

**THE SPIRITUAL JOURNEY AND
THE UNITIVE EXPERIENCE:
A SEMANTIC ANALYSIS ON THE CONCEPT
OF *WUṢŪL* IN SIX *KITĀB* OF *ṬARIQAḤ
QĀDIRIYYAH WA NAQSHABANDIYYAH* ***

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Abstract: One of the striking issues that beset human beings is how to have the encounter with God, to whom they worship. Therefore, some of them design a roadmap of spiritual journey to have the encounter. An Islamic Sufi order, *ṬariqaḤ Qādiriyyah wa Naqshabandiyyah* (TQN) have done so. This article tries to deal with the three ways of spiritual journey that will enhance human beings to arrive (*wuṣūl*) at God as explained in six books of the TQN. Besides, using semantic approach, this study also endeavors to unearth the concept of *wuṣūl* encapsulated in the three ways of the spiritual journey. Apart from that, this article takes into account as well whether the concept of *wuṣūl* in the TQN as a unitive experience refers to *waḥdah al-wujūd* or *waḥdah al-shubūd*. By comparing the indicators, this article comes to the conclusion that the concept of *wuṣūl* in the TQN refers to the *waḥdah al-shubūd*.

Keywords: *wuṣūl*, TQN, six Kitābs, three ways, semantic approach, *waḥdah al-shubūd*.

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Introduction

HUMAN BEINGS can be considered as *homo religiosus* or “religious being” as they have the *sensus religiosus* or the “religious sense”¹ or the “sense of the holy.”² Humans have this religious sense because there exist within their being what is called “cosmic transcendental sense” (*hassab muta‘āliyah kawniyyah*), which is variously referred to as “conscience” (*‘ayn al-baṣīrah*), or “heart” (*al-qalb*), or “secret” (*al-sirr*).³ While human beings are able to get the empirical experiences with their five senses, they have the potential⁴ to gain the “religious experience”⁵ or the “mystical experience”⁶ to get the “encounter with holiness,” or “meeting with God”⁷ using the cosmic transcendental sense.

With this consciousness of having the potential to get the encounter with God, some groups of humans make the effort to realize the potential. Ninian Smart⁸ stated that the ways to God has been prescribed in many holy books, including the Qur’an. There are terms in the Qur’an that literally refer to the “encounter with God,” such as *liqā’u rabbihī* (Qs. al-Kahf/18: 110) and *mulāqu rabbihim* (Qs. al-Baqarah/2: 45). In a more specific context, the way to have the encounter with God has been paved in the prophetic tradition. In a *ḥadīth qudsī*, the Prophet Muhammad informs that the most beloved activity for human beings to approach (*taqarrub*) God is by performing the obliged orders (*farḍu*) to them; and if they get closer and closer to Him with the supplement activities (*nawāfil*), God will love

¹Nico Syukur Dister, *Pengalaman dan Motivasi Beragama* (Yogyakarta: Kanisius, 1994), 27.

²Malcolm Luria Diamond, *Contemporary Philosophy and Religious Thought: an Introduction to the Philosophy of Religion* (New York: McGraw-Hill, 1974), 80.

³Abū al-‘Alā’ ‘Afīfī, *al-Taṣawwuf: al-Thawrah al-Rūḥiyyah fī al-Islāmī* (Iskandariyah: Dār al-Ma‘arif, 1963), 20, 2.

⁴Although all human beings have the potential (*bi al-quwwah*) to have this experience, in practice (*bi al-fi‘l*) not all of them realize this potential to have the encounter with God. Ibid., 21.

⁵Diamond, *Contemporary Philosophy*, 80.

⁶Ninian Smart, *Worldviews: Crosscultural Explorations of Human Beliefs* (New Jersey: A Simon and Schuster Company, 1995), 59.

⁷Diamond, *Contemporary Philosophy*, 76.

⁸Smart, *Worldviews*, 58.

them; and when God has loved them, He will become their listening (*sam'a-hū*) that they use to listen, their sight (*baṣara-hū*) that they use to see, their hand (*yada-hū*) that they use to hold, their foot (*rijla-hū*) that they use to walk.⁹

The above prophetic tradition has inspired the Sufis to design the roadmap of “the path of love”¹⁰ to approach to, to arrive at, and to unite with God. This path of love is classified into two kinds, “*qurb al-fard*” dan “*qurb al-nawāfil*.”¹¹ In its development, the *qurb al-nawāfil* does not only refer to the practises of the supplement mentioned in the prophetic tradition, but undergoes interior and exterior complexity, particularly since the twelfth century.¹²

Some of the interior and exterior complexities are then crystallized as the way (*ṭarīqah*) of spiritual journey to arrive at God. Since then, myriad *ṭarīqah* (Sufi orders) have emerged and developed in the Muslim world. Each Sufi order has certain particular practices known as the spiritual journey (*al-sulūk al-ruh*) for its adherents to arrive at God.¹³ This article tries to unearth a well known Sufi order in Indonesia, *Ṭarīqah Qādirīyyah wa Naqshabandīyyah* (TQN), pertaining to its roadmap of spiritual journey to arrive (*wuṣūl*) at God. Besides, it will cast as well the concept of *wuṣūl* which is encapsulated implicitly in the roadmap of spiritual journey. In addition, this article will cope with the concept of *wuṣūl*, whether it clings into *waḥdah al-wujūd* or *waḥdah al-shuhūd*.

To address the three issues at stake, this article will firstly provide at glance a historical sketch of TQN, followed by unfolding the three ways of spiritual journey to arrive at God, then constructing the concept of *wuṣūl* encapsulated implicitly in

⁹Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1992), 243.

¹⁰William C. Chittick, *The Sufi Path of Love: the Spiritual Teachings of Rumi* (New York: SUNY Press, 1983).

¹¹Annemarie Schimmel, *Mystical Dimensions of Islam* (Chapel Hill: The University of North Carolina Press, 1975), 133.

¹²Mircea Eliade, *A History of Religious Ideas, from Muhammad to the Age of Reforms* (Chicago: the Chicago Press, 1985), 125.

¹³Muḥammad Aḥmad Darnīqah, *al-Taṣawwuf al-Islāmī: al-Ṭarīqah al-Naqshabandīyyah wa Aʿlamuha* (Trablus: Jarus Press, 1987), 6.

the three ways, and finally determining the pendulum of this concept, whether pointing to *waḥdah al-wujūd* or *waḥdah al-shubūd*.

General Picture of the *Ṭarīqah Qādiriyyah wa Naqshabandiyyah* (TQN)¹⁴

TQN was initially founded in Indonesia by Ahmad Khatib ibn ‘Abd al-Ghaffar al-Sambasi (1802-1872).¹⁵ Ahmad Khatib, as indicated by his last name, al-Sambasi, comes from Sambas, a city in northern part of Pontianak, West Borneo.¹⁶ Ahmad Khatib completed his religious elementary school in his village. After completing this level, when he was 19 years of age, Ahmad Khatib left for Mecca to continue his religious study. In Mecca, Ahmad Khatib studied Sufism under the supervision of some teachers: Shaykh Dawd ibn ‘Abd Allah ibn Idris al-Fatani (d. 1843), Shaykh Shams al-Dīn, Shaykh Muḥammad Arshad al-Banjari (d. 1812), and Shaykh ‘Abd al-Ṣamad al-Palimbani (d. 1800).¹⁷

It was from Shaykh Shams al-Dīn that Ahmad Khatib traced his chain (*silsilah*) of *ṭarīqah mu‘tabarah*, a Sufi order whose chain is finally connected to the Prophet Muhammad, because Shaykh Shams al-Dīn received the teaching from Shaykh Muḥammad Murad, the student of Shaykh ‘Abd al-Fattāh, who learned from Shaykh ‘Uthman, the student of Shaykh ‘Abd al-Rahīm, who

¹⁴This part of the general picture of the Tarekat Qadiriyya wa Naqsyabandiyya (TQN) has also been used as the starting point of my article published in Aris Widodo, "Laṭā'if Theory in the Tarekat Qādiriyyah wa Naqsyabandiyyah: With Special Reference to Kyai Muslih al-Marāqī's Concept," *Teosofia: Indonesian Journal of Islamic Mysticism* 1, no. 1 (2012). A brief history of the TQN is also mentioned as a background in my paper presented in Annual International Conference of Islamic Studies (AICIS) XIV (2014), entitled, "Spiritual Impetus in Treating Drugs Abuse: The Response of the Tarekat Qadiriyyah wa Naqsyabandiyyah (TQN) to Current Social Crises."

¹⁵Martin van Bruinessen, *Tarekat Naqshabandiyyah di Indonesia* (Bandung: Mizan, 1996), 89.

¹⁶Sri Mulyati, "Tarekat Qadiriyyah wa Naqshabandiyyah," in *Mengenal dan Memahami Tarekat-tarekat Muktabarah di Indonesia*, ed. Sri Mulyati (Jakarta: Kencana, 2011), 253.

