

## DECONSTRUCTING RELIGIOUS MOTIVATION: A CRITICAL ANALYSIS OF RABI'AH AL-ADAWIYAH'S PARADIGM OF MAHABBAH

A. Muh. Taufiqurrahman. Y<sup>1</sup>  
[a.taufik88@gmail.com](mailto:a.taufik88@gmail.com)  
Institut Agama Islam Negeri Bone

### ABSTRAK

*This article aims to provide an overview of the steps that a person needs to go through in reaching perfection to become an insanul kamil and to provide an overview of the concept of mahabbah and its correlation in the world of Sufism. This research is in the form of library research or what is called a literature study which is carried out by examining various literature both from the latest journals, text books, scientific articles, the results of other people's research, information extracted from the Qur'an and hadith as well as other sources related to Sufism Irfani. The results of this study: Irfani exists and is developed by the Sufi community. Although it is still one of the discussions within the scope of philosophy, Irfani has a slight difference from philosophy. The difference lies in the basis of the second argument, in which philosophy upholds its arguments from axioms, while Irfan bases his argument on intuition. The process in Irfani Sufism is not easy and goes through maqamat. One of the Sufi figures who lives by Irfani's theory is Robi'ah 'Adawiyah with his teachings in the form of the mahabbah concept. The concept of mahabbah is a concept in which a servant no longer has love for fellow creatures, but is solely given to the creator, namely Allah SWT and selflessly, without wanting rewards or heaven, and without being based on fear of the torments of hell.*

**Keywords:** *philosophy, humanism, irfani, mahabbah, maqamat.*

### INTRODUCTION

Sufism has become the most interesting spiritual dimension of Islam in recent times. In contemporary life, Sufism should be used as a medium for creating harmonious multi-religious associations. In modern studies, Sufism has proven to be effective in popularizing its own approach, harmoniously with pluralism, democracy, tolerance, and coexistence.<sup>1</sup> The civilization of philosophical thought has also contributed to the advancement of thought and the development of Sufism in Islam. The scholars were finally able to formulate the concept of the path that must be taken by Sufis and Sufism, which includes Tazkiyah al-Nafs Mujahadah and Riyadhah.<sup>2</sup>

<sup>1</sup> A Gani, "The Sufi Approach in Peace-Oriented Islamic Education," *Akademika: Journal of Islamic Thought* 23, no. 2 (2018): 387–412.

<sup>2</sup> Fahrudin, "Sufism as an Effort to Purify the Heart in Order to Achieve Closeness to Allah," *Taklim: Journal of Islamic Education* 14, no. 1 (2016): 65–83.

The thoughts of Sufi figures in Sufism studies are very diverse, and each Sufi has different characteristics, even though they all have the same goal, which is to reach al-Haq, namely Allah SWT.<sup>3</sup> One of the thoughts in Irfani Sufism is the concept of mahabbah belonging to Rabi'ah al-Adawiyah. The essence of Rabi'ah's Sufism is to love Allah SWT. In this article, the author will examine the concept of mahabbah as taught by Rabi'ah al-Adawiyah and its correlation with the development of Sufism. Previous studies on similar themes include: (1). Nalar bayani, irfani, dan burhani dan implementasinya dalam keilmuan pesantren (Bayani, Irfani, and Burhani Reasoning and Their Implementation in Islamic Boarding School Scholarship), by Fatkhul Mujib<sup>4</sup>, (2). Critique of al-Jabiri's reasoning: bayani, irfani, and burhani in building integrated and interconnected Islamic studies, by Muhammadun<sup>5</sup>, (3) The Bayani, Burhani, and Irfani Approaches in Determining the Start of Dawn in Indonesia, by Taufiqurrahman Kurniawan, Fuad Riyadi<sup>6</sup>, (4). Sufism Education in the Perspective of Al Ghazali and Rabi'ah Adawiyah, by Fathur Rozi, Devy Habibi Muhammad, Ari Susandi<sup>7</sup>, (5). Methodological Criticism (Bayani, Irfani' and Burhani) Muhammad Abed Al-Jabiri, by Rukyah Khatamunisa and Imroatun Koniah<sup>8</sup>, (6). Epistemology Bayani, Irfani and Burhani Al-Jabiri and Its Relevance to Religious Studies for Conflict Resolution and Peacebuilding, by Wira Hadi Kusuma<sup>9</sup>, (7). Sufi Thought: The Concept of Mahabbah Rabi'ah Al-Adawiyah, by Novi Aurannisa<sup>10</sup> (8). Islamic Epistemology (Bayani, Burhani, Irfani), by Mochamad

---

<sup>3</sup> Ahmad Zaini, "The Sufi Thought of Imam Al-Ghazali," *Esoterik: Journal of Ethics and Sufism* 2, no. 1 (2016): 150.

