

The Concept of Achievement of Insan Kamil According to Sheikh Muhammad Nafis Al-Banjari

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Abstract

Tawhid is the science of the Oneness of Allah both in deeds, nature, and substance. It can be said that someone who believes in tawhid is worshiping Allah as their God. However, from the perspective of Sufism, tawhid is used as a way to carry out Taqarrub to Allah. The explanation about tawhid is a very important science for Muslims, found in a book compiled by a charismatic Islamic scholar from South Kalimantan, which contains the journey of the state of tawhid that must be passed by a sālik who wants to be closer to his God in order to reach the certain degree of Insan Kamil. This study aims to analyze the book Ad-Durun Nafis written by Sheikh Muhammad Nafis al-Banjari regarding the concept of Insan Kamil through the state of tawhid (maqam tauhid). This study uses a qualitative approach with library research. The method which is used in this study is content analysis. The result of this study is that Insan Kamil according to Syekh Nafis, is a person who reaches ma'rifat of tawhid (afāl, asma, shifat, and zat), and also as a final result in martabat tanazul. These states of tawhid as a whole view musyahadah on the absolute essence and form of God so that the sālik be able to see the essence of all events in this universe.

Keywords: The Concept of Insan Kamil Achievement, Muhammad Nafis al-Banjari

I. INTRODUCTION

The discussion on the concept of Islamic mysticism or known as Sufism actually stems from a discussion on the concept of tawhid, which literally means the Oneness of God. Tawhid which later became a scientific discipline synonymous with theology, kalam, and Sufism, its creation cannot be separated from the history that lies behind it. It is undeniable that during the classical Islamic era, the beginning of discussion regarding tawhid existed since the time of the caliphate. The science of tawhid is the differentiator between humans who are hanif and those who move away from their fitra.

Through the path of Sufism, one can identify the basis of God as a whole, because the core part of Sufism is about the heart (*qalb*) and all that is related to the state of the soul. The study of Sufism always stems from a discussion of the concept of tawhid. Hence that in the journey to achieve the goal of Sufism, tawhid has a very important position as well as the initial basis of a servant who carries out taqqarrub to Allah SWT.

Tawhid is the core of Sufism practice. As a Sufi from Baghdad, Imam al-Junaid, said that the ultimate goal of those who carry out tawhid to God is a “self-conquest”. Furthermore, according to Imam al-Junaid, those who truly experience tawhid will gain knowledge that his nature and actions are absorbed into the Essence of Allah. It is also said that ma’rifat to Allah is a fundamental principle in worship, while the basis of ma’rifat is to carry out tawhid to Him.

The spread of religious intellectual culture from an Islamic intellectual base that focused on Haramayn in the XVII and XXVIII centuries gave rise to the turmoil and dynamics of Islamic thought in Nusantara (the archipelago). It is indicated by the variety of religious scientific literature that was created. Several charismatic Islamic scholars who also contributed to shaping the Islamic intellectual culture connected various doctrines, teachings, concepts, and religious intellectual ideas which are developed in the land of Haramayn to Nusantara (Oman, 2012: 50). The tendency of the Nusantara Islamic scholars in that era was mystical-philosophical combined with Sufism. In that era, scientific discourse emerged, one of which was the concept of *Insan Kamil*.

The development of Islamic ideas to Nusantara in the discussion of Islam Nusantara, the idea of *Insan Kamil* is studied explicitly in the books of Sufism. Different levels of understanding make this paradigm that is found producing assumptions that vary between various books. Based on this fact, a review for interpreting and providing a proper understanding of the ideas of *Insan Kamil* from the book of Sufism is needed. The study of the concept of *Insan Kamil* was chosen from the book *ad-Durun Nafis* by Sheikh Muhammad Nafis al-Banjari. One of the sciences that emerged at that time was the concept of *Insan Kamil*.

