aside everything other than Him from the heart. Then a barrier will be revealed between a servant and Allah [13].

Basically, the human need in the world is to know the nature of God's existence. The right way to get closer to God is through love [24]. While the best love is love for God, and God loves his servant [27]. In addition, there is a group of people whose hearts are focused and attracted to love God only, not to others. There is no interest in anything other than Allah. Just want to get closer to God, want to be side by side with God, strictly want to be united with God [13].

But with the development of the times, the meaning of love continues to experience decadence and shifts to purify the essence of its meaning. Judging from the love for others, that reflects the love for the creator of the Universe. Believers Muslims are those whose love (mahabah) is stronger for Allah than their love for anyone because they do not want to turn away from Him under any circumstances [30]. The more a person devotes his energy and love to the world, the harder it is for him to draw closer to Allah. Conversely, the more he can control the heart, soul, and mind of worldly life, the closer he will be to God's light. Imam Ghazali's opinion is that the demands of love for Allah swt require that there is no one worthy of love other than Him [8]. By not being shackled by human desires, it will be easy to unite with God. Love for God is a characteristic of believers. This is what distinguishes believers from humans in general. So it is a strange thing if there is a servant who declares his love for God, but his heart is still attached to the world.

It is unbelievable if someone shouts "Allah Akbar" with the aim of shouting to defend and love Allah, but in fact, he is still struggling with worldly pleasures, wealth, throne, and position, such as corruption, doing dirty chats, deceiving small people, selling holy verses for political purposes and so on. Unknowingly they are actually liars. He loves and believes in Allah only in his mouth, heart, and mind; he denies Allah. This is the worst creature on earth [24]. While the person whose heart is filled with mahabah to Allah is the person who empties or fills give himself. It means that after he feels empty, he will feel that there is something haq That. There is no other existence, only Allah alone. That's what they look at with bashirah (eyes of the heart) themselves [12].

The consequence of a feeling of love is proof. When love is based on sincerity, by itself, love will lead to happiness. On the other hand, if the expression of love is only limited to sweetening the lips that do not come from the heart, then he will not reach happiness as the fruit of his love. Therefore, it is necessary for the author to explain the meaning and essence of mahabah, which is echoed by most people, but attitudes and behavior do not show what is said.

Research with this theme is not the first research conducted by researchers. Similar research was conducted by Mujetaba Mustafa with the research title "The Concept of Mahabbah in the Qur'an (Study of Interpretation Maudhu'i)" published in the journal *Al Asas: Scientific Journal of Islamic Science*. In his research, Mustafa emphasized the concept of mahabah in general. Almost the same there is also another article written by Muhamad Zaenal Muttaqin with the title "Mahabbah in the Perspective of Sufistic Tafsir (Study on the Qur'an Surat Al-Imran Verses 31-32)". In that writing, Muttaqin studied how the views of themufassirSufis in interpreting the word mahabah found in QS. Al-Imran [3]: 31-32. In addition to the two studies above, there are also other writings entitled "Sketch of Love (Mahabbah) Sheikh Abdul Qadir Jailani." The research written by Hari Susanto and Ecep Ismail discusses three main theories, namely 1) the theory of love according to Islamic figures, 2) the theory of the methodology of interpretation (sources of methods and styles), and 3) the theory of thematic interpretation which is character (tafsir) by taking one main theme, namely love (mahabbah).

This research is different from the three studies above. The research does not focus on the concept of mahabbah in the same way as Mustafa's research. Research also does not focus on QS. Ali Imran, [3]: 31-32, as did Muttaqin. In addition, this study also does not discuss the three main theories as conducted by Susanto and Ismail. This research focuses more on the concept of mahabbah by Sheikh

Abdul Qadri Al-Jailani, which takes three verses; QS. Ali Imran [3]: 31-32, QS. Al-Maidah [5]: 54, and QS. Al-Baqarah [2]: 165, all of which focus on the nature of mahabbah to Allah.

