

**LOVE IN THE QUR'AN:
EXPLORING MULTIFACETED DIMENSIONS THROUGH THE ANALYTICAL
LENS OF MAKĀRIM SHĪRĀZĪ'S *TAFSĪR AL-AMTHAL***

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Abstract

The study of love in the Qur'an has predominantly focused on its psychological dimension, viewing it as a manifestation of human emotions. However, the Qur'an places love in a broader context, emphasizing the centrality of God and transcending conventional subject-object relationships. Notably, the verses addressing love in the Qur'an often overlook its multifaceted dimensions. The contemporary discourse on reinterpreting religion through the lens of love underscores the need to comprehend the implications of love's interpretation in exegesis books. Grounded in this context, this research aims to unravel the dimensions and implications of love's meaning in Makārim Shīrāzī's exegesis, *al-Amthal*. Employing an interpretative approach, the findings reveal four dimensions proposed by Makārim Shīrāzī: firstly, a philosophical

dimension rooted in the dichotomy of genuine and illusory love; secondly, a religious dimension positioning love as the “substance of religion”; thirdly, a social dimension where love forms the basis for tranquility (*ḥimānān*) and societal peace (*sakan*); and finally, a psychological dimension portraying love as an emotion existing alongside hatred. These dimensions bear implications for issues related to divinity, prophethood, social relations, and tolerance. This research contributes to refining the interpretation of love in Islam, fostering a nuanced understanding that transcends exclusive and extreme religious perspectives.

Keywords: *Al-Amthal fi Tafsīr al-Qur'an*, Love, *Nāṣir Makārim al-Shīrāzī*

Abstrak

Kajian mengenai cinta dalam Al-Qur'an sebagian besar berfokus pada dimensi psikologis, memandangnya sebagai manifestasi emosi manusia. Namun, Al-Qur'an menempatkan cinta dalam konteks yang lebih luas, menekankan pusatnya pada Allah dan melampaui hubungan subjek-objek konvensional. Terdapat catatan bahwa ayat-ayat yang membahas cinta dalam Al-Qur'an sering kali mengabaikan dimensi-dimensi yang kompleks. Wacana kontemporer mengenai reinterpretasi agama melalui lensa cinta menunjukkan urgensi untuk memahami implikasi interpretasi cinta dalam kitab-kitab tafsir. Berlandaskan pada konteks ini, penelitian ini bertujuan untuk mengungkap dimensi dan implikasi makna cinta dalam tafsir *al-Amthal* karya Makārim Shīrāzī. Dengan menggunakan pendekatan interpretatif, hasil penelitian ini mengungkap empat dimensi yang diajukan oleh Makārim Shīrāzī: pertama, dimensi filosofis berakar pada dikotomi cinta yang hakiki dan ilusif; kedua, dimensi religius yang menempatkan cinta sebagai “substansi agama”; ketiga, dimensi sosial di mana cinta menjadi dasar ketenangan (*ḥimānān*) dan perdamaian sosial (*sakan*); dan terakhir, dimensi psikologis yang menggambarkan cinta sebagai emosi yang bersamaan dengan kebencian. Keempat dimensi ini memiliki implikasi terhadap isu-isu yang berkaitan dengan ketuhanan, kenabian, hubungan sosial, dan toleransi. Penelitian ini berkontribusi pada penyempurnaan interpretasi cinta dalam Islam, mendorong pemahaman yang nuansa yang melampaui perspektif agama yang eksklusif dan ekstrem.

Kata Kunci: *Al-Amthal fi Tafsīr al-Qur'an*, Cinta, *Nāṣir Makārim al-Shīrāzī*

Introduction

Ibn al-Qayyim acknowledged the presence of at least fifty-one vocabulary words related to love in the Arabic language.¹ Transitioning from the exploration of

¹ See: Muḥammad ibn Abū Bakr ibn Ayyūb ibn Qayyim al-Jawziyyah, *Rawdah al-Muhibbin wa Nuzhat al-Mushtaqin* (Beirût: Dār Aṭā'at al-'Ilm, 2019), 27–83.

semantic nuances, the commentator's alignment with the notion that each unique expression embodied a distinct facet of meaning was particularly evident in the diverse terms for love found in the Quran. This compilation of terms, functioning as a guidebook for humanity, highlighted the intricate layers of meaning associated with the concept of love. The presence of semantic disparities significantly influenced the interpretation of religious sources. Shifting perspectives, the commentator's approach to the Quran involved the commencement with a hermeneutic horizon and socio-cultural background that subtly shaped their thoughts.² The unconscious influence of this hermeneutic horizon became apparent, as did the transformation of interpretative rules (*qawā'id at-tafsīr*)³ into a demanding hermeneutic horizon within agreed-upon rules. This framework, embedded with fundamental assumptions held by conservative commentators, imposed restrictions that discouraged criticism and contradictory interpretations, emphasizing the sanctity of Quranic sources.

However, diverging from this conservative stance, figures like Naṣr Ḥāmid Abū Zayd rejected these constraints, introducing the prospect of the Quran's textuality as a cultural product.⁴ This alternative perspective allowed for broader and contextual interpretations, departing from the limitations of traditional commentators who, focusing on narrations from companions, tended to restrict their interpretations. In contrast, Makārim Shīrāzī broke away from frozen interpretations, dynamically engaging with the Qur'an in *al-Amthal fī Tafsīr Kitābillah al-Munzal*. His approach involved using accessible Arabic and addressing societal issues through probing questions. This dynamic interaction opened up avenues for a more nuanced understanding of the Quran and its relevance to contemporary challenges.

The understanding of commentators on love was influenced by the pattern (*lawn*) of interpretation they had determined from the beginning. The understanding of commentators was often influenced by this pattern. For example, 'Abd al-Razzāq al-Kashānī understood that the love of a believer was pure and not mixed with anything other than Allah.⁵ Using the same approach, Qushayrī interpreted love as continuous remembrance (*dhikr*) of the one who is loved.⁶ Ibn 'Arabī interpreted that the strongest love is the truest love, caused by the unveiling of the veil and freeing oneself

² Ali Akbar, *Contemporary Perspectives on Revelation and Qu'ranic Hermeneutics: An Analysis of Four Discourses* (Edinburgh University Press, 2020), 127–60, <http://www.jstor.org/stable/10.3366/j.ctv2f4vppq.10>; Sukidi, "Naṣr Ḥāmid Abū Zayd and the Quest for a Humanistic Hermeneutics of the Qur'ān," *Die Welt Des Islams* 49, no. 2 (2009): 181–211; Nasr Hamid Abu Zayd, *Critique of Religious Discourse* (London: Yale University Press, 2018).

