



## THE CONCEPT OF RU'YATULLAH (SEEING GOD) IN THE SHORT STORY ARIINI ALLAH BY TAUFIQ AL-HAKIM: A STUDY OF ISLAMIC STUDIES

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### HISTORY ABSTRACT

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*Ru'yatullah* (Seeing God) has become a topic of debate among scholars. This issue cannot be answered immediately. To answer it, a rational basis is needed and in accordance with religious dogma. Through the science of Sufism and kalam, this problem will be answered in this study. These two sciences have similarities, namely both studying transcendental matters such as divinity and seeking the truth in them. However, both have differences related to the method and scope of study. The difference in understanding of *ru'yatullah* ultimately has an impact on the beliefs of Muslims. One of these influences can be seen in literary works that raise the concept of *ru'yatullah* as the theme of their work. One of them is the short story *Ariini Allah* by Taufiq Al-Hakim. This study will examine the topic of "*ru'yatullah*" in the short story using interdisciplinary studies, namely literary criticism and Islamic Studies. The results of the study show that the short story *Ariini Allah* by Taufiq al-Hakim is centered on the concept of "*ru'yatullah*," which conveys the message that God cannot be perceived through the physical senses but rather through the soul that has attained divine love. From the perspective of Islamic theology, *Ilm al-Kalām*, the story is in line with the *Mu'tazilah* view, which rejects the possibility of seeing God physically. Meanwhile, in the Sufi tradition, the story reflects a spiritual journey towards *ma'rifah* (gnosis), *maḥabbah* (divine love), and finally *ittiḥād* (union with God), which is considered the highest form of mystical experience.

### KEYWORDS

*Ru'yatullah*,  
*Ma'rifat*,  
*Tasawuf*,  
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## INTRODUCTION

In Islam, the concept of “*Ru'yatullah*” is an issue in the realm of creed that is still debated. Scholars differ in their opinions. The issue of “can humans see God?” cannot simply be answered. A foundation is needed to answer the question. Islamic studies is a study that is considered to be able to answer these problems (Hamim, 2023). Islamic Studies is a study that examines everything about Islam in the form of revelation, the results of scholarly thought, and the practice of Islam in the realm of society. This study has several scientific fields (Adiyono et al., 2024). Nashr Hamid Abu Zaid divides Islamic studies into four groups, namely law, theology, philosophy, and tasawwuf/mysticism. Related to this, the problem of *ru'yatullah* can be said to be the object of Islamic studies. This problem can be answered by at least two scientific fields in Islamic studies, namely the science of theology (Kalam science) and Sufism.

The two sciences have similarities in that they both attempt to reveal transcendental things that cannot be reached by everyone and seek the truth (Al-Haqq) of these transcendental things. The difference is the method used by both. The science of Kalam seeks truth by using a combination of reason and heart while the science of Sufism uses the mind (Khasanah, 2024). In the science of Kalam, the concept of “*ru'yatullah*” is often referred to as *ru'yatullah* (Zakiyah & Gama, 2024). The understanding of *ru'yatullah* is related to the understanding of the existence of God (Subandi et al., 2023). As is known, there are differences in the understanding of the existence of God in several schools of Kalam. As a result, the understanding of the concept of *ru'yatullah* is also different (Afifah, 2024). In this regard, three schools have different opinions regarding *ru'yatullah*, namely Mu'tazilah, Asy'ariyah, and Maturidiyah (Hanafi, 2001).

Based on the perspective of Sufism, Abdul Munim Cholil in his research entitled *ru'yatullah* in the Perspective of Sufism and Kalam Science explains that Sufis seem to continue the concept of *ru'yatullah* that has been built by theologians (*Mukallimin*) and try to draw it with their perspective (Cholil, 2022). The Sufis offered the concept of Ma'rifat, which would later be manifested in the form of love (*mahabbah*) (Cholil, 2022). This difference in understanding of *ru'yatullah* certainly influences Muslims as a whole. One form of influence is the existence of several literary works that adopt the understanding of *ru'yatullah* as the idea of their work. One such work is Taufiq Al-Hakim's short story *Arini Allah*.

