International Summit on Science Technology and Humanity
ISETH 2023
ISSN: 2615-1588 (online)

The Constellation of Meaning of Mahabbah and Raghiba in the Qur'an: A Semantic Analysis by Toshihiko Izutsu

Elvynanda Faradiella[1*], Kharis Nugroho[2]

[1,2] Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

Abstract

Vocabulary in the Quran is a word that has an important role in determining the conceptual arrangement of the worldview standards for the meaning of the Quran. Semantics is a term for the study of the analysis of the science of the Quran and the study of the meaning of a word in a language that, according to Toshihiko Izutsu, is studied by looking for the basic meaning, rational meaning, synchronic and diachronic, as well as the weltanschauung of the word in the Quran. From the word mahabbah, we can see that he is talking about Allah's love for His servants, servants of Allah, fellow creatures, and also the worldly. Meanwhile, Raghiba tends to feel like belonging to a creature. The analysis of this article will discuss how the concepts of mahabbah and raghiba are related to the concept of the meaning of the Quran further. Therefore, the author wants to study the "Constellation of the Meanings of Mahabbah and Raghiba in the Al-Quran (Semantic Study of Toshihiko Izutsu)."

Introduction

The vocabulary of the Quran is a very important word in determining the conceptual arrangement of the worldview standards for the meaning of the Quran. Toshihiko Izutsu, the Quran is composed of many vocabularies that have new systematic interpretations, while vocabulary is a combination of various new concepts, in the applicative plane, the next semantic task is to investigate how the individual semantic field is structured in detail and how it is possible to organize words amid the complexity of interrelated elements in the vocabulary. (Izutsu, p.22.).

Izutsu, in his semantic study, believes that analyzing semantics begins with opening all the vocabulary in the Quran, all the words that have important concepts that are not simple, and then examining the meaning of the words in the broader context of the Quran. (Ibid, 4.). One example of semantic interpretation is building a good relationship with the Creator for the abundance of gifts given to us (hablun min Allah) and building a loving relationship with fellow human beings (hablun min an-nass). (Latif, 2019.).

Love The highest level is love for Allah SWT, the rest is love for everything intended only for Allah SWT. Sheikh Abdul Qodir Al-Jilani in his book Fathur Robbani to achieve mahabbah must know Allah first, remove everything other than Him from your heart, so that you will be truly close to Him. Die yourself from yourself and creatures, and then the veil that blocks you from your Lord will be revealed (Mutaqin, 2020). Meanwhile, mahabbah in Tafsir Jalalain, love that enters and sticks in the depths of the heart until there is respect and submission. (al-Mahali & As-Suyuti, 2010)

There is a lot of vocabulary in the Quran related to love, so of course, you need to know that each vocabulary cannot stand alone in conceptualizing its meaning. So, the words mahabbah and raghiba were chosen, and they have interesting concepts to study. The analysis of this article will discuss how the concepts of mahabbah and raghiba are related to the concept of the meaning of the Quranfurther. Therefore, the author wants to study the "Constellation of Meanings of Mahabbah and Raghiba in the Al-Quran (Semantic Analysis of Toshihiko Izutsu).

* Corresponding author: g100210090@student.ums.ac.id

Result and Discussion

Semantic Study

Quranic Semantics; Toshihiko Izutsu

Toshihiko Izutsu (1914-1993) was a philosopher and a Japanese religious scholar known for his contributions to the study of island interpretation and comparison between religions. He made semantics the basis of his thinking. (Syafirin, 2020).

In Izutsu's view, etymologically, semantics is a science that deals with the phenomenon of meaning in a broader sense than the word itself. (Izutsu, p.2). Seen from the terminology, semantics is the study of meaning, the analytical study of linguistic meanings which focuses on the key terms per word in its research until it reaches a conceptual or weltanschauung. (Psrere, 1991). In this case, Izutsu stated that current semantics is a very confusing complex structure, especially for the linguistic discipline, to get a general picture because the relationship between very broad meaning phenomena can be considered semantic objects. (Izutsu, 1997).

