



Tasawwuf: Rabi'ah Al-Adawiyah's Concept of Mahabbah

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Abstract

Rabi'ah Al-Adawiyah is a Sufi woman who introduced the concept of mahabbah, which stands out because of her love for the Divine, giving up all her life to get her love for Allah, so she is known as the pioneer of tasawwuf mahabbah. This study aims to analyze what concept of mahabbah he introduced so that his love for Allah was so strong. This research uses a qualitative method with a Library Research approach, data sources are obtained from books, articles and journals that discuss the concept of Rabi'ah Al-Adawiyah's mahabbah thought. The results of the analysis show that there is a concept of Sufism Rabi'ah Al-Adawiyah to find out how to get closer to Allah properly and not get carried away with ephemeral worldly pleasures. Rabi'ah has pure love without any return from God al-hubb and also leaves worldly things (zuhud). The results of this study can be used as preliminary data for subsequent researchers in studying this problem in different contexts and issues.

INTRODUCTION

Sufism is a way or way to cleanse the soul or purify the soul from dirty things, with the aim of getting closer to Allah (Hanifiyah, 2019; Nasrudin et al., 2021; Wati, 2020). It is done by doing dhikr, practicing the concepts in Sufism so that you can feel God in front of your eyes. The concepts in Sufism direct humans or Sufis to be as close as possible to Allah. Sufism is also a series of soul experiments in taking the path of purification and spiritual tempering guided by a longing for Allah (Arrasyid, 2020). This process removes all forms of impurities of the heart and despicable morals, thus making this self worthy of feeling the presence of the Khaliq. Tasawwuf is also a bridge between humans and Allah, and can obtain a haqiqi calm life (Abitolkha & Muvid, 2021; Fathanah et al., 2022; Fitriani, 2021; Mustamin, 2020; Wasalmi, 2021; Yanti & Bahagia, 2023).

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With the earnestness to get closer to the creator, giving up all life just for the sake of a loved one, even there is no sense of attraction to anyone, that is rabiah Al-Adawiyah, Rabiah Love is a love that does not expect a return (Anieg, 2016; Ardiwisatra Mu'allim, 2023; Syukur & Rosyada, 2023). Instead, it is a journey of sincerity. Something that is considered a fertile field for the satisfaction of his vast love. Rabi'ah al-Adawiyah was the first Sufi to develop the concept of mahabbah al hub, which is the love and longing for the divine (Fiqron & Dwi Parawati, 2023; Murahim et al., 2024).

In the Qur'an the concept of mahabbah can be found in Surah al-Maidah; 5 verse 54:

يَأْتِيهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Meaning: "O you who believe, whosoever among you apostatizes from his religion, Allah will bring forth a people whom Allah loves and they love Him, who are gentle with the mu'min, severe with the disbelievers, who strive in the cause of Allah, and who do not fear the reproach of the reproachful. That is the bounty of Allah, which He gives to whom He wills, and Allah is All-Wide (His bounty) and All-Knowing" (Q.S. Al Maidah 5: 54).

METHODS

This research uses a qualitative method with a library research approach, the sources are collected from scientific articles, books, which contain previous research on Sufism (Akmal et al., 2024; Engkizar et al., 2024; Fitriani, 2023; Guspita, 2025; Haryono, 2023). Literature analysis was conducted in three integrated stages: i.) description, in order to compile an in-depth picture of the concepts and problems of Sufism in previous studies. ii.) interpretation to interpret contextual meanings and connect findings with theoretical frameworks, iii.) analysis to identify patterns, gaps and systematic relationships between previous studies (Engkizar, et al., 2025). to ensure validity, this research applies source and method triangulation techniques, ensuring that interpretations are in line with expert perspectives and existing theories. the research procedure consists of: selection and determination of the focus of Sufism studies, search and selection of literature based on inclusion criteria, documentation and codification of data, stage-by-stage analysis, and preparation of the final report in a systematic and transparent manner. With this comprehensive method structure, the research is expected to produce a deep, systematic and scientific understanding of Sufism (Rojiah et al., 2022).

