

**Worldly Love from the Perspective of the Al-Qur'an: A
Thematic Analysis of the Terms *Ḥubb Al-Dunyā*,
Al-‘Ājilah, *Zīnah*, and *La‘ib Wa Lahwu***

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This study aims to examine the concept of worldly love in the Al-Qur'an through an analysis of the terms ḥubb al-dunyā, al-‘ājilah, zīnah, and la‘ib wa lahwu, in order to formulate relevant ethical guidelines for Muslims in the modern era. The novelty of this study lies in its specific focus on certain terms that reflect love of the world, unlike previous studies that tended to discuss the world in general without specifying the concept of love of the world but rather focused more on the world itself. The method used is a literature review combining thematic (mauḍū‘ī) and linguistic-analytical (bayānī) approaches. The results of the study classify these terms into explicit (maṭṭūq) and implicit (mafhūm) categories. From a bayānī perspective, the term ḥubb al-dunyā explicitly refers to the world as the object of excessive love, whereas al-‘ājilah functions as an attribute (waṣf) that emphasizes the world's transient and fleeting nature. Implicitly, zīnah refers to objects of adornment and material luxury, while la‘ib wa lahwu describe the distracting nature of worldly life. In the contemporary context, the interpretation of love for the world in modern life has highly relevant implications for confronting the tide of materialism and maintaining a balance between material and spiritual achievements; the haste in pursuing worldly pleasures conflicts with preparation for the hereafter, while an optimistic attitude toward making the most of the world is essential.

Keywords: *Ḥubb al-Dunyā, al-‘Ājilah, Zīnah, La‘ib wa Lahwu, Thematic Analysis*

Abstrak

Penelitian ini bertujuan untuk mengkaji konsep cinta dunia dalam Al-Al-Qur'an melalui analisis terhadap lafaz *ḥubb al-dunyā*, *al-‘ājilah*, *zīnah*, dan *la‘ib wa lahwu*, guna merumuskan panduan etis yang relevan bagi umat Islam di era modern. Kebaruan penelitian ini terletak pada spesifikasi kajian terhadap lafaz-lafaz tertentu yang mencerminkan cinta dunia, berbeda dari penelitian terdahulu yang cenderung membahas dunia secara umum tanpa mengspesifikan konsep cinta dunia. Tetapi lebih banyak membahas tentang dunia. Metode yang digunakan adalah penelitian kepustakaan dengan kombinasi pendekatan tematik (*mauḍū‘ī*) dan linguistik-analitis (*bayānī*). Hasil penelitian mengklasifikasikan lafaz-lafaz tersebut ke dalam kategori eksplisit (*manṭūq*) dan implisit (*mafḥūm*). Secara *bayānī*, lafaz *ḥubb al-dunyā* secara eksplisit menunjuk dunia sebagai objek kecintaan yang berlebihan, sedangkan *al-‘ājilah* berfungsi sebagai sifat (*waṣf*) yang menekankan karakter dunia yang fana dan cepat berlalu. Secara implisit, *zīnah* merujuk pada objek perhiasan dan kemewahan materi, sementara *la‘ib wa lahwu* menggambarkan sifat kehidupan duniawi yang melalaikan. Dalam konteks kekinian, Penafsiran cinta dunia dalam kehidupan modern memberikan implikasi yang sangat relevan untuk menghadapi arus materialisme dan menjaga keseimbangan antara pencapaian material dan spiritual, ketegesaan dalam mengejar kenikmatan duniawi bertentangan dengan persiapan akhirat dan bersikap optimisme dalam memanfaatkan dunia.

Kata Kunci: *Ḥubb al-Dunyā*, *al-‘Ājilah*, *Zīnah*, *La‘ib wa Lahwu*, Analisis Tematik.

INTRODUCTION

The love of material life is a fundamental issue from the perspective of the Al-Qur'an, one that is closely tied to the essence of human existence and the purpose of life.¹ From a psychological perspective, love is not merely an emotion, but a deep-seated, fundamental instinct within human beings. However, not everyone understands love within this conceptual framework, as love often operates in a psychological realm that is not fully conscious and is difficult to explain rationally.² Allah SWT states that not everything related to worldly life is forbidden, as there are many worldly aspects that serve as means to support worship and bring happiness. However, maintaining self-control and not overstepping the bounds of Shariah are essential pillars in approaching the world.³ Excessive love for the world is the root of all evil; conversely, the ability to control that love is the foundation of obedience that brings one closer to Allah SWT.⁴

In the Al-Qur'an, there are verses that indicate that love for the world has positive aspects, depending on the context and provided it is not excessive. For example, Surah Al-Qaṣaṣ [28]: 77, states that a person may love the pleasures of this world, as

¹ Laily Nazmi Siahaan dan Luthviyah Romziana, *The Phenomenon of Worldly Love in the Digital Age: Thematic Interpretation of Surah Al-Hadid Verse 20, 21* (2025): 192.

² Muhammad Irfan Syaebani dkk., "What is love? An Interpretation of Love in Freudian and Lacanian Psychoanalysis," *Psikologia: Jurnal Pemikiran dan Penelitian Psikologi* 18, no. 1 (2023): 24.

³ Said Hawwa, *Tazkiyatun Nafs Intisari Ihya Ulumuddin* (Jakarta: Pena Pundi Aksara, 2006), 322.

⁴ Muhammad Hafiun, *Penyakit-Penyakit Hati Tentang Sifat-Sifat yang Mencedakakan dan Membutakan Mata Batin*, 1 ed. (Tangga Ilmu: Yogyakarta, 2023), 7.

long as it does not violate Allah's law⁵ and in Surah Al-Kahf [18]: 46, it is stated that having children and possessing wealth are what make the world beautiful and full of love.⁶ Loving worldly things such as wealth, power, a spouse, and children is commendable if it is grounded in a deep love for Allah SWT. Allah SWT has never forbidden the possession of wealth, positions of authority, jewelry, or worldly pleasures; however, the problem arises when people make these things the ultimate goal of their love for the world.

