

## **THE CULMINATION OF THE SUFISTIC JOURNEY IN A METHODOLOGICAL PERSPECTIVE**

**Desi Yuniarti**

Institut Agama Islam Sultan Muhammad Syafiuddin Sambas

Email: [desiyuniarti777@gmail.com](mailto:desiyuniarti777@gmail.com)

### **ABSTRAK**

This study discusses the sufistic peak journey. It is so called because the problem of sufism in the plurality of Islamic teachings in the time of the Prophet did not exist. However, the question of sufism is a matter of human beings. The problem of problematic, diacletic and humanist Muslims concerned the ethos of view and its implications for insight into God. Of course, what is talked about in this study is those who go to the sympathetic peak so as to find to the peak of happiness in themselves. The focus in this study is how to understand the physical journey? And how does analysis reach a sufistic peak with a methodological approach?. The method used in this research is a type of literature research with a historical approach. The result of this study is to draw closer as possible to God, so that it can be seen with the eyes of the heart that even one's spirit can unite with the Spirit of God. The method one takes to get to the peaks of sufistic achievement, is so long and tortuous. Even the circumstances experienced when he reached the top were very varied and varied.

**Keywords:** Travel, Sufistic, Methodological

### **INTRODUCTION**

According to the Qur'an, man consists of two elements, namely physical (material) and spiritual (immaterial). In terms of relationship, the material element has a relationship that is far from God, while the spiritual or immaterial element has a close relationship with God. Therefore, the spirit has a very substantive and dominant position in determining human character (Nasution, 1990). Its happiness outperforms physical happiness, the pleasure felt also dominates the pleasure felt by the physical.

In this regard, the method of self-management in the style of Sufism or Sufism is the right choice to make people mentally and spiritually personal. Because, in essence, the path of Sufism will give birth to an all-powerful energy that keeps man in spiritual balance in the face of every hard life urges. On the other hand, Sufism has always encouraged inherent scrutiny so that it never ceases to strive to create human qualities that are moral as creatures of God, as individual beings and as social beings, is an obsession of Sufism.

Sufism, as an understanding in Islam and as a type of mysticism, is an exclusive and transcultural problem in Islam. It is so called because the problem of sufism in the plurality of Islamic teachings in the time of the Prophet did not exist. However, the question of sufism is a matter of human beings. The problem of problematic, diacletic and humanist Muslims concerned the ethos of view and its implications for insight into God (al-Kalabazi, 2009). The goal is to draw as close as possible to God, so that He

can be seen with the eyes of the heart that even one's spirit can unite with the Spirit of God.

In Islamic teachings it is known that God is indeed very close to man, QS. al-Baqarah (2): 186. In fact, God can take a place in man, QS. Qaf (50): 16. Therefore, sufis in seeking God need not go far; it is enough that it enters into him and the God he seeks will be found in himself. It is in this context that it can be understood that sufis are capable of intercourse with God, and when such a thing is realized then indeed it has been at the heights of sufistic achievement. The method one takes to get to the peaks of sufistic achievement, so long and winding. Even the circumstances experienced when he reached the top were very varied and varied. Therefore, their spiritual taste and rihlah (bathiniyah journey) are different.

## **RESEARCH METHODS**

The method used in this research is a type of literature research with a historical approach. Literature research is research that seeks literature from Islamic history books, books relevant to this research, as well as sources from journals, the internet and other mass media. With this historical approach want to know how the sufistic peak journey finds truth and happiness. Data analysts can draw conclusions through data sources obtained from the literature used as reference material in this study.

## **DISCUSSION**

### **A. Definition, Sources and Teachings of Sufism**

Many opinions define the word Sufi, some say the word comes from the word shafa which means clean, so the word shufi has the meaning of a person whose heart is sincere and clean before his God. There is another opinion that says it comes from the word shuffah which means the portico of the Nabawi mosque in Medina which was occupied by the poor companions of the Prophet from the Muhajirin faction, and they were called ahlu as-suffah. In addition, there is also an opinion that says it comes from the word suf which means cloth made from fur (wool) and sufis prefer coarse wool as a symbol of simplicity. There is also an opinion that says that the word shufi comes from the Greek shopos which means wisdom (Karman, 2009). Of the several existing opinions, the opinion that says the word sufi is taken from the word suf which means wool is the more accepted opinion. Because by dressing modestly, they feel spared from the nature of the ria' and show more of a cuteness.

