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## CONCEPT OF GOD, HUMANITY AND *INSAN KAMIL*: *HALL AL-RUMUZ WA MAFATIHI AL-KUNUZ* MANUSCRIPT OF IBN 'ARABI

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### *Abstrak*

#### **Kata Kunci:**

Tasawuf,  
Ketuhanan,  
Kemanusiaan,  
Jalan  
kesempurnaan

*Naskah Hall Rumuz wa Mafatih al-Kunuz karya Ibn Arabi tentang ajaran tasawuf yang tersimpan di Keraton Cirebon, Jawa Barat, Indonesia memuat setidaknya dua hal; Hall al-Rumuz (penyelesaian setiap persoalan dengan bersandar pada para ahli sufi) dan Mafatih al-Kunuz (beberapa rabasia pengajaran tasawuf). Berbasis kajian pustaka dengan pendekatan hermeneutik, ada dua hal penting yang penekanan dari ajaran tasawuf Ibn Arabi, yaitu kepemilikan rumuz (kunci) bagi individu dalam mencapai kesempurnaan hidup (al-Insan al-Kamil), yang itu nantinya menjadi pembuka khazanah. Artinya, bagi individu yang ingin mencapai kesempurnaan harus memiliki kunci sebagai pembukanya. Dari sinilah Ibn Arabi menekankan pada pentingnya memahami konsep ketuhanan, kemanusiaan, dan jalan kesempurnaan secara benar, agar individu tidak kehilangan fitrah atau jati dirinya sebagai makhluk di tengah kehidupan sosial yang sangat dinamis.*

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## Abstract

**Keywords:**  
Sufism,  
Godliness,  
Humanity,  
*Insan Kamil*

There are at least two items preserved in the manuscript of Ibn Arabi's *Hall Rumuz wa Majatihu al-Kunuz* on the teaching of *tasawuf*, located in Cirebon Palace, West Java, Indonesia: *Hall al-Rumuz* (a collection of answers to every query based on the Sufi) and *Majatih al-Kurum* (a brief summary of the secret of the teaching of *tasawuf*). A hermeneutic analysis of the library study highlights two important facets of Ibn Arabi's teaching: first, the knowledge that unlocks the treasure, and second, the possession of the key that enables one to reach the pinnacle of existence (*al-Insan al-Kamil*). To achieve perfection, one must possess a key as the method of access. Ibn Arabi stresses the significance of accurately comprehending the notions of divinity, humanity, and the road to perfection. This is to ensure that individuals do not forfeit their *fitrah* or their inherent identity as beings within a highly dynamic social environment.

## Introduction

The Cirebon Palace as part of the history of Islam Nusantara has an ancient manuscript of religious and cultural nuance. The existence of Cirebon's ancient manuscripts can be found in storage institutions and individuals. The religious manuscripts of Cirebon are written in four languages, namely Arabic, Javanese, Sundanese, and Malay. Among the four languages, the most widely written are Arabic and Javanese. In the catalog, there are 118 religious manuscripts from Cirebon. 44 manuscripts of the private collection Bambang Irianto, 40 of the banner of Elang Panji, and 34 of the Cirebon Palace collection. This shows that Cirebon is one of the most important developments of Islam Nusantara's local treasures. According to H.J. De Graaf, Cirebon was the first area in West Java whose inhabitants embraced Islam.<sup>1</sup> Cirebon in the early stages of growth, only around the 15th century, cannot be released from Islam, this can be proved in the story of Babad Cirebon and the role of Sheikh Nurjati Cirebon in building Pesantren Amparan Jati (now Gunung Jati).

<sup>1</sup> Armando Cartesao, *The Suma Oriental of Tome Pires: An Account of The Past, from The Red Sea to Japan, Written in Malacca and India in 1512-1515* (London: Hakluyt Society, 2014), <https://www.taylorfrancis.com/books/edit/10.4324/9781315552439/suma-oriental-tomé-pires-armando-cortesão>.

Initially, Cirebon was a small area under the rule of Pakuan Pajajaran. King Pajajaran only placed a port spokesman named Prince Walangsungsang in the region. He had blood relations with the king of Pajajaran. When he succeeded in advancing Cirebon, he already adhered to Islam; as mentioned by Tome Pires above, there were already Muslims in Cirebon at that time. However, the person who succeeded in increasing the status of Cirebon into a kingdom is Syarif Hidayatullah, who has the title of Sunan Gunung Jati and is the nephew and successor of Prince Walangsungsang. He was the founder of the Dynasty of Kings of Cirebon and Banten.<sup>2</sup>

Ambary explained that there are two patterns of Islam that flourished in Cirebon, namely Sunni and Syi'ah. The Syi'ah nuances are seen in artworks and traditional religious ceremonies, although Sunni shades appear more viscous. Besides, the first generation to spread Islam in Cirebon was made up of merchants, travelers, works, and artists, some of whom were members of the congregation. It is characterized by the emergence of various flows of orders in Cirebon. One of the most prominent is the Syatariyah Tarekat, which then gave birth to literary works in the form of Suluk fibers, which contained the teachings of Raniri, or the dignity of seven. Even the influence of the tradition of the Suluk fiber is not only scattered in Cirebon but also extends to Surakarta, as seen in some literary works written by the Kraton poet Surakarta, among others, Ronggowarsito.<sup>3</sup>

The teachings of Sufism in Cirebon cannot be removed from the sufistic teachings of Ibn 'Arabi through the philosophy of Sufism even though the minority has become a magnet and attracted the enthusiasm of Cirebon Sufi, Sheikh Siti Jenar. The study of Ibn 'Arabi commences

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<sup>2</sup> Hajam, "Sufferance within a Cultural Framework as the Preaching Strategy of Sunan Gunungjati in Forming a Civil Society," *Journal of Social Studies Education Research* 12, no. 4 (2021): 257–285, <https://jsser.org/index.php/jsser/article/view/3664>

<sup>3</sup> Andi Miswar, "Corak Pemikiran Tafsir pada Perkembangan Awal Tradisi Tafsir di Nusantara ( Hamzah Al-Fansuri, Syamsuddin Al-Sumatrani dan Abd Rauf Al- Singkel)," *Rihlah: Jurnal Sejarah dan Kebudayaan* 4, no. 1 (2016): 115–126, <https://journal.uin-alauddin.ac.id/index.php/rihlah/article/view/2593>.

from Muhammad Ibn Fadl Allah al-Burhanpuri (d. 1029) A Sufi from Gujarat India, as Yunasril Ali explained that Ibn al-'arabi's Sufism is spreading in South Asia. The Sufism of Ibn al-'arabi was reviewed and introduced by a number of Sufi scholars, such as Hamzah Fansurii (W.1607 M), Shams al-Din al-Sumatrani, 'Abd al-Samad al-Falimbani, Dawud al-Fatani, Muhammad Nafis al-Banjari (born 1735 M), and others. Apparently, the influence of Ibn 'Arabi was not only in the environment of the Sunni theology tradition, but it penetrated so far into the Persian state that the majority of the Syi'ah secte.<sup>4</sup>

Ibn 'Arabi thought Sufism had a major influence in the archipelago through Hamzah Fansuri, but the thought of Hamzah Fansuri got the resistance of Nuruddin Ar-Raniri, a Sufism that patterned Sunni traditions of the al-Ghazali sect. Nur al-Din al-Raniri (d. 1068 H/1658 AD) was seriously regarded as a heretical, as were Hamzah al-Fansuri (d. 1016 H/1607 M) and Syamsudin al-Sumatrani (d. 1040 H/1630 AD), which was derived from his al-existent understanding of Ibn 'Arabi as a heretical teaching.<sup>5</sup> Nur al-Din al-Raniri asked Sultan Iskandar Tsani (1637-1641 A.D.) to force the followers of the teaching *wujudiyah* to change their thigh and repent to God. Because they remained on his side, the Sultan ordered that they be killed and their books burned.<sup>6</sup>

The thought influence of Ibn 'Arabi turns to Cirebon, one of Ibn 'Arabi's manuscript entitled *Hall Rumuz wa Mafatibu al-Kunuz*. The manuscript was not found in the Middle East or in other Islamic countries, and even Ibn 'Arabi researchers did not mention the book. The existence of the book is kept intact at Cirebon Palace. The understanding and teachings of Ibn 'Arabi strangely in the kumunitas of Cirebon Muslims

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<sup>4</sup> Fadli Rahman and Ahmad Dakhoir, "The Concept of 'Martabat Tujuh' Al-Burhanpuri (Study of the Creation of the Universe in the Perspective of Philosophical Sufism)," *International Journal of Multicultural and Multireligious Understanding* 8, no. 7 (July 2021): 87, <https://ijmmu.com/index.php/ijmmu/article/view/2681>.