This short story is a short story in the short story anthology with the same title, *Ariini Allah*. This anthology was published in 1953. This short story tells the quiet story of a child who asks his father to show him Allah. The father is confused, so he tries to find an answer by asking people whom he thinks know the answer. The father never gets an answer until finally he meets an ascetic who can give instructions on how to see God. The ascetic was willing to help the father. The ascetic said that God will reveal Himself to the soul that has His love. At first, the father asked for His love of one dirham. The ascetic warned that he should reduce it because the father would not be able to bear such a large amount of love. The father reduced his request to half a *dharrah*.

The ascetic prayed and asked Allah to give His love. Half a grain of *dharrah* to the father. Several days passed since the incident, the father disappeared and worried the family and the people. He was found on top of a mountain in an unconscious condition.

His son, wife, and the villagers tried to resuscitate him, but their efforts were in vain. The ascetic said that someone who has the love of God in his heart cannot hear ordinary people. From this brief description, this short story raises the topic of “*ru'yatullah*” in the story. Therefore, this research seeks to uncover the concept of “*ru'yatullah*” in this short story and then examine the concept of “*ru'yatullah*” in this short story using the lens of Islamic studies, especially the science of Kalam and Tasawuf.

This research is conducted to provide an appropriate understanding of literary works so that the intended message is conveyed. In order to connect the meaning of literary works and Islamic studies, this research uses literary criticism studies in the form of story message analysis. Nurgiyantoro explains that the message (moral) is something that wants to be conveyed to the reader, or can also be referred to as the meaning of the story (Nurgiyantoro, 2009). The message of the story is conveyed in two forms. First, the message is conveyed explicitly. Second, it is conveyed implicitly through a combination of elements in the story (Nurgiyantoro, 2009). Concerning this research, the analysis of the story message is carried out to reveal the concept of “*ru'yatullah*” that the author wants to convey in the short story *Arini Allah*, to be examined using the perspective of Islamic studies.

In this research, in order to strengthen the theoretical basis and avoid plagiarism, a literature review needs to be carried out. As a result, several studies have been found that have the same theme. Likewise, some studies use the same material object but with different themes. A study of the views of Sufism and Kalam towards '*ru'yatullah*' has been written by Abdul Munim Cholil in his article entitled *Seeing God in the Perspective of Sufism and Kalam*. With a comparative study, he found differences between the *mutakallimin* (The Theologians) and the Sufis in understanding “seeing God”. The theologians (*mutakllimin*) discuss “seeing God” substantially, which is limited to whether or not, where, and how. As for the Sufis, they understand “*ru'yatullah*” symbolically, namely, what it means to “see God”.

In addition to Abdul Munim Cholil's research, research on the concept of “*ru'yatullah*” was also conducted by Abdul Rohman. He examined the discourse of “seeing God” contained in *Tafsir Az-Zamakhshari*, *Tafsir Ibn Kathir*, and *Tafsir Ash-Shukani* through a comparative study. He found differences in the understanding of *ru'yatullah* in the three books of tafsir. *Az-Zamakhshari* considers it impossible, *Ibn Kathir* believes that Allah can be seen on the Day of Judgment, while *Asy-Syaukani* is not much different from *Ibn Kathir*. Both studies provide a theoretical basis for the concept of “seeing God” in Islamic studies. Both use material objects in the form of the thoughts of scholars and the text of the book of interpretation. Both studies can help this research to examine the concept of “seeing God” in literary works by using a combination of literary criticism and Islamic studies (Rohman, 2022).

Furthermore, there are many studies that use the same material object. However, these studies have different themes, namely structural studies of short stories and analysis of the meaning of command sentences. Therefore, this study will examine different things, namely the Islamic study of the concept of “*ru'yatullah*” raised by the short story *Ariini Allah* by Taufiq Al-Hakim. From the results of the literature review, both on research with the same theme and the same material object, it can be concluded that this research offers novelty in the form of an Islamic study in literary works that

uses interdisciplinary studies, namely literary criticism studies, story content analysis, and Islamic studies.

