

The Meaning of *Hawa* in the Qur'an: A Semantic Analysis of the Perspective Toshihiko Izutsu

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Abstract:

Research on *hawa* is essential to do, because in the Qur'an there is a correlation between *hawa* and injustice, misguidance, and other negative things related to *aqidah*, worship, law, and social interaction. In addition, in the Qur'an there is the meaning of *hawa* which has a positive connotation. It is interesting to study using Toshihiko Izutsu's semantic analysis to get the meaning network and the *maudu'i* to get the concept. This analytical model is called the combinatorial model. Qualitative research is the approach used. The source of the data comes from the library. The research method used is descriptive analysis research.

Keywords: study of Al-Quran; textual analysis; combinatorial analysis model; network of meanings; thematic method

Abstrak:

Penelitian tentang 'hawa' penting dilakukan, karena dalam Alquran terdapat korelasi antara hawa dengan ketidakadilan, kesesatan, dan hal-hal negatif lainnya yang berkaitan dengan akidah, ibadah, hukum, dan interaksi sosial. Selain itu dalam al-Qur'an terdapat makna hawa yang berkonotasi positif. Hal tersebut menarik untuk diteliti dengan menggunakan analisis semantik Toshihiko Izutsu untuk mendapatkan jaringan makna dan metode *maudu'i* untuk mendapatkan konsepnya. Model analisis ini disebut model kombinatorial. Penelitian kualitatif adalah pendekatan yang digunakan. Sumber datanya berasal dari kepustakaan. Metode penelitian yang digunakan adalah penelitian deskripsi-analisis.

Kata Kunci: studi al-Qur'an; analisis tekstual; model analisis kombinatorial; jaringan makna; metode tematik

INTRODUCTION

The Qur'an is a book revealed by Allah SWT. to the Prophet Muhammad and is a guide for human life. Every letter, word, sentence, verse, and surah of the Qur'an is always interesting to read, study, and practice (Rahman, 2016). The Qur'an is a solution to every problem in human life, whether spiritual, physical, social, scientific, economic, political, legal, etc., that applies according to its era, therefore, it is *salih li kulli zaman wa makan* (Al-Qattan, 1973).

One of them that is interesting to be revealed in the Qur'an is *hawa*. In QS. al-Baqarah [2] verse 145, *hawa* has a relationship with injustice (*innaka idzan la min al-zalimin*), for that Allah commands to stay away from it. On QS. al-Nisa' [4] verse 135 states that people who believe must uphold justice (*kunu qawwamina bi al-qist*) and stay away from *hawa* (*wa la tattabi' al-hawa*). This verse was revealed concerning disputes between the rich and the poor based on history. Because there was no settlement, they both agreed to complain to Rasulullah s.a.w. The poor man then testified falsely (Zulaiha et al., 2021). Then the Rasulullah s.a.w. defended the poor man because, in his view the poor would not do wrong to the rich man (Amir, 2021). Allah then rebuked the Prophet to uphold justice, and asked them to testify honestly. After being investigated, it turned out that the poor man was at fault (Shaleh et al., 1986).

In addition to the issue of injustice, the Qur'an links *hawa* in error (*dala*). In QS. al-Najm [53] verses 19-23, *hawa* encourages the *jahiliyyah* to worship idols who were formerly pious people. Another verse that talks about error as in QS. al-Jathiyah [45] verse 23 and QS. al-Baqarah [2] verse 120. Another problem, in some verses of the Qur'an, *hawa* has a general and positive connotation of meaning, as in QS. Ibrahim [14] verse 37. In this verse, *hawa* is interpreted as a feeling of longing to visit the Baitullah. Therefore, it is essential to trace back in depth the meaning of *hawa* in the Qur'an and how it is conceptualized.

To explore the meaning of *hawa* an appropriate research methodology is needed. In this case, the interpretation method used is the *maudu'i method*. This method is one of the methods of interpreting the Qur'an to examine problems or themes faced by humans which are answered comprehensively, all verses of the Qur'an. While the analysis uses the semantic analysis of Toshihiko Izutsu (Al-Farmawi, 2002: 42-43). Semantics is an interesting part of linguistics to be applied in analyzing keywords in the Qur'an, in this case the word *hawa*. Theoretically, semantics will discuss the origin of meaning, how that meaning is formed, and what its essence is in accordance with an objective understanding of the world of the Qur'an itself. Semantic analysis wants to see the Qur'an as an object of research to present the concept and *weltanschauung* (worldview) of the Qur'an to the concept (Izutsu, 2002: 32). The *maudu'i method* and Toshihiko Izutsu's semantic analysis are combined to maximize this research's reference, legitimacy, and significance (Darmawan et al., 2020). Therefore, regarding the importance of this problem, the writer intends to examine *the hawa* in the Qur'an with a combinatorial analysis model to obtain a network of meanings and concepts following the Qur'an world view.

METHOD

This research approach is qualitative (Mustari & Rahman, 2012). The data is taken from library research following the main issues discussed (Silverman, 2015). The research method used is description-analysis. The mechanism for applying this analysis is the semantic analysis of the Qur'an combinatorial analysis model which is also called the encyclopedic version, which is a combination of the *maudu'i* and the semantic analysis of Toshihiko Izutsu. The steps are divided into several stages, namely:

- 1) Choose the focus word and the reason why.
- 2) Collect all the verses of the Qur'an related to the word focus and its derivation.
- 3) Doing research from dictionaries, poems, verses, hadith, and commentaries.
- 4) Determine the basic meaning and relational meaning by paying attention to the synchronic and diachronic aspects of meaning.
- 5) Draw basic and relational meaning fields.
- 6) Write concept based on *weltanschauung* (Darmawan et al., 2020).

Sources of data taken in the form of library materials include: the Qur'an, *Lisan al-'Arab* by Ibn Mandur, *al-Mu'jam al-Mufahras li Alfaz al-Qur'an al-Karim* by Fu'ad Abd al-Baqi, *syair al-mu'allaqat*, books of hadith, books of interpretation such as *al-Muharrar al-Wajiz fi Tafsir al-Kitab al-'Aziz* by Ibn 'Atiyah (1088-1147 AD), *Ruh al-Bayan* by al-Bursawi (1653-1725 AD), *Tafsir al-Maragi* by al-Maragi (1883-1952 AD), etc.

