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THE ESSENCE OF MYSTICISM IN THE STUDY OF TASAWWUF

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Abstract: *Sufism is another name for mysticism in Islam. the western orientalis it is known as Sufism, which is a special term for Islamic mysticism. Then the word Sufism does not exist in the mysticism of other religions. Sufism or mysticism in Islam is inherent in life and develops from zuhudan life, in the f amali Sufism, then philosophical Sufism. Sufism is the most important aspect of Islamic teachings, because the role of Sufism is the key to the perfection of the practice of Islamic teachings. In addition to the aspect of Sufism, in Islam there are other aspects, namely faith and sharia, or in other words what is meant by religion is consisting of Islam, faith and ibsan, where these three aspects are a unity. To know Islamic law, we have to refer to sharia / fiqh, to know the pillars of faith we have to refer to ushuludin / faith and to know the perfection of ibsan we enter into Sufism. The research method used in this research is literature review. For the results of this study that overall the science of Sufism can be grouped into two, namely tasawwuf ilmi or nadhari, which is theoretical Sufism. The second part is Sufism amali or tathbiqu, which is applied Sufism, which is practical Sufism. It is not just a theory, but demands practice to achieve the goals of Sufism. As for what is meant by human relations and spirituality, namely humans think more deeply. Self-reflection will be awakened along with life's problems. Political, cultural and other problems will be resolved well with a cool head. A clean soul will radiate a clean implementation too. Meanwhile, the meaning of man's closeness to his God is based on some of the words of Allah SWT which are contained in the Al-Qur'an explaining that Allah is one with his servant (Al-Hulul / Wabdatul-Wujud).*

Keywords: *Mysticime, Sufism, Al-Hulul/Wabdatul-Wujud*

INTRODUCTION

Sufism is another name for mysticism in Islam. Among western orientalis, it is known as Sufism as a special term for Islamic mysticism, so that Sufism does not exist in the mysticism of other religions.¹ Sufism or mysticism in Islam has an essence in life and develops starting from the form of *zuhudan* life in the form of *amali tasawuf*, then philosophical *tasawuf*. Sufism is the most important aspect of Islamic teachings, because the role of Sufism is the key to the perfection of Islamic teachings. In addition to the Sufism aspect, there are other aspects in Islam, namely *aqidah* and sharia, or Islam, faith and *ihsan*, where the three aspects are unity. To know Islamic law, we have to refer to sharia/*fiqh*; to know the pillars of faith, we have to refer to *ushuludin/aqidah* and to know the perfection of *ihsan*, we refer to Sufism. Therefore, Sufism sometimes leads people to be misguided and polytheists.

A person who follows the path of Sufism is called a Sufi. There are several typologies of Sufism that need to be understood in the study of Sufism. With this typology, the type of Sufism will be embraced and carried out by someone who will take the path of Sufism. The problem of Sufism is actually not as easy as imagined. There are many problems in the world of Sufism. These problems need to be researched related to mysticism in the study of Sufism which includes the typology of Sufism, humans and spirituality, the closeness of humans to their God. By this, we conducted a literature study (library research) on matters related to mysticism in the study of Sufism which includes the typology of Sufism, humans and spirituality and the closeness of humans and their God.

RESEARCH METHOD

We used qualitative research method in term of literature research (*library research*) by reviewing some literatures related to Sufism, spirituality and human closeness to God. The information obtained was then analyzed descriptively to obtain clear, objective and critical descriptions and

¹ Mustofa, *Akhlak Tasawuf*, (Bandung: Pustaka Setia, 2008), 106. See Fitriyatul Hanifiyah, *Konsep Tasawuf Sunni: Mengurai Tasawuf Akhlaqi, Al-Maqamat dan Abwal, Al-Ma'rifah dan Mahabbah Perspektif Tokoh Sufi Sunni*, ([Http://doi.org/10.33650/at-turas.v6i2.721](http://doi.org/10.33650/at-turas.v6i2.721))

information regarding mysticism in the study of Sufism, including Sufism, spirituality and the closeness of man to his God.

