

## THE MEANING OF MAHABBAH ACCORDING TO IBN 'ARABI'S PERSPECTIVE

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**Abstract:** This paper reveals in-depth the concept of mahabbah based on Ibn 'Arabi's perspective. The type of research used in this paper was library research. This research revolved on studying the concept of Mahabbah according to Ibn 'Arabi by adjusting the qualitative research. The research method used by the author was descriptive with a philosophical approach. The Philosophical approach could also examine the structure of the basic ideas (fundamental ideas) formulated by the thinkers. Primary data sources were the works of Ibn 'Arabi, both in the form of books and papers. Secondary data sources were data in the form of books, papers, and articles relevant to the concept of Ibn 'Arabi, from various writings with the knowledge and concern about Ibn 'Arabi's thoughts, especially in the field of Sufism. The technique used by the author in collecting the data was the citation technique, which refers to quoting part or all of the data from various readings that relate to the problem studied. The writer carried out the data analysis. After collecting the data, the writer analyzed it based on the type, then connected one data to another. Next, interpreted the data based on the research principles, and described it using deductive and inductive thinking techniques. Based on Ibn 'Arabi's perspective, the results showed that mahabbah (love) could not be defined; love is difficult to understand. Love can only be found and lived in the deepest depths of the heart. However, it is undeniable that everyone can feel the beauty of love even if they cannot make an analogy of its ultimate. God loves His creatures as a form of manifestation of His al-wadūd, al-rahman, al-rahīm attributes. Love is the reason and motive for the universe's creation; It cannot separate Ibn' Arabi's theory about love from the doctrine of wahdat al-Wujūd as the center of his Sufistic doctrine. It asserted that there are no lovers and beloved except Allah because all entities in nature are the manifestations (Tajalliyat) of the magnificence of Allah. Ibn 'Arabi said that the basis and cause of all love is magnificence. God loves his creatures because the creatures are magnificent. Meanwhile, humans love God because they see God's magnificence. God is the great and the source of all fineness.

**Keywords:** Ibn 'Arabi; Mahabbah

### I. BACKGROUND

As a spiritual thing, Sufism reminds people of the secrets of life and the secrets hidden behind all dogmas, utterances, readings, and certain poems that can provide open opportunities to experience mystical intimacy with God. Sufism is a medium and solution to answering the problems entangled in human life.



Nowadays, the teachings of Sufism are increasingly in demand and studied by Indonesian society. Group meeting grows amid society at all levels. They need something that can satisfy their mind, calm their soul, restore their self-confidence, and restore the integrality that was almost extinct by the urge of materialist life and various ideological conflicts.

The teachings of Sufism are part of Islamic principles, an effort to educate themselves and their families to live pure and straightforwardly, obediently carrying out religious teachings in everyday life. The basic pattern of Sufism is the discipline of worship and efforts to liberate themselves from the bondage and slavery of material and power. Following the Sufi life orientation, they believe that complete happiness is spiritual. The pleasure of secular life is not a goal, but only a tool, in the context of mental education. According to the Sufis, carnality can plunge people into humiliation. If their carnalities are not controlled, they can become a source of calamity, damage, and destruction. It is not an exaggeration to say that Sufism can guide humans to become servants of Allah who bring peace and love.

The tendency to re-discover religious values is proof that humans are spiritual and physical beings. Humans always have a desire and try to improve the quality of their lives, both spiritually and physically. To increase worship, the Sufis have not been satisfied with performing prayers, fasting, alms, and pilgrimage; they want to be closer to God, so they take the Sufism way. Sufism can train the soul, cultivate love and strengthen human relations with the Creator.

Studying Sufism and the characteristics of orientation and the main points of teaching, presenting bright ideas and the thoughts of the figures is expected to provide examples and directions in living life. Sufi leaders in their lives have grounded the teachings of Islam based on the Shari'a of Allah the Almighty, the sunnah of the Prophet Muhammad, purged the heart, and cultivated commendable and noble qualities. Especially in their souls, trained and nurtured the soul, nourished and strengthened feelings of love, and tried to strengthen human relationships with Allah the Almighty.

One aspect not omitted in the study of the Sufis to get closer to the Creator, Allah, is the issue of *mahabbah* (love). God has made humans able to reach Him not only through knowledge but also through love and beauty. It is in line with the words of the Prophet Muhammad:

عن عبد الله بن مسعود عن النبي صلى الله عليه وسلم قال: لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر" قال رجل: ان الرجل يحب ان يكون ثوبه حسنا ونعله حسنا, قال ان الله جميل يحب الجمال الكبريطر الحق وغمط الناس<sup>1</sup>

Meaning:

*"Abdullah bin Mas'ud from the Prophet narrated: The person whose heart is arrogant will not go to heaven, even if it is as tiny as a dzarrah. Someone asked: "What about someone who likes to wear nice clothes and slippers? He replied:*

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<sup>1</sup>Muslim, *Shahih Muslim*, tahqiq oleh Muhammad Fuad Abd al-Baqi, Juz I (Kairo: Dââr al Hadist, th. 1412 H/1991M), p.39.

"Actually, Allah is beautiful and loves beauty. Arrogance is rejecting the truth and belittling others."

This hadith explicitly states that Allah the Almighty is the Most Beautiful (*al-jamīl*). By loving His beauty and loving the manifestations of His beauty that unfold in the universe, humans have loved God.<sup>2</sup>

Ibn 'Arabi said that the basis and cause of all love is beauty. God loves his creatures because they are beautiful creations. At the same time, humans love God because they see the beauty of God. God is the Great and the source of all beauties.<sup>3</sup>

The Sufis have done Approaching God with *mahabbah* in their Sufism teachings. In the Sufi love locus, God's relationship with His creatures is not one-sided; both parties are proactive to each other. With *mahabbah* that grows consciously from the bottom of their conscience, humans will worship Him and carry out all His religious commands based on their sincerities. It is not based on a sense of compulsion because they are led by religious rules that seem scary.

The explanation of Ibn 'Arabi about *mahabbah* can be seen from the dualism of meaning, namely physically and mentally. The concept is also dominant in Sufistic shade. From this explanation, people can understand that Ibn 'Arabi has different concepts and views for *mahabbah* from other Sufi figures. Based on this fact, the author assumes that it is essential to reveal in-depth the concept of *mahabbah* according to Ibn 'Arabi.

## II. THEORETICAL REVIEW

### a. Concept of Mahabbah

The original meaning of the word *mahabbah* is clean, pure, and straightforward. Another opinion says that *mahabbah* comes from the word الحباب, which means water that rises in heavy rain, so that *mahabbah* is interpreted as an overflow and turmoil of the heart that flares up because someone wants to meet the beloved one.<sup>4</sup>

The second opinion says that *mahabbah* means restless and indecisive. So the pendulum earrings are said as حبا because they are constantly swaying and moving on the ears.<sup>5</sup>

The following opinion explains that *mahabbah* is taken from the word الحب, which is the plural form of الحبة or seeds. It means the core or content of a thing.<sup>6</sup>

In the *al-Sihhah* dictionary, it is said that the word *mahabbah* means *hub*, and it means to love in Indonesian. Meanwhile, the word *hibb* has the meaning of a loved one.<sup>7</sup>

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<sup>2</sup>Mukti Ali El-Qum, *Spirit Islam Sufistik: Tasawuf sebagai Instrumen Pembacaan Terhadap Islam* (Bekasi Timur : Pustaka Isfahan, 2011), p. 207

<sup>3</sup>A.E. Affifi, *Filsafat Mistis Ibnu 'Arabi*, terj. Syahrir Mawi dan Nandi Rahman dari *A Mystical Philosophy of Muhyiddin Ibnu 'Arabi*, (Jakarta: Gaya Media Pratama, 1998), p. 238

<sup>4</sup>Ibnu Qayyim al-Jauziyah. *Raudah al-Muhibbin wa Nuzhah al-Mushtaqin* terj. Emiel Ahmad (Jakarta: Khatulistiwa Press, 2009) 21.

