

THE INTEGRATION OF SHARĪ'AH, TARIQAH, AND HAQIQAH: A STUDY OF SAYYID HAYDAR ĀMULĪ'S THOUGHT

Cucu Surahman* and Aceng Kosasih**

Universitas Pendidikan Indonesia, Bandung

E-mail: *cucu.surahman@upi.edu, **acengkosasih@upi.edu

Abstract: Muslims' understanding of Islamic teaching is diverse. Jurists, for the instance, emphasize the aspect of the outer of the Sharī'ah while Sufis focus on the aspect of that inner. In history, the tension between them is apparently seen. The first even accuses the second group as a deviant, a heretic, and an unbeliever. Regarding this phenomenon, the study will explore underlying terms in Sufism namely *Shari'ah*, *Tariqah*, and *Haqiqah* and explain the relation of these terms based on the library research and descriptive analysis of the three words in the two books, i.e. *Asrār al-Shari'ah* and *Jāmi' al-Asrār na Manba' al-Anwār* of Sayyid Haydar Āmulī. Whether the terms are self-sufficient or interdependent? This study concludes that the three terms are an integral unity that cannot be separated from one another since those three terms refer to the one essence, the one Truth. Those are Divine law brought by Prophet Muhammad.

Keywords: integration, *Shari'ah*, *Tariqah* and *Haqiqah*, Sayyid Haydar Āmulī

DOI: <http://dx.doi.org/10.20414/ujis.v20i2.806>

Introduction

ALL MUSLIMS believe that Islam is a perfect religion. They believe that there is nothing in the world which has not any detailed rules in Islam.¹ The perfection of Islam covers all aspects of life. It starts from the aspect of *'aqidah* (belief), *shari'ah* (the body of Islamic law), up to the aspect of *mu'amalah* (social relation). The perfection of Islam means either *zāhir* (outwardly) or *bātin* (inwardly).

Islam is a divine teaching that represents a synthesis of the two previous big religions. Those are Judaism and Christianity. Judaism was a teaching of God revealed to Moses. It gave emphasis on the aspect of the law (physical, outward) as it is established in Torah. Meanwhile, Christianity was a religion revealed to Jesus which emphasized mercy point (inward) as it is set in Gospel with the exposition of divine secrets and mysteries.² Islam is a religion of the middle (*dīnan wasatān*) firming up both outward and inward aspects. This is in line with what Ibn Taymiyya says, “Obduracy predominates Sharī'ah of Torah, *Shari'ah* of Bible is dominated by mercy and *Shari'ah* of al-Qur'an mediates and covers both of them.”³

All Muslims believe that Islamic teaching is holistic-comprehensive. However, in the circle of Muslim scholars themselves, there are some who emphasize on the aspect of *zāhir* (outward), and there are some others who emphasize on the aspect of *bātin* (inward). Some people feel enough with the justification of *naql* (narrated tradition), and there are also individuals who are interested in philosophical, speculative and intuitive ideas.

Based on these two viewpoints, we find Muslim community (*ummah*) has been divided at least into two groups; *Zāhirī* and

¹The Qur'an as the fundamental source of Islam is the argument (*bujjah*) of it. Among the verses are QS. al-Māidah [5]: 3 and al-An'ām [6]: 115.

²Sayyid Haydar Āmulī, *Inner Secrets of The Path* (Dorset: Element Books in association with Zahra Publications, 1989), 38.

³Ibn Taymiyah, *Al-Jawāb al-Sāḥib li man Baddala al-Dīn al-Masīḥ*, vol. 3 (Beirut: Mathabi al-Mayd al-Tijāriyah, n.d.), 24.