¹⁷Ibid., 254.

received the teaching from Shaykh Abū Bakr, the student of Shaykh Yahya, who learned from Shaykh Hishām al-Dīn, who received the teaching from Shaykh Waliy al-Dīn, the student of Shaykh Nūr al-Dīn, who learned under the supervision of Shaykh Sharīf al-Dīn, the student of Shaykh Shams al-Dīn, who received the teaching from Shaykh Muḥammad al-Hattak, the student of Shaykh ‘Abd al-‘Azīs, who learned from Shaykh ‘Abd al-Qādir al-Jilānī, the student of Shaykh Abū Sā‘id al-Maḥzumi, who received the teaching from Shaykh Abū Ḥasan ‘Alī al-Hakari, who learned under the supervision of Shaykh ‘Abd al-Faraj al-Ṭarṭusi, the student of Shaykh ‘Abd al-Wāḥid al-Tamīmī, who received the teaching from Shaykh Abū Bakr al-Shiblī, the student of Shaykh Abū al-Qāsim Junayd al-Bagdādī, who learned under the supervision of Shaykh Sarī al-Saqāṭī, the student of Shaykh Ma‘rūf al-Karkhī, who received the teaching from Shaykh Abū al-Ḥasan ‘Alī ibn Mūsā al-Riḍā, the student of Imām Mūsā al-Kāẓim, who received the teaching from Imām Ja‘far al-Šādiq, the student of Imām Muḥammad al-Baqir, who received the teaching from Imām Zayn al-‘Ābidīn, who got the teaching from Imām Ḥusayn ibn ‘Alī, from Imām ‘Alī ibn Abī Ṭālib, who received the teaching from the Prophet Muhammad, who received the revelation from Gabriel, one of the Angels of God.¹⁸

After receiving the spiritual teaching from Shaykh Shams al-Dīn, a *murshīd* of Qadiriyya Sufi order,¹⁹ Ahmad Khatib al-Sambasi then founded the TQN, and it was through his students and *khalīfah* that the TQN in turn spread to some parts of Indonesia, and even to Malaysia. In the context of Malaysia, the TQN spread to Sabah through Mansur ibn Ṣalih; spread to Sarawak through Mohammad Trang Isa; spread to Kedah through Mohammad Zuki ibn Shafie; and spread to Trengganu through M. Otsman ibn Abdul Latif—all of whom are the *khalīfah* of Abah Anom, who received the spiritual teaching from Abah Sepuh, the *khalīfah* of Shaykh Tholhah Cirebon, who

¹⁸Bruinessen, *Tarekat Naqshabandīyah*, 90-1.

¹⁹Ibid.

received the spiritual teaching from Shaykh ‘Abd al-Karim Banten.²⁰

In the context of Indonesia, TQN spread to some parts of the country through some *khalifah* of Ahmad Khatib Sambas: Haji Ahmad spread the TQN in Lampung; Muhammad Ma‘rūf ibn Abdullah Khatib spread the TQN in Palembang; Shaykh Yasin spread the TQN in Mempawah, West Borneo; Muhammad Ismail ibn ‘Abd al-Rahim spread the TQN in Bali.²¹ TQN spread to Java through a *khalifah* of Ahmad Khatib, that is, Shaykh ‘Abd al-Karim Banten, from whom sprang, directly or indirectly, some prominent figures, such al-Shaykh Kholil from Madura, East Java; Kyai Tamim from Jombang, East Java; Kyai Asnawi from Banten, West Java; Kyai Shohibul Wafa’ Tadjul ‘Arifin (Abah Anom) from Suryalaya, West Java; Kyai Thohir Falak from Bogor, West Java; Kyai Muslih from Mranggen, Central Java.²²

From the above *khalifah* TQN become one of the biggest Sufi order in Indonesia, especially in Java.²³ In Java there are three main centers of TQN, *id est*, TQN Suryalaya in West Java, TQN Mranggen, Demak in Central Java, and TQN Rejoso, Jombang in East Java.²⁴ In these three centers, emerged some *kitāb* commenting upon the founder’s Kitāb, *Fath al-‘Arifin* of Ahmad Khatib Sambas.²⁵ These *Kitāb* include *Miftāh al-Ṣudūr* by Abah Anom from TQN Suryalaya; Kitāb *‘Umdah al-Sālik fī Khayr al-Masālik*, *al-Futuḥāt al-Rabbāniyyah*, and *Risalah Tuntunan Tarekat Qadiriyyah wa Naqsyabandiyah* by Kyai Muslih from TQN Mranggen, Demak; and Kitāb *Thamrah al-Fikriyyah* by Kyai Ramli Tamim from Rejoso, Jombang. It is the three ways of the spiritual journey explained in these *Kitābs* that will be discussed below.

²⁰Mulyati, "Tarekat Qadiriyyah," 258-64, 90.

²¹Ibid., 286, 8.

²²Ibid., 259, 61, 63, 89.

²³Jahja, "Tarekat Qadiriyyah wa Naqshabandiyah," in *Tarekat Qadiriyyah Naqshabandiyah: Sejarah, Asal-usul, dan Perkembangannya*, ed. Harun Nasution (Tasikmalaya: IAILM, 1990), 57.

²⁴Mulyati, "Tarekat Qadiriyyah," 259.

²⁵Ibid., 258.

The Three Ways to Arrive (*Wuṣūl*) at God in the Six *Kitāb*

Before exposing the three ways of the spiritual journey, it will be exposed briefly about the six *Kitābs*:²⁶ (1) *Fath al-‘Ārifīn*, (2) *Miftāḥ al-Ṣudūr*, (3) *‘Umdah al-Sālik fi Khayr al-Masālik*, (4) *al-Futūḥāt al-Rabbāniyyah*, (5) *Risalah Tuntunan Tarekat Qadiriyyah wa Naqsyabandiyah*, and (6) *Thamrah al-Fikriyyah*.

The Six Kitāb in TQN

The first *Kitāb*, *Fath al-‘Ārifīn*, is the work of Ahmad Khatib Sambas, consisting of 12 folio-pages. This work explains in general *bay‘ah dhikr wa al-silsilah al-Qādiriyyah wa al-Naqshabandiyyah* (chanting of allegiance and the genealogy of TQN). Written in Arabic script, and using Malay language, it starts with *muqaddimah* that explains the way (*kayfiyyah*) of *talqīn* and *bay‘ah*. This *muqaddimah* is followed by explanation on 5 points: (1) explanation on ten *laṭā’if* in humang being; (2) explanation on the way of performing *dhikr Qādiriyyah*; (3) explanation on the way of performing *dhikr Naqshabandiyah*; (4) explanation on the way to arrive at God; and (5) explanation on twenty *murāqabah*.

After explaining the five things, *Fath al-‘Ārifīn* gives the chain of *Tarekat Qadiriyyah wa Naqsyabandiyah*, followed by the *khatam* of Qadiriyyah order. This *Kitāb* is closed by a statement that the person who writes it is Muhammad Ismail ibn Abdurrahim al-Bali. Nonetheless, the author of the *Kitāb* is associated to *al-‘alīm al-‘allāmah wa al-babr al-fahhamah mawlānā al-Shaykh Ahmad Khatib ibn al-Marhum ‘Abd al-Gaffar Sambas al-Jawi*, who dictates the content of the *Kitāb* to Muḥammad Ismā‘īl in a place in Makkah called *al-Ṭā’if al-Ma’nus*. The writing of this *Kitāb* is finished in the month of Rajab, 1295 H.²⁷

²⁶General description on Kyai Muslih’s kitabs (number 3, 4, 5) has also been used in my article published in *Teosofia, Indonesian Journal of Islamic Mysticism*, vol. 1, no 1 (2012), entitled “Latha’if Theory in the Tarekat Qadiriyya wa Naqsyabandiyya: with Special Reference to Kyai Muslih al-Maraqi’s Concept,” since these three kitabs also contain Kyai Muslih’s theory of *latha’if*.

²⁷Ahmad Khatib Sambas, *Fath al-‘Ārifīn* (Surabaya: Syirkah Bungkul Indah, n.d.), 11.

The second *Kitāb*, *Miftāḥ al-Ṣudūr*, is the work of Shohibul Wafa' Tadjul 'Arifin, well known as Abah Anom. The *Kitāb* whose complete title is *Miftāḥ al-Ṣudūr li al-Tabarruk fī Ṭarīq al-Rabb al-Gafūr, al-Majmu' min Kalām al-'Ulamā' al-Kibar* consists of two volumes. The first volume comprises *muqaddimah* and four chapters. In the *muqaddimah*, Abah Anom emphasizes the significance of *dhikr* as the way to connect human and divine worlds. Besides, Abah Anom also states that this *Kitāb* is a compilation (*al-jam'*) of some *Kitāb*, including *Sirr al-Asrār*, *al-Gunyah li Ṭālibi Ṭarīq al-Haqq*, *Jami' Uṣūl al-Awliyā'*, *Khaṣṣināh al-Asrār*, *Qalā'id al-Jawābir*, *Fath al-'Ārifin*, *Tanwīr al-Qulūb*, *al-Fuyūḍāt al-Rabbāniyah*, and *Minah al-Saniyyah*.

After *muqaddimah*, Abah Anom gives explanation on four issues in four chapters: the first chapter explains *dhikr nafy-iṭbāt* (*fī bayāni mahiyati al-nafy wa al-iṭbāt*); the second chapter explains the way of *dhikr jabr* (explanation of the ways of sound chanting); the third chapter explains *talqin* dan *bay'ah* (explanation on the origin of *talqin* and allegiance); the fourth chapter explains the obligation to mention the *sanad* (chain) of Sufi order. This volume is closed with the explanation on daily *dhikr* and *khatam Qadiriyyah wa Naqsyabandiyyah* (*fī bayāni kayfiyati al-yaumiyah wa khatm al-Qādiriyyah wa al-Naqshabandiyyah*).

The second volume, consisting of two chapters (V and VI), is the continuation of the first volume. In chapter V, Abah Anom explains *dhikr* and its effect on spiritual education, whereas in chapter VI, he explains on the effect of *dhikr* on the omission of devil. Therefore, if combined, two volumes of Abah Anom's work comprise *muqaddimah* and six chapters.