Allah SWT has described terms related to worldly love in the Al-Qur'an, using not only the phrase *ḥubb al-dunyā*, but also terms such as *al-‘ājilah*, *zīnah*, and *la'ib wa lahwu*; these terms share similarities, yet many scholars hold the view that one term carries a distinct meaning from another, even though their literal meanings are the same. For example, the phrase *al-ḥubb ḥayāh al-dunyā* in Surah al-Naḥl [16]: 107, and the phrase *al-‘ājilah* in Surah al-Qiyāmah [75]: 20 appear to convey the exact same meaning when viewed through their translations, namely, loving worldly life; but if examined in the exegesis, the meaning of loving the world in Surah al-Naḥl is loving a worldly life that blinds one and leads to misguidance and disbelief,⁷ Meanwhile, the meaning of loving the world in Surah al-Qiyāmah refers to a love for the fleeting world and its transient pleasures.⁸

Theoretically, the study of worldliness is not a new concept and can be categorized into three main trends in previous research. *First*, focusing on worldly life according to the Al-Qur'an, Mahmudatun Fudhla examined the importance of balance between this world and the hereafter based on several verses and hadiths.⁹ Similar studies with different data sets were conducted by Muhammad Salman Al-Farisy et al., who mapped the word *al-dunyā* in the Al-Qur'an,¹⁰ as well as by Ilzam Hubby Dzikrillah Alfani et al., who highlighted the attitude of *zuhud* based on the Tafsir Rūḥ al-Ma'ānī.¹¹ *Second*, a study specifically focusing on *ḥubb al-dunyā*; Ilham Khoiri and Alfiyatul Azizah examined human attachment to the world through the lens of the Mafātīḥ al-Ghaib commentary.¹² Similar research with different data foundations can

⁵ M. Quraish Shihab Shihab, *Tafsir al-Mishbah: "Pesan, Kesan dan Keserasian Al-Qur'an"* (Jakarta: Lentera Hati, 2002), 10:406.

⁶ M. Quraish Shihab Shihab, *Tafsir al-Mishbah: "Pesan, Kesan dan Keserasian Al-Qur'an"* (Jakarta: Lentera Hati, 2002), 70–71.

⁷ Shihab, *Tafsir al-Mishbah: "Pesan, Kesan dan Keserasian Al-Qur'an"*, 7:359.

⁸ Shihab, *Tafsir al-Mishbah: "Pesan, Kesan dan Keserasian Al-Qur'an"*, 10:635–36.

⁹ Mahmudatun Fudhla dkk., "Keseimbangan kehidupan dunia dan akhirat dalam perspektif al-qur'an dan hadis," *Maliki Interdisciplinary Journal (MIJ)* 3, no. 6 (2025).

¹⁰ Muhammad Salman Al-Farisy dkk., "Al-Dunyā Sūratuhā Wa Haqīqatuhā Fī Al-Qur'ān Al-Karīm (Dirāsah Maudū'iyah): (دراسة موضوعية) القرآن الكريم," *Zad Al-Mufasssirin* 3, no. 1 (2021): 100–131, <https://doi.org/10.55759/zam.v3i1.58>.

¹¹ Ilzam Hubby Dzikrillah Alfani dkk., *Interpretation Of Quranic Verses: Life In The World Perspective Of Tafsir Ruh Al-Ma'ani Al-Alusi*, X, no. 1 (2025).

¹² Ilham Khoiri dan Alfiyatul Azizah, "Hubb ad-Dunya dalam Penafsiran Q.S. Ali Imran ayat 14 Prespektif Fakhruddin ar-Razi dalam Kitab Mafatihul Ghaib" (Universitas Muhammadiyah Surakarta, 2024), <https://eprints.ums.ac.id/122541/>.

also be found in the study by Zohreh Mansouri et al. (2025), which examines the topic through the philosophy of Nasir Khusraw and Qutb al-Din Shirazi,¹³ as well as the research by Farid Muhlasol (2023), which incorporates love of the world as part of *ḥijāb ḥissī*.¹⁴ Third, semantic studies have focused on Al-Qur’anic terms related to the concept of worldly love; Zainuddin examined the term *al-‘ājilah* as a tendency that can strengthen faith.¹⁵ Similar research with different focus on specific terms, by Elvynanda Faradiella and K. Nugroho (2024) on the words *maḥabbah* and *raghiba*,¹⁶ as well as by Muslim Juned, who analyzed the term *al-ḥubb* through Al-Buthi’s exegesis.¹⁷ Despite these valuable contributions, no study has been found that specifically and comprehensively examines the concept of worldly love through a comparative analysis of its synonymous terms (*murādif*) in the Al-Qur’an; specifically *ḥubb al-dunyā*, *al-‘ājilah*, *zīnah*, and *la‘ib wa lahwu*. Therefore, this study aims to fill this gap by conducting a semantic-thematic analysis of these key terms that holistically represent worldly love.

This study is a literature review focused on the collection of written data based primarily on verses from the Al-Qur’an regarding the concept of worldly love. This study categorizes its methodological approach into three operational stages, which combine content analysis and a thematic (*mauḍū‘ī*) interpretive framework. First, during the lexical identification and classification stage, the book *Mu‘jam al-Mufahras li Alfāz al-Qur’ān al-Karīm* was used to inventory and map all occurrences of Al-Qur’anic verses related to key terms of worldly love, specifically *ḥubb al-dunyā*, *al-‘ājilah*, *zīnah*, and *la‘ib wa lahwu*. Second, during the exegetical interpretation stage, major exegetical works, such as *Tafsīr al-Kasysyāf*, *Tafsīr al-Tahrīr wa al-Tanwīr*, and *Tafsīr al-Mishbāḥ* are analyzed using a linguistic (*lughawī*) approach to explore contextual nuances, *asbāb al-nuzūl*, and inter-verse correlations (*munasabah*). Third, in the thematic synthesis stage, following the methodological steps of ‘Abd al-Ḥayy al-Faramāwī.¹⁸ the classified verses, along with supporting secondary data (relevant hadiths, books, and indexed journals), are tabulated, compared, and examined

¹³ Zohreh Mansouri dkk., *Examining The Love Of The World In The Philosophical Thought Of Nasir Khusraw And Qutb Al-Din Shirazi*, 3, no. 2 (2025).