Bātīnī.⁴ The first group is represented by *Fuqahā* (jurists), while the latter is deputized by Mystics (Sufis).⁵ This difference of religious orientation brings about new sects and different branches of Islamic sciences; even they are, in some cases, contradictory. As if they are scrambling the sources of legitimizing from the Qur'an. *Zāhīrī* who focus on the aspect of the law claim that their way as a religious understanding (*fiqh*) and a way of truth (*Shari'ah*), while *Bātīnī* who focus on religious experience argue that their way of religious knowledge (*ma'rifa*) and a way to the bliss (*Tariqah*).⁶

The effect of those different understandings, polemic, and controversy between *Zāhīrī* and *bātīnī* cannot be avoided. Ibn Taymiyyah, for example, defines the opposition between exoteric orientation (*Zāhīrī*) from *Ahl al-fiqh* and esoteric direction (*bātīnī*) from Sufis similar to Jews and Christians as mentioned in verse al-Baqarah [2]:113.⁷

This phenomenon remains up to present. The first group has said that the second group is wrong in comprehending and practicing Islamic teaching and therefore they have been prevented. On the other side, the second has assumed that the first cannot understand and feel what they have felt, and that is because of their stupidity and less of spirituality.

This opposition has emerged soon after the coming of Islam. Even, it used to incline to the physical conflict,

⁴*Zāhīrī* refers to a group or one who attends only to the outer form of the sharia. Meanwhile, *Bātīnī* relates to a group or one who attends only to the reality (but a reality which lies beyond the *syari'ah*). See Muhammad 'Abd al-Haq Anṣārī, *Sufism and Sharia: A Study of Shaykh Ahmad Sirhindī's Effort to Reform Sufism* (London: The Islamic Foundation, 1986), 225.

⁵M. Legenhausen, Azim Sarvdalir, "Preface," in *Buku Daras Filsafat Islam, translated from "Philosophical Introductions: An Introduction to Contemporary Islamic Philosophy"*, ed. and trans. Muhammad Taqi Mishbah Yazdi (Bandung: Mizan, 2003), xvi-xvii.

⁶Nurcholish Madjid, "Tarik-Menarik Antara Sharī'ah dan Ṭariqah", <http://www.muslim-delft.nl/titian-ilmu/tasawwuf/disiplin-keilmuan-islam-tradisional-tasawuf-23>.

⁷Ibn Taymiyah, *Iqtida al-Sirāt al-Mustaqīm* (Beirut: Dar al-Fikr, n.d.), 10.

oppression, and murder (apart from political motive within it).⁸ We can find the existing of this tension for instance in the work of 'Abd al-Wahhāb al-Sha'rānī entitled *al-Tabaqāt al-Kubrā al-Musammāt bi Lawāqib al-Anwār fī Tabaqāt al-Akhyār*. In his work, al-Sha'rānī points out this controversy related to Sufis. He also tells about tragedies which were experienced by Sufis.⁹ Other examples can be found in Elizabeth Sirriyeh's book, *Sufis, and Anti-Sufis*. She has reported this conflict since eighteen century to nineteen century, with Middle-East, North Africa, India, West Africa, and North Caucasus as places of her research. From her research, she found that there is a conflict between Sufis and anti-Sufis.¹⁰ In Indo-Malay, we know the existing polemic between Nur al-Dīn al-Raniri and a Sufi-poet Hamzah Fansuri.¹¹ In Java, popular story says that polemic and bloody tragedy happened between Saints Council (*Walī Songo*) and a group led by Shaykh Siti Jenar.¹²

If we carefully scrutinize, we can conclude that one of the reasons of that conflict is caused by the accusation of the first

⁸We find, for instance, Abu Yazid al-Bustami who has the theory of *fana-baqā* and *ittibād*. Manshur al-Hallaj who was well known with his *bulūl*. Suhrawardi who was well known as *Shaykh al-Ishraq*. 'Ain al-Qudhat al-Hamadani and Ibn al-Arabi as the figure of *wāḥdat al-wujūd*. They got pressure, and even some of them had the capital punishment. See Anṣārī, *Sufism and Sharia*. See M. Solihin, *Tokoh-tokoh Sufi: Lintas Zaman* (Bandung: Pustaka Setia, 2003). See also Muhsin Labib, *Mengurai Tasawuf: Irfan & Kebatinan* (Jakarta: Penerbit Lentera, 2004), 129-30.

⁹See Abū al-Mahāwib 'Abd al-Wahhāb bin 'Ali al-Anṣārī al-Sha'rānī, *al-Tabaqāt al-Kubrā al-Musammāt bi Lawāqib al-Anwār fī Tabaqāt al-Akhyār* (Beirut: Dār al-Fikr, n.d.).