<sup>5</sup>Ibnu Qayyim al-Jauziyah. *Raudah al-Muhibbin wa Nuzhah al-Mushtaqin* terj. Emiel Ahmad (Jakarta: Khatulistiwa Press, 2009), 22

<sup>6</sup>Ibnu Qayyim al-Jauziyah. *Raudah al-Muhibbin wa Nuzhah al-Mushtaqin*, p. 22

<sup>7</sup>Ibnu Qayyim al-Jauziyah. *Raudah al-Muhibbin wa Nuzhah al-Mushtaqin*, p. 23

On the other hand, it is mentioned that the true *mahabbah* is the *mahabbah* that was formed without cause and thought. It is described that someone is deaf except to hear his lover's words, he is blind except to see his lover, he is mute except to speak to his lover, and there is no other love in his heart except the love of his beloved. He closes his heart from imagining except for imagining his lover.<sup>8</sup>

According to Abd al-Satār, *hubb* or *mahabbah* is the tendency to have a heart and a sense of love for the lover. Some Sufi scholars say that linguistically, *hubb* is a word that symbolizes the sincerity of love because the Arabian defines it as clear white teeth with *habbaba al-Asnan*.<sup>9</sup>

Another opinion defines *mahabbah* as a blind heart to seeing things except for the lover and deaf to hear the flaws of his lover. In a hadith, it is stated that "your love for something will make you blind and deaf," narrated Ahmad.<sup>10</sup>

Ibn 'Abdi Samad said that *mahabbah* exists when someone is blind and deaf except for the lover.<sup>11</sup> Junaid was asked about *mahabbah*, and he also said: "*Mahabbah* is when someone changes his nature according to the nature he loves. Then it will affect him in remembering the qualities of his lover, and he will forget himself."<sup>12</sup>

Shaykh Ibn 'Arabi said, "People have different perspectives on the definition of *mahabbah*, I do not find anyone who can define *mahabbah*, truly. It is even impossible to happen; people cannot define it except by its results, influence, effects and consequences. Moreover, *mahabbah* is an attribute of Allah the Almighty. The best thing I have ever heard about *mahabbah* is narrated by Abu Abas Al-Shanhaji. He said that jealousy is one of the characters of *mahabbah* and it causes closure so it cannot be defined".<sup>13</sup>

According to Ibn Taimiyah, *mahabbah* is the principal of all religious matters. It is based on the fact that *mahabbah* is a unit or a combination of *khauif* and *raja*. According to him, *raja* tries to get what he loves, while *khauif* tries to avoid things that distance him from the one he loves.<sup>14</sup>

According to Ibn 'Ata'illah *maqam of ridha* is better than *maqam of mahabbah*. It is contrary to al-Ghazali's opinion, who said that *maqam of mahabbah* is better than *maqam of ridha* because *ridha*, *shauq* and others are the descendants of *mahabbah*.<sup>15</sup>

<sup>8</sup>Mahmud Qasim, *al Khayal fi Madhab Mahya al-Din bin 'Arabi* (Kairo: Jami'ah Qahirah, 1969), 40.

<sup>9</sup>Abd al Satar al-Sayyid Mutawalli, *Adab al Zuhd fi al-'Asri al 'Abbasi, Nastahu, wa Tatawarruhu, wa Ashharu Rijaluhu* (Mesir : tp, 1983), p. 369.

<sup>10</sup>Ibnu Qayyim al Jauziyah, *Raudah ...* p. 24.

<sup>11</sup> Abd. Al-Fatah al-Sayyid Muhammad al-Ruhasi, *al-Hub al-Ilahi fi Shi'ri Muhyi al-Din bin 'Arabi* (Kairo : Dar al-Thaqafah, 1983), 61.

<sup>12</sup> Abd al-Qasim 'Abd al-Karim bin Hawazan al-Qushairi al-Naisaburi, *al-Risalah al-Qushairiyah fi al-tasawuf* (tt: Dar al-Khair, tth), p. 321.

<sup>13</sup> Abd. Al Qadir Isa, *Haqaiq al Tasawuf*. Terj. Khairul Amru Harahap, dkk. (Jakarta: Qisthi Press, 2011), 276-277. Dapat juga dilihat di Muhyidin Ibnu Arabi, *al Futuhāt al Makiyyah* 78.

<sup>14</sup> Mustafa Hilmi, *Ibnu Taimiyah wa Tasawwuf* (Iskandaria : Dar al-Da'wah, 1986), 494.

<sup>15</sup>Abu al-Wafa al-Ghanimi al-Taftazani, *Ibnu 'Ataillah wa Tasawwufu*. (Mesir : Taba'ah Multazam, 1969), 248-249.

*Mahabbah* in shari'ah means obedience to Allah the Almighty and avoiding all of His prohibitions. It is also called *mahabbah 'aqli* which emerges because they expect merit from Allah and fear Allah's punishment.<sup>16</sup>

According to Imam al-Ghazali, *mahabbah* is a tendency of the heart that brings pleasure, and there are some things to know about the nature of *mahabbah*.

1. *Mahabbah* will not arise unless there is an introduction and deep knowledge of the thing one loves. While the knowledge of the things one loves is divided into three parts:
  - a) Relate with the habits and desires of the person who loves him. It gives pleasure to the lover.
  - b) Inappropriate with the habits and desires of the person who loves him; it hurts and makes the lover avoid him.
  - c) It does not affect the lover and does not cause pleasure and hurt.<sup>17</sup>

People who know and recognize Allah can love Allah the Almighty. Humans can recite the *qawliyah* and *kawniyah* verses to know and recognize Allah. If humans know and recognize their nature, they will know and recognize Allah the Almighty.

2. If *mahabbah* comes after the existence of knowledge and recognition, then *mahabbah* is divided into several parts according to the knowledge and five senses.<sup>18</sup>

For example, the eyes will love beautiful and unique views as the sense of sight. The sense of hearing loves melodious and beautiful sounds to hear. The sense of smell loves everything that smells good and the other senses.

However, if *mahabbah* is limited to the five senses, Allah cannot be loved because Allah does not or cannot be seen, heard, and sensed by the five senses. In addition, the five senses are owned not only by humans but also by animals, so if *mahabbah* is only based on the identification of the five senses, then there is no difference between humans and animals.

There is a sharper, better, and more reliable sixth sense than the five senses: mind or hear. With the human mind, we can think about everything that happens, both sensed by the five senses and things that the five senses cannot sense, and with the human conscience can feel the things that happened and the wisdom in them. This sixth sense can sense God.

3. Humans must love the existence themselves.<sup>19</sup>

The following sub-chapter will discuss these cases because everyone must love himself/herself and everything that causes his perfection. But some people love other people and other things even though it doesn't benefit their existence.

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<sup>16</sup>Abd.Al-Satar al-Sayyid Mutawalli, *Adab al-Zuhd fi al-'Asr al-'Abbas*. (Mesir : al-Hind al-Misr al-'Ammah li al-Kitab, 1984), 369-370.

<sup>17</sup>Imam al Ghazali, *Kitab al-Mahabbah wa al-Shauq wa al-Unth wa al-Rida*. terj. Abu Abdillah (Jakarta: Khatulistiwa Press, 2014), 13-14.

<sup>18</sup>Imam al Ghazali, *Kitab al-Mahabbah wa al-Shauq wa al-Unth wa al-Rida*. terj. Abu Abdillah p. 13-14.

<sup>19</sup> Imam al Ghazali, *Kitāb.*, 16.

**b. Mahabbatullah as the Nature of Mahabbah**

The nature of *mahabbah* is *mahabbatullah*. The inclination of the heart to Allah the Almighty, which is preceded by *ma'rifatullah* or the introduction to Allah the Almighty and *mahabbah* will make humans submissive and obedient to Allah the Almighty for all His commands and avoid all of His prohibitions. The human knowledge about Allah the Almighty could determine their *mahabbah*.

People with higher totality as a servant of Allah will be more obedient to Him. *Mahabbatullah* is the highest goal of the level to be achieved and is the highest degree. After a person reaches the *mahabbah* stage, there are no other stages except longing, peace, pleasure, etc. There is no stage before *mahabbah* except the pacer to *mahabbah*, such as repentance, patience, *zuhud*, and others.<sup>20</sup>

Abu Nasr al-Siraj said that *mahabbah* to Allah is divided into three types.<sup>21</sup>

1. *Mahabbah* based on the goodness that Allah has given to humans because the humans' nature is that they love best and the other person who treats them in a good way.
2. *Mahabbah* to Allah the Almighty, owned by the *sadiqin* and *mutahaqqiqin* is *mahabbah* that arises because they know Allah's greatness, power, and knowledge with their hearts.
3. The *siddiqin* owns *Mahabbah* and *'arifin* is *mahabbah* that arises without any cause. They know by the proper knowledge that Allah loves them, so they can also love Allah only to gain His pleasure.

There will be signs when someone loves something, either in actions, words, or feelings ticked in the heart.

The signs of *Mahabbatullah* are as follow:<sup>22</sup>

- a) They are glad to meet their beloved in *kashaf* (opening the veil) and look on Him in heaven. However, someone who loves something will always want to meet his lover. Likewise, when a servant loves Allah the Almighty, then he will be happy if he can meet Him.

The meeting will only occur when he always does good things and gets the Grace of Allah the Almighty to reach heaven, and to get in there, humans must experience death. Then, someone who loves Allah will love death; for example, the companions of the Prophet Muhammad who loved jihad in the path of Allah SWT so that they could die in the martyrdom.

- b) Prioritizing and loving what Allah loves over what he loves. When someone loves something, he will love everything his lover loves. In *mahabbatullah*, Allah commands His servants to follow the Prophet Muhammad as stated in Surah Ali Imran verse 31. Then Allah the Almighty also commands us to love and obey our parents, love fellow Muslims, and love to do good things and others.

<sup>20</sup> Imam al Ghazali, Kitāb., 20.

<sup>21</sup> Qasim Ghani, *Tarikh al-Tasawwufi al-Islam* (Mesir: Maktabah al-Khaidah al-Misriyah, 1970), 468-470.

<sup>22</sup> Qasim Ghani, *Tarikh al-Tasawwufi al-Islam* (Mesir: Maktabah al-Khaidah al-Misriyah, 1970), 468-470.

