

SUFIS' UNDERSTANDING ON TWENTY ATTRIBUTES OF ALLAH IN *MA'DIN AL-ASRĀR FI MANHAJ AL-ABRĀR* MANUSCRIPT

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Abstract

In Islamic history of Palembang, manuscript has contributed to the transmission of knowledge. Religious works was an achievement for the Muslim scholars in the past. One of Palembang's cultural heritage is the *Ma'din al-Asrār* manuscript. This text contains theological teachings. In terms of theology, Palembang's Muslim scholars adhered to the understanding of the nature of God. As with observations on theological works that talk about nature 20, it is found that the majority of his studies use the *Kalam Science* approach (reasoning approach). This is different from the description of the 20 characteristics contained in the *Ma'din al-Asrār manuscript*. The purpose of study is to analyse how Sufis understand on the 20 attributes of Allah. This article uses a library research, with the primary data source is the book Alih Aksara Naskah *Ma'din al-Asrār Fi Manhaj al-Abrār (MAFMA)*. Data collection uses literature study, and data analysis uses text interpretation methods. This research concludes that the 20 attributes which is understood by the Sufis is more orientated to

theological-sufistic, where the discussion of *aqidah* is attempted to feel it (*ṣ̣auq*). For example, wujud they understood as a substance, *ta'ayyūnāt* (entity), *maẓhar* (appearance), *tajalliyāt* (manifestation), *aṣar* (former or influence); *qidam* is understood by being which is not preceded by even nothingness ('*adam*'); *baqā'* with *aẓaliyah* (a being that existed before something existed) and *aḥadiyatu'Llāh* (oneness of God, and except Him the call *muqayyad* (being dependent on others); *mukhālafatuhū li al-ḥawadīṣ* is denying everything except Him even the being of human himself, and many other discussion.

Keywords: *Ma'din al-Asrār Fi Manhaj al-Abrār*; manuscript; 20 attributes of Allah

Abstrak

Dalam sejarah Islam di Palembang, naskah berkontribusi besar dalam transmisi keilmuan. Menulis masalah-masalah keagamaan menjadi satu prestasi bagi ulama-ulama silam. Salah satu warisan budaya tulis masa lampau Palembang adalah naskah *Ma'din al-Asrār*. Naskah ini memuat ajaran-ajaran teologis. Dalam hal teologis, ulama-ulama silam Palembang menganut paham sifat 20 Allah. Sebagaimana pengamatan terhadap karya-karya teologi yang berbicara tentang sifat 20, didapati bahwa mayoritas kajian-kajiannya menggunakan pendekatan *Ilmu Kalam* (pendekatan akal). Hal ini berbeda dengan uraian sifat 20 yang terdapat di dalam naskah *Ma'din al-Asrār*, dimana sifat tersebut mereka memahaminya dengan pendekatan sufistik. Tujuan penelitian ini adalah untuk memaparkan pemahaman ulama sufi terhadap sifat 20. Penelitian ini merupakan penelitian kepustakaan, dengan sumber data primer buku *Alih Aksara Naskah Ma'din al-Asrār Fi Manhaj al-Abrār (MAFMA)*. Pengumpulan data menggunakan studi literatur, dan analisa datanya menggunakan metode interpretasi teks. Penelitian ini menyimpulkan bahwa sifat 20 yang dipahami oleh kaum sufi lebih berorientasi pada teologis-sufistik, dimana pembahasan *akidah* diupayakan untuk merasainya (*ṣ̣auq*). Misalnya wujud mereka pahami dengan zat, *ta'ayyūnāt*, *maẓhar* (penampakan), *tajalliyāt* (manifestasi), *aṣar* (bekas atau pengaruh), bahkan *wahm* atau *khayālī* dapat dikategorikan juga sebagai wujud; *qidam* dipahami dengan wujud yang tidak didahului oleh ketiadaan sekalipun ('*adam*'); *baqā'* dengan *aḥadiyatu'Llāh* (keesaan Allah) dan *aẓaliyah*, dan selain-Nya adalah wujud *muqayyad* (wujud yang bergantung dengan yang lain); *mukhālafatuhū li al-ḥawadīṣ* dipahami dengan menafikan segala sesuatu selain-Nya hingga pada diri manusia itu sendiri. dan lain-lain seterusnya.

Kata Kunci: *Ma'din al-Asrār Fi Manhaj al-Abrār*; naskah; sifat dua puluh

Introduction

In Islamic history of Palembang, manuscripts have a very important role, especially in the transmission of Islamic scholarship. Writing on religious issues has become an achievement in itself for Muslim scholars in the past. This became even more evident in the 17th century when the Sultan paid attention to religion. Azra stated, thanks to the encouragement and under the supervision of the Sultan, the productivity of Islamic scholarship and knowledge has increased. As a result, the Palembang Palace became the center of the religious works of the local clergy. This is evidence of how the Palace plays a role in Islamic scientific discourse in the Malay-Indonesian Archipelago.¹ Therefore, it was only natural that the Palace was used as a place to copy manuscripts of the scriptorium,² as the center for the study of Islam and Palembang literature at that time.

Famous Muslim scholars of Palembang Sultanate, writers and translators who disseminated Islamic teachings who lived in the 18th to early 19th centuries, including Sheikh Syihabuddin bin Abdullah, Kemas Fakhruddin, and Sheikh Abdussamad al-Palimbani. These Palembang Muslim scholars have an important position in educating the life of the Indonesian people. Therefore, their works can be used as a mirror to reflect on the past and measure the past to measure the present. Their works have significant significance for their cultural and intellectual history.

Writing religious texts is an achievement in itself for past scholars. This became even more evident in the 18th century when there was an intellectual dynamic involving the clergy. Chatib Quzwain stated that in Palembang in this century, the religious understanding of many Muslims had deviated because they studied

¹ Azyumardi Azra, "Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII," Perennial E (Jakarta: Kencana Prenadamedia Group, 2013), 316–18.

