

Mahabbah In The Perspective of Rabi'ah Al-Adawiyah and Ibn Taimiyah

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Article Info	Abstract
Received: 16-08-2024 Revised: 17-10-2024 Accepted: 17-10-2024 Published: 18-10-2024 Keywords: Maḥabbah; Rabiah al-Adawiyah; Ibn Taimiyah.	This research focuses on the study of the concept of maḥabbah (love according to sufism) according to Rabiah al-Adawiyah and Ibn Taimiyah. This research is an attempt to find out how the understanding of the thoughts, similarities and differences in the thoughts of the two figures in understanding mahabbah, especially maḥabbah to Allah. Such as the meaning of maḥabbah, types of maḥabbah, object of maḥabbah, and purpose of maḥabbah. This research is library research, namely research conducted using data collection from various literatures. The approach used is historical-philosophical and the data collection method was carried out by the documentation method which was analyzed using the descriptive-comparative analysis method. The research data consists of primary data and secondary data. The results of the study show that mahabbah according to Rabiah al-Adawiyah is striped in a vertical direction, namely maḥabbah which is only addressed to Allah SWT. regardless of other beings, rewards and punishments. Meanwhile, according to Ibn Taimiyah, maḥabbah is striped in a horizontal direction, namely maḥabbah which is addressed to Allah SWT. without having to turn his eyes to other beings, rewards and punishments. This is because maḥabbah for creatures if it is based on Allah and cares about rewards and punishments is a manifestation of maḥabbah for Allah. Although there are differences in the concept of maḥabbah between the two, there are also similarities where both of them are of the view that only Allah SWT is the goal, because the one who has the right to receive maḥabbah is the one who gives the sense of maḥabbah itself. Thus maḥabbah is only addressed to God.
Info Artikel	Abstrak
Kata Kunci: Maḥabbah; Rabiah al-Adawiyah; Ibn Taimiyah.	Penelitian ini berfokus pada kajian konsep maḥabbah (cinta menurut sufisme) menurut Rabiah al-Adawiyah dan Ibnu Taimiyah. Penelitian ini merupakan upaya untuk mengetahui bagaimana pemahaman pikiran, persamaan dan perbedaan pikiran kedua tokoh dalam memahami mahabbah, khususnya maḥabbah kepada Allah. Seperti arti maḥabbah, jenis-jenis maḥabbah, objek maḥabbah, dan tujuan maḥabbah. Penelitian ini merupakan penelitian kepustakaan, yaitu penelitian yang dilakukan dengan menggunakan pengumpulan data dari berbagai literatur. Pendekatan yang digunakan adalah historis-filosofis dan metode pengumpulan data dilakukan dengan metode

dokumentasi yang dianalisis menggunakan metode deskriptif-komparatif. Data penelitian terdiri dari data primer dan data sekunder. Hasil penelitian menunjukkan bahwa mahabbah menurut Rabi'ah al-Adawiyah bergaris dalam arah vertikal, yaitu mahabbah yang hanya ditujukan kepada Allah SWT. terlepas dari makhluk lain, hadiah dan hukuman. Sementara itu, menurut Ibnu Taimiyah, mahabbah bergaris arah horizontal, yaitu mahabbah yang ditujukan kepada Allah SWT. tanpa harus mengalihkan pandangannya ke makhluk lain, hadiah dan hukuman. Hal ini dikarenakan mahabbah bagi makhluk, jika didasarkan pada Allah dan peduli dengan pahala dan hukuman adalah perwujudan mahabbah bagi Allah. Meskipun ada perbedaan konsep mahabbah antara keduanya, ada juga kesamaan dimana keduanya berpandangan bahwa hanya Allah SWT yang menjadi tujuannya, karena orang yang berhak menerima mahabbah adalah orang yang memberikan pengertian mahabbah itu sendiri. Dengan demikian mahabbah hanya ditujukan kepada Tuhan.



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INTRODUCTION

Human beings are creatures that are endowed with a heart by God as the main tool to be able to know Him and mahabbah for Him. Mahabbah is an important core of a feeling and is highly prioritized to be played in living life. Generally mahabbah is like an inclination towards something pleasant. This is related to our five senses, because basically every sense is mahabbah for anything that is considered beautiful and gives pleasure (Al-Ghazali, 1965:419).

Remembering humans as social beings, life must be based on mahabbah, in order to maintain good relations with fellow creatures. With this, as a human being can gain happiness within. In essence, mahabbah is only addressed to God alone. It is God who bestows mahabbah to humans and only God deserves mahabbah to be given (Hasyim and Rufaida, 2020:2). Therefore, mahabbah to Allah must be made the foundation of life, in order to obtain happiness, as stated in the teachings of Islam, namely sufism (Al-Harawi, 2002:44).