RESULTS AND DISCUSSION

The word *Hawa* in the Qur'an

The word *hawa* and its derivations are mentioned 38 times in 13 forms in the Qur'an. The word is spread in 37 verses in 22 surahs. Fifteen letters were revealed in Mecca, namely: QS. al-Najm [53]: 1, 3, 23, 53; QS. al-Qari'ah [101]: 9; QS. al-Qamar [54]: 3; QS. Sad [38]: 26; QS. al-A'raf [7]: 176; QS. al-Furqan [25]: 43; QS. Taha [20]: 16, 81; QS. al-Qasas [28]: 50; QS. al-An'am [6]: 56, 71, 119, 150; QS. al-Shura [42]: 15; QS. al-Jathiyah [45]: 23, 18; QS. al-Kahf [18]: 28; QS. Ibrahim [14]: 37, 43; QS. al-Mu'minun [23]: 71; QS. al-Nazi'at [79]: 40; QS. al-Rum [30]: 29. Meanwhile, six more letters were revealed in Medina, namely: QS. al-Baqarah [2]: 87, 120, 145; QS. al-Nisa' [4]: 135; QS. Muhammad [47]: 14, 16; QS. al-Ra'd [13]: 37; QS. al-Hajj [22]: 31; and QS. al-Maidah [5]: 48, 49, 70, 77 (Tabarah, 1902). The location of verses about *hawa* and its derivation can be seen in the following table:

Table 1. The Location of *Hawa* and Its Derivatives in the Qur'an

No	Lafadz	Frequency	Qur'an
1	هَوَى	2 times	QS. Taha [20]: 81; QS. al-Najm [53]: 1;
2	هَوِي	2 times	QS. Ibrahim [14]: 37; QS. al-Hajj [22]: 31;
3	هَوَى	3 times	QS. al-Baqarah [2]: 87; QS. al-Maidah [5]: 70; QS. al-Najm [53]: 23;
4	اسْتَهْوَتْهُ	1 time	QS. al-An'am [6]: 71;
5	الْهَوَى	4 times	QS. al-Nisa' [4]: 135; QS. Sad [38]: 26; QS. al-Najm [53]: 3; QS. al-Nazi'at [79]: 40;
6	هَوَاهُ	6 times	QS. al-A'raf [7]: 176; QS. al-Kahf [18]: 28; QS. Taha [20]: 16; QS. al-Furqan [25]: 43; QS. al-Qasas [28]: 50; QS. al-jathiyah [45]: 23;
7	أَهْوَاءَ	3 times	QS. al-Maidah [5]: 77; QS. al-An'am [6]: 150; QS. al-Jathiyah [45]: 18;
8	أَهْوَاءِكُمْ	1 time	QS. al-An'am [6]: 56;
9	أَهْوَاءَهُمْ	12 times	QS. al-Baqarah [2]: 120; QS. al-Baqarah [2]: 145; QS. al-Maidah [5]: 48; QS. al-Maidah [5]: 49; QS. al-Syura [42]: 15; QS. al-Mu'minun [23]: 71; QS. al-Qasas [28]: 50; QS. al-Rum [30]: 29; QS. Muhammad [47]: 14; QS. Muhammad [47]: 16; QS. al-Ra'd [13]: 37; QS. al-Qamar [54]: 3;
10	اهْوَاءِهِمْ	1 time	QS. al-An'am [6]: 119;
11	أَهْوَى	1 time	QS. al-Najm [53]: 53;
12	هَوَاهُ	1 time	QS. Ibrahim [14]: 43;
13	هَوَانِيَّةٌ	1 time	QS. al-Qari'ah [101]: 9

Basic Meaning of *Hawa*

The word's meaning that is permanently attached and carried wherever it is is called the primary meaning (Izutsu, 1997: 11). To find the basic meaning of a word, the dictionary is an effective medium to do this. In this search, the books referred to are the *Lisan al-'Arab*, *Mu'jam Maqayis al-Lughah*, and *Asas al-Balaghah* dictionaries. The word *hawa* is a combination of *ha*, *wau*, and *ya*. And has four interrelated meanings, namely *khuluww*, *suqut*, *su'ud*, and *mail* (Zakariya, 1994; Zamakhsyari, 2006).

First, it means *khuluww*/empty or air from derivation *hawa'*, *al-jaww ma bain al-sama' wa al-ard*/the air between the skies and the earth. The plural of lafadz *hawa'* is *al-ahwiyah*. In the Qur'an this meaning is as in the QS. Ibrahim [14] verse 43.

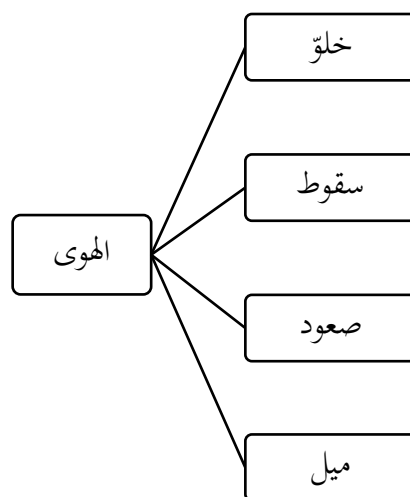
Second, it means *suqut*/fall, *saqata min 'uluww ila asfal*/fall from top to bottom. In Arabic there is an expression: *hawa 'an al-jabal*/fall from the mountain and *hawat al-dalw fi al-bi'r hawiyyan*/the bucket fell into the well. In the Qur'an this meaning is found in QS. al-Najm [53] verses 1 and 53. The word *hawa* which means *suqut* comes from *tasrif*/word change *hawiya - yahwi - hawin - hawiyatan* and *tasrif hawa - yahwi - hawiyyan* is the *fi'il naqis ya'* of pattern/*wazan fa'ila -yaf'ilu* (*thulathi mujarrad*).

Third, it means *su'ud*/up. This meaning if after the word *hawa* there is a letter *ila*. For example, the expression *hawa ila al-jabal*/means *sa'ida ila al-jibal*/going up to the mountain. This derivative of the word *hawa* which means 'climbing' is as Ibn Faris mentioned earlier in the word *al-huwi*, which is from *tasrif*, namely *hawa - yahwi - huwiyyan*.