¹⁴ Farid Muhlasol, “Konsep Hijāb dalam Al-Qur’an (Implementasi Semantik Toshihiko Izutsu Terhadap Kosakata Hijāb dalam Al-Qur’an),” *REVELATIA Jurnal Ilmu al-Qur’an dan Tafsir* 4, no. 2 (2023): 83–105, <https://doi.org/10.19105/revelatia.v4i2.9035>.

¹⁵ Zainuddin, “Al-Ajilah Menurut Sayyid Quthb Dalam Tafsir Fi Zhilalil Qur’an” (UIN Sultan Syarif Kasim Riau, 2020).

¹⁶ Elvynanda Faradiella dan Kharis Nugroho, “The Constellation of Meaning of Mahabbah and Raghiba in the Qur’an: A Semantic Analysis by Toshihiko Izutsu,” *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, 30 Januari 2024, 2749–56, <https://doi.org/10.23917/iseth.5409>.

¹⁷ Muslim Djuned, “Lafaz Al-Hubb dalam Al-Qur’an menurut Al-Buthi,” *TAFSE: Journal of Qur’anic Studies* 8, no. 1 (2023): 104–22, <https://doi.org/10.22373/tafse.v8i1.18369>.

¹⁸ ‘Abd al-Ḥayy Faramāwī, *al-Bidāyah Fī al-Tafsīr al-Mawḍū‘ī Dirāsah Manḥajīyah Mawḍū‘īyah* (Tawzī‘ Maktabat Jumhūriyat Miṣr, 1977), 61–62.

narratively through content analysis to formulate a holistic concept of worldly love in the Al-Qur'an.

In analyzing the data, this study employs the bayani approach as its primary theoretical framework. Complementing the thematic (*maudū'ī*) method used for data collection, the bayani approach is used to explore the authority of the text and apply linguistic rules and reasoning to uncover the precise meanings contained in these verses, while remaining firmly rooted in the Al-Qur'an and Sunnah.¹⁹ The conceptual focus of this study is to comprehensively describe the meaning of worldly love and its interpretations, contextualizing them within the reality of modern human life. Ultimately, the goal is to objectively analyze the essence of worldly love based on Al-Qur'anic evidence, thereby contributing to the scholarly discourse in formulating a moderate religious paradigm for navigating the worldly dimension in the contemporary era.

DISCUSSION

The Meaning of Worldly Love

From an etymological and terminological perspective, any understanding of worldly love must begin with an explanation of the meanings of "love" and "world." The word "love" comes from the Arabic word *ḥubb*, which is the verbal noun (*masdar*) of the verb *ḥabba-yahibbu-ḥubban*, meaning "to like," "affection," and "love,"²⁰ which is understood as a comprehensive bond of love that involves emotional and spiritual connections, as well as deep-seated instincts within human beings.²¹ Islamic Scholars such as Imam al-Ghazali define love as an inclination that produces pleasant feelings,²² while in psychology, love is understood as a powerful emotional state characterized by deep affection, involving affective, cognitive, and biological drives toward an object or individual.²³ On the other hand, the word "world" derives from the Arabic *dunyā*, which means 'near' or "close."²⁴ In its usage, the world refers not only instrumentally to the place inhabited by humans, but also to the transient life of this world as opposed to the afterlife. The metaphysical interpretation of the world as a manifestation of the mind

¹⁹ Muḥammad `Abid Al-Jābirī, *Bunyah al-`Aql al-`Arabī, Model Epistemologi Hukum Islam*, dalam "Pemikiran Islam Kontemporer," vol. 1, ed. oleh Khudori Soleh, with Erik Sabti Rahmawati dkk. (Yogyakarta: Jendela, 2003), 233.

²⁰ Tim Penyusun, *Ensiklopedi Al Qur'an: Dunia Islam Modern*, Jilid II (Yogyakarta: Dana Bhakti Prima Yasa, 2005), 335.

²¹ Mohd Fadzilah Kamsah dan Syaidatun Nazirah Abu Zahrin, *Psikologi Cinta* (PTS Publishing House Sdn. Bhd., 2018), 12.

²² Erik Martin dan Radea Yuli Ahmad Hambali, "Teologi Kebahagiaan menurut Al-Ghazali (Kajian terhadap Kitab Kimiyatus Sa'adah)," *Jurnal Riset Agama* 3, no. 1 (2023): 17–32, <https://doi.org/10.15575/jra.v3i1.19318>.

²³ J. P. Chaplin, *Dictionary of Psychology, Kamus Lengkap Psikologi*, Terj. Kartini dan Kartono (Jakarta: Raja Grafindo Persada, 2004), 281.

²⁴ Mahmud Yunus, *Kamus Arab-Indonesia* (Jakarta: PT. Hidakarya Agung, t.t.), 130.

associated with worldly desires such as arrogance, envy, and ostentation,²⁵ which represents base values and leads people to sacrifice their eternal purpose.

Worldly love is an attitude that justifies any means to enjoy the fleeting pleasures of this world, without giving thought to the afterlife. Sufi scholars regard it as a disease of the heart that distances a person from Allah SWT and causes anxiety. An excessive focus on the world can be detrimental and lead a person to ruin.²⁶ Worldly love is a love for the world that takes hold of the human heart and makes it subservient to material things. This attitude can lead people to sin because their greed for wealth and status causes them to forget the afterlife.²⁷ The author concludes that worldly love is a reprehensible trait that binds the human heart to the world, causing one to forget the afterlife and the true purpose of life, and leading to greed, weak faith, and a descent into sin due to an exclusive focus on the fleeting pleasures of this world.

Based on this definition, terms in the Al-Qur'an that refer to love for the world can be classified into two categories, as summarized in the following table:

Category	Linguistic Classification	Definition	Qur'anic Terms (Examples)
Explicit	<i>Manṭūq</i>	Terms that explicitly and directly mention or describe the love of the world.	<i>al-‘ājilah</i> , and the root word <i>ḥubb</i> in various verb forms (e.g., <i>istahabbū</i>).
Implicit	<i>Maḥmūm</i>	Terms that indicate worldly love implicitly, metaphorically, or indirectly.	<i>zīnah</i> (adornment/jewelry), and <i>la'ib wa lahwu</i> (games and entertainment).

