

Scholars Network of Middle East, India, and Indonesia

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Abstract:

*The history of Islam in Indonesia can not be separated from the affected of local culture and religion/ belief earlier and culture of the spreader of Islam which is also influenced by religion/ beliefs held previously, as well as the entry period into certain areas of different life times/ willingness to "form the teachings of" the scholars/ king. All of this shows the complexity of the uniqueness of Indonesian Islam as the majority religion among diverse religions in Indonesia. Sufis are directly involved in the spread of Islam in Indonesia with a unique teachings that facilitate the engaging of non-Muslim communities into Islam, compromise or blends Islam with religious practices/ beliefs rather than change local beliefs, since in an international network to the local level. The terms and the elements of the pre-Islamic culture is used to explain Islam itself. Islamic history of Sundanese, there is a link in teachings *wahdatul wujud* of Ibn 'Arabi with Sufis connected between the international islamic networks scholars and the Indonesian to Sunda, especially in a congregation, the congregation *Syattariyah* originating from India, and is widespread in Indonesia such as Aceh, Minangkabau and Pamijahan-Tasikmalaya brought by Abdul Muhyi at 17th century.*

Keywords: *Islamic scholar, Tarekat Syattariyah, Ibn 'Arabi's wahdatul wujud*

A. INTRODUCTION

Since 2007 till nowadays, the author had concerned to the treasury of Ibn 'Arabi, ranging from about Sharia to its essence. In 2015, the writer knows the Ibn' Arabi's (1165-1240) connectedness closely as a Sufi teacher with Ertugrul (1188-1281) and his father, a companion of their struggle with various instructions, advice, and so on, as a seed to the establishment of the Ottoman Empire by Osman son Ertugrul. Of Sevilla in 1200, stopped to Mecca, which is, there met with Majd al-Din, who was the father of her adopted son, Sadr al-Din Qunawi, the school's founder of Akbarian Teaching, which gave birth to many Sufi contributing to various fields such as government, politics, education, and scholarly in Ottoman Turkey. Shocked, that behind that powerful country, there is great support from the Sufis who incidentally has a goal to get closer to God through constant effort cemented *ad-Deen* (iman, islam, ihsan). In Indonesia, A. H. Johns stated, that the Sufis are directly involved in the process of spreading Islam in Indonesia with a unique teachings that facilitate the engaging of non-Muslim communities into the fold of Islam, since the international network to the local level, and the mystical nature of religion / belief pre- Islam has in common with that of cosmology which is the science of instruction in tashawuf.

Late 2015, the author read a book called "Wujudiyah di Nusantara, Kontinuitas dan Perubahan" by Miftah Arifin and book "*Ithaf al-Dhaki*, commentary *Wahdatul Wujud* bagi Muslim Nusantara" by Omar Fathurahman, and were struck by the fact that in the 16th century, the teaching Ibn 'Arabi gives a great influence on the style of Islam in Indonesia, either because some scholars there are pro will draft *wahdatul wujud* so as to continue teaching, and counter because regarded afraid mislead the ordinary people who do not understand, and which is located between the pros and cons so trying bridge between them into a form that can be understood society. Actually, Ibn 'Arabi never mention the word or term "*wahdatul wujud*" in the writings of more than 300-350, although essentially the same. Sometimes because many people only read and know at a glance their certain books mainly related *wahdatul wujud* if misunderstood could be considered pantheism (a manifestation of God with nature), so Ibn 'Arabi considered heretical. The author herself found many writings of Ibn 'Arabi about the law, which must not be separated from the peeling side of the essence as well.

Ibn 'Arabi's Khazanah, as the last 'wali'(successor) of Muhammad sainthood., as a book, a great reference for the scholars afterwards, which is not easily understood because it requires heartiness when they read, while the vast majority of people found to be not the case. That's the one consideration for some clerics to decide accepted, rejected or modified teachings into the pillars of the Islamic religion in society.

The beginning of Islamic history Sunda, it was nothing to do with the teachings of Ibn 'Arabi, but that's what the author wants to look for at the end, once again accidentally read linkages teachings of Ibn 'Arabi with the Sufis are connected between the network of Islamic international and domestic to Sunda, especially in a tarekat, the tarekat Syattariyah originating from India, and is widespread in Indonesia such as Aceh, Minangkabau and Pamijahan-Tasikmalaya brought by Abdul Muhyi, which would provide a pattern of spiritual community in everyday life, as it is waid by PJ Zoetmulder (1965: 327) of the statement of Christopher Dawson:

"Religion is the key of history. We cannot understand the inner form of a society unless we understand religion. We cannot understand its cultural achievements unless we understand the religious beliefs that lie behind them. In all ages the first creative works of a cultural are due to a religious inspiration and dedicated to a religious end."

