

Abdul Halim Mahmud Sufism Thoughts

Fadli Rahman

*Lecturer Of State Islamic Institute Of Palangkaraya Indonesia,
Completed The Master's Program In Philosophy Of Sufism In Islam Concentration
State Islamic Institute Antasari Of Banjarmasin 2004.*

Abstract: *In a modern life which complete of materialism, mysticism could be expanded to the good constructive involves both personal and social life. Eventually, people need spiritual guidance deeply to tend the integrity of individual. In this case, the role of mysticism is important to human life in order to circumvent him isolated. All kinds of thought about it have been presented by the moslem scientists. Abdul Halim Mahmud is one of them who have interesting ideas about mysticism.*

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I. Introduction

Entering the beginning of the XXI century the polemics often repressive how this millennium century perspective will be undertaken. Rapid acceleration of the progression of science and technology continues to progress, pace with exponential acceleration. Actualizing people so ask how we face this tremendous revolution, expectations of how the expected.

Frederick Williams in *The Communication Revolution* will describe a process of repositioning of man on the environment within the framework of the integral adaptation of the characteristics of postmodern society. Predicted the era of globalization which makes unlimited communication technology as a mainstream in Millennium 3rd century, and will develop into a flood of information (over-loading) as a potential source of chronic stress, which as diseases of adaptation.

Psychological burden borne by the post-modern society arise not because of communication technology *per se*, but what is in the perspective of Tibor Scitovsky and Ahmad Amin as the inability to “talk” creatures postindustrial because there was nothing they could think and feel.

Perhaps too extreme, but psychologists agree that the characteristic of the diseases of adaptation of post-modern society is the emergence of alienation. Individuals become automatons losing its spontaneity. Behavior according *Yoblonski in Robopaths be Robotis*. Humans act like a robot that moves monotonically, without emotion, value and meaning of life (lost exspectations).

These symptoms begin to appear on the emergence of a “back to nature” voiced some celebrities, Richard Gere, for example, as a manifestation of the so-called therapy *terapiutus* (nature cure) from a sense of alienation in the postmodern society. The rise of the vegetarian diet, the New Age movement and the number of “search for truth” through the teachings of certain religions.

The cult of materialism and rationalism was not able to meet the thirst for post-modern society in the search for a human existence. Normatively, religious man as homo eventual attempts at reconciliation between the material and immaterial.

Mysticism in Islam (Sufism) is the antithesis of materialism and rationalism, which at this point is not merely esoteric dimension to the attention of psychologists, sociologists and theologians, but already attracts many people who feel shackled by the tendency of modern materialism and nihilism.

This spiritual resurrection happens everywhere. In the Western world, for example, the tendency to return to spirituality marked by the spread of religious fundamentalism and spiritual movements. While among Muslims is marked by various religious articulation as fundamentalist Islam, from extreme and frightening, to form articulation esoteric as recently implicated, namely the movement of *Sufism* and *tarikah*.

In line with the above phenomenon, another phenomenon that automatically go with it is where Islamic thought, which is categorized as the intellectual basis of Islam, is now growing quite rapidly until the introduction of the Islamic mythical figure with his thoughts were brilliant. One among these thinkers is Abdul Halim Mahmud from Cairo, Egypt.

Biography And Work Abdul Halim Mahmud

Abdul Halim Mahmud was born in the village of al-Salam, Bilbies areas in Egypt in 1910 AD in a family environment that is powerful worship and had a high level of spirituality. He began to study in the village and then continue on the advanced secondary school in al-Azhar University. After graduating there, at the

instigation of his parents were alumni of al-Azhar, he proceeded to the University of al-Azhar, Cairo. Afterwards he continued his studies at the University Sarbon again, the French, and later obtained his doctorate under the guidance of Prof. Dr. Louis Massignon with a dissertation that discuss Sufism al-Harith al-Muhasibi in 1942.

