

Al Mawaddah In The Quran (A Thematic Interpretation Perspective)

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Abstract	This writing discusses the interpretation of al-mawaddah from the perspective of the Qur'an. The aim of this research is to understand how al-mawaddah is interpreted from the perspective of the Qur'an. To obtain data, the author conducted data collection through a literature study to understand the concepts of interpreting the term from the perspective of the Qur'an. From the data analysis conducted, the author found that al-mawaddah can be interpreted as "love expressed through attitudes and behaviors similar to obedience as a result of admiration for someone." The interpretation of the word mawaddah is not only associated with the context of marriage. However, after further research, it was found that the word mawaddah also speaks in the context of peace or friendship and even war. From the analysis of the verse on al-mawaddah, we can draw several important conclusions: compassion as the foundation of relationships, emotional involvement in relationships, mutual understanding and self-respect, relationships that understand and respect each party's uniqueness have the potential to develop well, compassion as an expression of love, emphasis on "signs for those who reflect" indicates that loving human relationships are one of the manifestations of Allah's greatness, and humans are invited to reflect and appreciate this blessing. The verse on al-mawaddah teaches that relationships based on love, mutual understanding, and compassion are not only desirable but also a religious mandate. This serves as a guideline for building a society characterized by love and tolerance, creating a peaceful and blessed environment. With this article, the author hopes to present a comprehensive understanding of the meaning of al-mawaddah
Keywords	al-mawaddah, compassion, love, mutual understanding



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INTRODUCTION

The word "mawaddah" is no longer unfamiliar to the general public, especially during wedding moments.¹ This occurs because the word mawaddah is often used by people who congratulate couples getting married, quoted by preachers in their marriage sermons, or recited by

¹ NURUL KHASANAH, "The Study of KH. Husein Muhammad's Interpretation towards Surah Ar-Rum Verse 21," 2021.

Quranic reciters during wedding ceremonies.

From the phenomenon of the use of the word mawaddah by the public, it can be assumed that some people interpret the word solely as affection within a marriage or household. However, if examined more closely, the word mawaddah is not only related to marriage. As can be seen when Hamka interprets the word mawaddah in Surah Al-Ma'idah (5): 82:²

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيكَ يَا أَيُّهَا الْمَسِيحُ
وَرُحْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ -

Translation: "You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah; and you will find the nearest of them in affection to the believers those who say, 'We are Christians.' That is because among them are priests and monks and because they are not arrogant."

From the above verse, Hamka interprets the word mawaddah to mean love. On the other hand, although there has been much research discussing mawaddah, we also need to look at the issue from different perspectives, such as the thoughts of Bisri and Hamka in interpreting the meaning of mawaddah.

Additionally, M. Quraish Shihab explains that someone whose heart has blossomed with mawaddah will not sever ties even when their heart is upset. This is because their heart is so spacious, both outwardly and inwardly. Thus, if someone has mawaddah planted in their heart, no matter how heavy the problems in the family, it makes them stronger in understanding, comprehending, and finding solutions for the common good. Based on observations, the author found many studies related to sakinah, mawaddah, and rahmah. However, the author is particularly interested in the word al-mawaddah because, in reality, many people are found to maintain their marriages despite numerous problems simply because of the mawaddah (love) they have for their partner.

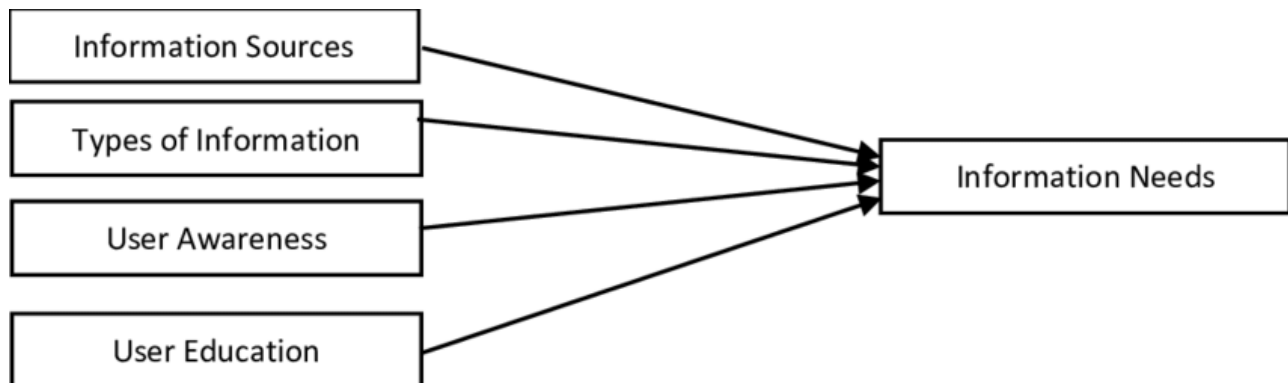
METODE

This type of research is a Library Research with a qualitative descriptive approach.³ The

² Wahyu Nugroho, "ORANG KRISTEN DALAM AL-QUR'AN: Belajar Dari Tafsir Surah Al-Baqarah (2): 62 Dan Al-Ma'idah (5): 82-83," *Gema Teologi* 39, no. 2 (2015); Muhammad Saed Abdul-Rahman, *Tafsir Ibn Kathir Juz'7 (Part 7): Al-Ma'idah 82 to Al-An'am 110*, vol. 7 (MSA Publication Limited, 2009); Nuzul Ainal Mardiyah and Ahmad Saefudin, "Resiliensi Peserta Didik Dalam Menghafalkan Materi QS Al-Ma'idah (5): 3 Dan QS Al-Hujurat (49): 13 SDN Kauman Jepara," *MODELING: Jurnal Program Studi PGMI* 11, no. 2 (2024): 264–87.

³ Lynn Silipigni Connaway and Marie L Radford, *Research Methods in Library and Information Science* (Bloomsbury Publishing USA, 2021); Richard E Rubin and Rachel G Rubin, *Foundations of Library and Information Science* (American Library Association, 2020).

data collection technique in this study was conducted through a literature study to understand the concepts of interpreting al-mawaddah from the perspective of the Qur'an. The framework of this research method can be illustrated with the following diagram:



From the brief explanation above, a problem statement can be formulated to focus the discussion in this paper, which is "How is al-mawaddah interpreted from the perspective of the Qur'an?"

RESULTS AND DISCUSSION

The Meaning of Al-Mawaddah

The word al-mawaddah originates from Arabic, derived from the root word "wadda." Mawaddah comes from the verb forms wadda – yawuddu – wuddan – wawadatan – wa mawaddatan, which mean love, affection, and friendship, that is, to like, to be happy, to love, and to care.