To that end, here the researcher will explain more clearly the essence of mahabbah in Tafsir Jailani by Sheikh Abdul Qadir Jailani with a focus on the meaning of love for God alone and not for creatures and messengers. Sheikh Abdul Qadir Jailani became the main reference figure in this study because the theme discussed is the spiritual basis for those who follow the path of Sufism. It fits perfectly with Sheikh Abdul Qadir Jailani, who is a Sufi who is very famous for his spiritual sanctity so much so that he was given the title “king of saints”.

2. Method

This article uses a literature review (library research), namely a study conducted by seeking information and data from written materials that are relevant to the theme being discussed. The method used is qualitative. While the data sources used consist of primary data and secondary data. Primary data in this research is the verses of the Koran which discusses mahabbah in the book of Tafsir Al-Jailani. At the same time, secondary data from this paper were obtained from a number of data related to research problems, both from commentary books, books, and journals that have a correlation with the discussion in question.

The research was conducted using the thematic interpretation method (*maudhu'i*) is a method of interpretation that departs from one theme of discussion, namely QS. Ali Imran [3]: 31-32, QA. Al-Maidah [5]: 54 and QS. Al-Baqarah [2]: 165, which is supported by the book *Futuh Alghaib*, *Sirrul Asror*, *Jala' Al Khatir fi Al-Bathin*, *Adab Suluk wa tawasul*, *Fathu Rabbani*, *Alghunyah li thalibi* all of which are books written by Sheikh Abdul Qadir Jailani.

3. Results and Discussion

3.1. The Nature and Definition of Mahabbah

Say *Al-Mahabbah* forms *masdar* from the verb *hello* or *habba*, *hubban*, or *al-mahaba*, which is rooted in the letter sha, not one of which means the seed of something that has seeds. If analyzed in terms of function, grains are the seeds of plant life. As well *as-mahaba*, which is also said to be the seed of human life that grows in the heart. Because of that taste grows enthusiasm and motivation [8].

Ibn Qayyim Al-Jawziyah revealed that the word *al-Hubb* has synonyms of 50 words or more. Among them are the words *al-mahabbah* (love), *al-'alaqah* (dependence), *al-hawa'* (inclination of the heart), *al-sabwah* (longing), *al-sababah* (missing badly), *alshaghaf* (intoxicated with love), *al-miqah* (falling in love), *al-wujdu* (missing mixed with sadness), *al-kalaf* (suffering from love), *al-tatayyum* (worship), *al-'ishq* (in love), *al-jawu* (the fiery), *al-danaf* (sick because of love), *al-sajwu* (the sad/miserable), *al-shawq* (longing), *al-khilabah* (the deceiving), *al-balabil* (which is disturbing), *al-tabarih* (which is burdensome), *al-sadam* (remorseful and sad), *al-ghamarat* (unfounded or drunk), *al-wah* (which is frightening), *al-ikhti'ab* (which makes languishing), *al-wasub* (pain), *al-hanin* (full of compassion), *al-futun* (love that is full of trials), *al-rasis* (symptoms of love), *al-wudd* (sincere love) and *al-marhamah* (affection) [22].

Mahabbah is God's love, love, and affection that He bestows on His servants whom He wants. They are believers (*mukmin*) whose love for God is greater than anything else (*asyaddu hubban lillāh*), such as those who give their loved ones in the way of God, fear God and follow the teachings of the Messenger of God, those who do good, just, patient, trusting, repenting and purifying oneself, as well as those who strive in the way of God. Those things are what they (believers) do as a form of love for God. And they are the ones who deserve the most beautiful gift from Him, which is love (*mahabatullah*). While they who prioritize their love for other than Allah, those who disbelieve,

disbelieve favors, do damage on the face of the earth, are proud, pride themselves, exaggerate, exceed limits, speak ill, betray, and do injustice, are those who are closed from getting love- His (Hari Susanto, 2021). Love is not taught by creatures. But pure gift and grace of God. It is the origin and source of all love, both in this world and in the hereafter. As in the creation of the Universe that cannot be conceived without the basis of love [31].