DISCUSSION

MYSTICISM IN *TASAWWUF*

1. Typology of Sufism

Overall, the science of Sufism can be grouped into (a) scientific or *Nadhari* Sufism, namely theoretical Sufism. Sufism covered in this section is the history of the birth of Sufism and its development, so that it becomes an independent science. The second part is (b) *amali* or *tathbiqi* Sufism, namely applied Sufism (practical Sufism teachings). Not just a mere theory, but requires practice to achieve the goals of Sufism. People who practice this Sufism will get a balance in their lives, between material and spiritual, the world and the hereafter.²

On the other hand, Sufism is also divided into three parts, namely moral, practice, and philosophical Sufism. It should be understood that this division is only limited to academic studies. These Sufism cannot be separated dichotomically, because these cannot be separated from one another practically. For example, in Sufism, deepening and practicing the inner aspect is the most important point without neglecting the outer aspect which is motivated to cleanse the soul. Mental cleanliness is the result of continuous struggle (*mujahadah*) as the best way of individual behavior in controlling oneself.³ The attainment of perfection and purity of the soul through education and mental training (*riyadlah*) which is formulated in the form of regulating the right mental attitude and strict discipline of behavior. Al Gazali likens the human heart or soul to a mirror. A shiny mirror can become pitch black if it is covered by black stains of disobedience and sin. In line with the word of God (Al Muthaffifin verse 14).

كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ

² Amin Syukur, Masyharuddin, *Intelektualisme Tasawuf*, (Semarang: Pustaka Pelajar. 2002), 43. See Mursyid, Mursyid. *Pluralitas Agama dan Paham Keagamaan: Pelajaran Dari Pondok Pesantren Nurul Jadid*, <http://doi.org/10.33650/at-turas.v5i2.374>

³A. B. Zuherni, *Sejarah Perkembangan Tasawuf*, Substantia: Jurnal Ilmu-Ilmu Ushuluddin 13.2 (2011): 249-256.. See also Muhammad Hafun, *Teori Asal Usul Tasawuf*, Jurnal Dakwah 13.2 (2012): 241-253.

Meaning: *Nay, but that which they have earned is rust upon their hearts.* (Q.S. Al Muthaffifin: 14)

However, if humans are able to remove stains and always keep them clean, then the mirror will easily accept what is holy and the radiance of divine light. Even one's heart or soul would have great and extraordinary power. When a person feels closed to God, even in his feelings, he feels fused (*fana'*) with Him, and this event is a correlation between three parts, namely Sufism, morality, practice and philosophy.

Akblaqi Sufism is a Sufism teaching that discusses the perfection and sanctity of the soul formulated in the regulation of mental attitudes and strict discipline of behavior to achieve optimal happiness. Humans must first identify their existence with divine characteristics through the purification of the body and soul which starts from personal formation who have noble character called as *takballi* (emptying oneself of despicable qualities), *tahalli* (adorning oneself with commendable qualities), and *tajalli* (revealing light for a clean heart), so that they are able to capture the light of divinity).⁴

Amali Sufism, namely Sufism that discusses how to get closer to Allah. In this sense, *tasawwuf amali* connotes *tarekat*. The *tarekat* is distinguished between the abilities of one Sufi over the others; some are considered capable and know how to get closer to Allah the Almighty, and there are those who need the help of others who are considered to have authority in the matter. In subsequent developments, there are more seekers and followers and a kind of like-minded social community is formed. Here, the terms 'student', '*murshid*', 'guardian' and others have emerged.

Philosophical Sufism is Sufism whose teachings combine an intuitive vision and a rational vision. The philosophical terminology used is derived from various philosophical teachings that have influenced the characters, but their originality as Sufism has not been lost. However, philosophical Sufism cannot be viewed as a philosophy, because its teachings and methods are based on taste (*dẓauq*), nor it can be categorized as pure Sufism, because it is often expressed in the language of philosophy.⁵

⁴ Fitriyatul Hanifiyah, *Konsep Bahasa Agama: Sebuah Kajian Hermeneutik dalam Perspektif Komaruddin Hidayat*, (<http://doi.org/10.33650/at-turas.v7i2.1250>). See also Audah Mannan, *Esensi Tasawwuf Akblaki di Era Modernisasi*, *Aqidah-Ta: Jurnal Ilmu Aqidah* 4.1 (2018): 36-56.