The primary meaning or the core sense of al-mawaddah is affection or deep love, which in a religious context often refers to the love between people or the love that comes from Allah. In the context of Islam, the concept of al-mawaddah is also frequently associated with relationships filled with goodness, willingness to provide support, and deep affection in daily life and interactions between people.

In Islamic context, the concept of al-mawaddah has its basis in Qur'anic verses that emphasize the importance of relationships filled with love and mutual support among Muslims. For example, in Surah Al-Baqarah (2:197):⁴

الْحُجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحُجَّ فَلَا رَفْثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحُجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ

⁴ Kamarul Azmi Jasmi, "Pensyariatan Haji Dalam Islam: Surah Al-Baqarah (2: 196-203)," n.d.

Translation: The Hajj is during well-known months, so whoever has made Hajj obligatory upon himself therein (by entering the state of ihram), there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.

Allah states that Muslims should treat each other with kindness and support during the pilgrimage season, such as during Hajj.

Furthermore, in the hadith of the Prophet Muhammad SAW, the concept of al-mawaddah is also emphasized. The Prophet Muhammad SAW provided guidance on the importance of loving and caring for fellow humans and how this love and affection should strengthen relationships among members of the Muslim community.

Thus, al-mawaddah encompasses more than just feelings of affection; it includes tangible actions to help, support, and love others, creating an environment filled with kindness, mutual respect, and fostering strong relationships. This concept serves as a guide for Muslims in their daily lives and interactions with others.

Collection of Al-Mawaddah Verses and Their Translations

Here are some Qur'anic verses about al-mawaddah. To facilitate the readers, these verses about al-mawaddah are written sequentially based on the names of the Surahs in the Qur'an, with the phrase al-mawaddah underlined.

1. Surah An-Nisa Verse 73

وَلَبِنَ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لِيَقُولَنَّ كَانَ لَمْ تَكُن بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلْبِثَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا

Translation: And if a bounty (victory) from Allah comes to you, he will surely say, as if there had never been between you and him any affection, "Oh, I wish I had been with them so I could have attained a great attainment."

2. Surah Al-Maidah Verse 82⁵

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِي ذَٰلِكَ بِأَن مِّنْهُمْ قِسِيَّيْنِ وَرُحَبَاءًا وَآنَهُمْ لَا يَسْتَكْبِرُونَ

Translation: You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah; and you will find the nearest of them in affection to the believers those who say, "We are Christians." That is because among

⁵ N I M Rahmat, "PENAFSIRAN QS. AL-MAIDAH [5]: 82-86 PERSPEKTIF MA'NA-CUM-MAGHZA" (UIN SUNAN KALIJAGA YOGYAKARTA, 2024).

them are priests and monks, and because they are not arrogant.

3. Surah Al-'Ankabut Verse 25⁶

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَلِلَّعَنُ بَعْضُكُم مَّاؤُكُمْ النَّارُ وَمَا لَكُم مِّن نَّصِيرِينَ

Translation: And [Abraham] said, "You have only taken, other than Allah, idols as [a bond of] affection among you in worldly life. Then on the Day of Resurrection, you will deny one another and curse one another, and your refuge will be the Fire, and you will not have any helpers."

4. Surah Ar-Rum Verse 21

وَمِن آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً. إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Translation: And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.

5. Surah Asy-Syura Verse 23

ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

Translation: It is that of which Allah gives good tidings to His servants who believe and do righteous deeds. Say, "I do not ask you for this message any payment [but] only good will through kinship." And whoever commits a good deed - We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative.

6. QS. Al-Mumtahanah Verse 1⁷

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنَّ كُنُتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَن يَقْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

Translation: O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allah, your Lord. If you have come out for jihad in My cause and seeking means to My approval, take them not as friends. You confide to them affection, but I am most knowing of what you have concealed and what you have

⁶ Waemamu Sareena, "Nilai-nilai Pendidikan Dalam Al-Qur'an (Studi Penafsiran Ibnu Katsir Pada Surah Surat Al-Ankabut Ayat 16-25)" (Fakultas Agama Islam Universitas Muhammadiyah Jakarta, 2021).

⁷ Nurhasanah Harahap, Syamsu Nahar, and Yusnaili Budianti, "Nilai-nilai Pendidikan Moderasi Beragama Dalam Surah Al-Mumtahanah Ayat 1-13 (Kajian Tafsir Al-Misbah Dan Tafsir Alqur'anul Adzim)," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 3 (2024): 1617–29.

declared. And whoever does it among you has certainly strayed from the soundness of the way.

7. QS. Al-Mumtahanah Verse 7:

عَسَىٰ اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُمْ مَّوَدَّةً ۚ وَاللَّهُ قَدِيرٌ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Translation: Perhaps Allah will put, between you and those to whom you have been enemies among them, affection. And Allah is competent, and Allah is Forgiving and Merciful.

Terminologically, mawaddah means the breadth and emptiness of the soul from ill intentions. It is true love that is more than just feelings, involving real actions to help, support, and love others. Ibrahim al-Biqā'i interprets mawaddah as love that manifests in actions, similar to obedience due to admiration and respect.

Asbabun Nuzul

"Asbab al-Nuzul" is a term in Qur'anic exegesis that refers to the reasons or background for the revelation of a particular verse or surah. Understanding asbab al-nuzul helps readers and interpreters of the Qur'an comprehend the historical and situational context behind the verses.

Key Aspects of Asbabun Nuzul:

1. Historical Context: Provides information about specific situations and events that occurred during the life of Prophet Muhammad ﷺ that prompted the revelation of a verse.
2. In-depth Explanation: Helps Qur'an readers better understand the context and deeper meaning of the verse, avoiding misunderstandings or inaccurate interpretations.
3. Guidance for Application: Provides guidance on the use or application of the verse in daily life. Understanding the asbab al-nuzul helps in understanding the purpose and message contained in the verse.

However, it is important to integrate the understanding of asbab al-nuzul with the overall comprehension of the Qur'an and not use it as the sole determinant of a verse's meaning. The study of asbab al-nuzul is part of an effort to approach a better understanding of the Qur'an with its historical context.