The third *Kitāb*, *Umdah al-Sālik*, is the work of Kyai Muslih. The writing of *Umdah al-Sālik* is divided into two parts: the main part is above the margin, and another part, is a sort of commentary, below the margin. The main part contains a letter or message (*risālah*) in Arabic language, with Javanese translation. This part, according to Muslih, includes quotations from Ahmad Khatib Sambas' work, *Fath al-'Ārifin*, and also

following the sayings of guided masters.²⁸ In another part, below the margin, Muslih writes the commentary under the title “the geneology of the TQN”. Although the title in this part is in Arabic, the rest of the text uses Javanese language with Arabic script (*Arab pegon*). In the cover of this work, Muslih gives the reason why he writes commentary below the margin, that is to give more benefit for the readers. This 172-page work starts with sermon (*kebutbah al-Kitāb*) and introduction (*muqaddimah al-Kitāb*). In the first part, Muslih explains what he writes in this work, that is explaining initiation or pledge of allegiance (*bay‘ah*) of chanting and the chain of the TQN.²⁹ While in the *muqaddimah* of this work, Muslih explains the genealogy and chain of the TQN, starting from Allah through the angel Gabriel to the prophet Muhammad, down finally to Muslih.³⁰

After giving the sermon and introduction, this work sets forth seven main chapters: (1) mechanism of *talqin* dan *bay‘ah*; (2) procedure of performing the *Ṭarīqah Qādirīyyah*; (3) procedure of performing the *Ṭarīqah Naqshabandiyyah*; (4) sayings of Sufi masters; (5) on contemplation (*muqarabah*); (6) on the chain of this Sufi order; and (7) on daily *wirid* (recollection).³¹ Between these seven main chapters, this work is also enriched by some explanations: on the tradition of *talqin dhikr*; on the notion of *rabi‘ah*; on the place where a *Shaykh* (master) initiates a new member; and on the prayer of soft and kind (*latīf*) heart.³² This work is closed with a *taqārīḡ* (comments) from ‘Utsman ibn ‘Abd al-Rahman Mranggen, Muhammad ‘Abd al-Rahman Kendal, and Muhammad Nawawi al-Burjani Purworejo and Table of Content.³³ Although there is no complete explanation when this work was exactly finished, the *taqārīḡ* on this *Kitāb* was written in 1376 H/1956 M.

²⁸Muslih, *‘Umdah al-Sālik fī Khayr al-Masālik* (Purworejo: Syirkah at-Tijarah Burjan, n.d.), 6.

²⁹Ibid., 5.

³⁰Ibid., 20-36.

³¹Ibid., 37-163.

³²Ibid., 164.

³³Ibid., 31-6, 83-5, 97-8, 164, 9-72.

The fourth *Kitāb*, *Al-Futūḥāt al-Rabbāniyyah*, is another work of Kyai Muslih. Although the title is in Arabic, this 90-page work is in Javanese language with Arabic script.³⁴ Nonetheless, this work starts with a prolog with one full page using Arabic language, under a title quoting the Qur'an, chapter 72/*al-Jinn*: 16.³⁵ After the prolog, Muslih begins with *muqaddimah*, in which he deals with "*mabādi' ilmi al-tarīqah al-mu'tabarah kang sepuluh*" (ten principles of *mu'tabarah* Sufi order) including: (1) "*arane tarekat*" (name of the Sufi order), (2) "*pelanggerane ilmu tarekat*" (guidelines of the knowledge of the Sufi order), (3) "*mawdū'/sumeleh-e ilmu tarekat*" (topics of the knowledge of the Sufi order), (4) "*thamrah-e ilmu tarekat*" (the result of the knowledge of the Sufi order), (5) "*bukume ilmu tarekat*" (the ruling of the knowledge of the Sufi order), (6) "*utamane ilmu tarekat*" (the privilege of the knowledge of the Sufi order), (7) "*nisbat-e ilmu tarekat maring liya-liyane*" (the relationship between the knowledge of the Sufi order and other knowledges), (8) "*wadli'-e/wong kang nyelehake ilmu tarekat*" (the founder of the knowledge of the Sufi order), (9) "*istimdal-e/methil-e ilmu tarekat*" (the basis of the knowledge of the Sufi order), and (10) "*masa'il-e/masalah-masalah ilmu tarekat*" (problems in the knowledge of the Sufi order).³⁶

The next part of the *Kitāb* deals with chapters on practicing *tarekat*, starting with a chapter on the benefit of recollection (*dhikr*);³⁷ then a chapter on the regulation of a *murid* (disciple) to his Sufi master;³⁸ followed by a chapter on the *silsilah* of the TQN, which is explained twice, in general,³⁹ and in detail;⁴⁰ then a chapter on practicing the *dhikr* of the TQN;⁴¹ followed by a chapter on the path to God;⁴² then a chapter on *murāqabah*,⁴³ and

³⁴Muslih, *al-Futūḥāt al-Rabbāniyyah fī al-Tarīqah al-Qādiriyyah wa al-Naqshabandiyyah* (Semarang: Thaha Putera, n.d.), 3.

³⁵*Ibid.*, 2.

³⁶*Ibid.*, 4-19.

³⁷*Ibid.*, 20-1.

³⁸*Ibid.*, 27-33.

³⁹*Ibid.*, 34.

⁴⁰*Ibid.*, 62.

⁴¹*Ibid.*, 37-43.

⁴²*Ibid.*, 44.

a chapter on the *khataman* of the TQN.⁴⁴ Between the chapters, Muslih sometimes discussed other things, such as questions and answers concerning *tarekat*,⁴⁵ some explanations regarding the *bay'ah*,⁴⁶ special advice and guidance, and an advice started with an imperative “*i'lam*” or “be aware”),⁴⁷ as well as the benefits of certain prayers, such as *ṣalawat* to enrich the wealth and upgrade the character, prayers after *dhikr* of the TQN, prayers after reading *lā ilāha illā Allāh* 70.000 times (*‘ataqah ṣugra*), prayers to solve problems (*al-faraj*), and prayers to *ḥusn al-khātimah*.⁴⁸ This *al-Futūḥāt al-Rabbāniyyah* is also accompanied by comments and approvals (*taqārīẓ*) in the front pages (2 pages) and in the back part before the table of content (one page). The *taqārīẓ* come from 16 figures from the TQN.⁴⁹ Besides, this *Kitāb* is also completed with the date of the completion, Monday, 27 Rajab 1382 H/25 December 1962 M.⁵⁰

The fifth *Kitāb*, *Risalah Tuntunan Tarekat*, is also the work of Kyai Muslih. As the *al-Futūḥāt al-Rabbāniyyah*, the *Risalah Tuntunan Tarekat* is also written in Javanese language, with Arabic script (*Arab pegon*). This *Risalah Tuntunan Tarekat* consists of two volumes. In the first volume, this 62-page *Kitāb* starts with comments and approvals (*taqrīẓat*) in Arabic language from four figures: Kyai Arwani Kudus, Kyai ‘Adlan Jombang, Kyai

⁴³Ibid., 45-7.

⁴⁴Ibid., 76-83.

⁴⁵Ibid., 10-9.

⁴⁶Ibid., 56-61.

⁴⁷After the terms *tanbih* and *i'lam*, Muslih sometimes followed them with an imperative expression “*werubo siro*” (please know...). Ibid., 22-6, 36, 65.

⁴⁸Ibid., 84-8.

⁴⁹They are : (1) ‘Utsman ibn ‘Abd al-Rahman Mranggen, (2) Ahmad Muthahhar ibn ‘Abd al-Rahman Mranggen, (3) Masruhan Ihsan Mranggen, (4) Zubair ibn ‘Umar Salatiga, (5) ibn Marto Wikromo Parakan, (6) Nawawi Ihsan Parakan, (7) Midhan ‘Abd al-Mannan Purwodadi, (8) Shafwan Purwodadi, (9) Sayyid Shalih ibn ‘Abd al-Rahman al-Habsyi Pemalang, (10) ‘Abd al-Halim Majalengka, (11) ‘Abd al-Rahman al-Husain Kendal, (12) Zain al-‘Abidin Dimiyati Pekalongan, (13) Ahmad ibn ‘Abd al-Mannan al-Husni Malang, (14) Menur Singaraja Bali, (15) Ibrahim Khalil Semarang, and (16) Basri ‘Abd asy-Syukur Salatiga. Ibid., 89.

⁵⁰Ibid., 88.

Masruhan Mranggen, and Kyai Muradi Mranggen; followed by an Introduction in Javanese language by Kyai Arwani Kudus; then a *muqaddimah al-Kitāb* from the author.⁵¹

After the *muqaddimah al-Kitāb*, in Javanese language, from the author, the *Risalah Tuntunan Tarekat* discussed some chapters and questions-and-answers. The chapters include: the characteristics of true believers; on practicing the TQN, on *dhikr ḥiẓ al-anfas*; and on the obligation of the masses to seek the knowledge (*ngaji*) about *tarekat*.⁵² The questions and answers include: the notion of *ṭarīqah mu'tabarah*; on totally submission to a sufi master; on the reason why chapter 72/*al-Jinn*: 16 becomes the basis of practicing *tarekat*; on the reason why during performing the *dhikr*, the head should be shaken (*digedhek-gedhekake*) to the left and right; on the reason why performing *dhikr nasy-iḥbāt* started with shaking head from the left to the right.⁵³ Among the questions and answers, Muslih also added some explanations regarding ten *laṭā'if* that exist in human being.⁵⁴ The first volume is closed by a table of content.⁵⁵

The second volume of this work starts with a prolog (called by the author as *al-Asas*) in Javanese language.⁵⁶ After the prolog, Muslih gives an introduction regarding the method of sitting during performing *dhikr*, and also preparation before performing the *dhikr*.⁵⁷ This part is closed with an advice, that those who want to perform *dhikr* must be in pure condition.⁵⁸ After the *muqaddimah*, Muslih discusses in detail 20 kinds of *murāqabah* (contemplation).⁵⁹ The next part deals with the benefits of reading certain prayers, such as *ṣalawat tamsi' al-arṣāq* (to enrich the wealth), *du'a' al-faraj* (to overcome the problems), *daf' al-a'da'* (to defeat the enemies), *al-najah 'an al-muṣibah* (to get rid off

⁵¹Muslih, *Risalah Tuntunan Tarekat Qadiriyyah wa Naqshabandiyyah*, vol. I (Kudus: Menara, n.d.), 3-4.