## METHOD

This research is a literature review in which the sources of study and materials are in the form of literature, namely the short story *Ariini Allah* by Taufiq Al-Hakim and other literature related to the study of Islamic studies on the concept of “*ru'yatullah*”, especially in Kalam and Tasawuf. Primary data collected in the form of words, phrases, and sentences related to the concept of “*ru'yatullah*”. Meanwhile, secondary data is collected in the form of information regarding the concept of understanding “*ru'yatullah*” in the study of Islamic studies. After the data is collected, the data will be analyzed using story message analysis. Primary data in the form of short story excerpts that contain the concept of “*ru'yatullah*” are analyzed through an examination of how the form of message delivery in the story conveys the message to be conveyed. Furthermore, the message that has been obtained will be examined using secondary data, which contains various views on the concept of “*ru'yatullah*” in Islamic studies.

## RESULT

### The Concept of “*Ru'yatullah*” in Taufiq Al-Hakim's *Ariini Allah* Short Story

The short story *Ariini Allah* begins with the story of a father who is sitting, talking with his son. The father thanks Allah for His blessing, namely, his favorite child. Amid his gratitude, the child said to the father that the father always mentioned Allah. The child then asked the father to show him Allah. The father was confused by the child's request. In the end, the father agreed to his son's request. Long story short, the father went around the city to meet people who he thought knew the answer. But the result was nil. In the end, the father went to see an ascetic on the instructions of a parent. Soon, the father met the ascetic and expressed his desire to see God. The ascetic said that God cannot be seen with human senses and cannot even be felt with human feelings. This is as in the following quote.

Tabel 1.

Text	Translation
فذهب الرجل تَوًّا إلى ذلك الناسك و قال له :-جئتك في أمر أرجو أن لا تردني عنه خائبًا. فرفع إليه الناسك رأسه بصوت عميق لطيف: -اعرض حاجتك!. -أريد أيها الناسك أن تريني الله!. فأطرق الناسك وامسك لحيته البيضاء بيده وقال: -أتعرف معنى ما تقول؟. -نعم، أريد أن تريني الله!. فقال الناسك يصوته العميق اللطيف:- أيها الرجل! إن الله لا يرى بأدواتنا البصرية. ولا يدرك بحواسنا الجسدية. وهل تسير عمق البحر بالأصبع التي تسير عمق الكأس؟ (Al-Hakim, 1953)	<i>The man (the father) went to the ascetic and said: “I am meeting you for a matter in which I hope you will not disappoint me”. The ascetic looked at him with a deep, gentle voice: “Just tell me your need!”. “I want you, O ascetic, to show me God!”. The ascetic was stunned as he stroked his white beard with his hand and said: “Do you know what your words mean?”. “Yes! I want you to show me God!”. The ascetic said again: “O man! Verily Allah is invisible to our visual senses. Nor can He be realized by human instinct. And do you walk the depth of the sea with the finger that walks the depth of the cup?”</i>

If observed, the quote attempts to convey the message of the concept of “ru’yatullah”. In terms of delivery, the quote conveys the message directly. Direct delivery can be seen in ascetic words regarding the concept of “ru’yatullah”:

Tabel 2.

Text	Translation
فقال الناسك يصوته العميق اللطيف:-أيها الرجل! إن الله لا يرى بأدواتنا البصرية. ولا يدرك بحواسنا الجسدية. وهل تسير عمق البحر بالأصبع التي تسير عمق الكأس؟ (Al-Hakim, 1953)	<i>The ascetic said again: “O man! Verily Allah is invisible to our visual senses. Nor can He be realized by human instinct. And do you walk the depth of the sea with the finger that walks the depth of the cup?”</i>

The quote explicitly conveys that *ru’yatullah* cannot be done directly through human senses. Furthermore, the storyline continues with the story when the father negotiates with the ascetic about the level of God's love. When despair almost approached the father. Then the Hermit gives instructions on how to see God. The ascetic said that God would be present in the father's soul on the condition that the father managed to get His love. Without thinking and to fulfill the child's wish, the father asked the ascetic to ask God to give the father His love. The ascetic granted it but warned the father to reduce the level of love requested because the father would not be strong with His love that was too great. Hearing this, the father reduced it little by little until it was half a *dzarrah* seed. This is as seen in the following quote:

Tabel 3.