Table 1. Categorization of Al-Qur'anic Terms for Worldly Love

Terms with an explicit meaning (*manṭūq*) name love of the world directly, whereas implicit terms (*maḥmūm*) point to it indirectly through symbols, adornment in the case of *zīnah*, and distraction in the case of *la'ib wa lahwu*. The following discussion addresses each category in turn, beginning with the *manṭūq* terms, *ḥubb* and *al-‘ājilah*.

Expressions of Worldly Love and Their Interpretations

Worldly Love in the Sense of *Manṭūq*

Ḥubb

²⁵ Tim Penulis UIN Syarif Hidayatullah, *Ensiklopedi Tasawuf Jilid 1*, Jilid 1 (Bandung: Angkasa, 2008), 334, <https://bintangpusnas.perpusnas.go.id/konten/BK19414/ensiklopedi-tasawuf-jilid-1>.

²⁶ Hafidun, *Penyakit-Penyakit Hati Tentang Sifat-Sifat yang Mancelakakan dan Membutakan Mata Batin*, 7.

²⁷ “Salah satu penyakit bangsa: Cinta dunia (2/1) | Situs web Syekh Yusuf al-Qaradawi,” diakses 28 April 2026, <https://www.al-qaradawi.net/node/2939>.

The term *ḥubb* and its derivatives are mentioned nine times. For an in-depth analysis, this study focuses on the two verses that are most representative in describing the affliction of worldly love:

No	Surah	Verses	Phrase	Context
1.	Āli ‘Imrān	14	حُبّ	People’s love for worldly pleasures such as women, children, wealth, and other things
2.	al-Naḥl	107	استحبّوا	Love of the world in the context of the tendency of non-believers to prioritize the world

Table 2. The Term *Ḥubb* in the Al-Qur'an

Allah SWT says in QS. Al-Naḥl [16]: 107:

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ ۖ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

This is because they love the life of this world more than the Hereafter, and indeed, Allah does not guide the disbelievers. (Al-Naḥl/16:107)

This verse cannot be separated from the previous verse (Al-Naḥl [16]: 106), which discusses apostasy and refers to those who revert to disbelief after having believed. The love of this world mentioned in this verse is directed at the disbelievers. According to the Tafsir al-Kasysyāf, as a continuation of the previous verse on disbelief, this verse serves as a warning that wrath and punishment will befall them (the disbelievers) because they prioritize this world over the Hereafter, and they deserve Allah’s displeasure due to their disbelief.²⁸ This exegesis explicitly warns those who turn away from the Hereafter in favor of this world. The Tafsir al-Mishbah explains that wrath and punishment or apostasy befall them because they love worldly life so deeply and prioritize it over the Hereafter. It is this love for the world that causes them to turn away from faith, making them deserving of wrath and punishment. This is also part of Allah’s decree: that Allah does not guide the disbelievers because they have chosen to reject faith and steadfastly refuse His guidance.²⁹

²⁸ Abu Qasim Mahmud bin Umar bin Muhammad bin Ahmad bin Umar Al-Zamakhsyari, , *al-Kasysyāf ‘an Ḥaqāiq Ghawamidh al-Tanzīl wa ‘Uyun Aqawil fī Wujuh al-Tanzil* (Beirut: Dar al-Kitab al-‘Arabi, 1407), 2:636–37.

²⁹ Shihab, *Tafsir al-Mishbah*: “Pesan, Kesan dan Keserasian Al-Qur’an, 7:359.

According to Tafsir al-Tahrīr, the word (اسْتَحْبُّوا) “preferred” is the intensive form of (أَحْبُّوا) “preferred.” The word (اسْتَحْبُّوا) “preferred” carries the meaning of “more preferred,” and is thus translated as “more than,” meaning that they prioritized worldly benefits over the benefits of the Hereafter, because they had established the truth of Islam in their hearts, then they turned away from it out of fear of fitnah or in pursuit of worldly pleasures; thus, their disbelief is more severe than that of those who remain in disbelief until the Day of Judgment.³⁰

In the author’s analysis, this exegesis indicates that the verse is directed at unbelievers. The al-Kasysyāf and al-Mishbah commentaries emphasize that the consequence of love for the world is unbelief, while the al-Tahrīr commentary reinforces this view through linguistic analysis and highlights the excesses of love for the world, which prioritizes worldly matters even after one has believed. The author’s analysis indicates that the three exegetes complement one another in their perspectives on worldly love. The Tafsir al-Kasysyāf emphasizes that worldly love leads to Allah’s wrath and disbelief, Tafsir al-Mishbah views it as the root of disbelief, and Tafsir al-Tahrīr reinforces this view with linguistic analysis, emphasizing the prioritization of the world with full awareness even after having once believed, and distinguishing the degree of disbelief between those who abandon faith and those who were disbelievers from the start.

Allah SWT says in QS. Āli’Imrān [3]: 14:

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ
الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۚ ذَٰلِكَ مَتَاعُ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاٰبِ

The love of desires is made attractive to people — of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and crop produce. This is the provision of the life of this world. And Allah — with Him is the good goal (of life). (Āli’Imrān/3:14)

In context, this verse is connected to the preceding verses, which discuss the defeat of the disbelievers due to their excessive reliance on wealth and lineage. This verse serves to identify the root cause of that misguidance, namely, the attachment of the heart to *ḥubb al-syahawāt* the love of worldly desires. The Tafsir al-Kasysyāf emphasizes that the beauty of worldly adornments mentioned here is a form of trial from Allah SWT. Al-Zamakhshari specifically highlights the use of the word “*syahwāt*” as the Al-Qur’an’s way of describing the pursuit of material pleasures, issuing a stern warning

³⁰ Muhammad al-Thahir Ibn Mahmud Ibn Muhammad al-Thahir Ibn ‘Āsyūr, *Tafsir al-Tahrīr wa al-Tanwīr* (Tunisia: Dār al-Tūnisiyah li al-Nasyr, 1984), 14:292.

that humans who give in to their unchecked desires will sink to a level akin to that of animals.³¹ Tafsir al-Mishbah employs a natural and functional approach. Quraish Shihab views the love of worldly pleasures as a natural instinct that motivates humans to fulfill their duty as stewards of the earth. This desire is fundamentally good, and only becomes a deviation when it is made the primary purpose of life, disregarding divine boundaries.³²

In conclusion, the interpretations of *al-Kasysyāf* and *al-Mishbah* complement one another in formulating a comprehensive perspective on worldly love. *Al-Kasysyāf* emphasizes spiritual restraint as a stern warning against humans falling into the trap of desires that cause them to neglect the hereafter. On the other hand, *al-Mishbah* positions desire in a balanced manner as a functional natural inclination bestowed by Allah to support the duty of stewardship on earth. The synthesis of these two perspectives yields a paradigm of balance (*tawazun*), in which the fulfillment of worldly desires is recognized as an essential instrument for enriching life, provided it is bound by divine limits. This holistic perspective provides ethical guidance for Muslims to utilize the world in a balanced manner, in order to achieve true harmony between material achievements in this world and spiritual happiness in the hereafter.