Today humans are in a modern era characterized by a materialistic life. Humans experience problems, one of which is the problem of existence, namely wanting to be recognized for their existence. Humans need someone who is loved or who loves him to acknowledge his existence. This proves that mahabbah is very necessary in life. Humans

cannot live without mahabbah, they will be empty without feeling mahabbah in life, both towards others and towards the Creator (Nurcholish, 2012:112).

However, on the other hand, people often forget or misunderstand the meaning of mahabbah. This can happen because of a lack of insight. They understand mahabbah only through songs and soap operas. Therefore, many act in the name of mahabbah to do many things that are not in accordance with the actual teachings of Islam or that go outside the corridors of mahabbah itself, resulting in a moral crisis (Suyomukti, 2011:345).

Based on data from the Indonesian National Commission for Child Protection, from January to June 2012 there were 20 suicides with eight of them due to love problems (Sirait: 2012). In addition to suicide, reactions due to misunderstanding the nature of mahabbah are feelings of anger or actions due to disappointment or failure to achieve goals (which are loved), not only injuring, killing, hurting, but also deviating behavior (Suyomukti, 2011: 346). Like the cases of murder and rape of women that occurred in Central Jakarta, because the perpetrators hurt because their love was rejected (Agustian: 2022). Based on data on the age of suicides in 2015–September 2017, in Gunung Kidul there are suicides caused by breakups of people aged >20-41 years (Andari, 2017:98). As a result of this moral crisis, life becomes arid, empty, and empty without purpose (Nurcholish, 2012: 112). This is what makes modern times forget the essential value in human life, namely the spiritual dimension (Haryati, 2011: 316).

Sufism can be a solution to spiritual values that are starting to erode in society. Sufism is an attempt to cleanse the heart from various spiritual impurities such as arrogance, desire, joy, envy and envy through purification of the soul in the form of fighting lust, improving morals, maintaining self-purity, worshiping, and living simply in order to get true happiness (Narini, 2019 :4). Therefore, sufism participates in various roles to save humanity from adversity due to the fading of spiritual values (Badrudin, 2015: 7).

In life, mahabbah appears in various forms through self-mahabbah, spouse, children, wealth, friends and God. these mahabbah forms are attached to human beings. The ability and frequency of mahabbah change with the circumstances that affect it. So, mahabbah plays an important role in life with the function of binding social relations between humans and God. With true mahabbah humans can sincerely worship God, follow what is ordered, avoid what is forbidden and live under God's laws and rules. When

maḥabbah for God has grown, it will lead to truth, virtue and sacrifice for God (Abitolkha and Muvid, 2021:1).

The most popular figure of tasawuf in the study of maḥabbah is Rabi'ah al-Adawiyah, because she is a female sufi figure who introduced the doctrine of maḥabbah in tasawuf. Apart from that, Ibn Taimiyah was also very enthusiastic about discussing maḥabbah. Ibn Taimiyah is a controversial figure because of his sharp criticism of sufism. Nevertheless, Ibn Taimiyah did not completely reject tasawwuf, this is evident in the book Majmû'ah al-Fatâwâ, he stated that in tasawuf there are praiseworthy things, the sufis have a lot of parts from God's saints, chosen servants and servants. best servant in number that no one knows except Allah (Al-Harani, 2005:214).

Ibn Taimiyah in his work, argues that in essence maḥabbah is a medicine for heart disease. Often a person feels and follows a sense of maḥabbah which then destroys himself. That is, when someone feels maḥabbah towards something, then he will try anything to achieve it. This can happen to everyone at all levels of society. This is what guides a person to do something that is not commendable, for example hurting someone in order to get what he loves. This kind of desire then makes a person trapped in bad things and is called heart disease (Al-Harani, 2005: 8).

For Ibn Taimiyah only maḥabbah to Allah can cure the disease. Because maḥabbah's emphasis on Allah apart from healing also purifies, so that in that person's heart there is nothing but Allah. This is what makes a person to confine himself from doing bad things that can become heart disease. In addition, in maḥabbah there is no need to turn away because of creatures because creatures can lead to arriving at maḥabbah to Allah, as long as Allah is the basis in maḥabbah for creatures (Kalampung, 2016:65). Based on the description above, it illustrates the important value of maḥabbah in the teachings of Sufism, especially in life. In this case there is a very interesting figure to study, the first character is a female Sufi figure, Rabi'ah al-Adawiyah and the second character is a character who is considered hostile to the teachings of Sufism, even though in fact she is very enthusiastic about the teachings of Sufism such as maḥabbah, namely Ibn Taimiyah. Apart from that, how clear is the maḥabbah in the views of the two figures and why in achieving happiness and keeping away from moral illness from maḥabbah the two figures are different, for example Rabi'ah has to turn away from creatures and Ibn Taimiyah does not.

