Ibn ‘Arabi’s View on Love

M. Mansur
mansur@gmail.com
UNIDA Gontor

Abstract

Ibn ‘Arabi described love as God stage (maqom) that He Almighty introduces Himself as al-wadud and it is one of the beautiful ninety-nine names of Allah SWT. In the beginning of his explanation about love he wrote some poems which describe about how love is such feeling that having no definition to state, no limitation to limit, but then love to Ibn ‘Arabi is a relation between God and human kind. Finally, the writer comes to a conclusion that to love Allah SWT is to love His Almighty Messenger, Muhammad SAW, because it is the essence of loving Him Almighty. And to love Muhammad SAW is to follow his orders and to stay away from his prohibitions which are written in his laws (syari’at) which determined by Allah SWT. Thus, what Ibn ‘Arabi and other Sufis as such Al Ghazali suggested in their works.

Keyword : Ibn ‘Arabi, Love

Ibn ‘Arabi menggambarkan cinta sebagai panggung Tuhan (maqom) yang Dia Mabakuasa memperkenalkan diri-Nya sebagai al-wadud dan itu adalah salah satu dari sembilan puluh sembilan nama Allah SWT yang indah. Pada awal penjelasannya tentang cinta ia menulis beberapa puisi yang menggambarkan tentang bagaimana cinta adalah perasaan yang tidak memiliki definisi untuk menyatakan, tidak ada batasan untuk membatasi, tetapi kemudian cinta kepada Ibnu 'Arabi adalah hubungan antara Tuhan dan manusia. Akibirnya, penulis sampai pada kesimpulan bahwa untuk mencintai Allah SWT adalah mencintai Rasul-Nya yang Maba Kuasa, Muhammad SAW, karena itu adalah esensi dari mencintai-Nya Yang Maba Kuasa. Dan untuk mencintai Muhammad SAW adalah mengikuti perintahnya dan untuk menaik dari larangannya yang ditulis dalam hukumnya (syari'at) yang ditentukan oleh Allah SWT. Jadi, apa yang Ibnu ,,Arabi dan Sufi lain seperti Al Ghazali sarankan dalam karya-karya mereka.

Kata Kunci : Ibn 'Arabi, Cinta

URL : http://ejournal.iaiunpekalongan.ac.id/index.php/hikmatuna/article/view/1054
DOI: 10.28918/hikmatuna.v3i1.1054
INTRODUCTION

Scholars seem to have been interested in the world of Sufism since long time ago. Some of them have begun to study about Sufism deeply, and the results are different; some of them have gotten objective one but unfortunately, some have been mistaken. Ibn ‘Arabi is one of the prominent Sufis whom they put as the object study. He is indeed controversial for his statements. However many Sufis entitled him as the great master, “Syaikeh Al-Akbar”, the title which never been given to any Sufis after him and before him. Recently his thought has been regarded carrying on it the idea of pantheism, transcendentalism, and even pluralism. Some scholars use his oft-quoted ode which contains that he followed “religion of love”, “…Adinu Bidin Al Hub Anna Tawajihat Rakayibhu Fal Hubhu Dini Wa Imani…”, to back up their concept. According to them no matter what religion it is, as long as it stands on love, those religions lead to the same summit. And this would have to be revised for Ibn ‘Arabi never meant that.

Based on the case mentioned above, the writer tries to study Ibn ‘Arabi’s thought especially about his view on love to find out whether that accusation on him true or false.

To get better result in his study, the writer collects some data which are related to this study which consist of Ibn ‘Arabi’s works and some other commentaries on him written by some scholars. Later, those data will be analyzed using integrated methods i.e.; descriptive method, analytical method, and critical method.

The writer concludes some important points which have to be noticed well. That Ibn ‘Arabi’s entire concepts are based on his wahdatul wujud includes his concept of love. As well as his wahdatul wujud, his view on love doesn’t stand for any idea of pantheist nor transcendentalist, nor even pluralist. According to him, Allah SWT is the source of all love which evokes another love that he divided into four divisions. And then he discussed that love is such fitrah of poverty (al iftiqar) toward Allah SWT which exists in the deepest of human soul, and it is beauty which make people love Allah SWT because He Almighty is beautiful. Further, Ibn ‘Arabi stated emphatically that he followed “religion of love” which refers to religion (al din) based on love brought by Muhammad SAW for Allah SWT loves Him SAW. Finally, the writer comes to a conclusion that to love Allah SWT is to love His Almighty Messenger, Muhammad SAW, because it is the essence of loving Him Almighty. And to love Muhammad SAW is to follow his orders and to stay away from his prohibitions which are written in his laws (syari’at) which determined by Allah SWT. Thus, what Ibn ‘Arabi and other Sufis as such Al Ghazali suggested in their works.

DISCUSSION
A. Definition of Love
Ibn ‘Arabi described love as God stage (maqom) that He Almighty introduces Himself as *al-wadud* and it is one of the beautiful ninety-nine names of Allah SWT.¹ In the beginning of his explanation about love he wrote some poems which describe about how love is such feeling that having no definition to state, no limitation to limit, but then love to Ibn ‘Arabi is a relation between God and human kind. He writes:

\[
\begin{align*}
\text{الحب ينسب لـ لدانسن والله} \\
\text{ليس ذاعجـ بـ ولة والله} \\
\end{align*}
\]

Means:

Love is bond between human and his God, Allah.

The bond which is be undefined by our knowledge.

Love is feeling that is unknown what its essence.

For the sake of Allah isn’t it such wonders.²

Ibn ‘Arabi talked about how even people get into differentiation when they talk about love but none of them give limitation on the form of thing. Love only can be limited by its result, its influence, and its requirement and also its character.³

Talking about its character Mahmud Ghurab gave explanation by quoting Abu Yazid’s words says; the man who drinks water of ocean then his tongue out of his chest that he feel thirsty.⁴ By this quotation he means love like water of ocean that once one drinks it, he will be thirsty for the real water.

Ibn ‘Arabi told about Abu al-‘Abbas al-‘Arif al-Shonhaji whose better saying about character of love he ever heard; Abu al-‘Abbas al-‘Arif al Shonhaji was asked about love and he answered that *ghirah* is natural characteristic of love, and *ghirah* denies restriction so it can’t be limited.⁵

So he described the characteristic of love in one beautiful line of poem he wrote;

\[
\begin{align*}
\text{خيالك فى عينى وذكرك فى فمي} \\
\text{ومثواك فى قلبى فأين تغيب} \\
\end{align*}
\]

Your imagination lies in my eyes and mentioning you are in my mouth.

And your place is in my heart so where are you gone Ibn ‘Arabi divided character of general thing into two kinds; limited and unlimited. Love is something that cannot be limited, only the lover can understand what love is. In itself it cannot be known what is but someone would never deny its appearance⁷

Love will make people deaf through everything one says but his lover sayings, love makes people blind through every seen things but the face of his lover, it makes

---

²Ibid
⁴Ibid
⁶Ibid, p. 377
⁷Ibid
people close their heart and nothing enter but his lover’s love, love makes him throw every imaginary of others but his lover.\(^8\)

In the same way with other chapter Ibn ‘Arabi had begun to describe love in his *Futuhat* by citing Qur’anic verses and quoting some Hadits. He began this chapter by listing a few of Qur’anic verses which describe Allah SWT as subject of love who loves His servants in different conditions;

In regretful of who turn to Him constantly (إن الله يحب التوابين)\(^9\). *al-Tawab* (the acceptor to the repentance) is one of His Almighty attribute as written ( إن الله هو التواب)\(^10\). Allah SWT loves His servants who attributed by *al-Tawab*. *al-Taubah* is when someone turning back to Him regretfully for his violation and for his sin. It is when someone turned from violation into faithfulness and from sinful into obedience.\(^11\)

Next He Almighty loves His servant who in cleaness and pureness (ويحب المتطهرين) for Him Almighty is The Pure One (*al-Qudus*). Cleanness means that servant expels every germ which attacks his heart even if it is good for anyone but for him it is wrong in accordance to *syari’ab*. So if this servant got himself cleaned from those germs Allah SWT will love him.\(^12\) Germs of heart includes arrogant (*kibriya*), uppity (*jabarut*), ostentatious (*al-tafakhur*), suspicion (*al-khila*), show off (*al-'ujub*), according to Ibn ‘Arabi some of them cannot enter the heart at once for the sealing of Allah SWT to the heart\(^13\) as he quoted the verse says (كذالك يطبع الله على كل قلب متكبر)\(^14\).