<sup>4</sup> Fatkhul Mubin, "Bayani, Irfani, and Burhani Reasoning and Their Implications for Pesantren Scholarship" (2020).

<sup>5</sup> Muhammadun Muhammadun, "Critique of Al-Jabiri's Reasoning: Bayani, Irfani, and Burhani in Building Integrated and Interconnected Islamic Studies," *Eduprof: Islamic Education Journal* 1, no. 2 (2019): 133–164.

<sup>6</sup> Taufiqurrahman Kurniawan and Fuad Riyadi, "The Bayani, Burhani, and Irfani Approaches in Determining the Start of Dawn in Indonesia," *YUDISIA: Journal of Legal Thought and Islamic Law* 12, no. 1 (2021): 17–34.

<sup>7</sup> Fathur Rozi, Devy Habibi Muhammad, and Ari Susandi, "Sufism Education in the Perspective of Al Ghazali and Rabi'a al-Adawiyah," *Journal of Education and Counseling (JPDK)* 4, no. 1 (2022): 170–176.

<sup>8</sup> Rukyah Khatamunisa and Imroatun Koniah, "Critique of the Methodology (Bayani, Irfani, and Burhani) of Muhammad Abed Al-Jabiri" (n.d.).

<sup>9</sup> Wira Hadikusuma, "Al-Jabiri's Bayani, Irfani, and Burhani Epistemology and Its Relevance to Religious Studies for Conflict Resolution and Peacebuilding," *Syi'ar Scientific Journal* 18, no. 1 (2018).

<sup>10</sup> St. Aisyah Abbas and Akramun Nisa, "RABI'AH AL-ADAWIYAH (Biography and Concept of Al-Mahabbah Al-Ilahiyah)," *Ash-Shahabah: Journal of Education and Islamic Studies* 8, no. 1 (April 2023): 15–21.

Hasyim<sup>11</sup>, (9). Irfani Epistemology: A Review of Sufistic Tafsir Studies, by M. Ulil Abshor<sup>12</sup>, (10). Irfani Sufism and Its Implementation in Islamic Religious Education, by Siti Mutholingah<sup>13</sup>

From several existing articles, it can be summarized that the studies generally only revolve around epistemological discourse, while others take the form of comparisons between several philosophical Sufi figures. This article differs in its study in that it more specifically examines the philosophical Sufi concept of mahabbah Robi'ah al Adawiyah, whose deep feelings of love enabled her to reach the level of insanul kamil. The purpose of this article is to provide an overview of the steps that a person needs to take to achieve perfection in order to become insanul kamil, as well as to provide an overview of the concept of mahabbah and its correlation in the world of Sufism. The author hopes that this article will provide insight and knowledge about the concepts and steps that a person must take in purifying their heart in the process of becoming a perfect human being. Furthermore, the author also hopes that this article can be used as a reference in the process of purifying oneself to become a perfect human being, so that this research does not stop here.

The object of focus in this study is Robi'ah 'Adawiyah's teachings on the concept of mahabbah, which is a concept in Irfani Sufism. This research takes the form of library research, or a literature study, conducted by examining various literature, including recent journals, textbooks, scientific articles, other people's research results, information gleaned from the Qur'an and hadith, and other sources related to Irfani Sufism. The approach used in this study is a socio-historical approach by exploring the historical roots of Robi'ah 'Adawiyah's concept of mahabbah.

The primary data used in this study are the book Syahidatul 'Isyq al-Ilahy, Islamic Philosophy from Classical to Contemporary, and secondary data including journal articles, books, theses, poems found in several literature, etc. The analysis method is as follows: First, the researcher determined the irfani figure who became the focus of the research object, namely

---

<sup>11</sup> Mochamad Hasyim, "Islamic Epistemology (Bayani, Burhani, Irfani)," *Jurnal Al-Murabbi* 3, no. 2 (2018): 217–228.