This is what makes the writer interested in examining more about mahabbah in the perspective of Rabi'ah al-Adawiyah and Ibn Taimiyah.

There are several studies that have been conducted related to the research theme. However, there is no research theme that is specifically the same as the theme of this research. Among the several studies that have been carried out are as follows; Ach. Maimun, Mahabbah in Sufism Rabi'ah al-Adawiyah: Mystical Appreciation of the True Path in Islam, Millah Journal, 2004. Duriana, Ibn Taimiyah's Sufism Views in Kitab al-Tuhfah al-Iraqiyah fi al-A'mal al-Qalbiyyah, Journal al-Fikr, 2013. This article focuses on the concept of mahabbah according to Rabi'ah al-Adawiyah and Ibn Taymiyah

RESEARCH METHODS

This research is library research, namely research conducted using data collection from various literatures. The approach used is historical-philosophical and the data collection method was carried out by the documentation method which was analyzed using the descriptive-comparative analysis method. The research data consists of primary data and secondary data. The primary data of this study are Majmu'ah al-Fatawa and Qa'idah fi al-Mahabbah written by Ibn Taimiyah in elaborating the concept of mahabbah according to Ibn Taimiyah. Meanwhile related to the concept of mahabbah according to Rabi'ah al-Adawiyah, since there is no written work from Rabi'ah al-Adawiyah, it is elaborated from Rabi'ah al-Adawiyah's poems contained in the works of experts. The secondary data consists of the writings or works of experts who discuss the concept of mahabbah of these two figures.

RESULTS AND DISCUSSION

Biography of Rabi'ah al-Adawiyah

Rabi'ah al-Adawiyah was born in a village near the city of Basrah around 95 H (717 AD). In addition, there are those who argue that his birth was in 99 H (Maimun: 174). The word Rabi'ah was obtained because she was the fourth child (Gharib, 2012:174). Rabi'ah grew and developed in a family environment with the life of an ascetic pious person. Rabi'ah has taken many lessons about life from what her parents experienced. In fact, he looks smarter than his friends (Sururin, 2002:22). As Abdul Mun'im Qandil told Rabi'ah as an adult when he was young, he seemed to understand the condition of his parents, could

distinguish between things that were unlawful and lawful, such as always distancing himself from doubtful matters which were considered lawful by custom (Mun'im, 1993:16).

In some literature it is stated that Rabi'ah was educated directly by her parents. His father often took him to the prayer room, he also always witnessed his father worshipping solemnly, worshipping the Creator in that quiet and peaceful place. This was a special education system carried out by his father, so that Rabi'ah would avoid moral pollution that could interfere with the growth of her inner soul (Sururin, 2002:26).

When he was growing up, his father and mother died, Rabi'ah became an orphan. When the famine hit Basrah all his brothers scattered apart. One day, while walking alone, Rabi'ah was kidnapped by a man and the kidnapper sold her as a slave for 6 dirhams. As a slave, Rabi'ah lived her life by working hard, she did it while fasting during the day. Until finally, he was released by his employer, because his employer saw a lantern above his head while praying which illuminated the whole house. After feeling free, Rabi'ah spent all her time concentrating on living a life related to worship. Rabi'ah eventually became a famous Sufi figure because of her Sufistic teachings and experiences (Aththar, 2008:96).

In old age Rabi'ah fell ill and then she said that for her pain was a pleasure, because it was a will from Allah SWT. After that he ordered his servant 'Abdah bint Abu Syuwal, not to tell anyone that his death was near (Smith, 1997:50). Rabi'ah died in 185 AH (801 AD), at the age of nearly 90 years and was buried in Basrah. Regarding his death there is an opinion that says he died in 135 H (752 AD) (Hifni, 1996:14). During her life Rabi'ah was known as a person who did not like receiving material assistance from other than Allah and was known as a woman who had never married in her life (Sururin, 2002:33).

Biography of Ibn Taimiyah

Ahmad Taqiuddin Abul Abbas bin Syihabuddin Abu al-Mahasin Abd al-Halim bin Majd al-Din or better known as Ibn Taimiyah was born on Monday the 10th of Rabiul Awal in 661 H in the city of Harran. Ibn Taimiyah lived in the city of Harran until he was not even 7 years old, then he and his family moved to Damascus, avoiding attacks from the Tartars at that time (Zahrah, 2012:17). Ibn Taimiyah's family really supported his growth to become a knowledgeable person and a big thinker. His grandfather, was a fiqh expert. Meanwhile, his father, Syihabuddin, was a sheikh of the city of Harran as well as a judge, mufti and khatib (Zaid, 2019:17).