² Karsono H Saputra, "Pengantar Filologi Jawa" (Jakarta: Wedatama Widya Sastra, 2008), 65–66.

books which contained the teachings of Seven Martabat, an ideology wahdatul wujud or pantheism in a certain form, without going through knowledgeable and in-depth teachers.³ Because of that they wrote to fortify the aqidah deviations that occurred at that time, to rectify and correct Islamic religious teachings that were not in accordance with the Islamic tradition that had been inherited by generations of the Salaf al-Ṣāliḥ.

One of the written cultural heritages of Palembang's past in the form of Islamic religious texts is the book of Ma'din Al-Asrār. This book has been translated by Umi Kalsum and Rahmat Hidayat and published by the National Library of Indonesia in 2019 as a book with the title Alih Aksara Naskah Ma'din al-Asrār Fi Manhaj al-Abrār (MAFMA).⁴ Based on observation of the MAFMA text, it is known that this book is a form of criticism of the socio-religious aspects of Palembang society in the 18th century. At that time, many people in Palembang were influenced by the teachings of wahdatul wujud or pantheism. This understanding was brought from Aceh, which in the 16th and 17th centuries AD was once the leading Islamic center in the archipelago. Therefore addressing the phenomena that occurred in that century, the MAFMA text provides an explanation regarding the attributes of God as understood by authoritative Sufi scholars. This is done to restore the correct understanding of monotheism which is based on the legacies of the generations of the salaf al-ṣāliḥ.

The study of 20 attributes of God is an important discussion in the Malay world. The discussion of the 20 characteristics popularized by Imam al-Sanusi has contributed greatly and has gained a place in the hearts of scholars.⁵ Although the Jawi (Malay-

³ M. Chatib Quzwain, "Syeikh 'Abd Al-Samad Al-Palimbani," ed. K.H.O. Gadjahnata (Jakarta: UI-Press, 1986), 176.

⁴ Nyimas Umi Kalsum dan Rahmat Hidayat, "Alih Aksara Naskah Ma'din Al-Asrār Fi Manhaj Al-Abrār" (Jakarta: Perpustakaan Press, 2019).

⁵ Faizuri Abd. Latif and Muhammad Hazim Mohd Azhar, "Pengaruh Umm Al-Barahin Karya Al-Sanusi Terhadap Bakurah Al-Amani Karya Wan

Arabic written) books which discuss the nature of 20 are mostly adapted from Umm al-Barāhīn Imam al-Sanusi and his explanation regarding the attributes of God using the science of kalam approach, the MAFMA text has a different style in its delivery, namely with a Sufistic approach. The MAFMA text has its own specialty compared to other works in explaining 20 attributes of Allah, where the explanation of the oneness of Allah is not merely a rational theoretical study (reasoning), but is directed at feeling (ẓauq) or spiritual experience. Sufistic-theology understands that everything happens in the world is God's will and understands that aqidah goes straight to the heart. Examining the aspects of faith, activities and carrying out the shari'a, all of which aim to draw closer to Allah and eliminate the attachment of the heart from the mortal world.

This article uses a library research with primary source is a book of Alih Aksara Naskah Ma'din al-Asrār fi Manhaj al-Abrār. The data collection technique uses literature studies and its analysis using text interpretation methods.

There are several previous studies that are relevant to this research: Atiatul Mu'min's work (2008) entitled *Suntingan Teks Sifat 20*.⁶ This work discusses the duty of believing in the attributes of God, understanding the meaning of tahlīl, believe in the Prophets and His Messengers, the revealed Books, Angels and the Last Day. In this work it is also explained about believing in the family and the Caliphs of Prophet Muhammad PBUH, and the study of jurisprudence, such as the four pillars of istinja.

Chaidir's work (2015), *Zahrat al-Murid Fi Bayan Kalimat al-Tawhid* by Shaykh Abdu al-Samad al-Falimbani: A Philological

Ismail Al-Fatani Dalam Perbahasan Sifat 20: The Influence of Al-Sanusi's Umm Al-Barahin to Wan Ismail Al-Fatani's Bakurah Al-Amani in the Discussion of 20 Attributes of Allah," *Afkar: Jurnal Akidah & Pemikiran Islam* 20, no. 2 SE-Article (December 29, 2018): 95–96, <https://doi.org/10.22452/afkar.vol20no2.3>.

⁶ Atiatul Mu'min, "Suntingan Teks Sifat 20" (Depok: Fakultas Ilmu Budaya Universitas Indonesia, 2008).

Study.⁷ This thesis explains the basic concepts in studying tauhid science; what is *ilāhu l-ḥaqq* and *ilāhu l-bāṭil*; explaining the meaning of the word *lā ilāha illa Allāh*; explaining the prohibition to think about the essence of Allah SWT; and the prohibition of accusing someone with the word *kafir*. The research focus is on Sheikh Abdussamad al-Falimbani's thought in explaining the tauhid.

Syarifuddin's work (2016), *Konsep Tauhid dalam Naskah Bahan Ajar Madrasah Diniyah Campalagian Sebagai Media Pembelajaran Aqidah*.⁸ This research basically done from manuscripts originating from the Bonde area which is located in West Sulawesi Province. There are three topics of discussion in this text: about tauhid (monotheism), the life of the Prophet or his history and about fiqh. In the realm of monotheism discussed about 20 attributes that are obligatory and impossible for Allah SWT and one *jaiz* attribute for Him; 4 obligatory and impossible traits for Allah's messengers and one possible trait; 25 messengers of Allah that must be known. In the history of the Prophet discussed how many children the Prophet saw, how the genealogy of his parents and the wisdom of the sending of the Apostles on earth. Fiqh talks about *thaharah* law, prayer, and obligation to the deceased, *zakat*, fasting, *haji* and *umrah*. The writing systematic used in this work is in the form of a question and answer.

Herlina's dissertation (2018) on *Tradisi dan Warisan Intelektual Ulama Palembang Abad Ke-18 Hingga Awal Abad Ke-20 M*.⁹ She explores the life history and intellectual networks of Palembang clerics, the intellectual traditions of their ulema in the

⁷ Kiagus Chaidir, "Zahrat Al-Murid Fi Bayan Kalimat Al-Tawhid Karya Syaikh Abdu Al-Samad Al-Falimbani: Sebuah Kajian Filologi," (UIN Raden Fatah Palembang, 2015).