Izutsu also thinks again that there is a relationship between words and reality, namely naive thinking (Izutsu, p.3). Understanding the meaning is not a very easy activity because it is possible that when someone is studying the meaning, they are usually only fixated on the definition of language, which is limited by its function as a system and codification of community habits so that the meaning of the verse is interpreted in short words, namely the meaning that is obtained superficially only (Ibid, 64).

Izutsu, in his thinking weltanschauung, a study of the nature and structure of a significant history (Izutsu, p.3), which will later be directed at the perspective of the Quranic world, which has a Quranic vision of the universe. So, in other words, it can be interpreted that in analyzing the individual concepts contained in the Quran, one cannot escape the loss of insight into the dual relationships that complement each other in the entire system. (Izutsu, p.4).

Toshihiko Izutsu: The meaning of Mahabbah and Raghiba

The Basic Meaning of Mahabbah

The basic meaning is the meaning of a word that is always attached and carried over to the word, wherever it is, even though the presence of accompanying elements greatly influences the original meaning. (Izutsu, 2002). Basic meaning can also be denotative meaning, which is the natural, original meaning that appears for the first time and also the meaning that is by reality. (Fathurrahman, p.113).

Jamil Saliba, in the book Al-Mu'jam Al-Falsafi, says that mahabbah (love) is the opposite of al-Baghd (hate)(Shaliba, 1978). The word mahabbah, translated into Indonesian, means love; it comes from the Arabic word (احب-يحب-حبا-و محبة), which means loving deeply, affection, or deep love (Yunus, 1990). Al-Mahabbah can also be interpreted as al-wadud, namely the very merciful and loving (Shaliba, p. 349). Ar-Raghib Al-Asfahani, in his book, mahabbah, is a desire for something considered good.

المحبة إرادة ما ترا ه او تظنه خيرا

"Maḥabbah is the desire for something that you consider good" (al-Fadhl ar-Râghib Al Ashfahâniy, 2012).

Ibn Qayyim al-Jauziyah in Rawdat al-Muhibbin wa al-Nuzhat al - Musthaqin, the basic meaning of the word maḥabbah is al-safa which means clear or clean. Asy-Syibli, love is called al-mahabbah because it erases everything in the heart except the one it loves. In another sense, mahabbah is derived from al-habab, which means water bubbles that appear when it rains heavily. Mahabbah is defined as the overflow of the heart that is longing to unite with the one it loves, as the union of the body and soul, the heart can live because of love, and love can survive because it sees and unites with the one it loves

The following are the terms or verses derived from the word mahabbah, as listed in Table 1.

Table 1. Table of Terms of the Word Mahabbah

NO	Forms	Repetitiom	Name of Surah and Verse
1	حبب	1	Qs. Al-Hujurat : 7
2	أحببت	2	Qs. Al-Qashah : 56, Qs. Shad : 32
3	احب	1	Qs. Al-An'am : 76
4	تحبوا	1	Qs. Al-Baqarah : 216
5	تحبون	7	Qs. Ali-Imran : 31, 92,152, Qs. Al-A'raf : 79, Qs. An-Nur : 22, Qs. Al-Qiyamah : 20, Qs. Al-Fajr : 20

6	تحبونها	1	Qs. Shaff : 13
7	تحبونهم	1	Qs. Ali-Imran : 119
8	يحب	41	Qs. Al-Baqarah : 190, 195, 205, 222, 276, Qs. Ali-Imran : 32, 57, 76, 134, 140, 146, 148, 159, Qs. An-Nisa : 36, 107, 148, Qs. Al-Maidah : 13, 42, 64, 87, 93, Qs. Al-Qn'am : 141, Qs. Al-A'raf : 31, 55, Qs. Al-Anfal : 58, Qs. At-Taubah : 4, 7, 108, Qs. An-Nahl : 23, Qs. Al-Hajj : 38, Qs. Al-Qashash : 76,77, Qs. Ar-Rum : 43, Qs. Luqman : 18, Qs. Asy-Syuara : 40, Qs. Al-Hujurat : 9, 12, Qs. Al-Hadid : 23, Qs. Al-Mumtahanah : 8, Qs. Ash-Shaf : 4
9	يحببكم	1	Qs. Ali-Imran : 31
10	يحبهم	1	Qs. Al-Maidah : 54
11	يحبون	5	Qs. Ali-Imran : 188, Qs. At-Taubah : 108, Qs. An-Nur : 19, Qs. Al-Hasyr : 9, Qs. Al-Insan : 27
12	يحبونكم	1	Qs. Ali-Imran : 119
13	يحبونه	1	Qs. Al-Maidah : 54
14	يحبونهم	1	Qs. Al-Baqarah : 165
15	استحبونهم	3	Qs. At-Taubah : 23, Qs. An-Nahl 07, Qs. Fushilat : 17
16	حب	4	Qs. Al-Baqarah : 165, Qs. Ali-Imran : 14, Qs. Shad : 32,
			Qs. Al-Adiyat : 8
17	حبا	3	Qs. Al-Baqarah : 165, Qs. Yusuf : 30, Qs. Al-Fajr : 20
18	حبه	2	Qs. Al-Baqarah : 117, Qs. Al-Insan : 8
19	احب	3	Qs. At-Taubah : 24, Qs. Yusuf : 8, 33
20	احباؤه	1	Qs. Al-Maidah : 18
21	محبة	1	Qs. Taha : 39
22	يستحبون	1	Qs. Ibrahim : 3