Fourth, it means *mail* meaning. This meaning is obtained from *tasrif hawiya - yahwa - hawahu*, *fi'il naqis ya'* following the pattern/*wazan fa'ila -yaf'alu* (*thulathi mujarrad*). Arabic Phrases meanings are as follows: *bint al-hawala* woman who indulges her heart's pleasure, *fi al hawaf* falls in love, and *'alla hawahu*/according to his pleasure. In the dictionary, the word "love" in Arabic is translated: *hawa*, *hubb*, *'isyq*, and *syagaf* (Taufiq, 2016). The difference is that the word *hubb* is interpreted as love that general. The highest level of love is *hawa*. The level of love under *hawa* is *'isyq*. The level of love under *'syq* is *syagaf*. The word *hawa* which means *mail* in plural is *ahwa'* namely: *al-'isyq yakunu fi al-khair wa al-syarr*/sometimes love for good and bad, or *iradah al-nafs wa mayalanuha ila ma tastalizz*/lustful desires and tendencies towards things that can make them delicious.

Based on the four meanings above, it can be concluded that the basic meaning of *hawa* is falling or rising into something that is empty because of a pull or a push. Here is the schema of the basic meaning of *hawa*:

Figure 1. The Scheme of the Basic Meaning of *Hawa* in the Qur'an



Relational Meaning *Hawa* in Pre-Qur'an Arabic

The meaning that depends on the context and the relationship with another keyword vocabulary is called relational meaning (Izutsu, 1997). To look for the relational meaning in pre-Qur'an can be seen in the Arabic poetry of *jahiliyyah*. Here are some of the poems that contain the word *hawa* and its derivation:

The first poem,

تَسَلَّتْ عَمَائِثُ الرِّجَالِ عَنِ الصَّبَا
 وَأَيْسَ فُؤَادِي عَنِ هَوَاكَ بِمَسَلِ
 الأرب خصم فيك ألوى رددته
 نصيح علي بأنواع الموم لبيتلي

The madness of a woman's body
has become entertainment for every man
Also my heart is never lonely loving you
Even though many people hate you very much
Reject my advice and character (Izutsu, 1997: 16).

In the poem Umru Ul-Qais (d. 539 AD)¹ above there is the word *hawa* in the stanza *wa laisa 'an fu'adi 'an hawaki bi munsali*. According to Abu Abdillah al-Husayn bin Ahmad al-Zauzani, that poem means *annahu za'ama anna 'isyqa al-qisaq qad batala wa zala wa 'isyquhu iyyaha thabit la yazulu wa la yabtilu*/he suspects that his love has been erased and lost, evens though his love for the woman is still permanent and not ever lost (Al-Zauzani, 1992: 28). Therefore, the context of *hawa* in the poem is used to show a feeling of love (*'isyq*) towards the opposite sex (women), a love that is present by human instinct. While the relation of meaning is related to the heart, the female body.

Second poem,

وأصبح لا يشكو ولا يتعب وقلب الذي يهوى العلى يتقلب وأبذل جهدي في رضاها وتغضب لها دولة معلومة ثم تذهب ولا القلب في نار الغرام معذب ومن كان مثلي لا يقول ويكذب من الناس غيري فاللبيب يجرب ينوح على رسم الديار ويندب يطاعن قرنا والغبار مطنب كوؤس المنايا من دم حين أشرب	سلا القلب عما كان يهوى ويطلب صحا بعد سكر وانتخى بعد ذلة إلى كم أداري من تريد مذلتى عبيلة ! أيام الجمال قليلة فلا تحسبي أنى على البعد نادم وقد قلت إنى قد سلوت عن الهوى هجرتك فامضي حيث شئت وجرى لقد ذل من أمسى على ربيع منزل وقد فاز من في الحرب أصبح جائلا ندمي وعاك الله قم غن لي على ولا تسقني كاس المدام فإنها
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(al-'Absi, 1893: 15) يضل بما عقل الشجاع ويذهب

In the poem of Antarah bin Syaddad (d. 615 AD) (Bunyamin & Salad, 2017: 47) above, the word *hawa* is mentioned three times, namely twice in the form of *fi'il mudari'* (verb), and once in the form of *isim mufrad* (noun). As for the form of the verb, namely in the stanza: *sala al-qalb 'amma kana yahwi wa yatlubu* (this heart has forgotten what it wants and is looking for) and *wa qalb al-ladzi yahwa al-'ula yanqalibu* (and a heart that loves glory will definitely change (become noble)). While in the form of a noun, namely in the stanza: *wa qad qultu inni qad salautu 'an al-hawa* (and I have told you that I have forgotten my love for you). The context *hawa* in the verse is related to the disclosure of forgetting the love (*mahabbah*) between a lover, namely Ablah. *Hawa* in this verse is related to the heart (*qalb*), love of glory (*al-'ula*), lovesick (*sukr*), misleads, and eliminates common sense.

The third poem,

وَلِكُلِّ قَوْمٍ سُنَّةٌ وَإِمَامَةٌ إِذْ لَا يَمِيلُ مَعَ الْهَوَىٰ أَحْلَامُهَا قَسَمَ الْخَلَائِقِ بَيْنَنَا عَلَامُهَا ²	مِنْ مَعَشَرٍ سَنَّتْ هُمْ أَنَاؤُهُمْ لَا يَطْبَعُونَ وَلَا يَبُورُ فَعَالُهُمْ فَأَقْنَعْ بِمَا قَسَمَ الْمَلِيكُ فَإِمَامًا
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The word *hawa* in Labid bin Abu Rabi'ah al-Amiri (d. 661 AD)³ is found in stanza poem *la yatba'una wa la yaburu fa'aluhum idz la yamilu ma' al-hawa ahlamuha* which as is explained by Abu Abdillah al-Husain bin Ahmad al-Zauzani, the word *yatba'una* means *tadnisu al-'ird wa taltakhuhu* (dirty deeds) and the word *yaburu* means *al-*

¹ Researchers of ancient Arabic literature agree that Umru Ul-Qais was an early generation of "desert". His poems are expressions of social reality and everyday life experiences, which breathe around revenge, war, love, the female body, madness, and alienation (Bunyamin, B., & Salad, 2017: 3-4).

² Antarah bin Syaddad is famous as a legendary poet about love. He was born to a black slave woman in Nigeria in the mid-sixth century. When he was a teenager, he grew to be a brave figure. Then he fell in love with Ablah, a noble woman who was still his cousin. Antarah reveals her love for the woman's family. However, the girl's family refused and objected, even intending to set her up with their slave girl. Getting such a response, Antarah did not give up and tried hard to get her lover. He reads his love poems in various places. Until finally, the woman's family became melted and married her with a magnificent party (Bunyamin & Salad, 2017: 83).