Text	Translation
وكيف أراه إذن. -إذا تكشف هو لزوجك. -و متى يتكشف لروحي؟. -إذا ظفرت بمحبته. فسجد الرجل وغفر التراب جبهته وأخذ يد الناسك وتوسل إليه قائلاً: -أيها الناسك الصالح، سل الله أن يرزقني شيئاً من محبته. وجذب الناسك يده برفق وقال: -توضع أيها الرجل واطلب قليل القليل. -فلأطلب إذن مقدار درهم من محبته. -يا للطمع! هذا كثير! كثير! -ربع درهم إذن! -توضع! توضع! -مثقال ذرة من محبته. -لا تطبق مثقال ذرة منها. -نصف ذرة إذن! -ربما. -رفع الناسك رأسه إلى السماء وقال: -يا رب! ارزقه نصف ذرة من محبتك! (Al-Hakim, 1953)	<i>“And how did I see him?”. “When he appeared in your soul”. “When does He manifest Himself in my soul?”. “If you win His love”. Then the man prostrated himself, dust clinging to his forehead, he reached for the ascetic's hand and begged him, saying: “O pious ascetic! Ask Allah to grant me the blessing of His love”. The ascetic gently withdrew his hand and said: “Less! Ask for a little at a time!”. “Then I ask for a little of His love”. “Don't be greedy! This is too much!”. “Then a quarter of a dirham!”. “Less!”. “Then a dharrah!”. “You won't be able to afford it if it's the size of a dharrah!”. “Then half of it”. “All right”. The ascetic raised his head to the sky and cried out: “O God! Give him half a dharrah of Your love!”</i>

If observed, the quote also tries to convey the message of the concept of “ru’yatullah”. In terms of the way the message is conveyed, the quote tries to convey the message directly. This can be seen from the following quote:

Tabel 4.

Text	Translation
وكيف أراه إذن. -إذا تكشف هو لزوجك. -و متى يتكشف لروحي؟. -إذا ظفرت بمحبته (Al-Hakim, 1953)	"And how did I see him?". "When he appeared in your soul". "When does He manifest Himself in my soul?". "If you win His love".

That quote contains the idea that God will appear to the soul that has received His love so that the soul can feel God's presence as if it sees Him. The indirect delivery is conveyed through the negotiation scene between the father and the ascetic when the father begs the ascetic to ask God to give His love to the father. The scene contains the idea that not just any human being can bear the magnitude of God's love when His love has resided in one's soul.

The storyline continues as God grants the ascetic's prayer. Days pass after their meeting. The child and the villagers searched for the father, who never came home. One of the villagers found the father on the mountain in an unconscious condition. They, along with the recluse, went to where the father was. The child and the villagers tried to resuscitate him, but to no avail. The ascetic then explained that the father was under the influence of God's love. The Elder said that no one was strong enough to carry His love. The child regretted his request to his father. This is as explained in the following quote:

Tabel 5.

Text	Translation
فنهض معهم الناسك قلقا، ولبثوا يبحثون عنه زمنا على أن صادفوا جماعة من الرعاة قالو لعم: "إن الرجل جن وذهب إلى الجبال" ودلوهم على مكانه. فمضوا إليه فوجدوه قائما على صخرة. شاخصا ببصره غلى السماء فسلموا عليه فلم يرد السلام. فتقدم الناسك إليه قائلا: -انتبه إلي! أنا الناسك! فلم يتحرك الرجل. فتقدم إليه طفله جزعا، فقال بصوته الصغير الحنون: -يا أبت! ألا تعرفني؟. فلم يبد حراكا. وصاحت أمراته وذووه من حوله محاولين إيقاظه، ولكن الناسك هز رأسه قانطا وقال لهم: - لاجدوى! كيف يسمع كلام الأدميين من كان في قلبه مقدار نصف ذرة من محبة الله؟ والله لو قطعتموه بالمنشار لما علم بذلك (Al-Hakim, 1953)	The ascetic stood with them in confusion. They searched for him until one day they came across a group of shepherds. The shepherds told them: "The truth is that the man is mad and went to that mountain" and pointed out his whereabouts. They went to the place and found him standing in the desert alone with his eyes fixed on the sky. They greeted him, but he did not reply. The ascetic stepped forward to him and said: "Look at me! I am the Hermit!" The man did not move. His son stepped forward to him in alarm and said: "My father! Do you not recognize me?". He did not appear to move. His wife and those closest to him cried out, trying to revive him. The ascetic shook his head: "Useless! How can one in whom the love of Allah is half a dharrah hear the words of the children of Adam? By Allah if you tried to cut him with a saw, he would not realize it.