From the table division above, we can see that the word mahabbah can be classified according to the meaning of the verse as follows,

1. Mahabbah means Allah's love for his servants.
2. Mahabbah means a servant's love for Allah.
3. Mahabbah means love of fellow creatures.
4. Mahabbah with the meaning of worldly love

Maḥabbah discusses love or liking, but its love is related to Allah's love for His servants, servants for Allah, fellow creatures, and the world.

Basic Meaning of Raghiba

Raghiba, in the Al-Ma'aanii online dictionary, has the meaning of hope, desire, wish, want, really want and seek. The word raghiba is a vocabulary that cannot stand alone; it is literal and has its meaning.

رَغِب : مفرد المذكر لصيغة مبالغة على وزن فَعِل (رَغِب) في حال يكون مرفوعا أو منصوبا أو مجرورا والمشتق من الفعل (رَغُبَ) والذي جذره (رغب) انظر معنى رَغِب.

When viewed from the terminological point of view, namely (إرادة فيه وطمع عليه حرص مع الشيء), which means wanting something with enthusiasm and strong interest in it. While summarizing the meaning from linguistics, namely,

إرادة الشيء ، وأصل الرغبة طلب الشيء وسؤاله، وقيل أصل الرغبة من السعة ، ومن معاني الرغبة أيضا: الطاعة والابتغاء والميل والطمع

"Wanting something. The original meaning of ar-ragbah is to beg and request something. It is also said that the original meaning of ar-ragbah is leniency. Ar-Ragbah also means obedience, seeking, inclination, and greed."

Raghiba discusses the meaning of like but belongs to a creature. It should be noted that the word raghiba cannot stand alone; it is a combined verb unit with its own literal meaning. Therefore, if we want to use the word raghiba, it must be followed by a verb and a preposition. For example, the wordرغبcan be interpreted as liking if the word is combined withFYIbecomeIn the rain. If followed by the king's name, the meaning changes to hate or dislike.

The following are the meanings of terms or derivations of verses containing the word raghiba in verses of the Al-Quran, as shown in Table 2.

Table 2. Table of Terms of the Word Raghiba

NO	Forms	Repetition	Name of Surah and Verse
1	يرغب	1	Qs. Al-Baqarah : 130
2	ترغبون	1	Qs. An-Nisa : 127
3	يرغبوا	1	Qs. At-Taubah : 120
4	رغبا	1	Qs. Al-Anbiya : 90
5	راغبون	2	Qs. At-Taubah 59, Qs. Al-Qalam : 32
6	فارغب	1	Qs. Al-Anbiya' : 32
7	راغب	1	Qs. Maryam : 46

From the table division above, the word raghiba can be classified according to the meaning of the verse as follows,
1. Raghiba which means like or love.
2. Raghiba, which means hate.
3. Raghiba, which means hope.

The Relational Meaning of Mahabbah and Raghiba

Relational meaning is a connotative meaning that is given and added to an existing meaning by placing the word in a special position in a special field as well. (Izutsu, p.12). Izutsu divides relational meaning into two parts of analysis, namely syntagmatic analysis and paradigmatic analysis, but only syntagmatic analysis will be used in the discussion of mahabbah and raghiba.

