

## Rabi'ah al-Adawiyah's Sufism Toward the Culmination of Spirituality in the Perspective of Irfani Epistemology

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### Abstract

Islam with its teachings and guidelines for life will be able to make moslems more resilient to the problems of the modern era. In reality, Muslims have not achieved these ideals. Thus, there is a need to reactualize the spiritual dimension. This article aims to present the path of love towards Allah attributed to Rabi'ah Al Adawiyah and examine her concept with irfani sufism concept. The method in this research is library research by reviewing various literature in the form of journals, books, scientific articles, and other sources related to irfani Sufism and Rabi'ah Adawiyah's *mababbah*. The results of this study explain that Rabi'ah Al Adawiyah is one of the famous irfani figures with the concept of *mababbatullah* which comes from inspiration to achieve *makrifah*. This concept provides a new style in taking the *maqamat*/spiritual journey of a *salik* to reach the level of *karf*. From the concept of Rabi'ah Adawiyah's *mababbah*, although it slightly differentiates the stages of *maqamat*, the stages are in line with the concept of *irfani*. So that a unification between *mababbah* and irfani will be obtained by combining the practice of sharia and *riyadhab*.

**Keywords:** Rabi'ah al-Adawiyah's *Mababbah*, Irfani Sufism; Islamic Spirituality; Islamic Sufism

### Introduction

Modernization not only brings progress with its arrogance but also presents various problems in modern life that are increasingly demanding to be resolved. A small example is juvenile delinquency. Teenagers with their high curiosity and sophisticated technology even tend to make them experience moral decline. In addition, Azyumardi Azra in his view of modernization said that modernization has presented rationalization, liberalization, and also dehumanization. This will

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### History of Article:

Submitted: Feb 17, 2023; Accepted: March 31, 2023; Published: Apr 17, 2023

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erode spiritual values, which can cause modern society to lose direction and even lead people to immoral actions.<sup>1</sup>

Westerners have reconsidered the spiritual dimension, due to ideological factors, the dominance of industrial technology, and the phenomenon of dysfunctional places of worship.<sup>2</sup> Their worldview is materialistic and secularized. From their perspective, it basically makes Westerners deny the purpose of life. Looking at the condition of Muslims, it should be with the teachings and guidelines of life that they have clearly owned will make them more resilient to face the problems of the modern era. In reality, Muslims have not yet achieved these ideals.<sup>3</sup> This condition requires the reactualization of the spiritual dimension to help find a way out of these problems.

Islam as a religion of *rahmatan lil 'alamin* is very feasible to continue to realize the welfare of its people even in the midst of the modern era. Islam itself in the dimension of Sufism has long taught love or mahabbah to Allah, including sourced from the Qur'anic verse QS Ali Imran: 31, and QS Al-Maidah: 54. Similarly, Prophet Muhammad called for mahabbah to Allah while mentioning its great rewards both in this world and in the hereafter.<sup>4</sup> And when the emergence of Sufistic life, the teaching is known as *al-bayah al-rubiah* or spiritual life based on *khauf* (fear) and climbing the stage of tawakkal. From this fact, *mahabbah* is considered imperfect because it actually still means an obedience that ends in surrender. In the next Sufistic era, the Sufis' journey in *mahabbah* developed and based *mahabbah* on a selfless love for Allah because of the Sufi's own desire to be with Allah.

The discourse on Sufism is indeed very interesting, and this discourse does not last even though it has now entered the era of modernization. In fact, Sufism can be an alternative to relieve problems in the modern era. *Mahabbah* as a discourse in Sufism pioneered by Rabiah Adawiyah is important to be reviewed and used as one of the references for modern spiritual life. That is why there are many observers who study it both in terms of sources, validation, and so on, such as research conducted by Mutholingah who explained that irfani Sufism can be implemented in Islamic Religious Education<sup>5</sup>, Arafat and

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<sup>1</sup> Azyumardi Azra, *Paradigma Baru Pendidikan Nasional, Rekonstruksi Dan Demokratisasi* (Jakarta: Buku Kompas, 2002).

<sup>2</sup> Muhammad Sakdullah, "Tasawuf Di Era Modernitas (Kajian Komperhensif Seputar Neo-Sufisme)," *Living Islam: Journal of Islamic Discourses* 3, no. 2 (2021): 364–386.