The person who loves God is the person who has given rights or emptied himself. After he felt empty, he felt the existence of God, The *right*. There is no power and effort for himself as a mere servant. That's what it feels like *bashirah* for the eyes of the heart (Jailani RA, 2020). If a servant has given from creatures, passions, desires, and hopes, both in this world and in the afterlife, there is nothing he wants but Allah. Everything disappeared from his heart because he had reached God. Then he became a servant chosen and appointed by God, loved by Him, and loved by His creatures. God made the servant close to Him, received an abundance of favors and blessings, and opened for him the doors of His mercy [20].

In the view of Sheikh Abdul Qadir Jailani, compassionate the efforts of a servant to continue to draw closer to God by carrying out all His commands and avoiding all His prohibitions. With a servant doing that, then Allah will repay his love with a great meeting, which is looked forward to by every servant who loves Him [28].

The feeling of love for Allah cannot be imagined, felt, and reached by the five senses and cannot be imagined with imagination. The five senses consist of not only five but six. That is a heart. The inner sight is stronger than the outer sight. The heart is more sensitive than the eye, and the beauty that the mind can reach is more sublime than the physical beauty that appears. Therefore, there is no definition of love other than one's inclination towards the Essence of Allah SWT.

A servant who has a sense of love for God, will have morals that are in accordance with God's teachings and continue to draw closer to God with the best deeds until God loves creatures and brings them closer to His glorious side. Sins are forgiven, and his mistakes and covering up his shame [5]. While the person who continues to strive non-stop to get closer to God, but at the same time commits a sin, then it becomes a hijab to get God's grace or love. The only most important way to get compassion from Allah is by following the teachings of Prophet Muhammad and obeying him. God is willing to give the gift of his love to whoever he wants.

Sheikh Abdul Qadir Jailani, in the book *Fathu Rabbani* and *Faidhur Rahman* Explains tips to achieve compassion, that is, by knowing God. Because when someone already knows *rabb* well, he will always obey his orders. Because he felt seen by God. A servant who has pure love for God will be willing to fight to uphold the truth. As has been exemplified by the Companions of the Prophet, giving up their property, family, friends, and their lives to gain God's pleasure. Because the world has disappeared in his heart [1].

When a servant succeeds in reaching the essence of love for Allah, then he always obeys all of His commands and always misses Him. Conversely, if someone can not reach God bless you, the real one, then he will easily sin against Him. In other words, the consequence of a servant's love for God is obedience to the One he loves.

3.2. Characteristics of Mahabah

As for the sign that a servant does not have any desire except Allah, by the action of Allah, he no longer wants any desire even though he has a will. He also does not have a definite goal, nor is he fixated on needs and desires. Because when a servant is with God's will, he will not want anything other than His will. However, God's will flows within a servant. Sheikh Abdul Qadir Jailani gives advice on this matter: do you have the will and action of Allah, with the passivity of limbs, peace of mind, chest relief, radiant face, inner aura twinkling, and no longer needing everything and feeling content with the creator alone.

In the book *Tanqihul Qoul* it is stated that the sign of love for Allah is the pleasure of dhikr of Him. Because if Allah loves a servant, then He remembers it. When Allah remembers him, then Allah makes him happy to dhikr to Allah and vice versa. Nabi Muhammad S.A.W. He said: "The sign of

love for God is the love of remembrance of God. A sign of hatred towards Allah is not remembering Allah” (HR. Baihaqi from Anas bin Malik) [3].

Sheikh Abdul Qadir Jailani quotes from the words of a lover that there is nothing that causes him other than seeing the one he loves because he is blind to other than Him. A person is said to be lying when he loves Allah, but his heart is filled with other than Allah. And the heart should only be filled with the remembrance of Allah because Allah does not want to be equal or equal, and so Allah will not be with him. A heart that loves Allah and loves others, it will not be possible for one heart in it to cover the world and the hereafter. When a servant really loves Allah, he will never get tired of worshiping until he really gets it. Like the night prayer by continuing to pray in order to achieve compassion and always want to meet the one he loves. He will always be patient, refrain from what is forbidden, like to be alone, and purify himself so that he is kept away from anything other than Allah. This effort will lead him to become a lover who always puts his trust in Allah, behaves well and is polite, increases his knowledge in terms of His teachings, and makes his world a way to reach His love [5].

