

REORIENTATION OF INDIVIDUAL- TRANSCENDENTAL SUFISM VALUES IN *AT-TUHFAH AL-MURSALAH* MANUSCRIPT TOWARD SOCIO-EMPIRICAL VALUE

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Abstract: The manuscript *at-Tuhfah al-Mursalalah* a track record of the past is full of virtues. Seeking virtue means preparing yourself through the purification process. Sufism, as a purification step to reach the Allah. The spiritual experience gained by *salik* when meeting and union with Allah (individual-transcendental values) should be felt also by others. The transmission of spiritual experience is implemented in empirical life (socio-empirical values) as a form of practicing and teaching a loving Islam, so that the concept of *rahmatan lil 'alamin* can be felt by all creatures. The process of attaining the maqam requires clarity of heart; peace of mind, mind and environment; as well as sincerity amaliyah. Awareness to negate the existence of self ('alam nasut) and purify the existence of divinity ('alam lahut) in self as a form of preparation to accept the holiness of the Khaliq. It is this doctrine of purity that should be practiced and spread by the salik and perceived by all beings to create goodness in the universe. Goodness that does not look to ethnic, religious, ethnic, and state boundaries. Universal goodness as the real essence of Islam *rahmatan lil a'lamin*.

Keywords: Sufism – Manuscript – Individual -
Transcendental Values – Socio-Empirical Values

INTRODUCTION

The essence of Islam is to teach piety both inward and inward to its adherents. The specialization of Islamic scholarship teaches Muslims to live godly lives, while the science of *tasawuf* teaches godly piety. Both disciplines are still guided by the Qur'an and al-Hadith, but there is a fundamental difference between the two. Sharia sciences have a tendency to choose fiqh by using rationality and logic in understanding the Qur'an and al-Hadith as a legal provision. While the science of Sufism has a tendency to use the taste (*zauq*) when practicing the Qur'an and al-Hadith (Alwan Khoiri 2014:13). So the impact of perceived piety is spiritual piety and social piety. Spiritual piety is characterized by increasingly able to feel (*zauq*) the devotion and the pleasure of worshipping Allah without any fatigue and burden even becoming a necessity of worship. Further piety is social piety, at the level of social life a Sufi will be more able to interpret life as a means to get closer to God. By practicing Shari'a and righteous deeds to fellow creatures, they reach the essence of al-Haq.

In this case, the Sufi journey is categorized as perfect if it has negated itself and affirmed the existence of God, either in the form of *ittihad* (union), *hulul* (incarnation), *wahdatul wujud* (unity of being), and other mystical atmosphere that transcends, encompasses, and momentarily suppresses the individual personality of the experience, individual-transcendental (M. Saeed Sheikh 2016:20). Then, the Sufi state is categorized more perfectly when he realizes himself is

mortal with God. And then the journey of a Sufi is categorized as the consummate when he realizes in this world (reality) all the experiences he gets in the realm of the (social-empirical) world. This practice is a social struggle from vertical to horizontal relationships as an effort to build physical, psychic, moral, and cultural in order to preserve individual and social peace of life.

Inner or spiritual human beings are invisible, so defining the science that examines it (read: Sufism) is difficult to define. However, this inner piety can be seen from the factors present in Sufi speeches, ways, and attitudes. A definition of Sufism comes upon the experience of sufism experienced directly by the Sufis, so the definition of Sufism varies and sometimes differs from one Sufi to another. The meaning of Sufism is the understanding that comes from experience. Just as Ibn 'Arabi defines sufism as the process of actualizing the morality of God (*al-Haq*) within us (human or *khalq*), and making it our morality or *at-takhalluq bi khulqillah* (Muhammad Yunus Masrukhin 2015:xxi).

The word *sufi* is etymologically diverse, as there is a theory that says *Sufi* word meaning rough woolen fabric, because in the companions of woolen cloth like to be used by people who have *zuhud* piety and symbol of simplicity. Al-Junaid gives the definition of Sufism as an attitude that must be pursued by the Sufi way of purifying the heart so as not to be overwritten a weakness, away from the natural morals, eliminate the human nature, and away from all the desires of lust (Ris'an Rusli 2013:7). Sufism as a form of soul-training

(*mujahadah*) practiced by a servant in earnest so as to free himself from the influence of the life of the world to get closer to God, his soul became clean, noble in his life, and found spiritual happiness.