As the majority of overseas-trained Egyptian scholar, after coming home he no longer wears a robe and turban as befits scholars of al-Azhar, but he wears a tie and trousers complete with hair neatly combed. But the situation did not last long, until one night he had a dream to see her father, who had died, who asked him to leave his slacks and replace it with the usual outfit al-Azhar scholars. Since that time, he began wearing robes and a turban, and since then also spiritually began to change, began to dip into the sea of *hakikat*.

When he returned from France, he was appointed by the government as a lecturer at the University of al-Azhar and a few years later he was appointed Dean of the Faculty of Islamic Theology. He was appointed as a professor and a member of *Kibar al-Ulama* at al-Azhar, and position it delivered rector *Magnifikus* (Sheikh) University of al-Azhar, a high position level prime minister, and the appointment is directly made by the President (currently it is President Anwar Sadat).

As long as he became a lecturer that he was a lot of traveling to various countries in the Middle East for research in the fields of Sufism and gave lectures in several universities. He is very well respected and admired among the people, officials, intellectuals and scholars of Egypt, even in the Islamic world.

After the Shaykh al-Akbar Mahmud Syaltout died, Egypt was no longer characterized by modern fatwas in the field of fiqh, but it began to rise with the appearance of a new spirituality Shaykh al-Akbar Abdul Halim Mahmud. Egyptian society got a new outpouring of cool water that emanated from personal spiritual sublime and lectures cool, either through public meetings and seminars or warnings in the days of Islam. A known figure in the community as al-Imam and among Sufis nicknamed Abu al-'Arifin have died in 1978.

As a member of the academic community, Abdul Halim Mahmud course also popular as a prolific writer. He did much to pass on their thoughts for Muslims in particular through the writings of a comparatively much and talk about mysticism and philosophy. Some of his works, among others, *Al-Tafki_r al-Falsafi_fi al-Islam*, writing 476 pages was published in Cairo and was once used as a textbook in the subject of Islamic Philosophy at the University of Al-Azhar, Cairo; *Qadhiyyah al-Tasawwuf al-Madrasa al-Sya_ziliyyah*, a book on *al-Sya_ziliyyah tarikat* which is *tarikah* espoused; *Qadiyyah al-Tasawwuf al-Munqiz min al-Dhala_l*, a book Sufism which is *Sharh of Al-Munqiz min al-Dhala_l* bouquet of Imam Ghazali; *Sufism in the Islamic world* (the original version; *Al-Tasawwuf fi al-Islam*), from book translations zakiy Abdullah al-Kaaf mold Faithful Reader, Bandung, with the number of pages as much as 302 sheets. This book is found in many critical thoughts about Sufism; *Fazdkuru_niy ... Uzdkurkum*, a detailed explanation of the meanings of wisdom contained in the *Asma al-Husna*; *Al-Thari_q ila Allah*, an article about al-sidq (knowledge and honesty actual *hakikat*); how to get to God. His works are in between Al-Tasawwuf 'inda Ibn Sina; *Al-Ri'ayat Huquqillah li li al-Muhasibi*; Abu Madiyan al-Ghaust; Al-Shibli; Ahmad al-Badawi; *Al-Islam wa al-Aql*; *Asrar al-Ibadat fi al-Islam*.

I. Thinking Sufism Abdul Halim Mahmud

World Sufism is still regarded and seen as something thick flavorful mystical by some people and not to mention the problems of Sufi Islam is echoed by Western orientalist who tend to marginalize Islam negatively, pushing Abdul Halim Mahmud to peel Sufism comprehensively and eventually gave birth to thoughts which brilliant - arguably - nearing the truth. Abdul Halim Mahmud thinking about Sufism translated into several sections, namely:

1.1 Purification definition of Sufism

In comments on the definition of Sufism initially responded, he stated that most humans --In provide limits (definition) tasawwuf - more skewed in terms of morals. This trend has spread, both within the Sufis themselves and among researchers and historians of Sufism. The tendency he proved to review some definitions of Sufism from some leaders, namely Shaykh Abu Bakr Muhammad al-Kattani said, "Sufism is a character, then whoever gets better depraved, will surely grow steadily mystical (increasingly contain heart)". Furthermore, in *Al-Risalah al-Qusyairiyah* narrated, "as Abu Muhammad al-Jari_ri (d. 311 H) asked about Sufism ", he replied:" Sufism means entering any noble character and out of any moral reprehensible ". Also the definition of the Abu al-Husayn al-Nuri on Sufism in the book *Tadzkiroh al-Auliya* is its denial of those who say that Sufism is a form or a science. He put a limit that Sufism is the morals.

