

## FORMATION AND DEVELOPMENT OF MYTHICO- PHILOSOPHY THINKING (TASAWUF FALSAFI)

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*Abstract: Sufism is purifying the heart from dealing with other beings, abandoning natural qualities, suppressing human qualities, avoiding physical temptations, taking on various spiritual qualities, reminding oneself of the natural sciences, truly believing in God and following the prophetic law. Muhammad, PBUH. Meanwhile, Al-Qusyairi stated that Sufism is taking the essence and giving up everything that creatures have.*

*Al Kattani said that Sufism is morals, that is, leaving bad things behind and being decorated with the main things. Sufism emphasizes the state of mind and soul as well as outward behavior in worshiping submission to Allah Almighty. Other understandings of Sufism seem to seek knowledge of reality, enlightenment, or gnosis (ma'rifat). Meanwhile, the way to reach ma'rifat to Allah SWT. in Sufism it is called tarekat which means the way to Allah SWT. Meanwhile, people who take the tarekat to reach Allah SWT. called salik and likened to a traveler. Therefore, the tarekat is an integral part of Sufism activities that develops a distinctive educational system in which inner issues are the most dominant activity. In subsequent developments, the word Sufism can also be interpreted specifically as a spiritual path (tarekat). This is essentially a practical method of guiding a person in a particular way of thinking, feeling and acting.*

*Then came a Sufi figure named Al-Ghazali, he saw the conflict wanted to immediately reduce the conflict. Al-Ghazali only fully accepts Sufism based on the Koran and hadith and aims at a simple life, purification of the soul and moral cultivation. On the other hand, he gave sharp criticism to philosophers, such as the Mu'tazilah and Batiniyah. And finally Al-Ghazali succeeded in introducing the principles of moderate Sufism. So that in this century philosophical Sufism began to sink. The history of the development of philosophical Sufism reappeared in the 6th century Hijriyah.*

*Keyword: Development, Thought, Philosophy*

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### PRELIMINARY

Studies that have been conducted by various researchers have concluded that the entry and development of Islam in the archipelago was driven by the Sufism movement. Sufis are considered as the group that has the most important role in the spread of Islam in the archipelago with their unique characteristics and knowledge. At the same time, history also records that in the archipelago there developed two types of Sufism which had a major influence in the spread of Islamic teachings in the archipelago, namely Islamic tasawuf and philosophical tasawuf. The second type of Sufism has been developed by Sufis with philosophical backgrounds as well as Sufis.

Philosophical Sufism is the concept of Sufism that knows God (ma'rifat) with a rational approach (philosophy) to go to a higher level, not only knowing God (ma'rifatullah) but higher than that is *wihdatul wujud* (form of unity of beings ). It can also be said that philosophical Sufism is Sufism which is rich in philosophical thoughts. The philosophy of Sufism is an interesting discussion to discuss. In this paper we will discuss the formation and development of philosophical-philosophical thoughts (philosophical sufism) which consists of:

understanding philosophical Sufism; characteristics of philosophical Sufism; philosophical background and sources of Sufism; the historical development of philosophical Sufism; and philosophical Sufism figures and teachings.

## **DISCUSSION**

### **Definition of Philosophical Sufism**

Tasawuf refers to the word *safa* or *safw* which means clean or holy. The life of a Sufi is more focused on inner purification to get closer to Allah SWT. God is the Most Holy, because God cannot be approached except by a holy person, that is the meaning of the meaning of clean and holy from the definition of *safa* or *safw*. The use of the word Sufism for the first time in history occurred in the middle of the eighth century AD, when Jabir bin Hayyan was a chemist, a Shia and a resident of Kufa, he had his own flow in *zuhud*. According to him, the first use of the word Sufi was limited to the Kufa area. Another opinion of Sufism comes from the word *shufiyah*. The word *shufiyah* essentially means a group of people who do not turn to the different sides of life impermanent, so they make for themselves a path that is fundamentally founded on pure Islamic values, deep spiritual thought and great human philosophy. Tasawuf is essentially nothing but Islam accompanied by feelings. Life then became the science of Sufism, but at the time of the Prophet, there was no known term known as Sufism as a branch of knowledge that was independent and could be studied.

Sufism is purifying the heart from dealing with other creatures, leaving natural qualities, suppressing human qualities, avoiding physical temptations, taking various spiritual qualities, reminding oneself of the natural sciences, truly believing in God and following the Shari'a of the Prophet Muhammad. . Meanwhile, Al-Qusyairi stated that Sufism is taking the essence and giving up everything that creatures have.

Al Kattani said that Sufism is morals, that is, leaving bad things behind and being decorated with the main things. Sufism emphasizes the state of mind and soul as well as outward behavior in worshiping submission to Allah Almighty. Other understandings of Sufism seem to seek knowledge of reality, enlightenment, or *gnosis* (*ma'rifat*). Meanwhile, the way to reach *ma'rifat* to Allah SWT. in Sufism it is called *tarekat* which means the way to Allah SWT. Meanwhile, people who take the *tarekat* to reach Allah SWT. called *salik* and likened to a traveler. Therefore, the *tarekat* is an integral part of Sufism activities that develops a distinctive educational system in which inner issues are the most dominant activity. In subsequent developments, the word Sufism can also be interpreted specifically as a spiritual path (*tarekat*). This is essentially a practical method of guiding a person in a particular way of thinking, feeling and acting.