<sup>12</sup> Muhammad Ulil Abshor, "Irfani Epistemology (A Review of Sufistic Tafsir Studies)," *Jurnal At-Tibyan: Journal of Alqur'an and Tafsir Sciences* 3, no. 2 (2018): 249–264.

<sup>13</sup> Siti Mutholingah, "Irfani Sufism and Its Implementation in Islamic Religious Education," *Piwulang: Journal of Islamic Religious Education* 3, no. 1 (2020): 35–55.

Robi'ah 'Adawiyah; second, the researcher collected research data and sorted the data according to the focus of the study; third, the researcher described the data obtained as the subject of the research.

## A. METHOD

The object of focus in this study is Robi'ah 'Adawiyah's teachings on the concept of mahabbah, which is a concept in Irfani Sufism. This research takes the form of library research, or a literature study, conducted by examining various literature, including recent journals, textbooks, scientific articles, other people's research results, information gleaned from the Qur'an and hadith, and other sources related to Irfani Sufism. The approach used in this study is a socio-historical approach by exploring the historical roots of Robi'ah 'Adawiyah's concept of mahabbah.

The primary data used in this study are the book *Syahidatul 'Isyq al-Ilahy, Islamic Philosophy from Classical to Contemporary*, and secondary data including journal articles, books, theses, poems found in several literature, etc. The analysis method is as follows: First, the researcher determined the irfani figure who became the focus of the research object, namely Robi'ah 'Adawiyah; second, the researcher collected research data and sorted the data according to the focus of the study; third, the researcher described the data obtained as the subject of the research.

## RESULT

### 1. Irfani Epistemology

Unlike burhani epistemology developed by philosophers and bayani epistemology developed in Islamic sciences, Irfani epistemology was developed by Sufi communities. Linguistically, the term irfani or Irfan comes from 'arafa. Irfan is synonymous with makrifat. Thus, Irfan refers to knowledge that comes directly from God and is obtained on the basis of *hubb*. If classified, Irfan is knowledge that belongs to the 'ilm hudhuri category because it is obtained without any intermediary, either the senses or the intellect.<sup>14</sup>

Irfan has two aspects, namely practical and theoretical. The practical aspect discusses the relationship between humans and nature, as well as the relationship between humans and

---

<sup>14</sup> Khudori Soleh, *Islamic Philosophy from Classical to Contemporary* (Yogyakarta: Ar-Ruzz Media, 2004).

God. This practical aspect is called *sayr wa suluk*, which includes spiritual journeys or the process of a person's spiritual journey towards monotheism. The theoretical aspect of irfani is in line with philosophy, which discusses the nature of the universe, humans, and God. Although irfani discussions are in line with philosophy, the two are not the same.

The difference lies in the basis of their arguments, whereby philosophy bases its arguments on axioms, while Irfan bases its arguments on intuition. Furthermore, what distinguishes the two is that in philosophy, the existence of nature is real, as is the existence of God. Meanwhile, in Irfan, the existence of God encompasses everything, so that everything becomes a manifestation of His names and attributes. Another difference is their respective goals. Philosophy broadly aims to understand nature, while Irfan aims to understand God. Most notably, philosophy is based on reason, using *aql* as its tool, while Irfan is based on intuition or *qalb*.

The naming of irfani has evolved alongside the development of science and culture, while the origin of irfani remains a subject of debate. Among the classifications are: (1) some assume that irfani originated in Persia on the grounds that many people came from the Majusi group; (2) the application of *riyadhah* has been applied in previous religious teachings; (3) irfani originated in India; (4) Aristotelian theology, which is a combination of the Porphyry and Proclus systems, leads others to believe that irfani originated in Greece. Nevertheless, it is clear that during the lifetime of the Prophet, his companions, and the *tabi'in*, irfani was practiced in various forms of *riyadhah* and *mujahadah*.<sup>15</sup>

## 2. Maqamat in Irfani Sufism

In the world of Sufism, the realm of irfani cannot be easily attained. A Sufi's journey towards *Al-Haqq* involves a long process called *maqamat*.