³ Labid bin Rabi'ah is a late generation poet who is famous for being generous, especially like helping the poor and needy. He came from the Madhar tribe, who was strong in horse riding. At the age of 90 years, he converted to Islam and died in 661 AD. Labid bin Rabi'ah received the title of poet "*al Mukhadramun*," namely a poet who experienced two lives of two ages, the *Jahiliyyah* and the *Islamic* era (Bunyamin & Salad, 2017: 75).

fasad wa al-halak (broken). So that if *la tatadnisu a'radahum bi 'ar, wa la tafsidu af'alahum, idz la yamilu 'uquluhum ma'a ahwa'ihim* means if they do not change and destroy their deeds, they will not incline to the lusts of their thoughts) (Al-Zauzanī, 1992: 109).

From some of the poems above, it can be concluded that the word *hawa* in the *jahiliyyah* is interpreted as a love that is so great, especially for women, which makes his senses go astray and disappear. This form of love was common in the *jahiliyyah period*. Then in the poem of the late period, Labid bin Abu Rabi'ah al-Amiri, the word *hawa* disobedience to the king's rules which will lead to division and war.

The Relational Meaning *Hawa* in the Qur'an

Hawa at the time of the Qur'an had a unique relationship compared to the previous period. At this time, *hawa* there are positive connotations and there are also that have a negative connotations. The following are among the relations *hawa* in the Qur'an:

First, the word *hawa* is related to the heart (*af'idah*), as mentioned in the QS. Ibrahim [4] verses 37 and 43. In verse 37, *hawa* is mentioned with the word *tahwi ilaihim*, namely "a heart that longs to visit the Baitullah". While verse 43, *hawa* expressed by using word *hawa'* which means "empty", namely *wa af'idatuhum hawa'* empty heart.

Second, *hawa* in the Qur'an is related to a heart that is negligent and locked (*gafal* and *taba'*) as mentioned in QS. al-Kahf [18] verse 28 and QS. Muhammad [47] verse 16. In these two verses, the heart that follows *hawa* is the heart that neglects to remember Allah (*wa la tuti' man agfalna qalbahu an dzikrina*) and has been locked to accept the truth (*taba'a Allahu 'ala qulubihim*).

Third, *hawa* in the Qur'an is often accompanied by the pronunciation of *la tattabi'* do not follow. This relation is almost mentioned in all of the verses about *hawa*, mentioned as many as 21 verses. According to Izutsu, when *the ittiba'* connected with *the hawa pronunciation*, it becomes *ittiba' al-hawa*, the meaning is *zann* (prejudice), namely following his own personal prejudice (Izutsu, 1997: 54-59). In the Qur'an the relation *hawa* with *zann* is also found in the QS. al-Najm [53] verse 23.

Fourth, *hawa* in the Qur'an is related to the error/*dalal*. For example in QS. al-Ma'idah [5] verse 77. In this verse, the word *dalal* is mentioned three times *dalal* to characterize people who follow *hawa* (*qad dallu*). Then, *dalal* explain that after they went astray, then they misled other people too (*wa adallu kathiran wa dallu 'an sawa' al-sabil*). From this it can be understood, that *dalal* (misguidance) from the right and straight path is the result of following *hawa*. In another verse, QS. al-Qasas [28] verse 50 is emphasized again, the word *dalal* uses a superlative sentence (*isim tafdil*), namely *wa man adallu*-the most misguided. The level of misguidance due to following *hawa* is the highest level of misguidance. Among his errors is to make gods other than Allah (Surah al-An'am [6]: 56, QS. al-Jathiyah [45]: 23).

Fifth, *hawa* has a relationship with Satan in the Qur'an. In QS. al-An'am [6] verse 71 states that the word *hawa* used is lafadz *istahwa*, there is the word *satan* as *isim fa'l*, as a sentence *istahwathu al-syayatin*. In *saraf*, the form of the verb that follows the *wazan* (pattern) of *istaf'ala*, has the meaning of *al-takalluf*, namely "sincerity". So, from the verse it can be understood that Satan tries to encourage people to follow *hawa*, always pushes them away from Allah's commands and is more concerned with *al-syahawat*.

Sixth, *hawa* in the Qur'an is related to dogs. In QS. al-A'raf [7] verse 176, people who follow *hawa* like a dog sticking out its tongue (*ka mathal al-kalb*). The example of humans and dogs signifies the difference in degrees between humans and animals. Humans who follow *hawa* without a healthy mind are just like animals with no mind.

Seventh, in the Qur'an, *hawa* related to arrogance. Arrogance is the heart that sees itself as superior to others (Marbawi, 1998: 169-170). This relation is found in QS. al-Baqarah [2] verse 87 and QS. al-Ma'idah [5] verse 70. Therefore, *hawa* can give lead to arrogance (*bima la tahwa anfusukum istakbartum*). This arrogance can be due to having knowledge, position, wealth, and so on.

Eighth, *hawa* also has a relational meaning with lies and murder. It is like in QS. al-Baqarah [2] verse 87 and QS. al-Ma'idah [5] verse 70 which mentions *fa fariqan kadzdzabtum wa fariqan taqtulun*. On QS. al An'am [6] verse 150 it is found that the object which is denied by *hawa* is the truth of Allah's verses (*kadzdzabu bi ayatina*). It is understandable, sometimes for the sake of obtaining excessive lust and worldly adornments, anything will be done, daring to hide the truth, even killing people who try to block his desires.

Ninth, the Qur'an also mentions the relation of meaning between *hawa* and injustice/*zulm*. Injustice means putting something out of place. Al-Isfahani said that injustice means *zulm*, which is dark/no light, the opposite of *nur* (al-Isfahaniy, 2007: 325). In addition, *zulm* means persecuting, partial in actions, and taking people's rights more than their limits or giving people's rights less than they should, the opposite of fair. This relationship can be seen in QS. al-Baqarah [2] verse 145 and QS. al-Rum [30] verse 29. Based on this verse, people who follow *hawa*

are categorized as *zalimin* (*innaka idzan lamina al-zalimin*) and people who do wrong because they do not have knowledge (*bal ittaba' al-ladzina zalamu anfusahum bi ghair 'ilm*), because knowledge is light.