Whoever claims to love Allah, but devotes all his hopes and requests to others other than Him, then, in fact he, is only lying with his claims of love. Only when it becomes a loved one (*al-mahbub*), *washil* then ask for anything and say what you want because he is already strong in his love. A lover whom Macbeth (is bound, not free) and only after becoming a loved one will he be about (free, free) [18].

A person’s worship will be delicious if it is based on love for Allah. All the deeds that are done will taste sweet because everything that is done is for the sake of the creator. Not hoping for a reward, not hoping for something to come true, not for asking for a specific wish. Someone who loves Allah will also love the things that are liked by Allah. Prayer will feel beautiful. Fasting will feel light. Alms will feel so happy. And put Him before the interests of the world. It’s more fun to do things that draw you closer to Allah than to follow the pleasures of the heart. Preferring to love Allah above all else in every behavior [2].

3.3. Mahabbah Form

A believer who has a love for God in his heart will give everything he has just for God, including his possessions. As well as growing a deep love in his heart for Rasulullah saw him as God’s Beloved. Including also as a form of his love for God by believing in God, the last day, His angels, the book, and His prophets, as well as giving the property that he loves very much to close relatives, orphans, the poor, travelers, people who beg, and those who always establish prayer and pay zakat, fulfill agreements, be patient in difficulties, and patient in the pain that befalls them.

To prove love for God not only verbally but through actions in accordance with the Qur’an and Sunnah, actions that God likes among them: people who are pious, clean and purify themselves both from external and internal impurities, always repent, making patience a strength as well as a flavor, reliance, doing justice in every problem, fighting to defend the religion of God, and doing good with the best (*ihsan*).

Mahabah is the unfathomable gift of God to whom God wills. Because this is the most expensive gift, the most beautiful, when a person has received it, he will love for God’s sake, maintain self-balance so that he is not deceived by the pleasures of the world, is not affected by power and wealth, protects humans from sadness and soul anxiety. Therefore, the source of love is Allah, who creates in the human heart [8].

3.4. Level of Mahabah

The size and level of love in a person’s heart only Allah knows better. So, love can be felt by those who have and feel love itself. If someone wants to know whether he gets God’s love, then see to himself whether there is a sincere feeling of selfless love. What is in his mind and heart is not thinking about reciprocity or what he will get from his love. But only focus on those who are loved [23].

However, a believer, when his faith is so strong, then he is called a believer (*muqin*). Then, when his belief is strong, then he is called wise. Then, if his *ma'rifat* is strong, then he is called pious. Furthermore, if his knowledge is strong, then he is called a lover (*muhib*). Then if his love is strong in such a way, then he is called a loved one (*mahbub*) [19]. If Allah already loves him, Allah will make creatures, and all humans love him.

3.4.1. Biography of Sheikh Abdul Qadir Jailani

His full name is Sayyidi Muhyiddin Abu Muhammad Abdul Qadir bin Abi Salih Musa Zonki Dost bin Abdullah Al-Jily bin Yahya az-Zahid bin Muhammad bin Dawud bin Musa bin Abdillah bin Musa Al-Jun bin al Hasan bin Ali bin Abi Talib. His father's name is Salih, a descendant of Imam Hasan RA, the first grandson of Rasulullah SAW. His mother is Umm Khair Fatimah, the daughter of a saint named Abdul As Somad, who is also a descendant of Husain, the second son of Sayyidina Ali and Sayyidatina Fatimah.

Sheikh Abdul Qadir Jailani was born in the middle of the month of Ramadan in an area called Jilan in the year 471 H. There is an opinion that says that he was born in the year 470 H/ 1077 AD. There is another opinion that is more clear that his birthplace is in Nif or Naif, which also includes Jilan province, South Kurdistan. This place is located 150 kilometers north of the city of Baghdad (south of the Caspian Sea, Iran), one of the places heavily influenced by the very strong Hanbali School. Sheikh Abdul Qadir Jailani was born on Monday, March 28, 1077 AD, or Ramadhan 470/471 H [29].

