



Sufistic achievements' culmination from a methodological perspective

Sudirman¹, Moh. Natsir Mahmud², Syamsuddin³, & Firman⁴

^{1,2,3,4}Universitas Islam Negeri Alauddin Makassar

Correspondence Email: sudinuha@gmail.com

ABSTRACT

This paper explores the theme of Sufistic achievements' culmination from a methodological perspective. The type of research used is descriptive qualitative with the literature study method. The results are presented descriptively by collecting data, studying, and analyzing it according to literature analysis. The results of this research indicate that in building Islamic thought, there is a study called ittihad, al-hulul, which is spiritual construction in-depth to merge with Allah SWT through self-purification by taking mujahadah and riyadah continuously with the stages of takhalliy, tahalliy, and tajalliy. The highest peaks of Sufism vary but are formulated in three forms: Musyafah, Tajallay, and Musyahadah. Suppose it is relevant to diversity in Indonesia. In that case, Sufism is still considered urgent so that humans are not dazzled by the glitter of the world and always draw closer to God and cultivate spiritual values so that Sufism throbs in every aspect of life.

Keywords: Sufistic achievements; a methodological perspective; the culmination

1. INTRODUCTION

*Maqamat*¹ and *ahwal*² must be passed by a *salik*³ by doing *mujahadah* to reach the peak of closeness to Allah swt. In the process of spiritual adventure, humans will reach a

¹Maqamat is the position of a spiritual climber on the side of Allah, which is achieved with great difficulty in worship, earnestly fighting *nasu* (mujhadah) See Haidar Bagir, *Buku Saku Tasawuf*, (Cet. I: Bandung; Mizan Pustaka, 2005), h. 131

²Ahwal is a condition that envelops the heart created by Allah without the Sufi being able to reject it when it comes or defend it when it leaves. Haidar Bagir, *Buku Saku Tasawuf*, h. 132

state where the mood is different when they are in another station, and so on, until they see and unite (fana) with Allah.⁴

The path traversed in reaching the level of merging with Allah, a Sufi, takes a very tough challenge and takes a long time. That is why only a few can reach the top peak. That process is called *tariqah* or method.⁵ In Islam, the most emphasized is that a person has true faith and a close relationship with Him, increases *dhikr*, and surrenders to Allah swt.⁶

Based on QS. Al Baqarah (2): 186 confirms that God is, in essence, close to his servant in every worship activity. This is also contained in QS. Qaf (50): 16, God is "one" with the man himself. The verse above shows that God and man are essentially one. Sufis can embody this unification through *mujahadah* activities so that the value of the culmination of Sufistic achievements can be felt. However, this process can be carried out by each Sufi in the form of different worship activities.⁷

As a result of the experiences and spiritual achievements of the Sufis, terms emerged, for example, Fana, ittihad, baqa', hulul, wahdat al-wujūd, and others.

Based on this background, the problems discussed in this paper are the culmination of Sufistic achievement from a methodological perspective.

2. METHODS

The research method used in this research is descriptive qualitative research. This descriptive qualitative research model is the researcher trying to describe the research mechanism adequately and well based on the data sources found. The source of the data obtained is through library research.

To support the results of valid research data, researchers use reference sources such as journals, books, and other relevant sources in this study. This study aims to explore the culmination of Sufistic achievement reached by the Sufis so that humans are not merely fascinated by the world.

³Salik in the term tasawuf signifies Sufi activities, namely repenting from all desires of lust and istiqamah in the way of Allah through mujahadah, obedience, and sincerity (Lihat Hasan al-Syarqawiy, al-, *Mu'jam Alfaz al Sufiyah*. Cet. I: Cairo: Mu'assasah Mukhtar, 1987), h. 171.