B. METHODS

Why, how, where, who, and when exactly Tarekat Syattariyah appears to Indonesia, especially at the level of Sunda, will be discussed in this paper. The approaches used for writing the history of Islam in the Sunda related Tarekat Syattariyah developed by Abdul Muhyi in Pamijahan, in addition to the science of history, also philology, anthropology, archeology and tashawuf, using secondary sources written in the form of books, theses, and dissertations which comes from the author reliable. Having collected facts from various scholarly, reinforce the things that had been questioned, and then drafted into written form the description of the analysis.

C. RESULTS AND DISCUSSIONS

1. Islamic Wide Spreading in Indonesia

Islamize Indonesia seems not easy, because it has been hundreds of years since the beginning of AD, the cultural roots of Hindu religion of India revealed in life, however, was less than three

centuries, Islam is able to do the conversion, adhesion, or adaptation to the culture and the religions. It was as if the gods of the Hindu-Buddhist Islamize as a Muslim.

Of all the theories about the disseminator of Islam in Indonesia, A. H. Johns thesis provides the most powerful fact that Sufi wanderers, not the merchant, as the main disseminator of Islam in Indonesia since the 13th century. Sufis have the ability to compromise or blends Islam with religious practices / beliefs rather than change local beliefs. The terms and the elements of the pre-Islamic culture is used to explain Islam. In the same period, ensued in Turkey by the Sufi Ibn 'Arabi and many others are active in government, military organizations (Janissary), and various other professions, and the Indian subcontinent. Around the century, the Mongols launched an offensive to many other Muslim countries such as Arabic, Persia, India, and Turkey, even until the fall of Baghdad (1258 AD), so that the Sufis help maintain the country Muslim by turning themselves gradually become stable institutions and relationships active with trade groups and crafts both Islamic and non-Islamic, in order to participate in forming the foundation of the religious community.

2. Haramayn Ulama network in the 17th century

Haramayn, mention of the "two-Mecca" of Mecca and Medina, attached to the Muslims, because Islam was revealed there to the Prophet Muhammad. and become important until now because their place Baitullah Mecca, Qibla direction of prayer, be a pilgrimage every year since the time of Abraham. Furthermore, developed into a center of science of Muslim intellectuals such as scholars, sufi, philosophers, poets, businessmen and historians from various nations including India and Indonesia. In the 16th century and into the 17th, in Haramayn popping up a lot ribath or shrine, where Sufis practice sufism also the process of science. Gradually, beginning of the 11th century, since the time of the Seljuks, madrasas and ribath organized into schools of Sunni, by prohibiting the establishment of Sufi institutions outside the Sunni sect. Ahead of the 15th century, more firmly on the path Sunni.

In the 17th century, tashawuf is growing rapidly in North Sumatra, with the influence of the teachings of Ibn Arabi, led by Hamzah Fansuri. And get loud rejection of Nur al-Din al-Raniri, requiring even killed those who follow the teachings of *wahdatul wujud*. Effects felt until at Haramayn rejection, resulting in various paper describing the interpretation of *wahdatul wujud* easier to understand ordinary people. Actually, if Nur al-Din al-Raniri understand thoroughly, such as the creation of a form, then he will receive a form doctrine *wahdatul wujud* of Ibn 'Arabi. But, of lack of understanding and rejection of bitter to be a public affairs involving the political elite (the king's) Kingdom of Aceh, Muhammad ibn al-Burhanpuri Fadlullah, a friend of al-Qushashi, reiterated this doctrine of Ibn 'Arabi *wahdatul wujud* form in the book *Al-Tuhfah Al- mursalah*, which turned increasingly create confusion, so it is enough to make Al-Kurani wrote *lthaf Al-Dhaki*, which give more precise teachings of Ibn 'Arabi more details about the position of the Koran, the prophets hadith, and the theology of the philosophers, as well as a correction of the misunderstanding to interpret the teachings of Ibn Arabi tashawuf to interpret it as tashawuf heterodox, Pantheists, and the exclusion of aspects of sharia, mainly caused by a misunderstanding in *Al-Tuhfah Al-mursalah*.

3. Origins of the Tarekat Syattariyah in Pamijahan-Tasikmalaya; from the Middle East, India, Sumatra to Pamijahan

Since Jeddah being a port an internationally reputed, slowly started forward when the reign of the Mamluk dynasty (644-923 / 1250-1517 AD), since the closing of Jeddah on the entry of foreigners, especially in the century-12-13 M, then more people come to hajj, perform intellectual activities, trade, and so on. Indonesian Muslim-Malays was, in the 16th century AD, the more political and trade relations with other area of Indonesia and the Middle East, and it increased the intensity of visits to Haramayn.