³ Muḥammad Fākir Maybūdī, *Qawā'id al-Tafsīr Lada al-Shī'ah wa al-Sunnah* (Qom: Markaz al-Tahqīqāt wa al-Dirāsat al-'Ilmiyyah, 2007).

⁴ Nasr Hamid Abu Zaid, *Tekstualitas Al-Qur'an; Kritik terhadap Ulumul Qur'an* (Yogyakarta: LKIS Pelangi Aksara, 2002).

⁵ Muḥammad bin 'Alī Ibn 'Arabī, *Tafsīr Ibn 'Arabī/Ta'wīlāt 'Abd al-Razzāq*, vol. 1 (Beirūt: Dār Iḥyā' al-Turāth al-'Arabī, 1422), 63.

⁶ 'Abd al-Karīm ibn Hawāzin al-Qushayrī, *Laṭā'iṭ if al-Ishārāt*, vol. 1 (Kairo: al-Hayah al-'Ammah al-Miṣriyyah li al-Kitāb, 1420), 145.

from polytheism.⁷ The views of Kashānī, Qushayrī, and Ibn ‘Arabī on love, namely, bringing it back to the Sufi principles in understanding Surah Al-Baqarah [2]: 165. Kashānī relates it to sincerity, Qushayrī to remembrance (*dhikr*), and Ibn ‘Arabī to the unveiling. The Sufi interpretative style of love is quite helpful in exploring the spiritual concepts of Islam, but it needs to be developed in its social dimension.

Commentators who employ a theological-philosophical approach, such as al-Bagawī, interpreted that the strongest love is the one that is most enduring and eternal in its affection.⁸ Fakhr Rāzī interpreted love as the will (*irādah*) towards actions that were possible. He considered it directed towards obedience and devotion, in contrast to the Sufi perspective that interpreted it directly towards the essence of God as the object.⁹ Meanwhile, Zamakhsharī viewed it from the perspective of the level of love for God, where no other entity equals the love for God. Therefore, it is referred to as the strongest love. Polytheists place their idols on the same level as God or use them as intermediaries in their divinity, hence their love is considered weak.¹⁰

With an emphasis on moral and social patterns, Makārim Shīrāzī understands love in a very unique way. Love is not perceived merely as an emotion or psychological condition but as submission and attraction to the perfect existence that arises from human nature. Distortions of this innate disposition lead to deviations in love and worship. Furthermore, when love is brought down to the social level, he offers tranquility (*ītmi'nān*) and (*sakan*), sometimes only understood within the limited context of marital relationships by commentators. The expansion of the implementation of love in Surah Ar-Rūm [30]: 21 from marriage towards general social interactions represents a conceptual innovation in the understanding of love presented by Makārim Shīrāzī.

Haidar Bagir expressed that God, the source of morality and spirituality, goodness and evil, was the source of love. Based on this, love always manifests in peaceful and tolerant actions. The paradigm offered by the figures of Islam Cinta in Indonesia was a response to the harsh and extreme stigma in the West. Richard Dawkins, Sam Harris, Christopher Hitchens, and Daniel Dennett perceived Islam, or religion in general as a source of violence, conflict, and wrongdoing.¹¹ The phenomenon indicates the urgency of introducing the values of love in Islam.

⁷ Muhammad bin ‘Alī Ibn ‘Arabī, *Rahmah min al-Rahmān fī Tafsīr wa Ishārāt al-Qur’ān*, vol. 1 (Damaskus: Matba‘ah al-Nadr, 1410), 241.

⁸ Ḥusayn ibn Mas‘ūd al-Bagawī, *Ma‘ālim al-Tanzīl*, vol. 1 (Beirūt: Dār Ihyā’ al-Turāth al-‘Arabī, 1460), 196.

⁹ Muhammad ibn ‘Umar al-Fakhr al-Rāzī, *Mafātiḥ al-Ghayb*, vol. 4 (Beirūt: Dār Ihyā’ al-Turāth al-‘Arabī, 1460), 176.

¹⁰ Maḥmūd bin ‘Umar al-Zamakhsharī, *Al-Kashshāf ‘an Haqā’iq Ghawāmid al-Tanzīl wa ‘Uyūn al-Aqāwīl fī Wujūh al-Ta’wīl*, vol. 1 (Beirut: Dār Ihyā’ al-Turāth al-‘Arabī, 1407), 167.

¹¹ Richard Dawkins, *The God Delusion* (London: Bantam Press, 2006); Sam Harris, *The End of Faith: Religion, Terror, and the Future of Reason* (New York City: W.W. Norton & Company, 2004); Christopher Hitchens, *God Is Not Great* (London: Atlantic Books Ltd, 2011); Daniel C. Dennett, *Breaking the Spell: Religion as a Natural Phenomenon* (UK: Penguin, 2007).

Research on the concept of love needs to reach practical resolutions that respond to the phenomena of violence, hatred, or intolerance based on religion. Research on love in the Qur'an is dominated by studies that involve inventorying verses, as conducted by Gazi, or viewing it from a linguistic approach, as done by Amrulloh & Arifandi¹², Putra¹³, Zaenuloh¹⁴, Lazulfa & Munir¹⁵, Ali¹⁶, and Yunus¹⁷. Furthermore, some research utilized the perspectives of commentators such as Quraish Shihab and al-Buti¹⁸, al-Alusi¹⁹, Zamakhshari²⁰, and Ibnu 'Arabi to explain love.

Apart from that, studies about love were also carried out by Ahmed and Mohamad²¹; Amrulloh and Arifandi²²; Djuned²³; Khalishah and Kanafi²⁴; Labib²⁵;

¹² Ahmad Yasir Amrulloh and Fathoni Arifandi, "Ma'na al-Hubb Fi Kitab al-Hubb Fi al-Qur'an al-Karim Bi Qalam M. Said Ramadhan al-Buthi Istiadan Illa al-Mandzur al-Siimiiya'iy Li Roman Jakobson," *Afshaha: Jurnal Bahasa dan Sastra Arab* 1, no. 2 (2022): 124–36.

¹³ Aditya Firmansyah Putra, "Aplikasi Teori Anti-Sinonimitas Terhadap Makna Cinta Dunia Dalam Tafsir Al-Misbah" (Skripsi, Samarinda, UIN Sultan Aji Muhammad Idris Samarinda., 2023), <http://repository.uinsi.ac.id/handle/123456789/3802>.

¹⁴ Muhammad Rizal Zaenuloh, "Makna kata Al-Hubb dan Al-Mawaddah dalam Al-Qur'an: Studi Analisis Semantik tentang Kata Al-Hubb dan Al Mawaddah dalam Al-Qur'an Serta Nilai-Nilai Pendidikan yang Terkandung di Dalamnya" (Skripsi, Bandung, UIN Sunan Gunung Djati Bandung, 2018), <https://digilib.uinsgd.ac.id/10547/>.

