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A valuable Lesson from Sufi Spiritual Journey: An Analysis of *Sang Musafir* (The Traveller)

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Abstract

Spiritual journey of a sufi explorers known as an Islamic Mystic, as the main character, Ibn Arabi's vision to reach the spiritual maturity in order to become the perfect human being, and it is the process of spiritual change. His trip was a fully challenge journey and become the fruit of the communities' lips in the whole world where perfection is expected by the traveller, even "didn't grasp" completely because Allah always tries various trials and challenges him ending with solitude. Through this article, we try to portray the spiritual experience of Ibn Arabi as the experience of a traveller in getting Divine together. Then, a sufi spiritual exercises are very different compared to the non-spiritual because the sufi just focussing his life only for Allah and reject to enjoy the luxury life in the world like other ordinary man though influenced by various temptations. Therefore, the author uses Islamic spritual approach to comprehend and examine the behavior of the traveler as described by Sadiq. In this study the authors found that some of the mystical and spritual experienced by Ibn Arabi during his journey as a traveller to different countries almost unbelievable. All these mystical experience is Allah's grace given to him because he is the very pious believer to what Allah says and everything is practised in accordance with divine command during his life. Finally, for a sufi to be a perfect man is not only to show the lesson learnt for others but also to experience the journey of spiritual exercises to amend and eliminate the evil behavior, so that the perfection of faith will be achieved as expected and hoped by Allah.

Keywords: Spritual, Islamic Mystic, Traveller

Introduction

The spiritual journey in *Sang Musafir* is a returned trip toward the Creator by visiting several cities, and in every city Ibn Arabi passed meeting with the spirits of the deceased and commonly encountered while worshipping God or when he is lonely in his hut, whether it occurs in the form of a dream or in the form of another beginning spiritual. According to (Hawari, 2002) "spirituality is the belief in conjunction with the Almighty and the Creator, such as someone who believe in God as the creator or as omnipotent. The word spirituality implies man's relationship with His Lord using instruments (medium) prayer, fasting, Zakat, Hajj, prayer and so forth" p.13. The spiritual dimension seeks to maintain harmony or harmony with the outside world, striving to answer or get strength when facing emotional stress, physical illness, or death. The spiritual dimension is also can foster forces that arise beyond the power of man (Kozier, 2004). Spirituality as a multidimensional, i.e existential and religious dimensions; existential dimension focuses on the purpose and meaning of life, while the religious dimension is more focused on one's relationship with God the Almighty. Spirituality has two-dimensional concepts. According to Hawari (2002) vertical dimension is relationship with God or the Supreme Being that lead a person's life, while the horizontal dimension is the relationship of a person with oneself, others and with environment. There is a continuous relationship between the two-dimensional. Kozier (2004) added that "spiritual needs is the need to maintain or restore confidence and fulfill the obligations as well religious need to obtain pardon or forgiveness, love, trusting relationship with God. The spiritual need is the need to find the meaning and purpose of life, the need for love and be loved, and the need to provide and gain forgiveness.

Before going further, first we would like to highlight about his traveling and life experiences. Ibn al-Arabi is a prominent Sufi, very few Muslim spiritual figures were so famous until he came to the West as that achieved by Ibn al-Arabi. In the Islamic world itself, does not seem that there's a sort that has influenced so broad and so deepen the intellectual life of the community in a period more than 700 years (Atang, 2009). The sufis are an ancient spiritual freemasonry whose origin have never been traced or dated, but the word sufi come from a Persian word meaning wisdom (the ultimate power). The original root derivations can be traced; among them the Greek word Sophia is one of the most interesting. However, the principles of sufism are based on the rules and teaching of the Quran and the instruction of the prophet Muhammad "whoever knows oneself, know one's Lord". So, that why the origin of tasawuf can be traced through the heart of Islam since the time of the prophet, whose teachings attracted a group of a scholar who came to be called sufi. They are engaged in discussing the reality of Being, and in search of the inner path they devoted themselves to spritual purification and meditation.