Table 1. Asbabun Nuzul of the Verses

SURAH & VERSE	ASBABUN NUZUL
QS. An-Nisa Verse 73	-

<p>QS. Al-Maidah Verse 82</p>	<p>بعث رسول الله ﷺ عَمْرُو بن أُمَيَّةَ الصَّمْرِي، وكتب معه كتاباً إلى النجاشي، فقدم على النجاشي، فقرأ كتاب رسول الله ﷺ، ثم دعا جعفر بن أبي طالب والمهاجرين معه، فأرسل إلى الرهبان والقسيسين فجمعهم، ثم أمر جعفر أن يقرأ عليهم القرآن، فقرأ سورة "مريم" عليها السلام، فأمنوا بالقرآن وفاضت أعينهم من الدمع، وهم الذين أنزل فيهم: {وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى} إلى قوله: {فَأَكْتُتْنَا مَعَ الشَّاهِدِينَ}</p> <p>وقال آخرون: قدم جعفر بن أبي طالب من الحبشة هو وأصحابه، ومعهم سبعون رجلاً، بعثهم النجاشي وفداً إلى رسول الله ﷺ، عليهم ثياب الصوف، اثنان وستون من الحبشة، وثمانية من أهل الشام، وهم: بحيرا الراهب وأَبْرَهَةَ، وإدريس، وأشرف، وتمام، وقتيم، ودريد وأيمن. فقرأ عليهم رسول الله صلى الله عليه وسلم سورة "يس" إلى آخرها، فبكوا حين سمعوا القرآن، وأمنوا وقالوا: ما أشبه هذا بما كان ينزل على عيسى. فأنزل الله تعالى فيهم هذه الآيات</p>
<p>QS. Al-'Ankabut Verse 25</p>	<p>-</p>
<p>QS. Ar-Rum Verse 21</p>	<p>-</p>
<p>QS. Asy-Syura Verse 23</p>	<p>قال ابن عباس: لما قدم رسول الله ﷺ المدينة كانت ثنويته نوابغ وحقوق، وليس في يده لذلك سعة، فقال الأنصار: إن هذا الرجل قد هداكم الله تعالى به، وهو ابن أختكم، تنوبه نوابغ وحقوق، وليس في يده لذلك سعة، فاجمعوا له من أموالكم ما لا يضركم، فأثوه به ليعينه على ما ينوبه. ففعلوا ثم أثوه به فقالوا: يا رسول الله، إنك ابن أختنا وقد هداك الله تعالى على يدك، وتنوبك نوابغ وحقوق وليس لك عندها سعة، فرأينا أن نجمع لك من أموالنا [شيئاً] فنأتيك به فتستعين [به] على ما ينوبك، وها هو ذا. فنزلت هذه الآية</p> <p>وقال قتادة: اجتمع المشركون في مجمع لهم فقال بعضهم لبعض: أترون محمداً يسأل على ما يتعاطاه. أجزأ؟ فأنزل الله تعالى هذه الآية</p>
<p>QS. Al-Mumtahanah Verse 1</p>	<p>أخبرنا أبو بكر أحمد بن الحسن بن عمرو أخبرنا محمد بن يعقوب، أخبرنا الربيع حدثنا الشافعي، أخبرنا سفيان بن عيينة، عن عمرو بن دينار، عن الحسن بن محمد [بن علي] عن عُبَيْدِ اللَّهِ بن أَبِي رَافِعٍ، قال: سمعت علياً يقول</p> <p>بعثنا رسول الله ﷺ: أنا والزبير، والمقداد [بن الأسود] قال: انطلقوا حتى تأتوا رَوْضَةَ خَاحٍ فإن بها طعينة معها كتاب. [فخرجنا تَعَادَى بنا خيلنا، فإذا نحن بِطَعِينَةٍ، فقلنا: أخرجي الكتاب. فقالت: ما معي كتاب]. فقلنا لها: لئخرجن الكتاب، أو لئلقين الثياب. فأخرجته من عِقَاصِهَا، فأتينا به رسول الله ﷺ، فإذا فيه: مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى أَنَاسٍ مِنَ الْمُشْرِكِينَ مِمَّنْ [كَانَ] بِمَكَّةَ، يُخْبِرُ بِبَعْضِ أَمْرِ النَّبِيِّ ﷺ؛ فقال: ما هذا يا حاطب؟ فقال: لا تَعَجَّلْ عَلَيَّ، إني كنت امرأاً مُلْصَقاً في قريش، ولم أكن من أنفسها، وكان من معك من المهاجرين لهم قَرَاباتٌ يَحْمُونَ بها قَرَابَاتِهِمْ، ولم يكن لي بمكة قرابة، فأحببت إذ فاتني ذلك أن اتخذ عندهم يداً، والله ما فعلته شاكاً في ديني، ولا رضاً بالكفر بعد الإسلام. فقال رسول الله ﷺ: إنه قد صدق. فقال عمر: دعني يا رسول الله أضرب عنق هذا المنافق. فقال: إنه قد</p>

	<p>شهد بدرأ، وما يُدْرِيكَ لَعَلَّ الله اطلع على أهل بدر فقال: اعملوا ما شئتم فقد غفرت لكم. ونزلت: {يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ} الآية</p>
<p>QS. Al-Mumtahanah Verse 7</p>	-

Munasabah Verse

The term "munasabah al-Qur'an" refers to the concept or principle of interpreting the Qur'an by considering the context and interconnection between its verses. Literally, munasabah means correlation or relationship. In the context of Qur'anic exegesis, the principle of munasabah emphasizes that understanding a particular verse must take into account its relationship with the surrounding verses.

Some key points in the concept of munasabah al-Qur'an include:

1. **Historical and Cultural Context:** Munasabah requires an understanding of the historical and cultural context at the time the verse was revealed. This can include an understanding of customs, traditions, and events that occurred during that period.
2. **Understanding the Arabic Language:** Munasabah also involves a deep understanding of the Arabic language, as the Qur'an was revealed in Arabic. A good grasp of grammar, vocabulary, and sentence structure can help clarify the meanings of the Qur'anic verses.
3. **Relationship Between Verses:** The principle of munasabah emphasizes the importance of understanding the relationship between Qur'anic verses. This means that the interpretation of a particular verse should consider the preceding and following verses to obtain a comprehensive understanding.
4. **Asbab al-Nuzul (Reasons for Revelation):** Knowing the reasons for the revelation of a verse (asbab al-nuzul) is part of the munasabah principle. The reasons behind the revelation can provide additional insights into the specific context and purpose of the verse.
5. **Consistency of Theme:** Understanding a verse must also be consistent with the overall themes of the Qur'an. The principle of munasabah emphasizes that the Qur'an is a coherent and non-contradictory revelation, and therefore, its verses should be interpreted in a way that maintains this consistency.

In the tradition of Islamic jurisprudence, the concept of munasabah may also involve *ijma'* (consensus of scholars) and *qiyas* (analogy), where these principles are used to determine laws or understandings that align with the values of the Qur'an.

The principle of munasabah al-Qur'an is an integral part of the methodology of tafsir (interpretation) in Islam. It is intended to ensure that the understanding of the Qur'an is not based

solely on isolated verses but also considers the broader context.