The noble character is sourced from the heart's conviction (the inner aspect) that is strong. As the Messenger of Allah, who had mastered his mind so strongly that his soul was formed, strong in the face of the hardships and torments of the enemy, strong in deficiency, strong in mastering himself to be the most noble in action and speech, and strong in many other ways. Rasulullah gave *uswah hasanah* by making spiritual life as a joint of inner strength (Mustafa Zahri 1995:33). The pattern of life like that continues on the days of Companions, *tabi'in*, and Sufi scholars until now even though the Messenger of Allah has faced the Almighty. A life established on the purity of the soul and the cleanliness of the heart as an inner strength.

The above explanation is a description of the discussion in the manuscript *at-Tuhfah al-Mursalah* (manuscript's code MAA.021) contained in the Library of Great Mosque of Keraton Surakarta. This manuscript is Arabic and Arabic Javanese Pegon is the explanation. The object of this research is manuscript, so the researcher use philology approach to study the script.

There are several reasons researchers make the manuscript *at-Tuhfah al-Mursalah* as the object of this research, namely: (1) the theme of the study of the text is Sufism. This theme as the main points of faith and Islam of

each individual Muslim, (2) the manuscript *at-Tuhfah al-Mursalah* has a concept that is beneficial to the general public about the nature of self. Because the big problem faced by modern man today is the ignorance of his nature so that sometimes the social problems arise from small things, (3) the manuscript is the spiritual heritage of the nation that is very important and valuable, given the content of many manuscripts provide value for the community, both knowledge or spiritual so it needs to be preserved and preserved, (4) manuscript *at-Tuhfah al-Mursalah* there is no researcher who studies.

This research as a rescue effort from the possibility of extinction, then presents the results to the public audience. Another thing is that in the present time Sufism is required to reorient and be responsible not only in individual and moral transgression but also in social transcendence as a form of change from the soul to the physical, the spiritual to the physical, the meditation to the real action, and from the passive value to the active value.

METHODS

This research is library research and qualitative research. This type of research takes the data derived from the sources of literature both in the form of manuscripts, books, and other research results that have conformity with the topic of research studies (Dadang Abdu Rahman 2003:7).

In this study, researchers used the method of documentation to collect data, is collecting data by reviewing

the available reports. Researchers reviewed the manuscript *at-Tuhfah al-Mursalalah* which became the primary data source in this study, then read the previous research on Sufism. Then the data are analyzed to get a conclusion on the expected target of research.

MANUSCRIPT AT-TUHFAH AL-MURSALAH

The text of al-Tuhfah al-Mursalalah is a text that explains the thought of al-Syaikh Muhammad ibn al-Syaikh Fadl Allah al-Hindi al-Buhanfuri (d.1020 AH / 1620 CE), an Indian philosopher who was influenced by Ibn Arabi . So Ibn Arabi's thought had an effect on the concept of Sufism of al-Buhanfuri, such as *Wujud, martabat seven, and kamiles*.

WUJUD

A Sufi who wants to be as close to God as possible and to be one with Him must take a long path called a place of discharge or spiritual level (*maqamat*). *Maqamat* includes the way a *salik* likes the path of *shari'a, tarikat, hakikat, and ma'rifat*. The four aspects (read: *shari'a, tarikat, hakikat, and ma'rifat*) are a unity that can't be separated from each other. As analogous to Hamzah Fansuri regarding these four things, the four are analogous to a ship, the Shari'a is the vessel's width, the tarekat is a ship's board, the *hakikat* is the contents of the ship, and *ma'rifat* is the advantage of the ship which has been empowered its function (Sangidu 2003:48).

Allah is a Being, a Being Who is Absolute, not bound by any bond, Absolute Uncomplicated, Unconditional Being,

Being without special features, having no definite definition that limits it, and has no provision bind Him. When He is bound by the things mentioned above, He is not Absolute, when in fact He is Absolute and His absolute absolute justifies the existence of *tajalli* in all manifestations (Oman Fathurahman. 2012:132).