Sufi Concept according to Ibn al-Arabi, Ibn Arabi is one of the famous philosophy figures of Sufism, he had no view or his own concept of the Sufis, he expressed an understanding that between man and God by nature is a unity of being, which is ultimately understood is what will be the central doctrine of Ibn Arabi, who will then often know as Wahdatul wujud. It is the term that consists of two words, namely *Wahdatul* and *wujud*. *Wahdat* means alone, single, and unity, while *al-wujud* means there (Utsmani, 1985). Thus, *Wahdatul wujud* has the sense of being unity. *Wahdat* further used to mean the assortment. Some previous scholars of *wahdatul wujud* interpret something that substance can not be subdivided. In addition, they said, according to philosophy experts and Sufi as a unity of the spirit with the material, the substance (essence) and form (shape), between the birth and the spiritual. To find out which are used by the Sufis in the future regarding *Wahdatul wujud* namely as mentioned above that between man and God have a unity. Later, *Wahdat al-wujud* teachings brought by Ibn Arabi, then the term *Wahdat al-wujud* used to refer to the doctrine that does not come from him, but from Ibn Taymiyyah, a famous Sufi figure in denouncing and criticizing the doctrine of Ibn Arabi. Suryadilaga (2008) explained that "by looking through the etymology, Sufism is derived from a few words; The first *Suffah*, refers to a group of poor muhajirin, good-hearted, stay in the prophet mosque, diligent worship and abstain from worldly life. Second, *saff*, the first line in the presence of God as rows in prayer and jihad. Third, *safa*, clean, pure and holy; This refers to purity of the Sufis heart, elected and enlightened as well as having the knowledge of God. Fourth, *shopos*, the policy or wisdom. Fifth, *suf*, wool attributed to the Sufis who wear clothes of wool".p.2

According to Ibn Arabi, being present is just one and essentially the form of beings is the Creator of universe, there is no difference between the two (the creature and the creator of universe) when viewed in terms of the nature (M.Sholihin, 2008). This acknowledgement refers to the emergence of understanding which states among the creatures (humans) and *al-haqq* (God), this is actually a manifestation of the unity of God. In fact, there is a form of God, while the form of human being is the shadow of *khaliq*. The cornerstone of this understanding is built on the idea that Allah the Almighty as described in *al-hulul* which means to know that God can take place in human beings. Later, the nature and human beings are the properties of God, and from this arises the meaning of unity. In *Wahdat al-wujud* means that there is nothing in nature, except one of intrinsic existence that is only possessed by Allah.

Furthermore, one of the famous Sufi understand the meaning that the relationship between the human being and the Creator is one, this understanding was brought by Ibn Arabi and later known as *Wahdat al-wujud*. A lot of criticism and lawsuits from other Sufi teachings about this, because the core of this understanding is saying that God and man is one in essence. But Ibn

Arabi wants to respond to that opinion and stating the reasons for that are extreme and difficult to understand by ordinary thinking.

According to Srimulyani (2005) "Sufism began to emerge in second century and continues to grow, expand and began to hit the outside influences. One of them is the influence by philosophy, either Greek philosophy, Indian or Persian. After the second century, the Sufis practice the spiritual purification by the aim to *taqarrub* to God. Then, they differentiate in understanding the *sharia*, *tariqa*, *haqiqat* and gnosis. Shari'ah aims to improve the practice of birth, *tariqat* to improve the practice of heart (heart), the reality to observe all the secrets of the unseen, while *makrifah* ultimate goal to get to know the nature of God, good substance, nor the nature of his deeds. (Abu Bakr Aceh, Introduction to the Order (description of the Mystics)".p.6

Methodology

We used Islamic spiritual approach in this article, one form of the attitude of an Islamic spiritual approach is Muslims apologetic that is an effort to build the values of Islam in respect of the Sufi order to revive the heritage of Islam began to be abandoned, to improve the service to Muslims in various ways, forming the sense of identity of Islam for the next generation. These efforts have produced something very meaningful in terms of raising religious awareness with devotion previous heart began to be forgotten by the Muslim community. Presumably, the apologetic movement has been quite successful. They peel Islamic Sufi as "favorable manner" and modern civilization.

Finding and Discussion

Based on this "Sang Musafir", many opinions occur and discuss about the Sufi terms, Ibn Arabi means how all the concepts can be understood literally. As has been taught in mysticism, outlined several ways to meet the spiritual in this case the person running the teachings or ways of Sufism then they are called Sufis. Some argue that a Sufi is always dressed in white and active or diligent and prioritize the activities to worship Allah compared to other activities, especially activities that are still in touch with things smelled worldly. Understanding Sufi according to Ibn Taymiyyah that they are a group of people who choose to dress wool (*suf*) and alienating themselves from society and seclusion in various hermitage and cottage in the mountains (regions away from the community). As the Sufi notion that has been liked previously, it is clear that there was a Sufi term means (resting) and the word *sufi* means wool with the understanding, as has been mentioned.