As the term suggests, *maqam* means stage or level. Here, *maqamat* refers to the stages or phases experienced by a Sufi in *drawing closer* to Allah. Generally, *maqamat* consists of.

### a. *At-taubah*

---

<sup>15</sup> Muhammad Hasanil Asy'ari, "UNVEILING THE VEIL BEHIND IRFANI EPISTEMOLOGY.Doc," *Jurnal Penelitian Tarbawi: Islamic Education and Social Issues* 3, no. 1 (April 2019): 9–20.

The first thing a Sufi must do on the path to Al-Haqq is to repent. According to Sufis, there are three meanings of repentance: *first*, abandoning sin and doing good deeds; *second*, repentance is turning away from evil and turning to good; *third*, it is a state of continuous repentance even though one no longer commits sin. According to Amir al-Najjar, a Sufi must not only repent from sin, but must also guard themselves from sin both *outwardly* and *inwardly* so that their hearts remain pure and they can easily draw closer to Allah.<sup>16</sup>

b. *Wara'*

The next stage is *wara'*, or avoiding bad things, including abandoning things that are ambiguous or unclear in terms of their ruling, whether in terms of food, clothing, or other *practices*. According to the Sufis, a person who is not *wira'i* or does not have the trait of *wara'* cannot feel *halawah* in worship.

c. *Zuhud*

In Q.S Al-Hadid verse 23

لَكَيْلًا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَيْكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

"So that you do not feel sad about what you have missed and so that you do not feel too happy about what He has given you. And Allah does not like those who are arrogant and boastful."

Zuhud is not only interpreted as a simple way of life, but more than that, according to the meaning of the verse, Zuhud is interpreted as letting go of the heart's dependence on the world and accompanied by a sense of not owning it. Hasan Al-Bashri interprets *zuhud* as an attitude of viewing this world as a bridge to be crossed or an awareness that this world is temporary.

d. *Shabr*

Patience is an important aspect in overcoming psychological disturbances. Patience can be a means in the process of *tazkiyatun nafs* (purification of the soul) in order to attain peace of mind.

<sup>16</sup> Mubassyrarah Muhammad Bakry, "Maqamat, Ahwal, and the Concept of Mahabbah Ilahiyah Rabi 'ah AL-'Adawiyah (A Study of Sufism)," *Al Asas* 1, no. 2 (2018): 76–101.

e. Tawakkal

After going through a phase of patience, the peak is tawakkal. The attitude of tawakkal does not mean giving up without making any effort, but rather surrendering to the results determined by God. In essence, a person who is tawakkal is someone who has carefully considered the causes and surrendered their affairs to Allah.

f. *Ridha*

Then *the final stage* among most Sufis is *ridha*. A person who has reached this *stage* will not have any feelings of dissatisfaction in their heart, but only feelings of joy and happiness, *sincerity*.

### 3. The Concept of Mahabbah by Rabi'ah Al-Adawiyah

#### a. Beginnings of Rabi'ah Al-Adawiyah's Sufism

At the beginning of the second year of Hijrah, Iraq and Basra were known as magnificent and highly developed cities. On the other hand, many entertainment houses were established in these cities. Social deviance was also rampant in these cities. When Basra was hit by a natural disaster, many middle and lower class people chose to sell their homes and wander. This was also the case with Rabi'ah Al-Adawiyah or Rabi'ah bint Ismail al-Adawiyah, a woman from a poor family in Basra who was eventually separated from her family and sold as a slave by robbers for 6 dirhams to serve her master.<sup>17</sup>

One night, a strange event occurred that changed her life; her master woke up from his sleep and looked through the window to see Rabi'ah praying and prostrating herself. There was a light above her head illuminating her entire house as Rabia prayed to God to change her fate, vowing that she would devote her entire life to Allah without resting for even a moment.<sup>18</sup> Upon witnessing this, the master felt afraid and anxious, unable to sleep. The next day, he freed Rabi'ah Al-Adawiyah. After her freedom, Rabi'ah Al-Adawiyah focused her life on spiritual activities and lived alone. Rabi'ah was proposed to at least twice by pious men, but her asceticism led her to choose not to marry during her lifetime.