⁴Lihat Faisal Badir 'Aun, *al-Tasawuf al-Islamiy, al-Tariq wa al-Rijal* (Cairo: Maktabah Sa'id Ri'fat, 1983), h. 99

⁵HM. Amin Syukur, *Menggugat Tasawuf, Sufisme dan Tanggung Jawab Sosial Abad 21* (Cet.II; Yogyakarta: Pustaka pelajar, 2002), h. 48

⁶Muhammad Ali al-Hasyimi, *Jati Diri Muslim* (Cet. II; Jakarta: Pustaka al-Kautsar, 2000), h. 21

⁷Tasmin Tangngareng, *Puncak-puncak Capaian Sufistik dalam Perspektif Metodologis*, Jurnal Aqidah-Ta Vol. III No. 1 Thn. 2017

3. RESULTS AND DISCUSSION

A. The process of Sufi to achieve Sufistic culmination

A Sufi in the world of tasawuf⁸ will go through different levels and ahwal. Siraj al-Din al-Tusiy said that the salik must take seven levels⁹, Kalabaziy said that a Sufi must go through 20 *maqamat*, al-Makkiy and al-Gazaliy said that a Salik had to go through 9 *maqamat*, and al-Qusyairiy said there were twelve *maqamat*.¹⁰ 'Abd al-Qadir al-Jailaniy summarizes that there are 7 *maqamat* and *ahwal* and are reflected in the *tariqah*, namely: *al-mujahadah*, *husnul khuluq*, *tawakkul*, *rida*, gratitude, patience, and honesty.¹¹

The levels a salik reaches are different in reaching the peak of Sufism based on practice, not relying on theory.¹² So, the spiritual experience achieved by a Sufi is different. Even so, most of them agree to define some special words, for example, repentance, patience, asceticism, patience, and resignation, and the stages to be close to Allah swt. to unite with God. Sufi scholars widely use this address with the term *ma'rifat al-haq*, namely when humans are no longer connected with other creatures.¹³

Some of the originators of the Sufis have formulated their methods for determining the levels of *maqamat*, including the following:

1. Abu Yazid al-Bustami (188-261 H/804-875 M.)

Abu Yazid Taifur ibn 'Isa al-Bustami are three brothers: Adam, Taifur, and 'Ali. They are all classified as people who are not dictated by the world and experts in

⁸Tasawuf comes from Arabic, *Tasawwafa*. However, the scholars have different views about its roots. Some say from the word *suf* (fleece), *saff* (line), *safy/safa* (clear), and from the word *suffah* (one corner of the Prophet's mosque which was occupied by some of the Prophet's companions who joined him in the emigration from Mecca to Medina). (Lihat Dahlan Tamrin, *Tasawuf Irani Tutup Nasut Buka Lahut* (Cet. I; Malang: Maliki Press, 2010), h. 3 Lihat Zaprukhhan, *Ilmu Tasawuf* Sebuah Kaian Tematik (Cet. I; Jakarta: Raja Grafindo, 2016), h. 3 Lihat Hamka, *Tasawuf Modern* (Cet. IX; Jakarta: Republika Penerbit, 2018), h. 1

⁹yaitu: *al-taubah*, *al-wara'*, *al-zuhd*, *al-faqr*, *al-sabr*, *al-tawakkul*, dan *al-rida*. Dikutip dari Faisal Badir 'Aun, *al-Tasawuf al-Islamiy, al-Tariq wa al-Rijal*, h. 101.

¹⁰Lihat Yusuf Muhammad Zaidan, *Al-Tariq al-Sufiy, wa Furu' al-Qadiriyyah bi Misr*. Cet. I; Beirut: Dar al-Jeil, 1991), h. 76.

¹¹Lihat Yusuf Muhammad Zaidan, *Al-Tariq al-Sufiy, wa Furu' al-Qadiriyyah bi Misr*. Cet. I; Beirut: Dar al-Jeil, 1991), h. 81.