Ibn Taimiyah's education was first obtained from his father. He studied without using a book to record what was taught to him. He trained for hours to awaken his subconscious, memory and mind to recall the lessons he received. This is what makes Ibn Taimiyah a strong memory and memorization and has a firm mind (Zahrah, 2012:19). Since childhood, Ibn Taimiyah has memorized the Koran. Then, he started his education in Damascus in several assemblies, one of which was where his father served as the head of the madrasa, namely Darul Hadis Sukariyah and in Damascus for the first time, he attended his first teacher's science assembly, Sheikh Zainuddin Ahmad bin al-Daim al-Maqdisi (Ahmad, 2005:253).

Apart from that, in Damascus he studied by reading hadith books, such as the Pole al-Sittah and always memorized the hadiths he read, thus making Ibn Taimiyah recognized by the scholars for his knowledge of hadiths. Apart from hadith, he studied Arabic grammar from Abdul Qawi al-Maqdasi and studied fiqh, ushul fiqh from his own father (Zaid, 2019:18). After that, Ibn Taimiyah continued to study in Baghdad for six years, he also studied the field of Sufism by reading the works of Sufism figures, such as al-Risâlah al-Qusairiyah, Qût al-Qulûb, 'Ihyâ' 'Ulûm al-Dîn, Awârif al- Ma'ârif and Fusûs al-Hikam. He studied it very critically, even giving suggestions and criticisms on the teachings of Sufism which he thought were inconsistent with the Koran and al-Sunnah (Writing Team of UIN Jakarta, 2008:457).

Ibn Taimiyah has been reported to court, tried and jailed several times for many years because he often sharply criticizes teachings or worship that according to him are not in accordance with the teachings of the Koran and al-Sunnah. According to him, this is a deviation that can lead to stagnation, deadlock and fanaticism that makes Muslims crash helplessly (Zahrah, 2012:17). Ibn Taimiyah died on the night of Monday 20 Dzulqa'dah in 728 H when he was 67 years old and died as a prisoner of Qal'ah prison in Damascus (Ahmad, 2005:264).

Mahabbah in Sufism

In the study of Sufism mahabbah is only directed to Allah SWT. Mahabbah to Allah is eternal and Allah is the faithful lover who will never betray his mahabbah. Umar Al-Suhrawardi said mahabbah is an inclination of the heart to pay attention to beauty. According to him, something beautiful will always create interest and bind harmony. Likewise, it is the attachment of the lover to the Beloved and an attraction to the Beloved,

which draws the lover to Him (Clarke, 1998:186). In line with that, Abu Talib al-Makki in his book *Qûl al-Qulûb* states, that *maḥabbah* is a feeling or inclination towards God Almighty by glorifying Him, glorifying Him and being ashamed of Him. These feelings are stored in the heart and shown by doing the deeds He commands without being known by others. Al-Makki said *maḥabbah* is the highest *maqâm* (Al-Makki, 2001:1041).

In the book *al-Luma'*, Abu Nashr al-Sarraj says that *maḥabbah* is a condition in which a person looks with his eyes at the pleasures that Allah has given him, sees with his heart at Allah's closeness to him, His concern, His care and His trust. So seeing with his faith and the essence of his belief precedes him in something that comes from Allah such as His help, His guidance and precedes *maḥabbah* to Allah, so that Allah loves him (Al-Sarraj, 1960:86).

Therefore Imam al-Qusyairi said that *maḥabbah* is a noble condition, because Allah witnesses the *maḥabbah* of His servants and Allah informs that He is *maḥabbah* to His servants. *Maḥabbah* Allah to His servants is His desire to provide favors given to special servants. Allah's will is also a term for *maḥabbah* and various kinds of desires that make Allah's intimacy with His servants (Al-Qusyairi: 519).

Maḥabbah in the Perspective of Rabiah al-Adawiyah and Ibn Taimiyah

1. Maḥabbah in Perspective of Rabiah al-Adawiyah

Binyamin Abrahamov, quoting Margaret Smith, said that Rabiah played an important role in expounding the teachings of *maḥabbah* at an early stage. However, the meaning of *maḥabbah* has never been fully defined in its expression. He only ever stated that *maḥabbah* originates from eternity and leads to eternity (Aththar, 2008:105). According to Abu Wafa al-Taftazani, Rabiah divides *maḥabbah* into two types, as in his poetry:

أُحِبُّكَ حُبَّيْنِ حُبُّ الْهَوَىٰ وَ حُبُّ لِأَنَّكَ أَهْلٌ لِّدَاكَ
فَأَمَّا الَّذِي هُوَ حُبُّ الْهَوَىٰ فَشُغِلَ بِذِكْرِكَ عَمَّنْ سِوَاكَ
وَأَمَّا الَّذِي أَنْتَ أَهْلٌ لَهُ فَكَشِفُكَ لِلْحُبِّ حَتَّىٰ أَرَاكَ
وَلَكِنَّ لَكَ الْحَمْدُ فِي ذَا وَ ذَاكَ فَلَا الْحَمْدُ فِي ذَا وَلَا ذَاكَ لِي

"I love You with two kinds of love, namely love longing and love because You deserve to be loved. So as for the love of longing, I keep myself busy by remembering You and not other than You."

And as for love, because You deserve to be loved, then you take off Your headscarf so that I can see You. So there is no praise in this or that for me, but for You are all praise in this and that."

As quoted by Binyamin Abrahamov from the writings of Margaret Smith, that Rabiah played an important role in expounding the teachings of mahabbah at an early stage. The teachings of mahabbah Rabiah al-Adawiyah can be formulated in three ways. First, only make Allah as a beloved object. It can be seen from the verses that make Allah alone as a friend to talk to:

وَقَدْ جَعَلْتُكَ فِي الْقُودِ مُحَدَّثِي وَابْحَثُ جِسْمِي مَنْ أَرَادَ جُلُوسِي
فَالْجِسْمُ مِنِّي لِلْجَلِيسِ مُؤَانَسٌ وَحَبِيبٌ قَلْبِي فِي الْقُودِ أُنِيسِي

"I'll make you a friend to talk to in my heart, let my body talk to my friend. With my friends, my body always talks, in my heart, my love is always fixed.

Second, mahabbah must be realized in sincere and sincere devotion, without expecting heaven or fear of hell (Surur, 1957:75). Rabiah stated that she was a stupid servant when she worshiped because she hoped for heaven and was afraid of hell (Smith, 1997:114). Rabi'a said:

إِلَهِي مَا قَسَمْتَ لِي مِنَ الدُّنْيَا فَأَعْطَهُ الْأَعْدَاءَ وَمَا قَدَّرْتَ لِي مِنَ الْآخِرَةِ أَعْطَهُ لِلْأَوْلِيَاءِ فَإِنَّكَ أَنْتَ تَكْفِينِي
وَلَا حَاجَةَ لِي إِلَيْهِمَا

"My Lord, what you have shared with me, give it to your enemies and what you have destined for me from the hereafter, give it to your guardians. So actually you are enough for me and I don't need both" (Atthar, 2008:112).

According to Rabi'ah, isn't it enough for a servant to be ordered not to stop worshipping Him even without self-interest, because God deserves to be worshiped selflessly. There is even a story that one day Rabiah held a fire torch and in the other hand she held water, then she said "I will light a fire in heaven and I will pour water over hell." He did this so that people who worship God sincerely, without expecting heaven or fear of hell. Even so, Rabiah does not completely deny khauf (fear) and raja' (hope) as elements of mahabbah. This can be known through his expression that he is a king 'will meet and see Allah also khauf will not materialize what he hopes for. Rabiah wants to make it clear that khauf and raja' are not over hell and heaven, but because of Allah SWT (Asfari and Sukandar. 2020:94).

Third, a true mahabbah will turn away from everything other than his Beloved (Allah) so that he leaves no room for anything else, including hating Satan who is the

enemy of Allah, because his heart is filled with mahabbah to Allah. Someone once asked Rabiah about her mahabbah for Rasulullah SAW. He replied, I swear by Allah I really love Rasulullah SAW. but for me mahabbah towards al-Khaliq has turned me away from loving creatures (Khamis, 2020:71).

When mahabbah has reached the level of longing, the feeling will develop into a burning mahabbah. The essence of mahabbah is the fire that burns the heart and the pain that grows and increases as a result of longing (Ajami, 1999:837). At that time, mahabbah will increase to the degree of fanâ'. Fana' in a state of mahabbah is fana' on the characteristics of the Beloved, nature and events disappear from sight because what one lives is only the Beloved (Al-Qusyairi, 1989:523).

According to Atiyyah Khamis, the state of fana' has ever been experienced by Rabiah. One day Rabia's head hit the wall and it bled. Then someone asked him, do you feel pain? then Rabiah replied, my sincerity to accept His will that applies to me, makes me not feel what you see. Rabiah seems to live in an atmosphere that is not felt by other people (Khamis, 1994,: 62).