<sup>5</sup> Andi Miswar, "Corak Pemikiran Tafsir pada Perkembangan Awal Tradisi Tafsir di Nusantara (Hamzah Al-Fansuri, Syamsuddin Al-Sumatrani dan Abd Rauf Al- Singkel)."

<sup>6</sup> Abdul Hadi., *Tasawuf yang Tertindas: Kajian Hermenentik terhadap Karya-Karya Hamzah Fansuri* (Jakarta: Paramadina, 2015).

and in various Pondok Pesantren have not obtained a place, even barely studied through the study of the Yellow Book. For example, the doctrine of *Tauhid*, the phenomenal of *wahdatul wujud* teachings that exist in the world but are not studied, precisely what develops in Cirebon, even in Java, is the Sunni Sufism rather than the philosophical Sufism.<sup>7</sup>

Ibn 'Arabi thought in Cirebon has not gotten a place, perhaps because it is too difficult to understand because the idea of Sufism impressed Falsafi. Ibn 'Arabi's thought was seen as distinct from other Sufis, such as Sunni scholars like Al-Ghazali and Al-Qushaeri, as well as the Irfani sect, Al-Hallaj, Abu Yazid al-Bustami, and Shaekh al-Junaedi, who explained how to bersufism and approach God. These differences are caused by differences in the perspective of the source of their arguments. Ibn 'Arabi does not use the forms of *Ittibad*, *Hulul*, *mortal*, and *Baqa* in the mystical experience or in the approach of God. The book "Hall al-Rumuz wa Mafatih al-Kunuz" means the formula solution and the key of treasures. The compilation of this book is inspired by one of the hadiths; "I was a hidden treasure, and I wished to be known, so I created a creation, then made myself known to them, and they recognized me".<sup>8</sup>

This hadith explains that God wants to be recognised and that God created creatures. It means that God with the creatures is one, because through the creatures God will be recognized.<sup>9</sup> Sufism scholar Ibn Sab'in argued that this hadith is *Kalamullah* (the Word of God) to some of the prophets (unfortunately, the name of the prophet is not mentioned by Ibnu Sab'in) while praying to Allah: "O Allah, for what You created creatures (man), but You didn't create them before?" Then Allah SWT replied in the hadith above. Sheikh Ismail bin Muhammad al-'Ajaluni al-Jarahi in *Ksfu al-Khafid wa Muzil al-libas*, Vol II, page 152, the 2016th

<sup>7</sup> Muhammad Alfian Sidik, "Tadabbur Analysis of the Concept of Wahdah Al-Wujud in the Quran," *Takwil: Journal of Quran and Hadith Studies* 1, no. 1 (June 2022): 105–121, <http://ejournal.iainkerinci.ac.id/index.php/takwil/article/view/1305>.

<sup>8</sup> Arrozy Hasyim, "Theology of Ibn 'Arabi," *Jurnal Ushuluddin* 4, no. 1 (2012): 309, <https://journal.uinjkt.ac.id/index.php/ilmu-ushuluddin/article/view/1016>.

<sup>9</sup> Harun Nasution, *Falsafah dan Misticisme dalam Islam* (Jakarta: Bulan Bintang, 2010).

hadith.<sup>10</sup>

According to the Ibn ‘Arabi argument above, he states that “this hadith is not an authentic narration, but this is an authentic narration for us spiritually (The Sufism Expert). In *al-Futu al-Makkiyah*, vol. I, p. 230, Muhyiddin Ibnu Arabi said: this hadith is widely quoted by Ibn ‘Arabi in various books, one of them which is *fusus al-bikam*, directed by Mustofa ibn Sulaeman Bin Zadah al-Hanafi (1980:19).<sup>11</sup>

The source and system of drafting the text, *Hall Al-Rumuz wa Mafatih Al-Kumuz* Ibn ‘Arabi, are actually from the Qur’an and hadith directly with the *ta’wil* (interpretation) approach. The interpretation method can currently be identified by hermeneutics, so that the whole text of Ibn ‘Arabi, according to William C. Chittick, is essentially the Qur’anic hermeneutics.<sup>11</sup>

Seyyed Hossein Nasr considered the Ibn ‘Arabi’s writings to describe the application of the symbolic hermeneutic method to revelation (*the Holy Qur’an*) and also to the universe, whose creation is based on the form of an “Al-Qur’an macrocosm.” He also applied that method to his soul, which contains the universe inside himself. Then there are macrocosmic and microcosmic aspects of revelation, as there are “revelation aspects of each macrocosm and microsom, in humans and universes”.<sup>12</sup>

The manuscript “*Hall Al-Rumuz wa Mafatih Al-Kumuz*” by Ibn ‘Arabi is unidentified when Ibn’ Arabi wrote the book exactly. The manuscript of Ibn ‘Arabi was copied on Thursday, 30 *Syawal* 1185 H (*Klwon* Tuesday, February 4, 1772), but even now the name of the copier is unidentified. The manuscript identity stored in Cirebon Palace is still intact. These are

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<sup>10</sup> Bambang Irianto, *Pustaka Keraton Cirebon: Pembuka Rumus dan Kunci Perbendaharaan* (Yogyakarta: Deepublish, 2016).

<sup>11</sup> William C Chittick, *The Sufi Path Knowledge: Ibn Al-‘Arabi Metaphysics of Imagination* (New York: State University, 1989).

<sup>12</sup> Ina Helena Agustina, Astri Mutia Ekasari, and Irland Fardani, “Sistem Ruang Keraton Kanoman dan Keraton Kacirebonan,” *Ethos (Jurnal Penelitian Dan Pengabdian Masyarakat)* 6, no. 1 (2018): 68–81, <https://ejournal.unisba.ac.id/index.php/ethos/article/view/3543>.

the manuscripts "*Hall al-Rumuḥ wa Mafatih al-Kunūḥ*" such as,<sup>13</sup> (1) *Rumuḥ wa Mafatih al-Kunūḥ*. Code and Script Number: No. 2 kcr \_19, (2) Title of Manuscript: "*Hill al-Rumuḥ wa Mafatih al-Kunūḥ*", (3) Author: Muhyiddin Ibn Arabi, (4) Year of copying: 1185 *Hijriah*, which coincided with the year 1771, (5) Storage: *Kecirebonan* Palace, (6) Origin of Manuscripts: *Sultan Partadiningrat Kacarbonan*, (7) Owner: *Kecirebonan* Palace, (8) The Conditions of Manuscripts: Good; there are only a few lower parts that are eaten by rats, but their bite did not miss the text, (9) The material of the manuscript: *Daluwang*., (10), the amount of *kurash*<sup>18</sup> and paper is 12 *kurash* and 16 sheets, (11) Number of Pages: 384 pages. (12) Number of lines on each page: 9 lines, (13) Script size in cm: 31 x 21 cm, 14. Size of text in cm: 21 x 14 cm, (14) Letters and languages: Arabic Letters: Arabic with an Inter-Line Glossary using Cirebon *Pegon* Language, (15) Type of Arabic Writing: *Naskhi*, (16) Writing forms: prose and poetry, (17) Ink color: black and red for new rubrics, (18) Summary of the contents: This text contains several titles of texts that are related to Tasawuf. The first text is titled "*Hall al-Rumuḥ wa Mafatih al-Kunūḥ*" by Ibn Arabi. This text explains the concepts or formulas of Sufism, which at the beginning of the discussion referred to the Hadith Qudsi, "*I am an unknown hidden treasure*". The second text is entitled "*Haudhul Hayat*," which also contains the teachings of Sufism, and Other notes such as, the second page of this text says: (i) *Pamantuking*, the bride was so legel hing late-night kemis, (ii) *Gtosi* says that the date of the calipers is very open, (iii) *Mantuking panganten* so much, *Kanamen ketiti*, (iv) *Hingkang* until T. 64/4/29, (v) Plain Hingkang T. 36/1/1). While the last (19) Colophon: *Tammāt al-Kitāb al-musamma bill al-rumāḥ (wa mafatih al-kunūḥ) shannafa al-shaykh al-'alim al-fadhil al-imam al-'arif qutb al-aulia wa al-'iraq al-Mubāqqiqin bin Abdillāh Abu Muḥammad al-Maghrabi the mercy of Allāh 'alāih muḥammad al-thāi alma'ruf bi (al) -shaykh (al-*