The trend in terms of morals in defining this Sufism spread in the East and the West and famous since ancient times until now. However, it appears this definition cannot reveal the details of Sufism. Bears the definition of Sufism in terms of morals, they -by Abdul Halim- not feel quite in terms of morals in making

restrictions on Sufism, as well as in defining it. When viewed on personalities prominent in terms of sublime morals and have properties of noble character and took the highest virtue as schools and guidance, those individuals can be imitated in the plains and public morals. However, that does not mean they should be from Sufi groups, because if we look at the Greeks, we know Socrates, one who calls on the virtues of good character and strive to broadcast a variety of ways. That is the same case with propaganda convincing, or logic that leads to debate, or the imitation of a very noble, however, Socrates is not a mystic with a precise meaning to the word Shufi. Based on a noble character is the basis of Sufism, and morality in its most high is the fruit of Sufism. Of course, a major character is the motto of the Sufi, in between the base/root and fruit. Thus, morality will always be with the Sufis. However, that does not mean the character is Sufism. A thing to consider in this matter is as follows:

First, in ancient times there is a tendency to define Sufism with *Zuhud* (ascetic). When people hear the word shufi, he would understand the meaning of the *Zuhud*. The word shufi interpreted as ascetic to the world is something that is not possible doubt, that the Sufis are those whose hearts are no longer associated with the mundane, even though he is a millionaire. *Zuhud* in the world is something else, and Sufism, too, is another matter. Not unusual that his ascetic Sufi means asceticism to mysticism.

Second, people are mixing the Sufi and an 'abid (expert worship). If you see or hear about someone who a lot of worship, they will refer to it as a Sufi. Yet there are also individuals, who enforce the obligatory prayers, reproduce circumcision and pursue worship, but that does not mean they are the class of Sufis. Because of this second tendency, Ibn Sina - according to Abdul Halim Mahmud - trying to differentiate the three classes (*zahid*, 'abid, shufi) and the purpose of each. Ibn Sina in *al-Isyarah* mention (a) a world away from the fun and enjoyment called al-Zahid; (b) a person who pursue devotions with prayer, fasting, and others called *al-'Abid*; (c) a person who concentrate on the sanctity of God and the hope of the publication of *al-Haqq* light in his heart called *al-'Arif*. *Al-'Arif are al-Shufi*.

Ibn Sina said, "an ascetic there are times when 'abid. Similarly, an 'abid sometimes an ascetic. However, asceticism and worship that exist simultaneously in one person does not necessarily reflect that of the private Sufi". In addition, there is a definite difference between asceticism and worship of a Sufi with asceticism and worship someone who is not a Sufi, but the differences is more numerous in the destination than in the way and the course.

Sufi asceticism and worship aims to cleanse themselves of something that may relent from Allah 'Azza *Wa Jalla* as asceticism and worship a *Rabi'a*, was asceticism and worship of people who were not Sufis aim to be able to enjoy its affairs hereafter later. When well in the past, and Also the present-growing assumption in society that all Sufi's closely related (Synonymous) with sanctity or things that are out of the ordinary (*Khawariq al-'Adat*) as can heal only with water to give on the sick, or just to simply blow the crown of the sick, or even some individuals for whom scale of time and space is not an issue anymore, then the assumption that According to Abdul Halim Mahmud still wrong.

Sanctity is not a matter of concern or goal of a Shufi, even it (sanctity) is a little something in the perception of a Sufi. When a slave was happy/satisfied with the sanctity, it shows that he is not strong enough yet to achieve the degree of Sufism.