Of the many definitions of Sufism terminologically according to the subjectivity of each Sufi, Ibrahim Basyuni classified Sufism into 3 kinds that show the elements (Karman, 2009), that is:

1. Al-bidayah as the experience of a beginner sufi expert, which implies that a person is physically aware and recognizes that all that exists cannot master himself because behind what exists there is an absolute reality, and this element can be called the stage of consciousness of Sufism.
2. Al-mujahadah as a practical practice of sufis which is a stage of hard struggle, because the distance between human beings with absolute reality that overcomes everything that exists is not physical distance in

the form of obstacles and obstacles, therefore it takes earnestness and hard struggle to reach and travel that distance by creating certain conditions to be able to get closer to absolute reality.

3. Al-Madzaqat as an experience in terms of feelings, so when a person has passed through obstacles and obstacles to get closer to absolute reality, then he will be able to communicate and be as close as possible in His presence and will feel the coveted spiritual delicacy.

Because Sufism has become a discipline, Harun nasution defines Sufism as a science that studies the ways and paths of how Muslims can get as close to Allah as possible in order to obtain a direct relationship with Him, meaning how one can truly be in His presence. (Nasution, 1997). Thus, the essence of sufism is the awareness of the existence of communication and dialogue between the human spirit and the absolute reality (God) that can be obtained through certain efforts.

In Islam, which uses the Quran and al-Hadith as the source of its teachings, then related to the basis of the teachings of Sufism, several verses of the Quran can be taken that explain this, including:

1. Surah al-Baqarah verse 186

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

Translate: And when my servants ask you about me, then (answer), that I am near. I grant the plea of the one who prays when he asks me, Then let them fulfill (all my commandments) and let them have faith in me, that they may always be in the truth.

2. Surah al-Baqarah verse 115

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيُّمَا تَوَلَّوْا فَثَمَّ وَجْهُ اللَّهِ ۗ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

The translation: "And God's possessions are east and west, And wherever you face there is the face of God. Indeed, Allah is All-Vast (His mercy) again All-knowing.

3. A hadith qudsi which means "at first I am a hidden treasure, then I want to know, so I created mkahluq and they also know Me through Me" (at-Tirmidzi, 1998)
4. A hadith of the Prophet which reads: "The Messenger of Allah pbuh said: fear ye all against the premonition of the believer, for indeed he looks with the nur (light) of Allah.
5. A pious salafus phrase he said and Sahl was asked about his saying "whoever knows himself then he knows his God" he replied "whoever understands himself for his God then he understands his God for himself" (al-Auliya', 1998).

Related to the purpose of Sufism is as a form of one's devotion to one's God in carrying out one of his duties, namely as an 'Abd (servant), besides

he is also a caliph (leader). Because as stated by Muhammad Abdul Haq Ansari that there is no higher level than the level of servitude ('abdiyyat) and there is no higher truth outside of Sharia (Ansari, 1990). Thus, to achieve the purpose of Sufism one must carry out various activities (al-mujahadah and ar-riyadhoh), and it is not justified if one says Sufism by separating spiritual amaliyah from Islamic religious shari'a (Masharudin, 2002).

#### B. Methods of the Sufi Journey in Drawing Closer to God

The method of the journey one takes to get to the peak of sufism has stasions (levels) which in sufi terms are called maqamat, which is where a prospective Sufi waits while trying hard to cleanse himself in order to continue the arduous and difficult rihlah ilahiyah (divine journey) to the next level.

*Although sufis differ in sequencing the patterns and processes of maqamat travel* (Hadi, 1993), But what he usually does is the following stages:

##### 1. Taubat

The first station in Sufism is to repent of sins, then to abstain from makruh deeds and subsequently from syubhat deeds. The repentant in question is tawbah nasuha, which is a repentance that makes people regret their past sins and will really not sin again even in the slightest.