<sup>13</sup> Toto Sucipto, "Eksistensi Keraton di Cirebon Kajian Persepsi Masyarakat terhadap Keraton-Keraton di Cirebon," *Patanjala : Jurnal Penelitian Sejarah dan Budaya* 2, no. 3 (September 2010): 472, <http://ejournalpatanjala.kemdikbud.go.id/patanjala/index.php/patanjala/article/view/240>.

*akbar), the grace of Allah' alaih, Muhyiddin (Ibnu) 'Arabi, qaul al-haqq bi wa kbutima al-Kitab fi yaum al-khamsi waqta al-qailulah wa fi al-syahri alsanwal wa fi al-bilal tsalatun wa fi sanah al-wawi hijrah al-Nabi suba Allah 'alaihi wa sallam, 1185. Tammat.*

In the manuscript description, Lajang Kawroeh Bab Kebatinan is coded 02. This manuscript has also been examined by the Research Team of the Ministry of Religious Affairs Research and Development Center, and the results of his research were published in May 2013.<sup>14</sup>

The author in this case mentions Ibn 'Arabi's other works as a comparison with the manuscript, *Hall Rumuz wa Mafatih al-Kunuz*, like *al-Futubat al-Makkiyyah* which is the most spectacular work compiled over thirty years, *al-Futubat al-Makkiyyah* is an encyclopedia of the very broad sciences of Islam that rests on the teachings of Tauhid, the recognition of the oneness of God, which became the essence of Islamic teachings, or, according to Kautsar Azhari Noer, this book contains descriptions of the metaphysics principles, various religious sciences, and also the spiritual experiences of Ibn 'Arabi himself. The book was compiled from Makkah at 598 H/1202 M and finished in Damascus at 629 H/1231 H, consisting of 560 chapters.<sup>15</sup> According to Ignaz Goldziher, the 560 chapter book *al-Futubat al-Makkiyyah* is an encyclopedia of knowledge that embraces the Sufistic method. Ibn Arabi thrust this book by explaining that he could not explain the secrets contained therein with the use of pure sense. But he received his inspiration in the midst of the execution of *thawaf* in the Ka'bah.<sup>16</sup>

*Al-Futubat* means opening and has a similar meaning to several other terms such as unveiling, sensing, testimony, divine desires, the disclosure of the divine self, and inspiration. Each word refers to the

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<sup>14</sup> Bambang Irianto, *Pustaka Keraton Cirebon: Pembuka Rumus dan Kunci Perbendaharaan*.

<sup>15</sup> Sayyed Hossein Nasr, *Tiga Mazhab Utama Filsafat Islam: Ibnu Sina, Subrawardi, dan Ibnu 'Arabi*, ed. Rusdianto, trans. Ach Maimun Syamsuddin, I. (Yogyakarta: IRCiSoD, 2014).

<sup>16</sup> Ignaz Goldziher, *Mazhab Tafsir dari Aliran Klasik hingga Modern*, trans. M Alaika Salamullah (Yogyakarta: El Saq, 2003).

achievement of knowledge obtained directly from God without a teacher, through a study or with rational ability. *al-Futub* is a pattern of science given to the prophets and received from God without rational search or reflective considerations.<sup>17</sup> Thus, *al-Futubat al-Makkiyyah* in essence, is a summary of the various sciences that were made available to Ibn ‘Arabi during the opening (*Futub*); in fact, according to his confession, the book *al-Futubat al-Makkiyyah* was dictated directly by God through the angel who conveyed the inspiration.

Ibn ‘Arabi’s work is no less important than the book of *Fusus al-Hikam* (string of pearls of wisdom), which contains the names of the Tuhanan, Nubuwwah, ontology, and some other important topics that are the concern of Ibn ‘Arabi. The book consists of 27 chapters written in the year before Ibn ‘Arabi died, precisely in 627 H/1230 M. According to his confession, this book is written according to the direct advice of the Prophet Muhammad, whose content is at least without any additions or shortcomings. Ibn ‘Arabi got it from the prophet Muhammad so that the book could be conveyed to mankind to take advantage. From the two books of *al-Futubat al-Makkiyyah* and *Fusus al-Hikam* this is what gives birth to the concept of the Apostolic, Nubuwwah, and his guardian as the experience of his citizenship, Ibn ‘Arabi. The two books are the primary data in this study because they are loaded with explanations of the concepts of Apostolic, *Nubuwwah* and guardian.<sup>18</sup>

Ibn ‘Arabi’s life journey through scientific spiritual abridgment is obviously a typical journey, unlike other Sufi life journeys. If the trip is different, then the results will be different too. The journey has helped a lot and influenced the pattern of life as well as Ibn ‘Arabi’s self-thought, in addition to the social conditions when it was very tinged by sufistic life. His life is filled with adventure, as well as his many attempts at changing

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<sup>17</sup> Muhammad Ibrahim Al-Fayumi, *Ibn ‘Arabi, Sabib Al-Futubat Al-Makkiyyah* (Kairo: al Mishriyyah al-Lubnaniyyah, 2009).

<sup>18</sup> Hajam, “Paham Kenabian dalam Tasawuf Falsafi Ibn ‘Arabi dan Relevansinya terhadap Paham Keagamaan,” *Al Qalam* 31, no. 2 (2014): 259–282, <https://jurnal.uinbanten.ac.id/index.php/alqalam/article/view/1401>.

his thoughts and personality, so Ibn ‘Arabi became a man who was zahid, sufis, theologian, and filosof. All of these can be seen from the characterized paradigm of the mystical philosophy of Ibn ‘Arabi in subsequent discussions.

Ibn al-‘arabi was one of the most prolific writers. The exact number of his works is unknown. Various numbers have been mentioned by scholars, among whom C. Brockelmann noted not less than 239 works. Osman Yahia, in his very valuable bibliographic works, called 846 titles and symbolized that they were only about 7000 in the original, and from the original, only 400 were extant. Ibn ‘arabi has once mentioned 269 titles. The two most important and famous works of Ibn ‘Arabi are *al-Futubat al-Makkiyyah* and *Fusus al Hikam*. The full title of the first work is *Kitab al-Futubat al-Makkiyyah fi Ma’rifat al-Asrar al-Malikiyyah wa al-Mulkiyyah*.<sup>19</sup>

Some of his other works are *Insba’ al-Dawair*, *‘Uqlat al-Mustaufiz*, and *al-Tadbirat al-Ilahiyyah*. Three short books on metaphysics and cosmology *Rasa’il Ibn al-‘Arabi*, *Kitab al-Fana fi al-Mushabadah*, *Tarjuman al-Ashwaq*, *Zakha’ir al-A’laq*, *Ruh al-Quds*, *Ma la Budda minhu li al-Murid*, *al-I’lam bi Isyarat Abl Abl al-Ilham*, *Shajarh al-Kaun*. Some of his other works can be called: *Mishkat al Anwar*, *Mahiyat al-Qalb*, *‘Anqa Maghrib*, *al-Ittibad al Kawni fi Hadarat al-Ishbad al-Ayni*, *Isyarat al-Qur’an*, *al-Insan al-Kulli*, *Bulghat al-Ghanmais*, *Taj al-Ras’il*, *Kitab al-Khalwah*, *Sbarah Khal’ al-Na’layn*, *Mir’at al-‘Arifin*, *Ma’rifat al-Kanz al-Azim*, *Mafatih al-Ghayb*, *Da’wat Asma’ Allah al-Husna*, dan *Kitab al-Haqq*.<sup>20</sup>

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<sup>19</sup> Kautsar Azhari Noer, *Ibn Al-‘Arabi Wahdatul Wujud dalam Perdebatan* (Jakarta: Paramadina, 2015).