¹⁵ Haiyin Lana Lazulfa and Ahmad Munir, "Sufistik Cinta Dalam Al-Qur'an: Kajian Semantik," *Jurnal Riset Agama* 2, no. 2 (2022): 632–41.

¹⁶ Khamis 'Abdullah 'Ali, "Al-Hub fi al-Qur'an al-Karim Dilātuhu wa Siyāqatuhu," *Al-Adab Journal*, no. 82 (January 14, 2022): 36–72, <https://doi.org/10.31973/aj.v0i82.3302>.

¹⁷ Daad Younis Husayn and Dhu al-Adhān bin 'Abd al-Ḥalīm, "Al-Furūq al-Dalāliyyah li Kalimayat al-Hub wa al-Wudd wa Istiqāqātihimā fi al-Qur'an," *Majalah Ibhāth Kuliyyah al-Tarbiyyah al-Asāsiyyah* 17, no. 2 (July 1, 2021): 487–506, <https://doi.org/10.33899/berj.2021.168507>.

¹⁸ Muhammad Latif, "Konsep Cinta 'Al Hubb' Menurut M. Quraish Shihab dan M. Said Ramadhan Al Buthi" (Skripsi, Salatiga, IAIN Salatiga, 2019), <http://e-repository.perpus.iainsalatiga.ac.id>.

¹⁹ Abu Hasan, "Konsep Cinta Kepada Allah dalam Al-Quran: Telaah Atas Pemikiran Al-Alusi dalam Tafsir Ruhul Ma'ani Q.S Al-Imran 31" (Skripsi, Surabaya, UIN Sunan Ampel Surabaya, 2016), <http://digilib.uinsa.ac.id/5713/>.

²⁰ Nurpadilah Nurpadilah, "Konsep Cinta Kepada Allah dalam Al-Qur'an (Study Komparatif Antara Tafsir al-Kassyaf dan Tafsir Ruuh Al-Ma'ani)" (Skripsi, Pekanbaru, UIN Sultan Syarif Kasim Riau, 2020), <https://repository.uin-suska.ac.id/29672/>.

²¹ Ala B. Ahmed and Meram S. S. Mohamad, "A Philosophical View on Love and the Concept of Soulmates in Paulo Coelho's Brida," *Cihan University-Erbil Journal of Humanities and Social Sciences* 8, no. 1 (April 30, 2024): 98–102, <https://doi.org/10.24086/cuejhss.v8n1y2024.pp98-102>.

²² Ahmad Yasir Amrulloh and Fathoni Arifandi, "Ma'na al-Hub Fi Kitaab al-Hub Fi al-Qur'an al-Karim Bi Qalam M. Said Ramadhan al-Buthi Istiadan Illa al-Mandzur al-Siimiiya'iy Li Roman Jakobson," *Afshaha: Jurnal Bahasa dan Sastra Arab* 1, no. 2 (November 24, 2022): 124–36, <https://doi.org/10.18860/afshaha.v1i2.17606>.

²³ Muslim Djuned, "Lafaz Al-Hubb dalam Al-Qur'an menurut Al-Buthi," *TAFSE: Journal of Qur'anic Studies* 8, no. 1 (June 30, 2023): 104–22, <https://doi.org/10.22373/tafse.v8i1.18369>.

²⁴ Nailatul Khalishah and Imam Kanafi, "The Concept of Love (Mahabbah) in Al-Qur'an Suphistic Perspective of Interpretation (Comparison of Tafsir Ibn Arabi with Tafsir Al-Jailani)," *International Conference on Islamic Studies (ICIS)*, August 5, 2023, 388–407.

²⁵ Hakki Akmal Labib, "The Concept of Transcendental Love in the Tafsīr Al-Qurān Al-Azīm By At-Tusturiy," *Teosofia: Indonesian Journal of Islamic Mysticism* 7, no. 1 (June 28, 2018): 36–52, <https://doi.org/10.21580/tos.v1i1.4351>.

Musavi, Sarshar, and Ayazi²⁶; Royana and Labibuddin²⁷; Samud²⁸; Anderson and Fiddes²⁹; Azdajic³⁰; Husna and Aniqoh³¹; Kronqvist³²; and Naar³³.

Contemporary figures Ja'far Hadar³⁴ and Haidar Bagir, through their books like *Manifesto Islam Cinta*, *Semesta Cinta*, *Islam the Faith of Love and Happiness*, and *Islam Risalah Cinta dan Kebahagiaan*, have also sought to emphasize the centrality of love in the modern era.³⁵ Meanwhile, efforts to explore the perspective of Nāṣir Makārim Shīrāzī have not been made except for merely explaining the epistemology of his interpretation.³⁶ Nevertheless, there have been some efforts to contextualize the concept of love with education in Islam.³⁷

Previous research on love in the Qur'an, if it does not explain the conceptual meaning or collect verses and interpret them, contextualizes it into the field of knowledge or social phenomena. The position of this research find implicit meanings of love and then discover its relevance in philosophical, religious, social, and psychological dimensions. Certainly, these dimensions are reflected through the interpretations of Makārim Shīrāzī and are directly connected to concepts found in

²⁶ Seyyed Abo Al-Hasan Musavi, Mojgan Sarshar, and Seyyed Mohammad Ayazi, "The Concept of Love in the New Testament and the Qur'an," *International Journal of Multicultural and Multireligious Understanding* 7, no. 1 (January 20, 2020): 234–46, <https://doi.org/10.18415/ijmmu.v7i1.1307>.

²⁷ Agam Royana and Muhammad Labibuddin, "Konsep Cinta dalam Tafsir Quran," *Sophist: Jurnal Sosial Politik Kajian Islam dan Tafsir* 4, no. 2 (2022): 197–224, <https://doi.org/10.20414/sophist.v4i2.67>.

²⁸ Samud Samud, "Konsep Mahabah dalam Perspektif Tafsir Maudhu'i," *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis* 5, no. 01 (June 1, 2017): 93–108, <https://doi.org/10.24235/diyaafkar.v5i01.4334>.

²⁹ Pamela Sue Anderson and Paul S. Fiddes, "Creating a New Imaginary for Love in Religion," *Angelaki* 25, no. 1–2 (March 3, 2020): 46–53, <https://doi.org/10.1080/0969725X.2020.1717772>.