The philosophy is taken from the word philosophy. The study of philosophy is the study of the essence, because the focus is the essence of something. Broadly speaking, philosophical Sufism is Sufism whose teachings combine mystical visions and rational visions. Sufism uses philosophical terminology in its expression, which comes from various philosophical teachings that have influenced its characters. So philosophical Sufism is Sufism which has a difference with *Akhlaqi Sufism* or *Sunni Sufism*, so that there are groups who think that this group of Sufism is deviant Sufism.

### **Characteristics of Philosophical Sufism**

Humans are unique creatures who are the subject of Sufism. There are three important words that at least the Koran uses to denote this unique human meaning, namely: *al-basyar*, *al-insan* and *al-nas*.

Sufism is a system of life in accordance with human nature. In general, people who live in this world usually face two mental illnesses, namely fear of danger and distress in suffering.

Sufism is a solution to several human problems. With Sufism, it has the potential to calm oneself from the feeling of fear, worry, distress and suffering that it experiences. In general, the characteristics of the history of philosophical Sufism contain confusion due to the many special expressions and terms that can only be understood by those who understand the teachings of Sufism. Philosophical Sufism cannot be viewed as pure philosophy, because its teachings and methods are based on taste (dhauq), and also cannot be said to be philosophical language and terminology. The special characteristics of philosophical Sufism are as follows:

- The concept of understanding philosophical Sufism is a combination of rational-philosophical thinking with feelings (dhauq). Even so, this type of Sufism often bases its thoughts on the naqliyah argument, but is expressed in vague words so that it is difficult for others to understand. Even if it can be interpreted by other people, it tends to be less precise and is often subjective in nature.
- There are spiritual practices (riyadhoh) as moral enhancers to achieve happiness.
- Philosophical Sufism views illumination as a method to know the essence of something, which according to its adherents can be achieved by mortal '.
- Disguise expressions with various symbols and terminology.

Based on the characteristics described above, it can be seen clearly that philosophical Sufism has clear differences with other Sufism, so that it gives a different color in understanding the knowledge of Allah Almighty.

#### Background and Source of Philosophical Sufism

In the 2nd century Hijriyah Sufism appeared, then continued to grow and expand. After the 2nd century, there emerged a Sufi group that practiced practices with the aim of purity of the soul to be close (taqarrub) to Allah SWT. The teaching of philosophical Sufism comes from several teachings, including: Islamic elements, Christian elements (Christianity), Persian elements, Greek elements, Hindu elements and Buddhist elements. Based on this, if summarized, these five elements can be summarized into two elements, namely elements of Islam and elements outside of Islam. The further explanation is as follows:

##### □ Islamic elements

Islam teaches its people to always do good and always draw closer to Allah Almighty, or in other words amar ma'ruf nahi munkar. This behavior has been exemplified by the Prophet Muhammad. in life even though at that time the term Sufism was not yet known. This fact can be proven when he exiled himself in the Cave of Hira 'before the coming of the revelation. As for what the Prophet did. during exile is to meditate, do not eat and drink unless it is permitted by Allah SWT. This was exemplified by the Prophet Muhammad. it is zuhd behavior. Among the companions follow the practice of Sufism as practiced by the Prophet Muhammad. As was done by the Friend of Abu Bakr Al-Siddiq, he once said: "I get glory in submission, transience in majesty and humility". Or what has been done by a friend of Umar Bin Khattab who has given a sermon wearing very simple clothes. Likewise, Kholifah Uthman Bin 'Affan who spent a lot of time reading the Koran.

Apart from the above sources, the situation of society at that time also contributed to the birth of the concept of Sufism. After Islam was widespread throughout the world, prosperous society, and people like to live a lavish life, then emerged a group of people who carried out the zuhud process as was done by Hasan Al-Basri and so on.

##### □ Outside elements of Islam

Among Western orientalist, there is usually an opinion that says that there are five sources that make up Sufism, namely: Islamic elements, Christian elements, Greek elements, Hindu / Buddhist elements and Persian elements. In Christianity there is the idea of staying away from the world and living in isolation in a monastery. In ancient Greece Pythagoras taught to leave the world and contemplate.

Arab society in general likes the priestly way, especially in terms of spiritual training and worship. This is reinforced by Gol D Zihir who said that the attitude of indigence in Islam is a branch of Christianity. And the woolen clothes were the clothes the priests used to wear. Apart from Christian elements, there are still elements that are said to be the source of Sufism, such as Greek, Buddhist and Persian elements. However, many figures rejected the idea of an outside influence on Sufism that developed in Islam.