And then Ibn ‘Arabi saw that actually those germs cannot attack the heart for the sealing, even in the deepest of heart it realized that human is too weak to be arrogant that Ibn ‘Arabi gave a simple example drawn the weakness of human that he feels ill when he was bitten, or even needs Water Closet when he is stomachache.\(^15\)

And then He Almighty loves someone who cleans someone else (والله يحب المطهرين)\(^16\). It is when someone cleans another as clean as he cleans himself\(^17\).

Later He Almighty loves those who are firm and steadfast (يحب الصبرين)\(^18\). *al-Shobirun* are those who are examined by Allah SWT and have never turned toward any other but Allah SWT to ask for helping. Those examinations never make them lost their heart nor weaken them and nor did they given in. Instead of giving up they are

---

8 *Ibid*
9 Qs. Al Baqarah: 222
10 Qs. Al Taubah: 118
12 Qs. Al Baqarah 222
14 *Ibid*
15 Qs. Al Mu’min 35
17 *Ibid*
18 Qs. Al Taubah 108
20 Qs. Ali ‘Imran 146
steadfast and asking for solution by praying toward Allah SWT as it is written clearly in the Qur’an al-Anbiya’ (مسنى الضر وأنت أرحم الراحمين)\textsuperscript{20}

The Almighty loves those who love to thanks to Him Almighty for Him Almighty is the Rewarded of thankfulness (الشكور), people should thank in their happiness and their sadness for Allah SWT promises servants that He Almighty will add more favor unto them as long as they are grateful.\textsuperscript{21}

And then He Almighty loves those who do good (وَاللَّهُ يُحِبُّ الْمُحْسَنَينَ)\textsuperscript{22}. Al-Muhsin is a name for who does good. It is when someone worships unto Allah SWT as if he sees Him Almighty or even if he doesn’t see Him Almighty, he feels that He Almighty sees him.\textsuperscript{23}

Allah SWT Always witnesses servants for Him Almighty is the eternal one and He Almighty will witness forever eternally. He Almighty does good forever so even if someone didn’t do good Allah SWT does; Allah SWT has been giving servants favor, giving them all food, water, and their life.\textsuperscript{24}

Next He Almighty loves those who fight in His cause in battle array, as they were a solid cemented structure (إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ كَأنَّهُ بَنيَّانًا مُرْصُوعًا)\textsuperscript{25} and He loves who put their trust (الموكلين) in Him Almighty\textsuperscript{26}

And there are also several conditions of servants in which God does not like, and certainly it is recommended to leave far away of those verses; Allah loveth not those who do mischief (إن الله لا يحب المفسدين)\textsuperscript{27}, and Allah loveth not mischief (لا يحب الفساد)\textsuperscript{28}, Allah loveth not those who exult (in riches) (فَلا يَحْبُ الظُّفْرَينَ)\textsuperscript{29}, Allah loveth not those who do wrong (لا يحب الطالمين)\textsuperscript{30}, Allah loveth not any arrogant boaster (لا يحب الفائدين)\textsuperscript{31}, Allah loveth not the wasters (لا يحب المفسدين)\textsuperscript{32}, He loves not those who reject faith (لا يحب الكافرين)\textsuperscript{33}, Allah loveth not the shouting of evil words in public speech (لا يحب الله الجهر بالسوء من القول)\textsuperscript{34}, Allah loveth not those given to excess (لا يحب المعتدين)\textsuperscript{35} and many others

Those listed verses quoted by Ibn ‘Arabi draws that to love is to do any of what the object beloved, Allah SWT, likes and it is by following His order and leaving

\textsuperscript{21}Ibid., p. 397
\textsuperscript{22}Qs, Ali Imran 134
\textsuperscript{24}Ibid
\textsuperscript{25}Qs, Al Shaf 4
\textsuperscript{26}Qs, Ali ‘Imran 134
\textsuperscript{27}Qs, Al Maidah 64
\textsuperscript{28}Qs, Al Baqarah 205
\textsuperscript{29}Qs, Al Qoshos 76
\textsuperscript{30}Qs, Al Syuro 40
\textsuperscript{31}Qs, Luqman 18
\textsuperscript{32}Qs, Al An’am 141
\textsuperscript{33}Qs, Al Rum 45
\textsuperscript{34}Qs, Al Ma’ idah 87

\textit{Ibn ‘Arabi’s View on Love ... 91-120 (M. Mansur)} | 95
His prohibition. On the contrary it meant that by disobeying His beloved order and carrying out His prohibition is such great violation toward Him, the beloved Almighty.

In quoting Hadits he selected and offered Hadits which described about how really God loves to be known as he writes;

فقوله صلى الله عليه وسلم عن الله أنه قال: "كنت كنتا لم أعرف فأحببت أن أعرف فخلقت الخلق وتعرفت إليهم فعرفوني".  

Means:
And his SAW saying about Allah, he says: I am the hidden treasure unrecognized so I love to be recognized and I created creation and make introduce unto them so that they recognize me.

God is the only source and the supreme that created people and their works (al-a’mal) and then he introduced His self to those creatures. By creating their works the people ordered to do worship (ibadah) all their works followed by reward (al-jaza’) and those worship belongs to Him Almighty only who worship Him well will know Him Almighty and only who knows Him well will be loved by Him.  

And he also quotes;
وقال رسول الله صلى الله عليه وسلم: ان الله يقول: ما تقرب المتقربون الى من ادأه ما افترضته عليهم ولا يزال العبد يقرب الى بالنواف الشهابية حتى احبه فإذما احبته كنت سمعه الذي يسمع به وبصره الذي يبصر به.

Means:
Rasulullah SAW said that Allah SWT said: My servant seek nearness to me by completing what I have obliged and my servant keeps on seeking nearness to me through voluntary works until I love him. Then, when I love him, I am his hearing through which he hears, his eyesight through which he sees.

This second Hadits tells that when someone loves his God and makes an effort to be near to Allah SWT by doing many good works which obliged by Him Almighty. He the Almighty will love him so and He would as if his ear he listens with and his sight he sees with.

According to Chittick, Ibn ‘Arabi seems to be purposely citing Qur’an and Hadits to show that he bases his concept of love on them that because it is found that the Qur’anic expresses the nature of love which found in the deepest roots of Ultimate reality. Chittick says;

“By citing Qur’an and Hadits at the beginning of the chapter, Ibn ‘Arabi wanted to establish what he calls ‘the divine roots’

36This Hadith famously known as Hadist of Hidden Treasure, it draws that Allah called Himself as Hidden Treasure that unrecognized and then He introduces Himself to His creation so that he can be known. It is written as it was quoted by Ibn ‘Arabi in his book, Al Futuhat Al Makkiyah, vol 3, p. 373
37Ibid
38Ibid
or ‘the divine principle’. On one level, this means simply that he wants to show that he basing himself on the revealed texts. On a deeper level, he is saying that the Qur’an expresses the nature of love as it is found in the deepest roots of Ultimate Reality.”

The writer sees that Ibn ‘Arabi indeed build up his theory of love based on Qur’an and Hadits of Muhammad SAW and it is not wrong since love is one of requirements which if it had been completed, someone’s faith will never be complete too.

Beside that fact, Ibn ‘Arabi’s definition of love seems is to be interrelated with several Sufis definition also. The definitions insist how strong love bonds Allah and His servants. Without denying that in classifying love whether it is a stage or a state there were some differentiations; Ibn ‘Arabi has the same point with al-Ghazali and al-Makki. Al-Ghazali classified love as the peak of all stages whereas all other stages are based on it and all other stages evokes love. And al-Makki himself classified it as the final maqom.