According to some other scholars As-Sufi, Shuffah is a community that has a characteristic and obtaining busied themselves with the religious activities and not indeed in vain. They prefer to stay away from the life of the world and choose ascetic life. There is also opinion that the word Sufi is derived from the *shafa* which means holy. As such they have a special way of activity and worship in order to purity and close to Allah. One of the historians in Persia, Joseph von Hammer refused the opinion stating that the word Sufi refers to the *ash-suf* (wool). He mentioned that the term Sufi disnishbatkan to the ancient Hindus known as "the wise men with no clothes". The term "Sufi" when viewed its contents in Greek, it has been developing that understanding the meaning of *sufi*, together with the understanding of meaning contained in the word *shopos* growing in among Greece philosophy. Additionally, this case is taken the form of its meaning not just the pronunciation taken. Since this case does not make sense when the root of an Arabic word is taken from other languages, namely Greek or non-Arab.

Straightly Sufi is someone who is steeped in the teachings of Sufism, the emphasis is on "how to purify the heart". To this direction then someone who studied Sufism (Sufi) found him to be trained, in order to obtain inner ramps heading toward *maqam Tawakal* (surrender totally to God). Thus, according to some scholars a Sufism or Sufi mystic if he could pass some certain

stages in worship to God through mahabah, makrifat and so on. Based on the analysis, we found that in this travelling novel "Sang Musafir" some valuable lesson from spiritual sufi, such as:

Mystery

Based on *Merriam-Webster Dictionary* "mystery is a religious truth that one can know only by revelation and cannot fully understand (the mystery of the Trinity). However, the Sufi view that Rumi articulates, "Everything in the world is in some mysterious way connected with Love and expresses either the longing of the lover or sings of the beauty and glory of the eternal Beloved who hides His face behind a thousand forms." (Schimmel, 1982: 77f). Love between men and women is part of divine love, for the human experience both conceals and reveals the ultimate Lover and the ultimate Beloved. Indeed the love of God is really the only love there is. The eleventh-century Sufi, Ibn al-Arabi says:

It is God who in each loved one manifest himself to the gaze of each lover . . . for it is impossible to adore a being without imagining the divinity present in that being. . . . Thus it goes for love: a creature really loves no one but his Creator. (Corbin: 111).

Human love and divine love are metaphors for one another. The mystic poet knows that one who has never loved another human being, lacks the wherewithal to comprehend the love of God. But in the erotically shared images and emotions we all cherish, Rumi finds the language to hint at his experience with God. The love of God is also mystery because God Himself mystery as stated in the following:

"God is a mystery from all mystery. All existing mystery before him, now and later. He shared some of these mysteries to indicated mankind. God never reveals the mystery shown to someone who want to explain it". p.71

Although Ibn Arabi said is existed God in his, but God remains no reality because He is full of mysteries that one can not portray the actual shape and the image of God, so that why God is mystery. Ibn Arabi has had many mystery experiences such as:

"He has ever been met with four of the mystery person but here will be explained one only, that the blind man who lived in the Zubaidy mosque. Ibn Araby visited him until the man died and was buried in the high windswept peaks. Once the lifeless body laid in the ground, the wind stopped blowing. After covering the grave with soil, the mourners go. When looking back, the wind blew as loud as usual".p.134

Ahmad Daudy (2008) said that "lots of oddities occur in the pious graves and holy people. In *Sang Musafir*, it is realized as one of the wonders of God shown to the public so that they know that the deceased person is a trustee of God through the display which is full of mysteries and unable to digest logically". p.xxiv He adds that "sufi always put others the above his or her own and always repent from the small sin. Sufism is a matter of the heart, the more committed the sin, the heart was getting dark, enclosed with God. he was covered with black dots. Meanwhile, if the heart is clean, white glow, each time coming wurd, or in Sufism is called jazab. Under such conditions in the revelation of Allah comes never dashed. This is called inspiration in the form of light. Imam Al-Ghazali said that our hearts is the light. If our heart is clean, it reflects the lighting sun. But if our hearts are dirty, never light emanating".p. xxvi