There are several previous studies related to this research topic. There is research conducted by Mubin which discusses the amount of content in the *ad-Durrun Nafis* book, starting from the biography and education of Muhammad Nafis, examining the literature and methods of disclosure used in the book, as well as the concepts and styles of Sufism of Muhammad Nafis. Moreover, there is research done by Rodiah, it discusses the concept of *Insan Kamil* according to two Sufi figures of Nusantara, Muhammad Nafis al-Banjari and Abdush-Shamad al-Falimbani which is stated in their respective works, which are the book *ad-Durrun Nafis* and the book *Siyar as-Sālikin*. Also, there is research conducted by Maimunah Zarkasyi which discusses tawhid da’wah of Muhammad Nafis who uses the practice of Sufism as an effort to know Allah through the faithful heart.

II. METHODOLOGY

This research uses a qualitative approach with a library research method. Primary data in this research is the book *Ad-Durun Nafis fi Bayan Wahdat al-Af’al wa al-Asma’ wa al-Shifat wa al-Dzat al-Taqdis* written by Sheikh Muhammad Nafis al-Banjari, and for the secondary data which is needed as references are other sources which are related to the research theme such as books, journal articles, online media, and others. The data that has been collected is the result of research. From the results of processing and analyzing the data, it is then interpreted using the content analysis method so that significance will be found and conclusions can also be drawn.

III. DISCUSSION AND RESULT

3.1 A Brief about Sheikh Muhammad Nafis al-Banjari

Sheikh Muhammad Nafis Bin Idris Bin Husein, that is his full name. His exact date of birth is still yet known, but in *Seri Manakib Syekh Muhammad Nafis al-Banjari* is written that the date of birth of Sheikh Muhammad Nafis is around 1148 H./1735 M. He was born in Martapura village which is located in Banjar District, South Kalimantan Province. He was from the noble families of the Banjar sultanate who continued until Sultan Suriansyah (1527 AH-1548 AH) (Tim Sahabat, 2010: 3).

In several other narrations it is stated that Sheikh Muhammad Nafis al-Banjari lived at the same time as Sheikh Muhammad Arsyad al-Banjari. Hence why Sheikh Muhammad Nafis al-Banjari experienced the reigns of Sultan Tahlilullah, King of Banjar XIV (1745 - 1745 AH), and Sultan Tamjidillah, King of Banjar XV (1745 - 1778 AH), and Sultan Tahmidillah, King of Banjar XVI (1778 AH) – 1808 AH) (Yusuf, 2010: 28-33). Until now, there are still many of his descendants, some of them live in Kelua, Tanjung, Amuntai, Martapura, Banjarmasin, Kota Baru, Malaysia, Makkah, Madinah and other cities. Most of his descendants now hold the title of *Gusti* (Tim Sahabat, 2010: 11).

Sheikh Muhammad Nafis al-Banjari received his early education in South Kalimantan. He was adopted as a child by Sultan Tahlilah because of his intelligence which can read the Qur'an when he was seven years old. He was chosen to continue a higher-level education in the Middle East and received support from the Sultan. He had also taken the opportunity to explore various religious sciences, especially in the field of Sufism by studying with prominent Islamic scholars, namely Sheikh Abdullah bin Hijazi Ash-Syarqawi al-Azhari, Sheikh Muhammad bin Abdul Karim as-Sammani al-Madani, Sheikh Abdurrahman bin Abdul Aziz al-Magribi, Sheikh Shiddiq bin Umar Khan, Sheikh Muhammad al-Jawhari al-Mishri, Sheikh Yusuf Abu Dzarrah al-Mishri, Sheikh Abdullah bin Sheikh Ibrahim al-Mirghani, Sheikh Abu Fauzi Ibrahim bin Muhammad al-Ra'is al-Zamzami.