The name Al-Jailani is derived from his place of origin, which is Jilan, a very large area located behind the Thabaristan region, which consists of villages located in the grasslands between the mountains and the sea of Thabristan. Sheikh Abdul Qadir Jailani was of the Syafi'i school of thought after later being of the Hanbali school of thought, and Al-Jailani was also a teacher (Sheikh) for the people of Baghdad [15]. He left Jilan for Baghdad in the year 488 H or 1095 AD to acquire knowledge for approximately 32 years. At that time, he was 18 years old. In Baghdad, he met many famous scholars. Then took advantage of that meeting to teach them and learn various types of Sharia knowledge and then teach and give advice since the year 520 H. But unfortunately, in Baghdad he was not accepted to study at the Nizamiyah Madrasah led by Ahmad Al-Ghazali. Because he was not accepted, he studied with some Ulama such as Ibnu Aqil, Abul Khattat, Abdul Husain Al-Farra', Abu Sa'ad Al-Muharriseim; he acquired the knowledge until he was able to master the knowledge of Ushul and differences of scholars. Sheikh Abdul Qadir learned a lot from scholars who are experts in their fields: 1) jurisprudence teachers (Abu Wafa Ali bin Aqiel, Abu Khatab Al-Kalwadzani, Muhammad bin Abu Ya'la, Sheikh Abu Sa'ad Al-Mubarak bin Muharrimi Al-Baghdadi (the head teacher of the Hanafi madhhab), and Sheikh Abu Khattab Mahfudz bin Ahmad bin Hasan AL-Iraqi);

2) Language and Literature teacher (Sheikh At-Tibrisi and Abu Zakarya Yahya bin Ali bin Muhammad bin Hasan Bustam As-Syaiban Al-Khotib At-Tibrizi); 3) Sufism teacher (Sheikh Abi Khair Hammad bin Muslim Ad-Dabbas and teacher at the Nizamiyah Madrasah (leader of Imam Ghazali)); and 4) teachers of Hadith (Abu Muhammad bin Ja'far bin Ahmad bin Hasan Al-Baghdadi, Abu Ghalib Muhammad bin Hasan bin Ahmad bin Hasan bin Khadzadadza Al-Baqilani, Sheikh Abu Sadiq Abu Saad Muhammad bin Abdul Karim bin Kusyasyi Al-Baghdadi, Sheikh Abu Bakar Ahmad bin Muzaffar bin Husein bin Abdullah A-Tammar, Sheikh Abulqasim Ali bin Ahmad bin Muhammad bin Bayan bin Razzaz, and Sheikh Abu Talib Abdul Qadir bin Yusuf Al-Baghdadi Al-Yusufi.

Thanks to his perseverance in seeking knowledge, he mastered 13 types of knowledge. In the morning and afternoon, he taught tafsir, hadith science, madhhab, differences of opinion, proposal, and nahwu in his madrasa as well as reciting the Koran in various ways in the afternoon. In the beginning, he delivered the fatwa of *dhikr* of the Syafi'i school but later delivered the fatwa of the *dhikr* of the Hanbali school [11].

Since childhood, Sheikh Abdul Qadir Jailani signs of privilege and scholarship have been visible. He often contemplates taking advantage of reason, loves knowledge, likes to *riyadhah* and *mujahadah* against lust (since he has not yet studied Sufism), loves the poor, and loves to pray *amar ma'ruf nahi munkar*. Even his special features were seen when he was still a baby. Since his teenage years, he has shown his ascetic qualities. His Sufi practice is hard to match. Can disappear since adolescence

without leaving any trace. Arriving in Baghdad, he did not enter the city directly but chose to stay in the desert outside the city of Baghdad to be let it go after some New years entered the city of Baghdad to study. Shaykh Abdul Qadir Jailani's contact with Sufism has basically been going on since his adventures in search of knowledge in various countries. At that time, he chose Baghdad because it became the center of scientific development. He left for Baghdad and arrived there around 1095 when he was 20 years old. Some argue 18 years old. Based on the available information, let *it go for 25* years. And solitude in the very dry and arid desert around Iraq, some say in the jungles of Iraqi land.