Table 2. The Munasabah of The Verse About Al-Mawaddah:

SURAH & VERSES	MUNASABAH
<p>QS. An-Nisa Verse 73</p>	<p>The application of the principle of munasabah to this verse involves understanding its historical and situational context. This verse reminds Muslims that a group of people, if given the opportunity, will attempt to lead them astray from the right path. This principle indicates that the success and safety of the Muslim community depend on Allah's grace and mercy. The verse also emphasizes that the malicious intent of those who try to mislead the Muslims will only harm themselves, as their efforts will not affect the true Muslims who firmly adhere to Allah's guidance.</p>
<p>QS. Al-Maidah Verse 82</p>	<p>The application of the principle of munasabah to this verse involves understanding its historical and situational context. This verse provides insight into the reality of the relationship between Muslims and certain groups at that time. The principle of munasabah shows that understanding this verse requires considering the social and political context between Muslims and the Jewish and polytheistic groups during that period.</p> <p>The verse also indicates that, despite hostility with some groups, there is a possibility of friendship with those who identify as Nasara (followers of Prophet Isa a.s.) because among them are priests and monks with positive qualities. Therefore, in social and political relations, Muslims are guided to view individuals from certain groups individually and not to generalize about the entire group.</p>
<p>QS. Al-'Ankabut Verse 25</p>	<p>The application of the principle of munasabah to this verse involves understanding the historical context and the life of Prophet Nuh (Noah) AS. This verse notes the length of time Prophet Nuh lived among his people before the great flood occurred. The principle of munasabah guides us to understand the context of this event and how Prophet Nuh fulfilled his role as a messenger amidst a society</p>

	<p>committing injustice. This verse reminds Muslims of Allah's justice and the consequences of wrongdoing. The application of the principle of munasabah shows that the lessons from the story of Prophet Nuh should be understood in the context of a warning about the consequences of unjust behavior and the role of the messengers as bearers of Allah's guidance to humanity.</p>
<p>QS. Ar-Rum Verse 21</p>	<p>The application of the principle of munasabah to this verse involves understanding the context of marriage as a sign of Allah's greatness. This verse highlights the creation of spouses and the love and mercy between them as a sign of Allah's power and wisdom. The principle of munasabah shows that marriage and the relationship between husband and wife should be understood in religious, social, and psychological contexts.</p> <p>This verse invites Muslims to reflect on the signs of Allah's greatness in the creation of marital relationships. The application of the principle of munasabah directs the understanding that marriage is not merely a relationship between two individuals but also a form of mercy and love from Allah, creating tranquility and harmony in household life.</p>
<p>QS. Asy-Syura Verse 23</p>	<p>Simple Request:</p> <p>Allah then commands His Messenger to tell people that He does not ask for any recompense from them except for love within the family. This shows Allah's humility and that the reward He desires is more about affectionate relationships and obedience to Him.</p> <p>Greater Reward for Goodness:</p> <p>Allah emphasizes that whoever does good, He will add more goodness for them. This indicates that Allah gives a greater reward than what His servants have done.</p>

<p>QS. Al-Mumtahanah</p> <p>Verse 1</p>	<p>This verse highlights the principles of faith, loyalty, and relationships with non-Muslims. Believers are instructed not to prioritize non-believers as leaders over fellow believers. Allah emphasizes that giving higher status to non-believers can be a reason for Him to judge such actions. Therefore, this verse provides guidance for Muslims on how to interact with those around them, especially those of different faiths.</p>
<p>QS. Al-Mumtahanah</p> <p>Verse 7</p>	<p>"This verse invites us to hope that perhaps Allah will create feelings of love and affection between us and those who were once our enemies. It is a call to foster harmonious and peaceful relationships with them. Allah has absolute power to instill feelings of love in anyone's heart, even among those who were previously in conflict. He is Almighty and capable of changing situations and guiding us towards goodness.</p> <p>Allah also emphasizes His omnipotent nature, affirming that nothing is impossible for Him. Additionally, Allah reminds us that He is the Most Forgiving and the Most Merciful. Therefore, we, as servants of Allah, are encouraged to open our hearts, make room for peace, and always act with compassion, in line with Allah's attributes of being the Most Forgiving and the Most Merciful."</p>

Differences Among Mufasssirs

Tafsir Al-Qur'an, as an effort to understand and explain the holy verses, is a field rich in diverse approaches and interpretations. Throughout Islamic history, mufasssirs, or exegetes, have played a crucial role in uncovering the profound meanings contained in the sacred book of Islam. Although the ultimate goal is to comprehend the divine message, differences in methods, approaches, and focuses among various mufasssirs create an intellectually diverse and captivating landscape.

Mufasssirs differ in their views on historical context, understanding of Arabic linguistics, and grasp of the moral and spiritual messages conveyed by the Qur'an. Over time, various schools of tafsir have emerged, each with its own distinct characteristics, ranging from traditional exegesis

closely linked to hadith, to more contemporary interpretations that understand the sacred verses in the context of the present era.

In exploring the differences among mufasssirs, we can delve into several dimensions, such as differences in exegetical methods, approaches to historical context, emphasis on legal or ethical aspects, and the distinctions between Sunni and Shia tafsir. By understanding this diversity, we can gain deeper insights into the complexity of the Qur'an and its relevance to the various realities and challenges faced by Muslims throughout history and across the globe.

Table 3. Differences in the Interpretation of Term Al-Mawaddah between Tafsir Jalalain and Tafsir Ibn Katsir