The above understanding which explains that al-Haq is not limited by binding forms, definitions and provisions, nevertheless He can manifest itself in terms and definitions, but the parables and definitions can't change the nature of His original nature. Because of His original nature of a special, unspecified substance and without a particular definition even in the present circumstances remain as before (according to manuscript, 97). This concept is similar to the concept of *tajalli* (appearance), the essence of a truly absolute Being is singular, while the manifestation of the Absolute Being is diverse.



Picture 1. Explanation about the eternal nature of Allah (photograph by Ihsan Sa'dudin, 2015)

That being is reality, all existence follows a hidden part of it. Regarding the existence of Being as reality for all existence, and if that is meant by reality it is the hidden part of everything, then *wa batinuha* is an explanatory link. All reality or existence (both visible and invisible) will not escape from the Being, even to an atomic seed. This is because all existing realities are a picture of reality from the aspect of the birth of the Absolute Being and with that Being, all reality exists. Thus, it is impossible if reality exists without Being, because basically all reality is the embodiment of the Being.

Each one has two *wujud*, *wujud* outside which is the *ard* and *khalq* that has the creatures. And *wujud* in which is a *far* and *haq* that has divinity. By another meaning, every *wujud* has the character of impermanence and divinity. Of these two traits, divinity (*janbar* and *haq*) is most important (Aksin Wijaya, Abu Bakar Yamani 2012:40). This is because it is an essential aspect of *wujud*. This is the basis for the concept of *wahdatul wujud* which states that no *wujud* exists but *wujud* of Allah.

THE SEVEN *MARTABAT*

The seven *martabat* is an idea promoted by al-Buhanfuri from India who passed away in 1620. The understanding of the seven *martabat* requires the theory of emanation (*tajalliyat*). The point is as a form of the disclosure of the substance of Allah swt. God reveals Himself to a *salik*. This *Tajalliyat* or

revelation will never be repeated with the same form and will never end. The form of revelations that God shows is the inner light that penetrates into the hearts of his servants. This process is as a sign that God gave to his servant to be witnessed by him. However, when God *tajalli* to his servant, he will be immersed in his immortality.

Everyone will experience different forms of *tajalli*, so there will not be two or more people experiencing the same *tajalli*. Only people ever feel *tajalli* who can know it while those who never feel *tajalli* will never know. *Tajalli* according Sangidu (2003:55) beyond the phrase of words so difficult to prove by logic. And *tajalli* is a form of amazement and can only be achieved with *zauq* or deepest feelings (Amatullah A 1996:280).

Wujud Allah is One and is the essence of all creatures. All the existence of the being is caused by itself, the manifestation of all its existence is through it, and rejection other than itself. God's Absolute Being in terms of His *Kunhi* will not be exposed by anybody and will not be reasonable, dreams, and feelings. Then, His Absolute Being cannot be analogized by reason, imagination, and feeling because everything is new (*muhtadis*). This is because all the new can't know the substance of God except the substance and His nature. Thus if anyone has a desire to know *wujud* God is just doing a futile job. In the process of spiritual alignment to the *Khaliq*, a *salik* should go through the seven stages of *martabat* namely *Martabat La Ta'ayyun*, *Martabat Ta'ayyun Awal*,

Martabat Ta'ayyun Sani, 'Alam Al-'Arwah, 'Alam Al-Misal,' Alam Al-'Ajsam, and 'Alam Al-'Insan.

Syekh Hizboel Wathony explained that the seventh martabat is the *aulia kamil mukamil's martabat* who have reached *maqam baqa' billah*, eternal with God (Ali M. Abdillah 2011:134). Behavior of people who have achieved this dignity will morals like morality of God. He will become a complete human figure, possessed *ma'rifat* and perfection that makes him the Caliph on earth. The view of al-Buhanfuri said that the dignity of *insan kamil* is found in Prophet Muhammad SAW (according to manuscript, 106) this is because in this dignity is the *tajalli* (God) in this world just gained perfection in human form.