Al-Qusyairi differs to them, he classified love as state in which Allah love His servant. While those; Ibn ‘Arabi, al-Ghazali, al-Makki and al-Qusyairi are in different way in classifying love, al-Suhrawardi seems to have been an arbiter to them since he classified love as stage in one condition and as state in one condition.

The writer sees all those sayings are not superior to each other since those differentiations appear because of different angles where the Sufis see love from. However, the writer agrees with al-Suhrawardi who came and combined those Sufis sayings.

B. The Nuances of Love

There are exactly four different names of love, those are: al-Hub, Al-Wadud, al-Izyq, al-Hawa. al-Hub is clearing any desire out of heart and making it pure of any troubling dirties. al-Wadud is the character which Allah His self attaches with. It is the word al-Wadud derived from. al-Wadud is one of the beautiful ninety-nine names belong to Allah SWT. al-Izyq means overflowing love of lover. It is mentioned in al-Qur’an as Syiddatul hub in al Baqarah 165. And al-Hawa means clearing out any eagerness of the beloved, Ibn ‘Arabi says many verses explain that God will love His servant if they

---

41Ibid, p. 272
keep doing many good things and following his messenger of what has been ruled by syari’ab.  

Each of those four different names has their state and will be explained one by one according to their stages; 1) al-Hawa is divided into two kinds; 1) it derives from the verb hawiyah-yahwa and the noun is hawiyu which means falling (al-suquth) and it is said that the verb is hawiyah-yahwi and the noun is hawiyu.  

There is exactly one of three things which makes al-Hawa appears in the heart; a sight (nazhrotun), a listening (sama’), and goodness (ihsan). The sight according to Ibn ‘Arabi is the biggest of the three mentioned and the most permanent one in which by meeting, the one’s desired cannot make any change. On the contrary listening (al-sama’), the change will appear for the imaginary which created by sama’ will disappear by the meeting and it also happens to Al Hawa by meaning ihsan, it is disappeared by omission followed by continuously appeal the goodness.  

2) Al-Hawa, in the second has never come but with law (syari’ab), Allah SWT has warned His messenger Dawud, Allah SWT says in al-Qur’an the verse Shad 26; “O Dawud! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): nor follow thou the lust (of thy heart), for it will mislead thee from the path of Allah”.  

This verse according to Ibn ‘Arabi means that Dawud must follow the love of Allah nor his love and then Al Hawa means human love (mahab al-insan).  

Al Hawa can lead people to wrong way and make them be blind of what ruled by Allah SWT in His Almighty law (syari’ab) so it is ordered to leave it if it led to the way which is opposed to the law and to turn to Him Almighty.  

Al Hub takes a place after al-Hawa. Al Hawa means to fill someone with another love beside Allah SWT and it rules them, on the contrary al-Hub means clearing out any other love which will lead him to wrong way. Al Hub is pure as like water. Ibn ‘Arabi drew al-Hub as pureness like water in which dirties fall into the bottom of the water and water becomes clear. Al Hub prevents someone to love any second other Allah SWT.  

Al ‘Isyq is love but it is even greater. Ibn ‘Arabi described it as an excessive love. It is when someone becomes blind of anything but his beloved, the feeling of it flows through his blood in each of his body, power and soul. It seems like it covers the lover.  

Ibn ‘Arabi told about how al-‘Isyq toward the prophet Yusuf Alaihi Al Salam (AS) covers Zulaikha until someday she got a hickey (fishad/ihitjam) on her and the blood happened to fell to the ground. It is as if the name of Yusuf AS written on the

---

46Ibid., p. 389  
47Ibid.  
48Al-Qur’an Terjemah; Indonesia Inggris, (Indonesia, Solo, al-Qur’an Qomari, 2008), p. 941  
50Ibid., p. 390  
51Ibid.
blood. Yusuf AS is everywhere to Zulaikha because she loves him so much that his AS name was found in her flowing blood.52

The fourth of the four names which are given to love (al-Hub) is Al-Wuddu. It is when the first three before stays in someone permanently and anything doesn’t make a change; not any pleasurable or any unpleasantable can do.53

Of the great interesting point that the writer found, comparing to those Sufis, Ibn ‘Arabi seems to have his thought written in its very detail writing. His explanation of love in some nuances proof that. This never found in some Sufis writing, however this certainly doesn’t mean that Ibn ‘Arabi is superior to any other Sufis, since they are all great and each one has unique writing.

C. His Division to Love

In this part the writer explains about the division of love that Ibn ‘Araby divided. He divided love into three part Al-Hub al-Ihabi (Devine Love), Al-Hub Al-Ruhani (Spiritual Love) and Al-Hub al-Tabi‘i (Natural Love). The last two is two species of the first one. And then later he came with another division of love, it is Al-Hub Al-‘Unshury (Elemental Love). To get better understanding about those divisions of love the writer would like discuss them one by one.

1. Al-Hubb al-Ihabi

Devine love comes with two interrelated meanings first it means that God love human kind for He loves human for real and second, God loves him for The Almighty loves Himself.54 The divine love as the second one means that God is the source of all being. Ibn ‘Arabi drew this species of love by listing the Hadits of Hidden Treasure55 in which God (Allah Almighty) says that He Almighty created all creatures in one purpose to introduce Himself to them to be known. Ibn ‘Arabi then said that that Hidden Treasure means that all creation especially human and jinn are created to obey Him Almighty as it is written in Al Qur’an says:

وَمَا خَلَقْتُ الْجِنِّ وَالْإنسَ إِلَّا لِيَعْبُدُونِ ۖ

Means;

I only created Jinns and men that they may serve me.57

The Divine Love can be a real proof how He Almighty is an Absolute God, He is the One and the only One wujud which all creatures are His manifestation. Afifi

52Ibid
53Ibid
55This hadits listed also in this thesis in p. 55 says: I am the hidden treasure unrecognized so I love to be recognized and I created creation and make introduce unto them so that they recognize me.
56Qs. Al Dzariat 56
57Al Qur’an Terjemah; Indonesia Inggris, Op. Cit., p. 1097
says that in loving Himself, The One loved all the a’yan of things latent in His essence, and hence they are impregnated with love they now manifest (in different ways).\(^{58}\)

Back to the first meaning, by loving human kind for real means that He shows His mercies upon His creatures for The Almighty is the only creator and none but Him. He taught human those attitudes which lead them to their happiness and triumph. He created all other creatures to praise Him and He Almighty made them to praise Him, to bow before Him and then He tells human kind all those activities so they can learn.

Ibn ‘Arabi said that Devine love by meaning He Almighty loves human kind means that He introduces them with all kind of kindness in both world and the hereafter. He Almighty sends for them clues to know Him so they won’t be fool about Him. He Almighty who has been giving them sustenance, who has been giving them enjoyable life, Who has been very kind all the time, even He has sent among them a messenger to be their teacher and leader trough better life.\(^{59}\)

Divine love is uncharacterized with beginning and also ending and His love doesn’t accept a newness (al-Hawadits). His love toward his servant begins at once with his servant exists and it doesn’t have an end. It is like His gatherers with His servants in their both exist and before they exist.\(^{60}\)

Then Devine love means that God loves to manifest for loving to be known, loving to be recognized, and loving to be obeyed. He loves human kind and fills them with His knowledge by sending them messenger to guide them into better life in the world and the hereafter.

2. Al-Hubb al-Ruhani

Happens to be a species of the first division of love, Al-Hubb al-Ruhani or Spiritual Love is when the lover loves his beloved in two different aims, he loves his beloved for his beloved and for his own sake alike.\(^{61}\)

By this kind of love Ibn ‘Arabi means the lover merely feel nothing but to love his God. It is when the lover has no eagerness (iradah) but he has been filled by eagerness of his beloved. The ultimate aim is realization of the essential unity of the lover and the beloved.