EXEGESIS ACCORDING MUFASSSIR (JALALAIN)	EXEGESIS ACCORDING MUFASSSIR (IBN KATSIR)
<p>QS. An-Nisa Verse 73</p> <p>﴿وَلَيْنَ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ﴾ كَفْتَحَ وَغَنِيْمَةً ﴿لَيَقُولَنَّ﴾ نَادِمًا ﴿كَأَنَّ﴾ مُحَقَّقَةً وَاسْمُهَا مُحَذُوفٌ أَيْ كَأَنَّهُ ﴿لَمْ يَكُنْ﴾ بِالْبَيَاءِ وَالتَّاءِ ﴿بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ﴾ مَعْرِفَةٌ وَصَدَاقَةٌ وَهَذَا رَاجِعٌ إِلَى قَوْلِهِ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ. اعْتَرَضَ بِهِ بَيْنَ الْقَوْلِ وَمَقُولِهِ وَهُوَ ﴿يَا﴾ لِلتَّنْبِيهِ ﴿لَيَتَنَبَّيْ كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا﴾ أَخَذَ حُظًّا وَافِرًا مِّنَ الْغَنِيْمَةِ</p> <p>(تفسير الجلالين — المحلى والسيوطي (٨٦٤، ٩١١ هـ))</p>	<p>QS. An-Nisa Verse 73</p> <p>﴿وَلَيْنَ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ﴾ أَيْ: نَصَرْتُ وَظَفَرْتُ وَغَنِيْمَةً ﴿لَيَقُولَنَّ﴾ كَأَنَّ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ ﴿١﴾ أَيْ: كَأَنَّهُ لَيْسَ مِنْ أَهْلِ دِينِكُمْ ﴿يَا لَيَتَنَبَّيْ كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا﴾ أَيْ: بِأَنْ يُضْرَبَ لِي بِسَهْمٍ مَعَهُمْ فَأَحْصَلَ عَلَيْهِ. وَهُوَ أَكْبَرُ قَصْدِهِ وَغَايَةُ مُرَادِهِ.</p>
<p>QS. Al-Maidah Verse 82</p> <p>﴿لَتَجِدَنَّ﴾ يَا مُحَمَّدُ ﴿أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا﴾ مِنْ أَهْلِ مَكَّةَ لَتَضَافُ كُفْرُهُمْ وَجَهْلُهُمْ وَانْتِهَامُهُمْ فِي اتِّبَاعِ الْهَوَىٰ ﴿وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ذَلِكَ﴾ أَيْ قُرْبٌ مَوَدَّتِهِمْ لِلْمُؤْمِنِينَ ﴿يَا﴾ بِسَبَبِ أَنَّ ﴿مِنْهُمْ قَسِيْبِينَ﴾ عُلَمَاءُ ﴿وَرُهَيْبَانًا﴾ عِبَادًا ﴿وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ﴾ عَنْ اتِّبَاعِ الْحَقِّ كَمَا يَسْتَكْبِرُ الْيَهُودُ وَأَهْلُ مَكَّةَ، نَزَلَتْ فِي وَفْدِ النَّجَاشِيِّ الْقَادِمِينَ عَلَيْهِ مِنَ الْحَبَشَةِ قَرَأَ ﴿سُورَةَ يَسْ فَبَكَوْا وَأَسْلَمُوا وَقَالُوا مَا أَشْبَهَ هَذَا بِمَا كَانَ يَنْزِلُ عَلَى عِيسَى﴾</p> <p>(تفسير الجلالين — المحلى والسيوطي (٨٦٤، ٩١١ هـ))</p>	<p>QS. Al-Maidah Verse 82</p> <p>ثُمَّ رَوَاهُ عَنْ مُحَمَّدَ بْنِ أَحْمَدَ بْنِ إِسْحَاقَ الْيَشْكُرِيِّ (٨) حَدَّثَنَا أَحْمَدُ بْنُ سَهْلٍ بْنُ أَيُّوبَ الْأَهْوَازِيُّ، حَدَّثَنَا فَرَجُ بْنُ عُيَيْدٍ، حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ يَحْيَى بْنِ عُيَيْدٍ اللَّهِ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَا خَلَا يَهُودِيٌّ بِمُسْلِمٍ إِلَّا حَدَّثْتُ (٩) نَفْسُهُ بِقَتْلِهِ". وَهَذَا حَدِيثٌ غَرِيبٌ جَدًّا. (١٠) وَقَوْلُهُ: ﴿وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى﴾ أَيْ: الَّذِينَ رَعَمُوا أَنَّهُمْ نَصَارَى مِنْ أَتْبَاعِ الْمَسِيحِ وَعَلَى مِنْهَاجِ إِنْجِيلِهِ، فِيهِمْ مَوَدَّةٌ لِلْإِسْلَامِ وَأَهْلِهِ فِي الْجُمْلَةِ، وَمَا ذَاكَ إِلَّا لِمَا فِي قُلُوبِهِمْ، إِذْ كَانُوا عَلَى دِينِ الْمَسِيحِ مِنَ الرَّقَّةِ وَالرَّافَةِ، كَمَا قَالَ تَعَالَى: ﴿وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً﴾ [الْحَدِيد: ٢٧] وَفِي كِتَابِهِمْ: مَنْ ضَرَبَكَ عَلَى خَدِّكَ الْأَيْمَنِ فَأِدْرْ لَهُ خَدَّكَ الْأَيْسَرَ. وَلَيْسَ (١١) الْقِتَالُ مَشْرُوعًا فِي مِلَّتِهِمْ</p>
<p>QS. Al-Ankabut Verse 25</p> <p>﴿وَقَالَ﴾ إِبْرَاهِيمُ ﴿إِنَّمَا اتَّخَذْتُمْ مِّنْ دُونِ اللَّهِ أَوْثَانًا﴾ تَعْبُدُونَهَا وَمَا مَصْنُوعِيَّةٌ ﴿مَوَدَّةً بَيْنَكُمْ﴾ خَبَرٌ إِنَّ وَعَلَى قِرَاءَةِ النَّصْبِ مَفْعُولٌ لَهُ</p>	<p>QS. Al-Ankabut Verse 25</p> <p>وَقَوْلُهُ: ﴿فَأَنجَاهُ اللَّهُ مِنَ النَّارِ﴾ أَيْ: سَلَّمَهُ [اللَّهُ] (٢) مِنْهَا، بِأَنْ جَعَلَهَا عَلَيْهِ بَرْدًا وَسَلَامًا، (إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ). وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ</p>