⁸ Syarifuddin Syarifuddin, "KONSEP TAUHID DALAM NASKAH BAHAN AJAR MADRASAH DINIYAH CAMPALAGIAN SEBAGAI MEDIA PEMBELAJARAN AKIDAH," *Al-Qalam* 18, no. 2 (2016): 282–287.

⁹ Herlina, "Tradisi Dan Warisan Intelektual Ulama Palembang Abad Ke-18 Hingga Awal Abad Ke-20 M" (Pascasarjana UIN Raden Fatah Palembang, 2018).

process of seeking knowledge and the process of transmitting knowledge, takes an inventory of the intellectual heritage of Palembang clerics, explains their style of thinking and classifies their scientific fields along with the written works they produce. The Palembang scholars in the 18th century that he studied were Sheikh Syihabuddin (1724-1775), Kemas Fakhrudin (1719-1763 AD) and Abdussamad al-Palimbani (1737-1832 AD). Scholars active in the 19th to early 20th centuries were Sheikh Azhary Abdullah (1811-1874 AD), Sheikh Kemas Azhary (1856-1932 AD), and Azhary Imam (1860-1937 AD). This research does not specifically study and allude to the works of Palembang scholars, namely manuscripts Ma'din al-Asrār.

The work of Faizuri and M. Hazim (2018), *Pengaruh Ummu al-Barāhīn Terhadap Bākūrah al-Amānī karya Wan Ismail Al-Fatani*.¹⁰ Basically the Book of Bākūrah al-Amānī in the form of matan (text) then explained by Wan Ismail himself. This study compares the structure of the discussions found in Ummu al-Barāhīn with Bākūrah and distinguishes between both as it was done by Wan Ismail.

Siti Mutholingah's article (2020) entitled *Tasawuf 'Irfani and its Implementation in PAI*.¹¹ This article aims to connect Irfani Sufism and PAI. According to her, PAI is a form of application of tasawuf 'irfani because it can be seen from the purpose of PAI itself, namely to create servants who are faithful, pious, have good morals in order to carry out their duties as servants of Allah and His caliphs on earth.

¹⁰ Abd. Latif and Mohd Azhar, "Pengaruh Umm Al-Barahin Karya Al-Sanusi Terhadap Bakurah Al-Amani Karya Wan Ismail Al-Fatani Dalam Perbahasan Sifat 20: The Influence of Al-Sanusi's Umm Al-Barahin to Wan Ismail Al-Fatani's Bakurah Al-Amani in the Discussion of 20 Attributes of Allah."

¹¹ Siti Mutholingah, "TASAWUF 'IRFANI DAN IMPLEMENTASINYA DALAM PENDIDIKAN AGAMA ISLAM," *Journal PIWULANG* 3 (September 22, 2020): 35, <https://doi.org/10.32478/piwulang.v3i1.503>.

Husaini's work (2021), *Sifat 20: Pembuka untuk Mengenal Tuhan*.¹² This book discusses or in other terms it is called the science of tauhid (monotheism) / kalam science / theology in which it discusses about 20 attributes. In explaining the 20 attributes of God, the book presents them with a reasoning or rational approach (*dalil 'aqli*) then strengthened by the explanation of the Qur'an (*dalil naqli*).

Muhammad Hāsyimī's work entitled *Al-‘Aqā’id al-Durriyyah Syarḥ Matn al-Sanūsiyyah*.¹³ This work is an explanation of *Matn al-Sanūsiyyah* Karya Imam al-Sanusi.

Although previous studies have discussed aspects of theology and 20 attributes of God, but their discussions tend to rational approach (*dalil 'aqli*) that strengthen with the revelation (Qur'an and Hadith). Unlike the case with this research. In explaining 20 attributes of God, the theology aspects contained in MAFMA text are more orientated towards theology-sufism, where the studies try to feel them with conscience. In Sufism, discussing *aqidah* is not according to the method of reason and not also by giving logical reasons for its truth. The purpose of Sufism is to feel it (*ḥauq*).

Theology and Its Relation to Other Disciplines

The discipline of theology in Islam has a style and is related to other disciplines, such as *fiqh*, *tasawuf* and philosophy.

The relationship between Islamic theology and *fiqh* (jurisprudence)

There is little difference between theology and *fiqh*, but both are also related to each other and cannot be separated. Islamic theology deals with matters of belief (*aqidah*), the basics of religion

¹² Husaini, “*Sifat 20: Pembuka Untuk Mengenal Tuhan*” (Hulu Sungai Selatan, Kalsel: Pustaka Labib Kandungan, 2021).

¹³ Muhammad Hāsyimī, “*Al-‘Aqā’id Al-Durriyyah Syarḥ Matn Al-Sanūsiyyah*” (Cairo: Matba‘ah Muṣṭafā Bāb al-Ḥallābī wa Aulādihi, n.d.).

whose domain is the heart, while fiqh deals with things that are spiritual in nature. *furu'iyah* (religious details) and the laws of human behavior. To affirm the oneness of Allah is the basis of Islam and a person (*jurist*) (expert one in jurisprudence science) take the law of worship without discussing aspects of God, such as God's substance, His actions and His attributes.¹⁴

The relationship between Islamic theology and Sufism

The difference between these two disciplines lies in the method and object of the discussion. Islamic theology which discusses religious beliefs through a rational approach, while Sufism feels faith with conscience. In Sufism, the belief is discussed not according to the method of common sense and not by giving logical reasons about its truth. The purpose of Sufism is to experience it (*ṣawq*).¹⁵ Muslim theologian (*mutakallim*) consider that knowledge about God can be obtained through intellectual inquiry even though they do not leave religious texts, while Sufi scholars consider tasawuf as a certainty knowledge that comes through an inner or feeling approach. Religious matters are impregnated and witnessed directly by the experience of the heart (*ḥaṣṣ*), which are all different from argumentation of the mind. In essence, Sufism examines religious aspects based on the level of *ihsan*, which aims to motivate oneself.