Sayid Shibghat Allaah bin Ruuh Allaah Jamaal al-Barwaajii or Shibghat Allah (d. Medina, 1015 H / 1606 AD) was born in India of the parents with Persians nationality, having a teacher of one of the sheikhs Tarekat Syattariyah, Wajiih al-Deen al-Gujaratii (d. 997 H / 1589 AD) who lived in Ahmadabad. Wajiih al-Deen al-Gujaratii not the founder of the Order Syattariyah. Its founder is not so clear, debatable, but allegedly was founded in India in the 15th century. In Iran, known as the Tarekat Isyqiyah, and Tarekat Bisthamiyah in Turkey, which is both the name comes from the name of Abu Yazid al-Isyqi. Its adherents claimed descendant of Shihab al-Din Suhrawardi, Abdullah Al-Syattar, which is then forwarded by his disciples after his death to various Islamic lands. Wajiih al-Deen al-Gujaratii a disciple of Muhammad Ghaus (d. 1562 CE), one of the most instrumental in the formation of Taraket Syattariyah tradition. And through the two pupils of Wajiih al-Deen al-Gujaratii, namely Muhammad ibn Al-Burhanpuri Fadlullah and Shibghat Allah, the Congregation Syattariyah taken out of India.

After several years of teaching Tarekat Shibghat Allah gives Syattariyah in India, he went to Mecca for the hajj in the year 99 AH / 1591 AD, and then returned to India. Back to Haramayn the pilgrimage season in the year 1005 H / 1596 AD on the direction of Sultan Ibrahim Adil Shah, the king of Bijapur, a Sufi center in India, where he stayed after a long sedentary life in India. In Haramayn, Shibghat Allah teaches at Masjid Nabawi and ribathnya own, in addition to writing several works on tashawuf, theology, and an explanation of the Tafsir al-Baydhaawii.

One of his students, Ahmad Al-Qusyasyii (975 H / 1567 AD), originally from Palestine, later became a teacher of Al-Kurani (born and died in Medina, 1081-1145 H / 1670-1733 AD), a Kurd, who was given mujaddid degree (reformer) of Islam of the 11th century H / 17 AD, because he is the sheikh of al-Islaam and teachers of science which is evidence of sufism and plants Sunni mystic tradition, art spreader also studies the hadith, hadith narration and its isnad. He never dreamed of meeting with Abdul Qadir Jaylani. He followed Jaylani Abdul Qadir who was walking toward the west, up to Damascus. For four years in Damascus, he became interested in tashawuf, especially the teachings of Ibn 'Arabi (562-638 H / 1165-1240 AD), and use the books written by Ibn 'Arabi, apart from al-Suyuti and al-Ghazali when teaching hadith, fiqh, tafsir, and tashawuf in Mecca and Medina. It has a student named Abdur Rauf al-Sinkili (1024 H / 1615 AD - 1105 H / 1693 AD), which later became a teacher of Abdul Muhyi, Sufis who brought the teachings of the Order Syattariyah in Pamijahan-Tasikmalaya. The figures above, a very strong hold fast to the teachings of Ibn 'Arabi and made his form intelligible concepts *wahdatul wujud* community so welcome. And indeed, the Order Syattariyah defense concept known as Ibn 'Arabi *wahdatul wujud*, even Ahmad Al-Qusyaysi, Ibrahim Al-Kurani, and Muhammad ibn Abd al-Rasul Al-Birzinji been involved in heated debate with Ahmad Sirhindi (1564-1624 AD) who make theses rejection of the doctrine of Ibn 'Arabi *wahdatul wujud*.

4. Tarekat Syattariyah in Pamijahan-Tasikmalaya

Pamijahan comes from the word mijah, in Sundanese means spawning grounds, it contains an interesting philosophy since the fact that fish spawn and hatch can bring a new generation that is expected to continue and inherit properties of parent or ancestor in order to continue the ideals.

Evidence that Abdul Muhyi are adherents Syattariyah congregation, one of them comes from the book of Sheikh Nursada of Sumedang Kulon, which is the fifth student, written in 1825. Sheikh Nursada own gain scholarly of Sunan Gunung Jati. If the teacher is mentioned Abdul Muhyi, then teaching Abdul Muhyi was sourced from Sunan Gunung Jati. Explore further, that Al-Qushashi, teacher of Abdur Rauf Sinkili who is a professor of Abdul Muhyi, was the son of Ahmad ibn Al-Qaras Al-Sanawi who teaches Alam Al-Rabbani who teaches Hatib Qabat al-Islam who teaches Abdul Waqab that Tarbiyi teaching Imam who teaches Abdullah bin Abdul Qahhar who taught Mr. Haji Muhammad Mu'tasin who taught Imam Qadir Iman Hidayat bin Yahya who taught Muhammad Arifudin who teaches Raden Muhammad Nur al-Din Allah Habib who is a Kanoman in Cirebon. In total, there are approximately five manuscripts in Pamijahan and 30 in Jakarta and Leiden which reported that Abdul Muhyi also a direct disciple of al-Qushashi (d.1660 CE) in addition to Abdur Rauf al-Sinkili.

