

Chapter 7: Grasping the Wali's Teaching

Be sure you accept correctly the meaning of the One and the mirror. Understand this in its proper sense. Do not accept it in a mistaken [way]. Understand these metaphors. And the meaning of 'return'. Do not [claim yourself] to become God (Tuhfa, Johns 1965)

A. Introduction

In the previous chapters, three different types of narratives functioning in the village have been identified: the narrative of the ancestors, the narratives of space, and the body of narratives relating to Sufi *silsilah*. While the previous chapter discussed the tradition behind the *silsilah* of the Shattariyyah order, this chapter will discuss the teaching of the Wali, Shaykh Abdul Muhyi.

In the village, what it is called the 'teaching' of the Wali is not as clear as we might imagine. Various spiritual teachings in the village are often ascribed to Shaykh Abdul Muhyi. These are scattered and may range from only a proverb dealing with the Shaykh to the whole metaphysical doctrine of Shattariyyah or Qadiriyyah-Naqshabandiyyah. The distance from the Wali to contemporary Pamijahan has created a fuzzy perception of what should be properly called the Wali's teaching. Furthermore, there is the question of whether the teaching of Shaykh Abdul Muhyi can be designated as a single doctrine, such as that of the Shattariyyah, or as a combination of various mystical teachings.

It is possible for a Sufi to be initiated into various orders. In the 17th century, for instance, the master of Shaykh Abdul Muhyi, Abd al-Rauf al-Singkel, was reported to have had more than two *ijazah* or Sufi accreditations (Riddell 1984; Fathurhman 1999; Azra 2001). Abd al-Rauf's master, al-Qushashi, was also a member of various *tarekat* in Mecca. In fact, most *tarekat* do allow their followers to embrace more than one order. There are of course exceptions, but they are not dominant. For example, the *tarekat* Tijaniyyah forbids its followers to become members of other orders (Muhaimin 1995:336). However, in the case of Shaykh Abdul Muhyi, the ambiguity of his teaching is partly caused by the fact that no manuscript has been found in the village, or in any library, that is written directly by him. Most manuscripts giving us a clue to his existence appear to have been written by his followers in later periods (E. Kosim 1974; Rinkes 1909; Krauss 1995).

On the other hand, as I mentioned in Chapters 3 and 7 (see also Christomy 2002), there is significant evidence that Shaykh Abdul Muhyi initiated many followers from Java into the Shattariyyah, or, at least, *silsilah* through his name even reach

as far as Trengganu, Malang, Surakarta, Cirebon and various small villages in West Java.

The number of manuscripts in the library of Leiden University in The Netherlands is more than thirty. Therefore, it is not surprising that a number of scholars have questioned the role of Shaykh Abdul Muhyi in originating or delivering his teaching. For example, Krauss (1995) set out to clarify Muhyi's historical identity. Even before Krauss wrote his article, in 1974 important preliminary research had been conducted by a team of historians from the University of Padjajaran. (Kosim 1974)

It is important here to recall their findings. The research focused on the advance of Islam into the interior of the highlands of Sunda. One of their discoveries that is important here is their identification of the Wali's teaching. According to Kosim (E Kossim 1974)

Dalam hubungan ini ternyata Tarekat Shaykh Abdul Muhyi termasuk dalam Tarekat Shattariyyah. Keterangan yang menjelaskan bahwa Shaykh Abdul Muhyi menganut Tarekat Shattariyyah, bersumber dari Kitab Shaykh Nursada dari Sumedang Kulon sebagai murid kelima. Kitab ini ditulis pada tahun 1842. Sebaiknya kita harus mengambil sumber langsung dari kitab yang ditulis oleh Shaykh Abdul Muhyi sendiri, tetapi sayang bahwa sampai kini kami belum mendapatkannya. Yang tersebar di Jawa Barat kebanyakan adalah ajaran Shaykh Abdul Muhyi yang dituliskan oleh murid-muridnya yang diangkat sebagai Khalifah atau pengganti-penggantinya. (p. 129)

In relation to this (what has been discussed above), the tarekat of Shaykh Abdul Muhyi comes under the Shattariyyah order. The evidence that he followed the Shattariyyah is based on the Kitab Shaykh Nursada from West Sumedang who was a fifth generation student (of Shaykh Abdul Muhyi). The book was written in 1842. Naturally we should take as our source the writings of Shaykh Abdul Muhyi himself, but unfortunately, up to the present time, none has been found. What we do have circulating in West Java are mainly the teachings of Shaykh Abdul Muhyi written by those of his students, promoted to the rank of Khalifah (Deputy) or of their successors.

Proceeding from a philological framework, it is difficult to identify manuscripts that are directly written by the Wali. Alifya Santrie (1987: 107-113), however, has tried to speculate that the name of Shaykh Muhyidin in the manuscript of the Shattariyyah is none other than Shaykh Abdul Muhyi. Now, my evidence from the village and the Shattariyyah manuscripts suggests that Shaykh Muhyidin is the grandson of Shaykh Abdul Muhyi. In one of his findings, Kosim (1974: 1), states that the teaching of Shaykh Abdul Muhyi is a combination of

Shattariyyah doctrine and the *kabuyutan* teachings of the pre-Islamic period, such as were used by the Wali Sanga to attract local Javanese to Islam.