<sup>3</sup> Sakdullah, "Tasawuf Di Era Modernitas (Kajian Komperhensif Seputar Neo-Sufisme)."

<sup>4</sup> Abd al-Karim al-Qusyairi, *Al-Risalah Al-Qusyairiyah* (Kairo: Dar al-Khair, 1982), 218.

<sup>5</sup> Siti Mutholingah, "Tasawuf Irfani Dan Implementasinya Dalam Pendidikan Agama Islam," *Pinnulang: Jurnal Pendidikan Agama Islam* 3, no. 1 (2020): 35–55.

Farhan explained that Sufism is a manifestation of the concept of *ibsan* which is essentially a complement as well as a perfection of faith and Islam<sup>6</sup>, Prawira Negara explained that irfani is obtained at least through three stages, namely the stages of preparation, acceptance, and disclosure. As for irfani, although it is a philosophical study, irfani has developed into an independent branch.<sup>7</sup>

From the existing studies can be grouped into three focuses of study, namely validation and verification in irfani and the concept in mahabbah, in this article has a slight difference with the existing studies, namely, in this article will be studied about the concept of mahabbah Rabi'ah Al Adawiyah in the world of Sufism and how the irfani perspective responds to the presence of the concept of mahabbah which has a different style from the concept of makrifat at that time. This article aims to describe irfani sufism especially the concept of mahabbah Rabi'ah Al Adawiyah, and how the irfani perspective responds or examines Rabi'ah Adawiyah concepts. The expected benefits of this article can provide insight and knowledge in the process towards makrifat and make this article a reference in order to get closer to Allah SWT.

### **Method**

The object of discussion in this research is the teaching of Rabi'ah 'Adawiyah regarding the concept of *mahabbah* which is a concept in Irfani Sufism. Researchers conducted *library research* from several previous journal articles and books on Irfani Sufism, especially about Rabi'ah Adawiyah and her path of love towards Allah. book manuscripts, scientific articles, other people's research results. This research is studied using a socio-historical approach by looking at the historical context experienced by Rabi'ah Adawiyah in finding the path of love towards Allah. The method of analysis is content analysis as follows: *First*, the researcher determines the irfani figure who is the focus of the object of research, namely Rabi'ah Al Adawiyah, *second*, the researcher collects research data and sorts the data according to the focus of the study, *third*, the researcher describes the data obtained as a research discussion.

### **Result and Discussion**

#### **Irfani Epistemology and Muslim Spirituality**

Linguistically, the term irfani or Irfan comes from *'arafa* and is synonymous with makrifat. Thus, Irfan alludes to knowledge that comes directly from God and is obtained on the basis of *hubb*. It is clear that irfani Sufism has the goal of

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<sup>6</sup> Ibnu Farhan and Ahmad Tajuddin Arafat, "Tasawuf, Irfani, Dan Dialektika Pengetahuan Islam," *Tasamub: Jurnal Studi Islam* 13, no. 2 (2021): 217–248.

<sup>7</sup> Muhammad Adres Prawira Negara, "Analisis Kritis Filosofis Epistemologi Irfani Dalam Tradisi Spritualisme Islam," in *Gunung Djati Conference Series*, vol. 8, 2022, 131–141.

reaching the point of realization by *kashf* or revelation.<sup>8</sup> Irfan if classified is knowledge that belongs to the class of 'ilm hudhuri because it is obtained without an intermediary either sense or reason.<sup>9</sup> Among the classifications of the early emergence of irfani are: (1) the assumption that irfani originated in Persia on the grounds that many people came from the Magi, (2) the application of *riyadhab* has been applied in previous religious teachings, (3) irfani originated in India, (4) Aristotle's theology which is a blend of *porphyry* and *Proclus* systems. Nevertheless, it is clear that in the lives of the Prophet, companions, and tabi'in, irfani has been practiced with *riyadhab* and *mujabadab*.<sup>10</sup>

The method used in irfani is in the form of three stages, the first there is preparation in receiving the abundance of knowledge from Allah known as *kasyf*, a salik should be required to go through spiritual phases to achieve it, at least here there are seven phases that must be passed by salik, such as *repentance*, *wira'i*, *zuhud*, *faqr*, *Shabar*, *tawakal* and *ridho*<sup>11</sup>. Second, acceptance, in this stage a salik will get an abundance of knowledge from Allah with illuminative, in this second level the salik will obtain the reality of absolute consciousness (*kasyf*), to be able to do (*musyabadab*). Third, the disclosure of mystical experiences that are interpreted and spoken to others through writing or expression, al-Ghozali calls it *ladunni*.