³⁰ Dejan Azdajic, "Longing for the Transcendent: The Role of Love in Islamic Mysticism with Special Reference to al-Ghazālī and Ibn al-'Arabī," *Transformation* 33, no. 2 (April 1, 2016): 99–109, <https://doi.org/10.1177/0265378815595237>.

³¹ Nihayatul Husna and Aniqoh Aniqoh, "Konsep Al-Ḥubb Al-Ilāhi Perspektif Ibn 'Arabī; Tafsir Esoteris Ayat-Ayat Ḥubb dalam Kitab Al-Futūḥāt Al-Makkiyyah," *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an dan Tafsir* 6, no. 2 (December 30, 2021): 202–20, <https://doi.org/10.47435/almubarak.v6i2.743>.

³² Camilla Kronqvist, "'Speak to Us of Love': Some Difficulties in the Philosophical and Scientific Study of Love," in *Moral Foundations of Philosophy of Mind*, ed. Joel Backström et al. (Cham: Springer International Publishing, 2019), 203–27, https://doi.org/10.1007/978-3-030-18492-6_8.

³³ Hichem Naar, "A Dispositional Theory of Love," *Pacific Philosophical Quarterly* 94, no. 3 (September 1, 2013): 342–57, <https://doi.org/10.1111/papq.12003>.

³⁴ Muhammad Fawaid, "Islam Agama Cinta Perspektif Husein Ja'far Al-Haddar" (Skripsi, Jember, UIN Kiai Haji Achmad Siddiq, 2023), <http://digilib.uinkhas.ac.id/17672/>.

³⁵ Haidar Bagir, *Manifesto Islam Cinta* (Bandung: Mizan Pustaka, 2022); Haidar Bagir, *Semesta Cinta* (Jakarta: Noura Books, 2015); Haidar Bagir, *Islam, the Faith of Love and Happiness* (UK: Kube Publishing Limited, 2017); Haidar Bagir, *Islam Risalah Cinta Dan Kebahagiaan* (Jakarta: Noura Books, 2019).

³⁶ Abdul Khamid, "Epistemologi Tafsir Al-Amthal Fiy Tafsir Kitab Allah al-Munzal Karya Nasir Makarim al-Shirazi: Kajian Atas Pemikiran Nasir Makarim al-Shirazi Tentang Konsep Tuhan" (Thesis, Surabaya, UIN Sunan Ampel Surabaya, 2020), <http://digilib.uinsa.ac.id/45307/>.

³⁷ Muhammad Irfan Ilmy, "Konsep Cinta dalam Alquran dan Implikasinya Terhadap Pendidikan Islam" (Skripsi, Bandung, Universitas Pendidikan Indonesia, 2017), <http://repository.upi.edu>.

those fields. Using a descriptive analysis method and literature review, the author reveals the patterns of love in the philosophical, religious, social, and psychological dimensions as elucidated by Makārim Shīrāzī.

Background of Makārim Shīrāzī's Thought and the Methodology of Interpreting *Al-Amthal fi Kitabillah al-Munzal*

Nāṣir Makārim al-Shīrāzī was born on February 25, 1927, in Shīrāz, Iran.³⁸ Nāṣir Makārim al-Shīrāzī wrote more than two hundred works on various themes. Among his books are: *Al-Qawl fi Aḥkām al-Abniyyah*, *Qabasāt min Kalimāt al-Maṣūmīn*, *Rasm ‘Uthmān Ṭahā li al-Muṣhaf ash-Shaīf*, *Kitāb al-Nikāḥ*, *Al-Ma‘ād wa ‘Ālām al-Ākhirah*, *Al-Ḥukūmah al-Ālamiyyah li al-Imām Mahdī*, *Al-Gārah ‘alā Bayt al-Wāḥy*, ‘Aqā ‘idunā’, *Anwār al-Uṣūl*, *Anwār al-Faqāhah*, *al-Amthal fi Tafsīr Kitābillah al-Munzal*, *Aḥkām al-Nisā’*, *Manāsik al-Hajj*, *Ḥall al-Masā’il al-Diniyyah*, *Arba‘ūna Ḥadīthan Akhlaqīyan*, *Dhuhūr al-Madhbāhib*, *Muntakhab al-Āثار min Bihār al-Anwār*, *Nafahāt al-Qur’ān*, and *As’ilah Qur’āniyyah*.

The book *al-Amthal fi Tafsīr Kitabillah al-Munzal* was published in 1421 H/2000 CE in the Persian language under the title *Tafsīr Nemuneh*. It was assisted by several scholars, including Muḥammad Reza Ashtiyānī, Muḥammad Ja’far Imāmī, Dāwud Ilhāmī, ‘Asadullah Imānī, ‘Abd al-Rasūl al-Ḥasāni, Ḥasan al-Shujā’ī, Nūrullah Ṭabāṭabā’ī, Muḥammad ‘Abdullahī, Muhsin al-Qira’ātī, and Muḥammad al-Mihrī.³⁹ The segmentation of his interpretation is aimed at the general public, intending to help them understand the Qur'an and return to its teachings. His interpretation responds to contemporary issues using the analytical method (interpreting sequentially, verse by verse). Because the goal is not specifically for academics, the content is written in the Persian language. His interpretation emphasizes the wisdom of the verses, frequently asked discussion points, and contextualization with the demands of the time, all while not forgetting the interpretations of previous scholars.⁴⁰

Makārim Shīrāzī stated the motivation for his writing as follows: *We were consistently confronted with questions from various circles, particularly from the youth who were eager for authentic sources of Quranic exegesis. These questions implicitly indicated a search for an interpretation that demonstrated the greatness of the Quran through understanding, not mere imitation. This interpretation should have addressed the needs, expectations, sorrows, and hopes present in society. It should*

³⁸ Muḥammad ‘Alī Iyyāzī, *Al-Mufassirūn Ḥayātuhum wa Manhajuhum* (Tehrān: Wizārat Farhang wa Irshād Islāmī, 1386), 221.

³⁹ Iyyāzī, 219. In the *Introduction* section of *Tafsīr al-Amthal*, Makārim al-Shīrāzī expresses his gratitude to several scholars who have contributed to the writing of the tafsīr, then he mentions their names one by one. However, he does not provide a detailed explanation of how their contributions were made in more detail. In his study of the *mufassirūn* and their works, Iyyāzī also only mentions the existence of teamwork in the writing of *Tafsīr al-Amthal*, but does not provide a more detailed explanation of how the team worked. It seems that this still needs to be studied further.