<sup>20</sup> Adenan Adenan and Tondi Nasution, “Wahdat Al-Wujud dan Implikasinya terhadap Insan Kamil,” *Al-Hikmah: Jurnal Theosofi dan Peradaban Islam* 2, no. 1 (March 2020), <http://jurnal.uinsu.ac.id/index.php/alhikmah/article/download/7607/3418>.

### Sufism in the Manuscript *Hall al-Rumuz wa Mafatih al-Kunuz*

The “*Hall Al-Rumuz wa Mafatih Al-Kunuz*” manuscript actually contains sense of sufism, which is full of both implied and manifest meaning. Ibn ‘Arabi introduced sufism in this text, which is slightly different from other texts, as mentioned before. As the name implies, this book presents two things: the first is “*Hall al-Rumuz*” (solving every single problem sourced from Sufism scholars), and the second is “*Mafatih al-Kunuz*” (getting some secrets out of Sufism teaching). This means that a person who wants to achieve or reach “*al-Insan al-Kamil*” (self-realization) is expected to have “*rumuz*” (Formulas and keys) as the opening act.<sup>21</sup>

According to Ibn ‘Arabi, a Sufism person must have knowledge, charity, and jihad as the opening acts of sufism teaching at first. Knowledge is the beginning of information, mark and its digest is the status of the soul. Knowledge and charity can be sought (*kasbi*), while the status of the soul is Allah’s grant. Allah SWT says: “*And those who strive for us, - we will surely guide them to our ways. And indeed, Allah is with the doers of good*”.<sup>22</sup>

A servant *jihad* (in this sense, vigorous effort in the face of difficulty) is achieved with knowledge and charity, while guidance is the gift and grace of Allah SWT in his servant’s condition. *Hall al-Rumuz wa Mafatih al-Kunuz*’s” manuscript contained major themes such as: Faith, Islam, and charity; *Maqam Ashraf* (generosity); Counterintuitive and intuitive knowledge; Attitude Levels: Repentance, *Inabah*, and *Aubah*; and Dimensions of *Shari’ah*, *Thariqat*, *Haqiqat*, and *Ma’rifat*

Furthermore, the “*Hall al-Rumuz wa Mafatih Al-Kunuz*” manuscript contained three important points in the theosophy concepts according to the writer, namely the Godhead, about Humanity, and the Way of Perfection. These three teachings are discussed universally and holistically by this book author based on their spiritual experiences, refer to the

<sup>21</sup> Ibn ‘Arabi, *Hill Al-Rumuz Wa Mafatih Al-Kunuz* (Beirut: Dar al-Kutub al-‘Ilmiyyah, 1955).

<sup>22</sup> Q.S al-Ankabut [29] : 69.

Qur'an and Hadith, and support previous Sufi opinions.

### About Godhead

God is the holiest, the eternal, and the semi-eternal because no one existed before except God. God encompassed everything without any contribution from others at once. God accompanied everything; nothing resembled Him. This meaning is not to be trapped in the understanding of God's immanence (God can be interpreted everywhere).<sup>23</sup> God wants to be recognized as having created creatures. This implied that God and creatures are one, because the creatures God will recognize, as Harun Nasution explained<sup>24</sup> that the view of Ibn 'Arabi is equal to the hadith: *I was a hidden treasure, and I wished to be known, so I created a creation, then made Myself known to them, and they recognised Me.*<sup>25</sup>

The God will unite with humans when he connects with God and wipes away his selfishness through the mortal process, as in the Qudsi hadith quoted by Ibn 'Arabi: *"The earth and the sky are unable to cover Me, the heart of my believing servant who is able to cover Me."* And again, *"My slave keeps on coming closer to Me through performing "Sunnah" (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him, I become his hearing and seeing"* In another hadith, *"I become his mouth and his hands, so I become his hearing with which he hears, his seeing with which he sees, and his hands with which he strikes".*<sup>26</sup>

Ibn 'Arabi still distinguishes between God and servants. The God is still the God, and the servant is still a servant, like the sea remains the sea and the new is only its waves and rivers. The relationship between God

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<sup>23</sup> Daniel Abrams, "The Boundaries of Divine Ontology: The Inclusion and Exclusion of Metatron in the Godhead," *Harvard Theological Review* 87, no. 3 (July 1994): 291–321, <https://www.cambridge.org/core/journals/harvard-theological-review/article/abs/boundaries-of-divine-ontology-the-inclusion-and-exclusion-of-metatron-in-the-godhead/02CED9E732658FA7E1BD1C814B04441A>.

<sup>24</sup> Ibn 'Arabi, *Hill al-Rumuz wa Mafatih al-Kunuz*, p. 461, In the translation edition Muhammad Mukhtar Zaedin, *Pustaka Keraton Cirebon: Pembuka Rumus dan Kunci Perbendaharaan*. Harun Nasution, *falsafah dan Mistisisme dalam Islam*, p. 61.

<sup>25</sup> 'Arabi, *Hill Al-Rumuz Wa Mafatih Al-Kunuz*.

<sup>26</sup> 'Arabi, *Hill Al-Rumuz Wa Mafatih Al-Kunuz*.

and humans cannot be conceptualized exactly in the *shatabat* form by Ibn Arabi, such as *hulul*, *infishal*, *mulamasah*, and *mumassah*. On the other side, Ibn 'Arabi considered that *Shatabat* is fruitless self-love, as the result of uncontrolled and subjective ecstasy.<sup>27</sup>

Historian al-Zahabi also explained that Ibn 'Arabi did not refer to *hulul*, and Carl W. Ernst (2003:56) noted that Ibn' Arabi did not use the word *shatabat* in his writings, but he still considered that Ibn 'Arabi had experienced the state of unconsciousness, however, unlike *satabat*.<sup>28</sup> Unlike other Sufism using *satabat*, for example, Abu Yazid al-Bustami (d. 877 AD) with the expression “*Most great I am*,” which produces the understanding of *Fana* and *Ittibad*, and al-Hallaj (w. 913) with the expression “*Anaal-Haq*” (I am God), which produces the understanding of *Hulul*.<sup>29</sup>

Ibn 'Arabi explained the relation between the Shari'a and hakikat, referring to the verse of Surah Al-Fatihah: “You (Allah) alone we worship, and You alone do we seek help from”, and “Allah alone we worship” is the Shariah, and “You (Allah) do we seek help from” is the Hakikat. Ibn 'Arabi's view is the same as that of al-Qushaeri, who described the relation between shari'a and haqiqat as realizing that to be a servant of God consistently, a bondage to not supported by haqiqat will not be accepted, while the haqiqat that is not supported by the shariat will be useless. After that, al-Qushaeri referred to the verse of the Holy Qur'an: “You (Allah) alone we worship, and You alone do we seek help from”. The above description of Ibn 'Arabi is based on the hadith, “That Allah has indeed created His creatures in darkness, then Allah swt sparks His light. So whoever is exposed to the spark of light gets guidance. And whoever

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<sup>27</sup> Syafwan Rozi, “The Spiritual Philosophy of Ibn Al-'Arabi: Between the Exoteric and Escoteric Dimension,” *Jurnal Fuaduna: Jurnal Kajian Keagamaan dan Kemasyarakatan* 6, no. 1 (June 2022): 45–60, <https://ejournal.uinbukittinggi.ac.id/index.php/fuaduna/article/view/5527>.