¹²Faisal Badir 'Aun, *al-Tasawuf al-Islamiy, al-Tariq wa al-Rijal*, h. 277

¹³Massignon, *al-Tasawuf* (edisi Arab) diterjemahkan oleh *lajanah* penterjemah Da'irat al-Ma'arif al-Islamiyah. Cet. I; Beirut: Dar al-Kitab al-Lubnaniy, 1984), h. 36

worship. But the best of the three is Abu Yazid Taifur,¹⁴ who first introduced the term mortal', including Nicholson, who strengthens this view.¹⁵ Then Nicholson also holds the view as quoted by HM. Amen, Thanksgiving; it was he who expressed the idea of *wahdat al-wujūd*, which is a reflection of the authenticity of theosophy originating from the East, which is a manifestation of the uniqueness of Greek contemplation.¹⁶

Freed from the effects of Greek reasoning, he is the one who has attained the highest level of Sufism. He was once asked how to start a Sufi journey, so he replied that he reached *zuhud* in 3 days, then on the 4th day, he left *zuhud*. On the first day, Abu Yazid attains *zuhud* from nature and its contents; on the 2nd day, he is *zuhud* from *baka* and its contents; and on the 3rd day, he is *zuhud* from everything except Allah, and on the 4th day, all that is in his memory is Allah.¹⁷ Abu Yazid was able to struggle and was strong in escaping from the physical and spiritual burden of everything except Allah.¹⁸

In this explanation, Abu Yazid al-Bustami went through *zuhud*; he took three levels to break away from the world. At the fourth level, he realized only Allah existed; Abu Yazid had melted feelings in this condition. His strange remarks during the *shahadat* include: "There is no God, but I, Worship me, I am very holy, how great is my power."

Next, Abu Yazid mentions, "The glory I am, holy I am, great I am." At another time, Abu Yazid said Allah is the only thing in this shirt.

The words from Abu Yazid's mouth came from Allah in the *ittihad* he had with God, which was not his own words. This shows that he did not claim that I am God.¹⁹ Thus, Abu Yazid remained human.

2. Al-Hallaj (244 H./858 M.-309 H./922 M.)

Al-Hallaj is a mystic, poet, and teacher of Sufism in Perisa. His full name has two types: Abu al-Mugit Husein ibn Mansur al-Hallaj and Abu Mughits al-Husain ibn

¹⁴Al-Naisaburiy Al-Qusyairiy, Abu al-Qasim al-'Abd al-Karim bin Hawazin. *Al-Risalah al-Qusyairiyah fi 'Ilm al-Tasawuf*, tahqiq Ma'ruf Zuraiq dan 'Ali "Abd al-Hamid Baltajiy. Cet.I; Beirut: Dar al-Khair, 1993) h. 395

¹⁵Abd al-Qadir Mahmud, *al-Falsafah al-Sufiyah fi al-Islam* (Cet. I; Cairo:Dar al-Fikriy, 1967), h. 309

¹⁶HM. Amin Syukur, *Menggugat Tasawuf, Sufisme dan Tanggung Jawab Sosial Abad 21*, h. 22

¹⁷Lihat Al-Naisaburiy Al-Qusyairiy, Abu al-Qasim al-'Abd al-Karim bin Hawazin. *Al-Risalah al-Qusyairiyah fi 'Ilm al-Tasawuf*, h. 396

¹⁸Lihat Ibahim Hilal, *Tasawuf al-Islamiy bain al-Din wa al-Falsafah*, tarj. Ija Suntana dan E Kusdian (Cet. II; Bandung: Pustaka Hidayah, 2002), h. 59-60

¹⁹Abuddin Nata, *Akhlaq Tasawuf dan Karakter Mulia* (Cet. VX; Jakarta: RajaGraindo, 2017), h. 203-

Mansur ibn Muhammad al-Baidhawi. However, the most popular is Abu Mughits al-Husain ibn Mansur ibn Muhammad al-Baidhawi, born in 244 H/ 858 AD in Thur. Al-Hallaj is a derivative of Persian. His father is Muslim, but his grandfather is a Zoroastrian.

Since childhood, al-Hallaj was guided by Islamic education; he learned and memorized the Qur'an from the Hambali al-Qur'an experts, and at the age of 12, he had finished studying the Qur'an and had memorized it out of his head.

In the meantime, al-Hallaj gained knowledge from Sufism teachers such as Sahl ibn Abdillah al-Tusrarari and 'Amir Makki, who would color his thoughts and sully the concept of true love through perfect love it would be realized in the form of worship and theory Hulul is God shining in human beings.²⁰

Every human being who can eliminate human traits in himself by fighting his desires and maximizing obedience to Allah's commands with pleasure will reign in the body of a Sufi. Then comes the experience of hulul.²¹ This concept shows that God can occupy a clean human body.