- c) Seclusion and praying to Allah the Almighty and reading the Qur'ān. People who claim to love Allah will be glad to perform the compulsory sunnah prayers like reading and comprehending the content of the Qur'ān because it seems like they communicate with Allah in that way.
- d) Increase the amount of dhikr to Allah the Almighty. People who love something will be happy and often mention their lover's name. Likewise, when he is gentle with the servants of Allah and tough on the enemies of Allah the Almighty. The servants love Allah, and they will be pleased to dhikr and mention His name.
- e) They have no regrets about their destiny and only regret when they forget and neglect Him. They will feel that the destiny that Allah the Almighty has given is the best destiny for them, and they only feel sad when they forget and neglect to remember and do His commands.
- f) Having obedience to Allah and having no objection to doing it because if someone loves something, he will be happy and enjoy everything his lover commands.
- g) Be gentle with the servants of Allah the Almighty and be tough on the enemies of Allah SWT. A person who loves something will love everything his lover loves and hate everything his lover hates.
- h) Becoming *Khauf* dan *Raja*.
- i) Trying to hide his love for Allah the Almighty and recognition from other humans as a form of glorification and respect for Him.
- j) Having pleased Allah the Almighty, marked by only hoping for Allah's pleasure and not depending on and caring about human perspectives.

The scholars stated that there are many reasons for the emersion of Mahabbatullah; the most important reasons are:

- a) Reading the Qur'ān by comprehending and implementing its meaning. By reading and comprehending the Qur'ān, humans will be able to understand the longing of Allah. Besides, they could perceive that they are communicating with Allah the Almighty.
- b) Getting closer to Allah by doing His sunnah can lead them to get the degree of being loved apart from getting the degree of loving.
- c) Keep on doing dhikr to Allah the Almighty with heart, word, and deed. People who dhikr devotedly can sense the greater love for Allah.
- d) Exceeding all the things that Allah the Almighty loves over the things they love when they are controlled by their carnality even though it is challenging to do.
- e) Recognizing or doing marifat to Allah from His names, attributes and actions.
- f) Acknowledging all the blessings and bounties from Allah the Almighty, both mentally and physically.
- g) Maintaining the sense of inferiority and humiliation in front of Allah the Almighty.
- h) Sending prayer and worship to Allah, especially in the last one-third of the night.
- i) Making friends with people who also love Allah the Almighty.
- j) Avoiding things that distance oneself from Allah the Almighty.

### **c. *Biography of Ibn 'Arabi***

#### **1. Birth and Origins**

Ibn 'Arabi was born amid a family that had a respectable position (noble) and wealthy. His family still has an Arab lineage. Hatim Ibn Abdillah al-Tha'i (d. 578 H) is the ancestor of Ibn 'Arabi. He is a generous and noble person who always gets good

luck; often wins the war, could release himself when he is arrested, share the *ghanimah* he gets, and always fulfill the needs that people ask.<sup>23</sup>

Abu Bakr Muhammad Ibn 'Ali Ibn Muhammad Ibn Ahmad Ibn Abdillah al-Hatimi al-Tha'i al-Mursi al-Andalusi al-Dimasyqi, that is the full name of Ibn 'Arabi. In Spain, it is known as Ibn al-'Arabi (with the letters *alif* and *lam*), while in the east, it is known as Ibn 'Arabi in the form of *nakirah* (without *al-*) to distinguish it from Qadli Abu Bakr Ibn al-Arabi al-Ma'arifi (d. 543 H).<sup>24</sup> Or if the letters of *alif-lam ma'rifi* added with al-Hatimi (Ibn al-'Arabi al-Hatimi)<sup>25</sup>.

Ibn 'Arabi was born in Spain, Murcia city, on Sunday night, the 17th of Ramadan 560 H, on the 28th of July, 1165 AD. The ruler of East Andalusia (Murcia and Belanisia) was Sultan Muhammad Ibn Sa'id Ibn Mardanisy. Meanwhile, at that time, the Caliphate of the Abbasid dynasty was centered in Baghdad (eastern region) under the rule of Caliph al-Mustajid Billah Ibn al-Muqtafi al-'Abbasi.<sup>26</sup>

His father (Ali Ibn Muhammad) was a ministerial-level employee from the Sultanate of Seville who was classified as *'alim faqih* in his time. The privilege (*karamah*) of his father was told by Ibn 'Arabi, that 15 days before his death, he had informed him that he wanted to die on this day this month. The condition proved his father's words, he died on the appointed day, and Ibn 'Arabi saw a white light.<sup>27</sup> This incident also had a psychological impact on Ibn 'Arabi's ascetic journey.

His mother is Nur, a pious woman who always motivated Ibn 'Arabi to take the good path. Her heart was sincere when Ibn 'Arabi began mysticism on the ascetic path under the guidance of al-'Arifah Fatimah in Seville.<sup>28</sup> Many of Ibn 'Arabi's uncles led an ascetic life, such as Yahya Ibn Yaghan, the brother of the same mother of Ibn 'Arabi, ruler of Tlemcen in Algeria, who later led a Sufi life. Another of his maternal uncles, Abu Muslim al-Khulani, also led the Sufi life. Meanwhile, his uncle from his father, Abdullah bin Muhammad, belongs to a great Sufi who reportedly has reached the state of "Syamma al-anfas al-Rahmaniah" and smells the Most Merciful breaths.<sup>29</sup>

In 568 H, the family of Ibn 'Arabi moved to Seville. The migration of Ibn 'Arabi family was motivated by the conquest of the city of Murcia by the al-Muwahhidin dynasty. This family move made Ibn 'Arabi also move to Seville. In this city, Ibn

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<sup>23</sup>Abdul Hafidz Farghali Ali al-Qami, *Al-Syaikh al-Akbar Muhyf al-din ibn 'Arabi Sultan al-'Arifin*, al-Hai'ah al-Misriyyah al-'Ammah li al-Kitab, 1986, p. 23.

<sup>24</sup>A supreme judge (Qādi al-Qudāh) Isbilīa, including one of the famous scholars in Spain who also moved to the east in his old age.

<sup>25</sup>Usman Yahya in the introduction of *al-Futuhāt al-Makkiyyah*, Vol. I, p. 19

<sup>26</sup>Yusuf ibn Mulbn 'Arabi, *Al-Futuhāt al-Makkiyyah*, Vol. I, p. 289. Ibn 'Arabi, *Al-Futuhāt al-Makkiyyah*, Vol. I, p. 289. hammad ibn al-Mustazhir Abu al-Muzhaffar (510-166/1116-1170), The Abbasid caliph XXXII was among the caliphs who had a good history with his people, but it is said that he burned the library of Ibn al-Markham. Died of suffocation in the bathroom (al-Zarkali. *Al-A 'lam*. Vol. 8, p. 247).

<sup>27</sup>Ibn 'Arabi, *Al-Futuhāt al-Makkiyyah*, Vol. I, p. 289.

<sup>28</sup>Abdul Hafidz F, *Al-Syaikh al-Akbar Muhyiddin Ibn 'Arabi: Sulthan al-'Arifin*, al-hai'ah al-Misriyyah, Kairo, 1986, p. 27.

<sup>29</sup>Ibn 'Arabi, *al-Futuhāt al-Makkiyyah*, Vol. I, Maktabah al-Tsaqafah al-Diniyyah, (Beirut, t.th) p. 220.



'Arabi's father also gets the trust to be a government employee. He has a relatively high social status. For Ibn 'Arabi, this move made a new chapter in the phase of his life.

## 2. Education and Spiritual Life of Ibn 'Arabi

Ibn 'Arabi spent his time seeking knowledge in Seville. At first, he learns to memorize the Qur'ān, 'Ulum Al-Qur'ar, hadith, fiqh, culture, and other knowledge. He lived in this city until he was thirty years old to devote his attention to the world of science until finally moving to the east in 597 H and never returning to his hometown.

Ibn 'Arabi studied a lot of knowledge from scholars in Seville. He memorized the Qur'ān with *qira'at al-sab'ah* and learned Arabic from Abu Bakr Muhammad Ibn Khalaf al-Isybili (d. 586 H). Ibn 'Arabi studied the book of al-Kafi fi al-qira'at al-sab'ah with the son of the author of the book, Abu Hasan Ibn Muhammad Ibn Shurayh al-Muqri'i al-Ra'ini also with Abu al-Qasim Abdurrahman Ibn Muhammad al-Qurtubi (d. 586 H). Ibn 'Arabi also studied the book of al-Taisir, written by Abi Amr al-Dani to Abu Bakr Muhammad Ibn Abi Hamirah<sup>30</sup>. He also studied the book of al-Taisir from Qadli Abu Bakr Muhammad Ibn Ahmad Ibn Abi Jamrah, Qadli Abu Abdillah Muhammad Ibn Sa'id Ibn Zarqun al-Ansari, Abu Muhammad Abdul Haqq Ibn Abdurrahman Ibn Abdullah al-Isybili, Abdushshamad Ibn Muhammad al-Harastani, Yunus Ibn Abi al-Hasan al-'Abbasi, Makin Ibn Syuja' al-Ashbahani, Nasr Ibn Abi al-Futuh Ibn Ali, Salim Ibn Rizqullah al-Afriqi, Muhammad Ibn Abi al-Walid and Abu Abdillah Ibn 'Aisyun.<sup>31</sup> Ibn 'Arabi also studied the book *Al-Tabsura*<sup>32</sup> which he read in front of Abu Muhammad Makki Ibn Abi Talib. Then he studied hadith, fiqh, literature, poems, Arabic, etc. In the field of fiqh, he learns a lot from one of Ibn Hazm's students<sup>33</sup> who obey the stream of al-Dhahiri.<sup>34</sup> In the fields of hadith, fiqh and Arabic literature, Ibn 'Arabi studied from Abu Abdillah Muhammad Ibn Said Ibn Ahmad Ibn Said (known as Ibn Zarqun) (d. 586 H), Abu Muhammad Abdul Haq Ibn Abdurrahman Ibn Abdillah al-Azdi al-Isybili (w. 581 H), Abu Bakr Muhammad Ibn Abdillah Ibn Yahya (d. 586 H), Abu Muhammad Abdul Mun'im Ibn Abdurrahman al-Khazraji al-Ghamadhi (d. 597 H), Abul Qasim Jamaluddin Abdussamad Ibn Muhammad Ibn Abil Fadl al-Khurastani (d. 614 H). While in Cordova, Ibn 'Arabi also studied the hadith from Abul Qasim Khalaf Ibn Abdil Malik Ibn Mas'ud Ibn Basykuwal (d. 578 H).<sup>35</sup>

Ibn 'Arabi spent his time forging himself to learn profound Islamic while in Seville. The Seville environment was laden the community of scholars from various

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<sup>30</sup>Narrated Abu Bakr Muhammad ibn Abi Hamirah's father, who was a marifat expert, his son (Abu Bakr Muhammad) also inherited his knowledge.

