

UNDERSTANDING THE SUFISM AND ISLAMIC JURISPRUDENCE (*FIQH*) REASONING IN THE TERMS OF RELIGIOUS MODERATION: Perennial Philosophical Perspective

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Abstract: The truth claim phenomenon in understanding religious teachings often occurs in human life. It needs to be avoided by finding solutions. This article aimed to comprehend religious teachings using the reasoning of Sufism and Islamic jurisprudence (*Fiqh*) in a balanced way in order to avoid distorted understanding due to the interpretation of different religious teachings. Sufism and *Fiqh* reasoning are described in order to explain the meeting point between them. Sufism historically has developed since the beginning of Islam (I and II centuries H/8 AD), as well as *Fiqh* has developed through four periods, namely the Prophet, the Companions (*Khulafaur Râsyidîn*), the *Ijtihad*, and the *Taklid* period. Life requires a moderate attitude in religion. The practice of Sufism empirically is considered as a cure for mental suffering in the midst of a materialistic-hedonistic humanitarian crisis. On the other hand, the practice of *Fiqh* focuses on the issue of *haliyah-`amliyah-furû`iyah ijtihad*. At the empirical level, Sufism and *Fiqh* are interrelated and integrated. Therefore, there is always a meeting point that unites Sufism and *Fiqh* reasoning. Quoting the opinion of Imam Shafi'i "*wa man jama'a bainahuma tahaqqqa*", whoever practices the two together (Sufism and *Fiqh*), he has correctly carried out religious teachings.

Keywords: meeting point; Sufism reasoning; *Fiqh* reasoning.

Abstraks: Fenomena klaim kebenaran (*truth claim*) dalam memahami ajaran agama kerap kali terjadi dalam kehidupan manusia. Hal ini perlu dihindari dan perlu dicari solusinya. Artikel ini bertujuan memahami ajaran agama menggunakan nalar tasawuf dan nalar fikih dengan imbang guna menghindari pemahaman menyimpang akibat penafsiran ajaran agama yang berbeda. Nalar tasawuf dan nalar fikih dideskripsikan guna menjelaskan titik temu antara antar keduanya. Secara historis, tasawuf telah berkembang sejak awal kelahiran Islam (abad I dan II H/8 M), begitu pula fikih berkembang melalui empat periode yaitu periode Nabi, periode Sahabat, periode ijtihad dan periode taklid. Kehidupan saat ini, dibutuhkan sikap moderat dalam beragama. Secara empirik, praktek tasawuf dianggap sebagai obat penyembuh penderitaan batin di tengah-tengah krisis kemanusiaan yang serba materialistik-hedonistik. Di sisi yang lain, praktek fikih menitikberatkan pada persoalan ijtihad yang bersifat *haliyah-`amliyah-furû`iyah*. Dalam tataran empiris antara tasawuf dan fikih keduanya saling berkait dan terintegrasi. Karenanya, antara nalar tasawuf dan nalar fikih selalu ada titik temu yang menyatukan antara keduanya. Mengutip pendapat Imam Shafi'i "*wa man jama'a bainahuma tahaqqqa*", siapa yang mengamalkan antara keduanya secara bersama-sama (tasawuf dan fikih) maka ia telah menjalankan ajaran agama dengan benar.

Kata Kunci: titik temu; nalar tasawuf; nalar fikih.

Introduction

The phenomenon of truth claims in understanding religious teachings recently often occurs in human life. The conditions of the materialistic-hedonistic era, as it is today, are prone to leading humans to the lowest point of the crisis of conscience which leads to the ambiguity of the meaning and purpose of life, resulting in an

existential crisis. If you are already in an existential crisis, one of the ways to save yourself is through the spiritual path or the way of Sufism (*tasawwuf* in Arabic). The practice of Sufism is empirically considered as a cure for mental suffering in the midst of a humanitarian crisis. Sufism focuses on inner issues, *dzauqi*, spiritual, and esoteric matters. On the other hand, the implementation of Islamic

jurisprudence (*Fiqh*) focuses on the issue of *haliyah-`amliyah-furu`iyah ijtihad*.¹ These sciences seem to be running independently, without any common ground. Even the most concerning sometimes there are those who think one party is right and blame the other party. This has been stated by Imam Malik “*Man tashawwafa wa lam yatafaqqah faqad tazandaqa*”, anyone who practices Sufism without being accompanied by the knowledge of *Fiqh* or Islamic jurisprudence is considered *zindiq*. “*Wa man tafaqqaha wa lam yatashawwaf faqad tafassaqa*”, whoever practices *Fiqh* without Sufism is considered *fâsiq*. The question is what is wrong with Sufism and what is wrong with *Fiqh*? Do the two sciences work independently? Or there are other problems that cause the two sciences to experience a dichotomy and conflict. Each science has a different object even though the ultimate goal is the same, Sufism and *Fiqh* have different objects even though it has mutual goal. Imam Shafi’i provided an alternative solution by saying “*Wa man jama’a bainahumâ faqad tahaqqaqqa*”, whoever practices the two together (Sufism and *Fiqh*) then has correctly carried out religious teachings.² Is Imam Shafi’i’s opinion a solution and an attempt at a meeting point between Sufism and *Fiqh*, or Islamic jurisprudence. The study of dichotomy between Sufism and *Fiqh* reasoning is using a perennial philosophical approach.

Etymologically, “perennial philosophy” comes from the Latin *Philosophia Perennis* and in English perennial philosophy which means eternal, timeless. Perennial philosophy is the idea of the rise of independent universal philosophical insight, regardless of a particular era or culture, but is concerned with universal truths on reality, or human consciousness.³ Perennial philosophy is also called *Sophia Perennis* (eternal wisdom) although the two words are not completely synonymous. The first word is more intellectual, while the second word is more existential.⁴

Meanwhile, according to Komaruddin Hidayat and Wahyuni Nafis, perennial philosophy is included in the philosophical discourse of religion which includes three discussions: *First*, about God as an absolute being; *Second*, examines the phenomenon of religious plurality critically and contemplatively; *Third*, perennial philosophy explores the roots of awareness of religiosity, person or group through symbols, rituals, and religious experiences.⁵ In this category, perennial philosophy can analyze and unravel the roots of the scientific dichotomy between Sufism and *Fiqh* reasoning.