Sheikh Abdul Qadir Jailani RA has many titles, including Muhyiddin As- Sunnah (the person who revives the sunnah), Mumit Al Bid'ah (the figure who eradicates heresy, Al Imam Zahid (the leader who is ascetic in his life), Al-Ariful Qudwah (took famous and becoming a role model), Shaykhul Islam, As-Sultanul Auliya', A-Asfiya, *Wali kutub*. In the midst of his busyness in preaching and broadcasting the Islamic religion, he composed many works in the form of writing, including Ighatsah Al-Arifin wa Ghayah Muna Al-Washilin (Help for Enlightened people and the ideal goal of Enlightened people) Awrad Al Jailany wa Ad'itatih (some prayers and prayers of Sheikh Abdul Qadir Jailani)

One of his most phenomenal works in the field of interpretation is *Tafsir Jailani*. This interpretation is in check by two great scholars, namely Shaykh Fadhil Jailani al-Hasani al-Tailani al Jimazraq and Farid al-Mazidi, who also refers to *Tafsir Jailani* At the check by the 25th grandson of Sheikh Abdul Qadir Jailani namely Fadhil Jailani al Hasani al-Tailani al-Hasani. Muqaddimah *Tafsir Jailani* Found a statement that *Tafsir Jailani* Had previously been lost and was first found by Fadhil Jailani.

Until now, there has not been a definite explanation about the background of Sheikh Abdul Qadir Jailani in writing *Tafsir Qur'an*. Certainly, the reason behind his writing his books was because of his frustration at his current state of life, which was plagued by rampant hypocrisy and worldly pleasures, so he isolated himself and held Sufi meetings and gave advice. This is what made it possible for him to write his books as well *Tafsir al-Jailani*.

In the book *Tafsir al-Jailani* There are 30 Juz with 6 volumes, with details of volume 1 consisting of an introduction, Tafsir surah al-Fatihah to surah al-Maidah, volume 2 consists of the tafsir of surah al-An'am to surah Ibrahim. Volume 3 contains the interpretation of surah al-Hijr to surah al Nur, volume 4 contains the interpretation of surah al-Furqan to surah Yasin, volume 5 contains the interpretation of surah as- Saffat to surah al-Waqiah, and volume 6 contains the interpretation of surah al-Hadid until surah an-Nas besides that there is also their index hadith of the Prophet found in volume 5 and volume 6 as well as the appendices *Qasidah with magnanimity asmaul husna and qasidah al-khomeriyah* (Sufi poetry). Seen in terms of the breadth of interpretation, *Tafsir Jailani* Included in the interpretation using the method ajmal namely interpreting the verses of the Koran globally, not in depth and at length. In introduction Fadhil Jailani mentioned that *Tafsir Jailani* Represents tasawwuf that is essential, pure, clean, follows the Koran and *al sunnah*.

He died on Saturday night, Maghrib in the Babul Ajaj district of Baghdad on the 10th of Rabiul Akhir 561 H. At that time he was 90 years old. Throughout his life he spent teaching, doing good and being benevolent. When he was about to die he bequeathed to his son "Fear Allah. Obey your God. Do not fear and do not hope in other than Allah. Surrender all your needs to Allah Azza wa Jalla. Find everything you need in God. Do not believe too much in other than Allah. Rely only on God. Be monotheistic! Be monotheistic! Take care! All that is in Tawheed". His body was buried in his own Madrasah witnessed by thousands of Jama'ah to mourn and pay respect to him.

3.4.2. Mahabbah Verses and Their Interpretation According to Sheikh Abdul Qadir Jailani

There are at least three verses that the researcher mapped as *mahabbah* verses to Allah, which were then analyzed according to the interpretation of Sheikh Abdul Qadir Jailani, namely QS. Ali Imran [3]: 31-32, QS. Al-Maidah [5]: 54, and QS. Al-Baqarah [2]: 165.