Al-‘Ājilah

The term *al-‘ājilah* appears three times in the Al-Qur'an, meaning “swiftly” and “worldly possessions.”³³ For analysis of this term, one representative verse has been selected, as presented in the following table.

No	Surah	Verse	Phrase	Context
1.	al-Qiyāmah	20	العاجلة	In the context of love for worldly life, which is fleeting and temporary

Table 3. The Term *al-‘Ājilah* in the Al-Qur'an

Allah SWT says in QS. Al-Qiyamah [75]: 20:

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ

Not at all! In fact, you love worldly life.(Al-Qiyamah/75: 20)

In context, this verse is closely related to the preceding verses, which discuss human beings' testimony about themselves and their tendency to be hasty. The phrase *tuhibbūna al-‘ājilah* describes the human tendency to love the instant pleasures of this

³¹ Al-Zamakhshari, , *al-Kasysyāf ‘an Ḥaqāiq Ghawamidh al-Tanzīl wa ‘Uyun Aqawil fī Wujuh al-Tanzil*, 1:342-343.

³² Shihab, *Tafsir al-Mishbah*: “Pesan, Kesan dan Kekeragaman Al-Qur'an, 2:25-31.

³³ Al-Rāghib Al-Ashfahāni, *Al-Mufradāt fī Ghariḥ al-Qur'an*, *Kamus Al-Qur'an*, Terj. Ahmad Zaini Dahlan (Jawa Barat: Pustaka Khazanah Fawa'id, 2017), 2:677.

world more than the true life of the Hereafter. The Tafsir al-Kasysyāf places critical emphasis on the fundamental human tendency toward haste, in which the love of instant gratification (*al-‘ājilah*) inherently has the potential to give rise to reluctance and even hatred toward preparation for the Hereafter.³⁴ This interpretation is further explored in al-Taḥrīr wa al-Tanwīr, which explains that the Al-Qur’an’s rebuke is not directed at the enjoyment of worldly material things in and of itself, but rather at the weakness of human reason that elevates temporary pleasures to the highest priority, thereby neglecting the laws of Allah.³⁵ Meanwhile, al-Mishbāḥ emphasizes the psychological dimension; it views the inclination toward fleeting pleasures (*al-‘ājilah*) as part of humanity’s natural instinct to seek immediate gratification, which; if not controlled by divine norms erodes spiritual sensitivity and causes one to neglect long-term goals.³⁶

In the author’s view, Ibn ‘Āsyūr’s exegesis offers the most comprehensive formulation in explaining the relationship between this world and the hereafter compared to the other two exegeses. Unlike Al-Zamakhshari and Quraish Shihab, who focus on criticizing human impulsiveness, Ibn ‘Āsyūr asserts that loving the world (*al-‘ājilah*) is not inherently reprehensible. Interaction with the world can be positive and constructive as long as it is managed responsibly, adheres to divine boundaries, and is balanced by a clear eschatological orientation.

This finding addresses the primary objective of the study regarding the differentiation of meanings among synonyms (*murādīf*) for “love of the world.” The term *al-‘ājilah* is constructed in the Al-Qur’an as a trait used to critique short-sighted thinking. The Al-Qur’an does not demand that humans abandon the world, but rather calls for the exercise of reason so as not to become trapped in fleeting materialism and to continue viewing the world as a means toward eternal life in the Hereafter.

To conclude the analysis of explicit meaning (*maṭṭūq*), a comparison between the bayani and *mauḍū’ī* approaches reveals a sharp yet complementary semantic distinction between the terms *ḥubb al-dunyā* and *al-‘ājilah*. Linguistically, *ḥubb al-dunyā* is positioned as an object representing the danger of human emotional attachment to material entities, whereas *al-‘ājilah* functions as an attribute (*wasf*) that neutrally describes the reality of the world as a fleeting, transient phase. Conceptually and thematically, this lexical distinction constructs a paradigm of moderation (*tawāzun*) within the Al-Qur’an; the mention of *ḥubb* serves as a theological mitigation to control the desire for possession so that it does not exceed divine limits, while *al-‘ājilah* is present to educate humanity’s rational mind to wisely utilize the fleeting momentum of this world, purely as an operational instrument (*wasīlah*) for achieving eternal eschatological happiness.

³⁴ Al-Zamakhshari, , *al-Kasysyāf ‘an Ḥaqāiq Ghawamidh al-Tanzīl wa ‘Uyun Aqawil fī Wujuh al-Tanzīl*, 4:662.

³⁵ Ibn ‘Āsyūr, *Tafsir al-Taḥrīr wa al-Tanwīr*, 24:351.

³⁶ Shihab, *Tafsir al-Mishbah: “Pesan, Kesan dan Keserasian Al-Qur’an*, 14:635–36.