<sup>31</sup>Al-Daudi, Muhammad ibn Ali ibn Ahmad, *Tabaqat al-Mufassirin*, Juz II, Dar al-Kutub al-'Ilmiah, Beirut, 1983, p. 204-5.

<sup>32</sup>This book was written by Muhammad ibn Abdullah ibn Masrah (d. 318 H), which discusses the problem of mysticism. Ibn Masrah also wrote the book *al-huruf* aside from that book.

<sup>33</sup>Abu Muhammad Ali ibn Hazm (d. 454 H). This faqih is in morality, and Sufism has many tendencies in Plato's ideas. Among the opinions, it is explained that Ahl al-Kitab is someone who holds *nash* without any changes and manipulation. See (Muhammad Ali Abu Rayyan, *Tarikh al-Fikr al-Falqfi fi al-Islam*, Dar al-Nahdlah al-'Arabiyyah, Beirut, 1970, p. 417-418

<sup>34</sup>Farrukh, Umar, *Tarikh al-Fikr al-'Arabi ila ayyami ibn Khaldun*, Dar al-Ilm li al-Malayin, Beirut, 1983, p. 527.

<sup>35</sup>Abdul Hafiz al-Farghali al-Qami, *Al-Syaikh al-Akbar Muhyi al-din ibn 'Arabi Sultan al-'Arifin*, al-hai'ah al-Misriyyah, Kairo, 1986, p. 31-33

disciplines supported the development of Ibn 'Arabi. The plurality of Spanish society also gave Ibn 'Arabi freedom of study. Ibn 'Arabi also had time to meet Ibn Rushd at that time.<sup>36</sup>

Hasan Ibrahim Hasan noted that Spain became the center of upheaval between Christian and Islam on the one side, as well as between various ideologies and streams within Islam; Sunni, Shia, Ash'ariyyah, Mu'tazilah, fuqaha', philosophers and scholars of Sufi<sup>37</sup>.

After studying all disciplines in Islam, Ibn 'Arabi was once trusted to be the secretary of the Seville government and married a pious woman, Maryam bint Muhammad Ibn Abdun. According to Ibn 'Arabi, his wife made him start the path of Sufism. One day, his wife dreamed of seeing someone who agreed (bai'at) with Ibn 'Arabi, but he had never known that person. Then Ibn 'Arabi asked, "does the dream refer to an agreement (bai'at) on the path of tariqah? I actually want to enter this path, but I don't know how?" His wife then answered with five things; *tawakkal* (surrender to Allah), faith, patience, *azimah* (determination), and *sidq* (honest/accurate). Ibn 'Arabi continued to realize this dream and began the ascetic path<sup>38</sup>.

Aside from his wife's advice, Ibn 'Arabi's spiritual journey was also caused by personal experiences; he got a high fever which made him unconscious. Ibn 'Arabi said: I was sentenced to die at that time. When I was unconscious, I saw a group of people who were not happy and were about to attack me. Then I saw a handsome and fragrant man defending me from their force. Then I asked, "Who are you?" The person replied, "I am surah Yasin wanting to defend you." Then I woke up from fainting, and I saw my father was crying above my head and reading Surah Yasin<sup>39</sup>.

The experience motivated Ibn 'Arabi to open a new chapter of his life in the world of asceticism. Ibn 'Arabi's ascetic journey began in 580 H, when he turned 21 years old. The spiritual teachers who helped him in gaining knowledge such as Musa al-Baidarani from Seville, Abu Imran Musa Ibn Imran al-Maratli, Abu al-Hajjaj Yusuf al-Syuburbuli, Abu Ya'kub Yusuf al-Kumi, Abu Abdillah Ibn Mujahid, Abu Abdillah Ibn Qaisum, Abu Muhammad Abdullah al-Maghawari. Ibn 'Arabi also studied with Abu Madyan Syu'aib Ibn Husayn al-Andalusi and Shaykh Abul Abbas al-Uryani. Ibn 'Arabi once said that he studied with the Prophet Khidhir whose real name was Balya Ibn Malkan Ibn Nafi 'Ibn 'Abir. Ibn 'Arabi also studied with two women who were in their nineties, namely Yasamin and Fatimah al-Qurtubiyah<sup>40</sup>.

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<sup>36</sup>In a meeting with Ibn Rushd, it was narrated that Ibn Rushd said to me: "Yes," I replied, "Yes," and his pleasure in me seemed to increase. When I realized what had made him happy, I said, "No." Instantly his face stiffened, and he began to look doubtful about himself. Ibn Rushd asked, "how do you get spiritual revelation (kasyf) and divine conferment (faidl)? Is it the same as what I gain through intellectual understanding (nadar)? I replied "Yes and no. spirits fly from matters between yes and no, and heads are peeled off from bodies. Hearing this, Ibn Rushd turned pale, and I saw him trembling when he mumbled the words "la haula wa la quwwata ilia billah." He already understands the metaphor I'm using. (see Sayyed Hossein Nasr, *Islamic Spirituality*, p. 67).

<sup>37</sup>Hasan Ibrahim Hasan, *Tarikh al-Islam*, Jilid IV, Dar al-Jil, Beirut, p. 225-227 and 467-470.

<sup>38</sup>Ibn 'Arabi, *al-Futuhat al-Makkiyyah*, Juz I, p. 363.

<sup>39</sup>Ibn 'Arabi, *Al-Futuhat al-Makkiyyah*, IV, p. 648.

<sup>40</sup>Abdul Hafidzal-Farghali al-Qami, *Al-Syaikh al-Akbar Muhyi al-din ibn 'Arabi Sultan al- 'Arifin, al-Hai'ah al-Misriyyah*, Kairo, 1986, p. 46.

After getting enough spiritual experience, at the age of 30 Ibn 'Arabi began to travel to various places. At first, he traveled to Moorish before 590 H and met the great Sufi Abu Muhammad al-Morori, then he headed to the cities of Zahrah and Cordova and then back to Seville. He met many Sufis who expanded their inner knowledge there. Ibn 'Arabi's journey in 590 H was carried out to Tunis not long after returning to Seville in the same year. In Tunis he met Shaykh Abu Muhammad Abdul Aziz and Jarah Ibn Khamis al-Kattani

When he returned from Tunis, he crossed the coast through Tilmisan on a pilgrimage to the grave of his uncle Yahya Ibn Yaghan. Ibn 'Arabi wandered to Fez in the following year and returned to Seville. Then in 593 H, he returned to Fez and stayed for a while there to pray. He met Shaykh Abu Abdillah Muhammad Ibn Qasim, Imam of the al-Azhar Mosque in Fez. After leaving Fez Ibn 'Arabi went to Sabtah to meet pious people there. In 594, he returned to Spain through the Strait of Gibraltar (*Jabal Tariq*). While in Granada he met Shaykh Abu Muhammad Abdullah al-Syakkaz in early 595 H. According to Ibn 'Arabi, the Shaykh is the great Sufis he met in this city.<sup>41</sup>

From Grenada to his homeland Murcia, Ibn 'Arabi only stayed a while because, on the 11<sup>th</sup> of Ramadan in 595 (7<sup>th</sup> of July 1198), he was in Muriyah (Almeria).<sup>42</sup> The city of Almeria was the center of Sufism which was very influential on religious and political life in Spain during the Muwahhidin dynasty. The followers of Abu al-Abbas Ibn al-'Arif, the great Sufi author of the famous Mahasin al-Majalis, carried out a rebellion against the Murabistine rulers. He is the heir of the stream of Ibn Masarra, a spiritual philosopher who tends to *wahdat al-wujud*. The faqih accused him of being *zindiq* and infidels. This stream continued to develop under the leadership of one of Ibn al-'Arif's students, Abu Abdillah al-Gazzal. Ibn 'Arabi became a close friend of al-Gazzal<sup>43</sup>.