For his ideology, Sheikh Muhammad Nafis followed Shafi'i madhhab and Ahlusunnah Wal Jama'ah. He also followed various types of tariqas namely Qadiriyyah, Syatariyyah, Naqsyabandiyah, Khalwatiyyah and Sammaniyyah. It can be seen at the end of his writings in the book *ad-Durun Nafis*, he wrote:

"Banjar is where he was born, Mecca is where he lives, Shafi'i is his madhhab, Ash'ari l'tiqad, Junaid is his role model in Sufism, Qadiriyyah is his tariqa, Syattariyyah is his clothes, Naqsyabandiyah is his practice, Khalwatiyyah is his food, and Sammaniyyah is his drinks."

Due to the high level of his scholarship, he was awarded the title by his admirers, *Maulânâ al-'Alâmah al-Fahâmah al-Mursyid ila arîq al-Salâmah al-Shaykh Muhammad Nafis Bin Idris Al-Banjari*. Some people call it "*Maulana al-'Allamah al-Fakhamah al-Murshid Ila Tariq al-Salamah*" which means the noble, highly knowledgeable, honorable, guide of the path of salvation. He has also received a diploma from his teacher to teach the teachings of the tariqa.

Although Sheikh Muhammad Nafis al-Banjari was given honorary titles from among his contemporaries of Sufi admirers. The title was not of his own volition, he was a Sufi who always avoided honorary titles and worldly things because it could lead to pride and arrogance. Sheikh Muhammad Nafis al-Banjari even referred to himself as "a humble faqir and as poor as a servant".

Sheikh Muhammad Nafis al-Banjari's confession of himself cannot be interpreted in the true sense of the word, that of a humble and poor servant. But the statement of a Sufi who is always self-deprecating, in order to avoid showing off, arrogant and self-proud. This is in accordance with his Sufism teachings at the beginning of his book, that a person who tries to live a Sufi life will fail to achieve

Allah's pleasure if there is *shirk Khafi* (hidden shirk). Sheikh Muhammad Nafis al-Banjari exemplified shirk khafi such as *Riya'* (showing off), *sum'ah* (listening to oneself), *'ujub* (boasting).

Sheikh Muhammad Nafis returned to the Malay land after completing his studies in the Middle East. Before returning to South Kalimantan, he had stopped first in Sumbawa, Indonesia. There, he further studied Sammaniyyah tariqa and spread da'wah. He returned to South Kalimantan during the reign of Sultan Tahmidillah II (1785-1808 AH). In South Kalimantan, he likes to carry out da'wah activities in remote areas, including in the Kalua area. Due to his frequent da'wah in remote areas, he only had time to write a few books, namely: *Kanzuz Sa'adah* this book contains the terms of Sufism, and the book *ad-Durun Nafis* contains the affirmation of God's actions, names, attributes, and substances.

The exact year of his death cannot be ascertained, but based on the Encyclopedia of Sufism, it is stated that Sheikh Muhammad Nafis died in 1812 AH. He died in South Kalimantan and there are differences of opinion regarding the place where he was buried. There are notions that he was buried in Kalua, Pelaihari and Tungkaran Tanah Laut (Noor, 2014: 86).

3.2 The *Haqiqa* (essence) of *Insan Kamil*

Linguistically, the term *insan kamil* (*al-insan al-kamil*) consists of two words: the word *al-insan* which means human and the word *al-kamil* which means perfect. If we decipher the word "perfect", as said by Murtada Muthari, it is not similar to *tamam* (complete), although both words look the same. The word *tamam* or *complete* is the term which refers to something that is prepared according to plans, such as a house or mosque building. If part of it has not been completed, then the building is called an unfinished or incomplete building. Even so, something may be considered complete, even though there are other items with a higher value, that is what is called *kamil* (perfect) (Muthahari, 1994: 33).