The Relationship between Islamic Theology and Philosophy

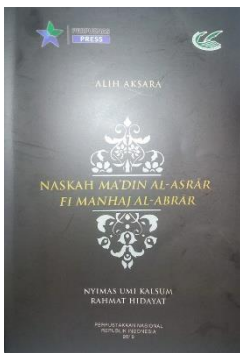
Even though Muslim theologians discuss aspects of God with a rational approach, they are not necessarily considered rationalists (*'aqliyyūn*), in its epistemological sense. Islamic theology departs from the basics of faith and then proceeds with rational proof of its truth, while the philosophy of discussion begins with doubts about the matter. After he studied, he just put out a view that he believed

¹⁴ A. Hanafi, "Pengantar Teologi Islam" (Jakarta: Bulan Bintang, 1986), 6.

¹⁵ Hanafi, 7.

and verified its truth. In expressing his opinion, a philosopher does not have an attitude of dislike (*prejudice*) against a previous thought.¹⁶ From this can be said that Islamic theology is based on revelation, while philosophy is on thought or reflection. Theology acts as a person who has reached the truth and philosophy as a seeker of truth.¹⁷ However, it is not impossible for Muslim theologians to be influenced by philosophical discussions, methods and terms. Vice versa, philosophers are influenced by theological thoughts, such as usag *dalil naqli* or revelations (al-Qur'an and Hadith) on discussions that reason can no longer prove right or wrong. Therefore, these two disciplines can complement each other and need each other. The human mind and reason have limitations to know everything. To complete these limitations, therefore revelation is needed.

A Brief Information of Ma'din al-Asrār Fi Manhaj al-Abrār



Originally, the manuscript was titled *Ma'din al-Asrār*. This manuscript located in Andi Syarifuddin's house who is living in Palembang. *Ma'din al-Asrār* manuscript written in Malay-Arabic and discusses on tauhid science. This work is a translation (in Malay) of the book *Ma'din al-Asrār*. This manuscript has now been translated and then given the title *Alih Aksara Naskah Ma'din al-Asrār Fi Manhaj al-Abrār*. The translators are Nyimas Umi Kalsum and Rahmat Hidayat. This book was published in Jakarta by the National Library in 2019. It is 78 pages thick. The cover is black, the paper is yellowish white (*cream*) with a size of 16 x 23 cm. The ISBN is 978-623-200-118-3. The

¹⁶ Ibn Khaldun, "Muqaddimah," ed. Ahmadie Thoha (Jakarta: Pustaka Firdaus, 2008), 432–33.

¹⁷ See in chapter on theology in Mircea Eliade, "The Encyclopedia of Religion" (Detroit: Macmillan Reference USA, 2005).

book cover was designed by Citrani Eka Lamda Nur, while the layout for the book was Yanri Roslana.

Sufis’ Understanding on 20 Attributes of Allah in Ma’din Al-Asrar Manuscript

The twenty attributes of Allah are divided into four parts, as in the following table:

No	Attribute Name	Allah’s Attribute
1	<i>Nafsiyah</i>	<i>Wujūd</i>
2	<i>Salbiyah</i>	<i>Qidām, baqā’, mukhālafatuhū liḥawadiṣ, qiyāmuhū binafsihi</i> dan <i>waḥdāniyah</i> .
3	<i>Ma’ānī</i>	<i>Qudrat, irādat, ilmu, ḥayāt, sama’, baṣar</i> dan <i>kalām</i> .
4	<i>Ma’naviyyah</i>	<i>qādirun, muridan, ‘aliman, ḥayyan, samī’an, baṣīran,</i> dan <i>mutakalliman</i>

Nafsiyah is a core trait that is not shared by other traits. *Salbiyah* means rejecting the existence of other qualities that are inappropriate to rely on Allah. *Ma’ānī* means the attributes that exist of thing (substance), while *ma’naviyyah* is a necessity that cannot be separated from the nature of *ma’ānī*. From 20 attributes, this study limits to 8 attributes of God, considering the remaining attributes require further discussion. For the eight attributes of God are following:

Wujud (being)

Wujud is one of the obligatory attributes of Allah. The word wujud, which has become a vocabulary in the Indonesian language, is translated as ada. If form is understood in terms of the meaning of being, then this translation does not reflect the meaning contained therein. Because according to Al-Attas, as quoted by Wan Mohd Nor, that the word wujud is basically different from the word to ada, even though this word is already considered part of the Malay

language itself which illustrates the meaning of being. The word “*ada*” only limited to things related to the physical and material world. If you pay attention to the works of Malay scholars such as Hamza Fansuri and all Sufi scholars and kalam, they have never translated the word to be in Malay, because there are no appropriate words to define the word to be. Therefore, they let the word form and words like it remain as the original Arabic. They followed the teachings of Muslim scholars in the past when discussing Greek philosophical concepts. In essence, in Malay Sufi writings, the word *being* (wujud) denotes several concepts, such as a Single Substance or Being (Substance = self), dynamic patterns of existence (*ta’ayyunāt* = behavior; *tajalliyāt* = reality; *ašar* = former) and imaginary or obscure beings (*wujūd wahm*).¹⁸

Referring to this that wujud has various terms such as substance, *ta’ayyunāt*, *tajalliyāt* (*maẓhar*), *ašar* (former or influence), even *wahm*. This is also stated in the MAFMA text¹⁹ which shows that form is the same as God's substance:

Maka bahwasannya zat ḥaqq ta‘ālā itu yaitu wujud-Nya. *Ta’ayyun* dan *tajalli* mengisyaratkan zat-Nya (Dan tiada dilihatnya segala *ta’ayyunāt* lain daripada ḥaqq ta‘ālā karena ia maẓharnya dan tajallinya.²⁰

Knowledge, the vision of heart (*baṣīrah*) and the manifestation of beauty found in a servant, all thanks’s *ašar*:

Maka kamu lihat akan barang siapa yang ada baginya kesempurnaan ilmu dan baṣīrah dan keelokannya jua, yaitu

¹⁸ Wan Mohd Nor Wand Daud, “The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas: An Exposition of The Original Concept of Islamization” (Kuala Lumpur: ISTAC, 1998), 297–98.