¹⁰Elizabeth Sirriyeh, *Sufi dan Anti-Sufi* (Yogyakarta: Pustaka Sufi, 2003), xvii.

¹¹See Abdul Hadi WM., *Tasawuf yang Tertindas: Kajian Hermeneutik terhadap Karya Hamzah Fansuri* (Jakarta: Paramadina, 2001), 159-63. See also Azyumardi Azra, *Jaringan Ulama* (Bandung: Mizan, 1999), 166. And also Syed Muhammad Naquib al-Attas, *The Mysticism of Hamzah Fansuri* (Kuala Lumpur: University of Malaya Press, 1970), 31.

¹²Sri Mulyati, *Tasawuf Nusantara: Rangkaian Mutiara Sufi Terkemuka* (Jakarta: Prenada Media Group, 2006), 59-72. See also M. Solihin, *Melacak Pemikiran Tasawuf di Nusantara* (Jakarta: Raja Grafindo Persada, 2005), 149-81.

group (the jurists) to the second group (Sufis, *ahl al-Haqīqah*) where their mystical practices, according to the first group, did not attend the rules of *Sharī'ah*. Furthermore, if we research, we can safely say that the limited group was not Sufi in general, but the ones who was usually classified as the upholders of philosophical mysticism (*tasawwuf falsafah*). That is a mystical sect whose main characters give more emphasis on philosophical aspect, apply *ta'wil* (interpretation), and try not only to be near to God but also united with Him.¹³

Based on this phenomenon, I am interested in studying the theme *Sharī'ah*, *Tariqah*, and *Haqīqah*, and discuss their relation. In this article, I will explain the concept of integration of *Sharī'ah*, *Tariqah*, and *Haqīqah* as it is developed by Sayyid Ḥaydar Āmulī, a fourteenth-century Persian gnostic-philosopher, in his two books entitled *Asrār al-Sharī'ah, wa Atwār al-Tariqah, wa Anwār al-Haqīqah* and *Jami' al-Asrār wa Manba al-Anwār*.

This research belongs to the library research. In conducting this research, first of all, I try to collect data by selecting some books (especially the two books mentioned above), articles, and other scientific works relevant to the subject matter of study. Having all the data collected, I try to understand and interpret them.

Also, to comprehend the themes accurately, I use mystical approach. Mystical here means Sufism (Islamic Mysticism). Therefore, the mystical approach here involves an approach based on the general worldview of Sufis' teaching. With this method, I hope there will be no misunderstanding and misuse of certain terms caused by the different viewpoint of each discipline (for instance, term *wujūd* in Sufism will have relatively different meaning from that in philosophy).

¹³See Moh. Ardani, *Memahami Permasalahan Fikih Dakwah* (Jakarta: Cahaya Mitra Utama, 2006), 199. See also Alwi Shihab, *Islam Sufistik: Islam Pertama dan Pengaruhnya hingga Kini di Indonesia* (Bandung: Mizan, 2001), 48-156. In Alwi's book, KH. Abdurrahman Wahid gives a preface entitled, *Antara Tasawwuf Sunni dan Tasawwuf Falsafah*, xix. See Also Kaustar Azhari Noor, *Tasawwuf Perennial: Kearifan Kritis Kalam Sufi* (Jakarta: Serambi, 2002), 188-9.

After being proceeded (being described, being identified, and being explored) and divided based on the need of and to meet the aim of the research, this research is presented in the descriptive-analytical way in which the writer first describes objectively all material quoted from Sayyid Ḥaydar Āmulī's *Asrār al-Shari'ah* and *Jami' al-Asrār*. Then, I compare with other literature, and finally, I give my commentary and critique.

In this case, I describe, identify, and explore the concept of integration of *Shari'ah*, *Tariqah*, and *Haqīqah* based on Āmulī's *Asrār al-Shari'ah* and *Jami' al-Asrār*. Moreover, to sharpen its analysis, I compare Āmulī's theories to those of other Sufis' thoughts, such as al-Sarraj, al-Qushayrī, al-Hujwīrī, al-Gazālī, Ibn al-Arabi, and so on.