Insan Kamil according to Sheikh Nafis is a person who has reached *ma'rifat* in terms of tawhid (*af'al*, *asthma*, *shifat*, and *zat*) as well as the final result in *martabat tanazul* (Muhammad Nafis, TT: 2). The definition of *Insan Kamil* according to Shamad is a person who has obtained *ma'rifat* to Allah SWT. and as the final manifestation of God's *tajalli* (Abdus Shamad, TT: 104-106). This statement leads to a sign that the two figures both view *Insan Kamil* in two senses, one as a person who truly knows God (*ma'rifat*) and the other as an embodiment of God's *tajalli*. The definition of *Insan Kamil* as a person who has reached *ma'rifat* refers to the effort in achieving *Insan Kamil*, while *Insan Kamil* in the sense of God's *tajalli* refers to the illustration of the emergence of *Insan Kamil*.

According to Sheikh Yusuf al-Makassari, *Insan Kamil* is a man who has a true heart, who reaches God and *maqom ma'rifat*, that is someone who has succeeded in realizing obedience to God's commands and following the Prophet Muhammad by binding himself with sharia and strengthen his heart with *haqiqa*.

Al-Jili's view in *insan kamil* is no different from Ibn 'Arabi, or even it can be said that his view continues the ideas put forward by Ibn Arabi. According to Ibnu Arabi, a perfect human or *Insan Kamil* is a perfect human in terms of form and knowledge. Perfection in terms of his form is because he is a perfect manifestation of the image of God, in which the names and attributes of God are reflected in their entirety. As for perfection in terms of knowledge is because he has reached the highest level of consciousness, realizing the unity of his essence with God, which is

called *Ma'rifat*. The perfection of *Insan Kamil* is basically since *tajalli* is done by God perfectly through *haqiqah Muhammad (al-Haqiqah al-Muhammadiyah)*.

Later al-Jili defined *insan kamil*, according to him, *Insan Kamil* is Muhammad, because he had the qualities of *al-Haq* (God) and *al-Khaliq* (creature) at the same time. *Insan Kamil* is the Spirit of Muhammad who was created in the prophets, saints, and pious people. *Insan Kamil* is a mirror of God created in His name, as a reflection of the image of His name and attributes. *Insan Kamil* itself is an outer, inner, and absolute aspect. Where outwardly aspects are seeing, hearing, and willing, while inwardly are *asali*, *baqa'*, *awali*, and *akhiri*. By accepting Ibn Arabi's idea of the unity of forms, al-Jili said that the self-appearance of God went through 3 stages, which are *Ahadiah*, *Hiwiyah*, and *Aniyah*.

According to Muhammad Iqbal, *Insan Kamil* is the highest level or degree that can be achieved by *Khudi* in its development. *Insan Kamil* is an ideal human form, a truly perfect human as a human being. Muhammad Iqbal did not agree with the theory of the Sufis such as al-Jili's view. According to him, this kills individuality and weakens the soul. Iqbal does view and acknowledges the Prophet Muhammad as *Insan Kamil*, but without mystical interpretation. Iqbal's version of *Insan Kamil* is none other than the *mu'min*, in whom there is strength, insight, action, and wisdom. These divine qualities in their highest form are reflected in the morals of the Prophet SAW. *Insan Kamil* for Iqbal is *mu'min* who is a moral being, who is endowed with spiritual and religious abilities. To grow strength in himself, *mu'min* always absorbs and lives divine morals (Rusdin, 2016: 265-266).

3.3 Maqam in Achieving the Degree of *Insan Kamil*

According to Muhammad Nafis al-Banjari, for a *sālik* who seeks to reach the level of *Insan Kamil*, by merely bringing himself closer to Allah SWT, he must go through this *maqam Tawhid*.

"It is important for you to always be *sami'na wa-atha'na* because that is Allah's command to you and the main key to *ma'rifat*. Always remember, learning the science of *Tawhid* and *haqiqah* is not by using logic and mind but by faith." (Maulana Hizboel, 2013: 110).