---

<sup>17</sup> Kamaruddin Mustamin, "The Concept of Mahabbah in Rabi'ah Al-Adawiyah," *Farabi (e-Journal)* 17, no. 1 (2020): 66–76.

<sup>18</sup> Abbas and Nisa, "RABI'AH AL-ADAWIYAH (Biography and Concept of Al-Mahabbah Al-Ilahiyah)."

Rabi'ah Al-Adawiyah was then visited by ascetics who came to study with her in a halaqah, similar to the halaqahs pioneered by Hasan Al-Bashri. Interestingly, even though many ascetics studied with her, Rabi'ah Al-Adawiyah had no record of ever attending a halaqah except for the religious foundation she had acquired since childhood.<sup>19</sup> After being freed by her master, Rabi'ah Al-Adawiyah became a Sufi who always lived in an ascetic dimension

#### **b. Concept of Mahabbah in the Poems of Rabi'ah Al-Adawiyah**

Rabi'ah Adawiyah did not leave behind any scholarly literature except for the Sufi poems she often recited, which were strongly remembered by her students and only written down several years after her death. Among the poems of Rabi'ah Al-Adawiyah

*I love you with two kinds of love: the love of desire  
and the love because you are worthy of it  
it occupies me with your ,  
As for the love of desire  
it is the unveiling of remembrance,  
not with anyone else,  
As for the love that you deserve  
the veil so that I may see you  
Neither praise for this nor that is for me,  
but praise for this and that is for You*

In this poem, Rabi'ah Al-Adawiyah mentions two types of love. The first is *hubbul hawa*, and the second is *hubb anta ahl lahu*. *Hubbul hawa* refers to a love that exists and is caused by the goodness or blessings of Allah. The pleasures that constitute *hubbul hawa* are material or sensory in nature.<sup>20</sup> Meanwhile, *hubb anta ahlun lahu* means the opposite, not influenced at all by sensory pleasures but directly driven by the Beloved because of His worthiness to be loved.

---

<sup>19</sup> Bambang Herawan, *The Rise and Fall of Sufism* (Bandung: Mizan, 1985).

<sup>20</sup> Ida Faridatul Hasanah and Fitriyah, "The Concept of Sufism: A Comparative Study of the Thoughts of Al-Ghazali and Rabi'ah Adawiyah," *Attanwir: Journal of Islam and Education* 11, no. 2 (2020): 61–73

Essentially, the first verse clearly describes that Rabi'ah feels complete love for Allah, because when loving Allah, one not only feels human love, but love for Allah becomes perfect when that love is based on the essence of God. Love, that is, loving Allah because He is the Most Loving and the Owner of Love, who loves the most and should be the only one who is loved the most.<sup>21</sup> In the next verse, it is revealed that the love Rabi'ah al-Adawiyah felt for her own love as a person then influenced how Allah loved her. Rabi'ah loved Allah by remembering Him, she loved Allah by remembering Him, remembering His creation, and by contemplating the existence of His creation.

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

In another poem:

*My Lord, if I worship You out of fear of Your fire,  
then tear me apart with the fire of Hell  
And if I worship You out of desire for Your Paradise,  
then deprive me of it  
And if I worship You for the sake of Your love,  
then do not deprive me of seeing Your face*

*O my Lord! If I worship You only because I fear Your hell,  
then burn me in Your hell.  
And if I worship You only because I desire Your paradise,  
then exclude me from Your paradise.  
But if I worship You only for Your sake,*

---

<sup>21</sup>Tati Nurhayati, "The Representation of Love for Allah in the Poetry of Rabi'ah al-Adawiyah and Husain Mansur al-Hallaj (A Comparative Literary Study): (A Comparative Literary Study)," *Tafhim Al-'Ilmi* 10, no. 2 (2019): 1–16.

*then grant me Your beauty.*<sup>22</sup>

This poem was often recited by Rabi'ah Adawiyah as her hope to not be preoccupied with loving Allah because she wanted heaven or feared hell. Rabi'ah Adawiyah even asked her students, "*If heaven and hell did not exist, would you stop worshipping Him?*"<sup>23</sup> In her poem, Rabi'ah Adawiyah teaches that *mahabbatullah*, or love for Allah, means that humans must always serve Allah sincerely without any reason. According to Rabi'ah Adawiyah, the feeling of reverence and pleasure in worship is reason enough to continue serving Allah.