⁵ Amin Syukur, Masyharuddin, *Op Cit.*, p. 45

According to Kyai Achmad, Sufism contains two important teachings. *First*, Sufism teaches how to cleanse the soul from despicable or damaging qualities (*at takballi 'an al-mublikat*) and fill or adorn it with commendable qualities (*at taballi bi al munjiyat*), thus causing positive effects on one's soul. *Second*, Sufism teaches the ways or paths taken to make the soul to reach Allah the Almighty as quickly as possible (*al wushul ila Allah*). In other words, Sufism actually teaches the material and how to take it. Kyai Achmad views that in essence Sufism contains three aspects. *First*, the moral aspect with all things related to it. This is the embodiment of Sufism, which is the main evidence for the existence of Sufism in a person. This aspect includes two things, namely purifying oneself from despicable or destructive morals. Therefore, morality is a part of the discussion of Sufism. *Second*, the *adzwaq* aspect which includes things that are difficult to formulate in words, because they are the result of taste, intuition, and *kasyaf*. This aspect must be on the purity and truth according to religion. *Third*, the aspect of the flow of philosophy as a combination of aspects of *adzwaq* and philosophy.⁶

2. Human and Spirituality

Humans are creatures who have awareness of themselves. Humans are creatures who want to know themselves and always reflect on themselves, consciously or unconsciously. Although the question is philosophical, but the answer will determine the degree of a person's humanity, style, type, and personality traits, so that humans are creatures that have personalities.⁷ There is an opinion originating from ancient thoughts whose views are mixed with mysticism about humans that humans are the crown and final cause of the universe. As a creation, humans are the beginning of the result of a thought.⁸ In the Qur'an, there is a description of humans as biological and spiritual beings as stated in Surah An Nahl verse 78.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

⁶ Muhammad Amin Syukur, "Sufi healing: terapi dalam literatur tasawuf." *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20.2 (2012): 391-412.

⁷ Syaikh Rozi, *Melacak Jejak Spiritualitas Manusia Dalam Tradisi Islam Dan Barat*, *TARBIYA ISLAMIA: Jurnal Pendidikan dan Keislaman* 7.2 (2018): 149-164.

⁸ Yasmin Kartikasari, *Alam, Manusia, dan Spiritualitas*, *Jurnal Sosioteknologi* 10.24 (2011): 1157-1167. See also Suhermanto Ja'far, *Filsafat Perennial dan Pluralisme Agama*, <http://doi.org/10.33650/at-turas.v2i2.174>

Meaning: *And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks.* (Q.S. An Nahl: 78)

In this verse, it is explained about the development of the life of the human soul. When human was born, human was in a state of ignorance, then Allah the Almighty gave him five senses, so that human could recognize his surroundings. Then, Allah the Almighty gave him a heart, eyes of the heart, consciousness or mind. Through the relationship with the environment, at puberty, the eyes of the heart begin to know spirituality.

The world will live when there is still an untouched reality which then presents energy for humans to try to reveal it either through reasoning, contemplation, soul wandering and others. The Untouched Reality is something that is beyond human control, beyond human experience and perhaps beyond the ability of human reason as well. By humans, He is called Un-moved mover, Transcendental, God and others.

Prof. Zakiah Darajat, in her book "The Role of Religion in Mental Health", states that the functions of religion are:

1. As a guidance for humans in controlling impulses as a consequence of one's physical and psychological growth.
2. As mental therapy for humans in the face of difficulties in life, such as when facing disappointments that can sometimes disturb the heart and can make people despair. Here, religion plays a role in returning awareness to the creator.
3. As a moral controller, especially in people who face ethical problems, for example in the current context of drugs and the most recent political, economic and cultural syndromes.

With spirituality, humans will think more deeply. Self-introspection will be built along with life's problems. Political, cultural and other issues will be resolved properly calmly. A sacred soul will emit a sacred implementation as well. Therefore, spirituality is a proportion that human cannot possibly leave.

Spirituality is not only a complement to life, but as a means of building human perfection. Without spirituality, humans are barren of spirituality, paralyzed soul, and lost of feeling (spiritual). The sense of humanity and solidarity will be lost from human bodies and hearts. Evil, is rampant

everywhere. The spiritual experience of a person with another has different abilities. There are those who only achieve low grades (common people), medium grades (*kiai*) and high grades (*wali*). Sometimes, ordinary people can see everything beyond *kiai* or equal to the saints.⁹

3. The Closeness of Human to His God

God wants people to be closed to Him. When humans are closed to Allah the Almighty, then the life will be lived comfortably, calmly, deliciously, and blessedly. The parable of love is like a tree that has a core and many branches. The core of the tree is in the treferk, while the branches are where the fruit comes out. However, the fruit comes from the heart of the tree. *Ma'rifat* is the tree and love is the essence. *Al-Khanf* (fear), *al-Raja'* (hope), *al-haya'* (shame), *al-khasyyah* (fear, stronger than *al-khanf*), *al-riha* (willing), *al-qana'ah* (satisfied), and the others are branches of *ma'rifat*. These characteristics can produce an obedience.¹⁰