Afifi regarded this kind of love as the mystical love which is the perfect of all love. It is the love of the whole as a whole (as an essence) and as a “part” (as particular mode of the essence). This state what he means by rapture (hayaman). Even he regarded that this love is not human love since it is not which brings the human near God and makes him feel one with Him Almighty but the Divine love which refunding

\(^{58}\)A.E. Afifi, The Mystical Philosophy Of Mahyid Din-Ibnul Arabi, (Lahore, Muhammd Ashraf, Without Year) p.171  
\(^{60}\)Ibid  
\(^{61}\)Ibid, p. 385
in itself, as it were, realises its affinity as a “form” with the universal love of the whole.62

Afifi’s understanding in this kind of love had better be reviewed since in his understanding existed the idea of pantheism, because if this kind of love interpreted as Devine love refinds itself means that God who refinds himself. He then stated that Ibn ‘Arabi’s doctrine of this kind of love is the basic concept of Ibn ‘Arabi’s pantheism which the writer see is not as what Ibn ‘Arabi means by his Al-Hub al-Rabani.

Ibn ‘Arabi tells us that Al-Hub al-Rabani is love in which people love to connect to his beloved, he love his beloved in two different and opposed conditions since Allah SWT has named His self as The First and The Last and The Manifest One and The Hidden One (Hua al-Awval Wa al-Akbiru Wa al-Dzohiru Wa al-Bathim63).

He says that al-Hub al-Rabani will lead to al-ittihad. It is when the essence of the beloved becomes an essence of the lover and the essence of the lover becomes an essence of the beloved.64

The writer sees that al-ittihad here doesn’t mean the real unity between God and His creation but it is only metaphors of how close the lover of God to his beloved God that all his deed are the way they are ordered by his beloved God as if the lover and his beloved are united.

Junaid, when he was asked about love said; entering attributes of beloved as replacement to lover’s attributes65. And It is what Rasulullah SAW means by his words; “behave with Allah’s behavior (takballaqw bi akblaqi Allah)”66. And al-Makki said the lover who loves Allah SWT most than anyone is who has behavior with Allah’s behavior as such as; knowing (al-’ilm), gentle (al-hilm), forgiving (al-’afwu) and etc.67

So that why Ibn ‘Arabi writes that this kind of love is love when the lover makes an effort to get blessing (mardhat) of his beloved while he is free from any selfish goal and eagerness.68

3. Al-Hubb al-Thabi’i

Al-Hub al-Thabi’i is divided into two kinds; Thabi’i and ‘Unshur69. It is general love. All the two kinds of love which are mentioned before accept the forms of this love. So they are characterized the same as who characterized in this love, al-Hub al-Thabi’i. They are characterized by al-wajid, and al-syaq, and al-iztiyaq, and love to meet his beloved and to connect with him.70

64Ibid
66 Ibid
67 Al-Makki, Qut al-Qulub; Op. Cit., p. 1042
68 Ibid., p. 380
69 Ibid., p. 387
Al-Hub al-Thabi’i is the state in which the lover loves his beloved not for the cause of his beloved but his love is only for his felicity and his pleasure. So if no felicity and no pleasure there is no need to love.

Afifi said that the object of this kind of love is self satisfaction, regardless of the object beloved. And then he compared between al-Hub al-Rabani and this love, he said that in al-Hub al-Rabani, the “self” and all it desires are sacrificed in interest of the beloved on contrary in al-Hub al-Thabi’i the object is sacrificed.71

This love begins with pleasure (maladżat) and goodness (al-ihsan). The lover loves something especially for his self. This kind of love is love with generally happens to animal. Human is animal and animal loves to get existed not to exists any other.72

This love is characterized by anything visible that Ibn ‘Arabi means by his ode ‘jitsmanan bijitsmanin’ ‘body with body’ and the final goal of this love is the achieving of the love.73 In this way of love the lover doesn’t know what his love is for but it is the way his self call him, his heart lead him to love.

4. Al-Hub al-Unshury

As the species of the third, al-Hub al-Unshury has been an allied to the third; they both are similar to each other but al-Hub al-Unshury even regarded as the lowest and crudest form of love as Afifi says;

Even this he (Ibn ‘Arabi) regards as a manifestation of the divine love in its lowest and crudest form.74

Comparing to some Sufis, Ibn Arabi’s divisions of love has special place among them since his divisions has never been found in any of their works; al-Ghazali for instance in his both book Ihya’ ‘Ulumi al-Din and Mukasyafat al-Qulub, the writer doesn’t find any division of love but the causes of love.75 This kind of division is also not found in al-Qusyairi’s view. Division of love then found in al-Sahrwardi’s writings, he divided love into two kinds; general love (hubb ‘am) and special love (hubb khab)76.

The writer sees that those divisions of love actually can be reduced into two divisions; the love of God to His servants and the love of servants to their God.

D. The Genesis of Love

1. Fitrah of Poverty

73 Ibid., p. 388
75 See Benyamin Abrahamovic, Divine Love In Islamic Mysticism; The Teaching of Al-Ghazali and Al Dabbagh, (London and New York, RoutledgeCurzon, 2003), p. 43,51
In one verse Allah SWT says that people are in need to Him. It means that no human being can live without Him Almighty. It is the human nature. Ibn ‘Arabi says that in every nature of human there is feeling of need toward God.77

According to Chittick Sufis generally as like Ibn ‘Arabi and then Rumi and many others frequently explain love in terms “need” (iftiqar), it is a word that derived from the same root as “poverty” (faqir).78

Al-Qusyairi even talked about the specialty of poverty (al-fuqara'). He quoted hadits that explained poverty is near to Allah SWT since it will lead people to leave everything in this world and make them keep thinking of their God. He quoted a Hadits which is later identified as weak (dhaif) by Ahmad Jad who commented on al-Qusyari’s book.79 It draws that Rasulullah specialize poverty and fight in the way of Allah (al-jihad) as he says; “I have two words that whoever love them he really loves me, and whoever hate them he really hates me, they are; poverty and fight in the way of Allah.”80

Al-Ghazali in the same way realized how special poverty is, he quoted Hadits that tells; it’s told that a man said O Rasulullah I do really love you. So Rasulullah SAW said; be prepared of poverty and then the man said I do really love Allah SWT and then he SAW said be prepare of catastrophe.81 This Hadits also quoted by al-Makki, according to him poverty is attributed to servants and catastrophe comes from Allah as an exam for His servant so He will know how far the servant loves Him.82

Inherently poverty is human nature (fitrah). It is the inherent attribute of creature in face of God. Allah is the Wealthy, the independent, the unneeeding. Human is poor and Allah is wealthy.83 It is drawn in Al-Qur’an Fathir; 15. It says that people are in poverty and need Allah and Allah as God is the wealthy and the praiseworthy. Allah says; “O ye men! It is ye that have need of Allah: but Allah is the One Free of all wants, worthy of all praise”84.

The fitrah to need or poverty which found in deepest soul of human being is toward the only one God, Allah SWT, nothing but Him who deserves to be needed even though they don’t know.

The life of poverty is widely known among Sufis. They gladly release all kinds of which attributed to the world. They live on the way of poverty. Poverty means not only lack of the wealth but also lack of desire for wealth; the empty heart as well as empty hand.85

---

78 Chittick, Heir To The Prophets, Op. Cit., p. 47
80 This Hadits is weak given by Ibn Hajar in Lisan al-Mizan (4/142), Ibid
82 Abu Thalib Al-Makki Muhammad Qut al-Qulub; Op. Cit., p. 1041
84 Al-Qur'an Terjemah; Indonesia Inggris, Op. Cit., p. 895
Nicholson says ‘The poor man’ (faqir) and the mendicant (darvish) are names by which the Mohammedan mystic is proud to be known, because they imply that he is stripped of every thought that would divert his mind from God”

The writer would like to give a note that it is not the feeling of proud would make those Sufis willingly live on their poverty but it is their fitrah because it is not only the ‘poor man’ in the common meaning would do that way of life but someone may even be ‘rich’ in the common meaning of the word even though he is the poorest of the poor spiritually who lives on this way.