Biography of Sayyid Ḥaydar Āmulī

Some references inform that Sayyid Ḥaydar Āmulī is a descent of 'Alī bin Abī Ṭalib.¹⁴ He was born in 719 AH/1320 AD.¹⁵ In Āmul, the capital city of Turkistan.¹⁶ About the date of Sayyid Ḥaydar Āmulī's passed away, it was hardly recognized, but it can be convinced that the end of his life is in 787 AH/1385 AD.¹⁷

At his young age, he fully spent his energy in studying the religion of his forefathers, the reliable ones in Shi'ah tradition. About the outer aspect of the *Shari'ah*, he undertook a study of the Imamiyah school and their juridical school (*madhhab*)—which was daily practiced amongst the Shia; and about the inner, namely the study of the truth and reality (*haqīqah*).

The towns where he developed his religious understanding and its sciences are Āmul town, his hometown, Khurasan, Astrabad, and Isfahan. Until, he finally arrived at the core

¹⁴Āmulī, *Inner Secrets*, xiv.

¹⁵Julian Baldick, *Mystical Islam: An Introduction to Sufism* (New York: University Press, 1997), 101. and see also Āmulī, *Inner Secrets*, xiv, xiv.

¹⁶Jurh Ṭarabishi, *Mu'jam al-Falāsifah*, 1st ed. (Beirut: Dār al-Ṭāliyah, 1987), 249. See also 'Adil Nuhayd, *Mu'jam al-Mufassirin* (n.p.p.: Muassasah Nuwayhd al-Thaqafiyah, 1983), 165. See also Kāmil Muṣṭafā al-Shaybī, *Sufism and Shi'ism* (England: Great Britain, 1991), 124.

¹⁷Ṭarabishi, *Mu'jam al-Falāsifah*, 249.

meaning and reality of things. He occupied this study during twenty years until he finally returned home from Isfahan to Āmul.

In Āmul, he served to Padshah Fakhr al-Dawlah, the son of Shah Kay-Khisraw. Fakhr al-Dawlah treated him with particular respect and honor and placed him as a closed staff. After a while, he made Āmulī one of his most confidants. He treated Āmulī with the special treatment as he was a descendant of Anusharvan, Yazdagird, and Perviz.¹⁸ It was no long after he served to Fakhr al-Dawlah, he got high position and had abounded with wealth. He lived in luxury, prosperity, and respect for society, friends, and his hometown inhabitant, accordingly.

He spent his life in that situation until finally, Allah resuscitated him of his evil and deviation grew within him, and then, flamed up the desire to the truth inside himself. In this awareness, he prayed to God for his rid from such deeds and wished that he could be exonerated and able to leave worldly desire and all its enjoyments. Then, this awareness carried him to find his nature and finally concluded that he was ready to spin direction and direct his face to the Real and follow the *tawhīd* (unity of God) way.

In short, Āmulī decided to leave everything that he had. He decided to leave his hometown, Padsyah, friends, and his brothers. It is narrated that he moved to a place where he could do important obligation for life and pour his attention to *Haqq*.

In this point, I see the similarity between his life (related to intellectual and spiritual journey) and some previous Sufis before him such as Mālik ibn Dīnar, Ibrāhīm ibn Adham, Bishr ibn al-Harith, Dzū al-Nūn al-Miṣrī, ‘Abdullāh ibn al-Mubārak, Shaqīq al-Balkhi, Dāwūd al-Ṭā’ī, al-Shiblī,¹⁹ and al-Gazālī.²⁰ In which they had ever experienced this kind of spiritual journey

¹⁸Āmulī, *Inner Secrets*, xviii.

¹⁹See Farīd al-Dīn ‘Attar, *Muslim Saints and Mystic, Episodes from The Tadhkirat al-Awliya'* (*Memorial of The Saints*) (Ames: Iowa, 2000), 1-377.

²⁰See Abū Ḥāmid Muḥammad ibn Muḥammad al-Ghazālī, *al-Munqidh min al-Dalāl* (Cairo: al-Matba’ah al-Islāmiyyah, 1977).

(confusion), that it later brought them to the mystical way (*Sufism/irfan*).