⁵²*Ibid.*, 7-39.

⁵³*Ibid.*, 40-53, 5-61.

⁵⁴*Ibid.*, 54-5.

⁵⁵*Ibid.*, 62.

⁵⁶*Ibid.*, 1.

⁵⁷*Ibid.*, 2-29.

⁵⁸*Ibid.*, 30.

⁵⁹*Ibid.*, 31-59.

accidents), *taṣīl saḥarāt al-mawt* (to easily face the death), and *ṣayyid al-istigfār* (the grand asking for forgiveness).⁶⁰ This work is closed with a table of content,⁶¹ without an explanation on when this work was completed.

The sixth *Kitāb*, *Thamrah al-Fikriyyah*, is the work of Kyai Ramli Tamim. The complete title of it is *Thamrah al-Fikriyyah: al-Risālah fī Silsilati al-Ṭarīqatayn al-Qādiriyyah wa al-Naqshabandiyyah* (Fruitfull Thought: Treatise on the Genealogy of Two Sufi Orders Qadariyya and Naqshabandiyya). Kyai Ramli starts this work with introductory sermon (*khutbah al-Kitāb*), which explains the combination of the chain of *Qādiriyyah* and *Naqshabandiyyah* order. After this, the work discusses thirteen chapters, including: (1) the way of *talqin* and *bay'ah* of *Qādiriyyah* and *Naqshabandiyyah* order), (2) the way of performing *Qādiriyyah* order, (3) the way of performing *Naqsyabandiyyah* order, (4) the way to arrive at God, (5) *murāqabah*, (6) *silsilah ṭarīqah Qādiriyyah wa Naqshabandiyyah*, (7) the way of performing *khatam Ṭarīqah Qādiriyyah wa Naqshabandiyyah*, (8) the minimum number of *dhikr Qādiriyyah* and *Naqshabandiyyah* order), (9) the advantage of *dhikr*, (10) *tafakkur*, (11) the levels of *tafakkur*, (12) pillars of *īman*, and (13) pillars of *Islām*.

After the explanation on the thirteen chapters, this work ends with Kyai Ramli's explanation on the *ma'rifah*, *sharī'ah*, *ṭarīqah*, and *haqīqah*.⁶² This 48-page *Kitāb* which is originally in Javanese language, with Arabic script, is then translated into Indonesian language with two versions: the first version is published by Kyai Dimyati Ramli's group, entitled *Thamrah al-Fikriyyah: Risalah Silsilah Tarekat Qadiriyyah dan Naqsyabandiyyah*; whereas the second version is published by Kyai Mujib Musta'in Ramli's group, entitled *Terjemah Kitāb Thamratul Fikriyyah*.

After describing briefly the six *Kitābs* in the TQN, the section below will explain the three ways of spiritual journey to arrive at God.

⁶⁰Ibid., 60-75.

⁶¹Ibid., 76-8.

⁶²Romly Tamim, *Thamrah al-Fikriyyah: al-Risālah fī Silsilati al-Ṭarīqatayn al-Qādiriyyah wa al-Naqshabandiyyah* (Jombang: TQN Rejoso, Peterongan n.d.), 44-7.

*Three Ways to Arrive (Wuṣūl) at God*⁶³

According to the *Kitābs* of TQN discussed above, there are three ways that will enhance a spiritual journey to God. The three ways are: 1) *dhikr khafī*, 2) *murāqabah*, and 3) *tawajjuh* or *rabiṭah* with the *Shaykh*.⁶⁴ *Dhikr khafī* is the activity “to empty and to fill,” that is, to empty the heart from things except Allah, and to fill it only with Him. While *murāqabah* refers to the contemplation on God, by focusing the heart and mind to Allah, and waiting the emanation of the infinite endowment from Him, just like a cat totally focusing on its target, that is a mouse in a certain hole. *Tawajjuh* or *rabiṭah* is imagining the image of *Shaykh*. The more detailed substantiation on the three ways is set forth below.

a. Dhikr Khafī

The practice of *dhikr* in the TQN is divided into two consecutive parts: the first part is performing *dhikr* according to *Qādiriyyah*; then the second part is performing *dhikr* according to *Naqshabandiyyah*. Therefore, TQN practises two types of *dhikr*, that is, *dhikr jabr* and *dhikr khafī*. The former *dhikr* is, apart from concentrating heart to God, also uttering verbally *dhikr nasy-iṭbāt* (*lā ilāha illā Allāh*), while the latter *dhikr* is concentrating heart to God without pronouncing it verbally. This latter *dhikr* is also called *dhikr laṭā’if*, because directing the recollection of *dhikr ism*

⁶³As the raw material for the discussion on Kyai Muslih’s theory of *latha’if*, the first two ways of this spiritual journey that especially refers to Kyai Muslih’s *kitābs* has also been addressed in my article, “Latha’if Theory in the Tarekat Qadiriyyah wa Naqsyabandiyyah: with Special Reference to Kyai Muslih al-Maraqi’s Concept,” *Teosofia, Indonesian Journal of Islamic Mysticism*, vol. 1, no 1, 2012, 19-50, and also appear as a starting point for my paper entitled, “Spiritual Wisdom to Terminate Religious Terrorism: Promoting Kyai Muslih al-Maraqi’s Concept of *Latha’if* for a Harmonious Life,” presented in Annual International Conference on Islamic Studies (AICIS) XII (2012).

⁶⁴Sambas, *Fath al-‘Arifin*, 5-6. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 44. Muslih, *Umdah al-Sālik*, 79, 81, 3. Tamim, *Thamrah al-Fikriyyah*, 9. Shohibul Wafa’ Tadjul ‘Arifin, *Miftāḥ al-Ṣudūr: Kunci Pembuka Dada*, vol. I (n.pp.: n.p., 1970), 24, 36-7. Shohibul Wafa’ Tadjul ‘Arifin, *Miftāḥ al-Ṣudūr: Kunci Pembuka Dada*, vol. II (n.pp.: n.p., 1975), 33-4.

al-dhāt (Allah) to seven spiritual subtle centers (*laṭā'if*) in human beings. The procedure of *dhikr laṭā'if* is as follows.⁶⁵

Before starting *dhikr*, *al-fātiḥah* (the first chapter of the Qur'an) must be read and sent to the Prophet Muhammad, to the Sufi masters of the TQN, and to the believers, both those still alive and dead. The next step include reading *istigfār* (asking forgiveness) and *ṣalawat* (praise to the Prophet), with the heart full of hope for God's mercy and blessing in the form of perfect love and gnosis to God, with the medium of Sufi masters. The person who performs *dhikr* then imagines the face (*tawajjuh*) of his/her master who performs the *talqin* of *dhikr*. After that, *dhikr* can be started with uttering *dhikr ism al-dhāt* (the names of God) while the mind is directed firstly to the *laṭīfah al-qalb*.⁶⁶ If the effect of the *dhikr* can be felt in the *laṭīfah al-qalb*, the next *dhikr ism al-dhāt* can be directed to the second *laṭīfah*, *al-rūh*. Next, if the effect of the *dhikr* can be felt in the *laṭīfah al-rūh*, the *dhikr* of *ism al-dhāt* can be directed to the third *laṭīfah*, *al-sirr*. *Dhikr* of *ism al-dhāt* for the rest of the *laṭīfah*, the fourth (*al-ḥafī*), the fifth (*al-akhfā*), the sixth (*al-naḥs*), and the seventh (*al-qalab*) follow the same procedure.⁶⁷

Next, Muslih explained the effect of *dhikr* which is directed upon *laṭā'if*, that is, "the heating of all parts of body so that the defect part of the body will be substituted by the normal part of the body, and will illuminate with the light of *lafẓ al-jalalah* all parts of *laṭā'if*".⁶⁸

⁶⁵Sambas, *Fath al-'Arifin*, 3-5. Muslih, *Umdah al-Sālik*, 40-5. Shohibul Wafa' Tajul 'Arifin, *Miftāḥ al-Ṣudūr, li al-Tabarruk fi Ṭariq al-Rabb al-Gaṣūr*, vol. I (Fasikmalaya: n.p., 1990), 274-5. Tamim, *Thamrah al-Fikriyyah*, 7-8.

⁶⁶During practicing *dhikr ism al-ẓat*, the performer must attach the tip of his/her tongue to the roof of his/her mouth (*nemoake ilat-e maring cethak-e*), while closing his/her eyes (*ngeremake meripat loro*) and bowing his/her head (*ndhengkluaake sirah-e*). See Muslih, *al-Futūḥāt al-Rabbāniyyah*, 40-2.

⁶⁷Ahmad Khatib Sambas, *Fath al-'Arifin*, 4-5; Muhammad Ramli ibn Tamim, *Thamratul Fikriyyah*, 7-8; Ahmad Shahib al-Wafa' Taj al-'Arifin, *Miftāḥ ash-Shudūr*, vol. I, 274-275; Muslih, *al-Futubāt al-Rabbāniyyah*, 42-43.