<sup>28</sup> Carl W Ernst, *Words of Ecstasy in Sufism* (Albany: State University of New York, n.d.).

<sup>29</sup> Devi Umi Solehah, “Konsep Pemikiran Tasawuf Falsafi (*Ittibad, Hulul Dan Wibdatul Wujud*),” *Islam & Contemporary Issues* 1, no. 2 (September 2021): 1–8.

escapes from the splash of light, then he is astray and evil”.<sup>30</sup>

Ibn ‘Arabi described God’s attributes in two parts: the first is *nafi* (negating), and the second is *itsbat* (setting). So the meaning of negating is denied from all impossible things for Him, such as similarity, equality, resistance, the limit, the size, the weak, the loser, the less, and further more, and it remains to Almighty that the attributes are duty for Him, such as knowledge, power, willingness, hearing, seeing, speaking, and further more. When you know the impossible and obligatory attributes for Him in your heart, you will be filled and covered by His Attributes: you have already covered Him with the attributes, not with the essence. This is the meaning of “the heart of my believing servant who covered Me”.<sup>31</sup>

The two attributes of Allah are manifestations of the good sentence (*al-kalimah attayyibah*), namely *La Ilaha Illallah* (there is no god except Allah), where in this sentence there is a *manfi* (negated sentence), namely *La Ilaha*, and *mutshbat* (constant), namely *Illa Allah*. “*La Ilaha Illa Allah*” is called a sincerity sentence, which means that human are determined that Allah is only one God, gathering all the meanings of verses, characteristics, pearls of wisdom, and His sentences. So that the sincere sentences brought inside a servant’s heart until he felt lonely. If the servant can feel that what remains is God and cannot be replaced by something, then the heart is more pervasive, obliging, and melting away, and then the heart determines and destroys it. Firm and lost, then eternal Initially, it shows mortality, and finally it shows determination.<sup>32</sup>

Ibn’Arabi explains love and will. According to Ibn ‘Arabi, there are two types of love: namely the love of Allah for His servant and the love of the servant for God. Ibn ‘Arabi’s also argued that the Love of God for

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<sup>30</sup> Bambang Irianto, *Pustaka Keraton Cirebon: Pembuka Rumus dan Kunci Perbendaharaan*.

<sup>31</sup> Muhammad Rusydi Restu Aulad Al-Fattaah, Muhammad Iqbal, “Interaksi Sufisme, Ekologi dan Teologi di Era Postmodernisme: antara Wahdat Al-Wujud Ibn ‘Arabi dan Suluk Al-Ghazali,” *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 22, no. 1 (2023): 1–20.

<sup>32</sup> Kamaruddin Mustamain, “Ontologi Tasawuf Falsafi dalam Konsep Wahdatul Wujud Ibnu Arabi,” *Rausyan Fikir: Jurnal Studi Ilmu Ushuluddin dan Filsafat* 16, no. 2 (December 2020): 267–281, <https://jurnal.uindatokarama.ac.id/index.php/rsy/article/view/630>.

His servant is a privilege of the grace of His mercy. His mercy is the specificity and commonality of His will. So that the will is gathering all the desires of love, hate, like, anger, proximity, and distance. Everything is related to will, and His will is one. The difference is in the conjunctive; when his will is related to rewards, then it is called merciful (love). When His will is related to punishment, it is called hate. When His will relates to devoutness, glory, and privilege, it is called love. The difference between love and will is that will is the will of goodness, mercy, and grace. On other hand, Ibn 'Arabi explained that love is the will of devoutness, persuasion, and glory.<sup>44</sup>

The love of the servant to his Lord, according to Ibn 'Arabi, is a very delicate state that cannot be described (by the word thread), and humans cannot comprehend its fact because holding this state is equal to leaving the parts of disire and prioritizing the rights of Allah. He left all his wishes for his servant's wishes because his wishes as the lover and God's wishes are the same. Ibn 'Arabi described the devoutness of Allah with his servant, which has three levels of devoutness: first, the common devoutness, namely the devoutness of knowledge, power, and wish. Allah said, "*There is in no private conversation three but that He is the fourth of them.*"<sup>33</sup> Second, the special devoutness of the believers, namely the devoutness of grace, kindness, and love, as Allah said: "*He is with you wherever you are.*"<sup>34</sup> The special devoutness of the *muqarrabin* (the closest people), namely the closest one of care, help, maintenance, and respon to their prayer (*ijabah*), indeed make them prophets.<sup>35</sup> The verse that is refered to is what Allah said: "*and we are closer to him than [his] jugular vein*".

According to Ibn 'Arabi's statement, there are three levels of devoutness in the servant to God; the first level is the phisycally closeness through charity. The second devoutness is the heart's closeness with faith justification. The third devoutness is to the spirit, expressed through

<sup>33</sup> Q.S al-Mujadilah [58] 7.

<sup>34</sup> Q.S al-Hadid [57] 4.

<sup>35</sup> Ibn 'Arabi, *Hill Al-Rumuz wa Mafatih Al-Kunuz*.

courtesy. Then *al-Haq*, Allah SWT, is the Nearest to at the human eye of the human itself and more adherent than the membrane of the eye in every single space.<sup>36</sup>

### About Humanity

According to Ibn ‘Arabi, human beings are born with an obligation to worship. Worshiping Allah is understood by Ibn ‘Arabi as an implementation of the attitude of Godhead. Humans, in worshiping Allah, according to Ibn ‘Arabi, have the right to divinity called *rububiyah* and establish their obedience called *ubudiyah*, not because of love of heaven and fear of His hell. In addition, human beings need to expect, see merit, and feel fear of torture. Therefore, humans need to be afraid (*khauf*) and devoted (*haibah*) and need to have hope (*king*) for these characteristics as a form of trust (*tsiqah*).<sup>37</sup>

Henri Corbin explains Ibn‘Arabi’s view of *Ubudiyah* as the nature of servitude and supremacy (*suzaerainty*). Humans are slaves in the sense that he is the place where the manifestation of one of Gods or the name of God manifests, known and known by every human being as his own God, and where he describes his own essence, himself, and his attributes. This is the first aspect of knowledge. There is an idea about the personal God, the Divine Name of your Lord). On the aspect of *Rububiyah*, every existence is the master for his Lord (*rabb li rabbihi*).<sup>38</sup>

Humans, according to Ibn i Arabi are created in the form of God. Humans are the only creature of the millions of creatures that are designed to behave like God, meaning that humans can become duplicates of all of God. This is based on the *hadith* that Allah created the Prophet Adam

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<sup>36</sup> Bambang Irianto, *Pustaka Keraton Cirebon: Pembuka Rumus Dan Kunci Perbendaharaan*.

<sup>37</sup> Syafwan Rozi, “Uderstanding the Concept of Ecosufism: Harmony and the Relationship of God, Nature and Humans in Mystical Philosophy of Ibn Arabi,” *Ulumuna* 23, no. 2 (December 2019): 242–265, <https://ulumuna.or.id/index.php/ujs/article/view/354>.