The central issue of Irfan is dzahir and batin. In Irfan one will understand from the meaning to the lafadz or from the inner to the outer. Irfan's knowledge relates to the union of God's presence in the self and vice versa or the presence of the self in God, so not all experiences and knowledge that is so clear can be expressed, thus many Irfan observers divide it into two stages, *first* a knowledge that cannot be expressed, *second*, a knowledge that can be expressed. A knowledge that can be expressed is divided into three parts: A knowledge that the actor conveys; Knowledge conveyed by others who are still in the same tradition (*Muslims with other Muslims*); Knowledge conveyed by others who are not in the same tradition (*Muslim to non-Muslim or vice versa*).<sup>12</sup>

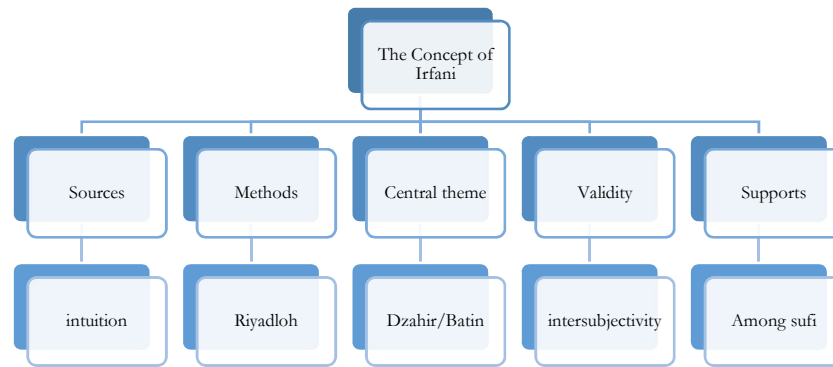
<sup>8</sup> Dahlan Tamrin, *Tasawuf Irfani* (Malang: UIN Maliki Press, 2010), 26.

<sup>9</sup> Khudori Soleh, *Filsafat Islam Dari Klasik Hingga Kontemporer* (Jogjakarta: Ar-Ruzz Media, 2004).

<sup>10</sup> Muhammad Hasanil Asy'ari, "Menyingkap Tabir Di Balik Epistemologi Irfani," *Tarbiawi: Jurnal Penelitian Pendidikan Islam dan Isu-Isu Sosial* 3, no. 1 (April 2019): 9–20.

<sup>11</sup> Husain Nasr, *Tasawuf Dulu & Sekarang* (Jakarta: Pustaka Firdaus, 1994), 90.

<sup>12</sup> Khudori Sholeh, *Filsafat Islam Dari Klasik Hingga Kontemporer* (Jogjakarta: Ar-Ruzz Media, 2013), 256.



**Graphic 1.**  
**The concept of irfani**

Based on the graphic above, Irfani has a fundamental structure, including its source which comes from revelation, through an intuitive approach and has basic principles in the form of morals, *maqamat*, and *ma'rifah*. Irfani is a form of emotional, spiritual and other inner experiences. Because it dominantly plays the work of the mind compared to the intellect, and as a form of spiritual revolution, Sufism becomes a system that gives birth to noble ethics.

In life in the modern era, Sufism should be used as a means of creating harmonious multi-religious associations. In contemporary studies, Sufism has proven to be active in disseminating its own approach, in harmony with pluralism, democracy, tolerance and coexistence. Among the thoughts in Sufism is the concept of Irfani Sufism in the form of Rabi'ah Al Adawiyah's mahabbah.