⁶⁸Muslih, *Umdah al-Sālik*, 48. To the best of my knowledge, among the six *kitabs* of TQN, only this *kitab* of Muslih that mention the effect of *dhikr latha'if*.

b. Murāqabah

The second way to arrive at God is *murāqabah*.⁶⁹ *Murāqabah* is the practice of contemplation (*nginjen-injen*)⁷⁰ directed towards 20 different levels. The practice of *murāqabah* of 20 levels is explained below.⁷¹

The first *murāqabah*, called *aḥādīyyah*, is contemplating (*nginjen-injen*) that Allah is one (*aḥad*) in his entity (*dhaṭ*), characteristic (*ṣifat*), and action (*aʿāl*), and contemplating the perfectness (*kamal*) of Allah's characteristic, the impossibility of his imperfectness (*naqis*), and contemplating 20 necessary characteristics of Allah, and his 20 impossible characteristics. This first *murāqabah* is based on the Qur'an chapter 112/*al-Ikhlāṣ*: 1. The effect of *murāqabah aḥādīyyah* is the emanation (*al-fayḍ*) of God's mercy (*fadl*) from six directions: above, below, front, back, left, and right.⁷²

The second *murāqabah* is called *ma'īyyah*, that is contemplating togetherness (*bareng-e*) with God, in the connotative (*ma'navi*) sense ("ora kena dikanweruhi tingkah-e oleh-e bareng-i": cannot be described the way of the togetherness), in all of our condition. This *murāqabah* is based on the Qur'an chapter 57/*al-Hadīd*: 4. The effect of the *murāqabah ma'īyyah* is also the emanation of God's mercy from six directions (*al-jibāt al-sitt*).⁷³

The third *murāqabah* is called *aqarabīyyah*, that is contemplating that Allah is closer, in the connotative sense, to us than our closeness to our jugular vein, to our hearing, to our sight, to our sense of smell, to our sense of taste to our mind (*pikirane ati*). This *murāqabah* is based on the Qur'an chapter 50/*Qāf*: 16. The

⁶⁹Sambas, *Fath al-ʿArifin*, 6-7. Tamim, *Thamrah al-Fikriyyah*, 10. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 45.

⁷⁰Literally, "*nginjen-injen*" means "to keep an eye on". Muslih meant *muraqabah* as "*nginjen-injen*," that is being focused on a target, as a cat keeps an eye on a mouse (*nginjen-injen-e kucing ing tikus*). Muslih, *Umdah al-Sālik*, 44.

⁷¹Sambas, *Fath al-ʿArifin*, 6-9. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 45-57. Tamim, *Thamrah al-Fikriyyah*, 11-23. To the best of my knowledge, Abah Anom in *Miftah ash-Shudur* does not give the detailed exposition on *muraqabah*.

⁷²Sambas, *Fath al-ʿArifin*, 6. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 45-6. Tamim, *Thamrah al-Fikriyyah*, 11.

⁷³Tamim, *Thamrah al-Fikriyyah*, 44-7.

effect of the *murāqabah aqrabiyyah* is the emanation of God's mercy to *latīfah al-nafs* and five *laṭā'if* in the '*alam al-'amr*: *al-qalb* (heart), *al-rūh* (spirit), *al-sirr* (secret), *al-khafī* (silence/empty), and *al-akḥfā* (more silence).⁷⁴

The fourth *murāqabah* is called *al-maḥabbah fī al-dā'irah al-ula*, that is contemplating the love of Allah to us and our love to Allah in the first level, and contemplating 99 *al-Asmā' al-Ḥusnā* (the 99 names of God).⁷⁵ Next, the fifth *murāqabah* is called *al-maḥabbah fī al-dā'irah al-thaniyah*, that is contemplating the love of Allah to us and our love to Allah in the second level, and contemplating the characteristics of *ma'ani* and *ma'naviyyah* of Allah.⁷⁶ The sixth *murāqabah* is called *al-maḥabbah fī dā'irah al-qaws*, that is contemplating the love of Allah to us and our love to Allah in the nearer level, associated as long as an arrow (*qadar sak gendhewa*). The last three *murāqabahs* are based on the Qur'an chapter 5/*al-Mā'idah*: 54, and the effect of the three *murāqabahs* are the emanation of God's mercy in the *latīfah al-nafs*.⁷⁷

The seventh *murāqabah* is called *wilayah al-'ulya*, that is contemplating Allah who has created the sainthood (*wilayah*) of the angels. This *murāqabah* is based on the Qur'an chapter 57/*al-Ḥadīd*: 3, that stated that Allah is the first (*al-Awwal*), the last (*al-Ākhir*), the Manifest (*al-Zāhir*), and the Hidden (*al-Bāṭin*); and is also based on the chapter 7/*al-A'rāf*: 206, that stated that the angels are not reluctant and arrogant (*takabbur*) to do the obedience to Allah; so that human being must imitate (*ngumpamani*) the angelic (*malakaniyyah*) attitude in the obedience to Allah. The effect of this *murāqabah wilayah al-'ulya* is the emanation of God's mercy to three elements of *latīfah al-qalab*: water, fire, and air.⁷⁸

⁷⁴Sambas, *Fath al-Ārifin*, 6. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 47-8. Tamim, *Thamrah al-Fikriyyah*, 12.

⁷⁵Sambas, *Fath al-Ārifin*, 7. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 48-9. Tamim, *Thamrah al-Fikriyyah*, 14.

⁷⁶Sambas, *Fath al-Ārifin*, 7. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 49. Tamim, *Thamrah al-Fikriyyah*, 15.

⁷⁷Tamim, *Thamrah al-Fikriyyah*, 15.

⁷⁸Sambas, *Fath al-Ārifin*, 7. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 50. Tamim, *Thamrah al-Fikriyyah*, 15.

The eighth *murāqabah* is called *kamalat al-nubūmawah*, that is contemplating Allah who has made the perfectness of prophethood. This *murāqabah* is based on the chapter 17/*al-Isrā'*: 55, that stated that Allah made the ranking among the prophets. The effect of this *murāqabah* is the emanation of God's mercy to one element of *laṭīfah al-qalab*: clay (*'unṣur at-turab*).⁷⁹

The ninth *murāqabah* is called *kamalat al-risālah*, that is contemplating Allah who has made the prophethood characteristics. This *murāqabah* is based on the chapter 21/*al-Anbiya'*: 107. The effect of this *murāqabah kamalat al-risālah* is the emanation of God's mercy to *hay'ah al-waḥḍaniyyah*, that is all ten *laṭā'if*.⁸⁰ The tenth *murāqabah* is called *ūlū al-'aẓm*, that is contemplating Allah who has appointed the prophets with the status of *ūlū al-'aẓm* (Noah, Abraham, Moses, Jesus, and Muhammad). This *murāqabah* is based on the chapter 46/*al-Aḥqaf*: 35. The effect of this *murāqabah 'uli al-'aẓm* is also the emanation of God's mercy to *hay'ah al-waḥḍaniyyah*, that is all ten *laṭā'if*.⁸¹

The eleventh *murāqabah* is called *al-maḥabbah fī dā'irah al-khullah, wa hiya haqiqah ibrahim a.s*, that is contemplating Allah who has appointed Abraham as the *khalil* (beloved) of Allah. This *murāqabah* is based on the chapter 4/*al-Nisa'*: 125. The effect of this *murāqabah* is also the emanation of God's mercy to *hay'ah al-waḥḍaniyyah*, that is all ten *laṭā'if*.⁸² The twelveth *murāqabah* is called *dā'irah al-maḥabbah al-ṣirfah, wa hiya haqiqah Musa a.s*, that is contemplating Allah who has appointed Moses as the *kalim* (to who God has spoken) of Allah. This *murāqabah* is based on the chapter 20/*Thāḥa*: 39. The effect of this *murāqabah* is also the emanation of God's mercy to *hay'ah al-waḥḍaniyyah*, that is all ten *laṭā'if*.⁸³

⁷⁹Sambas, *Fath al-Ārifīn*, 7. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 51. Tamim, *Thamrah al-Fikriyyah*, 16.

⁸⁰Tamim, *Thamrah al-Fikriyyah*, 16.

⁸¹Sambas, *Fath al-Ārifīn*, 7. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 51-2. Tamim, *Thamrah al-Fikriyyah*, 17.

⁸²Sambas, *Fath al-Ārifīn*, 7. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 52. Tamim, *Thamrah al-Fikriyyah*, 18.

⁸³Sambas, *Fath al-Ārifīn*, 8. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 52. Tamim, *Thamrah al-Fikriyyah*, 19.