3.4 Maqam *Tawhid al-Af'al*

This *maqam* is the first level, *Maqam Tawhid Af'al* (Oneness of Allah for all His actions), actions that occur in the universe are essentially *af'al* (actions) of Allah. He classified it into two kinds, first, good in form (appearance) and inward (*haqiqah*) such as faith and obedience. Second, bad in form (appearance) but good at the inner side (*haqiqah*) such as *kufir* and immoral. Therefore, according to his view, the Oneness of Allah SWT for all actions, which means to believe that all actions that occur in this universe come from Allah Almighty. This means that all God's actions are real, and actions other than Allah's are *Majazi* (figurative) actions that are not real. He stated it in terms of *Mubasyarah* or *Twawallud*.

According to him, this understanding must be believed by a servant with the eyes of the heart, or in Sufism terms it is called *Musyahahadah*, which is usually carried out by the *Kasyafs* (Haderanie, TT: 34). He also reminded that *tawhid* cannot be separated from the provisions of Allah's *Shari'a*. This means that a servant who violates the *Shari'a* or in other terms commits an immoral act cannot be seen that the act is from God. If it is seen that way, then he has committed *shirk Jilii* and *shirk khafy*. Even this kind of understanding is called *zindik* (Muhammad Nafis, TT: 3-4).

In this Maqam Tawhid there is no action, both outwardly and inwardly, except that all return to Allah. Likewise, with kufr and immorality, the source is one, Allah SWT, and Allah is Good. For something whose source is good, then its essence is good. Kufr and immorality are declared bad by sharia because of ethical factors, morality, culture, and procedures so that humans respect and appreciate each other.

Understanding that all actions are God's deeds, then practicing them by continuing to train, and the success of practicing is called *tahqiq*, which means that his heart is stable and always *istiqomah* to see that everything is God's action. After that, in this level of tawhid, you will reach the maqam fana' and the maqam baqa'. After successfully going through this state, then the servant can continue to the next level of tawhid.

3.5 Maqam Tawhid al-Asma'

This maqam is the second level after *Maqam Tawhid al-Af'al*. *Maqam Tawhid al-Asma'* (Oneness of Allah in all His names). Sheikh Nafis explained the names (*asma'*) of Allah come from the reality of the existence of Allah Almighty. Seeing with the eyes and then *syuhud* with the eyes of the heart, that all the names that exist in this universe are essentially just appearances born of Allah's name (Muhammad Nafis, TT: 6). He stated that if a servant looks wise, then it is actually the embodiment of the name of Allah (Muhammad Nafis, ST: 9-10). This means that all names belong to Allah, that everything that has a name in this universe is an embodiment or manifestation of *asma'* which leads to the form of *musamma* (which is named).

According to Sheikh Nafis, a servant who has believed in *tawhid al-asma'* correctly, he will be able to reach musyahadah in two ways. First, by believing and witnessing that everything in the universe is essentially sourced from Allah SWT. This belief is called "*shuhud al-katsrah fi al-wihdah*". Second, believing and witnessing that the only form that exists is Allah, while the existence of this universe is only a manifestation of His name. This means that nature does not actually have *asma'*. This belief is referred to as "*syuhud al-wihdah fi al-katsrah*" which means witnessing one in large numbers (Muhammad Nafis, TT: 14). If the servant has that belief, then Allah will give the gift of *majzub*, which means to suddenly get drawn by Allah to His presence without having to give an effort through *riyadhah*. Because his belief has reached God's nature and iradat, then this servant has been chosen by God and it is God Himself who introduces Himself to the servant.

After the servant has succeeded in achieving the belief above, then he can reach the level of *fana' al-asma'* and so on to reach the level of *wahda al-asma'*, which is the level where a servant believes that in essence there is nothing in this universe except the form of Allah. Although this view of Sheikh Muhammad Nafis seems to have similarities with "*wahdah al-wujud*" (Ahmadi, 2001: 130), he refused the similarities (Muhammad Nafis, TT: 8). Sheikh Muhammad Nafis was more inclined to the view of Imam al-Ghazali or the understanding of *Sufism amali* in understanding *wahdah*. He viewed that the meaning of unity is only limited to the unity of perspective and not physical unity. This view is better known as *wahdah al-syuhud* (Ahmadi, 2001: 130).