The concept of love taught by Rabi'ah Al Adawiyah is different from Sufistic understanding in general, through her view of love for the creator, Rabi'ah has passed through the vast field of ma'rifat with various efforts to purify herself which ultimately led Rabi'ah to find Allah. Rabi'ah Al Adawiyah signified the sincerity of her love and purity of her heart with her ignorance of the existence of heaven and hell. In a narration, it is told that Rabi'ah Al Adawiyah had run with a torch in one hand and a bucket of water in the other. Rabi'ah Al Adawiyah said that she wanted to extinguish the fire of hell and burn heaven with what she was carrying so that she could love Him solely *lillah*.<sup>13</sup>

### **Rabi'ah al-Adawiyah's Culmination of Spirituality; Towards Allah**

Rabi'ah Al Adawiyah has found her way to get closer to Allah. Rabi'ah teaches the path of love or what is known as *mahabbah*, and furthermore the purpose of her life is to immerse herself in loving Allah, which is a key to

<sup>13</sup> Annemarie Schimmel, *My Soul Is Woman* (New York: Continuum, 1999), 35.

obtain the happiness in the world and hereafter.<sup>14</sup> Imam Al-Qusyairi defines *mababbah* as a form of love that does not expect anything i

Rabi'ah Adawiyah did not leave behind any scholarly literature except her *syiir* for which were strongly remembered by her disciples and could only be written down a few years after her death. One of the most popular Rabi'ah Adawiyah *syi'ir*:

أحبك حبين حبّ الهوى      وحبّاً لأتّك أهل لذاك  
فأما الذي هو حبّ الهوى      فشغلي بذكرك عمّن سواك  
أما الذي أنت أهل له      فكشفك لي الحجب حتّى أراك  
فلا الحمد في ذا ولا ذاك لي      ولكن لك الحمد في ذا وذاك

In the poem, Rabi'ah Al-Adawiyah mentions two types of *hubb*. The first is *hubbul hawa*, and the second is *hubb anta abl labu*. The meaning of *hubbul hawa* is a love that is present and generated because of the goodness, enjoyments, or pleasure of Allah. The pleasures that comprise *hubbul hawa* are material or *indrany*.<sup>15</sup> While *hubb anta ablun labu* means the opposite, not at all influenced by sensory pleasures but directly driven by the One who is loved because of His worthiness to be loved.

In essence, the first line of her *syiir* above clearly illustrates that Rabi'ah feels love for God as a whole, because when loving God, not only can feel love in a human way, but love for God becomes perfect when that love is based on the essence of God. Love, which is loving Allah because He is the Most Loving and the Owner of Love, the most loving and should be the only one most loved.<sup>16</sup> In the next stanza, it is revealed that the love Rabi'ah al-Adawiyah felt for her own love as a person then influenced how God loved her. Rabi'ah loves Allah by remembering Allah's creatures, she loves Allah by remembering Him, remembering His creation, and by contemplating the existence of His creation.

Continuing in the next stanza, the concept described is about true love, namely loving Allah without any reason and without any attachment to other than Him. And in the last stanza, Rabi'ah al-Adawiyah in her poem shows that all goodness, pleasure, glory, are because of the will of Allah, so it should be returned to Allah.

<sup>14</sup> Ma'mun Gharib, *Rabi'ah Al-Adawiyah Fii Mihraabil Hubbil Ilahy* (Kairo: Dar Gharib, 2014), 83–84.

<sup>15</sup> Ida Faridatul Hasanah and Fitriyah, "Konsep Ajaran Tasawuf: Studi Perbandingan Pemikiran Al-Ghazali Dan Rabi'ah Al Adawiyah," *Attanwir: Jurnal Keislaman dan Pendidikan* 11, no. 2 (2020): 61–73.

<sup>16</sup> Tati Nurhayati, "Representasi Cinta Pada Allah Dalam Syair Rabi'ah Al-Adawiyah Dan Syair Husain Manshur Al-Hallaj (Kajian Sastra Bandingan)," *Tafhim Al-'Ilmi* 10, no. 2 (2019): 1–16.