The thirteenth *murāqabah* is called *al-dhātīyyah al-mumtaẓīyah bi al-maḥabbah, wa ḥiya haqīqah al-muḥammadiyyah*, that is contemplating Allah who has made the reality of the Prophet Muhammad as the lover and the beloved. The effect of the *murāqabah* which is based on the chapter 3/ *Āli ‘Imrān*: 144 is the emanation of God’s mercy to *hay’ah al-waḥdaniyyah*, that is all ten *laṭā’if*.⁸⁴

The fourteenth *murāqabah* is called *al-maḥbubīyyah al-ṣirfah, wa ḥiya haqīqah al-aḥmadiyyah*, that is contemplating Allah who has made the reality of the Prophet Ahmad as the sincerely beloved. The effect of the *murāqabah* that is based on the chapter 61/ *al-Ṣaff*: 6 is also the emanation of God’s mercy to *hay’ah al-waḥdaniyyah*, that is all ten *laṭā’if*.⁸⁵ Next, the fifteenth *murāqabah* is called *al-ḥubb al-ṣirf*, is contemplating Allah who has sincerely loved the believers who love Allah, the angels, the prophets, the messengers, the scholars, and their brothers in Islam. The effect of the *murāqabah* that is based on the chapter 2/ *al-Baqarah*: 165 is the emanation of God’s mercy to *hay’ah al-waḥdaniyyah*, that is all ten *laṭā’if*.⁸⁶

The sixteenth *murāqabah* is called *la ta’yīn*, that is contemplating Allah who cannot be determined his real entity, either by his angels, messengers, prophets, nor his other creatures. The effect of the *murāqabah* that is based on chapter 42/ *al-Shūrā*: 11 ini is the emanation of God’s mercy to *hay’ah al-waḥdaniyyah*, that is all ten *laṭā’if*.⁸⁷ Next, the seventeenth *murāqabah* is called *haqīqah al-ka’bah*, that is contemplating Allah who has made the *Ka’bah* as the direction to prostrate before him. The effect of the *murāqabah* which is based on the chapter 2/ *al-Baqarah*: 144 is also the emanation of God’s mercy to *hay’ah*

⁸⁴Sambas, *Faṭḥ al-‘Arifīn*, 8. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 53. Tamim, *Thamrah al-Fikriyyah*, 19.

⁸⁵Sambas, *Faṭḥ al-‘Arifīn*, 8. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 53. Tamim, *Thamrah al-Fikriyyah*, 20.

⁸⁶Sambas, *Faṭḥ al-‘Arifīn*, 8. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 54. Tamim, *Thamrah al-Fikriyyah*, 20.

⁸⁷Sambas, *Faṭḥ al-‘Arifīn*, 9. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 54. Tamim, *Thamrah al-Fikriyyah*, 21.

al-wahdaniyyah, that is all ten *laṭā'if*.⁸⁸ Next, the eighteenth *murāqabah* is *ḥaqīqah al-Qur'ān*, that is contemplating Allah who has revealed the Qur'an to the Prophet Muhammad. The effect of the *murāqabah* which is based on the chapter 2/ *al-Baqarah*: 23 is the emanation of God's mercy to *ḥay'ah al-wahdaniyyah*, that is all ten *laṭā'if*.⁸⁹

The nineteenth *murāqabah* is *ḥaqīqah al-ṣalah*, that is contemplating Allah who has obliged prayers to his servants. The effect of the *murāqabah* which is based on the chapter 4/ *al-Nisā'*: 103 the emanation of God's mercy to *ḥay'ah al-wahdaniyyah*, that is all ten *laṭā'if*.⁹⁰ The last *murāqabah* is *dā'irah al-ma'budiyyah al-ṣirfah*, that is contemplating Allah who has the right to be obeyed with sincere obedience. This *murāqabah* is based on the chapter 51/ *al-Dhāriyāt*: 56.⁹¹

c. *Tawajjuh* or *Rabiṭah*

According to Shaykh Sambas, Kyai Romli Tamim, Abul Wafa' Tadjul 'Arifin, dan Muslih,⁹² the third way to arrive at God is by the practice of *tawajjuh* or *rabiṭah*. To the best of my knowledge, the first three *murshid* do not give an explicit definition as to what *tawajjuh* or *rabiṭah* is. Whereas according to Muslih,⁹³ *tawajjuh* or *rabiṭah* is “*‘ibarah ‘an ḥifḍ al-sālik ṣurah Shaykh-ihī fī mudraki-hī au fī qalbi-hī au yataṣawwar ṣurata-hu bi anna-ha ṣurah Shaykhī-hī* (expression on a disciple in maintaining the image of his/her *shaykh* (master) in his/her heart or imagination, or imagining the image in accordance with the real *master*).

Imagining the master must be based on the belief that the master is the *ḫalīfah* of the Prophet Muhammad in terms of “*al-fayḍ*” (emanation) and “*al-imdad*” (the increase of help), and that

⁸⁸Sambas, *Fath al-‘Arifin*, 9. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 54-5. Tamim, *Thamrah al-Fikriyyah*, 21-2.

⁸⁹Sambas, *Fath al-‘Arifin*, 9. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 55. Tamim, *Thamrah al-Fikriyyah*, 22.

⁹⁰Sambas, *Fath al-‘Arifin*, 9. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 56. Tamim, *Thamrah al-Fikriyyah*, 23.

⁹¹Tamim, *Thamrah al-Fikriyyah*, 23.

⁹²Sambas, *Fath al-‘Arifin*, 5-6. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 44. Tamim, *Thamrah al-Fikriyyah*, 10. ‘Arifin, *Miftāḥ al-Ṣudūr*, 36-7.

⁹³Muslih, *Umdah al-Sālik*, 83.

the master is the “*nā’ib*” (successor) of the prophet in educating and guiding the self (*al-irshād*).⁹⁴ This belief is based upon the Qur’an, Chapter 3: 200.

Besides, the practice of *tawajjuh* or *rabiṭah* will attract the disciple of sufi order to the approachment and *murāqabah* to God (*li anna dhālika yajurru-bū ilā murāqabah rabbi-hi*).⁹⁵ Apart from that, *tawajjuh* atau *rabiṭah* will function to prevent from doing sins. This is based on the story of the Prophet Joseph who does not perform sins because of seeing the “*burhān*” from God, that is the image of his father.⁹⁶

While according to Abah Anom,⁹⁷ the image of the master is of significance because “the master is the *ṭarīqah* or the way to Allah, and the guide to the sophisticated way to Him.” The master is “the last door that will bring the *sālik* to enter the way to arrive at God.” By imagining the image of *mashāyikh* and relying upon their chain, the *tajalliyat* and *barakat* will be uncovered for the *sālik*.⁹⁸

The Concept of *Wuṣūl* in the TQN

Wuṣūl or arriving at God comes under the category of religious or mystical experience.⁹⁹ In this regard, this study refers to Bernard Spilka’s¹⁰⁰ theory of four levels of religious or mystical experience: (1) raw experience, (2) reflexive experience, (3) incorporated experience, and (4) attributed experience. The raw experience signifies a living fresh religious or mystical experience. When this living fresh religious or mystical experience is then “frozen” in a report, it becomes a reflexive experience. When the report of the religious or mystical experience is interpreted, it becomes incorporated experience. Finally, when the interpretation on the reflexive religious or

⁹⁴Ibid., 53.

⁹⁵Ibid., 83.

⁹⁶Ibid.

⁹⁷Arifin, *Miftāḥ al-Ṣudūr*, 37.

⁹⁸Ibid.

⁹⁹Arifin, *al-Taṣawwuf*, 199.

¹⁰⁰Bernard Spilka, et al., *The Psychology of Religion: An Empirical Approach* (New Jersey: Prentice Hall, 1985), 181.

mystical experience is commented upon in accordance with certain doctrines, it becomes attributed experience. This study refers to the third and fourth religious or mystical experience of arriving at God as interpreted and commented upon in six *Kitābs* of the TQN.

The exposition on the three ways of spiritual journey (*al-sulūk al-rūhī*) to arrive at God as explained in the section above actually also explains implicitly the concept of *wuṣūl* itself. This section will make the implicit concept of *wuṣūl* in six *Kitābs* of TQN become explicit. To make explicit the concept of *wuṣūl*, this study benefits from the semantic approach. According to the theory of semantics, a concept or semantic field consists of a word-focus and the keywords surrounding the word-focus.¹⁰¹ In this case, the word-focus is the word *wuṣūl* itself, and the keywords are the words that will explain the concept of *wuṣūl*. So, this section will unfold the keywords that can be taken from the three ways of spiritual journey: *dhikr khaṣī*, *murāqabah*, and *tawajjuh* or *rabīṭah*.

Keywords from the First Way: Dhikr Khaṣī

From the first way to arrive (*wuṣūl*) at God, that is *dhikr khaṣī*, can be mentioned the following keywords: (1) the work of *dhikr* (*nyata labete/usik-e*), (2) negation of *nafs madhmūmah* and affirmation of *nafs maḥmūdah*, (3) *al-fayḍ*, (4) *al-faḍl*, (5) *maḥabbah* (love), (6) *ma'rīfah*, (7) *al-ittiṣāl al-rūhī/ittiṣāl al-kaḥrubā' bi aṣliḥa*, (8) *yatanawwaru bi nūr al-jalalah*, (9) *laṭā'if/laṭīfah*, (10) *hararah*, (11) *al-ajzā'al-fasidah*, (12) *al-ajzā'al-ṣāliḥah*.

The emergence of these keywords can be explained as follows. The first keyword, the work of *dhikr* (*nyata labet-e/usik-e*) is taken from the explanation on the procedure of movement from *dhikr khaṣī* from one *laṭīfah* to the next *laṭīfah*, that the performer of *dhikr khaṣī* may move from one *laṭīfah* to the next *laṭīfah* when *dhikr* of the previous *laṭīfah* has worked or effected upon the *laṭīfah* concentrated. How can we know that the effect of *dhikr* has impacted upon the *laṭīfah*?

¹⁰¹Toshihiko Izutsu, *God and Man in the Qur'an: Semantics of the Qur'anic Weltanschauung* (Kuala Lumpur: Islamic Book Trust, 2002), 3, 22, 3.