The syntagmatic analysis analyzes something by looking at the words in front of or behind the word in a certain part to find its meaning. (Zulkifar, 2018). In other words, Izutsu is the integration of individual concepts(Izutsu, p.4).

1. The Word of the Almighty

Mahabbah has a relational meaning, the scope of which is divided into four, namely:
a. In connection with Allah's love for his servants, it is stated in Qs. Al-Baqarah: 222, Qs. Ali-Imran: 76, 134,146,159, Qs. Al-Maidah: 42 and Qs. Ash Shaff: 4.
b. Regarding the servant's love for Allah, stated in Qs. Al-Baqarah: 165, Qs. Ali-Imran: 31, and Qs. Al-Maidah: 54.
c. Love among creatures is stated in Qs. Ali-Imran: 14, Qs. Yusuf: 31 and Qs. Al-A'raf: 79.
d. Worldly love is stated in Qs. Al-Qiyamah: 20, Qs. Al-Qashash: 76, Qs. Al-Adiyat: 8, Qs. Shad: 32, Qs. Al-Fajr: 20 and also Qs. An-Nahl: 107(In'amuttaqi, 2018).

2. Raghiba said

Raghiba also has a relational meaning, the scope of which is divided into only three, namely:
a. About liking or loving, it is stated in Qs. An-Nisa: 127 and also Qs. At-Taubah: 120.
b. Regarding hatred, it is stated in Qs. Al-Baqarah: 130 and Qs. Maryam: 46.
c. Regarding hope or hope, it is stated in Qs. At-Taubah: 59, Qs. Al-Anbiya': 90, Qs. Al-Qalam: 32, Qs. Al-Insyirah: 8.

Toshihiko Izutsu: Historical Meaning

From some ways of analyzing semantic studies, Izutsu also uses the method of revealing historical meaning, namely revealing the history that is the object of the word brought by the Qur'an with a new perspective, so that later it will play an important role in obtaining the meaning of the word weltanschauung and others. Izutsu, in the view of the definition of semantic methodology, divides the perspective into two parts, namely, achronic and diachronic.

The meaning of Acronic is a perspective of the past, in which a word was born with one meaning, which then developed in the stigma of society to obtain a static system. At the same time, the meaning of diachronic is a view of linguistics that is based on the element of time or can be defined as a word that grows and changes freely. (Izutsu, p. 32). So, Izutsu simplified it again into three mass periods: pre-Quranic, Quranic, and post-Quranic.

Pre-Quranic Period Mahabbah

The pre-Quranic period is what can be called the period of ignorance.

فِي الْمَحَبَّهِ تَرَى مَوْقِفِي زِدْتِ لِي # فَلَوْ أَنَّ عَيْنَكِ يَوم اللقَاءِ

"In love, you see me in a noble position # even though your two eyes will see me one day."

In the poem, the word mahabbah contains the meaning of love. However, no similar explanation is found regarding the word mahabbah with religious nuances, either in the Christian or Jewish traditions.

Describing the history of ignorance, the Badui tribe had little religion, which lacked enthusiasm or concern for religious and spiritual values and more towards the beliefs of the early and primitive Semitic people. So, it seemed more rigid, and respect was based on tradition. (In'amuttaqi, pp. 9-10).

Raghiba's Pre-Quranic Period

يعطى الرغائب من يشأ و يمنع و ببر والد كم وطاعة أمره

"Happy people always give to people they like, and can also do not give him."

Thabit bin Jaber, in his poetry, means that people who are happy or happy can give to people they like or like. And it could also be that happy people don't give to people they like.

Quranic Mahabbah Period

This period is the period or mass in which the Qur'an was revealed, starting from the first revelation to the last, to the Prophet Muhammad SAW. It has many special features and roles, one of which is revitalizing a civilization. (Izutsu, p. 43).

The word mahabbah in the Quranic period has many different religious values from the mahabbah known to the ahiliyah people in the pre-Quranic period.