3. Al-Gazali (450 -505 H.)

Abu Hamid Muhammad ibn Muhammad ibn Ahmad was born in Tus, Khurasan region, in 450 H. and died on the 14th of Jumadil Akhir 505. He has the title of hujjatul Islam due to the majesty of his knowledge.²²

In the history of Islam, the Sufis and jurists have experienced controversy, which gave birth to disbelief among the Sufis, so al-Wasir Hamid bin al-Abbas wanted al-Hallaj to be brought to justice, and the final decision was that he should be executed, during the time of Daula al- Muqtadir.²³ The conflict continued until the emergence of al-Gazali with the depth of knowledge he possessed.

Al-Ghazali came by bringing fresh air to these two groups; he fought to resolve between Sufis and jurists by giving insight to people regarding the importance of the presence of Sufis and jurisprudence in a country because al-Ghazali was also a Sufi

²⁰Jarman arroi, Novitasari, *Makna Pluralisme Agama dan Relevansinya dalam tradisi sufi: kajian atas kepribadian Abu Mansur al-Halaj*, Tribakti, Jurnal Pemikiran Islam, Volume 32, Nomor 1 Januari 2021

²¹Hasyim, *Perspektif Metodologis Mengenai Puncak capaian Sufi*, Jurnal Kajian Keislaman

²²Abu al-Wafa' al-Ganimi al-Taftazani, *Madkhal ila Tasawwuf al-Islamiy*, terj. Ahmad Rofi' Utsmani (Cet. II; Bandung: Pustak, 1997), h. 148

²³Ahmad Amin, *Zuhr al-Islam*, juz 2 (Cet. VII; Cairo: Maktabah al-Nahdah al-Masryah, 1999), h. 73

and a jurist, and al-Ghazali was able to unite these two groups.²⁴ This proves his love of fiqh and Sufism.

Suppose one traces the wanderings of Imam al-Gazali. In that case, it turns out that before, he did not respect Sufism with all its culture. Still, when he became friends with a Sufi cleric named Yusuf an-Nasaj, after going through intellectual and spiritual investigations, al-Gazali realized how delicious Sufistic life was. He realized how great the fruit of friendship was because it had changed his views from a thinker to a Sufi.²⁵ He dreams that humans get the essence of the pleasures of life.

Al-Ghazali's stages in getting closer to Allah, the salik must go through three maqamat, viz:

- a. The first maqamat, leaving all that is material and worldly to cleanse the heart in concentrating on Allah. When graduating from this level, a person decides to journey to Allah.
- b. The second maqamat, a Sufi, must keep himself busy so that he always makes remembrance and is grateful to darken his heart in totality so that he is always connected to make remembrance and give thanks to Allah without interruption. So, the heart must always focus on remembering Allah without remembering anything else. Al-Gazali is of the view that this level is very urgent because it is the initial basis for immersing oneself in the area of Sufism.
- c. The third maqamat is eliminating lust and not enjoying it anymore; there is only the pleasure of fusing with Allah.²⁶

4. Abd al-Qadir al-Jailani (471 H.-561 H.)

Abdul Qadir Jailani's full name is Abdul Qadir bin Abi Salih Abdullah bin Janki Duwast bin Abi Abdillah bin Yahya bin Muhammad bin Daud bin Musa bin Abdillah bin Musa al-Hauzy bin Abdullah al-Mahdh bin Al-Hasan al-Mutsanna bin al-Hasan bin Ali bin Abi Talib. Al-Jailani is based in an area called Jilan. He was born in 471 H. He studied with Abi Sa'd al-Mukharramy in Baghdad when he was young. He narrated many hadiths from various scholars of his time, including Abu Ghalib al-Baqillany and Abu Muhammad Ja'far As-Sirraj. He has 49 children, of whom 27 are male. It was he who constructed the Tariqah Qadiriyyah. His works include books *A/-*

²⁴Lihat Ahmad Amin, *Zuhr al-Islam*, juz 2, h. 76

²⁵Nasaruddin Umar, *Tasawuf Modern* (Cet. II; Jakarta: Republika Penerbit, 2015), h. 23

²⁶M. Ilham, *Puncak Klimaks Capaian Sufistik dalam Perspektif tasawuf*, Rausyan Fikr, Vol. 13 No. 2 Desember 2017: 169-200

Fathu Ar-Rabbani, Al-Ghunya li Thalibi Thariq Al-Haq and Futuh Al-Ghaib.²⁷ He is a famous Sufi and has congregations that are spread all over the world, including in Indonesia.