Miracle

Islam defines a miracle as an extraordinary act or event that is contrary to the laws of nature and can only come about through the direct intervention of God Almighty Himself. The Arabic word for miracle is mu'jizah. It stems from the word ajz, meaning something that incapacitates, cannot be resisted, unique. According to Islam, miracles are performed by the permission of God, by the Prophets of God. Miracles are not magic, which is by definition a trick or illusion,

nor is a miracle an event brought about by a learned righteous people who are not Prophets of God. These events are called karamahs. Thus, we find three distinct categories, miracles, karamahs and magic (Islamreligion.com, 2017).

Karamat, or miracles, are extraordinary acts that are believed to be performed only by waliyyis. A waliy is a righteous Muslim man, known for his piety, devoutness and closeness to Allah. Many Sufis and other Egyptians believe in the existence of karamat, and many stories are told of otherwise inexplicable phenomena.

Karamat are not just mystical things that happened in the past; many people believe they still happen today. A contemporary Sufi Sheikh, Sheikh Ahmed Radwan, who lived in Luxor and died in 1967, was known for his vast faith and humility. Immensely popular, he had a huge reputation for performing karamat. Detailed descriptions of the miracles attributed to him are shared among the younger generations, like the one-hour pilgrimage of his soul to the Kaba'a in Mecca while he sat among his people in Luxor, or how he used to read people's thoughts and tell them what was on their minds. The following quotation is a sample of miracle experience by Ibn Arabi (Dailynewsegypt.com).

When ibn Arabi was surrounding the Ka'bah along with Abdullah, he met with Sebti's spirit the son of Harun Al-rasyid. Sebti also circling the Ka'bah, Ibn Arabi ask some questions and get the answers. Sebti's spirit has the same form as an angel. Gabriel appeared in the body of a Bedouin ... after a while Ibn Arabi no longer sees him. After praying he met again with Sebti. But this time it is difficult to recognize him, the man looked rather odd. p. 159

This type of miracle also has been experienced by someone else because those people are elected by God, loved by God and they always submit themselves to God through repentance and pious deeds they do.

As for thawaf (circumambulating the house), according to Al-Ghazali (2015) "realize that it is a ritual prayer. While making it, you should fill your heart with reverence, fear, hope and love. Know that in your circuit you resemble the angels near the Divine presence who rings the Throne and circle around it... the true purpose is the circling by your heart in remembrance of the Lord of the House". p.113 Another miracle also experienced by Ibn Arabi while he was in the middle of the forest, namely:

"While he was long vigil and prayed on it, suddenly the tree was talking to him. "I used to be the executioner," the tree said "I behead people who are sentenced to death. Nobody likes me. I was called callous and headed wood. But, all I did was to carry out the tasks assigned to me by another man. I do not have opinions about the job. When decapitating, I feel nothing ... Therefore, I beseech to God turning me into a form that now you see". p.182

A person who is realized about the sin he has ever done, this is one of God's intervention to this person to direct and guide him toward the truth. Thus, the person will be more devoted to Allah with all begged of forgiveness for the sins ever done. Usually, the personal request will be granted through the mystery indicated by Him. Yurekli (2014) explained that "in all likelihood, the (probably spurious) divination treatise attributed to Ibn Arabi, which predicted the coming of the Ottomans and their conquest of Syria from the oppressive and unjust Mamluks, was written around the time in Damascus by one of the followers of Ibn Arabi who were supporters of the Ottomans during the Ottoman-Mamluk conflict.... During the Egyptian campaign of Selim I, the latter chief of mufti Kemal Pasha, who was the supreme judge of the Anatolian province at that time, issued a fatwa in favor of Ibn Arabi. The fatwa implied the heresy of those who attacked

him and assigned to the sultan the duty of punishment them. Around the same time, a treatise defending Ibn Arabi was composed by the order of Selim I". p.106,