RESULT AND DISCUSSION

Rabi'ah Adawiyah was a Sufi woman who gave up her life in the world to get closer to the Creator (Engkizar, et al., 2022). She is a woman who is sincere in applying love to the Divine. She was willing to close her heart for the love she would give to God (Mudaimin, 2020). Rabi'ah al-Adawiyah has the full name Ummu "Ummul Khair bint Ismail Adawiyah al-Qasisiyah, she was born in 95 H/717 AD in Basrah-Iraq and came from the Atiq tribe, and her father was named Ismail. She was named Rabi'ah which means fourth daughter because her parents had three daughters before her. When Rabi'ah was born at the time of the glory of the city of Basrah. She came from a devout family in a slum (Yusuf, 2019). On the night of her birth, her father felt very sad because he did not have anything to honor the presence of his new daughter. Not even the oil to light the lamp. That night the father dreamed of the arrival of the Prophet Muhammad and told him not to be sad because his daughter would one day become a great and noble person (Arrasyid,

2020)

Rabi'ah tried to go out of town as a teenager and someone caught her and sold her for 6 dirhams. The man made Rabi'ah a slave with hard labor and treated her harshly. But with such treatment she remained steadfast. Rabi'ah then had to work hard to serve her master during the day, and at night she worshipped Allah (Engkizar, et al., 2025).

One night a strange event happened that could change the course of her life; her master woke up from sleep and through the window saw Rabi'ah worshipping and prostrating, above her head there was a light that illuminated the whole house, in her worship Rabi'ah prayed:

“O Allah You know that the desire of my heart is to be able to fulfill Your orders. If You could change my fate, I would not rest for a moment from serving You. Seeing this, the master was afraid and could not close his eyes until dawn. In the morning, he called Rabi'ah and freed her. From then on she breathed the air of her freedom as a human being”.

After Rabi'ah's release, she focused on spiritual activities. There he had an assembly which was visited by many of his students who consisted of zâhids to study and exchange ideas. In his time in the city of Bashrah there was already a halaqah (recitation), which was pioneered by Hasan al-Bashri. But no accurate data was found, Rabi'ah had attended the halaqah and studied with a shaikh or a teacher. However, according to A. J. Arberry, she was a student of the zahid Abu Sulaiman ad-Darani. Nevertheless, Rabi'ah actually already had a basic knowledge of religion, because since childhood Rabi'ah always participated in her parents' worship activities, whether it was mahdhah worship or just reading the Qur'an and dhikr (Engkizar, et al., 2025).

Rabi'ah al-Adawiyah's concept of mahabbah

By capitalizing on the zuhud attitude applied by Rabi'ah al-Adawiyah in the life of the world became the forerunner of the growth of Sufism, while zuhud itself comes from Islamic teachings. Understanding and practicing zuhud that developed since the first century hijri, really based on Islamic teachings, both sourced from al-quran, sunnah and the life of the prophet's companions. The attitude of life and religion that they embrace is revolving around a serious effort to obtain happiness in the hereafter by multiplying worship and avoiding the life of the world (Akmal et al., 2024; Febriani et al., 2022; Mahira et al., 2024).

In terms of language, al-Hubb is defined as “mayl al-thab'i ila al-shay' al-ladzadz” which means “inclination towards something that is delicious”. In Islamic terms al-Hubb or love is divided into two categories: first, true love or “al-hubb al-haqiqi”, this term of love is love shown to the creator. Second, profane love “al-hubb al-danasi” while this term of love is shown to other than the creator (His creatures).

Rabi'ah's Sufism teaching is known as “al-mahabbah”, this understanding continues the level of zuhud life developed by Hasan al-Basri which has the characteristics of khouf and roja' which means fear and hope. Then upgraded again by Rabi'ah to al hubb which means “love”. The love he refers to is pure love without reciprocation. Sincere divine love without reason is the meaning of the word mahabbah (Engkizar et al., 2025). The word mahabbah itself comes from the word ahabba-yuhibbu-mahabba which literally loves deeply, or deep love.

Meanwhile, Harun Nasution states that the definition of mahabbah in Sufism terminology is emptying the heart of everything except from God, embracing obedience to God and hating the attitude against Him and giving all of oneself to the beloved. It can be concluded that there are three building blocks of mahabbah, namely: first, Ridha. This element can be interpreted as obedience to the creator without the denial of a servant to his creator. The point is that a servant always accepts and surrenders to Allah's will and decision or what is referred to as “qada and

qadr” gracefully and happily. Second, al-Syawq. Or a sense of longing that burns in a servant who wants to meet his creator. Third, al-Uns. Is the intimacy or state of a servant who feels very close to the creator and feels the presence of Allah without any barriers.