3.6 Maqam Tawhid al-Shifat

This maqam is the third maqam, namely *Tawhid al-shifat* to unite all the attributes that stand in the essence of Allah. In this stage, all the attributes of creatures, including their nature of themselves, become the attributes of Allah. Doing it with *syuhud musyahadah* that all the attributes inherent in the substance of Allah

such as *qudra*, *iradat*, *ilmu*, *sama'*, *bashar*, *kalam*, are essentially the attributes of Allah. What is in the creature is actually only *nazhar* (appearance) of the nature of Allah, because the characteristics of creatures are only *majazi* (shadows). This means that a servant no longer sees himself as having a nature because, in essence, the nature of that creature is the nature of Allah SWT (Muhammad Nafis, TT: 10). This view of Sheikh Nafis is in harmony with the Asy'ariyah group, that the nature of Allah is never separated from His name and substance because Allah's nature is inherent in His substance. On the other hand, he did not agree with the Mu'tazilites who stated that Allah has no attributes, and according to him this view is part of a *fasiq* group.

He explained that the attributes of Allah manifest themselves (*tajali*) in human attributes. At this level, the view of a servant no longer sees human nature, instead, he believes that there is only the nature of Allah SWT. In other words, all beings are mortal in the nature of Allah. This understanding is in line with the hadith qudsi (al-Bukhari, TT: 545) which says that a servant will be able to hear with Allah's hearing, then can see with Allah's sight, can speak with Allah's word, hands move with Allah's hand or power, etc.

Sheikh Muhammad Nafis believes that a servant who reaches this level of tawhid will be awarded *ladunni* knowledge or *kashf* knowledge, which is the knowledge that is inspired by Allah SWT directly into the heart of a servant. In this case, the servant has reached the *maqam mukasyafah*, and at the same time he particularly can carry out *musyahadah* (witnessing Allah with the eye of the heart) and *muqarabah* (Writing Team of UIN Syarif Hidayatullah, 2008: 987). At this time, a true servant has reached the level of *maqam baqa bi Allah*, so that Allah will give the privilege of His light as the secret of His noble qualities (Muhammad Nafis, TT: 11).

The way to reach *maqam tawhid al-shifat*, he taught "*Qurb al-faraidh wa qurb al-nawafil*" to achieve it. That is by always getting closer to Allah through *fard* and *sunnah* prayings (Muhammad Nafis, TT: 19). This understanding is in accordance with the advice of the *hadith qudsi* narrated by Anas bin Malik. *Tawhid al-shifat* is a level that must be achieved before reaching the next level, which is *tawhid al-dzat*.

3.7 Maqam Tawhid al-Dzat

Maqam Tawhid al-dzat is the highest level and is the final achievement of a servant on the way to Allah or *makrifatullah*. This is the peak of the creature's knowledge of the Creator. Sheikh Nafis termed it the level of *musyahadah*. This *maqam tawhid* is to unite Allah in His substance and form. The way to understand this tawhid is to see it from the form of the universe to the form of Allah, or vice versa to attribute His form to the form of creatures. The point is that being born from this natural form is essentially the unseen form of God. That is because the form and substance of Allah exist by itself, while the form of the universe is submerged in the form of Allah. This kind of belief in the terms of the Sufis is known as "*qa'im bi wujud Allah*" (Muhammad Nafis, TT: 14).

This view of Sheikh Nafis is also known as *Fana fil al-dzat*, means that all forms that exist in this universe depend on Allah, the Almighty. This view is in line with the views of Ibn Arabi and al-Ghazali who emphasized that this kind of understanding of *tawhid al-dzat* is only limited to understanding and witnessing through the eye of the heart (*qalb*), and not by witnessing outwardly (al-Ghazali, TT: 69). Although this mortal view is in harmony with Ibn Arabi and al-Ghazali, Sheikh Nafis refers to or follows the view of al-Junaid al-Baghdadi. According to him, the mortal view is specific to the Sufis, a mortal will feel that his whole life is in the hands of Allah, all his actions, and all his heart's desires have been controlled by Allah SWT. At this stage a servant

has reached the level of *fana fi Allah*, meaning that the servant feels the loss of his form because his feelings are drowned in the ocean of the Oneness of Allah SWT.