Two sources claimed lifetimes Abdul Muhyi at different times. From sources in the Netherlands studied Karuss, it is known that Abdul Muhyi was born in 1640 AD and died in 1715 AD Another source said that Abdul Muhyi was born in 1650 AD in Mataram Lombok and died in 1730 and was buried in Pamijahan. Abdul Muhyi from a noble family named Sembah Lebe Warta Kusuma, and as a descendants of King Pajajaran. The second possible source of true if Abdul Muhyi also a direct disciple of al-Qushashi, but still unquestionably given birth interval with the death of al-Qushashi only 10 years old.

Abdul Muhyi study in Ampel Denta before age 19 years, and then for 6 years to Aceh to learn by Abdur Rauf al-Sinkili, then to Mecca with a stopover in Baghdad for the pilgrimage to Makkah, Abdul-Qadir Gilani. After that, go back to the Ampel, then to Darma Kuningan in West Java to teach Islam for 7 years. Then on the orders of al-Sinkili Abdur Rauf, he Pameungpeuk to Garut, Batuwangi, Lebaksiuh, and to Pamijahan in West Java. Regent Sukapura asked him to continue to settle in Pamijahan and spread the teachings of the Order Syattariyah than as teachers of Islamic family Sukapura Regent, Regent Wiradadaha IV, and R. Subamanggala.

5. Doctrine of Wahdatul wujud; from Middle East Java to Sunda

If tashawuf likened to a major road, then the tarekat as a small street that becomes a part of the road magnitude. The word comes from the Arabic thariqah which means al-fi al-syai khat '(line something), al-sirah (road), al-sabil (road). In Western literature, said thariqah be tarika meaning road (highway), way (way), and the path (footpath).

In the congregation, the Sufi master (Murshid) guided by him in certain rituals (riyadhoh = die exercise before death) help salik (pupil facer of spiritual path) to get closer to God. Each Tarekat has a typical ritual to practice, which, in accordance with the spirit of the times and places to stand and the development. System of relations between Murshid and pupil became the basis for the growth of the tarekat as a vehicle for spiritual development. Murshid know the growth and mental development of students through his guidance, so understand how to guide the souls of his disciples, and the disciples as the person who gave herself to be guided mursyid, should obey his

teachings, which, given to mature mentally and physically in order to get to know His will for him. Getting to know His will through *wahdatul wujud*.

Islamic religion will never entrenched and perfectly incomprehensible in Indonesia before the arrival of the Sufis since the 12th century M-13 M were phrased Islam in accordance with the language of his people. Since centuries, the concept has been introduced in the *wahdatul wujud* in Sumatra by Abdullah Arif (d. 1214 CE), a Sufi Arab origin, through the Book of Bahr Al-Lahut (Ocean Godhead) is heavily influenced by Ibn Arabi and Al-Hallaj. However, the teachings *wahdatul wujud* often misunderstood, considered heretical, apostate, and so forth by the community, because it is understood as pantheism, that God merge in nature, so often the culprit, such as Al-Hallaj (244 H / 857 M - 309 H / 922 M), nationals of Persian Sufi born in Tours, western Iran, was executed in Baghdad. In Indonesia, such as Sheikh Siti Jenar (1404 - 1517 AD), who are also nationals of Persian who came to Java - precisely what city, debated-executed by the board of wali sanga. But is a major cause of death of Sheikh Siti Jenar convicted of this by the board of trustees because of the greeting, "*Ana al-Haqq*" Sheikh Siti Jenar his ill-conceived people as an admission that, "I am God."? Coupled with the assertion while talking to the board of trustees that is written in the fiber Sheikh Siti Jenar:

"Do not be a lot of strings attached, that I am God. I am actually called King Satmata (Hyang Manon, the All-knowing), nothing else is called God."

But, in truth, what is the meaning of the phrase "*Ana al-Haqq*", *wahdatul wujud*, and *manunggaling kawula gusti* term in the Java language, as Jalaluddin Rumi (11 H / 1207 M - 77 H / 1273 AD, Turkey), his teaching is not controversial, while also followers of *wahdatul wujud*?