Worldly Love in the Sense of *Mafhūm*

Zīnah

The term *zīnah* is repeated nine times in various verb forms referring to worldly adornments such as wealth, household furnishings, and social status.³⁷ To analyze this term, two representative verses have been selected, as shown in the following table:

No	Surah	Verse	Phrase	Context
1.	Al-Baqarah	212	زِين	Worldly love refers to the tendency of non-believers to prioritize worldly life
2.	Al-Qaṣaṣ	79	زِينَتِهِ	“Love of the world” refers to an excessive desire for luxury and worldly possessions in the story of Qarun

Table 4. The Term *Zīnah* in the Al-Qur'an

Allah SWT says in QS. Al-Qaṣaṣ [28] 79:

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ ۚ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا لَئِمَّتْ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ

So he (Qarun) went out to his people in all his splendor. Those who desired the life of this world said, “If only we had wealth like that which has been given to Qarun! Truly, he is most fortunate.” (Al-Qaṣaṣ/28:79)

This verse refers to Qarun's arrogance in flaunting his wealth to assert his social dominance. The context of this verse is linked to verse 80 that follows, which distinguishes the public's reaction into two groups: the weak believers who yearn for grandeur, and the learned who realize that Allah's reward is far better. Based on a thematic analysis of the story of Qarun, the three exegetes offer complementary interpretations of the term *zīnah*. Ibn 'Āsyūr's interpretation highlights the sociological impact of Qarun's opulence, which divided his people; he asserts that these adornments succeeded in deceiving the common folk whose faith was weak, while the word *ḥaẓẓin* (fortune) refers only to a small portion of worldly blessings.³⁸ Al-Zamakhshari's

³⁷ Al-Ashfahāni, *Al-Mufradāt fī Gharīb al-Qur'an*, *Kamus Al-Qur'an*, Terj. Ahmad Zaini Dahlan, 2:168.

³⁸ Ibn 'Āsyūr, *Tafsir al-Tahrīr wa al-Tanwīr*, 20:182–83.

interpretation enriches this narrative from a psychological perspective by detailing the emergence of two forms of envy within society (positive and negative) resulting from this display of wealth, while also underscoring the transient nature of material fortune.³⁹ Meanwhile, Quraish Shihab's interpretation expands the moral dimension of the word *zīnatihi*, defining it as anything that appears beautiful and alluring to humans, yet has the potential to be deemed evil by Allah if that material form is transformed into an instrument of arrogance.⁴⁰

According to bayani theory, the meaning of the term *zīnah* is essentially still *mujmal* (general). Referring to al-Zamakhshari's view, this word linguistically means "ornament" and is synonymous with *zukhruf* and *ḥullī*, which specifically refer to the physical (*khilqiyah*) ornaments associated with Qarun. Through a comparison of these interpretations and the application of linguistic methods, the author concludes that the three exegeses form a comprehensive framework for understanding *zīnah* as the material manifestation of worldly love. Ibn 'Āsyūr and Quraish Shihab critique the fragility of human faith when confronted with material allure, a point further elaborated by al-Zamakhshari through his analysis of the disease of the heart known as envy. Thus, the term *zīnah* is used in the Al-Qur'an to highlight the moral, psychological, and structural weaknesses of human beings when they make material splendor the ultimate goal of life.

Allah SWT says in QS. Al-Baqarah [2]: 212:

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

Unto those who are bent on denying the truth the life of this world [alone] seems goodly; hence, they scoff at those who have attained to faith: but they who are conscious of God shall be above them on Resurrection Day. And God grants sustenance unto whom He wills, beyond all reckoning. (Al-Baqarah/2:212)

This verse was revealed in the context of social criticism directed at the polytheists of Mecca who mocked the poor believers such as Ibn Mas'ud, Ammar, and Suhaib because they lacked material wealth. Quraish Shihab's interpretation emphasizes the psychological and moral dimensions; he explains that the beauty of the world, which stems from human instincts and Satan's temptations, should serve as a means to come to know the Creator, rather than turning humans into slaves to materialism.⁴¹ Al-Zamakhshari's interpretation highlights the theological and social-

³⁹ Al-Zamakhshari, , *al-Kasysyāf 'an Ḥaqāiq Ghawamidh al-Tanzīl wa 'Uyun Aqawil fī Wujuh al-Tanzil*, 3:432.

⁴⁰ Shihab, *Tafsir al-Mishbah*: "Pesan, Kesan dan Keserasian Al-Qur'an, 10:411-412.

⁴¹ Shihab, *Tafsir al-Mishbah*: "Pesan, Kesan dan Keserasian Al-Qur'an, 1:452-453.

critical dimensions; he views the world's adornments for the unbelievers as a form of trial or disappointment from Allah, which often fuels their arrogance in mocking the simple lives of believers such as Ibn Mas'ud and Ammar.⁴²

Both exegetes agree that the hierarchy of human status will be reversed eschatologically on the Day of Judgment, when the pious will occupy a far higher position than the unbelievers who are lulled by the transience of the world. These two exegetical approaches complement one another in constructing a holistic paradigm of religiosity; al-Zamakhshari offers a structural warning regarding the sociological dangers of worldly attachment, while Quraish Shihab provides a more balanced practical framework (*tawāzun*). This interpretive formulation demonstrates that the Al-Qur'an does not require people to view the world purely as a negative entity, but rather guides Muslims to manage their material lives in a balanced manner as an operational means (*wasīlah*) toward salvation in the hereafter.

La'ib dan Lahwu

The terms *la'ib* and *lahwu* are repeated five times, describing the world as a place of play and amusement; *la'ib* means play⁴³ and *lahwu* means entertainment or any form of enjoyment.⁴⁴ To analyze this term, two representative verses have been selected, as shown in the following table

No	Surah	Verse	Phrase	Context
1.	Al-An'ām	32	لعب ولهو	Worldly love, which refers to aimless worldly activities such as games and distracting forms of entertainment.
2.	Al-'Ankabūt	64	لهو ولعب	Referring to worldly activities that lead to distraction, such as entertainment, games, or worldly pleasures that lack a long-term purpose

Table 5. The Terms *La'ib* and *Lahwu* in the Al-Qur'an

Allah SWT says in QS. Al-An'ām [6] 32:

⁴² Al-Zamakhshari, , *al-Kasysyāf 'an Haqāiq Ghawamidh al-Tanzīl wa 'Uyun Aqawil fi Wujuh al-Tanzil*, 1:254-255.

⁴³ Al-Ashfahāni, *Al-Mufradāt fi Gharīb al-Qur'an*, *Kamus Al-Qur'an*, Terj. Ahmad Zaini Dahlan, 416.