M. Baharudin explained that perennial philosophy can be used as an alternative method of resolving religious conflicts, including in Indonesia. For this purpose, the perennial philosophy offers several approaches, namely: *first*, the method of dialogue, a method of dialogue among religious communities, namely the phenomenological method (religious phenomenology). This method is a way of understanding religion with an appreciative attitude without an attitude of conquest and disbelief of followers of other religions. *Second*, commitment to the necessity of plurality in religion. Perennial philosophy in the context of religious plurality believes that in seeing this religious plurality, perennial philosophy seeks to find common ground (Common Platform or Vision) in tracing the historical chain of religious growth, seeking the esoteric essence of exoteric plurality in each of the existing religions. Perennial philosophy in viewing religious pluralism believes that every religion comes from the mutual source, namely from the Absolute, truth comes from the One.⁶

According to Muhammad Nur’s explanation that religion (religious teachings) is a guide and a way for humans to obtain happiness in life in this world and the hereafter. As something that is believed to come from God the Creator, the guide was revealed in the form of revelations delivered through His Prophets. Through this revelation, religion then gives understanding to

¹ Syamsun Ni’am, *Tasawuf Studies: Pengantar Belajar Tasawuf*, (Yogyakarta: Ar-Ruzz Media, 2014), p. 5.

² Syamsun Ni’am, *Tasawuf Studies: Pengantar...*, p. 6.

³ Husna Amin, “Makna Agama sebagai Tradisi dalam Bingkai Filsafat Perennial”, *Jurnal Filsafat*, vol. 22, no. 3, Desember (2012), pp. 187-217.

⁴ Ahmad Norma Permata, *Perennialisme Melacak Jejak Filsafat Abadi*, (Yogyakarta: Tiara Wacana, 1996), p. 86. Husna

Amin, *Makna Agama sebagai Tradisi...*, p. 187-217.

⁵ Komaruddin Hidayat and Wahyuni Nafis, *Agama Masa Depan Perspektif Filsafat Perennial* (Jakarta: Paramadina, 1995), p. 1-2

⁶ M. Baharudin, “Filsafat Perennial Sebagai Alternatif Metode Resolusi Konflik Agama Di Indonesia.” *Jurnal Theologia*, vol. 25, no. 1 (2014), pp. 29-64.

humans how to live in harmony, not only with the natural environment and humans, but also with God himself. In a broader perspective, religion is not just a collection of moral teachings, but more than that is an encounter with the Divine. Thus, the essence of religion is belief in the existence of a supernatural power of the Most High and cannot be separated from human life.⁷ In understanding religion, humans must be more open and see the substance so that they are not trapped in shallow understandings that cause truth claims to arise. Therefore, it is necessary to develop a high attitude of religious tolerance between fellow religious people.

The principle of tolerance is wrapped in the context of religious moderation. In addition to the principle of tolerance, religious moderation also prioritizes compromise and does not impose one's will when setting different issues. Moderation or *wasathiyah* is a condition that protects individuals from extreme actions which include *ifrath* (excessive) and *muqashshir* (reducing) attitudes that are limited by Allah. Moderation in Islam is manifested in four areas of discussion, including issues of *aqidah* (belief), worship, character, and *tasyri* or the formation of Sharia. In Islam, the issue of *aqidah* is in the midst of those who obey *khufarat* and who deny metaphysical things. While moderation in worship is implemented through the five daily prayers, fasting, pilgrimage, and other worship. Moderation in matters of character is applied through good character and behavior. While moderation in the formation of the Sharia refers to the principles of benefit and harm, purity and uncleanness, and others. In this context, it is emphasized that in order to obtain the enjoyment of the world and the hereafter, it is necessary to maintain balance (*tawazun*, *wasathiyah/moderation*) as well as a fair and proportional attitude. Islam is a religion that is moderate, fair, and has reached consensus.⁸ It is

clear that religious moderation is closely related to maintaining togetherness by having an attitude of 'tolerance', an ancestral heritage that teaches us to understand each other.⁹ Based on the explanation above, this paper intended to describe that there is a common ground and a synergy between Sufism and *Fiqh* reasoning in explaining religious issues related to human life.

Method

The method used in this research is descriptive-qualitative method. The author attempted to describe the object under study, analyzing the reasoning of Sufism and *Fiqh* reasoning in the context of religious moderation. It aimed to accurately describe the characteristics of an individual, condition, symptom, or group, or to determine the frequency or spread of a symptom or the frequency of a certain relationship between symptoms in society.¹⁰ Descriptive method can be interpreted as a problem solving procedure investigated by describing the current state of the subject or object of research based on the facts that appear or as they are. Attempts to describe the facts at the beginning are focused on efforts to express the symptoms in full on the aspects under investigation so that the circumstances or conditions are clear. In analyzing, the data used content analysis. This method was used to analyze the meeting point of Sufism and *Fiqh* reasoning which sometimes runs separately in relation to current religious understanding. Based on the content in the discussion, then grouping is carried out with the stages of identification, classification, categorization, and interpretation. According to Bagong Suyanto, qualitative research model is a continuous research process so that the stages of data collection, data processing, and data analysis are carried out simultaneously during the research process. Because in this qualitative research, research procedures are not standardized and flexible.¹¹

⁷ Muhamad Nur, "Kontribusi Filsafat Perennial Dalam Meminimalisir Gerakan Radikal." *KALAM*, vol. 9. no. 2 (2015), pp. 269-286. Dalam Komaruddin Hidayat, Muhammad Wahyuni Nafis, *Agama Masa Depan...*, p. 20.

⁸ "Jejak Moderasi Beragama dalam Perspektif Islam", <https://www.kompasiana.com/titrinkartikasari3893/5fcb3b458ede487f3962a1c2/jejak-moderasi-beragama-dalam-perspektif-islam>, accessed Jan 24, 2021

⁹ Agus Akhmadi, "Moderasi Beragama dalam Keragaman Indonesia," *Inovasi-Jurnal Diklat Keagamaan*, vol. 13. no. 2 (2019), pp. 45-55.

¹⁰ Koentjaraningrat, *Metode-Metode Penelitian Masyarakat*, (Jakarta: Gramedia, 1997), 3rd ed. p. 29

¹¹ Koentjaraningrat, *Metode-Metode Penelitian...*, p. 172.