Doa-doa yang diajarkan Tarekat Shaykh Abdul Muhyi sering menggunakan percampuran doa antara “ajaran kabuyutan” dan ajaran Islam. Adapun yang dimaksud dengan ajaran kabuyutan ini meliputi ajaran kabuyutan Sumedang, Cirebon, Karang Kamulyan dan beberapa tempat lain dari Jawa Barat. Doa kabuyutan terdiri dari susunan kalimat yang sulit difahami. Mungkin ini yang disebut sebagai ‘jangjawokan’. Doa-doa ini meliputi hampir seluruh keperluan kehidupan yang pokok, antara lain: pertanian, hubungan seksuil, penolak dan penyembuh penyakit, perdagangan, kekebalan supaya tidak mempan akan peluru atau senjata tajam. (p. 137)

The prayers taught by the tarekat of Shaykh Abdul Muhyi often employ a mixture of those from kabuyutan or the ‘teachings of the ancestors’ and from Islam. What is meant by the ‘teachings of the ancestors’ here includes the sources from the ancient centres of Sumedang, Cirebon, Karang Kamulyan and a number of other places in West Java. Their prayers are couched in words difficult to understand. Perhaps they come under the term ‘jangjawokan’. These prayers cover almost every basic need in life, including farming, sexual relations, the prevention and the curing of disease, trade and the state of invincibility whereby one cannot be touched by bullets or sharp weapons.

Even if speculation about Abdul Muhyi’s fusion of two traditions can be verified, there are still problems concerning the evidence to hand. The University of Padjadjaran’s team explored what had been learned by an owner of manuscripts in Sumedang, Shaykh Nursada. This figure is identified as a fifth generation student of Shaykh Abdul Muhyi, based on the *silsilah* of the Shattariyyah. One manuscript of Shaykh Nursada, the *Kitab Shaykh Nursada* written in 1842, (Kosim 1974) not only contain Shattariyyah teachings derived from Shaykh Abdul Muhyi but also other mystical teachings and mantra from the sources called kabuyutan. The argument still needs to be explored. According to the *Kitab Shaykh Nursada*, the Shattariyyah followers of Muhyi learned kabuyutan from different sources. The team speculates that the kabuyutan teaching could also have been followed by Shaykh Abdul Muhyi.

The team argues, “

Kalau Sheykh Nursada di sini dijelaskan mendapat Ilmu Kawaliannya dari Sunan Gunung Jati. Apabila pada urutan silsilah guru di atasnya disebutkan dari Shaykh Abdul Muhyi, maka dapatlah ditarik kesimpulan bahwa ajaran Shaykh Abdul Muhyi pun bersumber dari Sunan Gunung Jati. Memang kalau kita hanya menggunakan fakta di atas sukar untuk

mencari keguruan antara Shaykh Hamzah Fansuri Singkil dengan Sunan Gunung Jati, atau hubungan antara Shaykh Abdul Muhyi dengan Sunan Gunung Jati. Tetapi kalau kita telaah lebih lanjut ajarannya yang bercampurkan doa-doa “kabuyutan Cirebon”, jelas di sini ada pengaruh yang kuat dari ajaran Ilmu Kawalian yang hidup di Jawa Barat. Ajaran ini meliputi pandangan politik atau pun hal-hal yang menyangkut pada masalah pertanian, perdagangan dan gerakan mengebalkan diri.

Regarding Shaykh Nursada, it is explained that he received his Wali teachings from Sunun Gunung Jati. If the order of the silsilah of the teachers goes back to Shaykh Abdul Muhyi, we may draw the conclusion that his teaching also derives from Sunan Gunung Jati. Of course, if we restrict ourselves to the facts above, it is difficult to find a student-teacher relationship between Shaykh Hamzah of Singkil and Sunan Gunung Jati, or a relationship between Shaykh Abdul Muhyi and Sunan Gunung Jati. But if we examine more closely the teachings with their admixture of ‘kabuyutan of Cirebon’, is it clear that there is a strong influence from the teachings of the walis’ knowledge which is still alive in West Java. These teachings embrace political vision and even things pertaining to farming, trading and the movement to make oneself invincible to weapons.

We need additional evidence as to whether Shaykh Abdul Muhyi actually taught the teachings of the ancients (*ajaran kabuyutan*). The researcher from the University of Padjadjaran attempted to establish a relationship between the teaching of Shaykh Abdul Muhyi and that of Sunan Gunung Jati; and between the Islam which came to Pamijahan and the Islam propagated by the missionaries of Gunung Jati, who often used *ajaran kabuyutan*.

In contemporary Pamijahan there are indications that any spiritual teachings other than *fiqh*, or jurisprudence, and those of the *tarekat* Shattariyyah are also attributed to Shaykh Abdul Muhyi. However, if we follow Vow (1980) and Azra (2001), the *sanad* in legalistic teaching and the *silsilah* in Sufism can be used as historical evidence behind the *ulama* and the Sufi networks respectively. Of course, we have to allow higher priority to the Shattariyyah *silsilah* for describing Muhyi and his teaching. Nevertheless, it is imprudent to exclude materials other than the Shattariyyah teachings found in contemporary Pamijahan as unrelated to Muhyi’s teaching. Hence, my position is to look at all material, not in the spirit of finding historical evidence but rather to find the best description of how people orchestrate all of the symbolic materials available in their culture to make meaning of their contemporary lives.

I will therefore first describe in general terms the meaning of the teaching of the *Kitab Wali*. I will then discuss other variants that are believed to be part of the Wali’s teaching. The discussion will focus on the doctrine of creation. This doctrine is the starting point of the mystical journey for the Sufi but it is also

the most crucial point of debate between legalists and Sufis. While Sufis hold the view that it is possible to travel into the inner world of Reality, the legalist holds that this view is unprecedented in Islamic tradition. I will not discuss here the conflict between these groups. Rather I will attempt to unveil the most basic metaphysical doctrine of Shattariyyah and its meaning in society. It is difficult to describe a Sufi order without first determining its metaphysical doctrine, since this has significant implications for theorising the distance between the Creator and His creation.