Tenth, *hawa* in the Qur'an is related to damage. In QS. al-Mu'minun [23] verse 71 mentions that *hawa* can destroy the heavens and the earth and all that is in them (*lafasadat al-samawat wa al-ard wa man fihinn*). That is the result of not following what the common sense and Allah's revelations say, and putting his ego first. The balance of self, family, territory, country, world, even sky and earth and their contents will be completely destroyed, using the letters sure/reinforcement (*lam taucid*).

Eleventh, *hawa* in the Qur'an is contrary to justice (*al-'adl* or *al-qist*). *Al-'adl* is defined as equality in the fulfillment of rights (QS. al-Nisa [4]: 58, 129), balanced (QS. al-Infitar [8]: 7), attention and fulfillment of the rights of each individual, and attributed to Allah. While *al-qist* is interpreted as balanced and precise, being in the middle, not being extreme, not leaning (Ngaisah, 2015). The relation *hawa* and justice as in QS. al-Nisa' [4] verse 135. Verse it calls on believers to truly uphold justice (*kunu qawwamina bi al-qist*) and testify to the truth. Because following *hawa* will lead to injustice.

Twelfth, *hawa* in the Qur'an is contrary to the truth. In QS. al-Maidah [5] verse 48 mentioned *wa la tattabi' ahwa'ahum 'amma ja'aka min al-haqq*. Similarly, it is found in QS. al-Mu'minun [23] verse 71, *wa law ittaba' al-haqq ahwa'ahum*. *Haqq* what is meant by this verse is the revelation of Allah (QS. al-Najm [53]: 4, QS. al-Syura [42]: 15, QS. al-Ra'd [13]: 37, and QS. al-Ma'idah [5]: 49), meaning *hawa* always contradicts the Qur'an.

Fourteenth, *hawa* in the Qur'an is contrary to the sharia. Sharia is a religious practice that differs from one community to another. On QS. al-Jathiyah [45] verse 18 mentions the relation of *hawa* with Sharia. This verse to follow the Sharia instructs and do not follow *hawa*.

Relational Meaning *Hawa* in the Hadith

First, *hawa* in the hadith means imperfect faith. Rasulullah s.a.w. once said that people who do not follow Allah's command for following *hawa* is called an unbeliever (*la yu'minu ahadukum hatta yakuna hawahu tabi'an lima ji'ta*) (al-'Akbari, 1994: 387-388). In another *hadith* is stated that *lan yastakmilu mu'minan imanuhu*/imperfect faith a believer is someone who follows his wishes without considering common sense first (Firdaus, 2011: 223).

Second, *hawa* in the hadith is related to the great jihad. In a hadith narrated from Jabir that when the companions returned from the battlefield, Rasulullah s.a.w. greeted him then said that in fact they had returned from a small war and were ready to face a bigger war, namely the war against *hawa* (*qadamtum min al-jihad al-ashgar ila al-jihad al-akbar mujah adah al-'abd hawahu*) (al-Hindi, 1979: 774).

Third, *hawa* in the hadith is related to the type of *jahiliyyah*. Rasulullah s.a.w. reported that there are types of *hawa* in *jahiliyyah* that still exist in his people, including boasting of position (*al-fakhr*), berating descendants (*al-ta'n*), forecasting the stars to make it rain (*al-istisqa*), and mourn the dead (*al-niyahah*). Rasulullah s.a.w. asked them to repent to Allah before death (Al-Busti & Al-Tamimi, 1993: 398).

Fourth, *hawa* in the hadith relates to things that are feared to happen to the people of the Prophet Muhammad. He once said that what is most feared by his people is the vile lust between the stomach and the genitals, and *hawa* that can lead them astray (*inna mimma akshya 'alaikum...wa mudillat al-hawa*) (Al-Syaibani, 1998: 420).

Fifth, *hawa* in the hadith relates to things that destroy. In a hadith it is stated that there are three things that can destroy (*thalath muhlikat*), including excessive stinginess (*fasyh muta'*), *hawa* that is always followed (*hawa mutabi'*), and one's arrogance will himself (*'i'jab al-mar' bi nafsih*) (Al-Sanani, 1970: 304).

Sixth, *hawa* in the hadith relates to things that blind and mute. As it is said that *iyakum wa al-hawa fa inna al-hawa yasummu ya'ma*, that *hawa* because it can mute and blind the mind (al-Hindi, 1979: 981). It doesn't matter if it's all right or wrong.

Seventh, *hawa* in the hadith is related to adultery. Adultery is a very heinous disobedience, even if a believer does it, the Qur'an has already regulated the punishment. However, the meaning of adultery is not limited to illegal intercourse, but also other disobediences committed by members of the body, such as the eyes, hands, etc. Therefore, Rasulullah s.a.w. once said that all the children of Adam had been involved in adultery (*kullu ibn adam asaba min al-zina*) including those who committed adultery with *hawa* (*wa al-nafs tahwa*) (ibn Khuzaimah, 1970: 20).

Eighth, *hawa* in the hadith relates to stupid people. Rasulullah s.a.w. once said that there is a difference between a fool and a smart person. The intelligent person who prepares provisions for charity for the hereafter (*al-kais man dana nafsahu wa 'amila lima ba'd al-maut*). Meanwhile, stupid people, people who follow *hawa* and dream a lot without any effort at all (*al-ajiz man atba'a nafsahu hawaha wa tamanna 'ala Allah*) (Sawrah, 2002: 638).

Ninth, *hawa* in the hadith relates to things that need protection. Because the Prophet s.a.w. once prayed *Allahumma inni a'udzubika min munkarat al-akhlaq wa al-'amal wa al-ahwa*, namely to be protected from bad morals, evil deeds and *bad hawa* (Sawrah, 2002: 575). Prayer protection signifies the ugliness of *hawa* which anyone does not want to accept the ugliness. Nothing can prevent and eliminate these ugliness except with the help of Allah SWT.

Tenth, *hawa* in the hadith relates to dogs. In a hadith it is reported that some people from the Ummah of the Prophet Muhammad will leave their congregation *sayakhruju* and follow *hawa* like a dog following its owner (*min ummati tajara bihim tilka al-ahwa kama yata jara al-kalb li sahibih*) (Dawud, n.d.: 608).

Eleventh, *hawa* in the hadith relates to the worst person. Rasulullah s.a.w. said: "The worst person is a follower of *hawa* who misleads him (*bi's al-'abd 'abd hawan yudilluhu*)." In this hadith it is explained that people who are controlled by *hawa* are one of the ugliest people, including those who are arrogant, proud of forgetting Allah, a dictator, forgetting graves and trials, transgressing limits, seeking the worldly at the expense of the hereafter, things *doubtful*, greed, and so on (Sawrah, 2002: 632).