2. Mahabbah in Perspective of Ibn Taimiyah

According to him, mahabbah is an inclination of the heart without coercion to the beloved and to what is on his side. Therefore, mahabbah is a gift from God because of human obedience and continuous worship (Duriana, 2013:13). Ibn Taimiyah views that mahabbah is the source of all work in the world, especially religion. Apart from that, everything in the universe comes from mahabbah. Mahabbah is the source of origin for creatures and all movements in the universe (Al-Harani, 2005:7).

The foundation of mahabbah is a knowledge or what is called al-ma'rifah, and broadly speaking it has two kinds. First, Mahabbah al-‘Âmmah, namely mahabbah because of the goodness or pleasure it gets. Mahabbah like this cannot be denied by anyone because the character of the heart is to love those who do good to him and hate those who do bad to him. In mahabbah like this they are still limited because they do not know things about Allah that encourage them to love Him other than His goodness to them. Second, Mahabbah al-Khâssah, namely mahabbah because He has the right and deserves to be loved. This is the mahabbah of people who know things about Allah that encourage them to love because of His Essence. In a special mahabbah, they are called the sabiqun group, because they are people who seek delicacy, namely looking at the face of Allah and

enjoying remembrance and munajat of Him. Dhikr and munajat for them are of greater value than the value of water for fish. If they are cut off from dhikr and munajat, they will feel suffering that they cannot bear (Al-Harani, 2005:54).

The religious practice known as worship contains the perfection and peak of mahabbah, as well as perfection and peak of submission, because the word mahabbah contains an absolute and general meaning. For example, believers who love Allah, His Messengers and Prophets as well as His faithful servants, even though mahabbah for them is part of mahabbah for Allah and mahabbah for Allah no one has the right to it except Allah. Therefore, mahabbah to Allah is mentioned with special things for Allah such as servitude, submission and obedience (Al-Harani, 2005:37).

If the servitude to Allah unites two elements, namely the perfection of mahabbah and the perfection of obedience to Him, then this will bestow the human soul in the form of feeling freedom in facing anything (Duriana, 2013:13). In this way, the highest point of human happiness is reached, due to the meeting of two things that move the heart. The last cause, namely worshipping Allah and the cause of action, namely al-isti'ânah (asking for God help) and al-tawakkal (surrender for God). That is, when humans only depend completely on Allah and are free from attachment to fellow creatures. As Ibn Taimiyah said, "that the heart will not be good, prosperous, feel delicious, happy, healthy, alive and calm except by worshipping Allah, loving and returning to Him (Hilmi, tt: 459).

Mahabbah is closely related to fear (khauf) and hope (raja'). Ibn Taimiyah quotes some scholars who say that whoever worships Allah only out of love, then he is a zindîq (perverted) person. Whoever worships Allah with fear alone, then he is a follower of the Haruriyah ideology. Whoever worships Allah with only hope, then he is a follower of the Murji'ah ideology and whoever worships Allah with love, fear and hope, then he is a believer who believes in monotheism. The purpose of loving is to be able to reach his Beloved. With this fear, it will fence the lover so that he is not carried away by the lust that controls him which can cause him to be unable to reach his Beloved (Al-Harani, 2005:52).

As for the hope of getting a reply from your beloved in the form of pleasure, this is a natural and right thing. A lover who lives without hope is an impossible thing, because everyone must work (worship) and have desires. For example, when someone loves Allah and hopes for His heaven, it is a glory, because Allah also promises to reward everyone who loves Him in the form of pleasure in heaven (Al-Harani, 2005:40). So the lover who fears and hopes that if his fear and hope are related to torment and pleasure, it can be seen

that this feeling is a continuation of his mahabbah to Allah. With mahabbah it is what produces the desire for Allah's revelation and the fear of Allah's headscarf.barrier (Al-Harani, 2005:52).

In this case, the basis of faith is mahabbah and hate, that is, to love for Allah and hate for Allah. In Qa'idah al-Mahabbah, Ibn Taimiyah says, that mahabbah and hate are something that cannot be separated from one another, because mahabbah is the basis, cause and prerequisite of hatred (Al-Harani, 2005:8). Therefore, mahabbah is not a passive or calm feeling, but contains active power. He said, "Mahabbah moves the will of the heart, every time the feeling of mahabbah in the heart strengthens, then the heart will order to do something pleasant for those who are loved (Ahmad: 327). Ibn Taimiyah states that one must also love what the Beloved loves, such as loving the Prophet, friends and saints of Allah, and doing good deeds. Besides that, it also hates everything that Beloved hates. In fact Ibn Taimiyah stated that the basis for obtaining perfection lies in three things, namely perfecting the mahabbah, continuing the mahabbah to its branches and rejecting its cons (Al-Harani, 2005:123).