The Development of Sufism (*ʿIlm al-Tasawwuf*) and Islamic Jurisprudence (*Fiqh*)

Historically, Sufism developed since the beginning of Islam (first and second centuries Hijriyah or 8th century AD). In this period, a number of people focus their worship life to get a more lasting life in the hereafter. Sufism in this period was still in the form of ascetic life (*zuhd*) whose characters included Salman al-Farisi, Abu Dharr al-Ghifari, Ammar bin Yasir and Hudzaifah bin Yaman. The followers of the Prophet's companions (*tabi'in*) were Hasan al-Basri (22-110 H/642-728 AD), Malik bin Dinar (d. 130 H/747 AD), Ibrahim bin Adham (d. 161 H/777 AD), Rabi'ah al-Adawiyah (d. 185 H/801 AD), Abu Hasyim al-Sufi (d. 161 H/777 AD), Sufyan bin Sa'id al-Tsauri (97-161 H), and so forth. The next period lasted from about the IX century to the early X AD. In this period, Sufism began to develop in which *Sûfîs* paid attention to three things: (a) the soul, namely Sufism which talks about the treatment and concentration of the human soul on humans, so that peace the soul can be treated; (b) morals, namely Sufism which contains moral theories, explaining how to have good morals and avoid bad morals; (c) metaphysics, namely Sufism which contains theories about the oneness of God's essence or the omnipotence of God. At this time theories have been born about the possibility of "union" of God with humans.¹² Sufism was first taught in the form of congregations (*tarekat*) by figures such as Surri al-Saqti (d. 253 H/867 AD) and Junaid al-Baghdadi (d. 297 H/910 AD).¹³ Other figures in this period were Abu Sulaiman Al-Darani (d. 215 H/830 AD), Ahmad bin Hawari al-Damsyiqi (d. 230 H), Haris al-Muhasibi (d. 245 H/957 AD), Abu Faidh Dzun Nun bin Ibrahim al-Mishri (d. 245 H/860 AD), Abu Yazid al-Busthami (d. 261 H / 921 AD), Husain bin Mashur al-al-Hallaj (d. 309H/921 AD), Abu Bakr a-Syibli (d. 334 H/946 AD), Abu Talib al-Makki (d. 368 H). In this period, Muhasibi had taught the importance of fear and sincerity in practicing religion. The main teaching is *muhasabah* (lust controlling) in Sufism. He also analyzed an important term

in Sufism, *riya'*-showing off in fake piety.¹⁴ Dzun Nun al-Mishri initiated important *Sûfî* concepts, such as *ma'rifat*, *maqamat*, and *ahwâl* (plural of *hâl*), although this was rejected by Julian Baldick.¹⁵ Abu Yazid discussed about the *Sûfî* doctrine of *fana'*. With this doctrine, Abu Yazid came to the *ittihad* comprehension.¹⁶ Al-Tustari used the key concept of *tajalli*. Junayd paid more attention to the concept of continuous *ahwâl* and saw the peak stage of *baqa'* equivalent to *sukr*¹⁷ and it made him known in terms of Sufism

Regard to the development of *Fiqh*, Harun Nasution divided the development of Islamic law into four periods, namely the period of the Prophet, the Companions, *ijtihad* (progress) and *taklid* (decline). According to Harun, first, the period of the Prophet, all legal matters were left to the Prophet to resolve. He became the only source of law. He made the law (stipulated from God's revelation). The prophet was actually in charge of conveying and implementing the law determined by God. The source of law left by the Prophet is the Quran and his Sunnah. Second, the Companion's period. Because the territory of the Muslims was expanding beyond the Arabian Peninsula which already had a culture and an established social structure, legal problems occurred in the society. The Quran, the Sunnah, and companion's *Ijma* provided the solution of the problems. Third, the period of *ijtihad*. The period of Islamic progress I (700-1000 AD). The legal problems faced were diverse as a result of the increasing number of Islamic regions with various nations converting to Islam by bringing customs, traditions, and social systems. In this regard, the emergence of *mujtahid* jurists called imam or *Fâkih* (*fukaha*) in Islam. At this time, the schools of Islamic law emerged, namely Abu Hanifa, Imam Malik, Imam Shafi'i, and Ahmad bin Hanbal.¹⁸

¹⁴ Julian Baldick, *Islam Mistik: Mengantar Anda ke Dunia Mistik*, Trans, Satrio Wahono (Jakarta: Serambi' 2002), p. 49.

¹⁵ Julian Baldick, *Islam Mistik: Mengantar Anda...*, p. 50.

¹⁶ *Ittihad* is a level where a Sufi feels united with his God, a level that shows the one who loves and the beloved has become one, so that one of them can call with the words "Hi Me". See M. Jamil, *Cakrawala Tasawuf: Sejarah, Pemikiran...*, p. 102.

¹⁷ *Sukr* (spiritual overwhelming) is the loss of self-awareness due to strong spiritual influences, for example drowning in *dzikrullah* and so on, see Julian Baldick, *Islam Mistik: Mengantar Anda...*, p. 65.

¹⁸ M. Yatimin Abdullah, *Studi Islam Kontemporer*,

¹² M. Jamil, *Cakrawala Tasawuf: Sejarah, Pemikiran dan Kontekstualitas* (Jakarta: Gaung Persada, Press, 2004), p. 32.

¹³ M. Jamil, *Cakrawala Tasawuf: Sejarah, Pemikiran...*, p. 32.

If we look closely, between Sufism and *Fiqh* it is as if the two poles of science are different and stand on their own. This different perspective can lead to truth claims in each science. In fact, the two sciences support and complement each other as a means to obtain the ultimate truth. Therefore, there is an attempt to find common ground to build Sufism and *Fiqh* reasoning in explaining today's religious issues such as being egocentric in understanding religious teachings.