He stayed in this city for a long time, about two years (595-597 H). In this city, Ibn 'Arabi did *'uzlah* to specialize his prayer and *riyadlah* activities. Allah assigned Ibn 'Arabi to write a book of *Mawaqi' al-Nujum* which contains issues of zuhud and Sufism and is seen as an introduction to the life of Sufism that is beneficial for beginners (students) that do not need a spiritual guide.<sup>44</sup>

Ibn 'Arabi went to Marrakech after leaving Almeria in 597 H (1200 AD). He met the ascetic Shaykh Abu al-'Abbas al-Sabti there, a Sufi whose modesty impressed many people.<sup>45</sup> Ibn 'Arabi saw the inspiration of God in a condition of *tajalli* which ordered

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<sup>41</sup>Ibn 'Arabi, *al-Futuhatal-Makkiyyah*, Vol. I, p. 243.

<sup>42</sup>The city of Almeria was the center of Sufism which was very influential on religious and political life in Andalus during the Muwahhidun dynasty. The group Abu al-Abbas ibn al-'Arif, the great Sufi and an author of the book Mahasin al-Majalis which was very famous, carried out a rebellion against the Murabithin rulers. The followers of Abu al-Abbas Ibn al-'Arif, the great Sufi author of the famous Mahasin al-Majalis, carried out a rebellion against the Murabistine rulers. He is the heir of the stream of Ibn Masarra, a spiritual philosopher who tends to *wahdat al-wujud*. The faqih accused him of being *zindiq* and infidels. This stream continued to develop under the leadership of one of Ibn al-'Arif's students, Abu Abdillah al-Gazzal, a good friend of Ibn 'Arabi. (Inkhal Gonzales Balancia. *Tarikh al-Fikr al-Andalus*, trans. Husein Mu'nis. Maktabah Nahdlah Mishriyah. 1955, p. 373).

<sup>43</sup>Abdurrahman Badawi. Ibn 'Arabi: *Hayâtuhi wa Madzhabuhu, Wukalah al-Mathbu'ah*, Kuwaut, 1979, p. 50

<sup>44</sup>Abdurrahman Badawi Ibn 'Arabi: *Hayâtuhi wa Madzhabuhu, Wukalah al-Mathbu'ah*, Kuwaut, 1979, p. 50

<sup>45</sup>Ibn 'Arabi, *Al-Futuhatal-Makkiyyah*, Vol. III, p.358

Ibn 'Arabi to go to Fez and meet Muhammad al-Hassar, to accompany his odyssey to the east. Then instantly, Ibn 'Arabi headed to the city of Fez. In this city, he met a person named Muhammad al-Hassar. Muhammad al-Hassar also dreamed of walking eastward to accompany Ibn 'Arabi. Finally, the two of them left to the east via Tlemcen. This trip was the last trip for Ibn 'Arabi until the end of his life, and he did not return to his hometown.<sup>46</sup>

T. Izutsu saw that Ibn 'Arabi's migration to the east was also caused by the socio-religious and political situation in Spain and North Africa, which did not take the Sufis' side. The scholars of *fiqh* and *kalam* did not want to give space to the Sufis, who were considered misguided.<sup>47</sup> Politically, the Muwahhidin dynasty supported the ulama' *fiqh-kalam*; they threatened to torture the Sufis because they were considered the initiators of the *tarekat* who held resistance to the rulers.<sup>48</sup> It can be imagined that if Ibn 'Arabi had not moved to the east, he might have suffered the same fate as the Sufis in that region, who were crushed by the authorities. However, Ibn 'Arabi went to the east not because he avoided the rulers at that time, but actually because he followed the commands of the spiritual inspiration he got.<sup>49</sup> Even then, behind the message of heaven, there was a wisdom that could save him from the regime's tyranny at that time.

### 3. The Old Times until the End of Life of Ibn 'Arabi

Ibn 'Arabi's odyssey to Damascus occurred in 620 H/1223 AD. His presence in this city was at the request of the ruler of Damascus at the time, al-Malik al-Mu'adzam Ibn al-malik al-'Adil (d. 625 H/1227 AD). Al-Malik al-Mu'adzam was one of the spiritual students of Ibn 'Arabi, where he was given a diploma to teach all the works of Ibn 'Arabi<sup>50</sup>.

Ibn 'Arabi made the city center of the Umayyad era a place to live in old times. He is still productive in writing his works there. He wrote *Fusus al-Hikam*, which became the essence of his spiritual teachings. He also completed the book of *al-Futuhāt al-Makkiyyah* and the book of *al-Diwan*. These last three books are essential because people can use them to reflect the peak of Sufism.

In this city, Ibn 'Arabi also lived his life until the end. Al-Malik al-Ashraf Ibn al-Malik al-'Adil gave good attention to the presence of Ibn 'Arabi in Damascus. He attended the study of Ibn 'Arabi until he also received a diploma for all the works of Ibn 'Arabi three years before Malik Ashraf's death (632 H / 1234 AD). Likewise, the chief justice (*qadi' qudah*) of the Shafi'i school in Damascus, Syamsuddin Ahmad al-Khuli, also paid tribute to Shaykh Akbar by being solemn to him. The Qadi of Damascus, Ibn al-Zakki, also fulfilled all the necessities of life for Ibn 'Arabi, preparing 30 dirhams every day and providing a place to live in his residence.<sup>51</sup>

<sup>46</sup>Ibn 'Arabi, *Al-Futuhāt al-Makkiyyah*, Vol. III, p. 573.

<sup>47</sup>T. Izutsu, Ibn al 'Arabi: *The Encyclopedia of Religion*, Macmillan & Cliver Macmillan, New York, 1987, p. 553

<sup>48</sup>Austin, *The Bezels of Wisdom*, p. 6

<sup>49</sup>Abul Ila Afifi noted that Ibn Barrajan and Ibn Ibn al-'Arif, the Sufis, were poisoned by Ali ibn Yusuf, the Governor of North Africa, after being imprisoned for several years. (A.E. Afifi, *The Mystical Philosophy of Muhyid-Din Ibn al-'Arabi*, Cambridge University Press, Cambridge, 1939, p. Xvi)

<sup>50</sup>Ibn 'Arabi, *al-Futuhāt al-Makkiyyah*, I, p. 7

<sup>51</sup>Ibn 'Arabi, *al-Futūhat al-Makkiyyah*, Vol. I, p. 7

Thus, until his older age, when he was eighty years old, the figure of Ibn 'Arabi still did not get tired of producing his works. He carried out this activity until his last breath on Friday night, 28 *Rabi'ul al-Akhir* 638 H/November 16, 1240 AD Qadi Ibn al-Zakki and two of Ibn 'Arabi's students, Ibn Abdil Khaliq and Ibn al -Nusas takes care of the funeral procession of al-Shaykh al-Akbar. Then his body was buried in al-Salihiyyah village, located in the north of the city of Damascus at the foot-hill of Qasiyun. Ibn 'Arabi was buried in the cemetery of Qadi Ibn al-Zakki.

Ibn 'Arabi left two sons and a daughter after his passing. His son, Sa'duddin Muhammad was born in Maltiah in 618 H/1221 AD; he was a Sufi and a poet. Sa'duddin Muhammad passed away in 656 H/1288 AD and was buried next to his father. Then, his other son, Imaduddin Abu Abdillah Muhammad, passed away in Damascus and was buried beside his father and brother. While his daughter's name is Zainab. Ibn 'Arabi narrates in al-Futihat al-Makkiyyah that his daughter already had the peculiarities since she was two years old<sup>52</sup>.

The presence of Ibn 'Arabi in the middle of Muslims can be a magnet for his followers and lovers. The students and generations of the next century who sympathized with the teachings of Ibn 'Arabi considered him a *mujaddid*. He is a religious reformer who was able to translate the actual messages of Islam. However, some people in the scholar community who disagreed with his teachings considered Ibn 'Arabi as a figure who insulted the religious teachings, infidels, and zindiq.

However, some scholars also appreciated for the teachings of Ibn 'Arabi. This group defended various accusations addressed to Shaykh Akbar apart from not considering Ibn 'Arabi's teachings as a digression. Among the defenders of Ibn 'Arabi was Jalaluddin al-Suyuth who wrote the book *Bara 'ah Ibn 'Arabi min tha 'n al-Giba*; Umar Afandi who wrote the work of *Mifiah al-Wuju'd al-Asyharfi taujih Kalam as-Shaykh al-Akbar*, Abdul Wahab as-Sya'rani who gave clarification in his book *al-Yawaqit wa al-Jawahir fi 'aqa 'id al-Akdbir* and the book of *Tanbih al-Agnya' 'ala Qatrah min 'ulum al-Auliya'*; Majduddin Muhammad Ibn Ya'qub Ibn Muhammad al-Syairazi al-Fairuzzabadi (d. 817 H) who defended him in his work *al-Igtibat*; Syihabuddin Ibn Hajar al-'Asqalani in his book *al-Intisar li-aimmat al-Amsar*, Abdurrahman Jami in his *book al-Radd al-Matin 'ala Muntaqi' al-'Arif Muhyl al-Din*<sup>53</sup>.