From the land of Java, the influence of mystic India with Hindu teachings affect the religious, social, political and cultural society, which turned in a certain concept has the same essence as the Sufi tradition and the Persian origin Haramayn. Sunan Kalijaga wrote Suluk Ling Lung, the interpretation of *Serat Dewa Ruci* works MPU Siwamurti which tells about the condition *Manunggaling Kawula Gusti*, who equals "*Ana al-Haqq*". *Serat Suluk Ling Lung* is about truth self identity search Sunan Kalijaga. A young delinquent, awakened, then studied to Sunan Bonang, until finally met the Prophet Khidr. Sunan Kalijaga encounter with the Prophet Khidr likened same as Bima encounter with Dewa Ruci in *Serat Dewa Ruci* and Vishnu incarnate in Kreshna in the Mahabharata. *Serat Cabolek* written by Raden Ngabehi Yasadipura 1, Centini, *Serat Wirid Hidayati* compiled by walisanga, tells a similar thing.

From Sunda, the concept of religion/ belief of pre-Islam similar to the doctrine *wahdatul wujud*, making it a tradition sufism easily influenced by the Sufis of Sumatra as Hamzah Fansuri, Al-Sumatrani (d. 1630 CE), Nur Al-Din Al-Raniri (d. 1068 AH/ 1658 AD), and Abdul Rauf Al-Jawi better known as Abdul Rauf Al-Sinkili (1024 H / 1615 AD, Aceh) who became a professor of Abdul Muhyi.

Through the study of archaeological on religious buildings age ancient Sundanese by Agus Aris in, et al., And manuscripts existing religious, religion age ancient Sundanese not Hindu, Buddhist, and Hindu-Buddhist in India, but rather a form other religions which appears to reflect in terms of practicality and leads directly to the main concept of the highest veneration targets, although seen a mixture of Hindu-Buddhist in it.

The main target of religious worship ancient Sunda, mentions for the highest concept of God, not the gods of the trinity or a *Tathagata Buddha*, but *Sang Hyang Taya*, *Sang Hyang Manon*, *Sang Hyang Jatiniskala*, *Sang Hyang Jatinesmen*, *Sang Hyang Tunggal*, and so forth. Beneath it, a concept called *Guriang* seven *Guriang*. The physical manifestation of the level of *Sang Hyang* and *Guriang* can not be concreted, just believed and perceived existence. Both of the above concepts are in a timeless world. Afterwards, the gods of the Hindu Shiva and Buddhist Mahayana, are in the world Sakala-noetic, the embodiment of physical can be formed in the form of a statue or not, that Yama, Candra, Aditya, Vishnu, Brahma, Iswara, Mahadeva, Kowera, Shiva, Buddha with some Tathagatanya like Amitabha and Warocana. The lowest level, the world is in Sakala, the statues of the gods, ancestors, or other sacred objects of worship were being targeted. The concept of the three levels, presumably the same as the concept of a hierarchy of reality or the dignity of the seven stages there are conditions *wahdatul wujud*. Observing the similarities essence, it appears that all religions come from the One Source, Who wants to be known through the manifestation of Himself in humans.

Evidence of the trustees who are also called Sufi was in a state of "*Ana al-Haqq*", *wahdatul wujud*, namely the books they write.

Serat Nitimani teachings of Sheikh Siti Jenar explained its meaning, which had been translated from the Java language into Indonesian:

"For man elected who has reached the ultimate truth, his vision became crystal clear when it met with him, lost and blended explained the world. He is ruled by God. Her heart just looking substance that is free from material elements, There was no rest he imagined God. He simply taking God. The whole behavior is controlled by the only True. He did not hear, did not speak, did not see, but the Most Sublime is the ears, tongue and eyes. He was really in a vacuum, without soul and body. He impregnated entirely by the Creator. He removed so as not to be seen again. Equally bleak stars vanished and disappeared because deceived by sunlight. Gusti subjects become impossible, and gusti not be subject, as the Holy One, Substance Hyang Suksma it lasting for no reason. "

Compare essentially the same with following hadith qudsi:

"It was narrated from Abu Hurairah, he said, that had said the Messenger of Allah. 'Allah' Almighty says, 'who is hostile to a lover, then I declare war on him, and no closer to me a servant, with something more I like better than to perform its obligations, and always servant approached me to perform the sunnah - the sunnah that I like, if I love him, I who became his hearing and eyesight, and as the hand he uses and legs being operated, and when he begged me for sure I grant and if shelter me sure I protect.'" (Hr. Bukhari).