The quote tries to convey an idea about "ru'yatullah". If observed, the quote tries to convey its idea indirectly, namely through the scene when the family, the villagers, and the Hermit search for the father's whereabouts. They find him in an unconscious state. The quote contains the idea that a person who has received His love will be swept away in His love and feel as if he has found his true love. After analyzing the way the message is conveyed, the message of the story that can be taken is that God cannot be

seen with the human sense of sight. God can be seen if He reveals Himself in the soul of someone who has received God's love. If he gets His passion, he will feel united with his God. This concept is what the short story *Ariini Allah* wants to convey.

## DISCUSSION

### An Examination of the Concept of “Ru’yatullah” in Short Stories Through the Eyes of Islamic Studies (Kalam and Tasawuf)

The concept of “*ru’yatullah*” in the short story *Ariini Allah* by Taufiq Al-Hakim suggests that God cannot be perceived through human visual senses. God may only be seen when He manifests Himself within the soul of someone who has attained divine love (Andini et al., 2021). Upon receiving God’s love, that individual experiences a sense of unity with the Divine (Sensia, 2025). This raises the question: How does Islamic thought interpret the concept of “*ru’yatullah*” as conveyed in this short story? The discussion begins with *Ilm al-Kalām* (Islamic theology). According to Harun Nasution, *Ilm al-Kalām* is the discipline that studies the existence of God along with His attributes, prophethood, the universe, and the relationship between God and His creatures (Muniron, 2015). Based on this definition, it is evident that the concept of “*ru’yatullah*” falls within the scope of *Ilm al-Kalām*.

In *Ilm al-Kalām*, the notion of “*ru’yatullah*” is referred to as *ru’yatullāh*. This concept is closely linked to theological understandings of God's essence (Rahman & Rahman, 2020). Various theological schools have different perspectives regarding the nature of God’s existence, leading to differing interpretations of *ru’yatullāh*. At least three major theological groups offer distinct views: the Mu’tazilah, the Ash’arites, and the Maturidites. The Mu’tazilah treat the concept of *ru’yatullāh* within their doctrine of *al-tawhīd* (the oneness of God) (Istiqamah & Syandri, 2021). They deny the possibility of *ru’yatullāh*, based on their theological stance that rejects the corporeality (*jismiyyah*) of God, as well as any spatial direction or temporal end associated with Him (Hanafi, 2001). Additionally, they uphold the doctrine of *nafy al-ṣifāt*, which entails the negation of God’s attributes (Zainimal, 2021).

According to the view of Wāṣil ibn ‘Atā’, God cannot be ascribed attributes that exist independently of His essence and are then attached to it (Hernawan, 2017), since God’s essence is *qadīm* (eternal) (Maunah, 2019). Therefore, any attribute inherent in God must also be *qadīm*, existing within His essence without the need for external additions (Nasution, 1986). These two doctrines demonstrate the Mu’tazilah's rejection of God’s corporeality, and thus, they deny the possibility of *ru’yatullah*. Al-Shahrastānī explains that to uphold the oneness of God, the Mu’tazilah reject the view that God can be seen with the eyes in the hereafter, let alone in the temporal world. This rejection is not based on the existence of any physical barrier to human vision, but rather on the intrinsic nature of God’s essence, which is considered imperceptible (Muniron, 2015).