Ibn 'Arabi left some great works and invaluable services. The Usmani Sultans also gave their appreciation for the greatness of this Sufi, especially in helping to open the city of Constantinople. They believed that Ibn 'Arabi was a person who gave the news of this victory. Therefore, Sultan Salim Khan, Sultan Salim II, and Sultan Ibn Sulaiman commanded the construction of a mosque with a large dome, and a madrasa got funded by waqf assets.<sup>54</sup> The passing of Ibn 'Arabi brought deep sorrow to his followers and admirers. Although few Muslims have turned down the role of Ibn 'Arabi, there are still many scholars and researchers who appreciate the achievements of the great Sufi, including Sayyid Husain Nasr, Muhammad Mustafa Hilmi, Zakki Najib Mahmud, Nasr Hamid Abu Zaid, and so on.<sup>55</sup>

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<sup>52</sup>Ibnu 'Arabi, *Al-Futuhah al-Makkiyyah*, Vol. I, p. 10

<sup>53</sup>Ibnu 'Arabi, *Muqaddimah kitab al-Ubadalah*, Maktabah al-Qahirah, p. 6-7

<sup>54</sup>Balancia, I Gonzales, *Tarikh al-Fikr al-Andalus*, terj. Husein Mu'nis. Maktabah NahdlahMishriyah. 1955, p. 376.

<sup>55</sup>Su'ad Hakim, *Ibn 'Arabi wa Maulid Lugat Jadadah*, Muassasah al-Jami'ah, Beirut, 1991, p.18-25.

Ibn 'Arabi's scientific, scholarly and mystical capacity can be seen in a series of titles and *laqab* attached to him. He is often called *Muhyil al-Din*. It refers to someone who resurrect the religion such as Al-Shaykh al-Akbar (doctor of Maximus), Al-Kibrit al-Ahmar (red sulfur), Sultan al-'Arifin (the king of ma'rifat experts), Ibn Ajlatun (son of Plato), Khatam al-Auliya' wa al-Warism (the ultimate saints), al-'Arif al-Muhaqqiq (a wise man and an expert in principle), al-Kamil al-Mudaqqiq (paripuma), etc.<sup>56</sup> In the east, he is more familiarly called "Ibn 'Arabi" —nakirah— to distinguish him from Ibn al-'Arabi<sup>57</sup>, a qadli of the Maliki stream from Andalus who passed away in 543 H/1148 AD. Meanwhile, in Spain, Ibn 'Arabi is known as "Ibn Suraqah."<sup>58</sup>

#### 4. Works of Ibn 'Arabi

Ibn 'Arabi wrote many books, there are 289 books and articles based on his statements in his books in 632 H, or it is about 500 books and articles according to Abd al-Rahman Jami, the author of *Nafahat al-Uns*<sup>59</sup> or 400 books as said by al-Sya'rani in *al-Yawaqit wa al-Jawahir*,<sup>60</sup> as a tribute, Brockelman<sup>61</sup> considers Ibn Arabi as a writer who has rich thoughts and vast imagination.

The works of Ibn Arabi according to the notes of C. Borckelmann, which is based on the transcript of Ibn 'Arabi's diploma to Malik Mudlaffar Bahauddin Gazi Malik Adil for all his works, both in prose and poetry, includes the following books: 1. *Risālah fi ta'lim al-Muridin*; 2. *Kitab al-'Ud mah (Tafsir al-Fātihah)*; 3. *Kitab Tafsir bi al-Haqiqah*; 4. *Misykat al-Anwār fi ma Ruwiya 'an Allah subhānah wa ta'ala min al-Akhbar*; 5. *Kitab al-Ahadis al-Qudsiyyah*; 6. *Tazkirat al-Khawwas wa 'Aqidah ahl al-Ikhtisas*; 7. *Risālat al-'Ulum min 'Aqāid' ulama' al-Rusum*; 8. *Saihat al-Bum bi-hawadis al-Rum*; 9. *Al-Futūhat al-Makkiyyah fi Ma'rifat al-Asrar al-Mulkiyyah wa al-Malakutiyyah*; 10. *Fusus al-Hikam*; 11. *Syajarat al-Wujūd wa al-Bahr al-Maurūd*; 12. *'Unqa' Magrib fi Ma'rifat Khatm al-Auliya' wa Syams al-Magrib*; 13. *Risālah Kunh ma la budda li al-Murid minh*; 14. *al-Isra' ila al-Maqam al-Asra*; 15. *Masyahid al-Asrar al-Qudsiyyah wa Matali' al-Anwār al-Hahiyyah*; 16. *Al-Tadbirat al-Hahiyyah fi Islah al-Mamlakah al-Insāniyyah*; 17. *Mawaqif al-Nujūm wa Mafali' Ahillah al-Asrar wa al-'Ulum*; 18. *Maqam al-Qurbah*; 19. *Al-Anwar fi Ma Yafiah 'Ala sahib al-Khalwah min al-Asrar*, 20. *Al-Khalwah*, 21. *Insya' al-Dawair*; 22. *Al-Haqq*; 23. *Aqlah al-Mustafiz*;

<sup>56</sup>Ibn al-Mulaqqin, *Tabaqat al-Auliya*.hal. 469; al-Sya'rani. *Al-Thabaqat al-Kubra*. Vol. I, p.166; al-Nabhani. Jami' Karamat al-Auliya, ed. Ibrahim 'Athwah Audli. Vol. I, p. 198. Beirut: Dar al-Fikr 1412/1993; Acin Palacios. Ibn Arabi: Hayatuhu wa Madzhabuhu, tejj. Abd al-Rahman Badwi. Beirut: Dar al-Qalam. 1979; Al-Sya'rani. *Al-Yawaqit wa al-Jawahir*. Egypt: Mustafa al-Babi al-Halabi, 1378/1959; Dairat al-Ma'arif al-Islamiyah. Vol. I, p.231; Thaha Abd al-Baqi Surur. *Muhyi al-Din Ibn Arabi*. Kairo: Al-Khanji. tt; Abdul Hafizh Farghali, Al-Syaikh al-Akbar Ibn Arabi. *Al-Hai'at al-Mishriyah al-'Ammah li al-Kitab*. 1986.

<sup>57</sup>Abu Bakr Muhammad ibn Abdillah ibn Muhammad al-Isybili.

<sup>58</sup>Al-Syantani, Ahmad et. al, *Dairah al-Ma'arif al-Islamiyyah*, Jilid I, Dar al-Ma'rifah, Beirut, tanpa Tahun, p. 232.

<sup>59</sup>Afifi, Abu al-'Ala. *Al-Futuh al-Makkiyah li Muhy al-Din Ibn Arabi* dan kitab *Turats al-Insaniyah*. Vol. I, p. 158. Kairo: Dar al-Rasyad al-Haditsah. tt.

<sup>60</sup>Ibn 'Arabi, *al-Futuh al-Makkiyyah*, Vol. I, p. 8

<sup>61</sup>Karl Brockelmann (1868-1956), German orientalist, an expert on Eastern languages, Syriac, Sanskrit, and Arabic. Likewise, all Western languages. He wrote many books; the most important one is *Tarikh al-Adab al-Arabi* (Abdurrahman Badwi, *Mausu'ah al-Mustasyriqin*, p. 57).