In Sunda, the doctrine is clearly adopted from Abd al-Rauf's work (Azra 2001; Johns 1955 and 1965; Rinkes 1910). Yet the manuscripts from Pamijahan and neighbouring areas in the Priangan rarely refer explicitly to particular works of Abd al-Rauf, such as the *Dakaik al-Huruf* (cf. Johns 1955). This tradition can be traced back to Ibn Fadhilla's teaching expounded in the *Tuhfa al-Mursala*. (: 1965:8)

Johns (1965) states that the *Tuhfa* is the most significant source whereby Shattariyyah followers in Java comprehend the concept of the seven grades of being. Johns also gives an interesting commentary regarding the circumstances of the composition of the *Tuhfa*. He states that the manuscript recording Ibn Fadhilla's work was written in the Grand Mosque in Tegal Arum by a 'famous religious affairs officer' (Johns 1965:23). Unfortunately, the scribe did not reveal his name. Thus although we do not have hard facts here, as I mentioned earlier, the local story of Pamijahan places Shaykh Abdul Muhyi's son, Paqih Ibrahim in Tegal (cf. Rinkes 1910). Furthermore, in the texts it is reported that he taught relatives of the Sultan of Cirebon and the Sultan of Surakarta who continued their studies on Shattariyyah in Mecca. From my discussion of the *silsilah* in Chapter 6, there are many indications that Muhyi's followers penetrated these regions (Rinkes 1910; see also Christomy 2001). To some extent this possibility was also indicated by Rinkes when he wrote about Abd al-Rauf's teaching in Java (1910).

There is room for us to speculate that Abdul Muhyi, or his followers, copied Ibn Fadhilla's works and distributed their versions of them along the north coast of Java (personal communication M.A. Ricklefs 1997). Johns does mention a relationship between Shaykh Abdul Muhyi and the scribe of the Javanese *Tuhfa*. It is also possible that one of Muhyi's sons, Paqih Ibrahim, who according to local lore settled in Tegal, had links with the *Tuhfa*. Furthermore, according to a Shattariyyah *silsilah* that is affiliated with the village of Safarwadi or Pamijahan, Paqih Ibrahim initiated Kiai Nida Basyari from Cirebon, Tuan Shaykh Abdurrahman from Kartasura, and Kiai Muhammad from Suci Garut (Christomy 2001, see also Chapter 6). Until the present day, the family of Paqih Ibrahim makes a yearly visitation to the shrines of Pamijahan.

These notions remind us that the history of Shattariyyah in Indonesia, particularly in Java, remains obscure. This is illustrated by the process of transmission of the *Martabat Tujuh* in Java in which, according to Johns (1965), the Javanese showed themselves to be more interested in practical matters and applications of the doctrines rather than in theoretical speculation. Here I will present a general outline of Shattariyyah doctrine as it appears in the manuscripts associated with Shaykh Abdul Muhyi. My general comments on the contents will follow. It is also my major theme that the manuscripts of the Shattariyyah, like the manuscripts of the Pamijahan *Babads*, provide significant space for the defining of identity and strengthening the latent power of *barakah*.

B. Origins of Shattariyyah Teaching

The Shattariyyah order, including texts it inspired like the *al-Tuhfa al-mursala ila ruh al-nabi* or: *The Gift addressed to the Spirit of the Prophet* (Johns 1965: 218) was domesticated in Mecca. It has been shown that the 'wild' tendencies and the pantheistic character of the Shattariyyah were 'tamed' by 'neo-Sufis' and legalists such as al-Qushashi (Azra 1995: 246; Johns 1965: 218). The mystical speculations of Ibn Arabi, as passed on by Fadhillah, are interpreted in more a moderate form. As a result, the original doctrine of five grades of Ibn Arabi, as interpreted in Indian Shattariyyah, is modified into seven mystical realities under the hand of al-Qushashi, an Arabic scholar of great influence on Indonesian scholars in the 17th century (Christomy 2001: 41; Azra 1995: 246). According to no less than five manuscripts in Pamijahan, and to some thirty in holdings in Jakarta and Leiden, Abdul Muhyi owed his mystical linkages to the line of al-Qushashi. In other words, the Indian variant of Shattariyyah Sufism come by way of the very heart of Islamic culture, Mecca itself, and only later spread to the islands of the Indonesian archipelago.

The main question with which I am concerned at all times relates to the status of these mystical materials within the local culture of Pamijahan. As has been mentioned above, all tangible and intangible signs are orchestrated towards maintaining and strengthening the blessing, the *barakah*. We have to draw first on the main teaching indicated by the Book of the Wali.

C. *Martabat Tujuh* or The Seven Grades

The most important mystical principle in Shattariyyah is the description of Being. The Creator and the created are conceived of as realities that need to be deeply understood properly by all Sufis. If one is unable to comprehend these relations, one will fail to be a Sufi. In the grand narrative of Sufism, the ontological status of Being in the Muslim world has become a serious debate between Sufi and those of legalist inclination. (Johns 1975: 252) At one level, both sides agree that God is the owner of reality and they also agree that the Reality is God (*al-Haq*). But the discussion proliferates on how the material world (*dunya*) is to be

conceived. In the *Tuhfa al Mursala ila ruh al-nabi* or *The Gift addressed to the Spirit of the Prophet* (Johns 1965), the scribe warns of the possibility of misinterpreting the relationship between inner and outer being,

Den kena dera nampani / tegesing paesan tunggal / den sami wruh ing
tjiptane / sampun kaliru ing tanpa / den wikan ing sasmita / miwah ing
tegesing wangsul / ajwa andadi Pangeran / (Tuhfa, Johns 1965)

Be sure you accept correctly / the meaning of One and the mirror, /
understand this in its proper sense, / do not accept it in a mistaken [way]
/ understand these metaphors / and the meaning of 'return' / do not
[claim yourself] to become God./

The most crucial point is found in the third level which is called the level of Fixed Prototypes (*a'yan thabit*). According to the *Tuhfa*, "The Fixed Prototypes then are neither created nor uncreated since they have no exterior [existence]". In Pamijahan this level is known as *martabat katilu* or the third level, The Blue Print of Being in the inner World.