In the Mecca masses, or what was known as makiyah (before the Prophet migrated), mahabbbah was often used in the sense of worldly love, romantic love, and erotic love, as stated in Qs. Al-Qiyammah : 20, Qs. Al-Adiyat: 8, Qs. Ali Imran: 14, Qs. Yusuf: 30 and Qs. At-Taubaḥ verse 23.

Meanwhile, during the Medina period or what is known as Madaniyah (after the Prophet migrated), mahabbah was also often used to express God's love for His servants, complemented by God's nature of being so loving to all of His creations without exception.

Mahabbah in the masses is also often used in terms of mu'amalat or as a guideline for community behavior, as stated in Qs. Al-Hujurat: 9, Qs. Ali-Imran: 159 and Qs. Ali-Imran : 134(In'amuttaqi, pp. 72-74).

Raghiba Quranic Period

Makiyah verses in the discussion of Raghiba are found four times and have two meanings: hope and hate. The word raghiba, meaning hope, is contained in Qs. AlAnbiya': 90, Qs. Al-Qalam: 32 and Qs. Ash-Syuara: 8. Meanwhile, raghiba in the meaning of hate is contained in Qs. Maryam: 46.

The Madaniyah verse in the meaning of Raghiba is also the same as Makiyyah, which is found four times but only has three meanings: hate, hope, and love. The word raghiba means hate in madaniyah, as stated in Qs. Al-Baqarah: 30. Meanwhile, the meaning of hope is stated in Qs. An-Nisa: 127 and Qs. At-Taubaḥ: 120. And finally, mahabbah, the meaning of love as stated in Qs. At-Taubah: 59.

Post-Quranic Mahabbah Period

The linguistic aspect of the Qur'an during this period experienced very rapid development, so its impact would produce many cultural conceptual systems that tended to develop independently. This period continued to grow until the golden age of science grew during the Abbasid dynasty, encompassing law, theology, politics, philosophy, and Sufism. (Ibid, p. 64).

In the process, it does not affect the meaning of the Weltanschauung because, with this, we can understand that there are many meanings of words found in the Koran. However, they are only limited to simple descriptions, so they require partial interpretation. (Ibid, p. 102). Al-Junaid, maḥabbah is defined as "the inclination of the heart towards Allah SWT, the inclination of the heart towards something because of hoping for Allah's pleasure without feeling burdened, or obeying everything that is ordered or prohibited by Allah, and being willing to accept what Allah has determined and destined."(Muhammad Sayyid Ahmad, 2005).

Ibn Kathir, in his interpretation of Qs. Al-Imron: 31 and 32 said, "Deviating from the path of obedience to Allah and His Messenger is an act of disbelief, and Allah does not like people with such characteristics." This verse illustrates that people who say that they love Allah but deny the teachings brought by the Prophet Muhammad SAW are the same as lying. (Syakir, 2014)

As written in a sahih hadith of Muslim, namely:

فَاسْتَجَبْنَا لَهٗ ۖوَوَهَبْنَا لَهٗ يَحْيٰى وَاَصْلَحْنَا لَهٗ زَوْجَهٗ ۗاِنَّهُمْ كَانُوْا يُسٰرِعُوْنَ فِى الْخَيْرٰتِ وَيَدْعُوْنَنَا رَغَبًا وَّرَهَبًا ۗوَكَانُوْا لَنَا خٰشِعِيْنَ

"Whoever does a deed that is not included in our guidance, then his deed is rejected." (HR Muslim).

Meanwhile, Al-Ragib al-Aṣfahani believes that mahabbah is a desire for something that is estimated to be good. Mahabbah is certainly different from al-raghbah, where mahabbah is love that is not accompanied by hopes that have a worldly nature. At the same time, al-raghbah is love accompanied by a very strong desire to get it even though the sacrifice is so great. (Saliba, p. 617). This is different from Quraish Shihab's statement about interpreting Qs. Ali-Imran verse 14, namely love for fellow human beings, has the highest position in establishing relationships between humans because, basically, humans are social creatures who cannot live alone and should help each other. (Shihab, 2017).In Sufism, Al-

Qusyairi interprets mahabbah as a state of a noble soul whose form is a testimony of God by His servant, whom he loves, and also expresses love for those he loves. (al-Naisaburi, p.318).