¹⁹ Hidayat, “Alih Aksara Naskah Ma’din Al-Asrār Fī Manhaj Al-Abrār,” 46.

²⁰ Hidayat, 48.

daripada aṣar ilmu Allah dan baṣīratnya dan keelokannya jua.²¹

God is Almighty in determining and influencing (*mu'ṣir*), He is the Doer who has the Most Influential over all things (*fā'il mu'ṣir*):

Dan segala yang menerima aṣar yang zahir melainkan adalah pada sekalian itu fā'il mu'ṣir yang zahir hakiki lagi batin yang tiada dapat akan diketahuinya kemahiah-Nya. Maka mu'ṣir yang batin itu fā'il hakiki yaitu Ḥaqq subḥānahu wa ta'ālā.²²

In other thing, being is not always identical with God or things that are external aspect only. Something that clicks in the human mind and heart, also includes something that being or is called an *imaginary* (*kbayali* atau *wahmi*):

Tiada Dia dengan makhluk dan tiada dapat ditaṣawwurkan oleh wahm dan khayal akan kunhi zat-Nya.²³

There are two typologies of existence, namely *wajib al- al-wujūd* (absolute being) and *mumkin al-wujūd* (non-absolute being) as generally understood. Non-absolute being (*mumkin al-wujūd*) can also be referred to in the Sufi tradition as a *muqayyad being*. As mentioned in the MAFMA text:

Maka daripada tiap-tiap wujud Allah itu yaitu daripada tiap-tiap wujud zat-Nya yakni *mumkin al-wujūd* itu yaitu milik bagi wujud zat-Nya yaitu *wājib al-wujūd*.²⁴

Other term of *mumkin al-wujūd* (as a creature) as traditionally used by Muslim theologians, there is another term that is consistent with the term as used by the Sufis, namely '*adam mahḍ*'. '*adam mahḍ*' is a term to describe everything other than Allah:

Maka bahwasannya yang lain dari padanya ḥaqq ta'ālā itu yaitu '*adam mahḍ*' jua adanya betapa wujud 'adam itu serta dengan

²¹ Hidayat, 39.

²² Hidayat, 30.

²³ Hidayat, 32–33.

²⁴ Hidayat, 24.

wujud ḥaqq ta'ālā. Dari karena bahwasannya wujud '*adam mahḍ*' itu jadi dengan sebab *wujud ḥaqq ta'ālā*. Maka adalah ia *ma'dūm* jua namanya dan fana jua adanya. Maka bahwasannya lain daripada *wujud ḥaqq ta'ālā* itu yaitu *ma'dūm* jua....²⁵

From this known that Muslim theologians (Mutakallim) is more dualistic about wujud (absolute being = *wājib al-wujūd* and non-absolute being = *mumkin al-wujūd*), such as the relationship of *ḵbaliq* (the creator) with the creature. While the Sufi understanding of being is more monistic²⁶. Allah is a real existence and the rest of the crature is a *muqayyad* (relative existence), because it belongs to Allah. As stated in the MAFMA text:

Tauhid itu mengiṣbatkan wujud yang mutlak bagi ḥaqq ta'ālā dan menunggalkan *wujud Ta'ālā* 'ain segala wujud yang lain, yakni mengiṣbatkan wujud yang *muqayyad* itu milik bagi ḥaqq ta'ālā.²⁷

There is a difference in the use of the term existence between Muslim theologians and the Sufis simply to differentiate the basic things between God and creation (*alam*) well as denying the understanding of the unity of God and creation (*ittiḥād / ḥulūl*). Therefore, the second division exists, both *wājib al-wujūd* (*wujud al-mahḍ*) and *mumkin al-wujūd* ('*adam al-mahḍ*') show that there is no such thing as *mustaḥil al-wujūd* (impossible to exist), because in reality *that mustaḥil al-wujūd* never existed. God is the only absolute and real existence. Other existences are accidental as a result of Divine creation. This creation takes place continuously through the system that God has established. This process produces various levels of existence that start from the realm of permanent entities, then descend in the spirit realm to the sensory realm.

²⁵ Hidayat, 46.

²⁶ Syed Muhammad Naquib Al-Attas, "A Commentary on the Ḥujjat Al-Ṣiddiq of Nuruddin Ar-Raniri" (Kuala Lumpur: The Ministry of Culture, Youth and Sports, 1986), 86–87.

²⁷ Hidayat, "Alih Aksara Naskah Ma'din Al-Asrār Fī Manhaj Al-Abrār," 26.

In the discussion of being, as practiced by the Muslim Theologians, the universe is proof that God exists. This is a common sense argument ('*aqli*) to prove the existence of God. Argument that coming from the Qur'an, as Allah said:

اللَّهُ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا .

God created the heavens and the earth and what is between them.²⁸

Based on the explanation above, there are differences in the discussion of being understood by Sufis and Muslim theologians. Sufis have acknowledged that what is estimated (*wahm*) by humans even though this does not exist in plain view, this has proven that what is in the minds of humans exists. The term of *wahm* used only to lead in understanding the existence of God, even though God is not visible to the senses. While Muslim theologians understand the existence of God with His creation, which is visible to the senses.

Qidam

Qidam or *qadim* basically means Existence that is not preceded by something, not even preceded by nothing ('*adam*'). God existed before everything. This expression is found in the MAFMA text:

Yakūnu'Llāhu ta'ālā kamā lam yazāl (maka adalah ḥaqq ta'ālā seperti adanya pada azal)²⁹.

God is a Being that is *eternal* in essence and attribute, a Being that is not preceded by time, like yesterday before today and not preceded by any condition, like a father is older than a child. God (His Position) is now the same as before, He does not experience change and development as experienced by creatures. Changes and

²⁸ Husaini, "Sifat 20: Pembuka Untuk Mengenal Tuhan," 18–19.