If so, how Sufism correct definition? In this case, citing the opinion of the Sufis earlier as Abu Sa'id al-Kharraz, Junaid al-Baghdadi, Abu Bakr Muhammad al-Kattani, Ja'far al-Khalidi and al-Shibli, then Abdul Halim Mahmud asserted that the word "Sufi" interpreted by al-Kattani have provided an understanding of the books of Sufi actual definition, which contains two aspects, namely *wasilat* (way) and *Ghayat* (destination). How is the clarity of the liver (*shafa*), while the goal is witnessing (*musyahadat*). Thus, by definition here Sufism is a path and destination. The course covers many aspects and the name of Sufism (tasawwuf) was intimated to it. This includes secret which is why is called Sufism, and its application as a nickname on Sufi groups, namely those who are always clear up his heart to be *musyahadat* with God.

1.2 Shari'ah, Tariqat, and Hakikat

Indeed, the position of the Islamic faith among creeds were down (the heavenly religions) is very clear to distinguish between the two parts perfectly, namely the *Zahir* and the spiritual. The idea is the *Shari'ah* and *Hakikat*. *Shari'ah* is a door that is accessible to all men, whereas *hakikat* can only be achieved by those "elected" only. This separation is not a law (statute). However, there is separation caused by the preparation of different human and some of them are willing to get to know *Hakikat*.

Sometimes we find a class of people who equate between law and *Hakikat*, like skin and fill or circles with the spindle. *Shari'ah* contains - in addition to the terms of *i'tikad* - in terms of determination and social terms. Those are two inseparable part of the Islamic religion.

Indeed, the *Shari'a* is the first of all and is the basis for behavior, while *hakikat* is *ma'rifat* alone. Even so, *ma'rifat* who makes *Shari'ah* has a higher meaning and deeper. In fact, *ma'rifat* was the one who confirmed

the existence of the *Shari'ah*. Actually, *Hakikat* is the principal center. Parable as a center for a circle surrounding the line. However, the mind does not mean *Hakikat*, but also means the road (*tariqat*) towards him. That is, the road that lead humans toward *Hakikat* of *shari'ah*.

Shari'ah itself is a command to always carry *ubudiyah* (servitude itself against God), while *Hakikat* is witnessing divinity. Each *shari'ah* is not confirmed by *Hakikat*, cannot be accepted. Similarly, every *Hakikat* are manifestations not based on *shariah*, cannot succeed until the *ma'rifat*.

When returning to the symbolic forms, namely a circle and its center point, Abdul Halim Mahmud found *tariqat* is a line that goes from the circumference of a circle to the center, that every point that is above the circumference of a circle is the beginning of the line. The lines of the countless that will end at its center point, ie *ma'rifat*. The road in question *tariqat* very numerous and different for each man, because that is said;

ق ر ط ل ا ي ل ا لله ا ك س و ف ن ذ ي ن ذ ي م د ا

1.3 Shari'ah and Sufism

Most men doubt must enforce Sharia Law for anyone who wanted to take the Sufi path. In fact, this is the readiness of the soul that exists only in the Western world today. However, what is surprising is the majority of people (in the East) who claimed himself as a Sufi had lapsed as most experts of *shari'ah*, though in different ways. They deny or ignore the needs of its practice law.

There are times when we also see an expert Shari'a does not know about Sufism. But ignorance should not be made to deny Sufism itself. Unnatural and also not a mystic character to not know the field of law, although in terms *amaliahnya*. That's because Sufism includes *shari'ah*.

Downplay the degree of sharia is a view of life that does not care what has been revealed by Allah (in this case is the Shari'a). A return that causes it to be subject to the soul what Allah revealed the first step in the path of the *Salikin* (the facer way of Allah). The ignorance in terms of interest *amaliyah* is only one "sign of the modern west in particular". So it was natural to mundane atmosphere where Western people living in it and also their habits are a road barrier in terms of their understanding of the practice of law.