Her most popular syiir is about *mahabbatullah*:

إلهي لو كنت أعبدك خوفا من نارك فأخرقني بنار جهنم  
وإذا كنت أعبدك طمعا في جنتك فأحرمنيها  
وإما كنت أعبدك من أجل محبتك فلا تحرمني من مشاهدة وجهك

*O my Lord, if I worship You only out of fear of Your hell then burn me in Your hell. And if I worship You only for Your Paradise then expel me from Your Paradise. But, if I worship You for Your sake alone, give me Your beauty.*<sup>17</sup>

Rabi'ah Al Adawiyah recited this poem very often as her hope not to be preoccupied with loving Allah because she wanted heaven or feared hell. Rabi'ah Al Adawiyah even asked her student: "If heaven and hell never existed, would you stop worshipping Him?"<sup>18</sup> In her poem, the teaching offered by Rabi'ah Al Adawiyah regarding *mahabbatullah* is for humans to always serve Ilah sincerely without any reason. According to Rabi'ah Al Adawiyah, it is enough that the feeling of khushu' and pleasure in worship is the reason to continue to always be Allah's servant.

In Sufi discourse, Rabi'ah is famous as a provocateur of the teaching of *mahabbah* with newer nuances than before. However, the meaning of *mahabbah* is not explained in detail in her various expressions. One of her expressions is that *mahabbah* comes from *azali* to the eternity.<sup>19</sup> A *mubibb* with his *mahabbah* will reach the revelations of *asrar* or secrets that cannot be translated into words, can only be felt by *al-mubibbun*. And the ethics of someone who has been able to *mahabbatullah* as taught by Rabi'ah Adawiyah, he no longer needs anything.<sup>20</sup> In the teachings of Rabi'ah, *mahabbah* occupies a high stage and in achieving it, one must certainly go through various *riyadhab*. As for the division of this *mahabbah*, there are three levels, namely: (1) the *mahabbah of the layman*, which is by always remembering God; (2) the *mahabbah of the shiddiq* who is able to reveal the veil between God and humans and bring longing to Him; (3) the *mahabbah of the wise* who makes him a *kassyaf* or *makrifah*<sup>21</sup>.

The derivation of *mahabbah* has actually been said by Rabi'ah Adawiyah from the beginning. However, still *mahabbah* as a style in irfani Sufism cannot be separated from the *tariqah* and *maqamat* stages that a *salik* must go through.

<sup>17</sup> Qamar Kailani, *Fii At-Tashawwuf Al-Islamy* (Dar al-Ma'rifah, 1976).

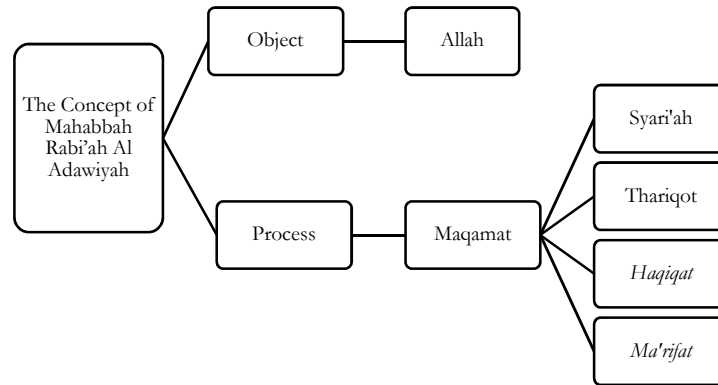
<sup>18</sup> Abdurrahman Badawi, *Syahidah Al-Isyq Al-Ilahy* (Kairo: Maktabah an-Nahdhah al-Misriyya, 1962).

<sup>19</sup> Farid al-Din al Aththar, *Tadqiqat Al Auliya'* (London: Luzac, 1905), 67.

<sup>20</sup> Gharib, *Rabi'ah Al-Adawiyah Fii Mibraabil Hubbil Ilahy*.

<sup>21</sup> Harun Nasution, *Filsafat Dan Misticisme Dalam Islam* (Jakarta: Bulan Bintang, 1989).