Al-Jailani formulates the journey of a salik in achieving the ascent to Allah by going through 3 terms, namely:

- a. *Bidayatul suluk*, a salik must start his path correctly to lead to the perfect peak. At this level, the religious activity of a salik must not conflict with the teachings of Shari'a. The indicator of a Salik, namely implementing religion properly, includes 3 things: first, his aqidah is based on the Qur'an and hadith; second, mastering the scope of religion; and third, applying their knowledge.²⁸ Al-Jailaniy believes that in taking this journey, the salik needs a murshid who will educate him.
- b. *Alamatul Tariq*, namely flags or signs in transit. A salik who has been able to go beyond the first level and separate himself from his murshid means that he has prepared himself to explore the world of Sufism, which only a few humans can traverse, namely through mujahadah, by subduing his desires as a whole so that there are no more desires. At this level, the human spirit will wander to God's side, and there will be no end. The salik will get flags or signs indicating ahwal and station on that journey. If a person is at this level, his heart will feel good about being close to Allah, and the key to Allah's mahabbah is drawn to him, so he feels strange in the world because of his closeness to Allah.²⁹
- c. *Manzil al-qurb wa al-wusul*. When the keys to love for Allah are transparent, the next adventure is to go to the beloved, namely Allah swt. to enter the door of God's bosom to get permission to become a group of God's beloved. When in that position, bursts of divine light will always flow without end so that a salik realizes that his inner journey is not perfect; by him, there is a Sufi statement which states that whoever suspects that he has reached the highest point then has lied.³⁰ However, the author has met several Sufis, and his murshid said that the spiritual journey to Allah has an end. Still, the inner journey carried out after reaching the top is only completing the inner journey, which is still lacking in the sight of Allah at the states that have been passed.

²⁷Dudung Rahmat Hidayat, *Akhlaq Sufi Kajian Kitab Sirrur Asrar Karya Syekh Abdul Qadir Jelani* (Cet. I; Bandung: Royyan Press, 2014), h.41.

²⁸Lihat Yusuf Muhammad Zaidan, *Al-Tariq al-Sufiy, wa Furu' al-Qadiriyyah bi Misr*, h. 21.

²⁹Yusuf Muhammad Zaidan, *Al-Tariq al-Sufiy, wa Furu' al-Qadiriyyah bi Misr* h. 59-60.

³⁰Yusuf Muhammad Zaidan, *Al-Tariq al-Sufiy, wa Furu' al-Qadiriyyah bi Misr* h. 117.

From the description of the Sufi figures and their schools above, it can be concluded that the essence of the Sufi group in reaching the highest peak can be formulated in 3 stages, namely:

- a. *Takhalliy*, namely cleansing the heart of all bad deeds. People who have immersed themselves in the world of Sufism must understand the desires of material things well and strive to stay away from them and keep themselves from being de-concentrated to other than Allah swt.³¹
- b. *Tahalliy*, namely, accessorizing yourself so that you always do good deeds in accordance with religious guidelines and istiqamah to cleanse yourself from bad deeds by cultivating your body and heart by doing various good things.³²
- c. *Tajalliy* is a bright, invisible light that appears in the heart.³³ After a person has passed the takhalliy and tahalliy levels, he will arrive at the tajalliy level. So that it is revealed in his heart from all obstacles, humans will get light to converse with Allah.³⁴

A salik who takes an inner journey will pass through the stages of takhalliy, tahalliy, and tajalliy. After taking the third level, Allah will give him divine rays of light so that he feels an inner experience in his life to direct him closer to Allah, and every Sufi has a different spiritual experience that he encounters in his journey.