The answer to this question refers to the second keyword, that is, “the affirmation of *nafs maḥmūdah* (praised) and the negation of *nafs madhmūmah* (evil) that dwelt in the *laṭā’if* of human beings.”¹⁰² This keyword is taken from the explanation that the performer of *dhikr khaḥfī* can move, for instance, from the first *laṭifah* (*al-qalb*) to the second *laṭifah* (*al-rūh*), when the effect of *dhikr* has impacted upon the *laṭifah* concentrated, that is, “*al-nafs al-lanwāmah sake balane kalah lan lenyap*” (*al-nafs al-lanwāmah* and its derivatives have been defeated) and, instead, emerge *al-nafs al-mulhamah* (inspired) that dwelt in the *laṭifah al-rūh*.

In this point a question arises, “how can *nafs maḥmūdah* (*faḍā’il*) be strengthened and *nafs madhmūmah* (*radhā’il*) can be weakened?” The answer to this question refers to the third and fourth keywords, *id est*, because of “emanation” (*ḥayḍ*, “luber-e”) of divine “endowment” (*faḍl*). In what form does the divine endowment emanate to the performer of *dhikr khaḥfī*? The answer to this question refers to the fifth and sixth keywords, that is, *maḥabbah* (love) and *ma’rifah* (divine knowledge). These keywords are taken from the procedure of *dhikr khaḥfī*, that the performer of *dhikr khaḥfī* should direct his heart while hoping to the “emanation of Divine endowment” in the form of “the perfect love and divine knowledge”.

Next, “how come does the divine endowment emanate to the performer of *dhikr khaḥfī*”? The answer to this question refers to the seventh keyword, that is, because of “spiritual connection” between the performer and God, which is in Abah Anom’s *Kitāb*¹⁰³ analogous with “the connection of electric lamp to its source”.

Then, what will happen when there exists a connection of electric lamp to its source (*ittiṣāl al-kaḥrubā’ bi aṣli-hā*)? The answer to this question refers to the eighth keyword, that is, “the emergence of divine light” (*yatananwaru bi nūr al-jalālah*).¹⁰⁴ This

¹⁰²Al-Qur’an (al-Anfal/8: 29) mentions “make for you signal for differentiating [between *baqq* and *bathil*]” (*yaj’al lakum furqan-an*).

¹⁰³Arifin, *Miftāḥ al-Ṣudūr*, 324.

¹⁰⁴Al-Qur’an chapter 57: 28 reads, “makes for you the light” (*yaj’al lakum nur-an*).

keywords raises a question, where will the divine light illumine?” this question leads to the emergence of the ninth keyword, that is, “*laṭā’if*” that becomes the locus of divine light illumination (*manwridu wurūd al-fayḍ*) to the performer of *dhikr*.

What else that will happen when the divine light illuminate to the “*laṭā’if*” of the performer of *dhikr*? This question gives birth to tenth, eleventh, and twelfth keywords, *id est*, the emergence of “heat” (*harārah*), which will effect upon the healing of “the defect parts of the body” (*al-ajḏā’ al-fāsidah*) so that will be substituted with “the healthy parts of the body” (*al-ajḏā’ al-sālihah*).

Keywords from the Second Way: Murāqabah

Keywords from the second way to arrive at God is actually a detailed substantiation of the third, fourth and ninth keywords, that is *al-fayḍ*, *al-faḍl*, and *laṭā’if*. In other words, the second way of spiritual journey to arrive at God is a detailed exposition of the emanation of divine endowment to the *laṭā’if* of the performer of *dhikr*. This second way of spiritual journey explains in which *laṭā’if* the divine light emanates: with *murāqabah*, the divine light will emanate, among others, to one *laṭīfah*, three *laṭīfahs*, six *laṭīfahs*, and ten *laṭīfahs* (or *laṭā’if*).

The emanation of divine light to one *laṭīfah* takes place in the fourth (*al-maḥabbah fī al-dā’irah al-ūlā*), fifth (*al-maḥabbah fī al-dā’irah al-thānīyah*), and sixth *murāqabah* (*al-maḥabbah fī dā’irah al-qaws*), when the divine light emanates to the *laṭīfah al-naḥs*, and also the ninth *murāqabah* (*kamalat al-nubuwwah*), when the divine light emanates to one element of *laṭīfah al-qalab*: clay (*‘unṣur al-turāb*).

The emanation of divine light to three *laṭīfahs* takes place in the seventh *murāqabah* (*wilāyah al-‘uḥyā*), that is, the emanation of divine light to three elements of *laṭīfah al-qalab*: *banyu* (water), *geni* (fire), and *angin* (air). Whereas the emanation of divine light to six *laṭīfahs* happens in the third *murāqabah* (*aqrabiyyah*), which emanates to the *laṭīfah al-naḥs* and five *laṭā’if* in *‘alam al-‘amr*: *al-qalb*, *al-rūh*, *al-sirr*, *al-khaṭī*, and *al-akḥfā*. Apart from six *laṭīfahs*, it is also mentioned six directions (*al-jibah al-sitt*) from where the divine light emanates (up, down, front, back, left, and right)

when we perform the first and the second *murāqabah*: *aḥadiyyah* and *ma'yyah*.

Last, the emanation of divine light to *hay'ah al-waḥdaniyyah* or ten *latīfahs* happens to the ninth *murāqabah* (*kamalat al-risālah*) up to the twentieth *murāqabah* (*dā'irah al-ma'būdīyyah al-ṣirfah*).

Keywords from the Third Way: Tawajjuh or Rabiṭah

If the second way of spiritual journey to arrive at God gives detailed exposition on which *laṭā'if* the divine light emanates, the third way of the spiritual journey (*tawajjuh* or *rabiṭah*) explain the *modus explicandi* of how the divine light emanates to the *laṭā'if* of the performer of *dhikr khaṭī* and *murāqabah*. This can be discerned from the relationship between *tawajjuh* or *rabiṭah* on the one hand, and *dhikr khaṭī* and *murāqabah* on the other.

On the relationship of *tawajjuh* or *rabiṭah* with *dhikr khaṭī* can be explained that the performer of *dhikr* may move, with the permission of master (Jw. *kelawan izīne Shayekh*), from one *latīfah* to the next *latīfah* when the performer of *dhikr*, with the *barakah* of *tawajjuh al-Shayekh*, has felt the effect of *dhikr* to the *latīfah* concentrated.¹⁰⁵ From this explanation, it can be discerned that the performer of *dhikr khaṭī* can feel the work of *dhikr* on his/her *latīfah* thanks to the *tawajjuh al-Shayekh*. Therefore, *tawajjuh* or *rabiṭah* is a sort of conductor that enables the emanation of divine light on the *latīfah*.

The following explanation will make this clearer. It is explained that in performing *dhikr khaṭī* or *dhikr laṭā'if*, the performer of *dhikr* should direct his/her heart with the expectation of the emanation of divine light with the medium of master (*wasīṭah al-mashayikh*). So, as mentioned in the previous paragraph, *tawajjuh al-Shayekh* is the medium (*wasīṭah*) of the emanation of divine light to the performer of *dhikr khaṭī* or *dhikr laṭā'if*.

On the relationship of *tawajjuh* or *rabiṭah* with *murāqabah* can be explained as follows. It is explained that imagining the image of master in heart or mind can attract a *sālik* to the approachment and *murāqabah* to God (*li anna dhalika yajurru-hū ilā*

¹⁰⁵Sambas, *Faṭḥ al-ʿArifīn*, 5. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 42-3. Tamim, *Thamrah al-Fikriyyah*, 7. ʿArifin, *Miftāḥ al-Ṣudūr*, 274.

muraqabah rabbi-hi).¹⁰⁶ This imagination, according to Muslih,¹⁰⁷ must be based on the belief that the master is the *khalīfah* of the Prophet Muhammad in terms of “*al-fayḍ*” (emanation) and “*al-imdad*” (the increase of help), and that the master is the “*nā’ib*” (successor) of the prophet pertaining to educating and guiding self (*al-irshād*).

Thus, from the third way of spiritual journey to arrive at God, *id est*, *tawajjuh* or *rabiṭah*, which explains the *modus explicandi* of how the divine light emanates to the *laṭā’if* of the performer of *dhikr khaḥfī* and *muraqabah*, it can be mentioned six keywords: (1) *wasīṭah*, (2) *khalīfah*, (3) *nā’ib*, (4) *al-fayḍ*, (5) *al-imdad*, (6) *al-irshād*.

In sum, there are seventeen keywords derived from the three ways of spiritual journey to arrive at God. The seventeen keywords are: (1) the work of *dhikr* (Jw. *nyata labete/usik-e*), (2) negation of *nafs madhmūmah* and affirmation of *nafs maḥmūdah*, (3) *al-fayḍ*, (4) *al-faḍl*, (5) *maḥabbah* (love, Jw: *dhemen*), (6) *ma’rifah*, (7) *al-ittiṣāl al-rūḥi/ittiṣāl al-kaḥruba’ bi aṣliha*, (8) *yatananwaru bi nūr al-jalālah*, (9) *laṭā’if/laṭīfah*, (10) *harārah*, (11) *al-ajṣā’ al-fasidah*, (12) *al-ajṣā’ al-ṣāliḥah*, (13) *wasīṭah*, (14) *khalīfah*, (15) *nā’ib*, (16) *al-imdad*, (17) *al-irshād*.

From the seventeen keywords, the concept of *wuṣūl* can then be formulated as follows: “the connection of human being and God, characterized by the illumination of *laṭā’if* with *nūr al-jalālah*, which—through the media of *tawajjuh Shayekh* functioning as the *khalīfah* or *nā’ib* of the prophet Muhammad saw—results in the emanation (*fayḍ*) of blessing (*al-faḍl*) to the human being, whose effect in spiritual dimension takes the form of *maḥabbah* and *ma’rifah*, as well as *istimdad* and *irshād* that strengthen the *nafs maḥmūdah* and weaken the *nafs madhmūmah*, and in material dimension its effect takes the form of heat (*harārah*) that enables to substitute the defect parts of the body (*al-ajṣā’ al-fasidah*) with the healthy parts of the body (*al-ajṣā’ al-ṣāliḥah*).”