The stages of *maqamat* if based on the views of al-Sarraj al-Thusi, these stages are: *taubah, wara', zuhud, faqr, shabar, tawakkal and ridla*<sup>22</sup>. As for the view of Rabi'ah Al Adawiyah, there is a slight difference in these stages:



**Graphic 2.**  
**The Concept of Mahabbah Rabi'ah Adawiyah**

With the concept of *mahabbah*, a very strong teaching inscribed by Rabi'ah gives the impact of *mahabbah* on humanism. Humanism upholds a freedom, in the sense that humanism does not stop in discussing the theme of freedom with humane character. If the freedom is fought for, it will create a spirit to uphold humanity accompanied by a form of humanist awareness which in essence does not want to reject the existence of the supernatural, it is impossible to reject God's power. From here, the concept of *mahabbah* offered by Rabi'ah 'Adawiyah brings a concept of religious humanism<sup>23</sup>

Rabi'ah 'Adawiyah creates the *bounder mahabbah* as follows:<sup>24</sup> Love as a form of expression of love for Allah by prioritizing Allah over anything other than Him, occupying oneself to worship Him more, and accompanied by an attitude of *zuhud*; Selfless love in loving Allah. This means that when someone loves Allah, he really loves Him without expecting rewards in the form of rewards, let alone heaven, and or hopes to be spared from the punishment of hell. However, it is really pure love to Him sincerely.

From the concept of *mahabbah* popularized by Rabi'ah Al Adawiyah, irfani is known to have a falsafi style of thought which is a development of the initial concept in the form of *divine mahabbah, ittihad, and hulul*. Robiah Adawiyah slightly differentiates with the concept of *mahabbah* which develops where in her teaching, in the concept of *mahabbah* there is no need to cause an attitude of

<sup>22</sup> Abu Nasr al Sarraj al Thusi, *Al-Luma'* (Kairo: Dar- al kutub al-Haditsah, 1960), 12.

<sup>23</sup> Haidar Nashir, *Agama Dan Krisis Kemanusiaan Modern* (Yogyakarta: Pustaka Pelajar, 1999), 23.

<sup>24</sup> Rosihan Anwar, *Akhlak Tasawuf* (Bandung: CV Pustaka Setia, 2010).



*fana'* or unconsciousness because as a person who is fall in love, he is actually aware of what he says.<sup>25</sup>

### **Mahabbah Rabi'ah Al Adawiyah in Irfani Perspective and its Relevance to Modern Islamic Life**

The concept of Mahabbah initiated by Rabi'ah al-Adawiyah has a unique and ideal style. This is because the concept carried by Rabi'ah has a different style from other Sufism at that time. So it cannot be denied that the emergence of this style has a very large influence on the development of Sufism in later periods. Nevertheless, the concept brought by Rabi'ah did not escape being targeted by Sufism scholars, many of whom studied in depth the concept of mahabbah because it was considered interesting and unique<sup>26</sup>.

If we discuss and examine it in depth, Rabi'ah's philosophy of mahabbah is very different from Sufistic understanding in general, through her view of love for the creator, Rabi'ah has passed through a vast field of ma'rifat with various efforts to purify herself which ultimately led Rabi'ah to find Allah. Sufism has a major role in carrying out a spiritual revolution in the Islamic world, then Rabi'ah re-describes the true form of understanding the concept of love<sup>27</sup>.

Rabi'ah al Adawiyah is one of the Irfani Sufi figures who was able to combine two Islamic thoughts: shari'ah and Sufism. That is, in addition to be a Sufi, someone has to be faqih. Imam Malik explained, "Whoever practices Sufism without the knowledge of Fiqh is called a zindiq, and whoever practices Fiqh without practicing Sufism is called a fasiq. Whoever balances between the two is the success one that finds haqiqat".<sup>28</sup>

Rabi'ah Al Adawiyah's view of Sufism is called irfani because of the acquisition of knowledge through various spiritual practices with the concept of mahabbah. From Rabiah Adawuyah's concept of mahabbah, the union between mahabbah and irfani. Talking about Rabiah Adawiyah's Irfani epistemology, it is revealed that the acquisition of knowledge sources is more dominant in the *context of discovery* through spiritual practices known in Sufism as *maqamat*. The source of knowledge in Rabi'ah Al Adawiyah's irfani tasawwuf is not in the form of data or sensory representations.

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<sup>25</sup> Mubaidi Sulaeman, "Pemikiran Tasawuf Falsafi Awal: Rabi'ah Al-Adawiyah, Al-Bustamī, Dan Al-Hallaj," *Refleksi Jurnal Filsafat dan Pemikiran Islam* 20, no. 1 (2020): 23.

<sup>26</sup> Sri Wahyuningsih and Neni Hastuti, *Rabi'ah Al-Adawiyah* (Cimahi: Najmu Books Publishing, 2020).