The fourth theme is joint activities. According to the informants, these themes are steps to instill values of honesty, creativity, democracy, care for the environment, appreciation of achievement, friendliness, and love for peace. Examples of this activity are mutual cooperation, picket cooking, and cleaning, having dinner together, and congratulating friends who won the competition. This theme was conveyed by informants as excerpts from the below:

The stages leading to mahabbah

In reaching the level of perfection of mahabbah there are three maqamat or levels that need to be passed first, the three of them are: First, the Mahabbah of ordinary people, which is a servant who always remembers his god (Rahmatiah, 2018). The mahabbah of ordinary people manifests itself in the form of the presence of a heart that always longs for allah through dhikr and praise (Ahmad Arif et al., 2023). This is where a servant feels spiritual pleasure every time he mentions His name and establishes inner communication with the khaliq even though it is simple but sincere. second, the Mahabbah of the shiddiq person, a servant who has been able to open the barrier or veil between him and the creator, eliminate the bad traits of self and the heart is filled with longing for the creator. Third, the Mahabbah of the wise. A person who knows very well about his creator and what is felt is no longer love but the dzan he loves.

The stages or maqamat to get to mahabbah according to al-Sarraj al- Thusi's view which is associated with the life of Rabi'ah al-Adawiyah since she started her Sufi world as follows: First, Taubah, taubah is the first level that must be passed by people who want to enter the world of persufian (Anggraini et al., 2024; Razak et al., 2021; Engkizar, et al., 2025). This level is a level for cleansing or purifying oneself from sin. According to Rabi'ah, sin is a barrier for a servant from his god. Therefore, a servant does not have the opportunity to enjoy his worldly life. If there is someone who only complains about his sin, but can still live happily then he is classified as a liar. For Rabi'ah the sadness she went through was not because of her fear of torment in hell but the fear of being separated from her god, the sense of separation was a very heavy torment for her. Therefore, one must repent with sincerity and sincerity if he does not want to be separated from his god. Although actually repentance is a form of grace from the creator as a good destiny. Second, Wara' which is an attitude of caution towards everything that is syubhat. A Sufi must leave everything that does not have the clarity of its halal. Not only that, even everything that is clearly halal but can interfere with the relationship between the servant and his god must be abandoned. This attitude has existed in Rabi'ah at that time when Hasan al-Bashri came to give a parcel of gold but he refused for fear of turning love for his god to the treasure. It is also said that Rabi'ah felt uneasy when she had sewn her torn clothes by the light of the ruler's house lamp, in the end she tore her clothes back (Engkizar, Kaputra, et al., 2022).

Third, Zuhud, Zuhud is an attitude of leaving everything related to the world in order to always get closer to the creator (Ardiyani, 2018; Nadila, 2024) A servant who wants to enter the Sufi world must leave worldly matters for at least two reasons, namely: First, because it can distract attention from the creator. Second, because it will not make someone haqiqi rich because everything that is worldly is fana. Fourth, Faqr, according to Shibli faqr is “the absence of need except for Allah”. For Rabi'ah, it is a taboo to ask others. In fact, she felt ashamed to ask for something worldly to her creator even more so to His creation. Rabi'ah has even promised Allah

not to ask for anything except directly to Allah. While this life has been guaranteed by Allah, there is no need to ask for help from others.

Fifth, Patience According to al-Qusyairi, patience is divided into two groups, namely: First, patience in obeying Allah's commands and leaving His prohibitions. Second, patience in accepting and facing all the will of Allah This has been done by Rabi'ah as he prayed and dhikr throughout the day and during the day he fasted. And for her all her life is the will of Allah therefore it must be accepted without any opposition. Sixth, Tawakkal, Tawakkal is an attitude of surrender to Allah. Rabi'ah al-Adawiyah has shown her tawakkal attitude to Allah by living all the provisions she gets even though it is a disaster. Everything that happens is the will of the creator and a servant must accept this will with a sincere and sincere heart. Seventh, Ridha Ridha means being willing with all the will of Allah towards his servants. According to Rabi'ah al-Adawiyah, the existence of difficulties in life is a line of Allah's destiny, and she fully understands this. Therefore, all forms of difficulty should not eliminate love for Allah. For someone who has reached the maqam of ridha, all difficulties, calamities, suffering and grace or pleasure are all the same (Burhanuddin et al., 2023; Rahman et al., 2020).

The thoughts of Rabi'ah al-Adawiyah

The teaching brought by Rabi'ah is a new version of spiritual life, where the level of zuhud created by Hasan Basri which is *khauf* and *raja'* is raised by Rabi'ah al-Adawiyah to the level of zuhud which is *hub* (love). Pure pure love is higher than *khauf* and *raja'*, because the pure pure does not expect anything. Pure holy love for God is the pinnacle of Rabi'ah's Sufism. The first stage that a person must go through, according to Rabi'ah al-'Adawiyah, is to apply zuhud. This is different from most Sufis who say that the first stage is repentance. Nevertheless, Rabi'ah does not deny repentance as something that a person must do. However, for Rabi'ah, the repentance of people who commit sins is based on the will of Allah. The story of Rabi'ah al-'Adawiyah's zuhudan is reflected in her avoidance of the world (Engkizar et al., 2021).