Islamic Jurisprudence (*Fiqh*) and Sufism's Relations

According to Suwarjin's opinion, Islam is composed of three major doctrines, namely *Iman*, *Islam*, and *Ihsan*.¹⁹ *Fiqh* is reduced from *al-Islâm* and Sufism is rooted in *al-Ihsân*.²⁰ *Iman* is the foundation for both. *Iman*, *Islam* and *Ihsan* are three dimensions of Islamic teachings that must go hand in accordance. Faith is an awareness of the existence of a God from which the universe originates and from there the universe goes. Of this awareness, rituals of worship were created as the institutionalization of faith.²¹ As an inner attitude, faith is abstract which is difficult to grasp its depth. The measure of a person's faith is the worship he does. Therefore, good worship is a reflection of the quality of one's faith. While *ihsan*/ morality is a logical consequence of worship which is a manifestation of servitude to God. Therefore, people whose faith is right, their worship will be good, and good worship will lead a person to *ihsan*. When these three components synergize in a person, then he will become a *kaffah* (complete) Muslim.²²

The life of the Prophet, his companions, and *as-salaf ash-shâlih* showed a symbiotic relationship between *Fiqh* and Sufism. They practiced *Fiqh* and Sufism simultaneously. When carrying out various rituals of worship (*Fiqh*, exoteric aspects),

appreciation of the deepest message of these rituals (Sufism, esoteric aspects) is at the same time implemented in social life. For example, in the implementation of prayer, which consists of a series of words and actions, starting from *takbiratul ihrâm*, prayings, bowing, *i'tidal*, prostration, and so forth to greetings. That was the picture of the symbiotic relationship between *Fiqh* and Sufism until the end of the second century of *hijriyah*.

In the third century of *hijriyah*, problems began to arise regarding the relationship between *Fiqh* and Sufism. This problem was triggered by discussions about previously unknown concepts, such as about morals, soul, behavior, *maqâm*, *ma'rifat* and its methods, monotheism, *fanâ*, *ulûl* and so forth. They also compiled both the theoretical principles of the concept and practical rules for the *tarekat*, as well as special symbolic languages known only to their own circles.²³ This century was also marked by the emergence of two schools of Sufism, one school sticking to the Quran and Sunnah and the other more fascinated with mortal circumstances. They often say odd words, known as *syâhât*. The tension between *Fiqh* and Sufism continued until the fifth century of *hijriyah*, and was only relieved by Imam al-Ghazali. Al-Ghazali was a Sunni *Sûfî* figure who was heavily influenced by *Sûfî* thought in the third and fourth century of *hijriyah*, such as al-Qusyairi and al-Harits al-Muḥasibi. Like al-Qusyairi and al-Muḥasibi, al-Ghazali based his Sufism on the Quran and Sunnah. In his Sufism he gave greater attention to the soul and morals. Therefore, his Sufism was marked by many psycho-moral characteristics. According to him, the path of the *Sûfîs* in the new Sufism can be achieved by breaking the barriers of the soul and ridding oneself of bad and despicable morals and nature, so that the heart can be separated from everything other than Allah and supported with *dzikrullah*.

He had great merit because of his success in juxtaposing the two symbiotically, after previously experiencing tensions due to the emergence of philosophical or semi-*falsafi* Sufism with confusing *syathahats*. At that time there seemed to be a clear distinction between *Fiqh* and Sufism. Besides being

(Pekanbaru: Penerbit AMZAH, 2004), p. 328.

¹⁹ Suwarjin, "Relasi Fikih Dan Tasawuf Dalam Pemikiran Syekh Nawawi Banten", *El-Afkar*, vol. 6, no. 1 (2017), p. 13

²⁰ Noor Ahmad et.al. *Epistemologi Syara' Mencari Format Baru Fiqh Indonesia*, (Yogyakarta: Pustaka Pelajar, 2009), p. 12.

²¹ Nurcholish Madjid, *Islam Doktrin dan Peradaban*, (Jakarta: Dian Rakyat, 2008), p. 60.

²² Said Aqil Siroj, *Tasawuf Sebagai Kritik Sosial Mengedepankan Islam Sebagai Inspirasi Bukan Aspirasi*, (Bandung: Mizan, 2006), p. 26.

²³ Abu al-Wafa' al-Ghanimi al-Taftazani, *Sufi dari Zaman ke Zaman*, transl, Ahmad Rafi Usmani, (Bandung: Pustaka, 2003), p. 91.

known as a *Sûfî*, philosopher and theologian, al-Ghazali was also known as a famous jurist. He spent a lot of time with his teacher, al-Juwaini until his death in 478 H. It was under the guidance of this teacher that he really studied and practiced *ijtihād* until he really mastered the problems of schools, differences of opinion, discussion, theology, *ushûl fiqh*, logic, and philosophy.²⁴ In the field of *Fiqh*, he could be categorized as *mujaddid* in the Shafî'i school. Because of his excellent ability in many disciplines, including *Fiqh*, he was highly respected and became a mecca for later Shafî'iyah scholars. His extensive knowledge in the fields of *Fiqh* and Sufism enabled him to harmonize *Fiqh* and Sufism in a reciprocal and harmonious relationship that required each other. *Fiqh* and Sufism went hand in hand and were not contrasted with each other, because of their needs. From this, the scholars view the magnitude of al-Ghazali's contribution in saving *Fiqh* and Sufism from the conflicts that occurred in the previous period. His efforts have changed the concept of the relationship between *Fiqh* and Sufism during the previous two centuries which were marked by tension into a constructive-functional moral force. This *Sûfî* style of *Fiqh* later became one of the models followed by many later scholars.

Comprehending Sufism Reasoning

At the level of reality, Sufism is often understood as the practice of *zuhd*, namely an ascetic attitude to life. It is undeniable that a *Sûfî* is a *zuhd*, however, a *zuhd* is not automatically a *Sûfî*. Because, *zuhd* is only a *wasilah* or an effort to purify the soul from the temptations of the world so that it is able to do *musyahadah* to Allah. Thus, a person who dresses simply, eats modestly, or lives in a simple house does not always prove himself a *Sûfî* because there are many more complex indicators.²⁵ In addition, Sufism is also interpreted as a teaching about character, so that a *Sûfî* is considered a person who does much worship, ritual ceremonies. According to Abu Muhammad al-Jariri, Sufism is a matter of entering or adorning oneself with noble character and exiting from low morals. Meanwhile,

according to Abu Husein an-Nuri, Sufism is freedom, nobility, leaving a feeling of being burdened in every act of carrying out the commands of *syara'*, and generous. Therefore, it is not surprising that Hasan al-Basri has been named a Sufi because he has a commendable character. Likewise, people who do a lot of worship and religious ritual ceremonies, such as sunnah fasting, night prayers, remembrance, and other worship are often considered a *Sûfî*. Even implicitly, Ibn Sina interpreted Sufism as a *zuhd* person and an expert in worship.²⁶