¹⁰⁶Muslih, *Umdah al-Sālik*, 83.

¹⁰⁷Ibid., 53. To the best of my knowledge, Syaikh Sambas, Abah Anom, and Kyai Romli Tamim do not explain this in their *kitabs*.

The Pendulum of the Concept of *Wuṣūl* in the TQN: between *Waḥdah al-Wujūd* and *Waḥdah al-shubūd*

The main doctrine in Islam is *tawḥīd*, or stating and believing in the one-ness of God. This doctrine of *tawḥīd* is expressed in the Qur'an with various expressions. In chapter 112: 1, for instance, it runs, "Say, Allah is one (*aḥad*)," while in chapter 2: 163, it says "And your God is one (*wāḥid*)," while in chapter 40: 84, it reads, "We believe in Allah the one (*waḥda-hū*)."

This various expressions of *tawḥīd* in the Qur'an have led to different viewpoints of Muslim groups pertaining to this doctrine. Some of them feel sufficient to state that Allah is one (*aḥad*, *waḥdah*, *wāḥid*), without immersing in-depth (*ta'ammuq*) on "how" the one-ness (*aḥadiyyah*, *waḥdaniyyah*, *wāḥidiyyah*) of Allah is. This type of *tawḥīd* is held by the majority of Muslim communities (*tawḥīd jumbūr al-nās*).¹⁰⁸ Some other groups feel the need to penetrate beneath the surface of the doctrine and desire to realize the *haqiqah* (*taḥaqquq*) of divine one-ness. In this regard, they are classified into two groups: first, those who want to realize the one-ness of God by way of logical reasoning and belief (*tarīq al-'aql wa al-i'tiqād*); second, those who want to realize the one-ness of God by way of feeling (*al-dhawq*). The first way is known as *'ilm at-tawḥīd*, while the second way is called *'ain at-tawḥīd*.¹⁰⁹

In the context of Islamic Sufism, according to Ansari, Muslim Sufis are classified into three groups when they realize the one-ness of God. First group are those who have the unitive experience with God, without giving the status of their experience. Second group are those who have the unitive experience with God, and giving the status of their experience as *waḥdah al-wujūd*. Third group are those who give their unitive experience with God as *waḥdah al-shubūd*. The second group, *waḥdah al-wujūd*, want to emphasize the one-ness of *wujūd* Allah (*tawḥīd wujūdī*); and the third group, *waḥdah al-shubūd*, want to

¹⁰⁸Aḥīfī, *al-Taṣammuf*, 186. Abu al-'Ala 'Aḥīfī, *At-Tashammuf*, 186.

¹⁰⁹Ibid.

emphasize the one-ness of feeling or sensing (*mushahadah*) of God (*tawhīd shubūd*).¹¹⁰

These two schools of thought, *wahdah al-wujūd* and *wahdah al-shubūd*, have its own adherents in Islamic Sufi orders. In *Qadiriyyah* Sufi order, for instance, there was Hamzah Fansuri was said to promulgate the doctrine of *wahdah al-wujūd* in 17th century Nusantara.¹¹¹ Whereas in Naqsyabandiyyah Sufi order, there was Muhammad Baqi Bi Allah who preferred the doctrine of *wahdah al-wujūd*, while Ahmad Sirhindi promoted the doctrine of *wahdah al-shubūd*. So, it is also of interest to unfold whether the *Ṭarīqah Qādiriyyah wa Naqshabandiyyah* (TQN), as the combination of *Qadiriyyah* and *Naqsyabandiyyah* Sufi orders, tend to hold the doctrine of *wahdah al-wujūd* or *wahdah al-shubūd*, by using the concept of *wuṣūl* as the unitive experience as the parameter. Before spelling out this issue, it will give firstly the common features of *wahdah al-wujūd* and *wahdah al-shubūd*.

According to *wahdah al-wujūd*, the universe, including human beings, have real existence, because they are appearances (*madhbar* and *tajalli*) of God, while according to *wahdah al-shubūd*, the universe, including human beings, have not the real existence, since they are only *reflection* of God. When God manifests Himself in the ideal world, His manifestation is considered by *wahdah al-wujūd* as having stability (*thubut*), so that It is called *a'yan thabitah*. Yet, according to *wahdah al-shubūd*, His manifestation is called *haqā'iq mumkinat*, since it is only *contingent* (possible).¹¹² So, the difference between *wahdah al-wujūd* and *wahdah al-shubūd* is as follows: in *wahdah al-wujūd*, God is identical with universe, whereas in *wahdah al-shubūd*, God is completely different from universe, because God is real, while universe is not real (un-real realities).¹¹³

¹¹⁰Muhammad Abdul Haq Ansari, *Sufism and Sharia: A Study of Syaykh Ahmad Sirhindi's Effort to Reform Sufism* (Leicester: the Islamic Foundation, 1997), 53-5.

¹¹¹Bakhtiar, "Tarekat Qadiriyyah," in *Mengenal dan Memahami Tarekat-tarekat Muktabarah di Indonesia*, ed. Sri Mulyati (Kencana: Kencana, 2011), 51.

¹¹²Ansari, *Sufism and Sharia*, 110-4.

¹¹³*Ibid*.

The different outlook on the relationship of God and universe also effects upon the different standpoint on the unitive experience (*al-jamʿ*) with God. The unitive experience takes place when the border between human beings and God (*al-in min al-bayn*) has been negated, so that there is no border (*tafriqah*) between the two, and they both become one (*hal al-jamʿ*). In this state, there is no longer duality (*al-ithnayniyah*) between human beings and God, since the former melt into (*fanaʿ*) the latter.¹¹⁴ This unitive experience is viewed differently by *waḥdah al-wujūd* and *waḥdah al-shubūd*.

Waḥdah al-wujūd considers this unitive experience as “becoming one entity” between God and human beings, whereas *waḥdah al-shubūd* considers that God and human beings are impossibly “becoming one entity,” since the existence of the two is in different level: God is real, while human beings are not real, so that the un-real is not possible to become one with the real.¹¹⁵ At this point, the unitive experience is considered by *waḥdah al-wujūd* as *al-ittiḥād* and *ḥulūl*: *ittiḥād* is the melting of human dimension (*nasut*) into divine dimension (*lahut*), whereas *ḥulūl* is the melting of *lahut* into *nasut*. According to *waḥdah al-shubūd*, the unitive experience is only *shibh al-ittiḥād*, not the real *ittiḥād*.¹¹⁶

From the above exposition, it can now be determined whether the concept of *wuṣūl* in the TQN tends to *waḥdah al-wujūd* or *waḥdah al-shubūd*. It can be inferred that the concept of *wuṣūl* in the TQN refers to the doctrine of *waḥdah al-shubūd*. This is clear from the explanation when the divine light emanates on the *laṭāʾif* of a *sālik*, which becomes the sign of *wuṣūl*, is because of close to (*qurb*) or closer to (*aqrab*) or togetherness (*maʿiyyah*) with God. This *qurb*, *aqrab*, and *maʿiyyah*, according to Kitābs in the TQN,¹¹⁷ cannot be described in real existence, but only metaphorical (*maʿnaviyah*). This indicates that the concept of

¹¹⁴Aḥī, *al-Taṣawwuf*, 186-7.

¹¹⁵Ansari, *Sufism and Sharia*, 53-5.

¹¹⁶Muḥammad Jalāl Sharaf, *Dirāsah fī al-Taṣawwuf al-Islāmī: Shakhṣiyyah wa Madhābiḥ* (Beirut: Dār al-Naḥḍah al-ʿArabiyyah, 1984), 339.

¹¹⁷Sambas, *Fath al-ʿArifin*, 6-9. Muslih, *al-Futūḥāt al-Rabbāniyyah*, 45-57. Tamim, *Thamrah al-Fikriyyah*, 11-23.

nuṣūl in the TQN is not to the level of *ittiḥād* and *ḥulūl*, but only *shibh al-ittiḥād*.

Conclusion

It can be concluded from the above exploration that, according to six *Kitābs* of TQN, there are three ways of spiritual journey to arrive at God, that is, *dhikr khafī*, *murāqabah*, and *tawajjuh* or *rabiṭah*. These three ways of spiritual journey encapsulate implicitly the concept of *nuṣūl* in the TQN, that using semantic approach, the concept of *nuṣūl* can be made explicit. From semantic approach, the three ways contain seventeen keywords that can be used to formulate the concept of *nuṣūl*, which is formulated thus, “the connection of human being and God, characterized by the illumination of *laṭā’if* with *nūr al-jalālah*, which—through the media of *tawajjuh Shaykh* functioning as the *khalīfah* or *nā’ib* of the prophet Muhammad saw—results in the emanation (*fayḍ*) of endowment (*al-faḍl*) to the human being, whose effect in spiritual dimension takes the form of *maḥabbah* and *ma’rifah*, as well as *istimḍad* and *irshād* that strengthen the *nafs maḥmūdah* and weaken the *nafs madhmūmah*, and in material dimension its effect takes the form of heat (*hararāh*) that enables to substitute the defect parts of the body (*al-ajzā’ al-fasidah*) with the healthy parts of the body (*al-ajzā’ al-ṣālihah*).” From this concept, it appears that *nuṣūl* in the TQN points to *waḥdah al-shuhūd*.

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