Post-Quranic Period of Raghiba

Raghiba is interpreted as love, which means that you must not love yourself more than you love yourself, as stated in Qs. Al-Anbiya': 90.

قَالَ اَرَاغِبٌ اَنْتَ عَنْ اٰلِهَتِيْ يّٰاِبْرٰهِيْمُ ۚ لَىِٕنْ لَّمْ تَنْتَهِ لَاَرْجُمَنَّكَ وَاهْجُرْنِيْ مَلِيًّا

So We answered him and gave him Yahya, and made his wife (able to conceive). Indeed, they were ever hastening to (do) good, and they called upon Us with hope and fear. And they were a people humble before Us.". (Ministry of Religion of the Republic of Indonesia, p. 329)

Jalaludin As-Suyuti, in his interpretation, says that raghiba is interpreted as hoping for Allah SWT's mercy. Ibnu Katsir in his interpretation, interprets Qs. Maryam: 46.

قَالَ اَرَاغِبٌ اَنْتَ عَنْ اٰلِهَتِيْ يّٰاِبْرٰهِيْمُ ۚ لَىِٕنْ لَّمْ تَنْتَهِ لَاَرْجُمَنَّكَ وَاهْجُرْنِيْ مَلِيًّا

> “He (his father) said, "Do you hate my gods, O Ibrahim? If you don't stop, I will stone you, so leave me for a long time.”

His father said, "Do you hate my gods, O Ibrahim? If you don't stop, then I will surely stone you and leave me for a long time." Ibrahim said, "May peace be upon you, I will ask my God for forgiveness for you. Indeed, He is very good to me. And I will distance myself from you and from what you call apart from Allah, and I will pray to my God. Hopefully, I will not be disappointed by Allah telling me about how the Prophet Ibrahim's father answered when he called for worshiping his God as in the verse "Do you hate our god, O Ibrahim?" meaning, if you don't want to worship our God and don't like him, then stop cursing, insulting and swearing at him. If you don't stop it, then I will punish you and turn to scold you. The punishment referred to here is a continuation of the meaning of the verse, namely, "You will definitely be stoned." Ibn Kathir himself interpreted the word raghiba as meaning hate. (Sheikh Ahmad Syakir, 2014).

Referring to Qs. At-Taubah verse 20, Jalaludin As-Suyuti interprets, "It is not fitting for the people of Medina and the Bedouin Arabs who live around them not to accompany the Messenger of Allah (to go to war), and it is not fitting (also) for them to love themselves more rather than loving themselves to the Messenger. That is because they were not overcome by thirst, exhaustion, and hunger in the way of Allah, and did not (nor) step on a place that aroused the anger of the disbelievers, and did not inflict a disaster on the enemy, but writing for them with it is a pious deed(al-Mahalliy, 2015). The word mala itself is interpreted as love, which refers to the inappropriateness of loving oneself more than loving the Messenger of Allah.

Worldview

In Toshihiko Izutsu's understanding, Weltanschauung's understanding is a worldview that uses language not only as a tool for speaking and thinking but, more importantly, as a conceptualization and interpretation of the world surrounding it. (Izutsu, p. 3),Later, Izutsu wants to make semantics a form of the ontology of being and existence at a concrete level, as depicted in the verses of the Quran. In the end, this view is the evidence and shows that semantics is a dynamic ontology but not a static ontology. (Fathurrahman, p. 105).

Blessings

Looking at Qs. Ali-Imran, in a semantic study, the context of its use generally means love.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَاۤءِ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْاَنْعَامِ وَالْحَرْثِ ۗذٰلِكَ مَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚوَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ

"Made to appear beautiful in the sight of men, the love of lust, in the form of women, children, wealth in the form of gold and silver, choice horses, livestock and fields. Such is the pleasure of life in this world, and with Allah, it is a good place to return."

Mahabbah here has the meaning of erotic love expression, which does not contain any religious elements by the ignorant people. Meanwhile, in other letters whose verses mention mahabbah, it is interpreted as love that certainly has values that contain religion, one of which is a characteristic of Allah.