2. Beauty

It is the most and analyzed cause of love. Benyamin Abrahamov in his book Divine love in Islamic Mysticism said about the beauty that the love for a thing by virtue of itself (li-dzatihi), and not on account of being a means to attain an end.

Al-Ghazali regarded that love by the cause of beauty is the true and profound form of love which is eternal. Beauty is beloved for its own sake, for in the perception of beauty lies the very essence of one’s pleasure. And pleasure is beloved by virtue of itself, and not by virtue of another thing.

Al-Ghazali then divided beauty into two kinds; beauty which is empiric and the second one is beauty which is abstract. The first can be seen by eyes (hakabari). And the second can be seen by feeling (bashiyar)

Ibn ‘Arabi says that beauty is the cause of love. It is because the beauty is love in itself. Allah is beautiful and He loves the beauty so He loves Himself. Allah loves beauty so than He commanded His servants to adorn their selves so they look beautiful.

God’s beauty is the source of all types of beauty. It is the source of all spiritual and intellectual beauty as well as beauty of form, although in itself God’s beauty is above all form and shape.

God loves beauty of form because form reflects his own beauty as it reflects His being. In abstract beauty as well in beauty of form, therefore, God ought to be loved and worshiped, and this is how a perfect Gnostic knows Him, loves Him and worships Him.

E. His Religion of Love

1. Love’s Place in Religion
In the first chapter it is mentioned that one of Ibn ‘Arabi’s concepts which given a precedence place among scholars is love. The scholars are even more interested when they found that Ibn ‘Arabi once ever said that he believe in and follow ‘religion of love’. Some regarded him as pantheist, transcendentalist, and even pluralist because of his ‘religion of love’.

Scholars may accuse him but as far as the writer found, the scholars got misunderstanding about his ‘religion of love’. In this chapter the writer would like to explain the meaning of ‘religion of love’ by referring to his famous poem.

Indeed the poem has been quoted by several scholars and has been misunderstood; Rom Landow declared that this poem drew Ibn ‘Arabi’s idea of pantheism. In his understanding Ibn ‘Arabi distinguished between the finite God of religion and the infinite God of mysticism.

Rom Landow said that the God of religion reveals Himself in various forms reflected in different religions. It depends upon the ‘capacity’ of the believer which one of these forms (religions) he accepts. On the other hand, the God of the mystic contains all His forms, for the mystic’s heart alone is all-receptive. While the God of religion manifest Himself in man as both virtue and sin, the God of the mystic reveals Himself in manner that beyond virtue and sin.

And the final understanding is that the mystic’s God can obviously be neither Muslim nor Christian, Buddhist, Jewish nor Pagan which expressed beautifully in Ibn ‘Arabi’s famous ode contained in his Tarjuman Al ‘Asywaq, a collection of mystical odes.

Later the writer find Frithjof Schuon has similar idea with Rom Landow but he has different terminology of his doctrine which makes the both doctrines of Landow and his look different. Schuon comes with the concepts of religious unity which familiar as transcendental unity of religions.

Anyone cannot understand Schuon’s transcendental unity of religions until he understands his basic concept of God which he divided into exoteric and esoteric.

The prefix 'exo' in the terminology “exoteric” has Greek roots and means "outer". As well as exoteric, esoteric derives from Greek ἐσωτερικός (esôterikos), a compound of ἐσω (esô): means "within", thus "pertaining to the more inward", mystic. So exoteric means “outer” on contrary esoteric means “within”

According to Schuon, Exoteric God is limited by capability of human’s understanding of God. It is apart from the “spiritual influence”. People in common only can understand what really appears of religion, what only eyes can sees and mind

95Ibid
96Ibid
97http://en.wikipedia.org/wiki/Exoterism, This page was last modified on 20 August 2010 at 05:33
98Ibid

*Ibn ‘Arabi’s View on Love ... 91-120 (M. Mansur)*

105
can understand but further they can understand what is beyond that appears which is hidden.

Schoun draws that all religions are merely human limitation, religions don’t give any guarantees because the guarantees base on dogmatic which built on human’s point of view and the result is that the guarantees in the fact goes relative. He said that Exoteric is based on human’s point of view, not on divine knowledge, so it is characterized by its disproportion between its dogmatic demands and its dialectical guarantees.\textsuperscript{100}

He then argued, salvation of Christianity for example is such an individual interest which restricts people point of view of their religion so that blinds them to look into other truth of religion non-Christian.\textsuperscript{101} They exclusively claim their religion is the truth and the legitimate one.\textsuperscript{102}

Schouon’s direction in introducing the concept of exoteric God will never be appeared until his concept of esoteric God gets cleared. Esoteric according to him is similar to metaphysical dimension of nature in which found universality of God that only intellect can reach.\textsuperscript{103}

Huston smith in his introduction to Schuon’s works; \textit{The Transcendent Unity of Religions}, describing exoteric and esoteric as bellow:

“intimation and realizations of the supreme identity appear in varying degrees of explicitness in all revealed religions and constitute the point at which they are one. But this establishes religious unity on the esoteric plane; it is hidden and secret not because those who know will not tell, but because the truth which they privy is buried deep in the human composite that they cannot communicate it, not in any way the majority will find convincing”\textsuperscript{104}

Huston explained that the esoteric minority consists of men and women who realize that they have their roots in the Absolute that even they don’t have any proof to validate it but it is within their self that it make sense and they cannot deny it meanwhile exoteric majority is composed of the remainder of mankind for whom this way of talking about religion is sterile if not unintelligible.\textsuperscript{105}

In accordance with love, Schuon stated that love is an indication of relationship that exists between man and God, and especially between God and human, by quoting New Testament he said that love cannot be understood in purely sentimental sense and must mean something more than desire.\textsuperscript{106}

\textsuperscript{100}Ibid
\textsuperscript{101}Ibid, p. 15
\textsuperscript{102}Ibid
\textsuperscript{103}Ibid, p. 55
\textsuperscript{104}Ibid, p. xv
\textsuperscript{105}Ibid
\textsuperscript{106}Ibid, p.12
Schuon said love in its self has nothing limitative. According to him it is the “inward dimension” of human related to the words of the Gospel: “the kingdom of heaven is within you!”

No matter what religion someone holds, love can make human dwell in or oriented toward the inward that even if he remained motionless in his contemplative inwardness, his love brings his “being,” to his infinite center. According to Schuon, beside “Grace”, “Love” is everything which softens, transmutes, and transcends the ego so that it can cure the “hardness of heart”.

The writer sees that according to those sayings Schuon seems to be interested to transcend religions into one universal reality namely esoteric. He wants to establish his idea of unity of transcendent religion using esoteric as metaphysical aspect and inner dimension of religion to be his basic argumentation, because to him would it has only esoteric, religion is merely formal dogmatic without any value. It is the inner content of all religions is important and universal with no limitation. It is what all religions stand on and will lead to.

Ibn ‘Arabi to him, one of who could reach that inner of religion since he opened his heart so that he could accept all forms; that is a cloister of monk, a temple for idols, the Kaaba, in addition he said ‘I practice the religion of love.’

In this matter Seyyed Hossein Nasr stated that one of great interest in the doctrine of Ibn ‘Arabi is his belief in the unity of the inner contents of all religions which is generally accepted by many Sufis.

And he said that It is why Ibn ‘Arabi madenan effort to transcend the external forms of revelation in order to reach their inner meaning and his attempt didn’t imply any rejection of them. It was through these formal, or esoteric, aspects of religion and not is spite of them that Ibn ‘Arabi, was like other Sufis, sought to reach the inner and universal meaning of the revelation.