1. QS. Ali-Imran [3]: 31-32

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ
فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ

Say: "If you (really) love Allah, follow me, surely Allah love and forgive your sins", Allah is Forgiving and Great Affectionate. Say, "Obey Allah and His Messenger; if you turn away, then verily Allah does not like disbelievers".

According to Al-Hassan and Ibn Juraij, people at the time of the Messenger of Allah, claimed that they loved God, so they said: O Muhammad, we love our God. So God sent down the verse.

Juwaybir narrated from Ad-Dahhak from Ibn Abbas, saying: The Prophet stood with the Quraysh when they were in the Haram Mosque, and they had set up their idols, and they hang ostrich eggs on it, and they put (earrings) in the ears. And they prostrated to him, and the Prophet said: O people of Quraysh, you have violated the religion of your father Ibrahim and Ishmael, and they are above Islam. The Quraysh said: O Muhammad, we worship this only for the love of God, so that they can bring us closer to God. Then Allah SWT revealed: Say Muhammad: If you love Allah and worship idols, then you will be brought closer to Him, so follow me, and Allah will love you. And I am more worthy of respect than your idols.

Al-Kalbi narrated from Abu Salih from Ibnu Abbas: When the Jews said: We are the children of God and the beloved people of God SWT. So God revealed this verse and then showed it to the Jews, but they refused to accept it (Al-Wahidi, n.d.) Ibn al-Mundhir narrated from al-Hasan that he said: He said: "O Muhammad, we are faithful to the covenant of our Prophet, that we love our Lord." So Allah (ج ب ح) verses down sent (م ت ل لا قل إن ك نت فاتبعوني [7].

The way to love God is to love God's beloved Prophet Muhammad SAW as in QS. Al-Imran [3]: 31-32, he explained that the way to obtain the love and love of Allah swt is by following the Messenger of Allah, peace is upon him, carrying out all his commands, and avoiding all his prohibitions. In this way, God will love you, always want to be with you, and make you reach Him (*wusul ilallah*), and God will forgive him (with His love), for all the sins that become an obstacle to the beauty of His Essence. And He (Allah) is Most Forgiving and Most Merciful [21].

Also includes conditions of compassionate is *Muwafaqoh* (according to). As told in a story from the Prophet Muhammad that Abu Bakar willingly gave all his wealth to the Prophet Muhammad because of the sincerity of his love. He did as he did and felt the poverty with him until he shared the burden. He followed it, outwardly and inwardly, in silence and in crowds. A lover will not hide anything from his lover. Even he will give everything to him. If the condition of loving the Messenger of God is poverty, then the condition of loving God is a test [19].

2. QS. Al-Maidah [5]: 54

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۗ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكٰفِرِينَ ۗ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَسِعَ عَلَيْهِمُ

O you who believe, whoever among you apostatizes from his religion, then later Allah will bring a people whom Allah loves, and they love Him, who behave gently towards the believers, who behave harshly towards the disbelievers, who strive in the way of God, and who is not afraid of the reproach of those who like to criticize. That is the gift of God, He gives it to whom He wills, and God is All-Wide (His gifts), and All-Knowing.

In QS. Al-Maidah [5]: 54 this, believers do not need to care and be sad for those who have apostatized because God will bring a group of people who are inclined in faith and God loves them and they love God, they get a position in degree of confidence and enlightenment in what they do. His character is in the form of a gentle attitude towards fellow human beings, especially believers, being harsh towards unbelievers, willing to fight in the way of God without fear of insults and insults, without

fear of the torment of the enemy his enemies in fighting to defend Allah's religion, all of that is done with pleasure and obedience to Allah. The gift given to that person is in the form of a position and beautiful jewelry of faith [16]. This is due to good deeds, helpfulness, and obedience to God's rules. Of course, for people who truly feel love stuck in their hearts and don't even think to turn away from the beauty of loving the Khaliq.