The pantheistic Sufism as subscribed to by Hamzah Fansuri or al-Samartani theoretically rejects a dichotomy between The Source of Light and the light. Even though Shattariyyah teaching derives from the same source as Hamzah's teaching, in fact, the main figure in Shattariyyah, Abd al-Rauf, in his work *Tanbih al-Masyi*, states that "The world is like a shadow, it is not an essence... so that according to this teaching men are the shadow of the True Reality, or the shadow of His Shadow". This why some scholars see Abd al-Rauf as a moderate figure compared to other figures from the school of *wahdat al-wujud* in the archipelago, also inspired by Ibn Arabi, such as Hamzah al-Fansuri .

Being or Reality is hierarchically conceived in seven basic levels; and if we look carefully into the manuscripts of Shattariyyah from Pamijahan, these seven levels can be grouped into two segments. The first three levels describe the inner dimensions, or *batin*, while the other four are devoted to the outer, or *lahir*.

1. *Ahadiyah* or The Level of Oneness:

In reading the manuscripts of the Shattariyyah, we are often confronted with series of icons, indexes and symbols in written or graphic modes. This elaborate signification system is most likely designed for the general reader so that there can be no misconception arising from the reading process. The Shattariyyah teaching unveils the relation between the inner and outer being by using a schematic diagram consist of seven circles. Each circle is ranked from an empty circle to lesser circles crisscrossed by horizontal as well as vertical lines. Each circle conceptualises a nature of beings.

According to this view God is initially manifest in the first level of Being. This consists of (1) the grade of emptiness (*ahadiyah*), then (2) the stage of first

individuation (*wahdat*), followed by (3) the second grade of individuation where God manifests His Name (*wahidiyat*). Secondly God creates *alam* or worlds/realms consisting of (4) the world of spirit (*alam arwah*), (5) the world of ideas or prototypes (*alam mithal*), (6) the world of form (*alam ajsam*), and (7) the world of Perfect Man (*alam insan kamil*).

Unlike the *Tuhfa* (Johns 1965), the scribes of the Pamijahan manuscripts have deliberately deployed various schematic diagrams. These diagrams may not originally have been part of Shaykh Abdul Muhyi’s *silsilah*, but the number of them generously extends the manuscript.

The following illustrates how Beben’s manuscript or *The Book of the Wali* draws on iconic images in order to clarify its mystical view of reality.

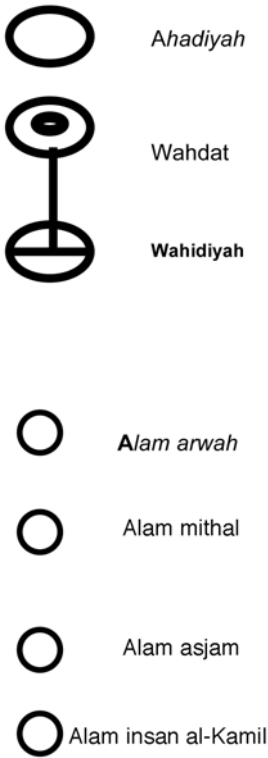


Figure 22. The concept of the Seven Grades of Being in ‘iconic’ mode

The first circle is conceived as the level of emptiness (*ahadiyah*). According to Pamijahan’s Shattariyah patron Beben Muhammad Dabas, our faculty of thinking is incapable comprehending this level. Most Shattariyyah manuscripts found in Pamijahan which mention Abdul Muhyi’s genealogy explain this stage with the phrase: ‘at the time of the state of emptiness...’ (*tatkala awang-awang uwung-uwung*). This metaphor is also popular in the Javanese context. The

well-known Javanese poet from mid 19th century, Ronggowarsito, in his mystical work the *Wirid Hidayat Jati*, uses the same expression (Simuh 1987: 67). The Pamijahanese too use a circle to schematise this concept. To quote a metaphor given by Beben Muhammad Dabas, Reality is like a blank sheet of white paper (*sapertos kertas kosong*).

Bismillah al-rahman al-rahim, punika martabat Allah Taala tatkala ing dalem gaib kang karihin cinaritaken tatkala awang-awang uwung-uwung bumi langit durung ana

In the name of God the Beneficient, the Merciful, this is the state of Allah in the time of emptiness when the world had not been created.

The manuscript then quotes the Hadith in which the Prophet instructed his followers not to attempt to figure out the reality of the Essence but only to comprehend His creations or signs. It is through signs that humans can understand the Creator. At this level, God exists as the absolute reality. The manuscripts even teach that at this stage God has not revealed His name. Hence, the only appropriate attribute for Him is oneness (*ahadiyah*). The Pamijahanese Sufis call this the 'ultimate form' (*zat kang mutlaq*) and the 'ultimate reality' (*wujud mutlak*). God can only be conceptualised as non-determination (*la taayun*), non extant (*ghaibul guyub*), the inner-self reality (*kunhi zat*), and self non-extant (*gaib al-huwiyyat*).