#### 4. The Correlation of Robi'ah Al-Adawiyah's Irfani Sufism in the Development of the World of Sufism

The concept of Mahabbah initiated by Rabi'ah al-Adawiyah has a unique and ideal character. This is because the concept promoted by Rabi'ah is different from other forms of Sufism at that time. Therefore, it cannot be denied that the emergence of this concept had a huge influence on the development of Sufism in subsequent periods. Nevertheless, the concept brought by Rabi'ah did not escape the attention of Sufi scholars, many of whom studied the concept of mahabbah in depth because it was considered interesting and unique.<sup>24</sup>

When examined in depth, Rabi'ah's philosophy of mahabbah is very different from the general Sufi understanding. Through her view of love for the creator, she has traversed a vast field of ma'rifat with various efforts to purify herself, which ultimately led her to find Allah. Sufism played a major role in bringing about a spiritual revolution in the Islamic world, and Rabi'ah redefined the true nature of the concept of love.<sup>25</sup>

In Margaret Smith's book entitled "Rabi'a The Mystic and Her Fellow-Saints in Islam," Rabi'ah's teachings are often used as a reference for scholars of Islamic Sufism. Similarly, her

---

<sup>22</sup> Qamar Kailani, *Fii At-Tashawwuf Al-Islamy* (Dar al-Ma'rifah, 1976).

<sup>23</sup> Abdurrahman Badawi, *Syahidah Al-Isyq Al-Ilahy* (Cairo: Maktabah an-Nahdhah al-Misriyya, 1962).

<sup>24</sup> Sri Wahyuningsih and Neni Hastuti, *RABI'AH AL- ADAWIYAH* (Cimahi: Najmu Books Publishing, 2020).

<sup>25</sup> Wahyuningsih and Hastuti, *RABI'AH AL- ADAWIYAH*.

Sufi poems have made her renowned and given her high authority in Sufism related to love for the Divine.<sup>26</sup>

The writings of classical Sufi figures such as al-Qushairi, Abu Thalib al-Makki, al-Ghazali, and al-Shuhrawadi contain specific discussions related to the theme of love that refer to the concept of Mahabbah Rabi'ah. For example, Abu Thalib al-Makki, in his work entitled "Qut al-Qulub," uses the concept of Mahabbah Rabi'ah as his main reference in the study of Sufism. He has positioned al-Mahabbah within the phases or levels of Sufism in achieving the level of ma'rifat. Al-Makki also discusses Rabi'ah's thoughts related to the theme of love in greater depth, particularly in his discussion of al-khullah.<sup>27</sup>

For example, in al-Hallaj's concept of love, which also uses Rabi'ah's concept of mahabbah as its main reference, although there are some differences in emphasis. On the one hand, al-Hallaj's concept of love is the same as Rabi'ah's concept of mahabbah, namely that "anyone who loves Allah must be prepared to sacrifice anything on the path of love." According to Ibn Arabi, Rabi'ah can be equated in rank with Sheikh Abdul Qadir al-Jailani and Abu Su'ud bin Shibl. Ibn Arabi also commented that Rabi'ah was the only person who succeeded in exploring and classifying the meaning of the essence of love and was the most successful interpreter of the theme of Sufi love. There are two main theories put forward by this influential Sufi figure, namely, al-ḥubb al-ilahi and al-khullah, which are loving God and establishing kinship with Him.<sup>28</sup>

## RESULT AND DISCUSSION

In contemporary life, Sufism should be used as a medium for creating harmonious multi-religious associations. In modern studies, Sufism has proven to be effective in promoting its own approach, in harmony with pluralism, democracy, tolerance, and coexistence. One of the concepts in Sufism is the concept of tasawwuf irfani in the form of mahabbah belonging to Rabi'ah al-Adawiyah. Rabi'ah 'Adawiyah initiated *the concept of mahabbah* as follows:<sup>29</sup>

---

<sup>26</sup>Wahyuningsih and Hastuti, *RABI'AH AL-ADAWIYAH*.

<sup>27</sup> Wahyuningsih and Hastuti, *RABI'AH AL-ADAWIYAH*.