For Sufis, the function of repentance is not only to wash away sin, but more than that, that is, as an absolute condition for being close to God. Therefore, one of the practices that must be done in the repentance station is to istigfar at least a hundred times a day so that it is clean from sin (Al-Baqy, 2001). It is evident that this repentance station took a long time and in order to establish its repentance, the sufi candidate continued his journey to the zuhud station.

##### 2. Wara'

The wara'' station in the sufi world points to the pattern of life and life by always being vigilant in doing. In other words, sufi candidates who are in wara'' stations always avoid using something that is not clear in status, let alone one that is clearly illegitimate. The lifestyle of wara'' according to the Sufi perspective consists of two kinds, namely; wara'' was born in the sense of not using the limbs for things that God did not desire; and wara'' bathiniyah in the sense of not placing or filling the heart of anything except God (al-Kailani, 1997). It is clear that in this wara'' station, sufi aspirants should try to avoid the deeds of syubhat.

So, wara means to abandon everything that is not useful in the form of speech, sight, hearing, deeds, ideas or other activities that a Muslim does. All of that, if it doesn't benefit, it won't do it. Therefore, a person who is wara is one who constantly strives so that his every utterance benefits himself or others.

##### 3. Faqr

The faqr station in the sufi world points to a pattern of poverty with material dimensions. However connotations each Sufi gives about al-faqr, the message implied in it is for man to be careful of the negative influences that result from desires for wealth. Therefore, for the aspiring Sufi who is in this station feels that it is better that the necessities of his life are few and

he does not ask except only to be able to carry out religious obligations.

Therefore, in Sufism, *faqr* means always feeling the need to Allah swt. A servant declares himself to have nothing, free from any kind of attachment to worldly things, feeling need and helplessness before God. So, *faqr* is not a person who has no provision for life, but a person who is clean or empty of his heart from worldly desires. It also means that the *faqr* is a person who enriches his spiritual or inner self with Allah swt.

#### 4. Zuhud

The *zuhud* station in the sufi world points to a pattern of living clean from sin by leaving the material world. Therefore, at this second station (*zuhud*), sufis must give up all sorts of world pleasures and the material beauty of life. In other words, he must be free from material ties so that he is free and free to specialize in worshipping God.

Regarding this *zuhud*-an lifestyle, Hasan al-Basri said as quoted by Harun Nasution that: "Stay away from this world, because it is actually similar to a snake, slippery on the feeling of the hands, but the poison kills". It is understood that according to the Sufi view, the world with all its material life is the source of toxicity and the cause or driver of evil deeds that cause corruption and sin.

#### 5. Sabar

The patient station in the sufi world points to a pattern of life and an attitude of self-control and attitude control through earnest practice. According to the Sufis, the meaning and value of patience boils down to the acquisition of a high and noble status, as well as the welfare of favors in the afterlife. QS. al-Ra'd/13: 24 Thus, he was one of the fixtures on the journey of the future Sufi.

Patience is also closely related to emotional control, so that the future Sufi who is in this station must be able to control and control his passions, be able to accept the trials he is experiencing, while waiting for God's help to come.

#### 6. Tawakkal

The *tawakkal* station in the sufi world points to a pattern of living in surrender completely to God. *Tawakkal*, closely related to plans and efforts. When the plan is done and the effort is carried out earnestly according to plan, the results are left to God. QS. Ali Imran/3: 159. and QS. Thalaq/65: 3. For sufis, the *tawakkal* attitude is not just about surrendering oneself, but in all attitudes and deeds it is surrendered to God outside of its intentions. Whatever fate he receives according to them is a gift of God and must be accepted gladly and sincerely.

Thus, *tawakkal* is to surrender, entrust and submit all problems to Allah completely with sincerity can only be achieved perfectly through an attitude of sincerity, willing and accepting with pleasure and airiness all decisions and treatment of God to a servant. A person who is *ta'wakkal* to Allah means that he has freed himself from dependence on creatures.