Yakni ahadiyah eta martabat zat latayun ngarana, ghaibul guyub eta ngarana, jeung kunhi zat eta ngarana, jeung gaib al-huwiyyat eta ngarana, jeung gaib eta ngarana, jeung wujud mutlak eta ngarana, jeung dat mutlak eta ngarana wujud mahd, eta ngarana anu wajib hurip Allah Ta'ala, eta mohal mati huripna sajeroning hurip badan anu sajati, maka jadi lah urang huripna kalawan huriping Allah, nyata mungguh dina urang martabat akhadiyah. (Beben's manuscript)

Ahadiyah is the level of non determination (*zat la taayun*), it is non-extant (*ghaibul guyub*), and it is the innermost essence (*kunhi zat*), and it is non extant (*ghaib al-huwiyyat*) and it is the absolute existence (*wujud mutlak*), and it is the absolute essence (*zat mutlaq*). This absolute being (*wujud mahd*) must exist. This is Allah, Allah will not die in His absoluteness, our life depends on HIS existence. This martabat resides in us.

2. *Wahdat* or Individuation

If God does not create anything within the first level, in the second level, according to the teaching, He creates His own attributes. According to the texts, God then reveals His attributes for the first time. In this stage, He reflects His existence as the first 'manifestation', like a source of light, for the first time

illuminating his qualities. This manifestation is called *wahdat*. This level is symbolised by a dot within a circle, which means that there is an attribute to the Oneness (*martabat sifat*). However, it is still a non-existential attribute (*ta'ayun awal*) within the Hiddenness of God. (Johns 1965: 42-43) In other words, the ultimate source has created a light, but the light has not been reflected. This level mediates between the Ultimate Reality and His later manifestation as will be seen at a later stage. The empty circle that appears in the first stage is now dotted. It illustrates that a point in the circle functions as a medium between the Absolute and Otherness in His hiddenness. It is linked to the next stage of creation called *wahidiyat*. This is the reflection of the light.

In regard to this stage, the Pamijahan manuscript explains:

Yakni wahdat eta martabat sifat naqtu gaib eta ngarana taayun awal eta ngarana, jeung su'un zat eta ngarana jeung hakikat Muhammadiyah ngarana, anapon anu kanggo dina naqtu ghib eta opat perkara nyaeta wujüd 'ilmu nur Syuhüd, ari wujüd eta ibarat dat ari ilmu eta ibarat sifat ari nur eta ibarat asma ari suhüd eta ibarat afal eta kalawan kersaning Allah, eta martabat wahdat mungguh di urang.

Wahdat is His attribute which is called (naqtu gaib).. It is also called the first individuation (tayun awal), it is also called the predisposition (su'un zat), the essence of Muhammad (hakikat Muhammad). The naqtu gaib can be divided into four: existence (wujud), knowledge (ilmu), light (nur), and sight (syuhud). Wujud is the name for the reality (zat), ilmu is the name for attribute, the light is His name, (syuhud) is the sight of him on behalf of God's will. This level resides in us.

This level of individuation can be explained in four modes of attribution (*naqtu ghaib*), namely (1) His existence, (2) His knowledge, (3) His light (*nur*), and (4) His sight (*shuhud*). These four modes of manifestation are also known as the four non-existential attributes or *batin*. Regarding this concept clearly both heterodox and orthodox hold the same positions. For instance, what Al-Attas (1970) describes in his outline of Hamzah Fansuri's teaching on the concept of self-divine manifestation parallels the *Kitab Wali*. "The first degree of determination is fourfold: Knowledge (*ilm*), Existence (*wujud*), Vision or Presence (*shuhud*) and Light (*nur*)." At this level, God exists (*maujud*) in His hiddenness which is also called the fixed prototype (*ayan thabita*). The fixed prototype is known in various potential states of being - such as possible non-being, possible reality, possible pure being, possible Light of Muhammad, Light, vision, first individuation, attributes of preexistence, pure spirit, and divine spirit.

The prototype of the Prophet Muhammad conceived in this level is well recognised among the Sufi. (Schimmel 1994) Beben's manuscript explains:

“Satuhune Allah Taala itu andadeken ing bumi lan langit iku asal saking kang cahya haqiqat Muhammadiyah lan ingaranan malih nur Allah lan ingarana malih cahya iku ta’yun awal arane lang ingaran malih nur Muhammad lan ingaranan malih bahru al-hayat lan ingaranan malih ruh Rabbani lang ingarnan ruh quddus lan malih ingaranan naqtu ghaib...jujuluk hakekat saking sakehing mumkinat ikut kabeh tatkala lagi tetep ing dalem a’yan tsabitah.”

Truly, Almighty God reflects Himself in the earth and the sky in the form of His light, called the Light of Muhammad which is also called the Light of God, or the First Light, or the Light of Muhammad, or the Reflection of Life, or the Spirit of the Lord, or the Holy Essence, or the Four Inner Beings... their names are the Essence of Possible Realities – all still within the Primal Light..

This crucial point is mystical understanding as stated by Beben Muhammad Dabas. The Light of God is reflected in a blueprint of the light of Muhammad.

3. Wahidiyat

If we follow the Shattariyyah levels of being schema from top to bottom, the circle is firstly empty, secondly dotted, and thirdly lined. These are the circles as drawn in *The Book of the Wali*. According to this system, after God revealed His knowledge at the second level, He reflected his knowledge (light) to become the blueprint of His knowledge (*ayan thabitah*). These particular manifestations appear in the inner circle.

Yakni wahidiyat eta martabat asma jeung af-al ta-yun tsani eta ngarana a’yan tsabitah eta ngarana al-ruh ruhyi, ari hurip eta hurip urang kanyataan hakikat na manusa kabeh, anu wajib kersa Allah eta mohal lamun henteu kersa nafas kanyataan karep maka jadilah urang eta karep kalawan kersana Allah nyaeta martabat wahidiyat mungguh di urang.