Ad-Deen (religion) was built by three things: faith, Islam and charity. Faith tangible light, serves to receive instructions about His will (after a chest = *ash-sadr* in relieve to *aslama* / surrender) are relegated to *qalb*, so that the inner and only reveal the birth of His Will. Feeling and thought, as if the feelings and thoughts of God. When acting with the movement of the body, hands, and feet, as if it is a movement of God. Conditions "as if" it was called *ihsan*. In Ihya 'Ulumuddin, Imam Al-Ghazali, state of *ihsan* into the third level of faith: the *arifin* (Know), *arifin billah*, and *al-Mu'min* that always in a state of *ma'rifat* to God, witnessed by *nurul yaqin*, even to make people like Al-Hallaj, Sheikh Siti jenar, and Jalaluddin Rumi saying, "*Ana al-Haqq*," as if God. The first level, Iman al-majazi, believe a recitation of the Creed on the tongue, has not entered into the heart and full of

doubt. The second level, True Faith, that faith is essentially intangible that light has entered into the heart, although not in a state of *ihsan* (the best).

6. Doctrine of *Wahdatul Wujud* of Ibnu Arabi dan Tarekat Syattariyah

Ibn 'Arabi explains that God Owns Everything is limitless, longing to be known, thus creating a creature, a place He reflect, manifests Himself, a mirror into his shadow.

Hadits Qudsi:

"I am the hidden treasures (Kanzun Makhfiy). I longed to be recognized, so I create beings to know Me (Hadith Qudsiy)."

For love wants to be known, then God wants to create a creature, a place He reflect on the introduction of Himself, His shadow. And God requires the most perfect mirror as well as a mirror for others to achieve the degree of perfection of a perfect man in accordance are established.

His place before creation, were in a place called *Al-Maa'a* abstract, meaning water that gives life, but the figure does not like the water that we understand today. In the *Al-Maa'a are Maqhomat Al-Malaakutiyah al-Muhayyamah*, swirling spirit (Al-Spirits) who does not know anything and anyone even himself but God. God Himself who created it directly without intermediaries. God took one of the most reflects the spirit of His perfectly, namely Nur Muhammad, who was awarded his consciousness, passions, goals, strengths, and even death.

Of the light (*nur*) of Muhammad, created beings. The first creature, endowed him *tajalli 'ilm* (Knowledge *Ilahiyyah*) is engraved in it all things, events, and all beings since the creation of universe until doomsday, so she became familiar with him and others. *Ruh* was named *Al-'aql Al-Awwal = Al-'Aql Al-Kulli* (in the Qur'an = *al-Qolam al-A'ala*). Through *Tajalli 'ilm*, *Al-Qolam al-A'ala* realizes that he has the power to compose himself and then have the ability to be aware of everything.

The second creature, which is to 'shadow' of *Qolam*, is *nafsnya* named *Al-Nafs Al-Kulliyah* (= *Al-Nafs Al-'Uulaa*) or *Al-Lawh Al-Mahfudzh*, where he wrote the letters and words of Allah through breathing *Ar-Rahman* since the creation of the universe until doomsday. *Sidratul Muntaha*, a stem branches from tree branches *Kun*, that underneath there is a devotee of His angels, and to implement the decisions, reports all contained in the fruit trees that are based on a copy of *Al-Lawh Al-Mahfuz*. All events in the tree, has had a dose and conditions of each and has been recorded in the *Lawh al-Mahfudzh*. To realize and perpetuate the universe, then *Al-Lawh Al-Mahfudzh* (holding book) in marriage (*ma'nawii*) with *Al-Qolaam Al-A'ala*.

The first thing that raised by *Al-Lawh Al-Mahfudzh* is Dignity Nature (nature of heat, cold, dry, wet) and *Al-Habaa (Al-Hayuulaa Al-'Uulaa)* or dust (I.140.14). His second marriage resulted in *Al-Jism Al-Kull* (universal body). The process of creation of the universe lasts long in a series of causation to realize the ground (*turaab*) (I.140.17) which is the first physical matter, which previously only purely spiritual nature. The third creature which is divided from the light of Muhammad, was formed in the *Al-Jism Al-Kull* (Body of the Universe), namely *al-Throne*, where God sets Authorization (*Al-Throne Al-Istiwa*) fell from asthma *Ar-Rahmaan*. That means, everything that is under *al-Throne* under the auspices of His *rahmaniyyah*.