<sup>28</sup> Wahyuningsih and Hastuti, *RABI'AH AL-ADAWIYAH*.

<sup>29</sup> Rosihan Anwar, *Sufi Ethics* (Bandung: CV Pustaka Setia, 2010).

- a. Love as a form of expression of love for Allah by prioritizing Allah above anything else, occupying oneself with more worship of Him, and accompanied by an attitude of *zuhud*;
- b. Selfless love in loving Allah. This means that when someone loves Allah, they truly love Him without expecting rewards in the form of blessings, let alone heaven, or the hope of being spared from the torment of hell. Rather, they truly love Him sincerely.

The concept of love taught by Robi'ah Adawiyah differs from the general Sufi understanding. Through her view of love for the Creator, she has traversed the vast expanse of gnosis (*ma'rifat*) with various efforts to purify herself, which ultimately led her to find Allah. Robi'ah Adawiyah emphasized the sincerity of her love and the purity of her heart through her indifference toward the existence of heaven and hell. In one account, it is said that Robi'ah Adawiyah once ran with a torch in one hand and a bucket of water in the other. Robi'ah Adawiyah said she wanted to extinguish the fires of hell and burn paradise with what she was carrying so that she could love Him solely for *the sake of Allah*.<sup>30</sup>

With this concept of *mahabbah*, Robi'ah's powerful teaching is the impact of *mahabbah* on humanism. Humanism upholds freedom, in the sense that humanism does not stop at discussing the theme of humanistic freedom. If this freedom is fought for, it will give rise to a spirit of upholding humanity accompanied by a form of humanistic awareness which, in essence, does not want to reject the supernatural, it is impossible to reject the power of God. From this, the concept of *mahabbah* offered by Robi'ah 'Adawiyah brings a concept of religious humanism.<sup>31</sup>

## CONCLUSION

Irfani was created and developed by Sufi communities. Although it is still a topic of discussion in the field of philosophy, Irfani differs slightly from philosophy. The difference lies in the basis of their arguments, whereby philosophy bases its arguments on axioms, while Irfan bases its arguments on intuition. The process in Irfani Sufism is not easy and involves *maqamat*. One of the Sufi figures who lived by Irfani theory was Robi'ah 'Adawiyah with her teachings in the form of the concept of *mahabbah*. The concept of *mahabbah* is a concept in which a servant no longer has love for fellow creatures, but only for the creator, Allah SWT,

<sup>30</sup> Annemarie Schimmel, *My Soul Is Woman* (New York: Continuum, 1999), 35.

<sup>31</sup> Haidar Nashir, *Religion and the Crisis of Modern Humanity* (Yogyakarta: Pustaka Pelajar, 1999), 23.

and without expecting anything in return, without wanting rewards or heaven, and without being based on fear of hell.

This study is still limited to the poems written by Robi'ah Al-Adawiyah. The researcher has not discussed in detail and has not attached all of Robi'ah 'Adawiyah's poems with the theme of *mahabbah*. Therefore, it is hoped that future researchers conducting research with the same theme will produce more optimal results.

## REFERENCES

- Abbas, St. Aisyah, and Akramun Nisa. "RABI'AH AL-ADAWIYAH (Biography and Concept of Al-Mahabbah Al-Ilahiyah)." *Ash-Shahabah: Journal of Islamic Education and Studies* 8, no. 1 (April 2023): 15–21.
- Abshor, Muhammad Ulil. "Irfani Epistemology (A Review of Sufi Tafsir Studies)." *Jurnal At-Tibyan: Journal of Alqur'an and Tafsir Sciences* 3, no. 2 (2018): 249–264.
- Anwar, Rosihan. *Sufi Ethics*. Bandung: CV Pustaka Setia, 2010.
- Asy'ari, Muhammad Hasanil. "UNVEILING THE VEIL BEHIND IRFANI EPISTEMOLOGY.Doc." *Jurnal Penelitian Tarbawi: Pendidikan Islam dan Isu-Isu Sosial* 3, no. 1 (April 2019): 9–20.
- Badawi, Abdurrahman. *Syahidah Al-Isyq Al-Ilahy*. Cairo: Maktabah an-Nahdhah al- Misriyya, 1962.
- Bakry, Mubassyrarah Muhammad. "Maqamat, Ahwal, and the Concept of Mahabbah Ilahiyah Rabi 'ah AL-'Adawiyah (A Study of Sufism)." *Al Asas* 1, no. 2 (2018): 76-101.
- Bambang Herawan. *The Rise and Fall of Sufism*. Bandung: Mizan, 1985.
- Fahrudin, Fahrudin. "Sufism as an Effort to Purify the Heart in Order to Achieve Closeness to Allah." *Taklim: Journal of Islamic Education* 14, no. 1 (2016): 65-83.
- Gani, A. "The Sufistic Approach in Peace-Oriented Islamic Education." *Akademika: Journal of Islamic Thought* 23, no. 2 (2018): 387-412.