#### Historical Development of Philosophical Sufism

The formation of a Muslim community in one place is part of a long process, which begins with the formation of Muslim individuals as a result of preaching efforts. The development of Sufism in Islam has undergone several phases. In the 1st and 2nd centuries Hijriyah experienced a phase of asceticism (zuhd), because at this time the term Sufism was not yet known. In this phase it can be said that Sufism is still very pure which is not influenced by philosophical teachings. In this century also individuals from among Muslims focused more on the realm of worship. They are not concerned with worldly things, dress, eat, drink and live in a modest manner. Famous figures at this time were Hasan al-Basri (died in 110 H) and Rabi'ah Al-'Adawiyah (died in 185 H).

In the 3rd century Hijriyah, Sufism experienced very rapid development. It is marked by the various kinds of Sufism that developed at that time which can generally be grouped into three groups, namely:

- Sufism which has the core knowledge of soul (pure Sufism),
- Sufism which focuses on instructions on how to do good and ways to avoid badness, which is usually called tasawuf akhlaqi.
- Sufism which has metaphysical core, contains teachings that describe the oneness of the Almighty essence, which is the only one that exists in an absolute sense, and describes the attributes of God.

So philosophical Sufism began to appear in the 3rd century Hijriyah, this group was represented by Al-Hallaj, who was executed for expressing his opinion about Hulul (309 H).

In the 4th century Hijriyah the progress of Sufism was faster than in the 3rd century Hijriyah. This can be seen in the efforts of Sufism scholars to develop their respective Sufism teachings. So that the city of Baghdad is the only city that is known as the largest center of Sufism activity. In addition, the scholars of Sufism also taught their teachings outside the city of Baghdad, among these pioneers, among others:

- Musa Al-Ansori, he taught Sufism in Khurasan (Persia and Iran) and died there in 320 hijriyah,
- Abu Hamid bin Muhammad al-Rubazi; he taught Sufism in one of the cities in Egypt, and died there in the year 322 hijriyah,
- Abu Yazid Al-Damiy he taught in the Arabian Peninsula and died there in 341 hijriyah,
- Abu'Ali Muhammad Bin 'Abd al-Wahhab Al-Thaqofi, taught Sufism in Naisabur and the city of Sharaz and died in 328 Hijriyah.

In the 5th century Hijriyah there was a conflict between Sufi scholars and fiqh scholars. The situation was getting more and more precarious when a Shi'a school wanted to return power to the Caliph 'Ali bin Abi Talib.

As time went on, this Shi'a school was expanding. This has alarmed fiqh scholars. The anxiety of these fiqh scholars was getting bigger, when the philosophical teachings of Neo Platonism (Persian and Indian philosophy) greatly influenced Sufism, thus creating a philosophical Sufism style which was very contrary to the teachings of Sufism at the beginning. In the 5th century Hijriyah, there was a clash of three groups, namely the fuqoha group, philosophical Sufism experts and Sunni Sufism experts.

Then came a Sufi figure named Al-Ghazali, he saw the conflict wanted to immediately reduce the conflict. Al-Ghazali only fully accepts Sufism based on the Koran and hadith and aims at a simple life, purification of the soul and moral cultivation. On the other hand, he gave sharp criticism to philosophers, such as the Mu'tazilah and Batiniyah. And finally Al-Ghazali succeeded in introducing the principles of moderate Sufism. So that in this century philosophical Sufism began to sink. The history of the development of philosophical Sufism reappeared in the 6th century Hijriyah. This is marked by the existence of a group of Sufism figures who combine Sufism with philosophy with their half-assed theories. This means that there is no such thing as pure Sufism and there is no such thing as pure philosophy. Among his well-known figures were Shuhrawardi al-Maqtul, Sheikh Akbar Muhyiddin Ibn 'Arabi (died in 638 AH).

## CONCLUSION

Philosophical Sufism is Sufism whose teachings combine mystical visions and rational visions. The philosophical Sufism concepts prioritize the principle of ratio with philosophical approaches which are difficult to apply to everyday life, especially for the common people, even if it is impossible. Sufism uses philosophical terminology in its expression, which comes from various philosophical teachings that have influenced its characters.

Philosophical Sufism comes from several teachings, including: Islamic elements, Christian elements (Christianity), Persian elements, Greek elements, and Hindu or Buddhist elements. Based on this, these five elements can be summarized into two elements, namely elements of Islam and elements outside of Islam. However, many figures rejected the idea of an outside influence on Sufism that developed in Islam.

A number of Sufis in Indonesia; Melayu-Acehnese became a reviewer of Ibn 'Arabi's teachings. Among them are Hamza Fanshuri (d. 1600 AD), Shams al-Din Sumantrani (d. 1692 AD), Nur al-Din al-Raniri (d. 1658 AD), 'Abd al-Ra'uf al-Singkeli (d. 1693 AD). They are Malay intellectuals. They review Ibn 'Arabi's teachings using the Malay language. This is their contribution to the Islamic intellectual world of Southeast Asia.

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