²⁹ Hidayat, "Alih Aksara Naskah Ma'din Al-Asrār Fī Manhaj Al-Abrār," 40.

developments show a need for others and this shows a weakness. He now is the same as before, as the Sufi expression says:

*Huwa al-'ān kamā kāna*³⁰.

The God who was before is the same as now, has not changed in His substance or nature.

From the explanation above, it can be seen that the arguments used by the Sufis in the discussion of *qidam* are more in-depth and so are the popular Hadiths used by them. The discussion *qidam* is not just differentiating between the new and the Existence that knows no beginning, but Allah is an existence that is not preceded by nothing even (*lā 'adam lahu*). God used to be the same as He is now, has not changed in His substance or attribute. While Muslim theologian uses the evidence of reason where *qidam* (existed) is an antonym of new (*budūts*). If Allah is not *qidam*, He will be new, and this is impossible.

Baqā'

Baqā' means eternal. Allah is a being without beginning, and the end without limit. This is what is called *aẓālī*, as implied in the Hadith of the Prophet PBUH:

Kāna'Llahu wa lam yakun ma'ahu syai' (Adalah Allah dan tiada ada serta-Nya sesuatu jua pun dan sekarang pun adalah bersifat *aẓālī* yang esa jua).³¹

Everything either in heaven or on earth are temporary and perish. This indicates that everything must end. Only the face of God is eternal. As God said in *Al-Qaṣaṣ* verse: 88:

³⁰ Hidayat, 47.

³¹ Hidayat, 51.

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ

Bahwa tiap-tiap sesuatu itu binasa jua melainkan aḥadiyatu'Llāh, maka kembalilah sekalian kepada ḥaqq ta'ālā.³²

Allah is the real existence, His existence ('*ain*') influences other existences, and the new existence is a *muqayyad* (non-absolute). This can be seen from the following Sufi expression:

Qāla ba'du al-'arīfīn: al-tauḥīdu iṣbātu al-wujūdi al-muṭlaq li'Llāhi ta'ālā wa baqiya baḥṣa al-wujūd 'aynu ghairib (Kata sesetengah 'Arif, bahwa tauhid itu mengiṣbatkan (to confirm) wujud yang mutlak bagi ḥaqq ta'ālā dan menunggalkan wujud Ta'ālā 'ain segala wujud yang lain, yakni mengiṣbatkan wujud yang *muqayyad* (except Him) itu milik bagi ḥaqq ta'ālā.³³

From the explanation above found that Sufis used various terminology to describe God's eternal (baqā'). The discussion of baqā' in their tradition is not termed as eternal and impermanent, as understood by Muslim theologian, but deeper than that. The term baqā' can be expressed with azaliyah, aḥadiyatu'Llāh (oneness of God), and 'ain (His existence influences to other existence). The new existence is illustrated by the *muqayyad* existence that is all that exist belongs to God. Therefore everything exists except Him dependent on others that is Allah.

Mukhālafatuhū li al-ḥawadiṣ

Mukhālafatuhū li al-ḥawadiṣ basically means different from the new, whose antonym is same or similar (*mumāṣalah*) to the new. In the Sufi tradition, *mukhālafatuhū li al-ḥawadiṣ* is understood as the denial of all divisions and comparisons of God's essence, likeness to His attributes (*tasybīḥ*) and association with His works (*tasyrīk*). This can be seen from Abdu'Lāh al-'Idrūs expressions:

³² Hidayat, 51.

³³ Hidayat, 26.

Qālā al-syaikh ‘Abdu’Lāh al-‘Idrūs raḍīya’Llāhu ‘anhu: al-tauḥīdu nafyu al-taqṣīm liẓātibi lā mišla lahū fī ẓātibi, wa nafyu al-tasybīb ‘an ṣifātibi, wa nafyu al-tasyrik ‘an af‘ālibi (Kata Syaikh ‘Abdullāh al-‘Idrūs raḍīya’llāhu ‘anhu, bermula tauhid itu menafikan berbagai-bagai zat-Nya yang tiada ada baginya *mišl* pada zat-Nya dan menafikan *tasybih* daripada segala sifat-Nya dan menafikan sekutu daripada segala *af‘āl*-Nya.³⁴

A servant of Allah cannot give an illustration or make a parable of God having a form (*jism*) and inhabiting a place (*jibāt*) because God is pure from all of that:

Dan jangan semata-mata kamu tasybihkan akan Dia hingga kau kata dengan rupa *jism* dan *jibāt*. Maka tiap-tiap *tanzīh* dan *taqdīs* dan segala peri yang munanjatkan kepada menafikan tasybih itu yaitu nisbah kepada zat Allah dengan *i‘tibār* (pengibaratan) yang mutlak lagi *mujarrad* (bebas) daripada disandarkan kepada-Nya segala hukum sifat dan *asmā’*.³⁵

Mukbālafatuhū li al-ḥawadiš understood by Muslim theologian is the antonym of *mumātsalah li al-ḥawadiš* (similar to new). These two attributes are opposite. All we consider as new will not be able to create this universe. While Sufi express *mukbālafatuhū li al-ḥawadiš* is not only an opponent of the new, but also denies all division and comparison of God's essence, likeness to His attributes (*tasybih*), association with His works (*tasyrik*), prohibition denying the attributes of God, denying everything other than Him, even the human being himself. In other word, it is contained in *mukbālafatuhū li al-ḥawadiš* prohibition of illustrating God by *jism* (giving form to Him) and *jibah* (occupying space and time).

Qiyāmuhū binafsihi

³⁴ Hidayat, 22.

³⁵ Hidayat, 34.