Allah the Almighty introduces Himself to those whom He will, so that He makes them fear His majesty, hope in His mercy, and fear His lordship greatly. They get all this from their understanding of His majesty, mercy, and divinity.¹¹

The meaning of two verses regarding closeness to Allah the Almighty:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ
الْوَرِيدِ

Meaning: “*We verily created man and We know what his soul whispereth to him, and We are nearer to him than his jugular vein*” (Q.S. Qaaf: 16).

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ

Meaning: “*And We are nearer unto him than ye are, but ye see not*” (Q.S. Al-Waqi'ah: 85).

⁹ Fitriyatul Hanifiyah, *Konsep Tasawuf Sunni: Mengurai Tasawuf Akhlaqi, Al-Maqamat dan Abwal, Al-Ma'rifah dan Mahabbah Perspektif Tokoh Sufi Sunni*, (<http://doi.org/10.33650/at-turas.v6i2.721>).

¹⁰ Abad Badruzaman, *Mata Air Kearifan*, (Jakarta. Serambi Ilmu Semesta. 2006), 209

¹¹ *Ibid.* p. 209

The previous meaning of proximity in the two verses does not mean that Allah the Almighty is united with His servant (*Al-Hulul/Wahdatul-Wujud*). This is false faith (*aqidah*). The meaning of the closeness in these two verses is the closeness of angels to humans. The details are in the first verse (QS Qaf: 16), the nature of "closed" is limited in its understanding by the designation of the verse.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (١٦) إِذْ يَتَلَقَّى
الْمُرْتَلِقَيْنِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ (١٧) مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (١٨)

Meaning: "We verily created man and We know what his soul whispereth to him, and We are nearer to him than his jugular vein. When the two Receivers receive (him), seated on the right hand and on the left. He uttereth no word but there is with him an observer ready." (Q.S. Qaf: 16-18).

As Allah the Almighty says [إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ] : *When the two Receivers receive (him)*; is a proof that shows what is meant by the previous verse is the closeness proximity of two angels noticing humans' deeds.

In the second verse (Surah Al-Waqiah: 85), the word "near" relates to the condition of a person who is dying. Even though those who are present in the sakaratul maut are the angels themselves.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ
تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفِرُّونَ

Meaning: "He is the Omnipotent over His slaves. He sendeth guardians over you until, when death cometh unto one of you, Our messengers receive him, and they neglect not" (Q.S. Al-An'am: 61).

By this, the closeness is the closeness of the angel of death to take the life of a pious servant whom Allah the Almighty loves. A pious servant will not feel fear or pain when the angel takes his life.

CLOSING

Overall, Sufism can be grouped into scientific or *nadhari* Sufism, namely theoretical Sufism which covers the history of the birth of Sufism and its

development, so that it becomes an independent science. The second part is *amali* or *tathbiqi* Sufism (applied Sufism). Not just a theory, but it requires a practice to achieve the goals of Sufism. People who practice this Sufism will get a balance in their lives: both material and spiritual, the world and the hereafter.¹² Sufism expert also divides Sufism into three parts, namely moral, *amali*, and philosophical Sufism.

As for the relationship between humans and spirituality, humans think more deeply. Self-introspection will be built along with life's problems. Political, cultural and other issues will be resolved properly and calmly. A sacred soul will emit a sacred implementation as well. Therefore, spirituality is a proportion that human cannot leave for. Spirituality is not only a complement to life, but as a means of building human perfection. Without spirituality, humans are barren of spirituality, paralyzed soul, and lost of feeling (spiritual). Meanwhile, the purpose of human closeness to God is based on several words of Allah the Almighty in the Qur'an that Allah the Almighty is One with His servant (*Al-Hulul/Wahdatul-Wujud*), so that this is false faith (*aqidah*).

¹² Amin Syukur, .Masyharuddin, *Intelektualisme Tasawuf*, (Semarang: Pustaka Pelajar. 2002), 43. See also Roni Faslah, *Corak Neo-Sufisme Ulama Tarekat Syatariyah: Studi Jaringan Ulama Nusantara Abad Ke-17*, <http://doi.org/10.33650/at-turas.v3i2.186>

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