⁴⁴ Al-Ashfahāni, *Al-Mufradāt fi Gharīb al-Qur'an*, *Kamus Al-Qur'an*, Terj. Ahmad Zaini Dahlan, 440.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُوَ يَوْمَكَ الدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ

The life of this world is nothing but play and amusement, whereas the Hereafter is far better for those who are righteous. Do you not understand? (Al-An'ām/6:32)

In this context, the words of Allah SWT in Surah Al-An'ām [6]: 32 are directly relevant to addressing the skepticism of the polytheists who doubt the Day of Resurrection (as stated in verse 29). The Al-Qur'an responds to these doubts by deconstructing the nature of the world through the terms *la'ib* and *lahwu*. These three exegetes provide complementary frameworks for understanding the nature of the world. Al-Zamakhshari asserts that all worldly deeds devoid of piety are merely futile pursuits that yield no benefits in the Hereafter. Ibn Abbas narrated the recitation of the phrase *ولدار الآخرة* (and indeed the Hereafter), with the variant reading “تعقلو,” which conveys the meaning of understanding, emphasizing the importance of prioritizing deeds that are beneficial in the sight of Allah.⁴⁵ This analysis is further developed by Ibn 'Āsyūr, who offers a sharp critique of the polytheists' materialistic reasoning; he explains that this verse serves as a stern warning against being deceived by the transience of the world, as well as a call to realign one's focus toward eternal life.⁴⁶ Meanwhile, Quraish Shihab offers a balanced perspective by emphasizing that the description of the world as “nothing but a game” is merely a representation of the worldview and reality of the disbelievers. For the pious, the world is not futile, but rather a valuable arena and an indispensable instrument for cultivating righteous deeds in pursuit of eternal happiness.⁴⁷

Based on a comparison of these interpretations, this analysis concludes that the use of the terms *la'ib wa lahwu* is not intended to denigrate the existence of the world in an absolute sense. These terms are used specifically to criticize a way of life that is devoid of an eschatological vision. All three interpretations cohesively demonstrate that the emptiness of the worldly life applies only to those who are negligent and marginalize the hereafter. Thus, the Al-Qur'an calls upon humanity to exercise theological rationality (*tafakkur*); to transform their view of the world from merely a space for leisure that leads to negligence into a productive space for preparing for the true life of the hereafter.

Allah SWT says in QS. Al-'Ankabut [29]: 64:

⁴⁵ Al-Zamakhshari, *al-Kasysyāf 'an Ḥaqāiq Ghawamidh al-Tanzīl wa 'Uyun Aqawil fi Wujuh al-Tanzil*, 2:17.

⁴⁶ Ibn 'Āsyūr, *Tafsir al-Tahrīr wa al-Tanwīr*, 7:192-195.

⁴⁷ Shihab, *Tafsir al-Mishbah: “Pesan, Kesan dan Kekeragaman Al-Qur'an*, 10:68–69.

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِیَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

And this world's life is but an idle sport and play. And the home of the Hereafter, that surely is the Life, if only they knew! (Al- 'Ankabut/29: 64)

In context, this verse serves as evidence supporting the previous verses that criticize the disbelievers' inability to use common sense to escape from misguidance. Through bayani analysis, the Al-Qur'an deconstructs the nature of the world through two key terms: *lahwu* (distractions that divert attention from what is important) and *la'ib* (fleeting games without a true purpose). Unlike QS. Al-An'am [6]: 32, which emphasizes *la'ib*, the placement of the word *lahwu* at the beginning of this verse as explained by Ibn 'Āsyūr aims to highlight the world's most dangerous psychological impact: diverting the human heart from the truth before they become trapped in futile pursuits (*la'ib*). The three exegetes offer a convergence of mutually enriching analyses regarding the phenomenon of *lahwu wa la'ib*. Al-Zamakhshari emphasizes the theological satire, in which the world is likened to a child's game, small, fleeting, and insignificant in the sight of God, while the Hereafter is *al-ḥayawān*, which is pure and free from death.⁴⁸ Ibn 'Āsyūr delves into the sociological dimension by exposing the illusory nature of the things humans often vie for (such as wealth, spouses, and children), which frequently divert the soul from its eschatological obligations.⁴⁹ Meanwhile, Quraish Shihab highlights the epistemological factor; he explains that humanity's entanglement in *lahwu wa la'ib* stems from negligence and ignorance (*law kānū ya lamūn*), causing them to fail to distinguish between temporary pleasure and true happiness.⁵⁰

According to the author, the use of the terms *lahwu* and *la'ib* in the Al-Qur'an serves as a paradigm for human actions devoid of an otherworldly perspective. The precedence of the term *lahwu* over *la'ib* in Surah Al-'Ankabūt [29]: 64 underscores a gradual process of mental deterioration: beginning with inner distraction and a reluctance to think (*lahwu*), which then manifests as futile outward preoccupations (*la'ib*). The use of this terminology, which is starkly contrasted with the term *al-ḥayawān*, demonstrates that the Al-Qur'an employs this linguistic construction not to ontologically reject worldly activities, but rather to educate human theological reasoning so that it may transform the nature of one's actions from mere "transient play" into an eschatological investment of absolute value.

To conclude the analysis of implicit meaning (*mafhūm*), a comparison between the bayani and *mauḍū'ī* approaches reveals sharp yet complementary semantic differences between the terms *zīnah* and *la'ib wa lahwu*. Linguistically, *zīnah* refers to objects that represent adornment and worldly luxury both physical and abstract such as

⁴⁸ Al-Zamakhshari, , *al-Kasysyāf 'an Ḥaqāiq Ghawamidh al-Tanzīl wa 'Uyun Aqawil fi Wujuh al-Tanzil*, 3:463.

⁴⁹ Ibn 'Āsyūr, *Tafsir al-Tahrīr wa al-Tanwīr*, 21:31.

⁵⁰ Shihab, *Tafsir al-Mishbah*: "Pesan, Kesan dan Keserasian Al-Qur'an", 10:535–538.

wealth, clothing, and vehicles which captivate human attention, whereas *la'ib wa lahwu* is an attribute (*wasf*) that describes the nature of the world and human activities that are empty, distracting, and oriented solely toward mere play and entertainment. This distinction underscores the warning against the temptations of materialism and negligence in life; the mention of *zīnah* serves as a warning that worldly beauty should not be made the primary goal but rather merely a means, while *la'ib wa lahwu* is intended to make people aware so they do not become trapped in futile activities, and to encourage them to direct every worldly action as a means toward happiness in the hereafter.