During his life, Āmulī got many certificates on some sciences, both *naqli* and *aqli*. In Rajab 753 AH, he got an award from ‘Abd al-Rahmān ibn Ahmad al-Muqaddasī to teach *Maṇāẓil al-Sāyīn* and *Fuṣūṣ al-Hikam* with its review. Then he got *dhikr* method from Muḥammad ibn Abī Bakr Simnānī. It is unknown, whether Āmulī met him directly or not, but they lived in the same era.

Uthmān Yahyā divided Āmulī's life into two periods; Persia period and Iraq period. Persia period constitutes Āmulī's intellectual character building time. This period began 740 until 751 AH. Āmulī's intellectual character building on this period was undergone through the intellectual journey to some important towns in Parsi, among others: Khurasan, Istarabad, and Isfahan.²¹ In the second period, between 751 until 782 AH, Uthmān Yahyā called it as intellectual ripeness time of Āmulī. At 31 years old Āmulī spent his age in Iraq and other holy places. In Iraq, Āmulī produced many works which brought him became a famous person.

Yahya divided the legacy of Āmulī including manuscripts and books into two periods; the first period began in 751 until 768 AH. In this time, he had written *Naqd al-Nuqūd fī Ma'rifah al-Wujūd*, *Risālah al-Ma'ad fī Mūrtaqā al-'Ibād*, *Risālah Wujūd fī Ma'rifah al-Ma'būd*, *Jāmi' al-Asrār wa Manba' al-Anwār*, *Mūrtaqā al-Ma'ād fī Mūrtaqā al-Ibād*, and *Nihāyah al-Tawḥīd fī Bidāyah al-Tajrīd*.²² The second period started at the end of the first period until 782 AH. In this time, he had accomplished *Tafsīr al-Qur'ān al-Karīm* and *Nash' al-Fuṣūṣ fī Sharḥ al-Fuṣūṣ*. Both of his books were written between 777 until 781 AH.

Āmulī was prominent as Islamic scholar who tried to integrate Shia with Sufism. At the beginning of his life, he adhered Shia jurisprudent (*fāqih*) strictly. However, later he became a Sufi and finally integrated law with truth. Even, Julian

²¹Sayyid Haydar Āmulī, *Jāmi' al-Asrār wa Manba' al-Anwār*, ed. Henry Corbin and Usman Yahya (Francis: Injaman Ibransyanasi, n.d.), 14.

²²Ibid., 16.

Baldick regarded him as the first Sufi who integrated Shi'ah and Mysticism.²³ Julian Baldick says that Haydar Āmulī's works have one purpose. Namely, they intend to point out that anyone who embraces Sufism means he/she already encompasses Shi'ah and otherwise.

At several occasions, he told about his spiritual experiences. He mainly emphasized about the integration of *Shari'ah*, *Tariqah*, and *Haqiqah*. His justification for the mysticism way is to revive his ancestors' religion, *ma'sumin*. He criticized Sufis or Mystics who—according to him, because of their folly—guessed that Imam had no superiority and insight of advanced Sufism. He also criticized Shia community who convicted that knowledge of Imams was not different from their knowledge.

He says that Imams are the source of all knowledge. They are the teachers of *Shari'ah*, the leaders of *tariqah*, and the poles of the *haqiqah*. They are the caliphs and the vicegerents of Allah in the heavens and the earth. They are the manifestation of the power and majesty of Allah in His *mulk*—the earth and heavens—and in His *malakiyyah*—the realm of the spirits and angels. With took an oath, he swears (in the name of God) that if they did not exist, then the heavens would not be standing, the earth would not be outspread and the creatures would not be living in them. By quoting Prophet's utterance: '*If you were not, then I would not have created the cosmos.*'

Shari'ah according to Haydar Āmulī

Āmulī defines *Shari'ah*.²⁴ In original (general) meaning which is not in the sense of *fiqh*. He explains that noun *Shari'ah* is the name of the God-given path which lies before a man in his life in this world. It encompasses both the principles and the branches of the religion. It covers both the duties and prescriptions which admit a certain degree of choice for people in their method or time of undertaking and also the essential

²³Baldick, *Mystical Islam*, 101. See also, al-Shaybī, *Sufism and Shi'ism*, 124.