Qiyāmuḥu binafsihī means standing by itself (independence). The antonym is needing another. In the verse of *Al-'Ankabūt*: 6 Allah says:

إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ

Indeed, Allah is truly the richest of the universe

The term *ghaniy* or *istighnā'* in Arabic is consistent with the meaning of *qā'im binafsihī* which means not dependent on other parties, because He is Almighty and the real being:

Segala-gala tiada yang kaya daripada tiap-tiap barang yang lain daripada-Nya dan segala-gala tiada yang berkehendak kepada *mā siwa'llāh* itu tiap-tiap barang yang lain daripadanya melainkan Allah ta'ālā jua. Tuhan yang *qā'im* sendirinya lagi bersifat *ghinā' al-muṭlaq* dan *wājib al-wujūd*.³⁶

In this life there is not a single creature capable of living without involvement with others, including humans who super rich though. When you need another party to do something, it shows the limitations and deficiencies. With the abundance of God's blessings, making the vision of *Muwaḥḥid* focused only on God (*ta'ayyunāt*).³⁷ This is as done by a servant who has reached a special level in worshipping God as follows:

Dan tauhid *khāṣṣat al-khāṣṣ* itu yaitu tiada dilihat oleh *muwaḥḥid* itu lain daripada zat yang esa. Tiada banyak lagi *qā'im*, ia sendirinya segala-gala tiada berbilang-bilang zat-Nya. Tetapi ia jua yang menzahirkan *ta'ayyunāt*-Nya yang tiada berkesudahan hinggangnya. Dan tiada befirman ia bilangannya dan lagi tiada dilihatnya oleh *muwaḥḥid* bahwa segala *ta'ayyunāt* itu zat *ḥaqq* ta'ālā.³⁸

³⁶ Hidayat, 52.

³⁷ Amatullah Armstrong, "Sufi Terminology (Al-Qamus Al-Sufi)" (Kuala Lumpur: A.S. Noordeen, 1995), 227.

³⁸ Hidayat, "Alih Aksara Naskah Ma'din Al-Asrār Fī Manhaj Al-Abrār," 48.

From the explanation above it is understood that *qiyāmuḥū bināfsihi* illustrated by the Sufis with God's omnipotence (*ghina' al-muṭlaq*), the real existence of God, one substance. This means that God does not desire anything for all His creatures because He is omniscient. Found a term used by Sufis to express *qiyāmuḥū bināfsihi* (independence) that is *ta'ayyunāt* Allah. *Ta'ayyunāt* can be interpreted as the existence of God so that the vision of a servant of tauhid (*muwahhid*) are directed towards Him. This is due to the abundance of His grace so that it can be used by all creatures. He is not influenced by anyone or anything in doing anything and is not part of creation (*'ālam*). While Muslim theologian only illustrates *qiyāmuḥū bināfsihi* with God do not desire anything other than Him. This can be illustrated with a tree that cannot stand firmly without soil. So trees need soil to support.

Waḥdāniyah

Waḥdāniyah basically comes from the root word *aḥad* which means one or singular, the opposite is multiple (*ta'addud*). *Waḥdāniyah* includes three aspects, are substance, nature and action (*fi'l*): *Waḥdāniyah* on substance gives the impression that God is not composed of parts. Unlike humans, their substance consists of parts of blood, nerves, veins, and others. Something that consists of parts signifies a creature. It is impossible for God to consist of parts; *Waḥdāniyah* on attributes gives the understanding that it is impossible for God to have two attributes with the same meaning. Allah created everything with His power (*qudraṭ*) simultaneously. It is impossible to create the earth with *one* power and the *other power* to create the sky. But His power is one, His will is one, His knowledge is one. His power is related to all that is possible, His knowledge is able to reveal (*kāsyif*) all information and so is His attribute; and *waḥdāniyah* on actions gives the impression that everything happens in the universe is due to God's actions. Humans

can do something on their own efforts (*iktisāb*) but the one who moves them is Allah. The human effort does not give a container.³⁹

In accordance with the three *wahdāniyah* (substance, attribute and *fi'l*) above, 'Abdu'Lāh Al-'Idrūs stated that a *Muwahhid* should purify the essence, attribute and actions of God (*AF'āl*). Purifying His essence by denying all forms of division (*taqsim*) towards Him, because it leads to a deficiency. Purifying His attribute can be done by removing (*tanẓih*) all forms of likeness (*tasybih*) to God. And sanctifying His actions can be done by denying all forms of association (*tasyrik*) with Him. This statement can be seen as follows:

Qālā al-syaikh 'Abdu'Lāh al-'Idrūs raḍiya'llāhu 'anhu: al-tauḥīdu nafyu al-taqsim liẓātibi lā mišla lahū fi ẓātibi, wa nafyu al-tasybih 'an ṣifātibi, wa nafyu al-tasyrik 'an af'ālibi (Kata Syaikh 'Abdullāh Al-'Idrūs raḍiya'llāhu 'anhu, bermula tauhid itu menafikan berbagai-bagai zat-Nya yang tiada ada baginya *mišl* pada zat-Nya dan menafikan *tasybih* daripada segala sifat-Nya dan menafikan sekutu daripada segala *af'āl*-Nya.⁴⁰

From the explanation above found that the term *wahdāniyah* that understood by Sufis as a purifying the substance, attributes and deeds (*fi'l*) of Allah. This is also used in the science of kalam. Substance is understood by eliminating *taqsim* (division) towards Him; characteristics by eliminating *tasybih* (all forms of likeness with Him); and deeds (*fi'l*) with *tasyrik* (no creature intervention in all matters with Allah).

Quadrat

Quadrat literally means power and ability. Allah is Almighty in creating all things. Humans should negate (*ta'tīl*) their power and

³⁹ Al-Latif Sa'īd 'Abd Faudah, "Tahẓīb Syarḥ Al-Sanūsiyyah "Umm Al-Barāhīn" (Oman – Jordania: Dar al-Rāzi, 1998), 41–42.