Interpretations of the terms referring to worldly love in the Al-Qur'an, based on the perspectives of Tafsir al-Kasysyaf, al-Mishbah, and al-Tahrīr, emphasize the danger of excessive attachment to material things, which has the potential to undermine faith, invite Allah's wrath, and lead individuals astray from the path of truth. Amid the rampant temptations of materialism in the modern era, a comprehensive understanding of the transient nature of the world serves as a crucial moral foundation for maintaining a balance between enjoying worldly life and preparing for the eternal hereafter, thereby enabling people to avoid disbelief and attain true happiness.

The Implications of Interpreting Worldly Love in Modern Life

In the Al-Qur'an, the author has found many verses that urge people to work and engage in worldly affairs for the sake of their future happiness in the hereafter. However, there are some people who, because they are too absorbed in worldly affairs, no longer view the world as a means to attain happiness in the hereafter but have instead made it their primary goal. Their minds are consumed by materialism, leading to moral imbalances such as manipulation, corruption, bribery, and soon, all stemming from greed and insatiable desire for worldly things. Loving material possessions is a deeply ingrained human instinct; the reason is that material possessions serve as a means to fulfill various desires, a means to obtain pleasures, and a means to satisfy carnal urges. Human desires are limitless, and the pleasures of this world are countless. Once a person has obtained one pleasure, they will pursue and seek out another.⁵¹ The world is not to be forgotten, but rather a path leading to the hereafter. Islam rejects the secularist view that separates worldly affairs from the hereafter that is religion, because religion is precisely meant to guide humanity in living a moderate life in this world for the sake of the hereafter.⁵²

The implications of various exegetes' interpretations of worldly love offer relevant insights for modern life. *First*, the danger of dependence on the world. Worldly pursuits can cause people to become negligent, making it difficult to grasp true reality

⁵¹ M. Nurul Umam, "Kehidupan Dunia Perspektif Al-Qur'an (Studi Tafsir Maudhu'i)" (Institut Agama Islam Negeri Walisongo Semarang, 2008), 51.

⁵² Irza Fital Rivaldi, "Hubb al-dunyā dalam al-Qur'an" (UIN Sunan Gunung Djati Bandung, 2023), 92–93.

and leading them further away from God.⁵³ Excessive love for the world and luxury can divert people from recognizing the truth and drawing closer to Allah. An excessive worldly attitude diverts attention from the eternal life of the hereafter. *Second*, the balance between the world and the hereafter. Islam teaches us to balance material achievements with spiritual responsibilities. Love for the world is not blameworthy as long as we do not forget the hereafter.⁵⁴ The world is not the ultimate goal but a means to attain the happiness of the hereafter; therefore, the orientation of life must remain focused on worship and righteous deeds.

Third, the ethical management of wealth. Wealth is a trust from Allah SWT that must be managed wisely as a means to fulfill our duty as stewards on Earth and to attain well-being in this world and the hereafter.⁵⁵ In addition to meeting personal needs, wealth must also be used to help others through zakat, infak, and charitable deeds. Fourth, a critique of a fast-paced lifestyle. The Al-Qur'an warns against rushing to pursue worldly pleasures. A life that is too fast-paced and consumptive risks neglecting preparations for the hereafter. Fifth, utilizing the world as a means of worship. The world is not to be abandoned, but utilized in a balanced manner in accordance with Islamic values. Worldly wealth and amenities should be used to support humanity's role as vicegerents and to strengthen devotion to Allah.⁵⁶ By understanding these implications, Muslims are expected to lead a harmonious modern life, utilizing the world as a means of worship, and prioritizing the hereafter as the ultimate goal.

CONCLUSION

This study concludes that the concept of love for the world in the Al-Qur'an is expressed through terms that convey both explicit (*maṭṭūq*) and implicit (*mafhūm*) meanings, namely *ḥubb al-dunyā*, *al-‘ājilah*, *zīnah*, and *la'ib wa lahwu*. From a bayānī perspective, the term *ḥubb al-dunyā* focuses on the world as an object of excessive love, while *al-‘ājilah* emphasizes the transient and fleeting nature of the world. Meanwhile, the term *zīnah* refers to alluring objects of adornment and material luxury, while *la'ib wa lahwu* describes the nature of worldly life, which is often filled with distracting forms of entertainment. The implications of these findings provide highly relevant ethical and moral guidance for modern human life amid the rampant tide of materialism. A deep understanding of these terms serves as a crucial reminder of the importance of maintaining balance (*tawāzun*) between worldly achievements and spiritual preparation for the hereafter, applying Islamic ethics in managing wealth, and heeding the Al-

⁵³ Badarus Syamsi, "Merajut Benang Kusut Tragedi Kemanusiaan: Solusi Tasawuf bagi Krisis Kemanusiaan Kontemporer," *Refleksi* 11, no. 2 (2009): 222, <https://doi.org/10.15408/ref.v11i2.38059>.

⁵⁴ Ibn 'Āsyūr, *Tafsir al-Tahrīr wa al-Tanwīr*, 24:351.

⁵⁵ Nur Efendi dkk., "Etika dalam kepemilikan dan pengelolaan harta serta dampaknya terhadap ekonomi Islam," *Fair Value: Jurnal Ilmiah Akuntansi dan Keuangan* 5, no. 1 (2022): 315, <https://doi.org/10.32670/fairvalue.v5i1.1897>.

⁵⁶ Muhamad Masrur, "Konsep Harta dalam Al-Qur'an dan Ḥadīṣ," *Jurnal Hukum Islam* 15, no. 1 (2017): 122, <https://doi.org/https://doi.org/10.28918/jhi.v15i1.801>.

Qur'an's warning against becoming trapped in the rush to pursue temporary pleasures at the expense of life's ultimate purpose.

Given the limitations of this study, which focuses only on four main terms, it is recommended that future researchers expand the scope of their examination of this topic. Future research is encouraged to examine other terms that have not yet been explored in depth, such as *matā'*, *al-takāthur*, and *'arad*, and to incorporate them into a broader corpus of tafsir texts in order to provide a more comprehensive understanding of the Al-Qur'an and enrich the body of Islamic studies.

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