The second stage is Ridha. With constant effort, Rabi'ah raised her dignity from the level of zuhud to the level of Ridha. A Ridha soul is a noble soul, accepting all the provisions of Allah Swt, having good faith in His actions and decisions, and believing in His words. The third stage after Ridha is Ihsan, which is doing worship as if you can see Allah Swt, or if you cannot at least feel that you are seen by Allah Swt. Once Rabi'ah was asked: "You worship Allah Swt., can you see Him?" at that time Rabi'ah replied: "If I could not see Him, I would not worship Him. What Rabi'ah meant by seeing was not seeing with the eyes but through *kashafiyah*. Only after these three stages have been achieved can one reach the stage of *mahabbah*.

At one time Rabi'ah was asked her opinion on the limits of the conception of love. Rabi'ah replied: Love speaks with longing and feeling. Those who feel love alone can know what love is. Love cannot be described in words. There is no way one can describe something he has not known. Or recognize something he has never been intimate with. Love cannot be known through lust, especially when the demands of love are set aside. Love can make people confused, will close to declare something. Love is able to control the heart (Mustamin, 2020).

Rabi'ah had her own thoughts about marriage. For her, the marriage contract is the right of the owner of the universe. As for her, it does not exist because she has ceased to exist and is independent. She belongs to God, and she lives in his shelter. For her, the marriage contract must be requested from God, not her. Rabi'ah realized that accepting a man into marriage would make her unjust to her husband and children and she would not be able to give them attention, because she had given her whole heart to God. Rabi'ah did not marry not only because she was zuhud of marriage itself, but she was zuhud of herself.

The second statement is that the level of love for Allah must be without any strings attached. This means that a person is not allowed to expect anything in return from Allah, either reward or exemption from punishment, at least not a reduction. This is because what a servant seeks is to carry out Allah's wishes and complete them. Therefore, one's love can be changed to a higher level, until Allah is truly loved. It is through this level of love, according to Rabi'ah in Margaret Smith's interpretation, that God will reveal Himself in perfect beauty. And through this path of love, the loving soul is finally able to merge with the Beloved and it is in His will that peace will be found.

There are two limits to love that are often expressed by Rabi'ah al-Adawiyah: first, love must close except to the creator or the beloved, as a form of expression of a servant's love for his creator. Or it can be said that a servant must turn himself away from affairs and everything that is worldly. Second, a servant must separate himself or stay away from other creatures created by Allah so that he is always focused on the creator. In addition, a servant must be able to avoid all worldly desires and pleasures and miseries that can distract him from contemplating Allah.

The love that Rabi'ah practiced is corroborated by the answer to the question she answered: when Rabi'ah was asked; "Do you love God Almighty? 'yes'. Do you hate the devil? 'No', my love for God leaves no room in me for hatred of the devil". Rabi'ah further stated: "I saw the Prophet in a dream, he said: O Rabi'ah, do you love me? I replied, O Messenger of Allah, who can say that I do not love? But my love for the creator turns me away from love or hate for other creatures. The sense of love contained in the heart of Rabi'ah is very extraordinary, even until she was asked if she had a sense of hatred for Satan then she answered that there was no empty space in her heart that she would put hatred there. The space of his heart was filled with his love for the Creator. Mahabbah must be instilled in every individual because if there is no mahabbah then someone is only said to have the most conscious level of muallaf.

CONCLUSION

Rabi'ah Adawiyah was a Sufi woman who gave up her life in the world to get closer to the Creator. She was a woman who was sincere in applying love to the Divine. Pure pure love is higher than khauf and raja, because the pure pure does not expect anything. Pure pure love for God is the pinnacle of Sufism. Rabi'ah Al-adawiyah is present in the tradition of Sufism as a pioneer of divine love, in contrast to previous worshipers who emphasized worship out of fear of hell or hope for heaven, Rabi'ah introduced a pure spiritual dimension: loving God alone with no strings attached. The stages of maqomat that she went through show a series of meaningful and systematic inner journeys. With total surrender of the heart to the beloved, rabiah is not only a symbol of sincerity in worship, but also an inspiration to prioritize love as the foundation of devotion.

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