⁴⁰ Hidayat, "Alih Aksara Naskah Ma'din Al-Asrār Fī Manhaj Al-Abrār," 22.

realize their weaknesses that all the movements they make are under the power of Allah, not their own. This statement is expressed as follows:

Dan murād daripada mentaʿtilkan segala anggota itu yaitulah kau lihat tiada jua bergerak tiap-tiap anggotamu melainkan dengan kuasa ḥaqq taʿālā jua bukan dari pada kuasa dirimu.⁴¹

All human movements are the power of God and do not come from his own power, it does not mean that humans just surrender to God's decree and don't want to try. However, belief in this trait makes people aware that the intelligence, strength, ability and energy they have are due to the grace of Allah. He realizes that everything that happens and experiences in the world is due to God's will, which causes him to always be grateful and humble for everything that happens.

Allah has the power to collect human accountability for everything that has been done in the world and gives punishment to those who disobey Him. This is an established law. Everything that happens in the universe according to His provisions (His law). Reward (reward) and doom (punishment) will definitely happen. He is powerful and painful of His punishment, while humans are weak and helpless (mortal):

Dimusyahadahkannya akan Tuhannya yang amat kuasa lagi amat keras pada segala hukumnya dan dilihatnya segala makhluk itu lemah lagi *fana*.⁴²

Allah has power over all things, both outer and inner, both on earth and in heaven. What is in the heavens and on earth is in His hands. Base on this Allah says in *Al-Baqarah* verse: 20:

⁴¹ Hidayat, 45.

⁴² Hidayat, "Alih Aksara Naskah Ma'din Al-Asrār Fī Manhaj Al-Abrār."

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Indeed, God has power over everything
*Subhāna ʿī al-quḍrah wa al-karam.*⁴³

From the explanation above, it is understood that the understanding of *quḍrat* in the kalam tradition tends to argue for the universe and its contents. But in the Sufi understanding more than that, even all human activities are in God's power. At the same time, *quḍrat* understands by Allah's power over all the laws that He has established. The law is determined by the degree to which humans act, so that His promises (*al-wa'd*) and threats (*al-wa'id*) are carried out.

Irādat

Irādat means desire and will (*masyi'ah*). *Irādat* can be understood as a tangible and permanent attribute (*aẓalī*) of God's substance. *Quḍrat* and *irādat* are related to things that are possible, not to things that are obligatory and impossible. It should be noted that wills and orders are different and separate things according to Ahlussunnah. All humans have been given guidance to the right path, whether they are disbelievers or believers. For example, Allah wills and determines faith in Saidina Abu Bakar Ra and does not wish and determines faith in Abu Jahl⁴⁴. Whereas if He wants everyone's faith then it is not an impossible matter for Him. Through *irādat* that something happens. All laws that occur in the world are by His will:

Maka Dialah yang melakukan segala hukum maẓharinya sekira-kira yang dikehendaki segala kelakuan zat-Nya⁴⁵.

⁴³ Hidayat, 16.

⁴⁴ Hāsyimī, "Al-'Aqā'id Al-Durriyyah Syarḥ Matn Al-Sanūsiyyah," 13.

⁴⁵ Hidayat, "Alih Aksara Naskah Ma'din Al-Asrār Fī Manhaj Al-Abrār," 30.

What a Muwahhid sees, considers, thinks and sees is the will of Allah. Humans basically also have a will because they are endowed with reason and thought, but their will is limited, because they need other parties to help them. While Allah is the ultimate Willer:

Maka adalah ḥaqq ta‘ālā senantiasa melihat akan segala sesuatu. Tetapi tiada menilik kepada sesuatu melainkan apabila dikehendaki-Nya.⁴⁶

Therefore, no one knows better than His Messenger or His pious servant except Allah who wills it:

Tiada mengetahui ia melainkan kepada barang siapa yang dikehendaki-Nya daripada Rasul-Nya dan antara hamba-Nya⁴⁷

Allah cannot possibly will something by compulsion, because this shows the nature of weakness. It is impossible for this to happen to God. The compulsion in wanting something shows that someone is forcing it. Something can come true very quickly and easily if it is God's will. All His creatures are created in the time He wills.

From the explanation above it is understood that *irādat* in Kalam tradition shows God's will for everything. Whatever God wills must happen without anyone forcing Him, without coercion, without fatigue, without burden and without difficulty. Allah is the only willer of all things. In Sufi tradition, *irādat* is understood as everything that is seen, known, considered, thought and seen by a *Muwahhid*, everything is by the will of Allah. Everything that happens is in accordance with the laws that He has established and is His manifestation (*maẓhar*) done on the basis of His substance. In

⁴⁶ Hidayat, 37.

⁴⁷ Hidayat, 44–45.

this case the term *irādat* is in harmony with *maẓhar* and Allah's substance.

Conclusion

Based on the discussion above concluded that Text of *Ma'din al-Asrār Fi Manhaj al-Abrār* (MAFMA) written as a criticism of Palembang people who are lost because they are influenced by ideology *wahdatul wujud* (*unity of existence*). MAFMA text is present to highlight understanding *wahdatul wujud* (*unity of existence*) in order to discuss the basic concepts around existence, *being*, the relationship between humans, universe and God correctly. This is an effort to anticipate Palembang's Muslim community not to be influenced by the teachings *seven martabat* (seven levels of creation) or *wahdatul wujud* especially for people whose faith is not yet strong and whose knowledge is not yet qualified. This understanding in the 18th century also spread in Palembang and its spread was not accompanied by qualified religious teachers.

Here the role of Sufi Palembang in overcoming mistakes in understanding Allah through MAFMA text. MAFMA text has its own privileges compared to other works in explaining the nature of 20 Allah, where the explanation oo tauhid (the oneness of God) is not a rational theoretical study (reason) and focuses on aspects outside of human as such, as understood by the mainstream of kalam's school of thought that has developed in the Malay world in general and Palembang in particular. The Sufi understanding of 20 attributes of Allah is more directed towards feelings (*ḥaqīq*) or a spiritual experience that focuses more on the individual servant. Theology-Sufistic understands that everything that a servant does, sees, activities, thinks, and so on is at the will of God. Therefore they understand the creed directly into the heart. Examining the aspects of faith, activities and carrying out the shari'a, all of which aim to draw closer to Allah and eliminate the attachment of the heart from the mortal world

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