It is worth contemplating the formulation of Sufism presented by Abu Bakr al-Kattani. According to him, Sufism is *shafa* (clearness of heart) and *musyahadah* (witnessing God). Therefore, there are two aspects, namely *shafa* and *musyahadah*. The *shafa* is positioned as *wasilah*, namely a means, technique, method, which delivers a goal and an effort to purify the soul towards Allah Swt.²⁷ While *musyahadah* is *ghayah* (goal) of Sufism, namely witnessing God or always feeling overseen by God. Another term *musyahadah* can also be interpreted as *al-liqa*, namely meeting with God.²⁸ Among the religious-sufistic phenomena, there is one interesting phenomenon and is still widely found in the midst of society and is often interpreted as a practical form of Sufism experience. This phenomenon is the *dzikr* ceremony, which is usually performed in various *tarekat* rites in different ways, but has the same goal, such as the remembrance rite in the *Naqsyabandiyyah*, *Qodiriyah*, *Syaziliyah* and so forth.²⁹

Meanwhile, according to Ibrahim Basyuni, in order to be able to understand the Sufism properly, it must include several stages, First, the *al-Bidayah* stage, which is talking about experiences at an early stage. Humans can feel by their nature that the *wujud*/form is not limited to what is seen, but behind

²⁴ Abu al-Wafa' al-Ghanimi al-Taftazani, *Sufi dari Zaman ke Zaman...*, pp. 148-149.

²⁵ Abd al-Halim Mahmud, *Qadhiyah fi at-Tashawuf*, (Kairo: Maktabah al-Qohiroh, t.t), p.170.

²⁶ Abd al-Halim Mahmud, *Qadhiyah fi at-Tashawuf...*, pp. 168-169.

²⁷ Imam Ghazali with different sources interpret *wasilah* with *tariq*, which is the way of *mujahadah* in cleaning bad qualities from the heart, cutting off all networks that lead to bad qualities and exposing the strength of the soul to the presence of Allah. If this *tariq* is successfully passed so that the heart becomes clear and gets a divine light, then it enters maqom *mujahadah*, see Al-Ghazali, *Ihya' Ulum ad-Din*, (Beirut: Dar al-Kutub, tt), Juz 4 p. 293.

²⁸ Abd al-Halim Mahmud, *Qadhiyah fi at-Tashawuf...*, pp. 173-177. See also. Al-Qusyairi, *Ar-Risalah al-Qusyairiyyah fi 'Ilm al-Tasawwuf*, (Beirut: Dar al-Khazir, t.t), p. 75.

²⁹ Sokhi Huda, *Tasawuf Kultural Fenomena Shalawat Wahidiyah*, (Yogyakarta: LKiS, 2008), p. 24.

it there is still a more perfect form and will always be missed by humans, and their hearts will find peace after knowing Him. At the same time they felt a veil separating themselves from that perfect being. The separating veil will gradually disappear every time he diligently thinks deeply about himself and reduces the desire to fulfill his physical desires. At that time, his heart was filled with an abundance of light (*nûr*) which aroused feelings and sincerity and brought him to perfect serenity of soul. This feeling of *fitrah* has existed before religion because it comes from the healthy nature that is in him. Therefore, there is almost no difference between the experiences and conditions experienced by every religious adherent, whether Hindu, Buddhist, Muslim, or other religions. *Sûfî* figures in this category include; Ma'ruf al-Karkhi, Abu Turba an-Nakhsabi (d. 245 H) and Zunnun al-Misri (d. 254 H).

Second, the *al-mujahadah* stage, which is a stage that talks about spiritual experiences involving sincerity and activities. This is seen in terms of the practice of a *Sûfî*, which begins by adorning oneself with actions that are taught by religion and noble character. The leaders of this group included Abu al-Husain an-Nuri (d.295 H) and Sahl bin Abdullah at-Tustari. According to Husain an-Nuri Sufism can only be achieved by having character to Allah. Meanwhile, according to at-Tustari Sufism is little eating, calm with God, and stay away from humans. Third, the *al-Mazaqah* stage, which is the stage that discusses the experience of Sufism in terms of feelings. In religion, a servant must submit and obey the commands and prohibitions of Allah who is believed to be the Creator. All wills of life are melted down to dissolve in God's will. Sufism figures of this model include, al-Junaid al-Baghdadi (w.297 H) and Abu Muhammad Ruwaim. According to al-Junaid, Sufism is that you are with Allah without any liaison, while Abu Ruwaim said that Sufism is letting yourself be with Allah according to His will. Thus, from the various definitions of Sufism stated above, according to Basyuni, an understanding can be drawn that Sufism is pure awareness that directs the soul properly to charity and earnest activities, distancing oneself from worldly life in order to get closer to Allah to get feeling closely related to Allah Swt.³⁰

According to its basic point of view, Sufism is a systemic part of Islam and it goes through various conditions and phases. There is one principle on which Sufism is not disputed, namely Sufism is a morality based on Islam. This is stated by Ibn Qayyim and al-Kattani that Sufism is moral. The more one has moral, the clearer his soul will be.³¹ Thus, understanding the Sufism basically comprehends morality because it contains the spirit or values of Islam as well as all Islamic teachings are constructed on a moral basis. The Quran, if studied in depth, contains various forms of *syar'i* law which are globally divided into three parts, namely (1) creed, (2) branch problems (*furu'*), and (3) morals (*ahlak*).³²

Comprehending *Fiqh* reasoning

Fiqh or Islamic jurisprudence is one of the most well-known fields of Islamic study in the community, because *Fiqh* is directly related to people's lives from birth to death. The science of jurisprudence is categorized as *al-af'al*, namely science related to the behavior of human life, and includes knowledge that must be studied. With the knowledge of Islamic jurisprudence, one can only carry out the obligation to serve Allah through worship, such as saying the creed, praying, fasting and hajj.³³ *Fiqh* means to know and to understand and terminologically means knowledge of the Sharia.³⁴ According to the *fuqaha*, *Fiqh* is defined as the science that explains the *syara'* laws obtained from tafshil arguments. Theoretically, the definition of *Fiqh* can be understood from two perspectives, *Fiqh* both as a science and as a result of science. *Fiqh*, as a science according to Abu Zahroh, is defined as a science that seeks the making of sharia law

Dar al-Fikr, 1969), pp. 17-24. See also, Tim Penyusun, Pengantar Ilmu Tasawuf, (Medan: Proyek Ditbinperta IAIN Sumatera Utara, 1981-1982), p. 15.