24. *Tuhfah al-Safarah ila Hadrah al-Kiram al-Bararah*; 25. *Al-Hijab*; 26. *Wasf Tajalii al-Zat*; 27. *Hilyah al-Abdal wa Ma yazhar fi ha min al-Ma'arif wa al-Ahwal*; 28. *Syujiiin al-Masyjun wa Futun al-Mafiun*; 29. *Al-Syawahid*; 30. *Al-Ittihad al-Kauni fi Hadrat al-Isyhad al-'Aini*; 31. *Kimiya al-Sa'adah*; 32. *Al-Ifadah li Man Arada al-Istifadah*; 33. *Manzil al-Manazil*; 34. *Al-Mirwazanah*; 35. *Naht al-Arwdh*; 36. *Al-Amr al-Muhkam al-Marbut fi ma yalzam Ahl al-Thariq min al-Syurut*; 37. *Al-I'lam fi ma buniya 'alaih al-Islam*; 38. *Al-I'lam bi-isyarat ahl al-Ilham*; 39. *Al-Fana' fi al-Musyahadah*; 40. *Maratib al-'Ulum al-Wahb*; 41. *Fi al-Azl*; 42. *Syaqq al-Jaib wa raf Hijab al-Raib 'an izhar asrar al-Ghaib*; 43. *Tafsir Ayat al-Kursi*; 44. *Isyarat al-Qur'an fi 'Alam al-Insan*; 45. *Kitab al-Sab'ah (kitab al-Sya'an)*; 46. *Tanazzulat al-Amlak li al-Amlak s Harakat al-Aflak*; 47. *Tauhid al-Tauhid*; 48. *Al-Tadqiq fi bahs al-Tahqiq*; 49. *Al-Qism al-Hahi bi Ism al-Rabbaniy*; 50. *Al-Mudladdah fi 'ilm al-Dhahir wa al-Bathin*; 51. *al-Gayatfi ma Warada min al-Gaib fi Tafsir ba'cl al-Ayat*; 52. *Taj al-Rasail wa Minhaj al-Wasail*; 53. *Al-Risalah al-Mufidah*; 54. *Al-Durrah al-Fakhirah fi Zikr Man Intafa'at bi him fial-Akhirah*; 55. *Risalah Ruh al-Quds*; 56. *Al-Jalalah*; 57. *Jawab 'an Mas'alah al-Sabhah al-Sauda' (Hayula)*; 58. *Risalah al-Nasy'atain*; 59. *Mafatih al-Ghaib*; 60. *Tahzib al-Akhlaq*; 61. *Madkhal ila Ma 'rifah Ma 'khaz al-Nadr fi al-Asma' wa al-Kinayat al-Ildhiyyah*; 62. *Al-Qufb wa al-Nuqaba'*; 63. *Wasail al-Masail*; 64. *Taj al-Tarajum*; 65. *Turjuman al-Alfadl al-Muhammadiyah*; 66. *al-lshthilahat al-Shufiyyah*; 67. *Syarh al-Alfadl allati tudawiluha al-Shufiyyah*; 68. *al-Muqtani' fii idlah al-Sahl al-Mumtani'*; 69. *al-Huruf al-Tsalatsah allati in'athafat awakhiruha 'ala awailiha*; 70. *al-Alif (kitabah al-ahadiyyah)*; 71. *al-Ba' (Mifiah dar al-Haqiqah)*; 72. *Kitab al-Ya' (Kitab al-Sahw)*; 73. *Mifiah al-Jafr al-Jami*; 74. *Jafr al-Imam Ali Ibnu Abi Thalib*; 75. *Asrar al-Huruf*; 76. *Jafr al-Nihayah*; 77. *Faidah*; 78. *Miah Hadits wa wahid qudsiyyah*; 79. *Nasab al-Khirqah*; 80. *al-Tajalliyyat al-Ilahiyyah*; 81. *Tdlatul albab wa dzakhirah al-Iktisab*; 82. *Insya' al-Jusum al-Insaniyyah*; 83. *Natijah al-Haqq*; 84. *Uyun al-Masail*; 85. *Tauqi'at*; 86. *Asarral-Wujud*; 87. *Asarr al-Mahabbah*; 88. *Bulghah al-Ghawash fi al-Akwan ila ma 'dan al-ikhlash fi ma 'rifah al-Insan*; 89. *Qabs al-Anwar wa Bahjah al-Asrar*; 90. *al-Firaq al-Sitt al-Bathilah wa dzikri a 'dadiha*; 91. *al-Ajwibah al-Laiqah 'an al-Asilah al-Faiqah*; 92. *al-Thariqah fii bayan al-Syari'ah wa al-Haqiqah*; 93. *Mir'at al-Ma'ani li-idrak al-'alam al-Insani*; 94. *Tsawab Qadla' Hawaii al-Ikhwan wa ighatsah al-lahfan*; 95. *al-Imam al-Mubin alladzi laa yadkhuluh raib wa laa takhmin*; 96. *al-Tanazzulat al-Maushuliyyah*; 97. *Jadwal Adzim fistikhraj al-'aql min al-Qur'an al-Adzim*; 98. *Asfar min safarNuh*; 99. *Rislah al-Ibadah*; 100. *Syarh kitab Khal' al-Na'lain fil wushul ilaa hadlrah al-Jam'ain*; 101. *Rislahfi al-Ahadiyyah*; 102. *Rislah ursiluha li-ashhab al-Syaikh Abdil Aziz Ibnu Muhammad al-Mahdi*; 103. *Rislah al-Ghautsiyyah*; 104. *Risalah ila Fakhruddin al-Razi*; 105. *Risalah tashwir Adam 'ala shurah al-Kamal*; 106. *Arba' Rasail Tashawuf*; 107. *Nuskah al-Haqq*; 108. *Lughat al-Arwah*; 109. *al-Shalah al-Akbariyyah*; 110. *Aurad al-Ayyam wa al-layali*; 111. *Aurad al-Ushbu'*; 112. *al-Shalah al-Faidliyyah*; 113. *Washiyyah*; 114. *al-Hikam al-Uahiyyah*; 115. *al-Shuhuf al-Namusiyah*; 116. *al-Syajarah al-Nu'maniyyahfi al-Daulah al-'Utsmaniyyah*; 117. *Hikam*; 118. *al-'Ibadah*; 119. *al-Luma' al-Ufuqiyyah*; 120. *Muhadllarat al-Abrar*; 121. *Turjuman al-Asywaq*; 122. *Diwan*; 123. *Diwan al-Asywaq*; 124. *Diwan al-Murtajallot*; 125. *al-Mubasysyirat*; 126. *Tanazzul al-Arwah bi-ruh al-Ilah*; 127. *al-Qashidah al-Tsaiyyah*; 128. *Minhaj al-'Arif wa al-Muttaqi wa Mi'raj al-Salik wa al-Murtaqi*; 129. *al-Mubasysyirat al-Maimuniyyah*; 130. *Qashidah fi al-Manasik*; 131. *al-*

*Jawab al-Mustaqim; 132. Risalah Tahqiq Wujub al-Wajib lidzatih; 133.Fii sirr al-Huruf; 134.Najmat al-Aflak dan 135.al-Durar*<sup>62</sup>.

### III. RESEARCH METHODOLOGY

The type of research used in this paper was library research. This research revolved on studying the concept of *Mahabbah* according to Ibn 'Arabi by adjusting the qualitative research. The research method used by the author was descriptive with a philosophical approach. The Philosophical approach could also examine the structure of the basic ideas (fundamental ideas) formulated by the thinkers. Primary data sources were the works of Ibn 'Arabi, both in the form of books and papers. Secondary data sources were data in the form of books, papers, and articles relevant to the concept of Ibn 'Arabi, from various writings with the knowledge and concern about Ibn 'Arabi's thoughts, especially in the field of Sufism. The technique used by the author in collecting the data was the citation technique, which refers to quoting part or all of the data from various readings that relate to the problem studied. The writer carried out the data analysis. After collecting the data, the writer analyzed it based on the type, then connected one data to another. Next, interpreted the data based on the research principles, and described it using deductive and inductive thinking techniques.

### IV. FINDINGS AND DISCUSSION

Ibn 'Arabi is one of the figures of the Sufi who reviews the doctrine of the *Mahabbah* teachings and continued the *Mahabbah* teachings of his predecessors. For Ibn 'Arabi, the devotion of the Sufi to Allah the Almighty is because of love and hope that He will welcome that love. Allah created the universe because of the motive of love and the manifestation of the love itself. Allah's love for a servant is mentioned in 19 verses, while the theme of a servant's love for Allah is mentioned in 3 verses. In this study, the author uses keywords like lafazd *ubb /mahabbah* and *al-wudd*, which mean love.

The idea of affection or love originating from the leading nature of Allah (Raḥman-Raḥim) became the central axis of Ibn 'Arabi's thought, so William Chittick called 'irfān which developed by this character as a hermeneutics of love.<sup>63</sup>

#### a. Definition of Mahabbah/Love

Many experts have defined *mahabbah* (love), but according to Ibn 'Arabi, *mahabbah*/love is a knowledge that cannot be defined. It is the knowledge that is felt. A person will not know the meaning of love until he feels and experiences it, but it is still difficult for him to explain the nature of love to others. Whoever defines the meaning of love does not recognize love, and whoever does not feel it will never know about love. In his poem, Ibn 'Arabi said:

الحب ذوق وكتدري حقيقته أليس ذا عجب والله والله<sup>64</sup>

“Love is a perception with unknown reality”

<sup>62</sup>Brockelmann, *Tarikh al-Adab al-'Arabi*, Vol. I, p. 571.

<sup>63</sup> Haidar Bagir, *Semesta Cinta*, p. 30

<sup>64</sup>Muḥyi al-Dīn Ibn 'Arabī, s, vol. III (Beirut: Dār al-Kutub al-'Alamiyyah, 1999), p.480.



“For the sake of Allah, is not this the exotica?”

Many people define love with different meanings. However, no one can define the essence and cannot even get close to the analogy. Someone cannot define it except only to describe love's effects, impacts, and conditions. Moreover, to explore the nature of love from the side of the Exalted, Allah SWT. People who define love do not recognize it. Those who say they are full of love do not know about love. Love is a drink that never satisfies.<sup>65</sup>

**b. Mahabbah/Love is the Cause of the Creation of the Universe**

In an authentic hadith, the Prophet Muhammad narrated the following words from Allah:

كنت كنزاً لم أعرف فأحببت أن أعرف فخلقت الخلق وتعرفت إليهم فعرّفوني<sup>66</sup>

Meaning:

“I am a treasury of the unknown, so I am glad to be known, so I created beings, and I introduce myself to them, so they know me.”

As the hadith explains, love (*ḥubb*) is the principle that prompted the Absolute to create the universe. In this meaning, love is "the secret of creation" (*sirr al-khalq*) or "the cause of creation" (*'illat al-khalq*). Love is something that causes the Absolute to step out and begin to manifest Himself in the forms of all beings. For Ibn 'Arabi, generally, love is the principle of all movement (*ḥarakah*). All movements that occur actually in nature are due to the thrusting of love. If it was not caused by the activity of "love", everything would remain in eternal idle, i.e. no movement (*sukūn*) would mean nothing but non-existence (*'adam*). Love is the noble *maqām*, the source of all embodiments. Ibn 'Arabi composed his poem:

وعن الحب صدرنا وعلى الحب جبلنا

فلذا جئناه قصداً ولهذا قد قبلنا<sup>67</sup>

*We arise and are created by love  
It led us deliberately come to Him  
And we are genuinely welcome because of it*

Allah mentions Himself as “*Nafs al-Raḥmān*” (The Exhalation of the Merciful One), an expression for the manifestation of being or the divine act of manifesting everything in nature. In the typical imaging of Ibn 'Arabi, this phenomenon can also be described as the Divine Names that come up into the existence of the real world. The Divine Names in this image are initially under high pressure within the Absolute, and at the peak of that interior pressure, the Divine Names are “spitting out” from the

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<sup>65</sup>Maḥmūd al-Ghurāb, *Semesta Cinta*, terj. Agus Irawan (Yogyakarta: INDeS Publishing, 2015), p. 40.