⁴⁰ Iyyāzī, 220.

have been beneficial for all groups and free from complicated scientific terminology. In reality, we lacked such interpretations. The ancestors and contemporary scholars had written extensively in the field of exegesis. However, most of them were written in styles suitable for their time, only accessible to scholars and literary figures. Some were written with a level of knowledge understandable only by the educated. Some also only covered specific aspects of the Quran, as if they were a bunch of flowers plucked from the garden of Faradan. They represented only a glimpse of this garden, not the garden itself. Therefore, we did not find satisfactory answers to those questions that flowed to us. Answers that would have satisfied the thirsty souls eagerly seeking them.⁴¹

Therefore, he simply presented his interpretation. The structure of his presentation begins with the mention of the surah's name, its features, general atmosphere, and context, as well as the overall purpose and its relevance.⁴² Then, he employed an approach that refers to core issues and moral-social problems related to the verses. At the end of the verses, he discussed topical issues under the title *tahqīq*, such as usury, slavery, women's rights, and so on.⁴³ This interpretation avoids discussing research with little benefit. However, it also presents laws briefly, without delving into branches and various opinions.⁴⁴ The reference commentaries used in this interpretation include *Majma‘ al-Bayān*, *Jāmi‘ al-Āhkām al-Qur’ān*, *al-Mīzān fī Tafsīr al-Qur’ān*, *al-Manār*, *Tafsīr Nūr al-Thaqalayn*, *Tafsīr al-Kabīr* by Fakhr al-Rāzī, and *Fī Zilāl al-Qur’ān* by Sayyid Quṭb. He provided support, preferences, or criticisms of opinions found in these commentaries.⁴⁵

Aspects of Love in the Qur'an: Insights from Makārim Shīrāzī's Perspective Philosophical Dimension of Love

The philosophical dimension of love is divided into genuine love and illusory love. This division can be found in Makārim Shīrāzī's interpretation of Surah Al-Baqarah [2]:165 as follows.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا بُجُبُوْهُمْ كَحْبٌ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُ حُبًا لِّلَّهِ وَلَوْ بَرِيَ الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْفُوْرَةَ لِلَّهِ حَمِيْعًا وَأَنَّ اللَّهَ شَدِيْدُ الْعَذَابِ

Translation: “And yet some people choose to believe in beings that allegedly rival God, loving them as [only] God should be loved: whereas those who have attained to faith love God more than all else. If they who are bent on evildoing could but see - as see they will when they are made to

⁴¹ Nāṣir Makārim al-Shīrāzī, *Al-Amthal fī Tafsīr Kitābillah al-Munzal*, vol. 1 (Qom: Madrasah al-Imām ‘Alī ibn Abī Ṭālib, 1461), 11.

⁴² Iyyāzī, *Al-Mufassirūn Ḥayātuhum wa Manhajuhum*, 220.

⁴³ Iyyāzī, 221.

⁴⁴ Iyyāzī, 221.

⁴⁵ Iyyāzī, *Al-Mufassirūn Ḥayātuhum wa Manhajuhum*, 221.

suffer [on Resurrection Day] - that all might belong to God alone, and that God is severe in [meting out] punishment!"

Based on the researcher's analysis, there are three points of difference between genuine and illusory love: (1) the purpose, (2) the foundation, and (3) the characteristics. According to Makārim Shīrāzī, we can observe the purpose or direction of someone expressing their love, making it a criterion to determine its authenticity from the perspective of the Qur'an. If the goal is absolute perfection or self-desire, it is considered genuine. Here, Makārim does not contrast absolute perfection with relative perfection in general terms but opposes it to self-desire.⁴⁶

The reasoning used by Makārim is the argument of *fitrah*, which is inherent in every human being to always desire absolute perfection—something eternal, beautiful, powerful, wealthy, and other attributes of perfection. However, humans in their lives often misunderstand perfection and are deceived by the tempting qualities of the world, leading them to make their desires the ultimate goal. The argument of *fitrah* can be found in philosophical-theological discourses, such as in the views of Murtadha Muthahhari.⁴⁷ In essence, the human *fitrah* always urges towards loving absolute perfection, while the ego and desires drive towards self-love. These two aspects are contradictory. Therefore, genuine love aligns with *fitrah*, whereas illusory love contradicts it.

The second point of difference between genuine and illusory love lies in the foundation that serves as the basis for someone's love. This foundation can be understood as a human epistemological instrument, such as the senses, imagination, intellect, or heart. Every knowledge, emotion, and attitude that arises within the epistemological framework is always preceded by knowledge. This knowledge comes through the channels possessed by humans since their creation. Therefore, love cannot be born without channels of knowledge toward its object, whether through the senses, imagination, intellect, or heart. According to Makārim Shīrāzī, genuine love is based on intellect ('*aql*) and insight (*baṣīrah*).⁴⁸

Intellect, epistemologically, can be defined as the faculty of knowledge that perceives universal concepts, while insight (*baṣīrah*) is a spiritual vision that comprehends the essences of things. These two instruments form the basis of genuine love, whereas illusory love is based on imagination or lacks a rational foundation, meaning it is rooted in ignorance. Imagination consists of mental images that give rise to feelings of love or pleasure. These images are always in conflict with rationality, and thus, Makārim also refers to them as being based on ignorance.⁴⁹

The last point of difference in genuine love mentioned by Makārim Shīrāzī is the characteristics of the object of love. These characteristics are, in fact, the

⁴⁶ Shīrāzī, *Al-Amthal fi Tafsīr Kitābillah al-Munzal*, 1:472.

⁴⁷ Murtadha Muthahhari, *Al-Fithrah* (Jakarta: Lentera, 2008).

⁴⁸ Shīrāzī, *Al-Amthal fi Tafsīr Kitābillah al-Munzal*, 1:472.

⁴⁹ Shīrāzī, 1:472.

realization of the previously mentioned goals. If the goal is reflected from within a person, the characteristics are evident in external reality. Surah Al-Baqarah [2]:165, as interpreted by Makārim Shīrāzī, is relevant to the current context, where there is an excessive yearning for power, wealth, or relationships. For genuine love, the worthy object of love is the absolute and eternal existence, while illusory love loves temporary existence or even non-existence. Therefore, it is aptly called illusory love because it is unaware that its object of affection essentially does not exist or will cease to exist. In summary, the meaning of love in the context of the interpretation of genuine love is love aimed at absolute perfection based on intellect or insight and toward eternal existence.

However, is love for anything other than Allah, for example, love for a partner, considered illusory love? The reality encountered shows that love can be directed towards humans or things considered good or beneficial by someone. Certainly, if the context of the verse is examined, it is understood that Makārim Shīrāzī is interpreting the comparison between the love of a believer and that of a polytheist, whose object is God or idols created by the polytheist. The verse addresses the polytheists directed towards their idols, while partners or other objects that do not hold the status of idols are outside the context of this verse.