³¹ Abu al-Wafa' al-Ghanimi al-Taftazani, *Madkhal ila at-tasawwuf al-Islami*, (Kairo: Dar ats-Tsaqafah li an-Nasyr wa at-Tauzi', 1983), p. 11.

³² Asmaran AS, *Pengantar Studi Tasawuf*, (Jakarta: Raja Grafindo Persada, 2002), p. 54.

³³ Abudin Nata, *Metodologi Studi Islam*, (Jakarta: Rajawali Press, 2000), 1st print, p. 247.

³⁴ This *shari'ah* has a special meaning, which is called the term Islamic *fiqh*. The word *shari'ah* in various places is defined by the religion prescribed by Allah for the servants who complete the law of *'itiqodiyah*, *Khuluqiyah*, and *'amaliyah* related to their actions, statements, and *tasarruf*. M. Yatimin Abdullah, *Studi Islam Kontemporer*, (Pekanbaru: Penerbit AMZAH, 2004), p. 319.

³⁰ Ibrahim Basyuni, *Nasy'ah at- Tashawwuf al-islami*, (Kairo:

and detailed arguments (texts of the Quran and Hadith). Meanwhile, *Fiqh* as a result of science is a collection of *syara'* laws produced through *ijtihad*.³⁵

The main purpose of studying Islamic jurisprudence or *Fiqh* is to know and practice which actions are right and wrong, which are lawful and unlawful from human actions. Charity is all the deeds of the *mukallaf* related to the fields of custom, *muamalah*, and crime. The characteristics of the science of *Fiqh* can actually be distinguished between Sharia and Islamic law or *Fiqh*. The difference is seen from the arguments. Sharia is based on the texts of the Quran and Sunnah directly. Meanwhile, Islamic law is based on the arguments built by the scholars through a process of reasoning or *ijtihad* by sticking to the spirit contained in the Sharia. Thus, if the Sharia is permanent, and eternal, then the science of *Fiqh* or Islamic law is temporary and subject to change. However, in practice it is difficult to distinguish between Sharia and *Fiqh*. In this regard, according to Ahmad Zaki Yamani, the characteristics of Islamic law are identical with the characteristics of Islamic law. First, that Islamic law is flexible and always follows the times to solve developing and changing problems. Second, in the Islamic legal literature there is a strong basis for dealing with problems quickly and carefully for complex problems in the present that are not able to be solved by the Western or Eastern systems.³⁶ The *Fiqh* is in line with the mission of Islam that exists to regulate human life in order to achieve the common good.

Sufism and *Fiqh* Reasoning in the Context of Religious Moderation

In the religious reality of the present era, Islam represented in Sharia or *Fiqh* and *Ihsan* manifesting in the form of Sufism is often contrasted. It is as if *Fiqh* were in one place and Sufism were in another. In fact, both are steps to God. Only with *Fiqh*, it is difficult to imagine a servant will reach God. On the other hand, with Sufism people can get astray and get out of the way of Allah. Both are needed

in the process of achieving a degree of closeness to Allah. With *Fiqh*, the journey of a servant will be directed and with Sufism the journey to Allah will be meaningful. *Fiqh* regulates the relationship between a servant and Allah through a set of rules in the form of commands and prohibitions. The emphasis of *Fiqh* lies in the fulfillment of formalistic requirements and pillars.³⁷ While Sufism places more emphasis on achieving the meaning behind these formal rites. This kind of religious understanding must be developed at this time as part of the process of understanding religious moderation.

What is meant by religious moderation? Moderation comes from the Latin "*moderatio*", which means balance means nothing more and nothing less. In English, it is known as "moderation" which is a simple attitude, moderate attitude. In Arabic, moderation is known as the word "*wasath*" or "*wasathiyah*" which is equivalent to the word "*tawassuth*" which means middle, "*i'tidal*" means fair, and "*tawazun*" means balanced. From all these expressions, moderation is an attitude of choosing the middle way, trying to be fair and balanced, and not exaggerating. Thus religious moderation can be understood as a perspective, attitude and behavior that always takes the axis in the middle, always acts fairly, and is not extreme in religion.

The term religious moderation is new thing in Indonesia, but in Islam this moderation attitude has been around for a long time. The term moderation in Islam is known as "*wasathiyah*", even its followers get the nickname *ummatan wasathan*, namely being the chosen people who always mediate or are fair. The Quran says: "*And similarly We have made you "middle people" so that you may be witnesses of (deeds) of mankind and that the Messenger (Muhammad) may be witnesses of (deeds) you*".³⁸ One example of religious moderation shown by Islam is to give freedom of religion. We can see this in Article 25 of the Medina Charter which states "*for the Jews, their religion and the Muslims their religion*." This article guarantees freedom of religion. The Medina Charter is a Political Charter made by the Prophet Muhammad not long after he moved to Medina, used to regulate life with the people

³⁵ M. Abu Zahrah and Abdul Wahab, *Ushul al-Fikih*, (Mesir: Dar Al-Ulum, tt), p. 341.

³⁶ Ahmad Zaki Yamani, *Asy-Syari'atul Khalidah wal Musykilatul 'Asr*, tranl, K.M.S. Agustjik, *Syari'at Islam yang Kekal dan Persoalan Masa Kini*, (Jakarta: Lembaga Studi Ilmu-Ilmu Kemasyarakatan, Yayasan Bhineka Tunggal Ika, 1978), p. 13

³⁷ Noor Ahmad et.al, *Epistemologi Syara' Mencari Format Baru...*, p. 11.