And the writer thinks that is what Nicholson reached and interpreted what Ibn ‘Arabi means by love. Nicholson says that Ibn ‘Arabi’s Love is not an ordinary love,

---

108 Inward is a terminology, beside esoteric which is used by Schuon to draw inner dimension of God refers to *al-batin* one of his attributes. It is the domain of unity, synthesis, and permanence, and also, correlative, the domain of limitlessness, spiritual dilation, and “melting of heart”. This word is opposed to the term “outward” which means the domain of multiple things, of dispersion and impermanence, of egoistic compression and “hardness of heart”. Ibid, p.188-189
109 Ibid, p. 188
110 Ibid, p. 189
111 He repeatedly wrote this idea in his other book, see; Frithjof Schuon, *Dimension of Islam*, (London, Prescot, 1969), p. 122
112 Ibid
113 Ibid, p. 94
115 Ibid, p. 117
love of common people. For people in common love a phenomenon, whereas Ibn ‘Arabi loved the Essential.\(^{116}\)

Hence, Ibn ‘Arabi, by his attempt of transcending the exoteric or the external aspect of revealed religions that he finally came to realize that the divinely revealed paths lead to the same summit and that to have lived one religion fully is to have lived them all.\(^{117}\)

The writer sees those ideas of “finite God” and “infinite God”, “Exoteric” and “Esoteric”, or “outward” and “inward” are leading to the concept of unity of transcendental religions. Since those understandings above seem to put love as inner aspect of all religions that no matter what religion it is love is the esoteric dimension on what they stand together. Certainly, those understandings have to be revised since Ibn ‘Arabi has his own concept of love and religion.

Conceptually regarding religions esoterically lead to the same summit is such problem\(^{118}\) that because different religions would come with different concept of God, Al-Attas said:

The nature of God understood in Islam is not the same as the conceptions of God understood in various religious traditions of the world; nor is it the same as the conceptions of God understood in western philosophical or scientific tradition; nor in that occidental and oriental mystical traditions\(^{119}\)

Al-Attas then added that the similarities which may be found between their various conceptions of God with the nature of God understood in Islam cannot be interpreted as evidence identity of the One Universal God in their various conceptions of the nature of God.\(^{120}\)

In theme of Unity of transcendence, al-Attas agreed that there is similarity or dissimilarity between those various religions include Islam in one condition; if the “Unity” is not meant “oneness” or “sameness”. But if the “Unity” is meant “oneness” or “sameness” al-Attas refuted those ideas of transcendent unity of religions since every religion serves to a different conceptual system, which necessarily renders the conception as a whole or the super system to be dissimilar with one another.\(^{121}\)


\(^{118}\)There is grave error in all their (transcendentalist) assumptions, and the phrase “transcendent unity of religions” is misleading and perhaps meant to be so for motive other than the truth. See: Syed Muhammad Naquib al-Attas, *Prolegomena to The Metaphysics of Islam*, (Kuala Lumpur, International Institute of Islamic Thought and Civilization (ISTAC), 1995), p. 9

\(^{119}\)Ibid, p. 7

\(^{120}\)Ibid.

\(^{121}\)Ibid.
Besides, in accordance to the statements of oft-quoted poem that Ibn ‘Arabi made in his book Tarjuman al-Asywaq, Ibn ‘Arabi himself made clarification of these words in his later book Dżakba’ir al-’Alaq Syarb Tarjuman al-Asywaq.122

Love as written above is one of some attributes belongs to Allah SWT since He called Himself as al wadud. The real love is love of The One through His servants and the purest love among servants to The One is who loves Him not for his self but he loves Him for Him whom he loves.

The lover filled with love will follow his beloved at all. As well as lover, servants will follow their God for they are filled with God’s love. Ibn ‘Arabi’s statement directs the same understanding that he loved Allah and he followed His SWT ‘Religion of Love’.

Love has special place in Ibn ‘Arabi’s system so he specially explained it in one special chapter namely Maqamul Mahabbah, he said that it is what all creatures created of and created for and it is the reason God accepts His servants that he wrote in beautiful poem;

و عن الحب صدرنا
وعلى الحـب جبلنـا
ولقد جئناه قصـدا
ولهـذا قـد قبلنـا123

Means:
And from love we are originated
And by sake of love we are created
And we come to Him purposely
And because of which we are accepted

It is alright that a man or woman to love two or more than one but human cannot love many but one God.124 Ibn ‘Arabi said that Allah SWT the true lover and only one to love. Love doesn’t accept ambiguity (isytirak) because heart can never accept that.125 To love Him SWT is to love anything because of Him and to fight against anything because of Him.

2. Religion at Glance

As well as love, Ibn ‘Arabi also explained what he meant by religion. To understand religion the writer had better and returns purposely to its origin Arabic word ‘al-Din’. For religion doesn’t stand for any of what al-Din means.126 Al-Attas reduced al-Din into four primary significations; 1) indebtedness, 2) submissiveness, 3) judicious power, 4) natural inclination or tendency.127

122This book is originally written by Ibn ‘Arabi in an intention to give commentaries to his book which became a controversial before; Tarjuman Al Asywaq.
124Ibid., p. 388
125Ibid., p. 376
126Ibid., p. 42
127The concept couched in the term din, which is generally understood to mean religion, is not the same as the concept religion as interpreted and understood throughout Western religious history. al-Attas, Prolegomena to The Metaphysics of Islam, Op. Cit., p. 41
128Ibid, p. 42

Ibn ‘Arabi’s View on Love ... 91-120 (M. Mansur)
According to Ibn ‘Arabi, al-Din divided into two kinds; al-Din ‘Inda Allah and al-Din ‘Inda al-Khalqi.'

Al-Din itself means obedience (al-inqiyad) and law (al-syari'ab or al-namun). Al-Din drawn of human obedience toward Allah SWT and it also means His syari'ab which comes from Allah SWT that human should obey. So whoever does obedience by following syari'ab he does and builds al-Din.

Afifi commented about the two divisions of al-Din made by Ibn ‘Arabi. The first al-Din, he says, that it comes from Allah SWT by hands of someone whom Allah SWT has taught and whom he taught what He the Almighty taught; they are messengers and their follower who spread their teaching. And the later ‘al-Din’ is al-Din which made by human namely law. The law is made by human for their kindness in their life. It is qualified by Allah SWT.

Al-Din includes the law made by the monks (al-rubhaniyyah) said Afifi emphasizing Ibn ‘Arabi’s commentary on the verse says:

almu'um fikrana unla atherhum burssana waqfaniya ibiysi amin mriym

wa atiturna al-lichil waqalna fi qulob al-ldrib attaquwya raafa' wa rhamma

wrubaniyya abtadughuma ma ktabnaha unliyham ella atibegah rasouw allla

fama ruquhuma rakh rujaytahuma faqaytiya allden umatwaw mithum ahjurhum

wakhir mishum fidasquon

Means;

Then in their wake, we followed them up with (others of) our messenger; we sent after them Isa the son of Maryam, and bestowed on him Gospel; and we ordained in the hearts of those who followed him compassion and mercy. But the monasticism by which they invented for themselves, we did not prescribe for them: (we commanded) only the seeking for the good pleasure of Allah; but that they did not foster as they

129Ibid
130Ibid., p.97
131Qs. Al Hadid 27
should have done. Yet we bestowed. On those among them who believed, their (due) reward, but many of them are rebellious transgressors. Afifi argued that Ibn ‘Arabi saw Allah SWT justifies and determines Al-Din which made by rubhaniyyah whereas most of interpreters of the Al Qur’an (muqassirun) said differ in commenting the word rubhaniyyah.

According to Afifi, Ibn ‘Arabi seemed to defend rubhaniyyah that according to interpretation of most of interpreters, they are who disavowing Allah SWT by making their own laws (syari’at). Afifi’s comment on Ibn ‘Arabi’s commentary to that verse, certainly, implies Ibn ‘Arabi as pluralist.

Rubhaniyyah made their own law which has never been taught by any of messengers of Allah SWT said Ibn ‘Arabi. And then he drew that the law never been accepted by Allah SWT until it complete three requirements; 1) the purpose of the law is on purpose to follow the law of God and 2) the purpose is to earn Allah’s SWT blessing (mardhat) and 3) always on obedience toward Allah SWT in doing the law. And then Ibn ‘Arabi interpreted that some got blessed by Allah SWT and most of them didn’t follow the law they made and then they were judged as sinful man for their infidelity.