Perfecting the mahabbah in question is making Allah and His Messenger more loved than anything else, because this is one of the basic foundations for obtaining the perfection of mahabbah. Then, continuing mahabbah to its branches, namely loving someone or everything solely because of Allah. Then rejecting the cons is hating his opponent, faith is greater than hatred to meet the fire of hell (Al-Harani: 122). Because these three things are part of mahabbah to Allah, because they are among those who are loved by Allah (Al-Harani, 2005:122).

This is in line with the words of Sahl ibn Abdullah:

"A lover must do everything in his power to fulfill all the desires of his lover, namely to love something that his lover loves and hate something that his lover hates, and be willing to endure pain and hardship in order to achieve the goal of his mahabbah. With this a lover reaches the highest degree of mahabbah (Ajami, 1999:840).

As treasure hunters and positions who are ready to work hard and face various kinds of dangers. A believer who really loves Allah is increasingly able to accept various difficulties to please his lover and that way is called jihad (Al-Harani, 2005:115).

Ibn Taimiyah divides the sense of mahabbah in the human heart into four levels, namely:

- a) Al-'Alâqah (relationship), namely the attachment of the heart to the lover
- b) Al-Sabâbah, namely the spilling of one's heart to the Beloved
- c) Al-Gharâm, which means mahabbah which is very attached.
- d) Al-Isyq, which is the peak of mahabbah and a loyal and total servitude to the Beloved (Al-Harani, 2005:45).

3. Similarities and Differences in the Perspective of Mahabbah Rabi'ah al-Adawiyah and Ibn Taimiyah

Rabi'ah al-Adawiyah and Ibn Taimiyah tried to explain that in essence only Allah deserves mahabbah by His substance. Because it is Allah who creates and the infinite grace that is bestowed on all creatures (Maimun, 2020; 182). Ibn Taimiyah said that everything other than Allah must be loved in the right way, that is, to be loved for Allah's sake. Everything that is loved because other than Allah is a false mahabbah (Al-Harani, 2005:44)

The two figures have something in common in that mahabbah must be accompanied by a sense of *khauf* and *raja'*. Even though Rabi'ah said that she is mahabbah to Allah not because she is afraid of hell and hopes for heaven, but in her poems or words it is seen that she has a hope and fear of a sense of mahabbah. His hope and fear are not related to punishment or reward, but for him the fear and hope are for Allah alone (Smith: 81). Likewise Ibn Taimiyah, who stated that mahabbah must be accompanied by a sense of *khauf* and *raja'*. Because it will not be perfect mahabbah to Allah if accompanied by these two things (Al-Harani, 2005:40).

Each of the two figures states the greatest pleasure in mahabbah, namely lovers can meet and see their Beloved. A person who is hit by a sense of mahabbah, of course, will always want a meeting so he can see his beloved. This high sense of longing due to mahabbah is what makes Rabi'ah only hope for a meeting with Allah so that she can see the beauty of Allah's face (Surur, 2020:75). Likewise Ibn Taimiyah who stated that looking at the face of Allah is the greatest pleasure for lovers, as Hasan Basri said, "as worshipers know they cannot see the face of their Lord in the afterlife, their souls will melt in the world due to His longing (Al -Harani, 2005:390).

Each of the two figures stated that mahabbah was side by side with *ma'rifah* (deep knowledge of God). This is known when Ibn Taimiyah divided mahabbah into two types, he said that the foundation of mahabbah is *ma'rifah* to Allah. About *ma'rifah*, Rabi'ah herself once said: "The fruit of spiritual knowledge is so that you turn your face away from

creatures, so that you can focus your attention only on Allah alone, because ma'rifah knows Allah best." Then Rabiah also said that she would not worship Allah if she did not see Him (Asfari: 107).

Meanwhile, the difference between the mahabbah of the two figures lies in the application of the concept of mahabbah. Mahabbah in Rabiah's view is vertical. The point is that in Rabiah's view, mahabbah is only intended to include Allah alone and exclude other than Him. It is known, when Rabiah was asked about her mahabbah for the Prophet Muhammad, he replied that he really loved the Messenger of Allah, but mahabbah to Allah diverted him from creatures. In this way, according to him, mahabbah will sink into the heart (Smith 1999:113). Meanwhile, according to Ibn Taimiyah it is true that mahabbah is always for Allah alone, but he feels that in mahabbah there is no need to exclude creatures. Because some things that can achieve mahabbah perfection are mahabbah to creatures. Like loving someone solely because of Allah. Mahabbah like this can deliver or attract to mahabbah Allah. If you love creatures because of Allah, then in essence Allah is the one you love (Al-Harani, 2005:342).