Philosophy

A philosophy is a comprehensive system of ideas about human nature and the nature of the reality we live in. It is a guide for living, because the issues it addresses are basic and pervasive, determining the course we take in life and how we treat other people. Practical Sufism is based on practice while philosophical Sufism focuses on the verbal explanation of the practice, history or principles of Sufism. Such explanation, even though useful, yet without doubt, can always be conditional. It is conditioned upon the level of the writer's understanding of Sufism and on his or her level of prejudice, personal qualifications, likes and dislikes. Philosophical Sufism can also be bound to the limitation of language and words used to describe a practice. We all know how the meaning behind the words varies from one culture to another, for example as in the following quote:

"Milk is knowledge, said Ibn Arabi, someone who saw him drinking milk in a dream, will be awarded the knowledge". p.81

Why milk is said to be knowledge by Ibn Arabi because the milk is white (symbolizing purity) means clean and each was certainly not stained and if taken will be nourish. Usually, people who are healthy, will be intelligent and easy to absorb knowledge, including knowledge of religion. The next section of the Journey seems to make good Ibn 'Arabi's promise to treat what one learns in the Divine Presence. Interestingly, there are states of what may be received. So the journey continues, one might say, even in the Presence of God. Here is how Ibn 'Arabi outlines this next phase. Notice that the knowledge gained is broadly speaking "religious knowledge -- in this case, the deepening of what is already present in the Qu'ranic revelation.

What is the first set of gifts? Perhaps we might think of them as a kind of infused rational knowledge such that one senses where and how the sciences are correct and where they are running off track. Some of this knowing echoes Ibn 'Arabi's distinctions among the intellectual world, the imaginal world and the sensory world as he experienced below:

"The traveler and his two friends toward a terrace building in order to be able to see the procession. Coffins of the philosophers tied on one side of animal transporters. Meanwhile, a big coffin lay hanging in another lying side, laden with books. When the traveler witnessed those things in silence, the poet said, "Do you see how the teachers are weighed? He was on one side, while all of the work fall on the other side." P. 4

The travelling above suggests that the good deed of a person should be more than the bad ones because by the good deeds someone who had died showed to the living that the death is in good condition and peaceful be onr him and including in the believe people who do the good deed, such as a Sufi. A sufi is a devotion human being as explained by Nasution (2011) that "human being in Islam, as well as in other monotheistic religions, is composed of two elements, the physical and spiritual elements. Human body come from materials and have material needs, while the human spirit is immaterial and have spiritual needs. The body, as having lust, can lead to be crime, while spirit, because it comes from divine materials, invited to the purity. If one is only concerned with worldly life he easily carried away by the life that was not clean, even he can be carried away to the crime". p.30. He also added that "al-Quran and hadith actually explains that worship is a spiritual practice and moral in Islam fostering human effort in order not to lose the balance life, and well-mannered". p.40

According to Ibn Arabi (Titus, 1984) "the spiritual state (al-case) sudden illumination of the heart is produced by the reciprocal action of 'exposure' (altajalli) and the tendency of the heart

(al-isti'dad). According to the viewpoint taken, one of the pillars of this will appear as decisive factors and others as specified". p.148.

Mahabbah (Love)

The human form of love can be, and for the Sufi is, the ladder to Divine Love. In Sufism, the beauty of one's beloved is considered to be a representation (symbol) of the Perfection of God. No wonder then that it has the power to evoke true love in the heart of a lover. All human beings during their lives experience love and friendship to some extent. Human love can be classified into three basic categories according to its intensity, quality and limitations.

The *first* form of love is friendship based on social conventions where two people behave in accordance with the principle: "I for myself, you for yourself; we love each other, but we have no expectations of each other." This form of love is that of ordinary people, whose love relationships tend to be of this nature. The *second* form of love is based on a more solid foundation, and those who live together usually experience this kind of love: "I for you, you for me; we love each other, having mutual expectations of each other." This form of love includes profound love as well as the love found within most families, involving emotional give and take on a more or less equal footing. The *third* kind of love transcends all conventions based on mutual expectations, being founded on the following principle: "I am for you, you are for whoever you choose; I accept whatever you want without any expectations whatsoever."

The sufi's devotion to God and to the master of the Path exemplifies this latter form of love. This third kind of love is not based upon any constraints or conditions; the sufi who possesses this kind of love says with contentment and submission to God: "I am satisfied with whatever You want, without any expectations, and love You without any thought of reward."