#### 7. Rida

The stasion in the sufi world points to a pattern of accepting all situations and conditions with a feeling of calm and pleasure. Sufi candidates who are in this station, should feel happy to accept the

catastrophe and feel happy to receive favors. Everything that happened, he welcomed with an open heart, even with a sense of pleasure and happiness even though what came was a disaster.

The attitude mentioned above, will grow through effort after effort, struggle after struggle erodes all feelings of pain and hatred, so that all that stays in his heart is a feeling of pleasure and happiness with a sense of love for God. Whatever comes and goes, he is still happy.

The stations above, then, are the place of self-sanctification for those who enter the path of Sufism. Therefore, those in it are still predicated sufi or zahid candidates, where the path they walk is often faced with abstract attitudes which in Sufism terms are called ahwal (Herawan, 2000), that is, the mental situation acquired by prospective Sufis as a gift of God. When that mental state has been conditioned and become a personality, that is what is called al-hal.

If maqamat (stationary-stationary) is a level of training in fostering a life attitude whose results can be seen from the behavior of a person, then the mental state of al-hal is abstract. It cannot be seen with the eye, but is only understood and felt by someone who experiences it. Therefore, it cannot be informed through written or spoken language.

### C. Peak Sufistic Travel Achievements

When the sufi candidate is still in the stasion ridha, and then his feelings of love for God flourish, bloom and stir and he feels the presence of God by his side, then indeed he has arrived at "the peaks of sufistic achievement". That way, the predicate he holds is no longer abid or zahid, but he has been regarded as "Sufi". Such a condition of love and a feeling of God's presence in the Sufis, is believed to be an intrinsic enjoyment or happiness implemented in the mahabbah station That is, the whole soul and all expressions of the Sufi are filled only by love and longing for God alone. (Mahmud, 2001).

According to al-Sarraaj mahabbah has three levels:

1. Ordinary love, that is, always remembering God with thought, always mentioning the names of God and gaining pleasure in dialogue with God.
2. The love of the siddic, ( الصديق ) that is, one who knows God in his greatness, in his power, in his knowledge, this kind of love can remove the veil that separates oneself from God so as to see the secrets to God.
3. *The love of the wise*, ( العارف ) one who knows God very well. (Nasution, 1997)

This kind of love arises because you know God very well, so what is seen and felt is no longer love, but the beloved self, so that the qualities that are loved enter into the loving self. The Sufi who mayshur with the peak of mahabbah achievement is Rabi'ah al- Adawiyah. Even the condition of his love for God that became more and more intimate and selfless caused him to receive the radiance of God's light, which was implemented in the ma'rifah station. That is, God's grace to sufis who sincerely and truly love God, so that God reveals the veil from the sufi view and with the opening of the veil, even sufis can see the eternal beauty of God (Muhammad, 1993).

The sufism that mayshur in the history of Sufism with the achievement of ma'rifah besides Rabi'ah al-Adawiyah is Zunnun al-Mishry,

according to whom he obtained ma'rifah because of God's generosity. If God had not lifted the veil from the eyes of his heart, he would not have been able to see God. It is mentioned in sufism literature that sufis try hard to draw closer to the bottom and God lowers His mercy from above. In other words, ma'rifah comes when sufi love from below is reciprocated by God from above (Nasution, 1990).

Further to this ma'rifah station, in sufism literature it is said that; (1) if the eyes which are in the heartstrings of man are open, the eyes of his head will be closed and when that is all he sees is God; (2) ma'rifah is a mirror. If a Sufi looks in the mirror it is all it will see is God; (3) all the sufi saw, both at bedtime and at his waking up was only God; (4) if ma'rifah takes the form of matter, the light it shines is dark, all those who look at it will die because they have no power to see its brightness and beauty (Racham, 1994). But a Sufi who can capture the light of ma'rifah with the eyes of his heart, will be filled with a deep love for God. It is not surprising that a Sufi is dissatisfied with ma'rifah alone, but he wants to be closer to God, which is implemented in the ittihad station That is, experiencing union with God (Nasution, 1990).