Wahidiyat is the level of His name and the second determination (af’al ta’yun tsani), it is called a’yan tsabitah, it is called the spirit, this is the spirit of mankind whose existence depends on Allah. This grade of Known and the Fixed Prototype (wahidiyat) resides in us.

Some Shattariyyah manuscripts also characterise this level as that in which the name of God (*asma Allah*) manifests itself in the inner world (*batin*). It is also conceptualised as the blueprint of the universe (*wahidiyat iku iya iku hakikat kita kabe*). Sometimes the author describes this state by making an analogy with a shadow play (*wayang*) performance (cf. Johns 1965). From this perspective, Being is called *tayun tsani*. It reveals itself because the relation between the

possessor of the light and its shadow is similar to that between the lamp and the shadow (*wawayangan*) of puppets in the shadow theatre.

In the manuscripts, a circle in the third level has a horizontal and vertical line, meaning that there is a multiple manifestation in one, or unity in multiplicity. Compared to the previous level or *wahdat* which a dotted circle, this circle has been occupied by more complex representation. To illustrate this level, it is important to refer to an iconic sign given by the manuscripts.

In other words, these three points reflect the multiplicity when the first reality (*uwung-uwung awang-awang*) which is only known by The Knower has been transformed into Knowledge (*ilm*) and its manifestation, or has been known (*malum*) by Him. This level (thirdness), together with firstness and secondness are conceived by the manuscripts as the Inner Being.

This gives justification for the Sufi to theorise that under certain conditions a human being (specifically the Prophet Muhammad) can ascend to these levels as seen in the miracle of the Isra Miraj, and in certain instances, some Sufis are believed to have such a capability.

The mystery for Sufis lies in the question whether the outer world is part of the inner world. In Malay Sufism, the relationship between the inner and outer is revealed by the linkages between: the seed and the sprout, the ice and the water, the sun and the sunshine, and other such analogies. For devotees of *wujudiyah*, in essence there is no difference between outer (*lahir*) and inner (*batin*) since the reality is One. However, moderate Sufis who still find substantial differences between 'seed' and 'sprout' or 'ice' and 'water' reject such metaphors. Abd al-Rauf al-Singkili, for example, the pupil of al-Qushashi and the Master of Shaykh Abdul Muhyi, in fact put his position in moderate terms. However, he did not condemn the *wujudiyah* followers as unbelievers (*kafir*) as did Nur al-din al-Raniri.

Beben's manuscript further clarifies the first three stages. According to his manuscript the level of emptiness is called He or The Ultimate Reality (*zat*). The second level is called His Attribute, the attribute (*sifat*) of He that is Allah. The third level is called His Name (*asma*) that is 'the most merciful'. The manuscripts also describe these three stages in three circles. Elsewhere the manuscripts elaborate the link between three levels as the relationship between the Uniqueness, the attribute of the Uniqueness, and the name of Uniqueness.

We will now see how the teaching relates the inner world to the outer world. The four next stages are part of the outer world.

4. Alam Arwah

The realm of spirit, *alam arwah*, is perceived as an outward manifestation of His attributes. As seen in the metaphor of 'sun and sunshine', the spirit is a generic

element that is similar to the 'reflected generic light'. In other words, for the Sufi, this is the actualisation of the 'blueprint' of reality that is manifest in the outer world (*zahir, lahir*). This is a created light which is generated from the third stage, *wahidiyah*.

The light that is reflected in the outer reality is often referred to as the name for the Prophet Muhammad's spirit. It is also identified as the form of the world, *wujud alam*. A dilemma raised by pantheists, such as the followers of *wujudiyah*, regarding the relation between Essence and World, is initially solved in this stage by Shattariyyah interpretation. According to Shattariyyah, the 'sprout' and 'seed' exist because the owner of the seed deliberately provides an atmosphere in which the 'seed' will bloom. God with his power produced His light. Thus, the light is a created light, and if the light is created then man could not be a creator.

According to the manuscript, this is the level of reality where the world depends on the light of the sight of God, *nur suhud*. If we return to the metaphor of light, this level is the reflection of light which is 'switched on' by the Ultimate Owner of the light.

Yakni alam arwah eta ngaran nyawa Muhammad rahamani padana ngaran nyawa Muhammad, wujud alam, nur suhud anu wajib kawasa Allah eta mohal apes anggahota kahananing qudrat maka jadilah urang kawasa kalawan pangawasaning Allah Ta'ala nyaeta tegese alam arwah mungguh di urang.

The stage of spirit, *alam arah*, is called as a name for the spirit of the beloved Muhammad. It is also called the created 'being', *wujud alam*, and the light of his Sight, *nur suhud*, which depends on Allah. Our reality comes into existence due to His power and sight and the level of spirit, *arwah*, resides in us.

Furthermore, as a generic light, the spirit is not yet shaped to express its ultimate destiny. It is the universal spirit before it is transformed into other forms. In philosophical terms, it might be called the purest substance. The spirit manifests itself when God says: "Be!" and something becomes (*Kun fa yakun*. Qur'an 2:117). Beyond this point, spirit is classified into various universal types as evidenced in the fifth stage, the *alam mitsal*.

5. Alam Mitsal

In literary terms, *mitsal* is an image. Thus, *alam mitsal* describes the imagination of the pure spirit that appeared in the previous level. Beben, the owner of the manuscript and a Sufi, says that at this level the spirit of *alam arwah* has received a destiny, *anarima pandum*, and has a form. This stage is illustrated by the circle which is separated from the first three levels. The text states that Allah transforms

pure spirit, *nyawa rahmani*, into four kinds of spirit: a vegetable spirit (*nyawa nabati*), an animal spirit (*nyawa hewani*), a corporeal spirit (*nyawa jasmani*), and a spiritual spirit (*nyawa rohani*).