When looking back at the post-Quranic period, mahabbah here is interpreted as the love of Allah SWT for His creatures, the love of creatures for Allah, the love for fellow creatures, and the love of creatures for the world. So mahabbah in the weltanschauung itself cannot be interpreted unilaterally with the meaning of erotic love without containing religious values as intended by the ignorant people, but mahabbah is also not limited to the word love alone. Mahabbah has many attachments, as explained in the previous post-Quranic mass mahabbah.

Raghiba

The use of raghiba in its general context is interpreted as hope, desire, hate, turning away and also liking. Refer toone of the verses of the Koran, namely in Qs. Al-Anbiya: 90 and also in Qs. An-Nisa: 127 where both interpret raghiba as a hope.
1. Qs. Al-Anbiya' verse 90

فَاسْتَجَبْنَا لَهٗۙ وَوَهَبْنَا لَهٗ يَحْيٰى وَاَصْلَحْنَا لَهٗ زَوْجَهٗۗ اِنَّهُمْ كَانُوْا يُسٰرِعُوْنَ فِى الْخَيْرٰتِ وَيَدْعُوْنَنَا رَغَبًا وَّرَهَبًاۗ وَكَانُوْا لَنَا خٰشِعِيْنَ

> “So We answered him, and We gave him Yahya, and We made his wife (able to conceive). Indeed, they were ever hastening to (do) good, and they called upon Us with hope and fear. And they were a people humble before Us.”

2. Qs. An-Nisa verse 127

وَيَسْتَفْتُوْنَكَ فِى النِّسَاۤءِۗ قُلِ اللّٰهُ يُفْتِيْكُمْ فِيْهِنَّۙ وَمَا يُتْلٰى عَلَيْكُمْ فِى الْكِتٰبِ فِيْ يَتٰمَى النِّسَاۤءِ الّٰتِيْ لَا تُؤْتُوْنَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُوْنَ اَنْ تَنْكِحُوْهُنَّ وَالْمُسْتَضْعَفِيْنَ مِنَ الْوِلْدَانِۙ وَاَنْ تَقُوْمُوْا لِلْيَتٰمٰى بِالْقِسْطِۗ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ كَانَ بِهٖ عَلِيْمًا

> "And they ask you for a fatwa regarding women. Say, "Allah gave you a fatwa regarding them, one and what was recited to you in the Koran (also a fatwa) regarding the orphaned women to whom you did not give something (the dowry) prescribed for them, while you wanted to marry them2 and (about) the children who are still considered weak. And (Allah commands you) to take care of orphans fairly. And whatever good deeds you do, Allah is All-Knowing."

Ignorant people interpret raghiba as a feeling of joy or liking. Meanwhile, Raghiba in the Koranic and post-Quranic masses interpret it as hope, desire, and also hate. Therefore, raghiba in weltanschauung is not interpreted as desire but also as hate.

Conclusion

Mahabbah has basic meaning of love or liking develops into four meanings. At the same time, the basic meaning of raghiba is hope, which develops into hope, love, and hate. The word mahabbah discusses Allah's love for His servants, servants for Allah, fellow creatures, and the world. At the same time, ragiba tends to the feeling of belonging to a creature. So if the knot is pulled, mahabbah and raghiba have the same concept of discussion, where both discuss love and affection, but there is a slight difference in their implementation.

Acknowledgement

Alhamdulillah, all praise is due to Allah, the Lord of the worlds, who gives us His blessings and guidance as creatures and servants. With the grace of Allah SWT, the author was able to complete the preparation of this research with quite satisfactory results. Don't forget to pour out salawat and greetings to our king, the most perfect human being walking on this earth, who is our role model, the Prophet Muhammad saw and also tabi'in, tabi'ut, tabiut tabi'in to yaumul qiyamah.

With this research, it is expected to provide input and also increase the insight of the reader's window. Realizing the many shortcomings in this writing, the author fully apologizes and hopes for input that can support this writing to be even better.

Without reducing respect, the author also expresses his gratitude to the supervisor, Ustad Kharis Nugroho, who has certainly provided a lot of motivation and ideas in this research. Finally, many of life's failures are people who did not realize how close they were to success when they gave up.