- Hadikusuma, Wira. "Al-Jabiri's Bayani, Irfani, and Burhani Epistemology and Its Relevance to Religious Studies for Conflict Resolution and Peacebuilding." *Jurnal Ilmiah Syi'ar* 18, no. 1 (2018).
- Hasyim, Mochamad. "Islamic Epistemology (Bayani, Burhani, Irfani)." *Al-Murabbi Journal* 3, no. 2 (2018): 217–228.
- Ida Faridatul Hasanah, Ida Faridatul Hasanah, and Fitriyah Fitriyah. "The Concept of Sufism: A Comparative Study of the Thoughts of Al-Ghazali and Rabi'ah Adawiyah." *Attanwir : Journal of Islam and Education* 11, no. 2 (2020): 61–73.
- Kailani, Qamar. *Fii At-Tashawwuf Al-Islamy*. Dar al-Ma'rifah, 1976.
- Khatamunisa, Rukyah, and Imroatun Koniah. "METHODOLOGICAL CRITICISM (BAYANI, IRFANI'DAN BURHANI) OF MUHAMMAD ABED AL-JABIRI" (n.d.).
- Khudori Soleh. *Islamic Philosophy From Classical to Contemporary*. Yogyakarta: Ar- Ruzz Media, 2004.
- Kurniawan, Taufiqurrahman, and Fuad Riyadi. "The Bayani, Burhani, and Irfani Approaches in Determining the Beginning of Dawn in Indonesia." *YUDISIA: Journal of Legal Thought and Islamic Law* 12, no. 1 (2021): 17–34.
- Mubin, Fatkhul. "Bayani, Irfani, and Burhani Reasoning and Their Implications for Pesantren Scholarship" (2020).
- Muhammadun, Muhammadun. "Critique of Al-Jabiri's Reasoning: Bayani, Irfani, and Burhani in Building Integrated and Interconnected Islamic Studies." *Eduprof: Islamic Education Journal* 1, no. 2 (2019): 133–164.
- Mustamin, Kamaruddin. "The Concept of Mahabbah Rabi'ah Al-Adawiyah." *Farabi (e-Journal)* 17, no. 1 (2020): 66–76.
- Mutholingah, Siti. "Irfani Sufism and Its Implementation in Islamic Religious Education." *Piwulang: Journal of Islamic Religious Education* 3, no. 1 (2020): 35–55.
- Nashir, Haidar. *Religion and the Modern Humanitarian Crisis*. Yogyakarta: Pustaka Pelajar, 1999.

- Nurhayati, Tati. "Representations Of Love For Allah In The Poetry Of Rabi'ah Al-Adawiyah And Husain Manshur Al-Hallaj (A Comparative Literary Study)." *Ta'im Al-'Ilmi* 10, no. 2 (2019): 1–16
- Rozi, Fathur, Devy Habibi Muhammad, and Ari Susandi. "Sufism Education in the Perspective of al-Adawiyah." *Journal of Education and Counseling (JPDK)* 4, no.1 (2022): 170–176.
- Schimmel, Annemarie. *My Soul Is Woman*. New York: Continuum, 1999. Wahyuningsih, Sri, and Neni Hastuti. *RABI'AH AL- ADAWIYAH*. Cimahi: Najmu Books Publishing, 2020.
- Zaini, Ahmad. "The Sufi Thought of Imam Al-Ghazali." *Esoterik: Journal of Ethics and Sufi* 2, no. 1 (2016): 150.