B. Sufistic Peak

In discussing the peaks of the Sufistic climax, it is very diverse that every human being achieves. However, Ibn 'Arabi formulates the results of Sufism by presenting the term "al-waqi'ah," which arises in the heart from Allah, the All-Knowing and Most High, through dialogue or signs. There are 3 forms of this achievement namely: *al-mukasyafah*, *al-tajalliy* and *al-musyadah*.³⁵ The descriptions of this attainment will cover all shades of sufistic attainment.

³¹Lihat Hasan al-Syarqawiy, al-, *Mu'jam Alfaz al Sufiyah*,h. 75.

³²HM. Amin Syukur, *Menggugat Tasawuf, Sufisme dan Tanggung Jawab Sosial Abad 21h*. 47.

³³Lihat 'Abd al-Razzaq al- Kasyaniy. *Mu'jam Istilahat al-Sufiyah*, tahqiq 'Abd al-'I Syahin. Cet. I; Cairo: Dar al-Manar, 1992), h. 173

³⁴Lihat HM. Amin Syukur, *Menggugat Tasawuf, Sufisme dan Tanggung Jawab Sosial Abad 21*, h. 48.

³⁵Lihat Karam. Karam Amin Abu, *Haqiqat al-'Ibadah 'inda Muij al-Din bin al-'Arabi* . (Cet. I; Cairo: Dar al-Amin, 1997), h. 89.

1. Al-Mukasyafah

This term comes from the word *kasyafa*, which means removing objects from something³⁶ or opening something hijab.³⁷ According to Sufi terms, that is the opening of the barrier between humans and the guidance of Allah swt.³⁸ In that condition, the human heart will accept the truth accompanied by haqqul yaqin without explanation, internalization, or signs and burhan.³⁹

Ibn 'Arabiyy argued that there are 5 styles of al-kasyf, namely:

- a. *Kasyf 'aqliy*, namely the opening of rational meanings.
- b. *Kasyf qalbiy*, namely the disclosure of various kinds of nur, as it is in the Shahada realm.
- c. *Kasyf sirriy*, exposed to various secrets of Allah's creation and the wisdom of Allah in creating all creatures.
- d. *Kasyf Ruhiy*, the unfolding of the carpets of heaven and hell and being able to witness angels. When a Sufi has reached the highest level of holiness, that position will be opened by the walls of time and space; he can know past information, see into the future, and detect hidden secrets and processes in himself.
- e. *Kasyf khafiy*, namely the revelation of the attributes of the glory and beauty of God through the light of the spirit, which is a mercy for the chosen human. In this area, the characteristics of Allah will be revealed, *namely al-Alim, al-Sami', al-Basir. Kalam*, when the character of *al-Basir* will be active in his inner and outer views.

2. Al-Tajalliy

This term comes from the word *jalau*, meaning something is revealed and visible.⁴⁰ According to Sufi terms, *tajalliy* is the opening of the heart's view to see hidden lights.⁴¹

³⁶Abu al-Husein Ahmad bin Faris bin Zakariya, *Mu'jam Maqays al-Lughah* (Cet. I; Beir-t: Dar Ihya' al-Turas al-'Arabiyy, 2001), h. 894.

³⁷Ibn Manzur, *Lisan al-'Arab*, jilid 5 (Cairo, Dar al-Ma'arif, t.th.), h. 3883

³⁸Karam. Karam Amin Abu, *Haqiqat al-'Ibadah 'inda Muiy al-Din bin al-'Arabiyy*, h. 90.

³⁹Hasan al-Syarqawiy, al-, *Mu'jam Alfaz al Sufiyah*, h. 253.

⁴⁰Abu al-Husein Ahmad bin Faris bin Zakariya, *Mu'jam Maqays al-Lughah.*, h. 203.