The Sufi who mayshur in the history of Sufism with the attainment of ittihad, is Abu Yazid al-Bustami, according to whom he said that before reaching this station first a Sufi must experience mortal and baqa (Nasution, 1990). That is, the destruction of the soul or the destruction of feelings and awareness of the existence of a gross body in the Sufi, so that all that remains is the spirit and at that time it can unite with God (ittihad), or leave with God.

When the sufi reaches the threshold of ittihad which is the final culmination of the sufistic journey, usually come out the odd expressions that in Sufi terms are called shatahat. God's intransigence with Sufism in Sufism literature, not only is ittihad station used, but also another term called hulul station, this station was introduced and experienced by al-Hallaj (Illahi, 1998). Like ittihad, hulul also occurs through mortal and baqa. But the context of al-fana al-Hallaj is different from al-fana for al-Bustami. For al-Bustami, in a mortal state he was completely destroyed and all that was in him was God. As for al-Hallaj, the self remains, which occurs in the union of divine qualities within him.

According to al-Hallaj, God seems to have two natures: divinity (الالهية) and humanity (الانسانية). On the contrary, man also has a divine nature in himself. It is this nature and nature of humanity that causes God and man to be manuggal. Al-Hallaj's experience in hulul is that he said "أنا الحق" (I am the one who is right), where it is not the spirit of al-Hallaj who utters the word, but the spirit of God that takes its place in him. As a continuation of the hulul understanding is the wahdat al-wujud station, as introduced and experienced by Ibn Arabiy. According to him, the nasut in hulul was transformed by Ibn Arabiy into khalq (الخلق) "*creatures*" and lahut became haq (الحق) "God". Khalq and haq are two aspects to every thing. The outer aspect is called khalq and the inner aspect is called haq (Nasution, 1997).

Ibn Arabiy gives the understanding that God, who is explained in the hulul station, wants to see Himself outside of Himself and therefore made

Him this realm. Then this realm is a mirror to God. When he wants to see himself, He looks to nature. In the objects that exist in nature, because in each of them there is a divine nature, God sees Himself. From this comes the understanding of unity. The ones in this realm seem to be many, but they are actually one. It's not like this is a person who sees himself in several mirrors placed around him. In each mirror he saw himself; in that mirror he looks a lot, but he is actually one.

In this regard, one thing to know that sufis never recognize themselves as God and this can be seen from the sufi utterance (al-Hallaj) "I am the most true secret, and it is not the most true that I am, I am only one of those righteous, then distinguish between us" (Illahi, 1998). Thus it can be understood that the culmination of the spiritual journey towards its cohesion with God and even oneness with Him (ittihad) must go through various levels and varied spiritual states. Since the peak of mystical consciousness is subjective, the path to achieving it or the levels of quality of passion and practice and methodology pursued is varied, depending on the psychological character and personal condition of a Sufi.

## **CONCLUSION**

Based on the description and study mentioned above, it can be concluded as follows: The teaching of Sufism is essentially a religious expression, it is the moral and faith commitment of people who are pious religious. This is because Sufism and its teachings serve to accommodate and stabilize the moral commitment of the faithful so that Sufism provides a place for spiritual life. With a holy and clean spirituality, the Sufi allows himself to reach the pinnacles of sufistic achievement, namely establishing communication, even "fused" (ittihad) with his God. In reaching the peaks of sufistic achievement, it requires a very long and tiring journey, because you have to go through various maqams and things.

Maqam is a stage of attainment of ruhaniah in drawing near to God, which is the result of efforts for a Sufi, mean while, the inner atmosphere, which always surrounds the feelings of the prospective Sufi in each maqam that always moves up step by step to the peak level of his journey, namely the peak of sufistic achievement. The method of journey to the peak of sufistic achievement has varying degrees, namely mahabbah, ma`rifah, ittihad, hulul and wahdat al-wujud. To get to those levels the methodological variety that the Sufis did. In this case, the method used to get to the level of mahabbah and ma`rifah is qalb, ruh, sirr. While the methods used to get to the level of ittihad, hulul and wahdat al-wujud are al-mortala and al-baqa.

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