³⁸ Q. S Al-Baqarah [2]:143

of Medina which were inhabited by several types of groups. The Charter defines freedom of religion, relations between groups, and the obligation to maintain the unity of living together. One instance of religion freedom is to worship according to their respective religions. In living together, the Jewish community is free to practice their religion and Islam shows tolerance for other religions.³⁹

If what is expected from the meaning of the word moderation is *wasathiyah*, it is necessarily in accordance with the principles of Islamic teachings. This attitude is also appropriate and needed by the Indonesian people. Moderate attitude or *wasathiyah* in this case will be an effective solution to respond to national dynamics in the midst of rampant intolerance, radicalism, and excessive group fanaticism that has the potential to damage the integrity of the nation. That's why, according to Muchlis, Muslims must review their religious teachings properly, so that they remain moderate people in practicing religious teachings. They will not be trapped in excessive religious practices, not being too literal, or being liberal. Because, religion is not only for the sake of God, but also for humanity.⁴⁰ Therefore, the author emphasizes that in practicing Islamic teachings, *Fiqh* and Sufism cannot be separated. Worship is not enough to be carried out limited to rites that appear outwardly (conditions and pillars), but requires appreciation. However, mere appreciation is also not enough, because appreciation requires media, in the form of worship that has its own provisions in *Fiqh*. Both are like spirit and body that need each other. The body needs the spirit in order to move and to live. While the spirit needs the body as a medium for the appearance of its existence. This combination of *Fiqh* and Sufism will produce functional strength in a servant.

The Meeting Point of Sufism and *Fiqh* Reasoning

There is a narrative and has already become customary that the discussion of *Fiqh* books always

begins with a discussion of purification (*thaharah*). The discussion talks about the conditions, the pillars, what is allowed and what is not. This kind of discussion seems rigid if it is not accompanied by a deep spiritual atmosphere, where the activity of purification is cleaning something dirty from the outer side. Whereas there are demands that must be met by a Muslim, namely the emergence of an intention to confront himself before Allah. If the purification is not accompanied by an intention for the sake of Allah, it will feel empty of meaning. Another illustration, discussion of prayer. According to the science of *Fiqh*, prayer must follow the conditions, pillars, legal, and obligatory. If the provisions are not carried out properly, the prayer is considered invalid. On the other hand, if these provisions are implemented properly, then the prayer is considered valid. The question is, is it enough to pray only by fulfilling the conditions, the pillars, and whether the prayer is valid, while not being accompanied by a deep spiritual atmosphere to face God? The science of *Fiqh* cannot answer it, and what can solve it is the science of Sufism. Because Sufism talks about how one can be solemn, sincere, and to communicate and to contemplate well with God. Thus, the two illustrations on the procedures for purification and prayer. In the view of *Fiqh*, the accentuation of the study is more on legal-formal and regulatory-practical matters. Meanwhile, Sufism gives more spiritual nuances to be able to convey to God intuitively (*dzauqi*). This is the matters of Sufism in the study of *Fiqh*/Islamic jurisprudence. There is also good cooperation between *Fiqh* and Sufism in understanding religious teachings.⁴¹

The above understanding would have been agreed upon by most of the *Fiqh* scholars and Sufism experts,⁴² by stating "Whoever studies *Fiqh*, but has not become a Sufism, means that he is wicked. Whoever does Sufism, but has not studied *Fiqh*, means he is *zindiq*. And whoever does both, he is doing the right thing."⁴³ Sufism and *Fiqh* are two

³⁹ Rabi'atul Adawiah, "Islam Dan Moderasi Beragama", <https://www.uin-antasari.ac.id/islam-dan-moderasi-beragama/>, accessed Jan 24, 2021

⁴⁰ "Pentingnya Moderasi Beragama di Indonesia", <https://lajnah.kemenag.go.id/berita/538-pentingnya-moderasi-beragama-di-indonesia>, accessed Jan 15, 2021

⁴¹ Syamsun Ni'am, *Tasawuf Studies: Pengantar...*, p. 96.

⁴² In the study of Sufism, the word Sufism is often equated with the term essence. This happens because the two terms both emphasize the study of inner cultivation (taste/*dzauq* aspects); revealing from the outer (the visible) to the inner (the essential). Sufi figures who often use this term are al-Qusyairi and al-Ghozali. In Syamsun Ni'am, *Tasawuf Studies: Pengantar...*, p. 97.

⁴³ The above opinion is the opinion of Imam Malik. See.

disciplines that complement each other. If there is a conflict between the two, it means that there is an error and deviation. That is, it may be that a *Sûfî* walks without *Fiqh*, or an expert but does not practice his knowledge. Thus, a *Sûfî* expert must meditate (*Sûfî*) and a Islamic jurist (*Fiqh* expert) must know things related to the law and the procedures for its practice. A *Sûfî* must know the rules of law and at the same time practice them in accordance with the provisions of Sufism.⁴⁴ Thus, it can be said that the science of Sufism and *Fiqh*, both complete and perfect each other and go hand in hand. The status of a *Sûfî* will not be perfect if in the process of his journey he ignores *Fiqh*. Vice versa, the status of a *Fâkih* (*Fiqh* expert) will not be perfect in his practice and *Fiqh* experience, if it is not decorated with the practice and experience of Sufism. Therefore, a true Muslim is one who clings to himself as both a *Fâkih* and a *Sûfî*.

According to the assumption that modern society is often classified as the post-industrial society, a society that always achieves a level of material prosperity in such a way. With its mechanical and automatic technological devices, humans are not getting closer to the happiness of life, but on the contrary are often overcome with anxiety, lack of self-confidence, and a moral crisis due to the luxurious materialistic lifestyle. The escape and search for another life as contained in Sufism or mysticism is possible. Because they will be able to release boredom or fill the emptiness of the soul after their modern world has been achieved with the fulfillment of material needs. Indeed, modernization has become a frame that provides new hope for the future of human history, it has also reduced the completeness of human life as a complete element consisting of material and spiritual dimensions. The tendency of the domination of the material dimension at this time

has created a search for the spiritual dimension of man. One way to search for the spiritual dimension (divinity) in Islam can be found through Sufism.

The symptom of spiritual awakening in the modern era, according to Naisbit and Patricia Aburdence in *Megatrends 2000*, is that science and technology cannot give meaning to life. Therefore, Naisbit and Aburdence made the jargon spirituality yes, organized religion no.⁴⁵ Observing the behavior of a psychologist from California, United States, Robert Ornstein, who is interested in the world of Sufism, he said that progress coupled with prosperity in industrial societies, in fact, gave rise to a new poverty, namely inner poverty. This spiritual drying up can cause controversy among them, so that they make corrections that there is something valuable missing in them, namely internal happiness.⁴⁶

Harun Nasution also acknowledged this symptom of spiritual awakening, by revealing that "in recent times, many people have sought spirituality, some have returned to their original religion, even though they are not fully convinced. There are also those who go to other religions, especially those in the East, because the religion developed in the West has been heavily influenced by material aspects. There are also those who go to spiritual movements out of religion. Some seek spirituality through a psychologist, some even go to sorcerers. Material life is not satisfying, therefore it needs to be balanced with spiritual life. Because of that, religious and spiritual literature began to be sought again by people who longed for peace of heart."⁴⁷

Another effort to get closer to God, according to Imam Nawawi, quoting Suwarjin's opinion, he said that the servant's closeness to Allah can be achieved through three stages, namely Sharia, *tarekat* and *hakekat*.⁴⁸ This order is hierarchical.