The Mu’tazilite school bases its denial of *ru’yatullāh* (the vision of God) on two foundations: rational reasoning and scriptural evidence (*shar’*) (Fitria, 2023). Their rational argument rests on two main premises. First, if God is not corporeal (*jism*), then He has no direction. Since seeing requires a visual object to occupy a specific direction relative to the observer, it is therefore impossible to see God. Second, for something to be visible, it must possess light and color, conditions which do not apply to God’s

essence. As for their scriptural argument, the Mu'tazilites refer to Qur'anic verses such as Surah al-An'ām [6:103], which explicitly states that God cannot be seen, and Surah al-A'rāf [7:143], which recounts the story of Moses desiring to see God a story that serves as further proof of God's invisibility (Hanafi, 2001).

In contrast, the Ash'arite school holds an opposing view. The Ash'arites affirm the possibility of *ru'yatullāh*, maintaining that God has a form or direction, making it possible for humans to see Him in the afterlife (Hanafi, 2001). They argue that God possesses attributes that suggest a kind of *tajassum* (corporeality) (Adam et al., 2022), although not in a physical form comparable to human beings. For the Ash'arites, God's omnipotence allows Him to actualize anything. They emphasize that human reason is limited and thus cannot fully comprehend God's actions, including the possibility of *ru'yatullāh* (Nasution, 1986). The primary argument put forth is that only that which is non-existent cannot be seen; thus, since God exists, He can be seen (Nasution, 1986). Even though God is uncreated, He can still be seen, as the attribute of visibility does not necessitate being created. Scriptural support for the Ash'arite stance is found in Surah *al-Qiyāmah* 75:22-23 (Nasution, 1986).

A third theological perspective comes from the Māturīdī school, which closely aligns with the Ash'arite position on *ru'yatullāh*. According to the Māturīdīs, the vision of God is indeed possible and will occur in the hereafter, not through inner spiritual sight, but with the physical eyes. The concept of *ru'yatullāh* does not imply corporeality, as it is said to occur without modality (*bilā kayf*) and without location (*bilā makān*) (Hanafi, 2001). Al-Māturīdī emphasizes that although God's essence is immaterial, it still exists (Muniron, 2015). Al-Bazdawī similarly asserts that God can be seen despite having no form, location, or physical limitations (Nasution, 1986). The visibility of God in the hereafter is possible due to His omnipotent will, and this belief is supported by the same Qur'anic verses cited by the Ash'arites (Surah *al-Qiyāmah* [75:22–23]) (Muniron, 2015). From the perspective of Sufism (*taṣawwuf*), the concept of *ru'yatullāh* is interpreted through the notion of *ma'rifah* (gnosis). In Sufism, *ru'yatullāh* is intricately linked with *ma'rifah* (Cholil, 2022).

*Ma'rifah* means “knowledge” (Helmi, 2020), but more specifically refers to an intimate awareness of God such that the heart perceives Him as if seeing directly (Munandar et al., 2021). It also encompasses the inner qualities of one who knows God, His attributes, His essence, and affirms Him through the manifestation of His teachings in one's actions (Tebba, 2004). This understanding of *ma'rifah* implies a condition in which the servant feels so close to God that it is as though he sees Him. Dhu'n-Nūn al-Miṣrī describes *ma'rifah* as a state where, whether asleep or awake, conscious or occupied, one sees nothing but God (Tamrin, 2010). Similarly, Harun Nasution explains *ma'rifah* through various Sufi expressions: first, when the eyes of the heart are opened while the physical eyes are closed, only God is seen; second, *ma'rifah* is like a mirror, when the *'ārif* (knower of God) looks into it, he sees only God; third, wherever and whenever, only God is perceived; and fourth, if *ma'rifah* were to approach God's essence materially, none could bear the beauty of His radiance, and every light around the one seeing Him would fade before His brilliance (Tebba, 2004).