⁴¹'Abd al-Razzaq al- Kasyaniyy. *Mu'jam Istilahat al-Sufiyah*, h. 173

Abd al-Karim al-Jiliy mentions that there are 4 stages of tajalliy, namely:

- a. *Tajalliy al-Afal*, God's will accompany all a person's actions; in this position, God will reveal to a person that what moves and silences him is God, like the story of the prophet Haidir and the prophet Musa.⁴² In that story, the prophet Haidir said: "وما فعلته من أمري" (What I did was not of my will).
- b. *Tajalliy al-Asma*, Allah reveals His Asma' to a seeker. In this area, a servant will disappear from himself and will not feel himself as a human being because he is in the light of the appearance of God's essence. So that what appears is only the name of Allah. This is called the mortal level, continues at the mortal al-fana level, and reaches the baqa level.
- c. *Tajalliy al-sifat*, that is, Allah reveals and bestows various divine attributes on a servant
- d. *Tajalliy al-zat*, a servant who has reached the perfect human state (human being), will then be tajalliy to God's Essence.⁴³

3. *Al-Musyahahadah*

Musyahahadah means to see with the external eye.⁴⁴ However, in terms of Sufism, it means witnessing between the servant and Allah.⁴⁵ People who go through inner struggle and self-introspection can climb spiritual levels so that material barriers are opened for them and reveal various signs of God. This veil is opened if the spirit is not covered by external material so that its inner condition becomes stronger and will continue to be processed to reach the musyahahadah stage, which was only a scientific theory.⁴⁶

Ibn 'Arabiyy termed al-musyahahadah, namely "witnessing something by seeing something with the signs of monotheism or witnessing al-Haq in something,⁴⁷ it is the fruit of spiritual practice, al-khulwah, remembrance, and carrying out an inner

⁴²Kisah nabi Musa dan al-Her dalam QS. Al-Kahfi (18):65-82. Lihat Departemen Agama RI, Al-Qur'an dan Terjemah Edisi 2002. Jakarta: Pena Pundi Aksara, 2006

⁴³Lihat Yusuf Zaidan, *'Abd al-Karim al-Jiliy, Filsuf al-Sufiyah* (Cairo: al-Hai'ah al-Misriyah al-'Ammah li al-Kitab, 1988. h. 198-204.

⁴⁴Ibn Manzur, *Lisan al-'Arab*, jilid 5, h. 2348.

⁴⁵H.A. Rivay Siregar, *Tasawuf dari Sufisme Klasik ke Neo-Sufisme* (Cet. I; Jakarta: RajaGrafindo, 1999), h. 136,

⁴⁶Lihat Ahmad Amin, *Zuhr al-Islam.juz. 4*, h. 152.

⁴⁷ Ahmad Amin, *Zuhr al-Islam.juz. 4*, h. 97.

struggle that causes his heart to become apparent so that he can explore the various lights of Allah.

Ibn 'Arabi is of the view that al-Musyadah has 3 stages, namely:

- a. *Musyadah al-khalq fi al-Haq*
- b. *Musyadah al-Haq fi al-khalq*
- c. *Musyadah bila al-khalq*

This last level is the highest because he believes it will not be possible to merge between the Creator and the creatures, darkness, and light, in one condition.⁴⁸

4. CONCLUSIONS

- a. The Sufi process in reaching the level of Sufistic climax through cleansing the heart by taking mujahadah and riyadah continuously with the stages of *takhalliy*, *tahalliy*, and *tajalliy*.
- b. The highest peaks of Sufism are varied but formulated in three forms, namely *Musyafah*, *Tajallay*, and *Musyadah*

REFERENCES

- Al- Kasyaniy, 'Abd al-Razzaq. *Mu'jam Istilahat al-Sufiyah*, tahqiq 'Abd al-'I Syahin. Cet. I; Cairo: Dar al-Manar, 1992
- Al-Hasyimi, Muhammad Ali, *Jati Diri Muslim*. Cet. II; Jakarta: Pustaka al-Kautsar, 2000
- Al-Syarqawiy, Hasan. al-, *Mu'jam Alfaz al Sufiyah*. Cet. I: Cairo: Mu'assasah Mukhtar, 1987
- Al-Taftazani, Abu al-Wafa' al-Ganimi. *Madkhal ila Tasawwuf al-Islamiy*, terj. Ahmad Rofi' Utsmani. Cet. II; Bandung: Pustak, 1997
- Amin, Ahmad. *Zuhr al-Islam*, juz 2, 4. Cet. VII; Cairo: Maktabah al-Nahdah al-Masriyah, 1999
- Aun, Faisal Badir. *Al-Tajawuf al-Islamiy, al-Tariq wa al-Rijal*. Cairo: Maktabah Sa'id Ri'fat, 1983.
- Bagir, Haidar. *Buku Saku Tasawuf*, Cet. I: Bandung; Mizan Pustaka, 2005
- Departemen Agama RI, Al-Qur'an dan Terjemah Edisi 2002. Jakarta: Pena Pundi Aksara, 2006
- Hamka, *Tasawuf Modern*. Cet. IX; Jakarta: Republika Penerbit, 2018
- Hasyim, *Perspektif Metodologis Mengenai Puncak capaian Sufi*, Jurnal Kajian Keislaman