<p>وما كافة المعنى: ثَوَدْتُمْ عَلَى عِبَادَتِهَا (في الحياة الدنيا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ) يَنْبَرُّ الْقَادَةُ مِنَ الْاِتِّبَاعِ (وَيُلْعَنُ بَعْضُكُمْ بَعْضًا) يُلْعَنُ الْاِتِّبَاعِ الْقَادَةُ (وَمَاؤَاكُمُ) مَصِيرُكُمْ جَمِيعًا (النَّارَ) وَمَا لَكُمْ مِنْ نَاصِرِينَ) مَانِعِينَ مِنْهَا</p> <p>(تفسير الجلالين — المحلى والسيوطي (٨٦٤، ٩١١ هـ))</p>	<p>اللَّهُ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا) يَقُولُ لِقَوْمِهِ مَقَرًا لَهُمْ وَمَوْبِخًا عَلَى سُوءِ صَنِيْعِهِمْ، فِي عِبَادَتِهِمُ الْاَوْثَانُ: إِنَّمَا اتَّخَذْتُمْ هَذِهِ لِنَجْتَمِعُوا عَلَى عِبَادَتِهَا فِي الدُّنْيَا، صَدَاقَةٌ وَأَلْفَةٌ مِنْكُمْ، بَعْضُكُمْ لِبَعْضٍ فِي الْحَيَاةِ الدُّنْيَا. وَهَذَا عَلَى قِرَاءَةِ مَنْ نَصَبَ (مَوَدَّةَ بَيْنِكُمْ) ، عَلَى أَنَّهُ مَقُولٌ لَهُ، وَأَمَّا عَلَى قِرَاءَةِ الرُّفْعِ فَمَعْنَاهُ: إِنَّمَا اتَّخَذَكُمْ هَذَا يُحْصِلُ لَكُمْ الْمَوَدَّةَ فِي الدُّنْيَا فَقَطْ (ثُمَّ يَوْمَ الْقِيَامَةِ) يَنْعَكِسُ هَذَا الْحَالُ، فَتَبْقَى هَذِهِ الصَّدَاقَةُ وَالْمَوَدَّةُ بَعْضُهُ وَشَتَانًا، فَ (يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ) أَي: تَتَجَادُونَ مَا كَانَ بَيْنَكُمْ، (وَيُلْعَنُ بَعْضُكُمْ بَعْضًا) أَي: يُلْعَنُ الْاِتِّبَاعُ الْمُتَّبِعِينَ، وَالْمُتَّبِعُونَ الْاِتِّبَاعِ</p>
<p>QS. Ar-Rum Verse 21</p> <p>(وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا) فَخُلِقَتْ حَوَاءٌ مِنْ ضِلْعِ آدَمَ وَسَائِرِ النَّاسِ مِنْ نُطْفَةِ الرِّجَالِ وَالنِّسَاءِ (لِتَسْكُنُوا إِلَيْهَا) وَتَأْلَفُوهَا (وَجَعَلَ بَيْنَكُمْ) جَمِيعًا (مَوَدَّةَ وَرَحْمَةً إِنْ فِي ذَلِكَ) الْمَذْكُورِ (لآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ) فِي صَنْعِ اللَّهِ تَعَالَى</p> <p>(تفسير الجلالين — المحلى والسيوطي (٨٦٤، ٩١١ هـ))</p>	<p>QS. Ar-Rum Verse 21</p> <p>وَقَوْلُهُ: (وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا) أَي: خَلَقَ لَكُمْ مِنْ جِنْسِكُمْ إِنَاثًا يَكُنْ لَكُمْ أَزْوَاجًا، (لِتَسْكُنُوا إِلَيْهَا) ، كَمَا قَالَ تَعَالَى: (هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا) [الْأَعْرَاف: ١٨٩] يَعْنِي بِذَلِكَ: حَوَاءً، خَلَقَهَا اللَّهُ مِنْ آدَمَ مِنْ ضِلْعِهِ الْأَقْصَرِ الْأَيْسَرِ. وَلَوْ أَنَّهُ جَعَلَ بَنِي آدَمَ كُلَّهُمْ ذُكُورًا وَجَعَلَ إِنَاثَهُمْ مِنْ جِنْسٍ آخَرَ [مِنْ غَيْرِهِمْ] (٣) إِمَّا مِنْ جَانٍ أَوْ حَيَوَانٍ، لَمَا حَصَلَ هَذَا الْاِتِّتَافُ بَيْنَهُمْ وَبَيْنَ الْأَزْوَاجِ، بَلْ كَانَتْ تَحْصُلُ نَفَرَةٌ لَوْ كَانَتْ الْأَزْوَاجُ مِنْ غَيْرِ الْجِنْسِ. ثُمَّ مِنْ تَمَامِ رَحْمَتِهِ بِبَنِي آدَمَ أَنْ جَعَلَ أَزْوَاجَهُمْ مِنْ جِنْسِهِمْ، وَجَعَلَ بَيْنَهُمْ وَبَيْنَهُنَّ مَوَدَّةً وَهِيَ الْمَحَبَّةُ، وَرَحْمَةً: وَهِيَ الرَّأْفَةُ، فَإِنَّ الرَّجُلَ (٤) يُمَسِّكُ الْمَرْأَةَ إِمَّا لِمَحَبَّتِهِ لَهَا، أَوْ لِرَحْمَتِهِ بِهَا، بِأَنْ يَكُونَ لَهَا مِنْهُ وَلَدٌ، أَوْ مُحْتَاجَةً إِلَيْهِ فِي الْاِتِّفَاقِ، أَوْ لِلْأَلْفَةِ بَيْنَهُمَا، وَغَيْرَ ذَلِكَ، (إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ)</p>
<p>QS. Asy-Syura Verse 23</p> <p>(ذَلِكَ الَّذِي يُبَشِّرُ) مِنَ الْبَشَارَةِ مُحَقَّقًا وَمُتَقَلَّبًا بِهِ (اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ) عَلَى تَبْلِيغِ الرِّسَالَةِ (أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى) اسْتِنَاءً مُنْقَطِعَ أَي لَكِنْ أَسْأَلُكُمْ أَنْ تَوَدُّوا قَرَابَتِي الَّتِي هِيَ قَرَابَتُكُمْ أَيْضًا فَإِنَّ لَهُ فِي كُلِّ بَطْنٍ مِنْ قُرَيْشٍ قَرَابَةً "وَمَنْ يَقْتَرِفْ" (يَكْتَسِبْ) "حَسَنَةً" (طَاعَةً) "نَزِدَ لَهُ فِيهَا حُسْنًا" (بِلِئَاسِهَا) "إِنَّ اللَّهَ غَفُورٌ" (لِلذُّنُوبِ) "شُكُورٌ" (لِلْقَلِيلِ فَيُضَاعِفُهُ)</p> <p>(تفسير الجلالين — المحلى والسيوطي (٨٦٤، ٩١١ هـ))</p>	<p>QS. Asy-Syura Verse 23</p> <p>وَقَوْلُهُ: (قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى) أَي: قُلْ يَا مُحَمَّدُ لِهَؤُلَاءِ الْمُشْرِكِينَ مِنْ كُفَّارِ قُرَيْشٍ: لَا أَسْأَلُكُمْ عَلَى هَذَا الْبَلَاغِ وَالنُّصْحِ لَكُمْ مَا لَا تُغْطُونِيهِ، وَإِنَّمَا أَطْلُبُ مِنْكُمْ أَنْ تَكْفُوا شَرَكُكُمْ عَنِّي وَتَذَرُونِي أُتْلِغَ رِسَالَتِي (١) رَبِّي، إِنْ لَمْ تَتَّصِرُونِي فَلَا تُؤْذُونِي بِمَا بَيْنِي وَبَيْنَكُمْ مِنْ الْقَرَابَةِ.</p> <p>قَالَ الْبُخَارِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ طَاوُسًا (٢) عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ سئِلَ عَنْ قَوْلِهِ تَعَالَى: (إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى) فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: قُرْبَى آلِ مُحَمَّدٍ. فَقَالَ ابْنُ عَبَّاسٍ: عَجَلَتْ إِنْ النَّبِيَّ ﷺ لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إِلَّا كَانَ لَهُ فِيهِمْ قَرَابَةٌ، فَقَالَ: إِلَّا أَنْ تَصِلُوا مَا بَيْنِي وَبَيْنَكُمْ مِنَ الْقَرَابَةِ. انْفَرَدَ بِهِ الْبُخَارِيُّ</p>
<p>QS. Al-Mumtahanah Verse 1</p> <p>سُورَةُ الْمُمْتَحَنَةِ [مَدَنِيَّةٌ وَآيَاتُهَا ثَلَاثٌ عَشْرَةٌ] (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمُ بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ) يَعْنِي: الْمُشْرِكِينَ وَالْكَفَّارَ الَّذِينَ هُمْ مُحَارِبُونَ لِلَّهِ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ، الَّذِينَ شَرَعَ اللَّهُ (٢٧) عَدَاوَتَهُمْ</p>	<p>QS. Al-Mumtahanah Verse 1</p> <p>فَقَوْلُهُ تَعَالَى: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمُ بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ) يَعْنِي: الْمُشْرِكِينَ وَالْكَفَّارَ الَّذِينَ هُمْ مُحَارِبُونَ لِلَّهِ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ، الَّذِينَ شَرَعَ اللَّهُ (٢٧) عَدَاوَتَهُمْ</p>