<sup>27</sup> Wahyuningsih and Hastuti, *Rabi'ah Al-Adawiyah*.

<sup>28</sup> Ibnu Ajibah Al-Hasani, *Al-Futubat Ilahiyah Fi Syarhi Mbabits Ashliyah* (Lebanon: Dar Al-Kotoob Al-Islamiyah, 2010), 64.

The nas dimension in irfani Sufism is divided into exoteric and esoteric. However, irfani is more inclined towards the esoteric dimension. The target of irfani is the esoteric aspect of sharia which is obtained by the *qalb* through intuition, *kashf*, *i'lam*, and *isyraq*. Unlike the bayani episteme which is dominated by the exoteric dimension through the means of the senses and intellect.<sup>29</sup>

The teaching of Sufism of Rabi'ah Al Adawiyah with the concept of *mahabbah* teaches *salik* to be smart in carrying out spiritual and emotional control so that a *salik* can remain firm with his religion in all conditions whether when dealing with calamity, luck, or various other life challenges<sup>30</sup>. And the poems of Rabi'ah Al Adawiyah, one of which contains love for Allah selflessly, suggests that doing worship has real moral and social implications, namely the person manifests into real morals or behaviour.<sup>31</sup>

Other Sufi figures who have the concept of *mahabbah* include Jalaludin Rumi. There is only a slight difference with Rumi's stance that *mahabbah* or love is the fitrah of every human being. As Allah says in QS Ar-Ruum: 30, "So set your faces straight toward the religion (Islam) according to the fitrah (nature) of Allah, who created man according to it".

From this, Rumi views that *mahabbah* is indeed human nature, already embedded in every human being. Humans are not assigned to look for love but to look for everything that hinders love to lead to the Most Love. In other words, Jalaluddin Rumi's concept of *mahabbah* is to conquer lust to actualize the potential of fitrah in the form of love so that a *salik* can know his Rabb and reach the highest Sufi level in the form of *makrifat*.<sup>32</sup>

From the explanations above, *mahabbah* is in line with the concept of Islam as a religion of compassion. The meeting point is the outpouring of divine love which has implications for spiritual and emotional intelligence. *Mahabbah*, if used as a spiritual foothold for Muslims, is able to form a good *attitude* for *salik* so that they can address all the problems that exist in any era wisely.<sup>33</sup>

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<sup>29</sup> Muhammad Ulil Abshor, "Epistemologi Irfani (Sebuah Tinjauan Kajian Tafsir Sufistik)," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 3, no. 2 (2018): 249–264.

<sup>30</sup> Samsul Munir Amin, *Ilmu Tasawuf* (Jakarta: Inprint Bumi Aksara, 2012), xiii.

<sup>31</sup> Deni Hermawan, Elis Nawati Fazrin, and Reka Tri Harum Darma, *Ilmu Tasawuf: Tuntunan Hidup Kitab Basah Di Zaman Edan* (Pekalongan: PT Nasya Expanding Management, 2021), 11.

<sup>32</sup> Lalu Abdurrahman, "Konsep Psikologi Cinta Jalaludin Rumi" (Universitas Islam Negeri Mataram, 2020), 47–49.

<sup>33</sup> Amir Maliki Abitolkha and Muhamad Basyrul Muvid, "The Education of Love and Its Relevance to Islam as a Religion of Compassion: A Study on the Concept of Mahabbah of Rabi'ah Al-Adawiyah," *Religió Jurnal Studi Agama-agama* 11, no. 1 SE-Articles (March 2021): 1–22.

## Conclusion

Rabi'ah Al Adawiyah is one of the famous irfani figures with the concept of *mahabbatullah* which comes from inspiration to achieve *makrifah*. This concept provides a new style in taking the *maqamat*/spiritual journey of a *salik* to reach the level of *karf*. From the concept of Rabi'ah Adawiyah's *mahabbah*, although it slightly differentiates the stages of *maqamat*, the stages are in line with the concept of irfani. So that a unification between *mahabbah* and irfani will be obtained by combining the practice of sharia and *riyadhab*. Rabi'ah Al Adawiyah has the concept of *mahabbatullah*, namely loving Allah solely *lillah*, and this is the path to *makrifah*.

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