⁴⁸Ahmad Amin, *Zuhr al-Islam*. juz. 4. h. 99

- Hidayat, Dudung Rahmat. *Akhlaq Sufi Kajian Kitab SIRRUR Asrar Karya Syekh Abdul Qadir Jelani*. Cet. I; Bandung: Royyan Press, 2014
- Hilal, Ibrahim. *Tasawuf al-Islamiy bain al-Din wa al-Falsafah*, terj. Ija Suntana dan E Kusdian. Cet. II; Bandung: Pustaka Hidayah, 2002
- Ibn Manzur, *Lisan al-'Arab*, jilid 5 (Cairo, Dar al-Ma'arif, t.th.), h. 3883
- Karam. Karam Amin Abu, *Haqiqat al-'Ibadah 'inda Mu}yi al-Din bin al-'Arabiy* . Cet. I; Cairo: Dar al-Amin, 1997
- M. Ilham, *Puncak Klimaks Capaian Sufistik dalam Perspektif tasawuf*, Rausyan Fikr, Vol. 13 No. 2 Desember 2017: 169-200
- Mahmud, Abd al-Qadir. *al-Falsafah al-Sufiyah fi al-Islam*. Cet. I; Cairo: Dar al-Fikriy, 1967
- Massignon, *al-Tasawuf* (edisi Arab) diterjemahkan oleh *lajanah* penterjemah Da'irat al-Ma'arif al-Islamiyah. Cet. I; Beirut: Dar al-Kitab al-Lubnaniy, 1984
- Nata, Abuddin. *Akhlaq Tasawuf dan Karakter Mulia*. Cet. VX; Jakarta: RajaGraindo, 2017
- Siregar, H.A. Rivay. *Tasawuf dari Sufisme Klasik ke Neo-Sufisme*. Cet. I; Jakarta: RajaGrafindo, 1999
- Syukur, HM. Amin. *Menggugat Tasawuf, Sufisme dan Tanggung Jawab Sosial Abad 21* (Cet. II; Yogyakarta: Pustaka pelajar, 2002
- Tamrin, Dahlan. *Tasawuf Irani Tutup Nasut Buka Lahut*. Cet. I; Malang: Maliki Press, 2010
- Tangngareng, Tasmin. *Puncak-puncak Capaian Sufistik dalam Perspektif Metodologis*, Jurnal Aqidah-Ta Vol. III No. 1 Thn. 2017
- Umar, Nasaruddin, *Tasawuf Modern* (Cet. II; Jakarta: Republika Penerbit, 2015
- Zaidan, Yusuf. *'Abd al-Karim al-Jiliy, Filsuf al-Sufiyah*. Cairo: al-Hai'ah al-Misriyah al-'Ammah li al-Kitab, 1988.
- Zaidan, Yusuf Muhammad. *Al-Tariq al-Sufiy, wa Furu' al-Qadiriyyah bi Misr*. Cet. I; Beirut: Dar al-Jeil, 1991
- Zakariya, Abu al-Husein Ahmad bin Faris bin, *Mu'jam Maqays al-Lugah*. Cet. I; Beir-t: Dar Ihya' al-Turas al-'Arabiy, 2001
- Zaprul Khan, *Ilmu Tasawuf* Sebuah Kaian Tematik. Cet. I; Jakarta: Raja Grafindo, 2016