<sup>66</sup> Ibnu ‘Arabī, *al-Futūḥāt al-Makkiyah*..., 484

<sup>67</sup> T. Izutsu, *Sufisme-Samudra Makrifat Ibn ‘Arabi*, terj. Musa Kazhim (Jakarta: Penerbit Mizan, 2015), xxviii

chest of the Absolute. Ibn 'Arabi describes the ontological process of actualizing the Divine Names in the forms of the universe through a clear description. It is the birth of nature as a whole being that exists outwardly. The process itself is described in clearer language by Bali Efendi as follows:

*“Right before the existence of the Divine Names in the outer realm, they have hiddenly emerged within the Absolute Essence; all of them sought an exit to the external realm of existence. This situation can be defined as a person holding his breath. The held breath was seeking its way out, and it caused a painful sensation by the high pressure. The pressure could stop if he breathed out. The Absolute will feel pressure (from inside) precisely as the human who suffers if he does not breathe out if He does not embody the universe in response to the demands of all the Names.”<sup>68</sup>*

Bali Efendi added that the phenomenon of divine "breathing" (*tanaffus*) is equivalent to God's saying "To Be!" (*Kun*) over the universe. In the view of Ibn 'Arabi, this "breathing" of Grace is not a process that coincides with the past. Besides, the "gasp" process, such as the Names of the Absolute, emerges due to pressure continuously without a break. This sustainable process precisely maintains the continuity of nature.

Nature is the image of Allah, so Allah also created nature firmly and orderly. Imam Ghazālī stated, "There is no prime and innovative than the cosmos." After creating the universe, Allah invented Adam based on His image, and man is a collection of cosmos. The restoration of the existence of nature or humans now becomes visible, and ultimately Allah knows Himself through witnessing the outer world, and this is what is meant by the word of God, " فأحببت أن أعرف " (I like to be known).<sup>69</sup>

### c. *al-Hubb Ilāhiah (Divine Love)*

1. Qur’ān Surah al-Mā'idah /5:54.

يَأْتِيهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهٗ  
 بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۖ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ  
 يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا تَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكُمْ فَضْلُ اللَّهِ  
 يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

<sup>68</sup> T. Izutsu, *Sufisme-Samudra*, p. 156.

<sup>69</sup>Maḥmūd al-Ghurāb, *al-Hubb wa al-Maḥabbah al-Ilāhiyah* (tt: tp, tt), p.1.

Meaning:

*“Believers! If any of you should turn away from your faith, remember that Allah will raise a people He loves and who love Him; a people humble to the believers and firm towards the unbelievers; who will strive hard in the way of Allah and will not fear the reproach of the reproacher. It is the favor of Allah which He grants to whom He wills. Allah is vast in resources, All-Knowing.”(Q.S al-Maidah/5:54)<sup>70</sup>*

Regarding the servant's love for God, it is undoubtedly known that God's love is coming for him first. If the love from Allah did not come at first, Allah would not have given him the means of living and taufeeq in the form of love for Him and would not have made him able to do the deeds that He loves. Through Allah's love for the servant, Allah gave him taufeeq to follow the Prophet Muhammad in obligatory and made him accustomed to doing sunnah. By following the teachings of the Prophet, Allah finally loves the servant. The servant stands between two Divine loves; the first love is *ubb'ināyah*; Allah loves the servant by giving him *'ināyah* (help) to be able to follow the Prophet. The second love is *ubb jazā'*, where Allah loves the servants as a response for their deeds, *ittibā' al-Rasul*.<sup>71</sup>

The verse of *يحبهم ويحبونه* shows the servant status as a lover and beloved. As a lover, Allah gave him a trial, and as a beloved one, Allah chose him and gave him special treatment in the world and afterlife. While in heaven, Allah treats him as a beloved one only, not a lover, that there is no trial for him in heaven. Trials occur because of a confession; they have a role as evidence for the truth of the confession. When Allah loves His servants, Allah will give them means of living in the form of love for Him unknown to any of them. Finally, they found themselves in love with Allah. They also claim themselves as the lovers of Allah, and as a consequence, they are given trial. If their love is heartfelt, Allah will give them a pleasure as their status as His lover. The bestowal of favors is proof of God's love for them. *al-Ḥaqq* is a Lover and Beloved one. As a lover, He acts by giving influence to the universe. As a Beloved, he gave trials. Likewise, the servants are the lover and beloved. As a lover, they are given the trial because of their love confession to show which confession is honest or fake. As the beloved, they act as they pleased towards their lover. They asked for something, and Allah granted it. When they are pleased, Allah does the same. When they enraged Allah, they are forgiven.

*اذلة على المومنين اعزة على الكافرين* Allah has prescribed to love and hate for His sake and made it a special deed for Him. As for the servants, they are not entitled to anything but a reward for their deeds.

a) Qur'ān Surah al-Baqarah/2:165.

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<sup>70</sup> Kementerian Agama RI, *al-Qur'ān dan Terjemahannya*, p. 93

<sup>71</sup> Mahmud Al-Ghurab, *Raḥmat min al-Raḥmā*, vol. II, p. 30

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ <sup>ص</sup>  
 وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ  
 الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

Terjemahnya:

“And of humankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe love Allah more (than anything else). If only those who do wrong could see when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment.” (QS al-Baqarah/2:165).<sup>72</sup>

The believers love Allah more than the polytheists love their idols, whom they treat as the ally of Allah. The reason is that the veil which covers them is removed, and the followers break away from the misguided leaders, so their love for the ally of Allah is gone, and they become believers who love Allah. If the despotic knew that all of the power they saw in the punishment belonged to Allah, they could know that there is no strength for the human because they do not have power (*al-ḍaʿf*) and servitude (*'ubūdiyyah*).<sup>73</sup>

وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ there is no doubt to anyone who believes that Allah is the only possessor of noble traits. It is undoubtedly more remarkable than those who believe that Allah is not the only possessor of noble traits but also others. It happened to the polytheists; they loved Allah and their idol. Consequently, they cannot reach the power of the believers who love Allah the One.<sup>74</sup>

#### d. Allah as a Lover

Qur'ān Surah al-Burūj/85:14.

وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾

Meaning:

“and He is the Most Forgiving, the Most Loving. (QS al-Buruj/85:14).”<sup>75</sup>

When Allah embodies nature, it becomes the place of His manifestation, so His beauty is visible. The universe is the beauty of Allah because Allah is the Most Beautiful who loves beauty. Allah invented the cosmos as a creation with all the peaks

<sup>72</sup> Kementerian Agama RI, *al-Qur'ān dan Terjemahannya*, p. 56

<sup>73</sup> al-Ghurab, *Rahmat min al-Rahmān*, vol. I, p. 242

<sup>74</sup> Shaikh al-Akbar Ibn al-'Arabī, *Ījāz al-Bayān fī al-Tarjamah 'an al-Qur'ān* (Damaskus: Matba'ah Nadr, 1989), p. 242.

<sup>75</sup> Kementerian Agama RI, *al-Qur'ān dan Terjemahannya*, p. 472

of beauty and perfection. The relation with *al-Asmā' al-Ilāhiyyah* refers to *al-Wadd* with all of God's creation. *al-Wudd* means God's permanent love for humans and the universe. Allah is *al-Wadd*, *al-thābit al-mahabbah* (the One Whose love is permanent). Allah will always love His creatures, and He will always be *Wadd*. How could the Creator not love His creation? Allah is the Creator of creatures, means of living, and benefits. God will always help them. Those are the only meaning of *al-wadūd*. The creatures are His beloved, and Allah is pleased to see them. The whole of nature is like a human being who is His love, and every part of nature is like a member of the human body. Allah made the whole world as the only lover.<sup>76</sup>

Allah's action is not a compulsion, but the meaning of *al-Wad*, because Allah is away from compulsion. The name *al-Wadd* is also equivalent to the title *al-Rahmān*, because it is impossible for Allah to love something except for outpouring love. It happened because creation is a phenomenon that clearly shows the Creator's knowledge, abilities, beauty, and majesty.<sup>77</sup>

## V. CONCLUSION

Based on the description above, it can be concluded that for Ibn 'Arabi, *mahabbah* (love) is knowledge that cannot be defined; love is a concept that is difficult to understand. Love can only be found and lived in the deepest depths of the heart. However, it is undeniable that everyone can feel the beauty of love even if they cannot make an analogy of its ultimate.

God loves His creatures as a form of manifestation of His *al-wadūd*, *al-rahman*, *al-rahīm* attributes. Love is the reason and motive for the universe's creation; It cannot separate Ibn 'Arabi's theory about love from the doctrine of *wahdat al-Wujūd* as the center of his Sufistic doctrine. It asserts that there are no lovers and beloved except Allah because all entities in nature are the manifestations (*Tajalliyat*) of the magnificence of Allah. Ibn 'Arabi said that the basis and cause of all love is magnificence. God loves his creatures because the creatures are magnificent. Meanwhile, humans love God because they see God's magnificence. God is the great and the source of all fineness.

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<sup>76</sup> al-Ghurab, *Rahmat min al-Rahmān*, vol. IV, p. 478-479

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