After a servant is persistent or has succeeded in the attainment of *fana fi-Allah*, then he will go to the level of *baqa bi Allah*. At this stage what remains in a servant is only commendable qualities, after previously the bad qualities that were in him have disappeared/*fana*. In this stage, a servant will feel together with Allah and feel that he is always in His hands. It means that a servant feels that he is in a position and understands that he was made by God, everything comes from God, and everything that exists is formed because of God. It can be said that Allah has wished to introduce Himself to the servant, who is called the *murad* servant. On the other hand, he is no longer a *murid* servant, who wills against God.

According to Sheikh Muhammad Nafis, this *baqa* level is the highest level, which is *tawhid* for the servant group who has a complete spiritual level, and it is at this stage that a servant reaches *makrifatullah*, which means being able to truly know God. Such people are called *arif bi Allah* (Muhammad Nafis, TT: 19-20). In terms of Imam al-Ghazali, they are called the *muqarrabun* and *shiddiqun* groups. What Sheikh Nafis underlined is even though a servant is at this level (knowing Allah truly), he will not find or reach the *Kunhi* (state) of the true substance of Allah. That's because Allah cannot be likened to anything *laysa kamitslihi syai'un*. This *maqam tawhid* can only be achieved by prophets and apostles, even an *auliya* rarely comes to this *tawhid al-dzat*.

3.8 Martabat Tajali Dzat/Tanazul Dzat

Muhammad Nafis explained human and nature creation using the concept of *Tajalli Zat* and *Tanazzul*. O *Sālik*, you must know that *Tajalli Dzat* consists of seven dignities, then from its *Tanazzul* than *Hadhart as-Sarij*, which is like from *dzat* alone rather than there is no *l'tibar shifat* and *asma'*, which means being raised by people with a break from their signs (Tim. Sahabat, 2010: 11).

Tanazul *dzat* is a process between experiences that are experienced by *auliya* or people who are *arif bi Allah*, this *tanazul dzat* is understanding, knowledge, and witness, with spiritual eyes about the process of creating the universe starting before Allah SWT created it.

It is important for a *sālik* to “understand” and “comprehend” because then he will be able to accept. Then follow the next process which is “sure”, even though it may not be a solid belief. If someone is able to explore *waliyah* “sure”, it means that he has started to enter the value of taste or *zauq*. This is the main goal of Sufism. When it has reached a level of “*tahqiq*” or be sure in its belief, it will not be shaken under any circumstances.

These seven dignities are divided into three parts. First, *ahadiyat*, *wahdat*, and *wahidiyat*. Second, *alam arwah*, *alam mitsal*, and *alam ajsam*. Third, *Insan Kamil*.

a. Ahadiyat

"Starting first with *martabat tanazul dzat*, which is *martabat ahadiyaah*. His name manifests in him all *shifat* and *asma'*, but both perish in substance and it is *martabat kunhu dzat Allah*. And nothing above that dignity is another dignity, but that dignity is below this dignity" (Tim Sahabat, 2010: 135). In this stage, Allah SWT is absolute alone, only a substance, has not been accompanied by attributes, and has not created or given anything.

b. Wahdat

The second dignity, *martabat Ta'ayun ula* (the first fact) is an explanation of Allah's knowledge of His essence and attributes and all forms are still *ijmal* without privileging some of them with others. About the Essence of Allah, which does not have anything resembling the attributes of Allah, these attributes are *ilmu*, *wujud*, *syuhud*, and *nur*. This is the stage of Nur Muhammad or the nature of Muhammad which causes the occurrence of this universe.