<sup>38</sup> Samer Akkach, “The World of Imagination in Ibn ‘Arabi’s Ontology,” *British Journal of Middle Eastern Studies* 24, no. 1 (May 1997): 97–113, <https://www.tandfonline.com/doi/abs/10.1080/13530199708705640>.

according to His form. The Muslim Imam, as explained by Ibrahim Hilal, mentions the *hadith* in two places: First, the prohibition of hitting the face is narrated in the book “al-Bir wa al-Silah wa Adab”. Secondly, in the chapter of *al-Jannah wa Siffah Naim'imihawa abliba*. “The Muslim Imam puts this hadith in parts of those who will enter Paradise: those whose hearts are like birds.” Imam Nawawi notes in this *hadith* in the beginning chapter that the pronoun (*damir*) “hi” (his) in the word “alaLaila” (in his form) returns to the person who was beaten (*madrab*), because there is a ban on the Messenger of Allah. so as not to hit the enemy’s face. The Messenger of Allah said: “If one of you fights his brother, then stay away from the face, for God created Adam in his form. The purpose of returning his “pronounced” pronoun to the stricken person is to give a clue so that we avoid being hit by people in honor of our Father Adam. For someone who hits someone else’s face, it is the same as hitting the face of his own father.<sup>39</sup>

The illustration above by Ibn ‘Arabi actually explains the position of man as government. The government has a president whose job it is to prosper the people. The President, in carrying out his duties, is assisted by ministers, whose duty it is to implement the rules and policies of the president in accordance with his field and expertise. When the president, the minister, and the people can work together and obey the established law and do not dare to violate it, it means that the state of government is successful in achieving prosperity. Likewise, if humans, where the heart as a leader, the senses as a supporter, and members of the body as led work in accordance with their fields and cooperate with each other and do not violate, then the human condition becomes safe and since the good and spiritual, but otherwise if it is full of violations with various sins, the human condition becomes a loss and harm.

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<sup>39</sup> Ibrahim Hilal, *Al-Tasamunf Al-Islami Baina Al-Din wa Al-Falsafah* (Kairo: Dar An-Nahdah, 2009).

Furthermore, Ibn ‘Arabi explains the characteristics of people who have reached *ma’rifat* (wiseness). The characteristics are people who hear from God and those who know God Almighty. Wisdom people always hear the subtlest of the signs and rudeness of such language. Ibn ‘Arabi gave an example of an Arif: One time Abu Usman al-Maghrabi entered the yard and found someone who was taking drinking water from a well with a pulley, so he fainted from hearing the noise of the pulley. Then he was asked about it, and he replied, “Really, the pulley said, ‘Allah, Allah, Allah.’” Once Ali ibn Abi Talib heard the sound of bells, he asked his friends, “Do you all hear and understand what the bells say? “They replied,” No, He said, “The bell said, ‘Subhanallah, Most Holy of Allah, and Most True Allah, truly my place of request and eternal immortality.’” One day, al-Syibli passed by and met the seller, Arak, and al-Syibli.<sup>40</sup>

Listening to the liquor, she said, There is nothing left except one. “Then al-Syibli screamed and said,” And there is nothing but one. Previously, Ibn ‘Arabi cited the opinions of Rabiah al-Adawiyah and Abu Yazid al-Bustami about the characteristics of the wise, as in the second statement of the Sufi. Said Abu Yazid, “In the words of the Arif people there is a divine nature; in every limb showing the service of immortality; in him there is a sign of servitude; his heart is kept fearful of oneness, in the sense that there is a tendency to God; and in the fire of fire and power.”<sup>41</sup>

Said Rabi’ah, “There are three signs for an ‘Arif: his body is busy with searching, his heart is busy with longing, and his soul is busy with passion.” And some of the opinions say, “The heart of a ‘f is illuminated by a light, his face is marked by a devious address, his limbs melt in fearless devotion, sir, and he feels to break the relationship with all affinity (only) to Allah swt. It is a sign of all, the state of being a servant of Allah swt with

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<sup>40</sup> Ibn 'Arabi, *Hill Al-Rumuz wa Majatib Al-Kunuz*.

<sup>41</sup> Athoillah Islamy, “Dialectic Motivation, Behavior And Spiritual Peak Experience in The Perspective of Islamic Psychology,” *Alfuad: Jurnal Sosial Keagamaan* 3, no. 2 (December 2019): 35–46, <https://ejournal.uinmybatusangkar.ac.id/ojs/index.php/alfuad/article/view/1759>.

limbs, dhikr with oral, and feeling peace with Allah swt. At any time and place. His condition in the world was destroyed; the heart in his chest disappeared; the spirit in his body was lost; his sense of smell disappeared.”<sup>42</sup>

### The Road of *Insan Kamil* Perfection

Efforts to achieve perfection are pursued by the man who has been special as the Prophets, apostles, and guardian; these are the stages of a successful human to achieve perfection, or *al-Insan al-Kamil*. So one of the doctrines isoterik fundamental in the teachings of Sufism that developed the Sufis is the doctrine of the universal human, or *al-Insaan al-Kamil*. *Al-Insan al-Kamil* is a form of an ideal human, a human that is completely perfect as a human.<sup>43</sup>

With regard to the perfection of man, according to Muzaffaruddîn Nadvi, in achieving the level of perfection, there are three categories: first, the perfect man is a man who has reached the goal (*ma'rifah*). Second, human, half-perfect, that is, human that is still in the journey towards the goal of ma'rifah. Third, human beings are not valuable; that is human, who are silent, without direction or purpose in their lives.<sup>44</sup> According to al-Ghazali, human perfection is also associated with *al-Fadha'il* (virtues), namely the proper functioning of the power--the power inherent in human beings in harmony with the perfection of the man himself. *al-Fadha'il*, what is meant is al-hikmah (as the primacy of the intellect), *al-Shaja'ah* (as a virtue of the power *ghadab*), *al-'Iffah* (as a virtue of the power *shahwah*) and

<sup>42</sup> Nurul Faizah Fauzi, “Revitalitas Sufisme di Era Modern Perspektif Rabi'ah Adawiyah,” *NIHAIYYAT: Journal Of Islamic Interdisciplinary Studies* 2, no. 2 (2023): 95–100, <https://ejournal.tmi.al-amiyen.sch.id/index.php/nihaiyyat/article/view/46>.

<sup>43</sup> Nurti Budiayanti, Asep Abdul Aziz, and Mohamad Erihadiana, “Strategy of Insan Kamil in Building Green Education,” *International Journal on Advanced Science, Education, and Religion* 3, no. 2 (July 2020): 72–82, <https://ojs.staialfurqan.ac.id/IJoASER/article/view/54>.

<sup>44</sup> Muhammad Haikal As-Shidqi and Qasir Abbas, “Achieving Insan Kamil Through Maqamat Tauhid Muhammad Nafis Al-Banjari Andits Relevance to Modern Life,” *Jurnal Studi Agama* 6, no. 1 (2022): 81–94, <https://jurnal.radenfatah.ac.id/index.php/jsa/article/view/13447>.

*al-'Adalah* (as a balance of the three virtues mentioned above).<sup>45</sup>

The theme of the ideal man has become the subject of discussion among many thinkers, both the Sufis or the philosophers. The author, before discussing *al-Insan al-Kamil* and the notion of Ibn al'Arabi, first presents some of the name, of course, which examines the perfect man, or *al-Insan al-Kamil*. It is important to be appointed so that there are shades of comparison before moving on to the concept of the core *al-Insaan al-Kamil* version of Ibn 'Arabi. Imam al-Ghazali said that the perfect man is a man who is the light of his knowledge and does not cause the extinction of the light of wara' of his. On the contrary, al-Ghazali says to reach the level of the haqiah, not to go beyond the boundaries of *shariah*. The perfect man of it, according to him, was formed by the perfection of his soul. The perfection of his soul was formed by the sanctity of his soul through the Islamic prophets.<sup>46</sup>

So, *ma'rifah* cannot be achieved without the presence of a combination of two elements, namely the *shariah* and the *haqiqah*. If Nicholson says that *al-Insan al-Kamil* is a person who can fully achieve unity with the dhat of the Lord, in this case, man is similar to God. This kind of experience achieved by the Prophet and the wali, therefore, *al-Insan al-Kamil* is not only an attribute of the Prophets but also an attributes of the chosen people who have been able to seize it.<sup>47</sup> Meanwhile, Khan Sahib Khaza Khan mempetakan *al-Insan al-Kamil* from the side of the creation of nature, namely on the three streams of thought: The first is the flow of

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<sup>45</sup> Ahmad Habib, "The Concept of Achievement of Insan Kamil According to Sheikh Muhammad Nafis Al- Banjari," *Conference Series* 4, no. 2 (May 2023): 245–254, [https://adi-journal.org/index.php/conferenceseries/article/download/956/659/3466?\\_cf\\_chl\\_tk=D Ecl3I8GU1OmpwdNuXDnkCXdf0Z5Mpe5YgMnpWXskaA-1701533401-0-gaNycGzNClA](https://adi-journal.org/index.php/conferenceseries/article/download/956/659/3466?_cf_chl_tk=D Ecl3I8GU1OmpwdNuXDnkCXdf0Z5Mpe5YgMnpWXskaA-1701533401-0-gaNycGzNClA).