Under *Al-Throne*, there is *Al-Kursiy*. Parable extent with *al-Throne* like a small ring (*Al-Kursiy*) in the vast desert (*Al-Throne*). "And in *Al-Kursiy* there is *Al-Falaq A-Atlas* or *Al-Falaq Al-Buruuj* (sky without Save. Orbit Isotropic = direction same trajectory) which contains the celestial globe constellation/ zodiac (*al-falaq al-buruuj* = 12 constellations). Beneath it, God created seven "Paradise (*al-jinaan*)" called differently with different circumstances and levels as a marker of symbolic 'meeting place' between wujuud-pure spiritual wujuud of the *Al-Throne* with wujuud-visible manifestation of the *Al -Kursiy*. Gardens of the different location with *Samawaat* (seven heavens located under *Al-Falaq Al-Mukawkab* = sky with 'Star' (the star (sun), the moon and planets) fixed). The names of the seven Heaven contained in the Quran and hadith, and their understanding is not the same as the seven heavens (*samawaati*). Here the name of the seventh heaven: 1. *Iqomah* (residence) servant, 2. *Aslama* (where surenderness) servant, 3. *Al-Khuld*, 4. *Al-Ma'wa*, 5. *Al-Na'im*, 6. *Firdaus*, 7. 'Ad words' *Al-Wasiilah* crossed twice the seventh Heaven to the highest level,' Eden, Heaven Prophet Muhammad. Heaven 'Eternity, also known as *al-maqoom al-mahmud* (noble position), and is also called the *Al-Washiilah*, the intermediary or the Way for Approaching God. Through the Prophet Muhammad. God was approachable by his creatures. Thus, the Sunnah of the Prophet Muhammad. is our Way to Know Approaching God with him. Being a perfect man.

Mohammad's Hadits:

"*Man arofa nafsahu, faqod'arofa Rabbahu*", "*Whoever knows the nafs (soul) it, it will recognize Rabb (God) it.*"

Just by way of *ma'rifat*, and that's just the gate course, identity is open, it is like living next stage as a perfect man, who in the Koran referred to as the prosperity of the earth, the man who knows his Lord so knowing the Will it will be "who I am", his soul; his real, specific, unique, different from others. God is already the manifestation in him to say and always guide to realize the goals of creation according to the *mushahadah* in *Alastu*.

Qs. *Al-A'raf*: 172

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ
شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

"And (remember) when thy Lord expend all sons of Adam from their loins and God took a witness to the soul (*nafs*) them (as he says), 'Am I not thy Lord? 'They said,'Yes (Thou our Rabb), we became a witness'. (We do that) so that on the Day of Judgment later you do not say,' we are people who are unaware of Rabb'."

Based on the paragraph above, it appears that humans have an obligation to get to know his Lord. Only manifested in conditions *manunggaling Kawula Gusti*, "*Ana al-Haqq*", but not the unknowable, even misleading, if not considered scientifically well understood.

Hierarchy reality of Ibn Arabi, the Congregation *Syattariyah* prepared more easily understood became *Martabat Tujuh* or Seven Grades by al-Qushashi then described returning to his students, as in the book *Ithaf al-Dhaki* written by al-Kurani, which is also referenced by the concept Seven *Tarekat Syattariyah* dignity. Unlike the book *Tuhfah al-mursalah*, in some manuscripts, *Martabat*

Tujuh explained by various schematic diagram. Here's one explanation by Beben Muhammad Dabas, leader of the Tarekat Syattariyah in Pamijahan today.

1) *Ahadiyah* (the Level of Oneness)

Ahadiyah meaningful emptiness, like a blank paper. Intellect is unable to imagine, compared, "when *awing* dreamily *Uwung-Uwung*," therefore called *la ta'ayun*. The allusion same as those in Java in the book *Wirid Hidayat Jati* written by Ronggowarsito in the 19th century:

"Bismillah al-Rahman al-Rahim, punika martabat Allah Taata tatkala ing dalem gaib kang karihin cinaritaken tatkala awawang uwung-uwung bumi langit durung ana."

"Bismillaahirrahmaanirrahiim (by the name of God). God in this empty condition is when the world was not created."

God acted as an absolute reality, a form of haqq, mahadh form (form only), unseen *al-ghuyub* (Supreme Ghaib exceed the supernatural), and supernatural *al-huwyat* (unseen granted). God did not open His Name. Existing only Ahadiyah, Absolute Being.

2) *Wahdat* (Individuation)

In *wahdat*, when God's love for Himself, began wills above all else; creating *shifat* itself as the first manifestation of Himself; a light source that illuminates him, but not radiating outward; a point inside the circle, *shifat* in Ahadiyah, still in *wujudullah*. Known as *a'yan tsabitah*, *mumkin form*. *Wahdat* is a bridge between him as an agent with him as *Shifat*. Also known as the light of Muhammad, the nature of Muhammad, which contains *shifat* him as being, science, *nur*, and *syuhud*. the light of that God manifested in the light of Muhammad.