Table 1 Differences between Genuine Love and Illusory Love

Criteria	Genuine Love	Illusory Love
Purpose	Absolute Perfection	Ego and Desire Drive
Foundation	Intellect and Insight	Imagination or Ignorance
Characteristic	Eternal Existence	Temporary Existence

Therefore, the philosophical dimension in Surah Al-Baqarah [2]:165 reveals love with three conditions: purpose, foundation, and characteristics. If an object other than God is not considered an idol, it becomes a secondary love derived from genuine love, as explained earlier. In short, a partner or anything other than Allah may indeed be a derivative of genuine love, or it may also become illusory love if it attains a status similar to the idols mentioned in the verse. Hence, Makārim Shīrāzī does not limit idols to stone idols; they can take various forms, such as desires, thoughts, wealth, or other things.⁵⁰

Another issue is the validity of a love relationship that contradicts Sharia. According to Makārim Shīrāzī, reason ('aql) and Sharia are always in harmony and never in contradiction. Sharia commands are derived from the logical consequence of accepting the giver of the commands, namely God and His Messenger. Therefore, it is impossible to have a love relationship that is not by Sharia based on reason ('aql) or insight (*baṣīrah*). This argument can also serve as a rule that any action contradicting Sharia cannot be based on Sharia, making such actions impossible to be genuine love.

⁵⁰ Shīrāzī, 1:472.

Hence, moral-religious or Sharia-related matters are linked to reason. This means that every aspect of Sharia must be rational; if it is not rational, it does not belong to Sharia.

Religious Dimension of Love

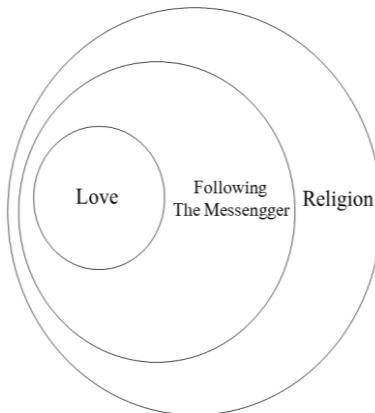
Makārim Shīrāzī highlights the religious dimension of love in Surah Ālī 'Imrān [3]:31 through the implicit statement connecting religion and love. According to him, religion and love are like the soul and body.⁵¹ How about the assumptions from the analogy of the relationship between the soul and the body? Firstly, the soul is the driving force of the body, so without the soul, the body cannot move and dies. Secondly, the soul is something unseen and is a substance beyond the senses, while the body is the opposite. Thirdly, the soul is the substance of something, while the body is accidental.

The first assumption implies that love is the driving force of religion; if religion does not have love, then religion dies and cannot move. This possibility is not acceptable because Surah Ālī 'Imrān [3]: 31 states, "*If you love Allah, then follow the Messenger.*" This means true love motivates a person to follow the commands of Allah and the Messenger. 'Love for Allah and the Messenger' is religion. Therefore, deductively, without love for Allah, a person's religion will die because love is the soul of religion. The second assumption, love is something unseen and a substance beyond the senses, while religion can be perceived by the senses through worship rituals and beliefs conveyed from individual to individual. This relationship can also be accepted because the characteristics of love match, although some argue that religion cannot be seen directly because it is interpersonal and a mental construction (*i'tibār*). Since the second possibility only considers its characteristics, it may not necessarily be correct. It also does not consider the relationship, both in terms of universality or commonality, whereas Surah Ālī 'Imrān [3]: 31 uses a consequential statement.

The third assumption is, love means the substance of religion, just as the soul is the substance of a human being, so without love, religion cannot exist. This possibility is very close to the hadith mentioned in Makārim Shīrāzī's interpretation, that there is no religion without love.⁵² This possibility also indicates the meaning of religion as love that impacts the action of following the Messenger. The difference between this third possibility and the first one is the potential existence of a religion without love, where someone might follow the Messenger without loving Allah, or vice versa, someone might love Allah without following the Messenger. This relationship is not definite, but if true religion is to be realized, love must be manifested first, followed by following the Messenger. Therefore, the three possibilities above are not contradictory and consistent. However, the most suitable one in the context of Makārim Shīrāzī's interpretation is the third possibility.

⁵¹ Shīrāzī, 2:470.

⁵² Shīrāzī, 2:471.



Picture 1 Love as Substance of Religion

Based on the explanation, the meaning of love found through Makārim Shīrāzī's interpretation is the 'substance of religion.' Religion cannot be realized without love because following the Messenger correctly is preceded by loving Allah. Most people who claim to love Allah do not follow the Messenger, as explained in the reason for the revelation of Surah Ālī 'Imrān [3]:31. Therefore, this verse reveals that those who love Allah should follow the Messenger. Hence, love becomes the substance and a more specific concept, while following the Messenger is an accident and a more general concept.

Social Dimension of Love

The meaning of love in the social context is structured sequentially, starting from the divine decree (*sunnatullah*), followed by the purpose, impact, and result. These four stages are interconnected since Allah established society for mutual recognition and created individuals in pairs to attain tranquility and serenity. When humans successfully realize love, a new personality is born. If unsuccessful, they become individuals with a lack of personality. The new personality involves responsibility, while a deficient personality poses challenges in physical, spiritual, individual, and social aspects.

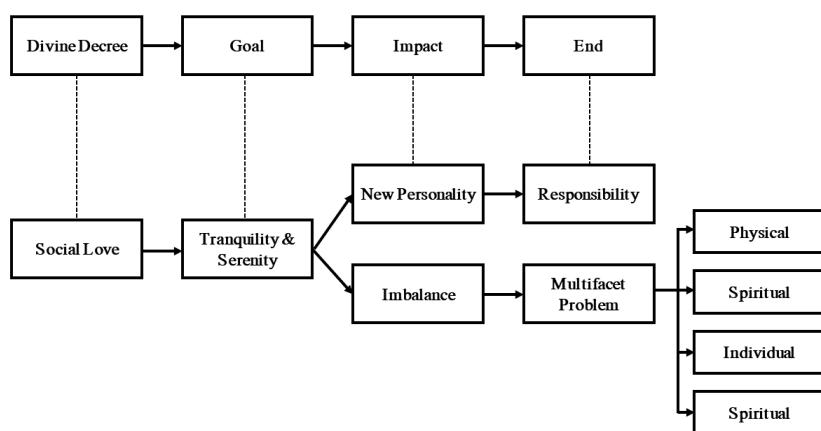
Firstly, Makārim Shīrāzī understands that love is a divine decree (*sunnatullah*) established for every individual. It is a consequence of the creation of humans in pairs. This decree is mentioned in the verse, 'He created mates for you from yourselves ...' as the verse explains that humans need heart and soul connections.⁵³ The establishment referred to is the creation, manifested in the form of society that binds individuals or pairs of individuals in various forms of social groups. Along with this creation, inherent purposes are also established so that their activities are directed toward those goals.