The person who loves God is still not perfect before all the roads are dead so that only one road remains. Therefore, do not love the world and the hereafter. Consider it all dry for you and feel comfortable with Him. Because when the heart knows God, is close to Him, it will feel reluctant to be with creatures and mix with them. Feeling sick with food, drink, and jewelry. Prefer to live in a simple place rather than luxury. Surrender yourself, wealth, and health to Him and leave efforts for yourself and others. For him, everything that He has produced for himself is something beautiful. And love will not merge with possession. There is nothing that can bind him but advice that binds him in orders, prohibitions and acts that shackle him until fate comes [19].

3. QS. Al-Baqarah [2]: 165

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

And among humans, there are those who worship gods other than Allah as a counterpart, whom they love as they love Allah. As for those who believe, their love for Allah is great. Suppose those who commit injustice see when they see the punishment (on the Day of Resurrection) that all power belongs to Allah and that Allah is very severe in punishment (they will regret it).

In that verse, there is a difference between mahabbah for believers and mahabbah for non-believers, including in their beliefs. People who do not believe make something to be compared to Allah in belief, worship, and love. This can be understood from the word and, which is the plural form of the word Nidd, which means to associate or share with something in its substance, something that resembles another, at the same time opposing and contradicting it. Therefore, mahabbah other than believers, equates mahabbah to God with others. Even mahabbah to others is more important so that they are placed in hell

While al-mahabbah for believers, as can be understood from the explanation of the word asyadd in verse above, comes from the word syad, meaning quwwah (strength) or al-akd al-quwwah (strong covenant). The use of the noun tafdil shows the existence of the most important of the others, namely al-mahabbah for believers is more important and stronger to God, will not be shaken and weakened by anything so that they can it is understood that mahabbah for believers is only in Allah swt. So, the urgency of mahabbah for believers is to strengthen their belief in the Oneness of Allah [9].

In QS. Al-Baqarah [2]: 165, the believers are very great (asyaddu hubban); their love for God exceeds everything. Because according to Sheikh Abdul Qadir al-Jailani in this tafsir al-Jailani, they (believers), He (Allah) is the Truest and All-encompassing of everything. But those who are foolish (disobedient), they make Allah a rival (a deity other than Allah). They (stupid people) equate his love for Allah as they love God other than Allah. And they (stupid people) are among the disbelievers [17].

Sheikh Abdul Qadir Jailani's interpretation in his book does not discuss much in detail and clearly. The explanation of each verse only consists of a few verses and only 2 to 3 lines at most. But many explanations about mahabbah are explained in his other books. In fact, most of every discussion in his book discusses mahabbah and ma'rifatullah because both are very important for spiritual path walkers to the Beloved, Allah swt.

4. Conclusion

From some verses related to God bless you filtered into 3 verses, namely: QS. Ali Imran [3]: 31-32, QS. Al-Maidah [5]: 54, and QS. Al-Baqarah [2]: 165. The three verses are interpreted that mahabbah is the inclination of the human heart towards something because beauty for those who love, he loves fully for something he loves by practicing all his commands and not even betraying it

willing to sacrifice for the one he loves. But the meaning of mahabbah is not to creatures but to the love poured out to Allah the Creator. Mahabbah is the forerunner for a believer in his spiritual journey in life. As God created humans and jinn to worship, then worship will not afdhal without the basis of love. A believer whose love for God is greater than anything else (asyadu hubban lillah) like giving the treasure he loves in the way of Allah. He will follow the way of God and following the teachings of the Messenger of God, trusting, patient, doing good, just, repenting and purifying oneself and not being too busy thinking about worldly affairs. Because his heart and mind are already busy with dzikrullah. That is what believers make as a form of love for Allah, and they are entitled to the most beautiful gift from Allah, namely love.

If the love for Allah has strengthened, a person will form himself with personality al-muhsinin (those who do good to others), al-muttaqin (pious people) and al-muqsit (just people), al-mutathahirin (people who purify themselves and souls), and al-mutawakkilin (those who surrender to Him) al-tawwabin (those who repent), strive with shaffan wahidan (those who fight with a neat line) and al-shabirin (patient people). The practice of mahabbah needs to be socialized because mahabbah can eliminate conflicts that occur in society and prevent people from committing tyranny and other things that are prohibited by Shariah and religion.

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