3) *Wahidiyat*

In *Wahidiyat*, God manifests his name into the universe. He (the owner of the light) reflects the knowledge to be a shadow of his knowledge (*a'yan tsabitah*). He became familiar with Himself (*Ma'lum*). These realities are like puppet. The creature known as *Tayun Tsani* (shadow).

Abdur Rauf al-Sinkili said:

"The world is like a shadow, not a real existence, so the man was a shadow of the al-Haqq or the shadow of his shadow."

He reflects himself, because the owners similar light and shadow as well as lamps with shadow puppets on the curtains. Like the inner and the birth of something. Reality *Wahidiyat* also called *Asma ar-Rahmaan*. Linkages first third reality, namely Ahadiyah, *shifat* of Ahadiyah, and the name of the Ahadiyah.

4) *Arwah*

The realm of *Arwah* is a manifestation of his attributes. Likened like the sun and its light, the soul is an element that is similar to the light being reflected, born aspects which reflect the inner aspect.

The light that is reflected is often interpreted as the name of the spirit (*ruh*) of the Prophet Muhammad. Spirit not yet formed in accordance with a part of Himself, that He wanted to manifest.

Qs. Al-Baqara: 117

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾

"Originator of the heavens and the earth, and when He wills (to create) something, then (enough) She just said to him, 'Kun!' Fa yakuun."

5) *Mithal*

Literally, *mithal* meaningful parable, depicts the imagination of the spirit that appeared previously in nature spirits. In realm this *mithal*, ruh to accept his fate, *anarima pandum*, and shape. Illustrated by a separate circle of the three previous reality. His Spirit of Rahmani poured into four spirits: *nabati*, *hewani*, *jasmani*, and *ruhani* (*jauhar*).

6) *Ajsam*

Within this realm, for the first time, the spirit manifests itself in a world that is invisible to the eye, *jasadiyah*. After 100 thousand years, God's spirit mixing four *nabati*, *hewani*, *jasmani*, and *ruhani* (*jauhar*) into one called the *ruhiyah*. Itself has received a new destiny, knowing his own, had inner senses and is born.

God also bestowed the new nature of the hearing (*sama*), and proclaimed Himself.

Qs. Al-A'raf: 172

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

"And (remember) when your Lord issuing all sons of Adam from their loins and God took testimony against their souls (as he says), 'Am I not your Lord?' They said, 'Yes (You Lord), we are witnesses . '(We do that) so that on the day of Resurrection you do not say,' We (the sons of Adam) are those unaware of this (unity of God). '"

After everything is created and placed on earth, God says, "All that is in the earth was created and subjugated for you, man."

Qs. Luqman: 20

الَّذِينَ تَرَوْنَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾

"Do you not see that Allah has subjected to (interest) you everything in the heavens and whatsoever is in the earth, and you His favors outwardly and inwardly. And among mankind is he who argue about (oneness) of Allah without knowledge or guidance and without a book giving light. "

Mohammad's ruhiyah said:

"I bear witness that there is no god but Allah, and Muhammad is the Messenger of You."

7) Insan Kamil

After the four spirits took that oath, God ordered the angels to mix them water, earth, fire and air into spirit called *ruh idafi* into the first man, Adam, which penetrated Adam's tailbone or coccyx is called *jauhar manikem*. There were entered to face Adam, called *nurbuwat rasulullaah*. Then God ordered the angels to take *jauhar manikem* and propagated into the sky to become various nations (*a'yan kharijah*), and when it was grounded referred to *a'yan durriyah*, then jauhar back collected and sent into physical Adam and were told to look *nurbuwat rasulullaah*, who are on the face of Adam. Jauhar it has a different perception in view *nurbuwat rasulullaah*, which results in disparities fate, as written in *Sajaratul Muntaha*.

D. CONCLUSION

Teaching wahdat wujud means that when someone makrifat, in a state of supreme faith, which is charity, so when I heard, he was heard by the ears of God, speak with the tongue of God, moves in God; as if God, for all the sense, initiative, creativity, and his work is based on the Will of God. Likewise experienced by the mystics, saints, and scholars. They also keep each other treasures of the Islamic religion corresponding to the times and the nation where he settled and spread the teachings, although no one should sacrifice themselves, so to speak as a martyr, like al-Hallaj, while the other guardians keep the treasures in other levels so as not to mislead people who do not reach into *wahdatul wujud*, "*Ana al-Haqq*", or *manunggaling kawula gusti*.

Amazing, seeing the transmission of the spread of Islam, which is quite complicated in the Indonesia, especially in Indonesia, specifically in Pamijahan-Tasikmalaya; stretching from the Middle East, India, Sumatra, and Pamijahan-Tasikmalaya, who assimilated with the pre-Islamic culture.

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