<p>تُوصِلُونَ إِلَيْهِمْ) قَصَدَ النَّبِيُّ ﷺ غَزْوَهُمُ الَّذِي أَسْرَهُ إِلَيْكُمْ وَوَرَى بِحَنِينٍ (بِالْمَوَدَّةِ) بَيْنَكُمْ وَبَيْنَهُمْ كَتَبَ حَاطِبُ بْنُ أَبِي ثَلْعَةَ إِلَيْهِمْ كِتَابًا بِذَلِكَ لِمَا لَهُ عِنْدَهُمْ مِنَ الْأَوْلَادِ وَالْأَهْلِ الْمُشْرِكِينَ فَاسْتَرَدَّهُ النَّبِيُّ ﷺ مِمَّنْ أَرْسَلَهُ مَعَهُ بِإِغْلَامِ اللَّهِ تَعَالَى لَهُ بِذَلِكَ وَقِيلَ غَدْرَ حَاطِبٍ فِيهِ (وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ) أَيِ دِينِ الْإِسْلَامِ وَالْقُرْآنِ (يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ) مِنْ مَكَّةَ بِتَضْيِيقِهِمْ عَلَيْكُمْ (أَنْ تُؤْمِنُوا) أَيِ لِأَجْلِ أَنْ أَمَنْتُمْ (بِاللَّهِ رَبِّكُمْ) إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا لِلْجِهَادِ (فِي سَبِيلِي وَإِيتِغَاءَ مَرْضَاتِي) وَجَوَابَ الشَّرْطِ دَلَّ عَلَيْهِ مَا قَبْلَهُ أَيِ فَلَا تَتَّخِذُوهُمْ أَوْلِيَاءَ (تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ) وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ) أَيِ لَوْ قَدَرُوا عَلَيْنَا لَمَّا اتَّقَوْا (۲۹) فَيَكُمُ مِنْ أَدَى يَنَالُوكُمُ بِهِ بِالْمَقَالِ وَالْفَعَالِ (وَوَدُّوا لَوْ تَكْفُرُونَ) أَيِ: وَيَحْرُصُونَ عَلَى الْأَتَّالُوا خَيْرًا، فَهُمْ عَدَاوَتُهُمْ لَكُمْ كَامِنَةً وَظَاهِرَةً، فَكَيْفَ تُؤَالُونَ مِثْلَ هَؤُلَاءِ؟ وَهَذَا تَهْيِيجٌ عَلَى عَدَاوَتِهِمْ أَيْضًا</p> <p>(تفسير الجلالين — المحلى والسيوطي (٨٦٤، ٩١١ هـ))</p>	<p>وَمُصَارَمَتُهُمْ، وَنَهَى أَنْ يَتَّخِذُوا أَوْلِيَاءَ وَأَصْدِقَاءَ وَأَخْلَاءَ، كَمَا قَالَ (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ) [الْمَائِدَةِ: ٥١].</p> <p>وَقَوْلُهُ: (تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ) وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ) أَيِ: تَفْعَلُونَ ذَلِكَ وَأَنَا الْعَالِمُ بِالسَّرَائِرِ وَالضَّمَائِرِ وَالظُّوَاهِرِ (وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ) إِنْ يَتَّقِفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَسْطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَالسَّيْتَهُمْ (بِالسُّوءِ) أَيِ: لَوْ قَدَرُوا عَلَيْنَا لَمَّا اتَّقَوْا (۲۹) فَيَكُمُ مِنْ أَدَى يَنَالُوكُمُ بِهِ بِالْمَقَالِ وَالْفَعَالِ (وَوَدُّوا لَوْ تَكْفُرُونَ) أَيِ: وَيَحْرُصُونَ عَلَى الْأَتَّالُوا خَيْرًا، فَهُمْ عَدَاوَتُهُمْ لَكُمْ كَامِنَةً وَظَاهِرَةً، فَكَيْفَ تُؤَالُونَ مِثْلَ هَؤُلَاءِ؟ وَهَذَا تَهْيِيجٌ عَلَى عَدَاوَتِهِمْ أَيْضًا</p>
<p>QS. Al-Mumtahanah Verse 7</p> <p>(عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ) مِنْ كُفَّارِ مَكَّةَ طَاعَةَ اللَّهِ تَعَالَى (مَوَدَّةً) بِأَنْ يَهْدِيَهُمْ لِلْإِيمَانِ فَيَصِيرُوا لَكُمْ أَوْلِيَاءَ (وَاللَّهُ قَدِيرٌ) عَلَى ذَلِكَ وَقَدْ فَعَلَهُ بَعْدَ فَتْحِ مَكَّةَ (وَاللَّهُ غَفُورٌ) لَهُمْ مَا سَلَفَ (رَحِيمٌ) بِهِمْ</p> <p>(تفسير الجلالين — المحلى والسيوطي (٨٦٤، ٩١١ هـ))</p>	<p>QS. Al-Mumtahanah Verse 7</p> <p>يَقُولُ تَعَالَى لِعِبَادِهِ الْمُؤْمِنِينَ بَعْدَ أَنْ أَمَرَهُمْ بِعَدَاوَةِ الْكَافِرِينَ: (عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً) أَيِ: مَحَبَّةً بَعْدَ الْبَغْضَةِ، وَمَوَدَّةً بَعْدَ النِّفَرَةِ، وَالْفَةُ بَعْدَ الْفُرْقَةِ. (وَاللَّهُ قَدِيرٌ) أَيِ: عَلَى مَا يَشَاءُ مِنَ الْجَمْعِ بَيْنَ الْأَشْيَاءِ الْمُتَنَافِرَةِ وَالْمُتَبَايِنَةِ وَالْمُخْتَلِفَةِ، فَيُؤَلِّفُ بَيْنَ الْقُلُوبِ بَعْدَ الْعَدَاوَةِ وَالْقَسَاوَةِ، فَتُصْبِحُ مُجْتَمَعَةً مُتَّفِقَةً</p>