As Allah says in the hadith qudsi, as follows:

حَقَّتْ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ وَحَقَّتْ مَحَبَّتِي لِلْمُتَجَالِسِينَ فِيَّ وَحَقَّتْ لِلْمُتَبَادِلِينَ فِيَّ وَإِنَّ اللَّهَ عِبَادًا لَيْسُوا بِأَنْبِيَاءٍ وَلَا شُهَدَاءَ يَغْبِشُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ يُفَرِّجُهُمُ مِنَ اللَّهِ وَهُمْ قَوْمٌ تَحَابُّوا بِرُوحِ اللَّهِ عَلَى غَيْرِ أَمْوَالٍ يَتَبَادَلُونَهَا وَلَا أَرْحَامٍ يَتَوَاصِلُونَ بِهَا إِنَّ لَوُجُوهِهِمْ لَنُورًا وَإِنَّهُمْ لَعَلَى كُرَاسٍ مِنْ نُورٍ لَا يَتَخَفُونَ إِذَا خَافَ النَّاسُ وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ

"My love has been established for those who love one another because of me. My love has been established for those who assemble because of Me. My love has been established for those who visit each other because of Me. My love has been established for those who give because of me. Verily Allah has servants; they are not prophets and not martyrs, but prophets and martyrs envy them because of their closeness to Allah. They are people who love each other with a spirit from Allah, not because of the treasures they give each other and not because of the wombs they connect to each other. Truly on their faces there is light and verily they are on chairs from light. They are not afraid when other humans are afraid and are not sad when other humans are sad (Al-Harani, 2005:341)."

Besides that, loving the Prophets and Apostles and His pious servants is also an obligation. Besides being mahabbah towards them is part of loving Allah, they are also those who are loved by Allah. Because among the perfections of mahabbah to Him is to love what He loves (Al-Harani, 2005:390). Furthermore, due to the very deep mahabbah to

Allah, Rabi'ah said that *maḥabbah* to Allah made him not leave the slightest room in his heart for other than Allah, even if it was to hate the devil (Khamis: 50).

In the view of Ibn Taimiyah, the rule of *maḥabbah* is one of them, which cannot be separated from *al-bughd* (hatred). Because, *maḥabbah* is the basis, cause and prerequisite for hatred. Hate exists because of his opposition to something that is loved. Hate can be generated by things that hinder it from things that are loved and obstacles. So according to Ibn Taimiyah hatred is necessary to hate something that God (the Beloved) does not like. Something is hated because it can hinder the goal of lovers to reach their Beloved or achieve what they love (Al-Harani, 2005:8).

Furthermore regarding *khauf* and *raja'*, although there are similarities in the views of the two figures which state that *maḥabbah* must be accompanied by *khauf* and *raja'*, there seems to be a slight difference in the views of Rabi'ah and Ibn Taimiyah. Rabi'ah stated that in *maḥabbah*, a lover of his Beloved does not need any reason, except for the Beloved himself. It's like when a servant worships Allah, because indeed Allah deserves to be worshiped without any strings attached. Rabi'ah wants to make it clear that *khauf* and *raja'* are not over hell and heaven, but because of Allah SWT (Asfari, 2020:94).

Ibn Taimiyah says that views like Rabi'ah are wrong. This view seems to think that in heaven there are only various physical pleasures. According to him, heaven is the collector of every pleasure and the highest pleasure in heaven is to see the face of Allah. Seeing the face of Allah is a pleasure that is very coveted by Rabi'ah herself. Therefore, indirectly Rabi'ah also needs and hopes for heaven to achieve her wish (Al-Harani, 2005:41). Ibn Taimiyah also emphasized that hoping or asking for heaven and avoiding hell is the way of the prophets and messengers of Allah (Al-Harani, 2005:393).

CONCLUSION

After going through the discussion about *maḥabbah* in the view of Rabi'ah al-Adawiyah and Ibn Taimiyah, it can be concluded that *maḥabbah* in Rabi'ah's view is *maḥabbah* with vertical lines, namely *maḥabbah* which is only addressed to Allah alone, turns his gaze towards creatures and is done sincerely and willingly without regard to reward and punishment. Meanwhile, *maḥabbah* in the view of Ibn Taimiyah is a horizontally striped *maḥabbah*, namely *maḥabbah* to Allah for His essence which is carried out with full sincerity and pleasure without prejudice to creatures with the prerequisites for

maḥabbah to be based on God's sake and without neglecting rewards and punishments. Although there are differences in the maḥabbah of the two, there are also similarities, namely that only Allah SWT is the goal, because the one who has the right to receive maḥabbah is the one who gives the sense of maḥabbah itself. It is fitting that maḥabbah is addressed to God.

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