Shari'ah and *hakikat* are interrelated and both are two guidelines in a form, which is one for the outside and the other inside. One of them is the *Zahir* and the other is the inner. Therefore, organizations in the West today who claim to be above the path of Sufism, while at the same time them do not rest on the *syariat Ilahiyah*, it is only to be futile.

The reality, these organizations in the eyes of the Sufis is nothing. Analogues, "man would never be able to build a building in the air, and may not be able to build a house without a foundation. Likewise, any thought that does not rest on the correct *Sunnah*; it is like building up in the air, without a foundation. The building that can stand all time must have a solid foundation. On top of that foundation, the whole building may be rested, level by level up to the highest peak".

Based on the fact that emerging link between Shari'a and Sufism. *Shari'ah* is a fundamental right for every facer there must be a way to God (*Salikin*). It is impossible to leave the Shari'a after the path, even said Abdul Halim Mahmud more than ever before. Whenever Sufism walking down the street *Shari'ah* and drifting in it, obviously for a way to God (*Salikin*) will need liability law and the revealed knowledge of the *Shari'ah*. His understanding of the *Shari'ah* will be deeper and more extensive knowledge of the essence than those that have addressed the *Shari'ah* itself, and of those who believe without entering the field of Sufism.

Westerners make religion separate from their daily lives, as well as the state of their majority. Therefore, it is impossible illustrated that they are people who are religious, even if they believe in Jesus and follow all forms of church ceremonies.

1.4 Sufism And Doubt

Many people define on Sufism as a school/understand who argued revelation and inner vision (*bashirah*), or with science Laduni, by *ma'rifat*, beliefs no doubt and cannot be manipulated by the understanding *safsathah* (distortions). If it turns out this definition has not yet satisfy the crowd, it is no doubt that Sufism has shown us -said Abdul Halim Mahmud about how important a convincing knowledge.

Clarity of the soul is not an objective of the Sufi, but is a preparation for a relationship with God, and also a preparation to receive His *ma'rifat*. Therefore, a *ma'rifat* of the inspiration cannot be undermined by logical argument. According to Abdul Halim, people who want to insert doubt in the soul of the Sufi to change opinions or convictions only in vain, for how he will deviate from a thought that in his opinion has been obtained from the *Al-A'la Mala'ul* when his soul has become pure and holy. And how it would be vanity, while he was doing a good deed (implement *Shari'ah*) in accordance with the teachings of the highest.

Conversely, of the state of the Sufi described above are those who are in any doubt, that the person who does not recognize any *hakikat* and does not acknowledge that there (*hakikat*) there is a path that could bring it to the knowledge of the existence of a form of the *hakikat* of the (road accommodating). It is useless if people

are trying to convince him with any faith because he will never be satisfied and will not be willing to change his mind. If he was surprised/weird about something, it is not good due to its understanding of the acceptance of the doubt (do not understand). He will give the proof for the sake of truth, for the sake of argument until people recognize that his opinions have their logical arguments and would definitely truth.

Absolute confidence on the one hand and doubt on the other side is a different thing. However, sometimes a Sufi and those who are hesitant to agree on one principle and purpose of each. Here Abdul Halim Mahmud explained that the circumstances that brought the saint to Sufism (sometimes) have cast doubt on its own opinion as well as al-Muhasibi and al-Ghazali. This when seen on one side, while on the other hand; doubt itself sometimes lead to the path of Sufism. He knows that there are two roads to take *ma'rifat*, the feeling and sense.

Most men take *ma'rifat* with these two roads, as a matter agreed and not doubted. However, in this world there are also individuals who argue that the senses (feeling) may experience an error, he should be believed. Examples of errors senses such as a person who saw a mirage and from a distance he thought of water, a sick look fantasies never existed in reality, and someone who is frightened by the shadows and sounds that do not exist his form.