Twelfth, *hawa* in the hadith is related to *khiyar* in buying and selling. From Samurah bin Khubaib he said that according to Rasulullah s.a.w., the buyer and the seller may negotiate the price, the buyer may also choose the goods according to his wishes as long as the two have not separated (*fa yakhtaru kullu wahidin minhuma hawa hu min al-bai'*) (Al-Tabrani, 1994: 251). In this context, *hawa* is general and has a positive connotation.

Thirteenth, *hawa* in the hadith relates to love for people. This is mentioned in the hadith narrated by Shafwan bin 'Assal. In the hadith, it is narrated that there used to be a man asking the Prophet about *hawa* (*thumma sa'alahu 'an al-hawa*). Then the Prophet replied that love for people who have never met before, he will gather together with him on the Day of Judgment later (*al-mar' ma'a man ahabba*) (Al-Tabrani, 1994: 58). Likewise, the love of people who believe in the Prophet Muhammad and his companions but never met them. In *athar*, *hawa* is interpreted as a great love for Rasulullah which has a positive connotation.

Fourteenth, *hawa* in the hadith is related to *himmah*. In the *Hadith Qudsi* it is stated that whether or not a deed is accepted or not depends on the right and wrong of one's intentions and desires. Charities accepted by Allah are those whose intentions and desires are solely to obey because of Allah (*kalam al-hakim ataqqabbalu hammahu wa hawahu, fa in kana hammuhu wa hawahu fi ta'ati...*) (Al-Dārimī & al-Dārānī, 2000: 91). Therefore, in this context, *hawa* is neutral, it can have a good or bad connotation, depending on its obedience to Allah.

The Relational Meaning *Hawa* Post-Qur'an

After the Qur'anic period formed the concept as a whole, then entered the post-Qur'an period which is more directed to an in-depth analysis of the concept that has been formulated. post-Qur'an period spans. The from classical to contemporary. The meaning *hawa* in the interpretation of which can be seen in *al-Muharrar al-Wajiz fi Tafsir al-Kitab al-'Aziz* by Ibn 'Atiyah (1088-1147 AD), *Za d al-Masir fi 'Ilm Tafsir* by Ibn Jauzi (1116-1201 AD), *Lubab al-Ta'wil fi Ma'ani al-Tanzil* by al-Khazin (1280 - 1341 AD), *Ruh al-Bayan* (1653 -1725 AD), *Tafsir al-Maragi* (1883-1952 AD), and the book *Tafsir al-Mishbah* by Quraish Shihab (1944 AD-present) (Fahriana, 2019: 289). The following is the relation of meaning in the interpretation:

First, *hawa* in the interpretation means: 1) the Qur'an that descends, 2) the setting star, 3) the falling star (*inkidar*) on the Day of Judgment, 4) the *tsuraya* star *gurub*. 5) stars that are used to stone demons (Al-Andalusi, 1993: 195-196), 6) all the stars in the sky *gaba/lost* and *intatara/destroyed* on the Day of Resurrection) (Al-Jauzy & Al-Rahman, 2002: 1360), 7) rising stars in the evening, 8) plants whose stems are lost due to aridity, 9) Prophet Muhammad who descended during the night of *mi'raj* (al-Baghdādī & Shāhīn, 2004: 203). This meaning is the interpretation of QS. al-Najm [53] verse 1 (*wa al-najm idza hawa*).

Second, *hawa* related to the desire for things that are pleasant and lustful, as Ibn 'Atiyah said when interpreting QS. al-Najm [53] verse 3 (*wa ma yantiq 'an al-hawa*) (Al-Andalusi, 1993: 196).

Third, *hawa* in the interpretation it relates to staying away from reason and the Sharia, such as the interpretation of Ibn 'Atiyah when interpreting QS. al-Najm [53] verse 23 (*wa ma tahwa al-anfus*). He said *huwa iradatuh a al-muladzati laha...wa innama yarda'uha wa yasuquha ila husn al-'aqibah al-'aql wa al-syar'* (Al-Andalusi, 1993: 202). Therefore, it can be understood, *hawa* innately loves delicacy, but it is contrary to reason and Sharia.

Fourth, *hawa* in the interpretation is related to falsehood, such as the interpretation of the QS. al Najm [53] verse 3 (*wa ma yantiq 'an al-hawa*), as said by al-Maragi (Al-Maragi, 1993: 42).

Fifth, *hawa* in the interpretation means being thrown from the air down, like the interpretation of the QS. al-Najm [53] verse 53 (*wa al-mu'tafikat ahwa*) according to Ibn 'Atiyah *tarhuha min hawa' 'al ila asfal*. It means that the people of Prophet Lut were stoned by the angel Gabriel (Al-Andalusi, 1993: 209).

Sixth, *hawa* in the interpretation of the meaning of *hawiyah*. According to Ibn 'Atiyah, *hawiyah* is the place where the disbelievers return (*faja'ala Allah al-hawiyah umm al-kuffar lamma kanat ma'wahu*). They were thrown into hell with their heads turned upside down. The hell is so deep (*ummu ra'suhu li annahum yahwuna 'ala ru'usihim*) (Al-Andalusi, 1993: 517). This meaning is the interpretation of the QS. al-Qari'ah [101] verse 9 (*fa ummuhu hawiyah*).

Seventh, *hawa* in the interpretation relates to dogs. People who do not practice their knowledge for the sake of the worldly are like a dog sticking out its tongue (*hadzihi al-ayah min asyaddi al-ayat 'ala ahl al-'ilm idza malu 'ala al-ilm ila al-hawa*) (Al-Andalusi, 1993: 478). The interpretation of QS. al-A'raf [7] verse 176 (*wa ittaba'a hawahu famasthaluhu kamathal al-kalb*).

Eighth, *hawa* in the interpretation relates to gods worshiped besides Allah, such as stones and the sun (*kanu ya'buduna hijran...itakhadza syamsyan*) (Al-Andalusi, 1993: 212). The interpretation of QS. al-Furqan [25] verse 43 (*ittakhadza ilahu hawahu*).

Ninth, *hawa* in the interpretation relates to denying the Day of Judgment and not justifying the day of resurrection, and not hoping for a reward and not afraid of punishment. As al-Maragi said (*ai fala yaruddannaka ya Musa 'an al-ta'hib li al-sa'ah...wa la yasdiq bi al-ba'th wa la yarju thawaban..*) on the interpretation of the QS. Taha [20] verse 16 (*man lam yu'minu biha wa ittaba'a hawahu*) (Al-Maragi, 1992: 100).