The sufi's love of God involves no expectation of reward or fear of punishment, for the sufi does not have any wishes and demands. The sufi embraces and loves God's wrath as much as His grace, His hardheartedness as much as His fidelity. Only a few sufis have managed to annihilate themselves in the Beloved through the path of such love and friendship (nimatullahi.org, 2017). For example, as stated by Ibn Arabi in the following:

"Allah's Apostle said that the hearts of true believers no longer care about the world, and he no longer enjoys all objects or worldly pleasures. He began to have a feeling that a bit odd against his worldly friends. In this way the faithful can realize the Divine light that fell in his heart" P. 304

The above expression makes us realize that we always follow the call from waliullah so as not miscible with a variety of the world ornament, which is a life filled with material. Therefore, God invites us through this holy men in order to return into his path by cleaning the liver first and will be involved with divine light. So that why in *Sang Musafir* stated as follow:

"Let us kneel". He walked toward the mihrab and say Allahu Akbar to start the afternoon prayer. Abdullah accompanied him. At the time of the second rakaat, something odd happened. Abdullah watched in amazement as the body of wise men who led the prayer was suddenly expands. His body was expanding his head almost touching the dome. Abdullah shudder, when Ibn Arabi turned his head to the right and the left at the end of the prayer, the body back to normal. He turned to Abdullah and said, "my friend, when God patted our backs, we will expand that way". p.102

Shalat is an obligation for every Muslim, this person himself is a person whose heart is very sacred because the more praying he does, will get him closer to the Creator where God permeates into his heart and feelings of this person will be far different from ordinary people

who never loved or in love with God. Such Ibn Arabi, he is the 'prophet' of theological mysticism in Islam through the classic formulation of epistemology Sufi, his work entitled "Uttering in Mekkah" (Al-Futuh al-Makkiyah). He talked about the ways of knowledge and concluded that disclosure intuitive (kashf) is the only source of cognition which is reassuring. He also criticized the philosophers for relying on the sense, however, he also advises religious groups that not all philosophical doctrine should be rejected. Hence, philosophical legacy was taken and developed by Ibn Arabi with his followers into a his doctrine, as stated in the following hadist Kudsi:

"Those who love me never ceases to approach me until I love him. And when I love him, then I become a tool listeners who hear him and visual apparatus with which he sees, and his hand with which he grasp, and his foot with which he walks". p.108

Titus (1984) said that for people who have been made perfect relationship between the form of God with individuality, the nature of God is really no longer 'veiled' by anything, whereas the individual consciousness in the understanding as a 'curtain' that materialized only because he was 'biased' by the glare of Intellect God. p109 So, Fabio (2014) decided that Ibn Arabi tried to create a foundation of mystical theory. From this perspective, a geometric and symbolic interpretation for the movement that made up the Mehlevi sema constituted the basis for the imaginary world. p.189

Conclusion

Ibn Arabi's mission is not only as a renewal of the reorientation of Islam, but also as a renewal of Sufism. Philosophical inquiry about the true nature of God is not about providing results anything to him. He also turned Sufism to acquire knowledge through their own way. He wants and expects esoteric and mysterious miracles. The goal is simply to live for the sake of the truth of faith and the truth test with experimentalists Sufi. It's manage to strengthen his faith by looking at the end that only the inner life of faith can actually be obtained, and the most important is sufism and sanctity of self can be realized through faith and religion.

Meanwhile, the body of Sufi has made an effort to stretch a bridge for the gap that separates between orthodox Islam and Sufism in order to keep Sufism that still exist within certain limits. Likewise, in the real world, the Sufis have accrued as a guardian to have the miracle or special grace from God (miracles) which is a sign of their sainthood. Unlike the miracles of the prophets so that they are not competing each other.

Many concepts explain the Sufi, a group of people who always put the interests of the hereafter than worldly interests with worship to God continuously. So, they feel closeness with God and not making the hijab among those with the Khaliq. Most scholars believe that the Sufi is a group of people who alienate themselves from social life and often seclusion in mountainous areas or places far away from worldly life.

Ibn Arabi is one of the famous scholars' central Sufi doctrine is called Wahdat al-wujud means unity; between the creature and the Creator especially seen basically no difference. Creator as the wujud of principle, while being only a shadow of the creator of universe that stores the nature of Allah. By teachings like this much more opposition from the scholars of other Sufi teachings. Basically, they assume that understanding Wahdat al-wujud start straying far from understanding Sufism.

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