²⁴According to Āmulī, *Shari'ah* derives from the Arabic root *shari'a* meaning 'to introduce' or 'to prescribe' and refers to the canonical law of Islam.

functions. It also includes all those actions which are most excellent in the eyes of God.²⁵

According to him, *Shari'ah* encompasses all aspect of faith such as *tauhid* (unity of God), *'adālah* (justice of God), *nubuwwah* (prophethood), *imāmah* (imamate) and *maād* (resurrection). It also encompasses all of the principles of Islam, such as *salāh* (prayer), *sawm* (fasting), *zakah* (purifying tax/alms), *hajj* (pilgrimage), and *jihad*. And it also covers all aspect of human relations to one another (*mu'āmalah*).

Nevertheless, he did not merely comprehend *Shari'ah* in the *fiqh* sense that reflecting religious practices in the level of *zāhīr* (outer) or physical (body). Moreover, he comprehends *Shari'ah* in the inner sense (*bātin*), that is the spiritual meaning which is inherent included in *Shari'ah* itself.

Therefore, according to him, *Shari'ah* is at the level of beginning because it is the outer side of Prophetic teaching. *Shari'ah* as the external form of Islam is the basis of *Tariqah* and *Haqīqah*. He says that the *Shari'ah* is the name of the Divine Code and the prophetic pattern of behavior, and is also the beginning. The *Tariqah* by its name and meaning indicates the intermediate stage. And the *Haqīqah* by its name and purpose shows the final stage.²⁶

Āmulī's understanding that *Shari'ah* is the religious knowledge and experience at the level of beginning can also be seen from the statement which he quotes that says: *Shari'ah* is that you worship Him, *Tariqah* that you attain His presence, and *Haqīqah* that you witness Him.²⁷ *Shari'ah* means that you are maintained in existence by His command, *Tariqah* that you carry out His command and *Haqīqah* that you exist by and in Him. This meaning is supported by the statement of the Prophet who

²⁵Sayyid Haydar Āmulī, *Asrār al-Shari'ah wa Aṭwār al-Tariqah wa Annwār al-Haqīqah* (Tehran: Muassasah Muṭla'ah wa Tahqīqah, 1982), 8. See also Āmulī, *Jāmi' al-Asrār*, 344.

²⁶Āmulī, *Asrār al-Shari'ah*, 21. Āmulī, *Jāmi' al-Asrār*, 350.

²⁷Āmulī, *Asrār al-Shari'ah*, 21. In this case, Sayyid Haydar Āmulī did not mention reference or whose opinion was quoted. Āmulī, *Jāmi' al-Asrār*, 344-6.

says: "The *Sharī'ah* is my words, *Tariqah* is my actions, *Haqīqah* is my states."²⁸

According to Āmulī, *Sharī'ah* is the pre-requisite of *risālah*, *Tariqah* is the pre-requisite of prophethood (*nubuwwah*), and *Haqīqah* is the pre--requisite of *wilāyah*. *Risālah* is the term for the transmission revealed to the Prophet giving his period of prophecy. It is the Prophet's instruction to the people in jurisprudence, politics, social behavior and divine wisdom—and this is precisely the nature of *Sharī'ah* as a whole. Prophethood (*nubuwwah*) is also the expression which manifests during the state of *wilāyah* that is the perception of gnosis which arises from the Essence of the Truth, through His names, attributes, actions, and laws. It is an expression of the state of those who take on His attributes and His code of behavior—and this is precisely the nature of *Tariqah*. Meanwhile, *wilāyah* is an expression of visioning of His Essence, His Attributes, His Actions in the apparent of His perfection and the place of His realization (*ta'ayyun*) both anciently and eternally -and this is the nature of *Haqīqah*. These three refer to one reality that is the reality of human attributed by or to the person as *Ulul 'Azmi* among messengers, or upon one reality and that is the *Sharī'ah*.²⁹

In Āmulī's opinion, *Sharī'ah al-Islāmiyah* or *Shar' al-Ilāhi* or *Wad' al-Nabawi* encompasses the three (*Sharī'ah*, *Tariqah*, and *Haqīqah*). Hence *Sharī'ah* is applied to all human being in each level. It has to be done by *awwām* (ordinary people), *khwāṣ* (the elite), and *khwāṣ al-khwāṣ* (the elite of the elite). Including all prophets and saints who are not permitted to deny one of the above three levels.³⁰

Concerning who are the upholders of *Sharī'ah* from messengers, Āmulī says that the owner of *Sharī'ah* began from Prophet Adam until Prophet Muhammad. There are 6 (six) upholders in which each of them brought a *Sharī'ah* in each era.