c. Wahidiyat

The third dignity is *martabat Ta'ayun tsani*, which is an explanation of Allah's knowledge of His essence and attributes and for all forms that are still *tafsil* (detailed) and privilege some of them with others but have not yet appeared in reality. At this stage, Allah SWT begins to make other things (forms) without the need for means. Through "*kun fa yakun*", all possible situations occur, that is a situation where everything "came into existence" without confusion, mix-ups, and without mistakes.

d. Alam Arwah

The fourth dignity, *martabat alam arwah*, is an explanation of everything that is in His essence and examples. *Martabat alamul arwah* is where the spirit already exists but has not yet accepted its fate, and the spirit is still in the form of a holy light that will be used as the beginning of life. According to Sheikh Abd al-Shamad al-Palimbani, *martabat alam arwah* is called Nur Muhammad, *ruh*, *al-arwah*, *ruh Muhammad*. It is explained in the hadith of Jabir ra, "The first time Allah created something, O Jabir, was the Nur of your Prophet and came from His Light."

e. Alam Mitsal

The fifth dignity is *martabat alam mitsal*, which is an explanation of everything related to the natural realm which is soft, indivisible, and cannot be divided in two, cannot be divided at all, and cannot be separated. Sheikh Abd al-Shamad al-Palimbani said *alam mitsal* is like the separation of Muhammad's spirit. Then Sheikh Maulana Hizboel Wathony explained that *alam mitsal* is a metaphysical realm such as the realm of the jinn, heaven, hell, the *alam barzakh*, and the realm of the grave. And this stage is the place of lust such as anger, *lawammah*, *sawwalat*, and *sawiyah*.

f. Alam Ajsam

The sixth dignity is *alam ajsam*, which is an explanation of everything related to nature, structured, thick, and can be divided and divided into two. According to Sheikh Abd al-Shamad al-Palimbani, *alam ajsam* is illustrated as everything rough (*jisim*). This dignity is called *alam mulk* and *alam syahadat*. *Martabat alam arwah* and *alam mitsal* are called *alam malakut* and *alam jabarut*, and *martabat alam ahadiyah* is called *alam al-lahut*.

g. Insan

This seventh dignity is the dignity that collects all the dignity mentioned above, whether it is physical, conscience, *wahdat*, and *ahadiyah* which are the final tajalli and the final embodiment al-Insan. Sheikh Muhammad Nafis said that *martabat insan* is the dignity that has collected all the six dignities (*ahadiyah*, *wahdat*, *wahidiyat*, *arwah*, *mitsal*, and *ajsam*). This dignity is called the final *martabat tajalli*.

IV. CONCLUSION

Sheikh Muhammad Nafis al-Banjari is a Nusantara Islamic scholar who preaches by prioritizing using the book, that is teaching the concept of tawhid through his book *ad-Durun Nafis*. He was preaching by teaching the concept of tawhid with a Sufism approach, this tawhid is a belief in the Oneness of Allah and knowing Allah truly with the eyes of the heart, and this tawhid is a part of the process towards being *Insan Kamil (ma'rifatullah)*. He divided it into four parts, the first is *tahid al-af'al* which is to unite Allah with all His actions, the second is *tawhid al-asma'* which is to unite Allah with all His names, the third is *tawhid al-shifat* which is to unite Allah with all His attributes, and the fourth is *tawhid al-dzat*, which is to unite Allah with His essence, and completed with the final journey with *tajalli dzat* or *tanazul dzat*. In this case, a servant who travels to *maqam tawhid* must also be *istiqomah* with full faith which has begun to enter the value of taste or *zauq* until it reaches *Tahqiq* or is solid. Practicing it must also be sequential, it should not go directly to *tawhid al-asma'* before passing through *tawhid al-af'al*. A servant who can pass this level in tawhid will reach *ma'rifatullah* or reach the level of *insan kamil*. However, Sheikh Nafis concluded that even though a servant has reached the level of *ma'rifatullah*, this recognition is not in the real sense. That's because Allah SWT cannot be likened to anything.

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