Examples of such almost innumerable. Every day, every moment, there is evidence that leads to us about the fallacy of the senses. The question that arises is whether we can trust the knowledge that comes from the senses? The answer is certainly not. Now living sense, but whether its worth. Everything related to reasonable opinion, we never find two people whose opinions agree full of sense. Examples are so many schools that wing philosophy, and even almost innumerable, established on the basis of reason. Everything is interesting, dazzling with the force of his argument and were able to dominate us with the power of logic, however, these schools can hardly agree on anything of the case, namely metaphysics.

Then our own, do not think we are in a state of optimistic totally different from our opinion that in a pessimistic state. The evidence we have seen his strength and we think of as a dream state is proof *aqliyah*. Thus, if taking into account the analogy-analogy to the confusion of mind/mind, we will never be able to count them. Senses have experienced error so are no longer reliable, so are reasonable. Does this mean no more road to cover the actual *ma'rifat*.

Someone who will not hesitate to give an answer to us, "yes, and forever I will be punished by ignorance or if you want, forever be in the absence of actual *ma'rifat*." However, a Sufi (after taking the steps above so as to on doubts about the value of the senses and the intellect, and the values of knowledge arising from both) will return and establish a knowledge of the way the other, *ilham* (revelation), *bashirah* (eyesight liver), or science *Laduni* or *kasyaf* as they (the Sufi) say.

If so, both a mystic and a man of doubt had undergone initial stage journey together. Then they came to doubt. One of them had willingly and is satisfied that there is no ambition behind it, while others have taken another step. He has stepped instead to establish a logic for themselves or establish a way to protect themselves from the mistakes made by the senses and the intellect (as was done by the philosophers), but in order to attain the knowledge of other roads that the result is not doubtful or road brought to safety.

Let us set our sights on the human psyche. Of course, we will find that the human soul does not like doubt and dislike choose denial as a sect or creed. The human soul (which is like knowledge and investigation) always wants to make belief as the foundation for thought and opinion in his deeds.

We also see that the days of the most severe for humans is when the soul becomes shaky and hesitant in thinking and problem and he became confused. This situation causes the soul as if cramped and squeezed by sadness. If this sadness is mounting and swept continuously, it is likely he would fall into a mental depression or even crazy. Had the person directing the soul to the world of Sufism, he will get a place of refuge, so that his soul will be calm and he gained confidence, faith, and science that is fixed.

II. Conclusions

When observed closely some thinking concept Abdul Halim Mahmud above, it appears once that he was very appreciative and also at the same time defending Sufis (Islamic mystics) from various accusations and slander as no longer effective liability law for a Sufi who has arrived at the station (*maqom*) of certain, Sufi group is an exclusive group that is always being apathetic and skeptical, and others with satisfactory answers, and accusations against Sufis are considered fetched.

According to him, the path of Sufism is the safe choice, accommodating and constructive for the life and progress of human thought. Sufism brings happiness to the world and the hereafter. In addition to the concepts of thinking above and other concepts in each of his (to quote his opinion Laily Mansur), also appears in his own life that although life in the life of Sufism, but he tenaciously fought, either through private or state office bears for the benefit of society, the state and religion. With so Sufism not make the community be a

retreat, but it is a positive doctrine and ethos of community dynamics. For him Sufism is the spiritual cleanliness and constructive efforts in order to aim *ma'rifatullah* and obtain testimony (*musyahadah*) than his.

By looking at the educational background that is quite laden with Western thought tends rationalists and empiricists, then do not be surprised if he started reviewing these ideas which he still incomplete when not combined with thoughts *salafi* laden with *hakikat* of divinity and tend to speak a few the metaphysical to create something new in the treasures of Islamic thought. He said that philosophy is the human efforts to discuss the form with the ability of high rationality and spiritual clarity up to reach *ma'rifat* to God. From this sense, the notion of philosophy that discusses everything that is based on high rationality that does not deliver to *ma'rifat* divinity, then it is a new philosophy until half way and inadequate. Building on the notion put forward by Abdul Halim Mahmud, then the core of the philosophy (ie Islamic philosophy) is *ma'rifat* divinity by way of *ilham* (revelation), *bashirah*, or science *Laduni* or a vision, and if so, then he says Sufism is the essence of philosophy Islam.

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