²⁸Āmulī, *Asrār al-Sharī'ah*, 21.

²⁹Ibid., 6. See also Āmulī, *Jāmi' al-Asrār*, 346. Compare with Dāwūd al-Qaysānī, *Sharḥ Fusūṣ al-Hikām* (Qum: Bustan Kitāb, 1382), 165-71.

³⁰Āmulī, *Asrār al-Sharī'ah*, 22.

The first *Sharī'ah* is the opener and the last is the closer, and that the next *Sharī'ah* erased the earlier.³¹

According to Āmulī, the 6 (six) messengers (the owner of *Sharī'ah*) are Adam, Noah, Abraham, Moses, Jesus, and Muhammad. Each of them has his vicegerent (*walī*), and the number of them is 12 (twelve) who safeguard their teaching and practice their *Sharī'ah*—as long as their teaching remains last. The *walī* is a *hujjah* (argument) after the prophet. As a Shi'ah, Āmulī opines that the 12 (twelve) *walī* after Prophet Muhammad is the 12 (twelve) *Imams*. They are *Amirul Mu'minin* Ali, Hasan al-Dzaki, Husain al-Syahid, Ali Zain al-'Abidin, Muhammad al-Baqir, Ja'far al-Shadiq, Musa al-Kadzim, Ali al-Ridha, Muhammad al-Taqi, Ali al-Naqi, Hasan al-'Askari, and al-Mahdi al-Qaim. From the six prophets above, there would be 72 vicegerents (*walī*).

Tariqah according to Sayyid Haydar Āmulī

In Āmulī's thought, *Tariqah* is the pre--requisite of prophethood (*nubuwwah*). Prophethood (*nubuwwah*) is the expression of that which manifests during the state of *wilāyah*. It is the perception of gnosis which arises from the Essence of the Truth, through His names, attributes, actions, and laws.³²

Āmulī defines *Tariqah*³³ As a way, station (*maqām*), and state (*ahwāl*) which a traveler (*salik*) passes through his/her journey to God. He comprehended *Tariqah* as an experience of the inner dimension of Islamic teaching. Āmulī tried to define all principles and branches of Islam, not only in the sense of outer but also looked for its inner meaning. This kind of meaning is a part of *Tariqah*.

According to Āmulī, *Tariqah* is a way or an effort to understand the inner dimension of *Sharī'ah*. It is interesting that Sayyid Haydar Āmulī, though we know from his biography that

³¹ Āmulī, *Jāmi' al-Asrār*, 340-2.

³² Ibid., 346.

³³ *Tariqah* is translated into 'path' and as a synonym for 'school,' 'brotherhood,' or 'order' of mystical Sufis.

he has also affiliated with some Sufi order³⁴ He never defines *Tariqah* as a group or an organization. Even, it is not found in his work where he calls for someone to affiliate or join with a certain Sufi order.

Haqīqah according to Sayyid Ḥaydar Āmulī

In Sufi tradition, term *Haqīqah*³⁵ refers to divine strength disclosure reached through self-unity with God. It is achieved by a Sufi using intuitive power and spiritual taste trained under the guidance of a Shaykh (*murshid*). Thus, *Haqīqah* is considered as one step on the way going to God.

For all Sufis, when someone has come to the level of *Haqīqah* and reached the step of *ma'rīfah*, he will be able to see the nature of God and become a perfect human being as God wishes when He creates the human being. He will fully comprehend the reality of all existence.