Yakni alam mitsal eta ngarana sifat Muhammad rahmani eta ngaran nyawana Muhammad nyaeta kawitan [ngabagikeun] Allah Taala eta kana nyawana rahmani jadina opat. Kahiji nyawana nabati kadua nyawana khewani, katilu nyawana jasmani, kaopat nyawana rohani anu wajib [mikarsa] Allah Taala eta mohal kahananing sama maka jadilah urang eta mikarsa kalawan sama ing Allah Taala nyaeta alam misal mungguh dina urang.

The alam mitsal designates the attributes of Muhammad the merciful, this is name of the spirit of Muhammad. This is the first time God modifies the spirit into four. The first is the vegetable (nabati) spirit, the second is the animal (hewani) spirit, the third is the bodily (jasmani) spirit, and the fourth is the spiritual (rohani) spirit. These spirits resides in us.

This level describes the four spirits who become the essence of the manifested spirits and body in the world or *alam ajsam* in the next level.

6. Alam Ajsam

The Shattariyyah texts reveal that the next stage is the materialization of these substances into matter (*ajsam*). For the first time, spirit manifests itself in the phenomenal world, *jasad nu wadag*.

Yakni alam ajsam eta jujuluk jasad Muhammad nyaeta kawitan ngadamel jasad nu wadag, alam ajsam ngarana, basirun nu wajib ningali Allah Taala eta mohal lolong panon kahanning basa maka jadi lah urang eta aningali kalawan paningaling Allah Taala, nyaeta teges na alam ajsam mungguh di urang.

The material world is designated to the body of Muhammad. That is when God for the first time created the phenomenal creation through His Sight. The Creator has perfect sight. The Sight makes the creation which we are able to see. Thus, this level, *ajsam*, resides in us.

The teachings describe this stage in detail. They state that after one hundred thousand years Allah mixed four spirits, the *nabati*, *hewani*, *jasmani*, and *rohani* or *jauhar*) into the *ruhiyah*:

Maka tat kala uwus mangkono iku, antarane saketi limang laksa tahun cinampuraken dadi sawiji, maka dadi jasad alus, maka iku ingaranan rühiyyah arane kang dendoiharken jasad alus, kang kasap iya iku jasad kang anarima dosa lang kang anarima pecah-pecah lan kang anarima balung busuk lan kang anarima pancaindra kang dohir kang batin iya ikulah alam ajsam arane (The Limus Tilu Manuscript).

When it appeared, around one billion five hundred years later, the essence of nabati, hewani, Jasmanim and jauhar were mixed into one called ruhiyah. Ruhiyah is the new substance which accepts destiny and must recognize its own sin, which must decay and accept the five senses It is called an invisible and visible substances.

After God created the substances He declared into existence a particular attribute, *sama*, so that the substances could hear God when He declared, "I am the God of mankind, am I not?" Then each spirit, *ruhiyah*, stood up and recited *Al-hamdu li l-lah Rabbi l-alamini* (Praise be to God, Lord of the Universe) and recognized that Allah is the only God of mankind (*hamba*). After that, the substances declared that they would obey God. Then, according to this teaching, God asked His creations or substances to confirm again His command. After that the substances knelt and recited greetings (*salam*).

After God created them then He ordered angels to place birds and plants on earth. The first creation on the earth was seed (*waturi*). The birds took the seeds. God then created *jinn* from fire and placed them in the world. However, the *jinn* devastated the earth because they were able to assume human form. God then ordered angels to remove *jinn* from the earth and put them in the seventh hell

The substances had to acknowledge this process of creation. At that time, God told them that everything in the world was created for you, *jauhar*. Ruhyia (Muhammad) declared, "No other God but you must be obeyed, and I (Muhammad) am your servant".

7. Insan Kamil

After the four substances took this oath God ordered the angels to mix them (water, earth, fire, wind) into spirit. This was the creation of man, called *insan kamil* or the primordial perfect man.

Yakni alam insan kamil eta nyaeta ngaran sampurnaning Muhammad nyaeta kawitan Allah Ta'ala ngadamel manusa kalawan manusa insan kamil, [kalam bakona] nu wajib ngandika jeung wajib [langgeng]. Allah Taala eta mohal pireu lisan kahananing kalam, maka jadilah urang angucap kalawan pangucaping Allah nyaeta tegese insan kamil mungguh di urang. (Manuscript D)

Alam insan kamil is the attribute of the perfect Muhammad, in which God for the first time created mankind from the blueprint of Muhammad's perfection. Allah has unlimited spell, so that we are also to speak. We speak because of Him, thus perfect attributes arose in us.

This is the last stage of creation when the prototype of mankind manifests itself in the world. So all of mankind has the same source, that is, the perfect spirit of Muhammad. Manuscripts from Limus Tilu describe this concept in detail. They

say that God put the created spirit or the relative spirit called *ruh idafi* into the first man, Adam. For the Sufi, Adam is not the first man. Adam's spirit is part of the spirit of Muhammad, His reflection, who recited the Confession, the *shahadat*. According to the text, the spirit, *ruh idafi*, entered different parts of Adam.

The *ruh idafi* which penetrated Adam's tailbone or coccyx is called the *jauhar manikem* (substance). The *ruh idafi* which penetrated Adam's face is called the perfect substance. The latter is the source of the perfect unchanging spirit and the first is the spirit that was capable of being shaped to different destinies. According to this teaching, the two spirits were taken by angels and spread across the earth to become the prototype of various races. Later these prototypes were taken again and were ordered by God to recognise the perfect substance.