Beside those all requirements Ibn ‘Arabi emphasizes that al-Din in its meaning syari’ab stands for all sunan (laws) which are brought by all prophets Alaihi Salam (AS). And it also includes laws which modified (ijtada’i) made by rubhaniyyah as Rasulullah SAW allowed to make a new law as he SAW said “ومن سن سنة حسنة” and the man who modified law got paid by Allah SWT.

The writer finds that Afifi’s regarding that Ibn ‘Arabi was lost for his interpretation had better to be rechecked. Ibn ‘Arabi seemed following what Al Razi interpreted to the word ‘rubhaniyyah’.

According to Al Razi ‘rubhaniyyah’ refers to the acts of ‘rabban’ derive from verb ‘rabiba’ which has the same root with ‘khasiya’ as fa’lan means person who worries as noun. Rahban is plural of rabih, so it means group of people who worry.

Al-Razi explained that those people are worried about slandering in religion (fitnah fi al-Din) and then they were sincere toward Allah SWT and worship unto Him Almighty more than what they had been obliged by Him Almighty. They did khulwat, wore shirt made of hard cloth, evaded woman, and they did worship unto Allah SWT in caves as drawn by Ibn ‘Abbas that in the year (fitraj) between ‘Isa AS and

---

132 Al-Qur’an Terjemah; Indonesia Inggris, Op. Cit., p. 1147
134 Ibid., p. 96

Ibn ‘Arabi’s View on Love ... 91-120 (M. Mansur) 111
Muhammad SAW people who don’t have Taurat nor Injil with them, they went around the world wearing cloth made of wool\(^\text{137}\)

Al-Razi then gave a story (\textit{riwayat}) that has been told by Ibn Mas’ud that one day he was told by Rasulullah SAW that what he (Ibn Mas’ud) knows about Bani Israil which separated into seventy groups, all of them will be in the hell but three; first is a group of who believe in Musa AS and make war to those who are the enemies of Allah SWT and then they were died in His Almighty way, second is a group of who don’t have any capability (\textit{thaqat}) in war so they call out the goodness and forbid the evilness (\textit{أمروا بالمعروف ونهوا عن المنكر}), and the last is a group who don’t do both the first and the second do, so they wear sack, cloth made of sack (\textit{al-’aba}) and they out to (\textit{al-fiqar}) and desert (\textit{al-fiyafi})\(^\text{138}\).

Next al-Razi said that the word ‘\textit{ibtada’uha}’ doesn’t denote to the meaning of bad thing but it stands for what they modified by themselves and they made it as vow to Allah (\textit{nizhroha}) so that why Allah says (\textit{ما كتبناها عليهم}).\(^\text{139}\)

Related to the topic Ibn ‘Arabi told that there was a time in Ibrahim AS era before any revelation revealed to him AS any servant of Allah SWT made their own law which was never based on \textit{syari’ah} made by Allah SWT. They were becoming one \textit{ummah} (\textit{ummatan wahidatan}) without any leader to follow and then Allah SWT made them better (\textit{faja’alu khairan})\(^\text{140}\) as he quoted;

\[\text{إِنّ تُرْهَمَ مَّكَّةُ أُمَّةٌ قَبِيلَتْ للَّهِ حَيَّاً وَلَمْ تَكُ مِنَ الْمُشْرِكِينَ}\]

Means:

Ibrahim was indeed a model devoutly obedient to Allah (and) true in faith and he joined not Gods with Allah\(^\text{142}\).

And then Ibn ‘Arabi said that \textit{syari’ab} is based on \textit{makarim al-akhlak} which denoted specially toward Muhammad SAW as the last messenger as he said “إِنَّمَا بعثت الأَلْبَمَ مِكَّةَ” and so whoever in \textit{makarim al-akhlak} he is in Syari’ah because \textit{makarim al-akhlak} is how Rasulullah SAW had been living when his environment covered by dark age (\textit{jahiliyah}) so when Rasulullah SAW asked he answered that he was saved from all he has been before, he said; (\textit{اسلمت بما اسلفت من خير}).\(^\text{143}\)

\textit{Al-Din} indeed belongs to Allah SWT. No mater those laws made by human as long as it is based on His Almighty law which was obliged by Him Almighty and as long it is made for earning his blessing (\textit{mardhat}), all \textit{Din} belongs to Allah.\(^\text{144}\)

\(^{137}\) \textit{Ibid}

\(^{138}\) \textit{Ibid}

\(^{139}\) \textit{Ibid}


\(^{142}\) Qs. Al Nahl 120

\(^{143}\) Al-Qur’an Terjemah; Indonesia Inggris, \textit{Op. Cit.}, p. 555

However Ibn ‘Arabi declared that Allah SWT prefers *al-Din ‘Inda Allah* to *al-Din ‘Inda Al Khalq*. Allah SWT put His *al-Din* higher than *al-Din ‘Inda Al Khalq* as He Almighty says in al-Qur’an al-Karim:

وَوَضَّحَنَّهَا إِبْرَاهِيمُ بَنِيهِ وَعَقَبَ بِنْبِيٍّ إِنَّ اللَّهَ أَصْطَفَى لَكُمْ أَلْدَيْنَ

فَلا تَمْوَثْنَ إِلَّا وَأَنتُمْ مُسْلِمُونَ

Means:
And Ibrahim enjoined upon his sons, and so did ya’qub; “Oh my sons! Allah hath chosen the faith for you: then die not except in the state of submission (to Me).”

Concerning with the word ‘*al-Din*’, Ibn ‘Arabi argued that *al-Din* comes and limited by *alif* and *lam*. In Arabic language, *alif* and *lam* denote to pronoun and limitation to the year (*li al-ta’rif wa al ‘abdi*). So *al-Din* is the *al-Din* which is known generally.

*Al-Din* which is known generally (*al-ma’ruf ‘indana*) denotes to Islam said Ibn ‘Arabi as shown in al-Qur’an al-Karim which says;

إِنِّي أَلْدَيْنَ ٤

Means:
The religion before Allah is Islam

And then the writer sees that *al-Din ‘Inda Al Khalq* means law made by group of people to get blessed by Allah SWT long time ago. And it is now covered by *al-Din ‘Inda Allah* since it is the perfect one as said above that Rasulullah was sent to perfect the teachings before.

3. Islam is Religion of love.

Ibn ‘Arabi says that religion of love refers to the verse which said that love Allah SWT have to be followed by loving his messenger, Muhammad SAW and the

---

145Ibid
146Qs. Al Baqoroh 132
147*Al-Qur’an Terjemah; Indonesia Inggris*, Op. Cit., p. 35
149Qs. Ali ‘Imran 19
150*Al-Qur’an Terjemah; Indonesia Inggris*, Op. Cit., p. 95
result of following His beloved is His forgiving and His mercies\textsuperscript{151} as he quoted al-Qur'an says;

\begin{equation*}
فَلِيَ اِن كَنَّا نَجِيْنَا عَلَيْهِنَّ قَدْ نَجَّيْتُونَا بِحَبِيبَكَمْ أَللَّهَ وَبِغَفْرَانَكَ
\end{equation*}

\textsuperscript{152}ذُنُوبَكَ وَأَللَّهُ غَفُورٌ رَحِيمٌ

Means:

“If ye do love Allah follow me (Muhammad): Allah SWT will love you and forgive your sins: for Allah is oft forgiving, most merciful”\textsuperscript{153}

This religion is based on love and yearning. Hence, he called it religion of love.\textsuperscript{154} He then argued that he followed religion of love because by following it means he can find and understand what his beloved’s commands and he can conduct those commands sincerely, gladly, and lovely no matter how hard those commands as he says:

\begin{equation*}
وَدَانِ بِهِ لِيِتَلْقَى تَكْلِيفَاتِ مَحْبُوبَهُ بِالْقَبْولِ وَالرَّضْيِ وَالْمَحْبَةِ وَرِفْعٌ عَنِ الْمَشْقَة
\end{equation*}

والكلفة فيها بأي وجه كانت\textsuperscript{155}

Means;

And he does religion of love so he can find out commands of his beloved acceptably, gladly, and lovely, and he does any difficulty and commands no matter how it is.