References

al-Fadhl ar-Râghib Al Ashfahâniy, A. al-Q. H. bin M. (2012). alMufradât fi Gharîb Al Qur’an, (Kairo: Dâr ibnu al-Jauziy). 116.

al-Mahali, J., & As-Suyuti, J. (2010). Tafsir Jalalain, terj. Pesantren Persatuan Islam 91 Tasikmalaya versi 2.0, dalam Surah Yusuf[12]:30 .

al-Mahalliy, I. J. (2015). Tafsir al-Jalalain, (Jakarta:Perpustakaan Nasional RI).

al-Naisaburi, A.-Q. (n.d.). Al-Risalah al-Qusyairiyah, (Mesir: Dar al-Kahir). 318.

Departemen Agama RI. (n.d.-a). Al-Qur’an dan Terjemahannya. 329.

Departemen Agama RI. (n.d.-b). Al-Qur’an dan Terjemahannya. 65.

Departemen Agama RI. (n.d.-c). Al-Quran dan Terjemahannya. 98.

Fathurrahman. (n.d.-a). “Al-Qur`an dan Tafsirnya. 105.

Fathurrahman. (n.d.-b). Al-Quran dan Tafsirnya dalam Perspektif Toshihiko Izutsu. 113.

Ibid. (n.d.-a). 4.

Ibid. (n.d.-b). 64.

Ibid. (n.d.-c). ibid. 102.

In'amuttaqi, M. (2018). Maḥabbah in the Qur'an. UIN Walisongo.

In'amuttaqi, M. (n.d.-a). Maḥabbah in the Qur'an. 9–10.

In'amuttaqi, M. (n.d.-b). Maḥabbah in the Qur'an. 72–74.

Izutsu, T. (1997). Relasi Tuhan dan Manusia Pendekatan Semantik Terhadap Al-Quran Terj:Agus Fahri. 3.

Izutsu, T. (2002). God and Man in The Qur'an, (Kuala Lumpur: Academe Art & Printing Service, 2002). 11.

Izutsu, T. (n.d.-d). Konsep-Konsep...,. 9.

Izutsu, T. (n.d.-e). Relasi Tuhan dan Manusia. 22.

Izutsu, T. (n.d.-f). Relasi Tuhan Dan Manusia. 2.

Izutsu, T. (n.d.-g). Relasi Tuhan dan Manusia. 3.

Izutsu, T. (n.d.-h). Relasi Tuhan dan Manusia. 12.

Izutsu. (n.d.-a). Relasi Tuhan... 32.

Izutsu. (n.d.-b). Relasi Tuhan... 43.

Izutsu. (n.d.-c). Relasi Tuhan dan Manusia. 4.

Latif, M. (n.d.). Konsep Cinta Al-Hubb Menurut Quraish Shihab dan M. Said Ramadhan Al Buthi.

Muhammad Sayyid Ahmad, A. fatah. (2005). Tasawuf antara al-Ghazali dan Ibnu Taimiyah, terj. M. Muchson Anasy. 141.

Mutaqin, Z. (2020). Abdul Qadir Jailani, Fathur Robbani: Mensucikan Jiwa Membuat Hati Menjadi Tenang dan Damai . 153–154.

Psrere, D. J. (1991). Teori Semantik. 14.

Saliba, J. (n.d.). Al-Mu'jam al-Falsaf,. 617.

Shaliba, J. (1978). Al-Mu'jam al-Falsafi, Jilid 2. 2, 439.

Shaliba, J. (n.d.). Al-Mu'jam. 349.

Syafirin, M. (2020). The Meaning of Salat In al-Qur‟an: Semantic Analysis of Toshihiko Izutsu. Alif Lam, Journal of Islamic Studies and Humanites,. 10–20.

Syaikh Ahmad Syakir. (2014). Mukhtashar Tafsir Ibnu Katsir, (Jakarta: Darus Sunnah Press).

Syakir, S. A. (2014). Mukhtashar Tafsir Ibnu Katsir, (Jakarta: Darus Sunnah Press). 32.

Yunus, M. (1990). Kamus Arab-Indonesia. 96.

Zulkifar, E. (2018). Makna Ulu Al-Albab dalam Al-Qur'an , Analisis Semantik Toshihiko Izutsu, IAIN Tulungagung, Jurnal TEOLOGI. Jurnal TEOLOGI, 29(1), 1–2.