Picture 2. Explanation about Prophet Muhammad SAW as *Insan Kamil* (photograph by Ihsan Sa'dudin, 2015)

Insan Kamil

Insan Kamil is the name used by the Sufis to name a Muslim who has attained the highest level of muqam, ie the level of a man who has reached *fana fillah*. Having finished discussing the seven *martabat*, al-Buhanfuri gives the following conclusion,

فَهَذِهِ سَبْعُ مَرَاتِبِ الْأَوَّلِ مِنْهَا هِيَ مَرْتَبَةُ لَا الظُّهُورِ وَالسَّيِّئَةُ الْبَاقِيَّةُ
مِنْهَا هِيَ مَرْتَبَةُ الظُّهُورِ الْكُلِّيَّةِ. وَالْآخِرَةُ مِنْهَا أَعْنَى الْإِنْسَانُ إِذَا عَرَجَ
وَوَظَهَرَ فِيهِ جَمِيعُ الْمَذْكُورَةِ مَعَ إِنْبِسَاطِ يُقَالُ لَهُ الْإِنْسَانُ الْكَامِلُ
وَالْعُرُوجُ وَالْإِنْبِسَاطُ عَلَى وَجْهِ الْأَكْمَالِ كَانَ فِي نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ

Meaning: "Then there are seven dignity. The first *martabat* is the *martabat la zuhur* (not visible) while the other six *martabah zuhur* (appear) which is universal and the end is *al-Insan*. When he rises and appears in him all the *martabat* and can surpass it, he is called *al-'insan al-kamil* (perfect man) and the perfection allowed to Prophet Muhammad SAW."

According to Ibn Arabi, in humankind there is the formation of God and the appearance of the universe. He is the embodiment of the Substance that is pure with all His attributes and asthma. He is a mirror in which God manifests Himself and therefore man is the final cause in His creation (Asmaran 1994:344). By another meaning, man is the image of the Being of God and as the perfect incarnation of His

creative power. The existence of man is to show the perfection of God in the universe and to reflect his greatness. Therefore, man is the manifestation of the Being of God.

Insan kamil according to Ibn Arabi has been described in his book *Fusus*, it 'ain al-Haq means man is manifest in his own form with all his unity. In contrast to everything else, though al-Haq (God) 'ain all things, but everything is not 'ain (substance) because He is only the embodiment of some of His names. It is not God's observation on that thing in the form of His Substance. And the intent of *insan kamil* is *kamil* in his humanity, it's God's *tajalli* in the form of his own substance, that is called his 'ain.

Insan kamil will not be detached from the concept of *Nur Muhammad*. In some details it is explained that the concept of *al-insan al-kamil* originated from the creation of the first creature, namely *Nur Muhammad*. *Nur Muhammad* is radiated to all *maujudat* in the universe, humans, animals, inanimate objects, planets, and others. However, the Prophet Muhammad in man is more perfect. There is a specialization that *Nur Muhammad* in Prophet's self and apostle is more perfect than other human beings. Of the many prophets and apostles that Allah sent down, *Nur Mubammad* on 25 prophets and apostles must be known to be more perfect than other prophets and apostles. The challenges and trials of each prophet and apostle are different from each other, of the 25 prophets and apostles who are required to know there are 5 prophets and apostles who are given the challenges and trials

are hard but have the patience and tawakal higher than others, known as *ulul azmi* (Prophet Muhammad SAW., Prophet Ibrahim, Prophet Moses, Prophet Isa, and Nuh). These five prophets and apostles possessed a more complete *Nur Muhammad* than 25 other prophets and apostles. Of all the creatures, prophets, and apostles that Allah created, there is only one being in this world that has the most perfect Muhammad, the Prophet Muhammad SAW. This is in line with the word of Allah SWT in Al-Qalam:4,

وَأِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Meaning: "...And indeed you are truly a virtuous character"

And coupled with the character and morals of Prophet Muhammad SAW. which describes the content of the Qur'an, *wa kana khuluquhu al-Qur'an*. So, Prophet Muhammad saw. become a plenary man among the other creatures.

The concept of a perfect human is further expressed in the context of a typical human manifestation. The perfect human being is the human individual who has perfectly embodied the full spiritual potential of his humanity, which has manifested in the self and experience of Unity of Being, which underlies all the real diversity of existence. Regarding this perfect man, Jalaluddin Rumi gives two criterias to be perfect man, namely: first, he must stand with his own feet. The point is that he must have a mature soul, a clear mind, and high optimism. Until there is no desire to inconvenience and depend his life to others, even he wants to be someone

who benefits others. Second, he must have a clear purpose in life. Plan, know, and understand how to live life and life. He has a clear vision and mission for the future, which is based on the ultimate goal of looking for something transcendental (Mukti Ali el-Qum 2011,144-145).