⁵³ Shīrāzī, 12:495.

Secondly, the goal is tranquility (*īṭmi'nān*) and serenity (*sakan*). According to Makārim Shīrāzī, these two elements serve as the foundation for social groups.⁵⁴ Not only in marriage but in all types of social relationships, although this verse is specifically used for marriage. Makārim argues that the object used in Surah ar-Rūm [30]: 21 is *baynakum*, thus referring to all human beings, not just marital relationships.⁵⁵ Therefore, the purpose of creating a community is to achieve tranquility and serenity. Contrary to what is often encountered today or some cynical views of philosophers towards society, perceiving it as a factor in the birth of conflicts. Surah Ar-Rūm [30]: 21, on the contrary, rejects such views.

Thirdly, the impact resulting from achieving tranquility and serenity is a new personality.⁵⁶ A person who finds a partner in a marital relationship will acquire a new personality and new responsibilities. This personality is born because, in social relationships, there are roles that must be fulfilled. If one carries out these roles, a new personality is manifested. However, if a person is unaware of their role in social relationships or even rejects it, despite being in a position that requires playing that role, they will encounter various multidimensional problems.

Fourth, in the end, the result that emerges from this impact is if one moves away from singleness and follows the divine tradition established by Allah in society, they will become a responsible individual due to their awareness of their role in the family. Meanwhile, Makārim Shīrāzī mentions four dimensions that arise from not following the divine tradition, namely physical, spiritual, individual, and social. He states that it cannot be denied that a person may suffer from illnesses if they do not get married, which is a physical issue. Their soul becomes imbalanced or disturbed, leading to restlessness or other mental problems, even resulting in suicide, which is referred to as a spiritual issue. The absence of responsibility within oneself is mentioned as an individual and social problem.⁵⁷



Picture 2 Structure of Social Dimension of Love in Surah Ar-Rūm [30]: 21

⁵⁴ Shīrāzī, 12:495.

⁵⁵ Shīrāzī, 12:497.

⁵⁶ Shīrāzī, 12:496.

⁵⁷ Shīrāzī, 12:496.

The meaning of love derived from the stages of the emergence of “*mawaddah*” and “*rahmah*” in the four stages found in QS. Ar-Rūm [30]: 21 is the ‘foundation and adhesive of individuals that creates tranquility and serenity.’ This understanding is implicitly explained by Makārim in his interpretation of the above verse. However, “*mawaddah*” and “*rahmah*,” which act as adhesives, have differences in the context of language usage.

There are three differences between “*mawaddah*” and “*rahmah*” found in the interpretation of the above verse. These differences can be examined from the aspects of their roles, characteristics, and nature.⁵⁸ The first difference is their role. “*Mawaddah*” plays a role as a trigger that brings forth love. During the early stages of marriage or interaction between individuals, they become aware of things that spark their interest, leading to the emergence of love. The love that arises motivates them to do things so that the object of their interest becomes aware of it. This born love is called “*mawaddah*” Meanwhile, if someone has been in a relationship for a long time, issues may arise due to differences in opinions or the selfishness of one of the partners.⁵⁹ One of them wants to maintain and always serve their partner, even in an unharmonious situation. This service is a form of love called “*rahmah*” because it plays a role in preserving the love that has been experienced.

The second difference is their characteristic. “*Mawaddah*” mostly occurs in adults who have interacted with various individuals. Through observation of something beautiful or things that spark their interest, love emerges. Meanwhile, “*rahmah*” occurs for all ages without needing to observe things that spark interest. It is enough to recognize the object, and love will arise due to instinct or inner drive, for example, parents to their children.⁶⁰ Therefore, the second difference is the presence or absence of effort for the emergence of love.

The third difference is their nature. There are acts of affection done to someone not because there is expected feedback from that person. The actions involve interactions that occur between two or more individuals, not because of affection seen only from one individual. Love like that is called “*mawaddah*.” Meanwhile, love that does not expect any feedback or response from someone, in other words, altruistic actions, is called “*rahmah*.⁶¹

Table 2 Difference Aspect Between *Mawaddah* and *Rahmah*

Differences Aspect	<i>Mawaddah</i>	<i>Rahmah</i>
Role	Triggering	Maintaining
Ciri Khas	by Effort	Absence of Effort

⁵⁸ Shīrāzī, 12:496.

⁵⁹ Shīrāzī, 12:496.

⁶⁰ Shīrāzī, 12:496.

⁶¹ Shīrāzī, 12:496.

Nature	Interaction	Altruistic
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Summary of the meaning of love for “*mawaddah*” is ‘love that acts as a trigger and arises from effort through interaction.’ Meanwhile, for “*raḥmah*,” it is ‘love that acts to maintain a relationship that comes from within an individual and is altruistic in nature.’ However, when unified in a social context, Makārim Shīrāzī defines “*mawaddah*” and “*raḥmah*” as ‘the adhesive of individuals that produces tranquility and serenity.’ Makārim Shīrāzī, in his interpretation, generalizes the meaning of the term “among you” in Surah Ar-Rūm [30]:21 to mean ‘all forms of social relationships.’⁶²

The generalization certainly implies the necessity of tranquility and serenity as the foundation of social relationships in society. Conflicts that occur in society are contrary to the social principle of tranquility and serenity. Although one might question why conflicts still exist if the goal of society is created for tranquility and serenity, it is clear that this goal does not necessitate that every diversity created must achieve it. Individuals who form pairs need to realize this goal. If they fail to do so, multidimensional problems will arise. Surah Ar-Rūm [30]:21 implies the social nature of humans, who always need a partner. This is what Allah has ordained in every society, according to Makārim Shīrāzī’s interpretation. Therefore, problems will arise if this nature is not empowered or actualized.⁶³

However, after being actualized, there are still negative implications such as conflicts, disputes, and other interests arising from individual interests. In this context, these conflicts do not negate the social nature of human beings; instead, they become inevitable. However, through these conflicts, tranquility and serenity might be achieved compared to other paths.

In the context of marital life, many divorces are found to be caused by the lack of a father’s responsibility to fulfill the needs of his family. Although Islamic law has established the duty and obligation of a husband to provide for his family, many complex factors contribute to the loss of this sense of responsibility. From the perspective of Makārim Shīrāzī’s interpretation, the success of an individual in realizing the divine decree results in the emergence of a responsible personality.⁶⁴ However, he has not yet explained the social fact that a responsible personality may not necessarily arise because someone takes on a new role within a family or a specific social group. Moreover, the definition of responsibility is still in question: is it the ability to carry out the tasks assigned after acquiring a specific role, or is it a personality that is independent of one’s role but caused by something inherent within oneself? Based on the researcher’s interpretation, Makārim Shīrāzī’s statement

⁶² Shīrāzī, 12:497.