Yunasril Ali, *Pengantar Ilmu Tasawuf*, (Jakarta: Pedoman Ilmu Jaya, 1987), p. 140. Al-Qusyairi, *Ar-Risalah al-Qusyairiyyah...*, pp. 82-83, in a different language said "Shari'a is an order to carry out worship, while the essence is to live God's truth (in worship). Any Shari'a which is not confirmed by its essence, cannot be accepted; and the essence that is not related to the Shari'a, certainly does not produce anything. Shari'a comes with tasks from the Creator, while the essence is the implementation of God's truth. Shari'a means worshipping Him, essence means witnessing Him. Shari'a means doing what He commands, essence means witnessing His qadha and qadar, both hidden and appearing outside."

⁴⁴ Syamsun Ni'am, *Tasawuf Studies: Pengantar...*, p. 97.

⁴⁵ John Naisbit and Patricia Aburdence, *Megatrends 2000, Ten New Direction for the 1990*; (New York: Avon Book, 1991), p. 295. Azyumardi Azra, "Neo-Sufisme dan Masa Depan", in Muhammad Wahyuni Nafis (Ed), *Rekonstruksi dan Renungan Religius Islam*, (Jakarta: Paramadina, 1996), p. 297.

⁴⁶ Ibnu Mahalli Abdullah Umar, *Perjalanan Rohani Kaum Sufi*, (Yogyakarta: Kreasi Wacana, 2000), p. 5.

⁴⁷ Harun Nasution *Islam Rasional*, (Bandung: Mizan, 1995), p. 114.

⁴⁸ Syekh Nawawi al-Bantani, *Salâlim al-Fudhalâ'*, (Demak: Penerbit Pesantren Pilang Wetan, t. th.), p. 8.

That is, a *Sâlik* must start his spiritual ascent by following the Sharia. Through the Sharia of *Sâlik* it will be easy to enter the doors of *mujâhâdah*, which is the essence of the second stage, namely the *tarekat*. Sharia, according to Imam Nawawi, is a collection of laws ordered by the Prophet to us which comes from God in the form of laws that are *wâjib* (mandatory), *sunnah* (recommended), *haram* (prohibited), *makrûh* (reprehensible) and *mubâh* (permissible). Sharia is the most fundamental base, because it is the basis for the establishment of *tarekat* and essence. If a servant has established his knowledge of the Sharia and has practiced according to his conditions, it will become easy for him to take the next steps of the *tarekat*. This first stage must be tread and not be left behind when someone ascends to the level of *tarekat* and essence. He is like a guide or judge who gives signs and controls so that the implementation of the *tarekat* and its essence remains on the right track.⁴⁹

There must be a close relation between the Sharia and the *tarekat*, both of which need each other. *Tarekat* requires Sharia as a foothold, Sharia requires *tarekat* for appreciation. In practice, the Sharia, *tarekat*, and essence cannot be separated. Sharia and *tarekat* are outer sciences, while essence or Sufism is inner knowledge. Between the outer and the inner there is a *talâzum* (inseparable) relation. There will be no benefits without the inner, and there will be no inner being without the outer. He said: "Sharia without essence is empty (of meaning), essence without Sharia is null. This expression tends to be ethical, not normative. That is, if in the implementation of *Fiqh* there is a violation of ethics, the implementation of *Fiqh* is later still declared valid as long as the normative aspects (conditions and pillars) are met. The parable above shows clearly that there is a reciprocal relationship between *Fiqh* and Sufism. It both needs each other. Separating the two means destroying both of them at once, because, *Fiqh* will not stand perfectly without Sufism, while Sufism will be misguided and misleading without *Fiqh*.

Conclusion

The opinion that says "who studies *Fiqh*, but has not done Sufism, means he is wicked. Whoever does Sufism, but has not studied *Fiqh*, means he is *zindiq*. Whoever does both, means he has done the right thing" This shows that Sufism and *Fiqh* are two disciplines that complement each other. In reality, a *Sûfî* must meditate and a *Fâkih* must know the law and those related to the procedures for its practice. The status of a *Sûfî* will not be perfect if in the process of his journey he ignores *Fiqh*. Vice versa, the status of a *Fâkih* will not be perfect in the practice and experience of his *Fiqh*, if it is not decorated with the practice and experience of Sufism. Therefore, a true Muslim is one who clings to himself as both a *Fâkih* and a *Sûfî*.

Understanding religion requires a moderate attitude or *wasathiyah* in reading Sufism and *Fiqh* reasoning correctly in order to obtain the right understanding in order to respond to the dynamics in the midst of the rise of truth claims for a science, intolerance, radicalism, and excessive group fanaticism that have the potential to damage the order of life. Sufism and jurisprudence, both of which have a reciprocal- harmonious relationship and need each other, go hand in hand and are not contrasted with one another. The accentuation of *Fiqh* studies is more on legal-formal and regulatory-practical matters. Meanwhile, the science of Sufism gives more nuances of spirituality to be able to reach God intuitively (*dzauqi*). This is the essence of Sufism in the study of *Fiqh*/ Islamic jurisprudence. There is also good cooperation between *Fiqh* and Sufism in understanding religious teachings. Both knowledge are steps to God. With *Fiqh*, it is difficult for a servant to reach Allah. On the other hand, with Sufism, people can stray from the path of Allah. In the perspective of perennial philosophy, both understandings are needed in the process of achieving eternal truth in order to obtain a degree of closeness to God. With *Fiqh*, the journey of a servant will be directed and with Sufism the journey to Allah will be meaningful. This kind of religious understanding must be developed at this time as part of the process of understanding true religious moderation. Because, religion is not only for the sake of God, but also for humanity.

⁴⁹ Syekh Nawawi al-Bantani, *Salâlim al-Fudhalâ'*..., p. 13.

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