Content of the Verses

The following are the contents of the Qur'anic verses regarding al-mawaddah, which include:

Table 4. Content of the Verses

No	Surat	Content of the Verses
1	QS. An-Nisa Verse 73	Surah An-Nisa, verse 73, discusses the attitudes and behaviors of those who possess faith and piety. This verse encourages Muslims to always act justly and kindly, even in their interactions with non-Muslims. The message of this verse emphasizes the importance of maintaining integrity,

		honesty, and justice in all aspects of life.
2	QS. Al-Maidah Verse 82	This verse illustrates the inequality and conflict between Muslims and some other groups at that time. Nevertheless, it also suggests the possibility of friendship and cooperation with those who do not harbor hostility towards Muslims, particularly referring to Christians (Nashrani) in that context. The verse emphasizes that the best attitude is to act justly and kindly towards everyone, despite differences in beliefs.
3	QS. Al-'Ankabut Verse 25	This verse teaches a lesson about courage and steadfastness in holding onto one's beliefs, even if it means facing opposition from family or the surrounding community. Ibrahim (Abraham) is one of the prophets mentioned in the Quran who exemplifies loyalty to Allah and bravery in proclaiming faith in the One God.
4	QS. Ar-Rum Verse 21	This verse illustrates that one of the signs of Allah's greatness is the creation of life partners from among yourselves, fostering love and tranquility between them. This is a blessing and a sign of Allah's wisdom in creating relationships filled with love and peace between husband and wife.
5	QS. Asy-Syura Verse 23	This verse emphasizes that the Prophet Muhammad was sent to deliver Allah's revelations and guidance, not to seek material rewards or compensation from his followers. He stated that love and kindness towards his family and relatives are the only requests for reciprocation, not material compensation.
6	QS. Al-Mumtahanah Verse 1	This verse instructs believers not to appoint non-believers, especially those who are enemies of Islam or are in conflict with the Muslim community, as their leaders. It calls on Muslims to maintain their bonds and connections with fellow believers and not to forsake the brotherhood of faith

		for the interests of non-believers who may be adversaries.
7	QS. Al-Mumtahanah Verse 7	This verse indicates that despite differences in faith, if someone does not wage war against or expel Muslims from their land because of religion, then Muslims are instructed to treat them with kindness and justice. Fairness, compassion, and good treatment should always be maintained, even towards those who hold different beliefs.

ANALYSIS

The term "Al-Mawaddah" refers to several verses in the Qur'an that emphasize the importance of love and affection in human relationships. One often-cited example is the verses that speak about the relationship between husband and wife. Although there is no single verse explicitly called "Ayat Al-Mawaddah," this concept is reflected in several verses that highlight harmony, mutual understanding, and affection in interpersonal relationships.

An example often linked to the concept of Al-Mawaddah is found in Surah Ar-Rum (30:21):

يَتَفَكَّرُونَ لَقَوْمٍ آيَاتُ ذَلِكَ فِي إِنْ وَرَحْمَةٍ مَوَدَّةً بَيْنَكُمْ وَجَعَلَ إِلَيْهَا لِتَسْكُنُوا أَرْوَاجًا أَنْفُسَكُمْ مِنْ لَكُمْ خَلَقَ أَنْ آيَاتِهِ وَمِنْ

Translation: "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought."

Analysis of Ayat Al-Mawaddah:

1. Affection and Tranquility: This verse indicates that the relationship between husband and wife should not only be based on duties and responsibilities but also on affection and tranquility. Partners should be sources of support and comfort to each other.
2. Mutual Understanding: The words "find tranquility" suggest the importance of mutual understanding and harmonious relationships. Couples should appreciate and respect each other's differences.
3. Affection and Mercy: This verse emphasizes that affection and mercy should dominate the relationship. This creates a conducive environment for building strong and lasting relationships.
4. Signs for Those Who Think: This verse invites people to reflect and think about the signs of Allah's greatness in creating the relationship between husband and wife. It

encourages contemplation and guides people to appreciate the positive values in interpersonal relationships.

Verses like these teach that love and affection are not only important aspects of family relationships but also values that should be the foundation of social interactions in general. They show that relationships filled with love and understanding are one of the signs of Allah's greatness that should be appreciated and maintained by humans.

CONCLUSION

From the discussion and various references, we can draw conclusions that also address the issues outlined in the first chapter, as follows Mawaddah: The term mawaddah is a verbal noun (ism masdar) derived from the word "wadda," which means love, affection, and friendship. Mawaddah originates from the root letters waw and dal with a tashdid, which also convey the meanings of openness and emptiness, implying openness of heart and an emptiness of the soul from evil intentions. Therefore, mawaddah can be interpreted as "love expressed through attitudes and behaviors akin to obedience, resulting from admiration for someone." Broader Context of Mawaddah: The meaning of mawaddah is not limited to the context of marriage. Upon further study, it is evident that the term mawaddah also pertains to contexts of peace, friendship, and even warfare.

Key Insights from the Analysis of term Al-Mawaddah: Affection as the Foundation of Relationships: Ayat Al-Mawaddah emphasizes the importance of affection as the primary foundation in human relationships. Relationships built on affection tend to be more harmonious, strong, and enduring. Emotional Involvement in Relationships: This verse teaches that relationships should involve emotional aspects, where partners tend to and feel at ease with each other. This underscores the significance of emotional balance in building healthy relationships. Mutual Understanding and Self-Esteem: The concept of "tending to" also reflects the importance of mutual understanding and respecting individual differences. Relationships that appreciate and respect each person's uniqueness have the potential to thrive. Compassion as an Expression of Affection: This verse highlights the importance of compassion in relationships. Compassion fosters an environment of mutual respect and provides room for spiritual and emotional growth. Signs of Allah's Greatness in Human Relationships: The emphasis on "signs for those who think" indicates that human relationships filled with affection are manifestations of Allah's greatness. Humans are encouraged to reflect on and appreciate this blessing. Overall Conclusion: term Al-Mawaddah

teaches that relationships founded on affection, mutual understanding, and compassion are not merely desires but also religious mandates. This serves as a guideline for building a society characterized by love and tolerance, creating a peaceful and blessed environment.

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