Furthermore, the Limus Tilu Manuscript explains that this substance spread into the air and was scattered over the world, *a'yan kharijiyah*, and had to be acquainted with the prophethood (*nurbuwat rasulullah*) in Adam's face. The way a substance accepted the *nurbuwat rasulullah* varied. Thus according to this teaching, the spirits received different destinies and character depending on the way they saw *nurbuwat rasulullah* on Adam's face. For example, a substance that only sees the shadow of Adam will have a short life in the world. A substance who sees Adam's feet will be a representative.

Every creation or *jauhar manikem* recognises Adam. Only Qabal and Muqabal reject Adam's existence. Qabal and Muqabal are the evils and *jinn* who claim that their substance is superior to Adam's who was made from water, wind, fire, and earth.

The teaching then describes that Adam wanted a friend, a woman. At that time, *ruhiya* had never been divided into gender categories. So God created woman from the left rib of Adam, or the *tulang sulbi*.

D. Conclusion

In 1998, I presented a paper on Shaykh Abdul Muhyi's teaching in a symposium held by the Masyarakat Naskah, the Indonesian Manuscript Society, in Jakarta. I mentioned in a simple way a specimen of a manuscript of the Shattariyyah order found in Pamijahan. After my presentation, a man approached me. He suggested in all seriousness that it was better not to discuss the subject of the teaching in public. Two years later, in 2000, the Masyarakat Naskah held another symposium, this time in Padang, West Sumatra. On this occasion I presented a paper titled 'The function of manuscripts in West Java: the case of Shattariyyah'. Again, I was warned by the same person, who apparently was a member of Masyarakat Naskah and a follower of the Shattariyyah. He advised me that the manuscripts being studied had a spiritual energy that would cause difficulties for those who touch and read them without a master's guidance. Because all

Shattariyyah manuscripts are passed on through a chain of linkages to the past (*silsilah*) and initiation (*baiah*), an unauthorised person is unlikely to be able to access their true meaning. This Sufi even advised me not to physically touch the manuscript for six months, until I had completed a series of monthly rituals suggested by him.

The ritual looked simple enough. After *magrib* prayers at 6 p.m., I had to recite a particular prayer, *doa*, and remain sitting quietly for about an hour until the *isya* prayer at 7 p.m. I had to do this without being disturbed, so I had to lock myself in my bedroom, he said. The same suggestion, but in a more moderate form, was given by a senior lecturer in my faculty at the University of Indonesia, who also is evidently a follower of Shattariyyah. She holds a PhD in Javanese philology and works on mystical manuscripts. Unlike the first person, my colleague gave me a simple warning not to talk about any particular letter or character in the manuscripts. The point was that the Shattariyyah theorises Being by using various iconic signs: characters, images, and schemas.

In order to find further guidance, I went to the *pesantren* of Cipasung which is near my hometown of Tasikmalaya and which is the largest in West Java. There I consulted a prominent 'mystical scholar', an *ahli hikmah*. He has family links with Ajengan Ruhiyat, the leader of the *pesantren* and one of the most prominent legal scholars of the Nahdatul Ulama in Java. The Nahdatul Ulama has declared a *fatwa* listing the 'accepted tarekats' or *tarekat mutabarak*, in NU circles. The Shattariyyah is one of these. I asked various questions regarding my experiences with the Shattariyyah manuscripts and reporting my encounters with the Shattariyyah adherents in Jakarta and Padang. He explained to me that I had an opportunity to *neplak* or to make a close description of the manuscript material, but not to make any public interpretation, or *ngahartosan*, of it.

Beben Muhammad Dabas of Pamijahan (see Chapter 8) was of the same opinion. However, he did not agree with the man who had ordered me to make ritual preparations before reading the manuscripts. Beben invited me to his assembly, *zawiya*, and narrated all the basic teachings of Shattariyyah. He read the manuscripts aloud while I made notes, and later he allowed me to make a complete set of photocopies of his manuscripts. He said that anyone with a general knowledge of the teachings of Ibn Arabi would easily comprehend the Shattariyyah's teaching.

Pak Undang, one of Beben's best friends, a young scholar who had graduated from the Bandung branch of the State Institute of Islamic Studies (IAIN) gave me a more scholarly explanation. He said that what had been described to me by Beben was a sophisticated mystical explanation of the relation between Creator and creation. It was a view of *via causalitatis*, *via eminentiae*, and *via negationis* (cf. Schimmel 1994: 21). According to Pak Undang, for the non-Sufi, it is easier normatively to comprehend the basic doctrine of Islam, or the *syahada*, "there

is no God but Allah". He states that in a non-Sufi or legalistic or *syari'a* view, the word 'God' designates a general domain of meanings. It can be applied to any conceptualisation of The Divine. God, by definition, should be Unique and his Uniqueness is found in His name. In fact, while there might be more than one conceptualisation of The Divine, all are only Allah, the God of the Muslims. The expression "He is Allah" should then be differentiated from other teleological concepts. He is The Most Powerful who creates everything from nothing, *teu aya janten aya*. Because Allah is The Most Powerful, He is everywhere and cannot be conceptualised in terms of human spatial concepts. He cannot be comprehended by our intellect, yet He is also closer to us than our jugular veins (Qur'an 50:16). According to Pak Undang, the Shattariyyah provides a moderate interpretation of that mystery. In a simple way, the teaching tries to illustrate that everything is He (Schimmel 1994; 1986); everything is from the Light; but the world is a created light.

After giving me this short course in the Shattariyyah, Beben then explained that there is room to comprehend this relationship beyond the terms of the *syari'a*. The Sufi tries to do this under guidance. I had, he said, to be initiated first in order to receive the true teachings of the Shattariyyah.