Mysticism: individual and social piety

Sufism is a discipline that is seen more to speak of inner problems, spiritual conditions and other esoteric things. The experiences formed through the process of implementing Sufistic teachings are mystical and almost personalized and difficult to communicate to others. So that forever almost become private property. In its development, a variety of strange behavior and sometimes impressed out of the shar'i boundaries emerge, but it is understood by the Sufis as a form of attainment of a certain Sufi *maqam*.

Ibn Taymiyya holds that substantially the ontology of Sufism is the religion of Islam itself, while in its methodology as the result of *ijtihad*. Therefore, Sufism's practices can only be justified if sourced from the Qur'an and as-Sunna (Masyharuddin 2007:268). At first, the ritual sufism is behavior and attitude *zuhud* that colored the mental attitude is not deceived by the world, and the perpetrators are called *zahid*. As knowledge develops, the concepts in sufism have developed the focus of the study, such as the subject of *maqam, fana, 'ahwal, baqa, ma'rifah, ittihad, hulul*, and so on. So, the culprit is no longer *zahid* but *sufi*. All the process of the *sufi* ritual is passed in an attempt to know himself, with

the ultimate goal of knowing his Lord. *Maqamat* was passed and *ahwal* was perceived as a form of inner purification in order to raise oneself to God's entity. Because if a servant can recognize, know, and understand his essence he will know the nature of God. Thus, when he regains his own consciousness, everything he sees in the world of birth is the essence of God. All the attitudes and rituals of sufism experience shifting orientation from the soul but to the physical, from *rubani* to *jasmani*, from meditation to real action, and from passive value to active value.

According to Ali Sami al-Nasisyar in Masyharuddin's view that tasawwuf a phenomenon that is born and grows is locality and temporal, with the meaning of tasawuf being born in the structure of society and adhering to other social phenomena, such as religion, tradition, customs, and even economic activities. Even by sociologists, Sufism has different characteristics, structures, languages, and symbols. Remembering that, Sufism can not be separated from one's religious or spiritual experience. Religious phenomena include two things, namely religion (*ad-din*) and religious or religious (*at-tadayyun*) implementation. The substance of the two is different, religion (*ad-din*) as a series of God's revelation which should be the guideline of life for its adherents, while the religious (*at-tadayyun*) is a religion's effort in viewing, positioning and responding to religious teachings as views, guidelines, and life reference. And Sufism is a form of religious or religious experience, religious in thought, deed, and association.

As outlined in the introduction, Sufism is one way to achieve individual and social piety. Although in general the practice of sufism more emphasis on the spiritual sanctity of human beings as an effort to get closer and or unite with God. But more widely, Sufism is a way to purify themselves individually so as to form a pious individual, then Sufi piety of individual Sufi is implemented in social life to create harmony and solve social problems. This is similar to the main mission of the Rasulullah (as *Insan Kamil*) sent to the earth to complete morals, noble character will be born from the self of a holy servant and will have a positive impact on the environment. This is a form of reorientation of individual-transcendental value sufism toward socio-empirical values that can solve various problems, it be economic, political, social, and so on.

CONCLUSION

Man is one of the most glorious parts of the macrocosm (great nature). This is because all the *maujudat* that exist in the great realm has existed within itself as a microcosm (small nature). *Insan Kamil* is sufism values focusing more on individual-transcendental or individual piety by holding on to God's inviolable and single revelations to increase the spiritual level by passing all the *maqamat* and *ahwal*, so that a Sufi can live the existence of God. The state of the orientation of sufism from individual-transcendental can be shifted to a social-empirical orientation (giving concrete action in the form of social transition as a form of

social responsibility from sufism). This is because nowadays, sufism is required to do reorientation and responsibility not only in individual transition, but further on social transition as a form of change from soul to physical, spiritual to physical, meditation to real action, and from passive value to active value .

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