⁶³ Shīrāzī, 12:496.

⁶⁴ Shīrāzī, 12:496.

suggests that responsibility arises from the role one takes on and becomes a burden that keeps them moving forward.

It is undeniable that there are physical ailments that afflict the body when one is not married, just as a person may lack soul balance and experience soul disturbances when unmarried. Moreover, single individuals may not feel many social responsibilities.⁶⁵

Makārim's interpretation indicates the need for effort to realize the personality that is a consequence of someone taking on a role within a family or society. Effort is certainly initiated by awareness and knowledge of one's position. Therefore, Makārim also aims to convey the importance of social relationships in the interpretation of the verse. Neglecting social relationships will give rise to physical and spiritual ailments.

Psychological Dimension of Love

Furthermore, the important aspect of love to be examined in *Tafsir al-Amthal* is love from the perspective of its objects, discussed in QS. Al-Mujādalah [58]: 22. The verse mentions four individuals who are the objects of love, namely the father, the child, the brother, and the relative. However, Makārim does not limit the objects to just these four. According to him, the context of the verse even refers to various other things that are also worthy of praise.⁶⁶ Several questions arise from this verse. First, what is the relationship between love and hatred? Second, can love and hatred coexist in one object? Makārim presents a distinct relationship between the two, and therefore, love and hatred cannot merge unless caused by hypocrisy or pretense.

Firstly, love—*wudd* used in this verse—means affection. Love in this verse is neutral, as it can be either positive or negative because the objects of love mentioned in this verse are not always inherently bad to be loved. However, Allah emphasizes, "*You (Prophet Muhammad) will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger...*" This firmness indicates the impossibility of loving Allah and His Messenger while also loving those who oppose Allah and His Messenger. One must choose to love or hate.⁶⁷

Some views sometimes deem it necessary to combine the love for Allah and His Messenger with the love for one's father, child, sibling, or relative. Certainly, it is permissible to combine a love for anyone or anything, but if it is other than Allah, then the love for them is secondary or derivative. It remains a derivative or manifestation of one's love for Allah and His Messenger.⁶⁸ If one's father, child, sibling, or relative opposes Allah and His Messenger, they cannot be derivatives of love for Allah. Therefore, love and hatred cannot coexist. According to Makārim Shīrāzī, if they

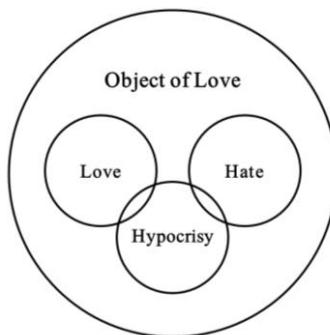
⁶⁵ Shīrāzī, 12:496.

⁶⁶ Shīrāzī, 18:149.

⁶⁷ Shīrāzī, 18:149.

⁶⁸ Shīrāzī, 18:149.

coexist, it is considered hypocrisy or having excessive faith. The meaning of love found in the above relationship is 'the opposite of hatred.'



Picture 3 Position of Psychological Love
by Its Object Based on Shīrāzī Interpretation

Based on this concept, if asked whether it is possible to love Allah and at the same time hate parents who oppose Allah and His Messenger, even though obeying parents is a command from Allah? From a legal perspective, such a conflict requires many linguistic considerations and other evidence not covered in this discussion. However, the implications of this conflict do not occur because the command to obey parents who oppose Allah and His Messenger can be excluded. The context of interpretation mentioned by Makārim Shīrāzī is the impossibility of having love for those who are considered "enemies" of Allah.⁶⁹

Such a predicate is not permanent but can change if a person repents. Also, not everyone who does not believe in prophecy or his teachings can be categorized as an "enemy" of Allah; perhaps they have no enmity towards the prophet or his teachings at all, they simply have not yet received the light of truth. Therefore, we cannot hastily put someone into the category of "enemy" of Allah just because they are not believers or have a different religion. However, if they meet the criteria, we cannot show affection to anyone who becomes an enemy to the beloved. In short, serving parents who oppose or have a different religion is not necessarily categorized as an "enemy." The command to obey parents can be carried out simultaneously with the command to hate the "enemies" of Allah, as long as it guides them.

Next, does the attitude of hating those who oppose Allah and His Messenger lead to intolerance and hatred between religions? Certainly not because if they have met the criteria of being an opponent or an enemy of Allah, hatred is a form of someone's inherent disposition. In QS. Al-Anām [6]: 108, cursing other deities is prohibited by Allah because it can result in similar retaliation. Therefore, a distinction can be made between hatred and behavior directed towards someone who opposes it, which must comply with the rules set by Sharia. Even in war, some things must not be done to the enemy (QS. Al-Hajj [22] 39–40). Similarly, intolerance and violent actions

⁶⁹ Shīrāzī, 18:149.

against people of different religions, although they cannot unite with love within someone, remain an issue that should not be expressed because its expression is a different area of discussion. Therefore, hatred of the enemies of Allah cannot be a reason to act intolerant or commit violence against other religions.

Through the above explanation, love in the Qur'an is very complex and has its respective contextual discussions. The researcher concludes it with four meanings. First, genuine love in a philosophical context, namely 'love aimed at absolute perfection based on reason or *baṣīrah* and towards eternal existence'. Illusory love, in essence, is not love but ignorance or imagination that creates psychological conditions; Second, love is the 'substance of religion'; third, social love is the 'adhesive of individuals that produces peace and tranquility'; and fourth, love is the 'opposite of hatred'.

Conclusion

Based on the analysis presented, love in the book *al-Amthal fī Tafsīr Kitābillah al-Munzal* by Makārīm Shīrāzī is addressed through four contextual interpretations. The interpretation of love in four contexts—philosophical, religious, social, and psychological—yields significant implications for life, especially within the Islamic framework. Love is understood as an effort towards absolute perfection based on reason, avoiding illusory love that is temporary. In the religious framework, the focus is on the relationship of love towards Allah and following the prophet, raising critical questions about this relationship. Socially, love is linked to tranquility and responsible personality development. Meanwhile, in the psychological context, love is interpreted as the opposite of hatred, highlighting the emotional and positive dimensions of love. This research makes a valuable contribution to understanding the role of love in Islam, discussing its practical implications in everyday life by detailing the philosophical, religious, social, and psychological aspects.

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