<sup>46</sup> Syamsuddin Arif, "Sufi Epistemology: Ibn 'Arabi on Knowledge ('Ilm)," *Afkar: Jurnal Akidah & Pemikiran Islam* 3, no. 1 (2012): 81–94, <https://jppmm.um.edu.my/index.php/afkar/article/view/6019>.

<sup>47</sup> Mukhtar Mukhtar, Hamzah Hamzah, and Basri Mahmud, "Sufistic Hermeneutics: The Construction of Ibn Arabi's Esoteric Interpretation on the Process of Becoming Insan Kamil," *HERMENEUTIK* 17, no. 1 (April 2023): 1–26, <https://journal.iainkudus.ac.id/index.php/Hermeneutik/article/view/13745>.

*Ijadiyah*, who thinks that nature is created from nothing. Second is the flow of *wujudiyah*, nature created through emanation. God created the universe not just to see Him but also to expose himself. Third, the flow of *Shubudiyah*, who think that God and creatures (*the created*) are the two duties, the Lord is acquired that there exist or is real (*reality*), while the creature is acquired that isn't real (*unreality*). The perfection is in the Lord while the imperfections adhere to creatures. The flow of the last is also found in certain parts of the thought of Sufism al-Jili and also al-Ghazali.<sup>48</sup>

Understanding *al-Insan al-Kamil*, according to al-Jili, is referring to one substance that has two forms of existence: First, existence is universal. In his explanation, al-Jili departs from the theory of the creation of nature, which states that nature exists (*manjud*) as a result of the *tajalli rub* of the Lord, which he refers to as 'term *Haqiqah Muhammadiyah*. Adam was the first man created by God to get *tajalli rub* from the Lord, namely the *haqiqah Muhammadiyah*. View al-Jili is based on the hadith of the Prophet, which says that "God created Adam in the image of God."<sup>49</sup>

God created man Adam from in the shape of himself. So, man (*al-Insan al-Kamil*) in this case is understood as a creature that has the values of the godhead (*al-Haqq*). In the sense that humans have properties similar to those of God, such as *hayy* (the living), *'alim* (knowing), *Qadir* (power of attorney), *murid* (willing), *Sami'* (hearing), *basir* (seeing) and *mutakallim* (talking). Second is the existence of *al-Insan al-Kamil*, which refers to the notion of the individual. In this case *al-Jili* points to Muhammad himself as *al-Insan al-Kamil*, the absolute, which in itself is *Haqiqah Muhammadiyah*. Furthermore, *Haqiqah is the tajalli* in the guardian for the next period.<sup>50</sup>

<sup>48</sup> Sumanta, "Insan Kamil-Based Development to Improve Character and Academic Competency in Indonesian Islamic Universities," *Dinamika Ilmu* 22, no. 1 (2022): 131–149, [https://journal.uinsi.ac.id/index.php/dinamika\\_ilmu/article/view/4968](https://journal.uinsi.ac.id/index.php/dinamika_ilmu/article/view/4968).

<sup>49</sup> Sumanta, "The Values of Perfect Human Beings in the Dignity Seven of Insan Kamil," *Journal of Social Studies Education Research* 12, no. 4 (2021): 256–301, <https://jsser.org/index.php/jsser/article/view/3684>.

<sup>50</sup> Agung Irawan, "Esoteric Symbolism of The Letter Alif in Sosrokartono's Calligraphy and Al-Jili's Insan Kamil Concept," *DINIKA: Academic Journal of Islamic Studies* 6, no. 1 (June 2021): 55–78, <https://ejournal.uinsaid.ac.id/index.php/dinika/article/view/3844>.

*Al-Insan al-Kamil* understands Muhammad Iqbal as more dynamic because Iqbal looked at the figure of Muhammad in a comprehensive manner. *Al-Insan al-Kamil* version of Muhammad Iqbal was a *mu'min* who has the power, knowledge, deeds, and wisdom that reflect *akhlak al-nabawi*. The *mu'min* must be a determinant of his own fate and gradually achieve perfection.<sup>51</sup> While Rusdiana said *al-Insan al-Kamil* in view of the sufis as the macrocosm, the soul, and the cause of all that exists, God the *tajalli*, with all the perfection of His nature, was able to achieve *ma'rifah*, which is perfect, therefore, he deserves to be called the shadow and Khalifah of God on earth.<sup>52</sup>

Another case is the view of Seyyed Hossein Nasr that the doctrine of *al-Insan al-Kamil* is so dominant in the teachings of the sufis that he called it the “myth” that is privileged in sufism. The human universal is also *logos*, a theophany (*tajalli*) of the total of the name—the name of the Lord. He is the whole universe in its unity as “visible” by the Essence of God.<sup>53</sup> In the doctrine of Ibn ‘Arabi’s, *al-Insan al-Kamil* makes the difference between a perfect man on the level of universal or *basanah* and a perfect man on the level of the particular or individual. About the figure of the perfect man followers, Ibn al-‘Arabi classifies the man in two parts: a perfect human and human animals. The division is based on the levels of the human being in achieving the perfection of the spiritual. The *dalil* is what serves as the justifier in the classification of man, the word of God states: “O man! what has deceived you? You disobeyed against the Lord, The Gracious. Who has created you, and then refines the events around you and makes you balanced? In the form of what He chose, He

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<sup>51</sup> Rahmat Haluti and Munirah Munirah, “Epistemology of Muhammad Iqbal’s Existentialism: Its Levation To Islamic Education,” *Jurnal Pendidikan Agama Islam dan Budi Pekerti* 4, no. 2 (2022): 83–97, <https://journal.iaingorontalo.ac.id/index.php/pekerti/article/view/3293>.

<sup>52</sup> A. Rusdiana, “Pemikiran Ahmad Tafsir Tentang Manajemen Pembentuk Insan Kamil,” *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 2, no. 2 (December 2017): 97–114, <https://ejournal.uinsaid.ac.id/index.php/at-tarbawi/article/view/978>.

<sup>53</sup> Seyyed Hossein Nasr, *The Garden of Truth: The Vision and Promise of Sufism* (New York City: Harper One, 2008).

constructed you.”<sup>54</sup>

The classification can also be analogized on other occasions, in which he divides the human between the *‘abd al-Rab* (servant of God) by *‘Abd al-Nazar* (servant of reason) and *‘Abd al-Rabb* (the servant of the Lord), which is the human soul and *qalb* (heart) holy, free from lust and bonding *badaniyah*, and able to expose all the reality of something.<sup>55</sup> The category of the human is called by Ibn ‘Arabi as a human being in the formation of Islam (*al-Nasy’ab al-Ukbraniyah*), he’s *ma’rifah* of his Lord, through the intuitive (*dẓanq*), not with his wits, even a sense that he places on the territory of *ma’rifah* of his. The sense of sense is subject to the kindness of the master of his soul. While *‘Abd al-Nazar* is the man bound by lust and leaning toward the dimensions of the material, he does not know the realities of everything because there is still a *hijab* in between. He was in formation, the worldly.<sup>56</sup>

The path to human perfection can be achieved through the trilogy of religions: Islam, faith, and courtesy, which are implemented in an integral way. The religious trilogy for Ibn ‘Arabi is called dignity. Islam is the beginning of religious dignity for the whole believer. Then, faith is the beginning of a special staircase for believers. Then, *ihسان* is the beginning of a special rite (*mi’raj*) for *muqarabin*. Ibn ‘Arabi in another book describes the three pillars of the religion, namely, *Islam* is practice, *iman* is justification, and *ihسان* is inner knowledge, while Abu Nasr al-Saraj, as a comparison with Islam, is an outward condition, *iman* is an outward and inner condition, and *ihسان* is the nature of birth and mind, as mentioned in the hadith: “*You should worship Allah as if you had seen Him; if you did not see Him, then know that Allah sees you.*”<sup>57</sup>

The road to repentance. Repentance is divided into three parts: the beginning of repentance, the middle of the change, and the end of the

<sup>54</sup> Q.S al-Infitar (82): 6-8,

<sup>55</sup> Toshihiko Izutsu, *Sufism and Taoism* (Los Angeles: University of California Press, 1999).