Tenth, *hawa* in the interpretation relates to exaggeration in religion (*fa'lam annahum sadiruna fi guluwa'ihim*), such as Ahlu Kitab. They made the prophets, pious people as gods (Al-Maragi, 1992: 170).. QS. al-Ma'idah [5] verse 77 (*wa la tattabi'u ahwa'a qaum*).

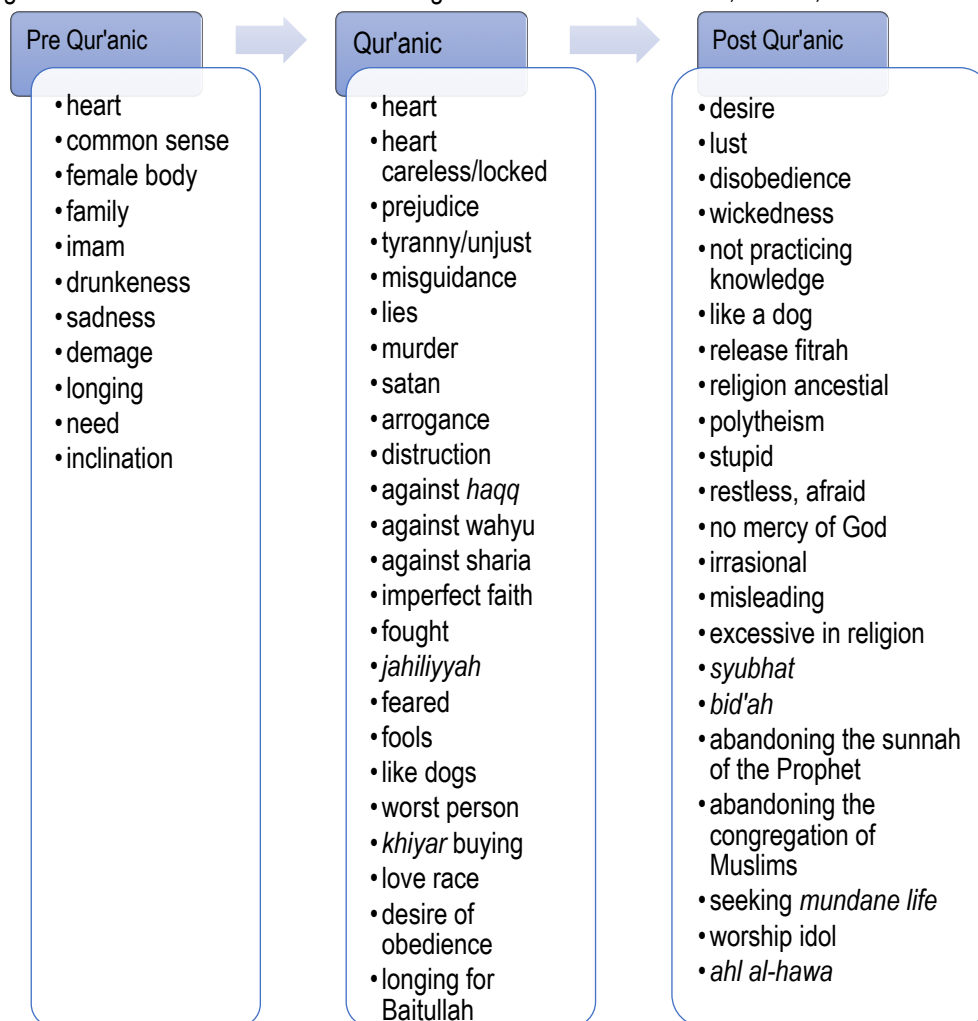
Eleventh, *hawa* in the interpretation is related to the devil. The condition of a person who leaves the teachings of Islam and the congregation, and follows the invitation of non-Muslims, is like a person whose mind is disturbed due to the actions of demons and jinn, so that he goes astray, whereas previously his mind was healthy, aware and knew the right direction (Shihab, 2017: 155). The interpretation of QS. al-An'am [6] verse 71 (*ka al-ladzi istahwathu al-syayatin*).

Twelfth, *hawa* in the interpretation is related to heresy (*dalal*) and misleading (*adallu*). They are called the followers of *hawa* (*ahl-hawa*), including: *first*, Mukta'zilah and Shi'ah and groups, namely the group that violates the *Ahlu Sunnah wal Jama'ah* always interprets the Qur'an and the sunnah so that many people get lost, such as misguided disbelievers and polytheists. *Second*, the world's experts (*ahl al-uqba*) because the world is a fantasy, and the pursuers of fantasy are not people who are intelligent and mature. Meanwhile, people who seek the world only for the purpose of the hereafter, are not called world experts, because only for their primary needs. *Third*, idol worship (al-Brusawi & Nagati, 1877: 93). Including according to al-Maragi, people who go astray are people who do doubts in all kinds of worship that are not for Allah, such as intermediary or praying to creatures, asking for intercession, slaughtering on behalf of creatures, *tawaf* idols or graves, and polytheism in other worship (Al-Maragi, 1992: 15). The interpretation of QS. al-An'am [6] verse 119 (*wa inna kathira la yudilluna bi ahwa'ihim*).

The thirteenth, *hawa* in the interpretation relates the heart that longs and loves (*tahana wa tasytaqa*), leans (*amala qulubuhum ila hadza al-maudi'*), wants (*turidu ilaihim*), and rushed to visit the Baitullah (*tasra'u ilaihim*) (Al-Andalusi, 1993: 342). The interpretation of QS. Ibrahim [14] verse 37 (*tahwi ilaihim*).

Fourteenth, *hawa* in the interpretation relates to an empty heart of goodness, hope, serenity for the grace of Allah (*farag al-af'idah min al-khair wa al-rajah' wa al tama' fi al-rahmah*); confused heart (*munkhariqah*); a shaken heart (*idtirab*); raging heart (*jisyan*); a heart that goes back and forth between its throat (*taji' wa tadzhab*); (Al-Andalusi, 1993: 344). a fearful heart (*qalb al-jubn*); restless heart (*qalb al-rajul al-mudtarib fi ageihi*); and their minds are empty when they see the horror of the Day of Resurrection of their deeds in *reckoning* (*qulubihim khallat 'an al-'uqul, lima ra'au min al-hul*) (Al-Maragi, 1992: 750). Tafsir QS. Ibrahim [14] verse 43 (*wa'afidatahumum hawa*).