*Ma'rifah* is often accompanied by *maḥabbah* (divine love) (Huda, 2017). According to many Sufis, *ma'rifah* leads to *maḥabbah*. Al-Ghazālī explains that love for

God arises from knowing Him, and that *ma'rifah* and *maḥabbah* together represent the highest spiritual stations (Tebba, 2004). Other scholars have also defined *maḥabbah*. Junayd al-Baghdādī describes it as the absorption of the lover's characteristics into those of the beloved, such that the lover forgets his self entirely (Setiawan et al., 2020). Muhammad ibn 'Alī al-Kattānī defines it as prioritizing the beloved above all else (Tamrin, 2010). Following *maḥabbah*, the seeker naturally yearns for union with the Divine, just as a lover desire to unite with the beloved. In Sufi terminology, this state of union is known as *ittiḥād*. There are two primary paths toward this union: *ḥulūl* and *wuṣūl* (Tamrin, 2010).

*Ḥulūl* refers to the indwelling of God in the servant, either through essence, attributes, or actions (Kusuma, 2021). This union is achieved through *fanā'*, the annihilation of the self, whereby one purifies the soul of all human qualities (Tamrin, 2010). When the heart is cleansed of everything except God, it becomes free of all barriers, allowing divine presence to enter. The second path, *wuṣūl*, refers to mystical union in witnessing God's essence, often expressed through the concept of *waḥdat al-shuhūd* (unity of witnessing). This is closely related to *waḥdat al-wujūd* (unity of being), with the former emphasizing a subjective experience of divine presence and the latter implying ontological union through *fanā'*. Ibn al-Fāriḍ argues that only one who has attained true divine love can reach this level and experience *kashf*, the unveiling of veils that separate the servant from God (Tamrin, 2010).

After presenting the theological and mystical perspectives on the vision of God, we may now return to the short story *Ariini Allah* by Taufiq al-Ḥakīm. From the standpoint of *Ilm al-Kalām*, the idea that God cannot be perceived through the physical senses and is only truly experienced through the inner heart aligns closely with Mu'tazilite doctrine. As previously explained, the Mu'tazilah categorically reject the notion of *ru'yatullāh* both in this world and the hereafter, due to their understanding of God as non-corporeal and devoid of external attributes (*nafy al-ṣifāt*). However, they affirm that God may be known through the heart and intellect. From a Sufi perspective, the short story seems to explore the progression from *ma'rifah* to *maḥabbah* and ultimately *ittiḥād*. A person who attains *ma'rifah* comes to intimately know and "see" God.

From this knowledge arises divine love, and this love draws the servant ever closer to God. The servant then strives to purify his soul of all that is not God, leading to a mystical union and the highest spiritual realization, *al-kashf*. This narrative arc is illustrated in the story through the father figure, who, in seeking to see God, must first obtain His love. Once he does, God enters his soul, bringing him ever closer until he is ultimately united with the Divine.

## CONCLUSION

After conducting research, it becomes evident that the short story *Ariini Allah* by Taufiq al-Ḥakīm seeks to convey a message centered on the concept of "*ru'yatullah*." This message is delivered both explicitly and implicitly. The primary idea expressed is that God cannot be perceived through human sensory vision. Rather, God reveals Himself to the soul of a person who has attained His divine love. Once such love is granted, the individual becomes united with God, such that nothing remains within them and before

their eyes except God alone. When this concept is examined through Islamic studies, specifically the disciplines of *Ilm al-Kalām* (Islamic theology) and *taṣawwuf* (Sufism), it yields differing interpretations. From the perspective of *Ilm al-Kalām*, the idea of “*ru’yatullah*” in this story aligns with the Mu’tazilite view, which denies the possibility of *ru’yatullah*.

This is because the Mu’tazilah reject any notion of corporeality (*jismiyyah*) in God and deny any external attributes attributed to Him. Nevertheless, they do consider the possibility of perceiving God through the heart or intellect. From the Sufi viewpoint, the story presents the mystical concepts of *ma’rifah* (gnosis), *maḥabbah* (divine love), and *ittiḥād* (union with God). In Sufism, drawing near to God and even “seeing” Him is regarded as the highest spiritual blessing. The closer a person is to God, the more they have progressed in *ma’rifah*. Upon reaching this level of divine knowledge, the individual experiences *maḥabbah*. When one’s soul is fully enveloped in holy love, their thoughts are wholly centered on God, and a profound longing for union arises, culminating in *ittiḥād*.

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## AUTHORS’ CONTRIBUTIONS

The author contributed to data collection, data processing, and data analysis.

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