<sup>56</sup> Noer, *Ibn Al-‘Arabi Wahdatul Wujud Dalam Perdebatan*.

<sup>57</sup> Sidik, “Tadabbur Analysis of the Concept of Wahdah Al-Wujud in The Quran.”

mother. Whoever repents for fear of torture is the owner of repentance. Whoever repents for his reward is the owner of the *inaba*. And whoever repents for guarding and establishing servitude, not reward or fear of punishment, is the owner of change.

To achieve perfection, humans must arrive at the qurbat (proximity) before going on to the six *ubat* (catwalk). The first step is to sever all limbs from breaking the shari'ah. The second step is to break the appetite for customs. The third step is to decide the lust of human movement. The fourth step is to decide the taste of the defilement of adati. The fifth step is to decide the spirit of Abu Hurerata said: Once upon a time, the Prophet (may peace be upon him) visited Gabriel's angel, and then the Prophet asked, what is faith? The Prophet replied, faith is to believe in Allah, in His angels, in His books, and in the day of resurrection. The Prophet then asked, what is Islam? The Prophet replied to Islam that you will worship Allah and not perform, perform prayers, pay zakat, and fast in Ramadan. Then the Prophet asked, what is mercy? The Prophet (peace and blessings of Allaah be upon him) said: "Worship Allah if you see Him; if you do not see Him, then know that Allah sees you."<sup>58</sup>

Immediately he was tetrir on the four creatures and turned to *al-Haq* (Allah). And the meaning of the phrase was that I had a *takbir* on the four beings because the corpse had been seated on it as much as four lines and because the hijab of the beings from *al-Haq* (Allah SWT) was four; lust, air, demons, and the world. Abu Yazid kills his lust and hounds, and he removes the demon from his world. Therefore, Abu Yazid read the takbir of the One, whom he described with a single interpretation, for He is the moost high and something other than Him is very low and small.<sup>59</sup>

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<sup>58</sup> Hendra Albimawi and Tobroni, "Human Nature in the View of the Qur'an and Ibn Arabi," *International Journal of Health, Economics, and Social Sciences (IJHESS)* 5, no. 3 (2023): 270–277, <https://jurnal.unismuhpalu.ac.id/index.php/IJHESS/article/view/3829>.

<sup>59</sup> M. Amin Abdullah, "Preliminary Remarks on The Philosophy of Islamic Religious Science," *Al-Jami'ah Journal of Islamic Studies* 36, no. 61 (1998): 1–19, <https://aljamiah.or.id/index.php/AJIS/article/view/3040>.

For haqiqah, there is a testimony (*Syubud*) that goes out over this form. *Syariat* and is establishing the duty of worship (*bananadiyah*). The fact is to witness divine (*rububiyah*). *Shariah mujabadah* (fight the lust), *haqiqah musabadah* (to witness Allah). There is no difference between the two, as they both perpetrate (complement). *Tariqah* is the way to Allah swt, who has been born and inward. The birth of a father is an a, and his mind is an *aqaa*. She hid it in a bath like foam in her milk and her treasure in mine. So, without purifying the milk and without digging the mine, it will not emerge from its bubbly milk, and you will not get out of the mine with his treasure without ending it. What is meant by the shari'a and hai ak is to establish worship according to your purpose. Then every single member of the charge is empty, and every charge that does not belong to us is null.<sup>60</sup>

Furthermore, the other scholars consider that they are the subjects of the law, as Shaekh Sayyed Haedar Amuli states that they are details of apostolate, *nubunwah* and obligation. *Shariah* is a requirement of the apostolic requirement, because the apostolate is an explanation of the Prophet's character as tabligh anything that can be obtained by everyone through the path of nubunwah, in the form of laws, politics, education with the foundation of *akhlaq* and teaching *hikmah*, and this is the essence or point of view of his.

While it is a requirement for the *nubunwah*, because *nubunwah* is considered an expression of the explanation of anything that can be produced for a person, namely the emergence of the inner eye or the so-called *Ittla'* to achieve knowledge (*ma'rifah*) about dhat *al-Haq* (Allah), His asma, His prophecies, His deeds, and the laws conveyed to His servant this matter so that they are characterized by the nature of Allah and behave with the attributes of Allah, this is the essence of on *Tariqah*.<sup>61</sup> While the

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<sup>60</sup> Tongat Tongat, "Formation and Development of Mythico-Philosophy Thinking (Tasawuf Falsafi)," *Proceeding International Seminar of Islamic Studies* 2, no. 1 (2021): 741–746, <https://jurnal.umsu.ac.id/index.php/insis/article/view/6415>.

<sup>61</sup> Supian Supian et al., "Development of Pesantren Teachers in the Perspective of Uswah Nubuawah," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 3 (October 2020): 371–388,

aqiqah is a condition for the need of the ancients because it is an expression of the testimony of the inner testimony of Allah, His attributes, and His actions in the sight of God's perfection and reaching Tajalli since the time of nature and lasting. The path of human perfection is through birth (exorcist) worship and inner worship (Esoteris). Birth worship is reflected in *Iyyaka Na'budu* and inner worship is reflected in *Iyyaka Nastain*.<sup>62</sup>

## Conclusion

Sufism Ibn 'Arabi, in the book *Hall Rumuz wa Mafatih al-Kunuz*, contains formulas for humans in order to achieve perfection. In the book, Ibn 'Arabi gives the opening keys so that humans can easily to reach the *Qurbah* station. The book *Hall al-Rumuz wa Mafatih al-Kunuz*, in the study of Sufism, is different from the other books, which are difficult to understand, but with this book, Ibn 'Arabi shows ease for anyone who wants to explore Sufism. In this book, Ibn 'Arabi has shown Sufism, which is a synergy between Shari'a and essence. Ibn 'Arabi in this book, Ibn 'Arabi does not display philosophical methods; it seems Ibn 'Arabi tends to or seems to contain a *sunni, akhlaqi and irfani* schools. The mysticism of Ibn 'Arabi, through the book *Hall Rumuz wa Mafatih al-Kunuz*, actually offers solutions and alternatives to solve individual problems and social problems so that all problems can be solved, the most important offer in the book, so that humans do not abandon self-concept and self-awareness. Ibn 'Arabi emphasized that humans display religious practices not only to be trapped in outer affairs, such as the concentration of worship, which is only ritualistic-physical, but to touch on the deepest aspects, namely the inner aspects. From this inner aspect, humanity in religion will produce self-awareness and self-sensitivity towards God's presence in him. From

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<https://www.grafiatl.com/en/literature-selections/reading-early-childhood-case-studies/journal/>.

<sup>62</sup> Hammis Syafaq, "Relasi Pengetahuan Islam Eksoteris dan Esoteris," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 2, no. 2 (October 2015): 331–347, <https://jurnalfuf.uinsby.ac.id/index.php/teosofi/article/view/76>.

this sense of the presence of God, human beings will naturally be born aware of themselves and their social vigilance.

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