Religion of love is the most perfect of all religions which belongs to Allah SWT. It specially denotes to religion revealed unto Muhammad SAW because Muhammad SAW among any other prophets has the station of perfect love. Besides he surpassed the other messengers since Allah SWT took him as His Almighty beloved (وزاد عليهم أن الله جعله حبيبا اى محبا محبوبا وورثناه على منهاجه)\textsuperscript{156}

F. Ultimate Goal of Love in Ibn ‘Arabi’s View

In the deepest of Ibn ‘Arabi’s concept of love lays the very core of his teaching. It is about loving Allah SWT and Muhammad SAW the last messenger. Allah SWT has sent among His servants messengers who guided them in their life. So it is obligation to love Him Almighty and Muhammad SAW. Loving his messenger is praiseworthy (mahmudun) since it is the essence of loving Allah SWT as so is to love Islamic scholar

\textsuperscript{151}Ibn al-‘Arabi, Muhyi al-Din, Dhakha’ir al-Alaq Syarhu Tarjuman al’Asywaq, (Beirut, Mathba’ah al-Unsiyah,1312 H), p. 40

\textsuperscript{152}Qs. Ali ’Imran 31

\textsuperscript{153}Al-Qur’an Terjemah; Indonesia Inggris, Op. Cit., p. 99

\textsuperscript{154}Ibn al-‘Arabi, Dhakha’ir al-Alaq Syarhu Tarjuman al’Asywaq, Op. Cit., p. 40

\textsuperscript{155}Ibid

\textsuperscript{156}Ibid
and who fear Him (al-atqiya') is the essence of loving His messenger because to love whom He Almighty loves is praiseworthy and to love whom who He almighty loves is praiseworthy.\textsuperscript{157}

Al-Ghazali said that when someone loves Allah SWT and Muhammad SAW, his love will lead him to obey his Syari’ah.\textsuperscript{158} The obedience toward Allah SWT and His messenger is the result of love. However someone never complete his love toward beloved until he obeys his beloved. Muhammad SAW has several times reminded his followers that love is part of credo (iman). Then the writer sees that there is strong bond between love and obedience.

Al-Ghazali gave several Hadits about love as the part of credo (iman) he wrote;

\begin{quote}
قال أبو رزيـن العقيلي: يا رسول الله ما الإيمـان؟ قال "أن يكـون الله ورسوله احب إليك مما سواهما" أخرجه أحمد
\end{quote}

Means:
Abu Razin al-`Aqly said: O Rasulullah what is iman? He answered: Allah and His messenger are to you be loved more than any other of them both.” By Ahmad

This Hadits tells that someone will not be in his iman until he loves Allah SWT and Muhammad SAW more than he loves himself. And it appears again in another Hadits that love is the core of iman, Ghazali wrote;

\begin{quote}
لا يؤمن أحدكم حتى يكـون الله ورسـوله أحب إليه ممـا سواهما
\end{quote}

Means:
Someone will never be in his iman until Allah SWT and His messenger are to him be loved more than any other of them both

Those are several Hadits which quoted by Imam al Ghazali that have the same meaning to the Hadists above which draw that someone who has faith in Allah SWT has to love Him and His Messenger, Muhammad SAW, even greater than to love his self, his family, his wealth, and all people.\textsuperscript{162} Then the credo (iman) of someone will never be perfect until he understand what love is. To love Allah SWT is to love Muhammad SAW and to love them both is to obey his Syari’ah.

\begin{itemize}
\item\textsuperscript{157} Al-Imam al-Ghazali, Ihya’ Uloom al-Din, vol. IV, \textit{op. cit.}, 279
\item\textsuperscript{158} Ibid., 273
\item\textsuperscript{159} Written as it is quoted by Imam Al Ghazali in his book \textit{Ihya’ Uloymi Al-Din}, p. 273
\item\textsuperscript{160} This Hadits is written by Bukhari, we were told by Muhammad Bin al-Mutsanna said we were told by ‘abd al-Wahab al-Tsaqafi said, we were told by Ayyub from Abi Qilabah from Anas RA. See al-Imam Abi ‘Abdillah Muhammad Bin Isma’il al-Bukhari al-Ja’fi on \textit{Kitabul Iman} of Shaih al-Bukhari, (Riyadh, Dar al-Salam, 1997), p. 7
\item\textsuperscript{161} Ibid., p. 273
\item\textsuperscript{162} Al-Hadits says: we are told by Ya’qub bin Ibrahim: we are told by Ibn ‘Ulayyah: we were told by Abdu al-‘Aziz Bin Suhail, from Anas from al-Nabi SAWand we were told by adam he said: we were told by Sy’ubah from Qatadah from anas said: rasuullah SAW said: \textit{la ya’minu abadukan bata akuma ababbin ilayhumin waliidabi wawaladabi we al-nasi ajma’in} by Bukhari, Shaih al-Bukhari, (Riyadh, Dar al-Salam, 1997), \textit{Ibid}
\end{itemize}
Ibn ‘Arabi himself seems to have the same points of idea with Al-Ghazali since Ibn ‘Arabi confessed that to love Allah SWT is to obey His Almighty messenger that he specially wrote about it in one chapter (Al-Amr Bi itiba’i Rasul Allah SAW).163

According to Ibn ‘Arabi Allah SWT loves His servant when they filled two requirements; first) when servants follow His messengers and secondly when the servants keep on doing optional worship (al-nawafil) for the sake of Allah SWT164. It is drawn in His Al Mighty Hadits Qudsi which quoted by Ibn ‘Arabi. He wrote:

ولايزال عبدى يتقرب الي بالنوافل حتى أحبه فإذا أحببته كنت له سمعا و بصرا ويدا ومؤيدة

My servant keeps on seeking nearness to me through voluntary works until I love him. Then, when I love him, I am his hearing through which he hears, his eyesight through which he sees, his hand through which he grasps, and his foot through which he walks165.

CONCLUSION

The writer concludes some important points which have to be noticed well. That Ibn ‘Arabi’s entire concepts are based on his wahdatul wujud includes his concept of love. As well as his wahdatul wujud, his view on love doesn’t stand for any idea of pantheist nor transcendentalist, nor even pluralist. According to him, Allah SWT is the source of all love which evokes another love that he divided into four divisions. And then he discussed that love is such fitrah of poverty (Al iftiqar) toward Allah SWT which exists in the deepest of human soul, and it is beauty which make people love Allah SWT because He Almighty is beautiful. Further, Ibn ‘Arabi stated emphatically that he followed “religion of love” which refers to religion (al din) based on love brought by Muhammad SAW for Allah SWT loves Him SAW. Finally, the writer comes to a conclusion that to love Allah SWT is to love His Almighty Messenger, Muhammad SAW, because it is the essence of loving Him Almighty. And to love Muhammad SAW is to follow his orders and to stay away from his prohibitions which are written in his laws (syari’at) which determined by Allah SWT. Thus, what Ibn ‘Arabi and other Sufis as such Al Ghazali suggested in their works.

REFERENCES

Al-Quran al-Karim


164Ibid
166This Hadits is also written in Ihya Ulum al-Din quoted by al-Ghazali. It is told by al-Bukhari from Hadits of Abu Hurairah see al-Ghazali, Ihya Ulum al-din, Ed. Badawi Thabanah, (Cairo, Dar al-Fikr, without year), p. 318
167Chittick, Heir To The The Prophets, Op. Cit., p. 28

1312. *Dhakba’ir al-’Alaq Syrhu Tarjuman al-’Awyag*. Beirut: Mathba’ah al-’Unsiyah


English References

*Ibn ‘Arabi’s View on Love ...* 91-120 (M. Mansur)

117


**Indonesian references**


**Articles**


**Encyclopedias**


Al-Mu’jam al-Falsafi

Al-Mu’jam al-Wasit

Al-Munawwir, *Kamus Munawwir; Arab-Indonesia Terlengkap*


**Website:**

http://en.wikipedia.org/wiki/Exoterism, This page was last modified on 20 August 2010 at 05:33