Based on the description above, the following is the schema of the relational meaning of *hawa* pre qur'anic, quranic, and post qur'anic:

Figure 2. Scheme of the relational meaning of *Hawa* in the Pre-Qur'an, Qur'an, Post-Qur'an Arabic

Synchronic and Diachronic *Hawa*

The word *hawa* in the *jahiliyyah* was a common word which later in the Islamic era this word became a key word that has a broad meaning. During the *jahiliyyah period*, *hawa* was interpreted in the human psychological system. *Hawa* is interpreted as a feeling of deep love in a relationship that is generally felt by a man towards a woman. As a result of being too deeply in love, his happy heart is filled with longing, infatuated. Not a few are also disappointed with love, and left sadness, and liquor as a cure. However, there are also those who get up, think that love for women is foolish, and it is better to fight on the battlefield, defending their tribes at war. In addition, during the *jahiliyyah period*, *hawa* was also interpreted as a feeling of love for his family and tribe which made the family and kinship bonds stronger. But this love gave birth to *'asabiyyah* which caused a lot of wars between tribes (Hitti, 2002).

Then during the Islamic era, *hawa* was no longer love for a partner or tribe, but love in the spiritual system, namely the longing for the Baitullah, namely the longing to visit it by performing Hajj. Thus, *hawa* has a positive connotation. Likewise in the hadith, *hawa* is interpreted as love because of faith. Furthermore, little by little the Qur'an expands and shifts the meaning of *hawa*, almost all of which lead to the association of meanings that have negative connotations and have entered the context of faith, law, and social interaction. The Qur'an interprets as misguidance *hawa* in aqidah, for not believing in Allah and associating partners with Him. Qur'an interprets *hawa* as a lie to the Book of God and His messengers, such as the Torah, the Bible, and the Qur'an. Qur'an defines *hawa* who does not believe in the Day of Judgment. In the legal context, the Qur'an views *hawa* as a law that creates injustice. Hadith considers the followers of *hawa* to have imperfect faith.

The meaning of post-Qur'anic also experienced an expansion of meaning covering aspects of theology, philosophy and Sufism. Among them, commentators interpret *hawa* with the term *ahl al-hawa* /followers of *hawa*. They are: *first*, the group who always interpret the Qur'an and violates the sunnah of the Prophet and the congregation, such Mukazilah,

Shi'a, and the heretics; *Second*, those who always pursue worldly desires; and *third*, idol worshipers. Muktaẓilah and Shi'a are names as *ahl-hawa* because during the reign of the Umayyad and Abbasid dynasties various schools of thought such as the Muktaẓilah emerged, Shi'a and Ashariyyah who attack each other.

The Concept of the *Hawa*

Basically, *hawa* is interpreted as falling or rising into something empty due to push or pull. From this definition, there are at least four key words, namely *falling*, *up*, *empty*, and *pushes* or *pulls* that need to be considered. *First*, from the meaning of *falling* means destroyed, down, and damaged. *Second*, from the meaning of *going up* it means getting stronger. *Third*, from the meaning of empty is interpreted as a result of *hawa*, such as ignorance, anxiety, injustice, lies, arrogance, misguidance, confusion, anxiety, fear, and *Hawiyah*. *Fourth*, from a push or a pull it means the world's adornment, lust, or something beautiful and delicious.

The dwelling place of *hawa* is in the heart (*fu'ad*). Satan is a creature who seriously tempts humans so that he is captivated by the delicacy of lust and worldly adornments. Humans will be tempted by Satan's seduction and follow *hawa* when his heart is negligent (*gulf*) to remember Allah and locked in *khatama/taḥa'* to accept truth and goodness.

There are several reasons not to follow *hawa*, including: *first*, it will cause misguidance (QS. al-Jathiyah [45]: 23, QS. Sad [38]: 26), namely not believe in Allah and polytheists; *second*, it will cause injustice (QS. al-Baqarah [2]: 145); *third*, *hawa* is the base of arrogance (QS. al-Baqarah [2]: 87, 4); *hawa* encouraging lies (QS. al-An'am [6]: 150); *fourth*, *hawa* one of the factors of murder (QS. al-An'am [6]: 150); *fifth*, *hawa* the ignorance (Sawrah, 2002: 638); *sixth*, *hawa* lowers the ground (Sawrah, 2002: 632); *seventh*, *hawa* destroys skies and the earth and its contents (QS. al-Mu'minun [23]: 71); *eighth*, *hawa* will only cause misery in the hereafter, when being judged is filled with horror, confusion, shaking, raging, fear, anxiety (QS. Ibrahim [14]: 43). While in Hell provided *Hawiyah* (QS. al-Qari'ah [101]: 9).

There are several ways to avoid bad *hawa*, including *First*, fear Allah (*khauf*) (QS. al-Nazi'at [79]: 40), because by doing wrong and shirk Allah has prepared the punishment painful. By fearing Allah, then the sin that was loved will be hated. *Second*, refrain (*naha*) from the temptations of Satan and patiently (*sabr*) leave what Allah has forbidden (QS. al-Nazi'at [79]: 40, QS. al-Kahf [18]: 28). *Third*, imitate the Prophets and *siddiqin*, such as Prophet David in leadership (QS. Sad [38]: 26), Prophet Yusuf in dealing with lust (QS. Yusuf [12]: 23). *Fourth*, ask Allah for protection, by always remembering Him, because Allah can eliminate the ugliness of *hawa*, such as praying for protection from bad morals, deeds and desires (*Allahumma inni A'udzu bika min munkarat al-akhlaq wa al-amal wa al-ahwa'*) (Sawrah, 2002: 575).

CONCLUSION

The meaning *hawa* in the Qur'an with semantic analysis Tosihiko Izutsu to get the jar The light of meaning following the world view of the Qur'an and combined with the procedure of thematic interpretation methods to get the concept, has given an extraordinary impression on the miracles of the Qur'an language and the contributions of Qur'an reciters, as well as providing benefits so that the contents can be put into practice in real terms. *Hawa* is a necessity that cannot be denied. Every human being has it. Qur'an shows that some are positive and many are negative. Every tendency towards the deliciousness of the world and not heeding his common sense and Allah's revelation, is *hawa* dangerous.

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