As a matter of fact, Āmulī understands *Haqīqah* in this sense. In the other word, he says that *Haqīqah* is an affirmation of the existence of Being, either through unveiling and vision of its substance, or experiencing spiritual states, or affirming the Oneness of God.³⁶

According to Āmulī, *Haqīqah* is the pre-requisite of *wilāyah* that is the perception of gnosis which arises from the Essence of the Truth, through His names, attributes, actions, and laws. It is an expression of the state of those who take on His attributes and His code of behavior.³⁷

According to Āmulī, *wilāyah* is the establishment of the slave using the Real after the annihilation of the self. This *wilāyah*

³⁴In Isfahan, he made friendship with Sufis group there. In that town, also he was a friend of a perfect Shaykh named Nur al-Dīn al-Thihrani, a gnostic, and *zāhid*. From this shaykh, he got *khirqah* of sufi. Then in Najaf, he was a friend of a Gnostic, 'Abd al-Rahman ibn Muhammad Muqaddasi. He ever also served to the eminent Sufi named Abu Muthahhir al-Hilli and gained the method of *dzikir* from Muhammad ibn Abi Bakr Simnani, Sa'ad al-Dīn Hamawi, and Syihab al-Dīn Suhrawardi.

³⁵*Aqiqah* means 'truth' or 'reality' and refers to the concept of an esoteric essential truth that transcends human limitations.

³⁶Āmulī, *Asrār al-Sharī'ah*, 69. and Āmulī, *Jāmi' al-Asrār*, 344.

³⁷Āmulī, *Jāmi' al-Asrār*, 346-7.

takes place by the turning of the Real to him and by His bringing him to the furthest station of intimacy and certainty. The *wali* is the person whose affairs have been taken over by the Real, who safeguards him from a disobedient action and does not leave him or his soul until He brings him to the highest perfection in the realm of man. He quoted a verse, 'And He befriends the right' and also, 'Thou art my guardian in this world and the hereafter. Make me die a Muslim and join me with the right.'³⁸

Āmulī's comprehension about *Haqīqah* and *wilāyah* appeared—for instance—in his explanation about prayer. Prayer according to the people of *Haqīqah*, refers to their contemplation of the Beloved with the eye of the Beloved Himself and no others. So, prayer for people of *Haqīqah* is witnessing and arriving (*wuṣūl*) at the Beloved.³⁹ It refers to the station of arrival (*wuṣlah*) and witnessing (*mu shabādah*) the realm of truth.⁴⁰

The Relation of *Shari‘ah*, *Tariqah*, and *Haqīqah*

According to Āmulī, *Shari‘ah*, *Tariqah*, and *Haqīqah* embraces the totality of the stations of the *Muhammadī* way, that is, both the inner and the outer positions. (*Shari‘ah*).⁴¹ The three terms represent a reflection of the life of Prophet Muhammad and do not go beyond it.

Shari‘ah, *Tariqah*, and *Haqīqah* is three inherent terms and altogether refer to the one same meaning because it relates to one personal figure, noble soul, that is Prophet Muhammad. Therefore, Amulī criticizes one who assumes that *Shari‘ah* is different from *Tariqah*, and *Tariqah* is different from *Haqīqah*. According to him, the reason for this is due to their lack of knowledge of the various spiritual states of each of the three groups and their deficient understanding of the beliefs and its principles.⁴²

³⁸Āmulī, *Asrār al-Shari‘ah*, 100.

³⁹Ibid., 191.

⁴⁰Ibid., 187-9.

⁴¹Ibid., 5.

⁴²Ibid., 5. See also Āmulī, *Jāmi‘ al-Asrār*, 242.

Āmulī explains that the three terms refer to the one same truth, though expressed by different words.⁴³ He affirms that *Sharī'ah*, *Tariqah*, and *Haqīqah* are contained wholly in *Sharī'ah* or Divine Code and not outside it. In this case, he illustrates this Islamic law code is the almond nut, which consists of the oil, the kernel and the shell: the almond as a whole is the *Sharī'ah*, the kernel is the *Tariqah* and the oil the *Haqīqah*.⁴⁴

For instance, when he explains about prayer, he says: "Surely prayer is a service, a coming closer, and an arrival." The service corresponds to the *Sharī'ah*, coming closer to the *Tariqah*, and the arrival to the *Haqīqah*. The prayer includes all three of these. Allah Himself has referred to these three degrees by the phrases: *'ilm al-yaqīn* (the knowledge of certainty), *'ayn al-yaqīn* (the vision or experience of certainty), and *haqq al-yaqīn* (the truth of the reality of certainty).⁴⁵ All these different terms refer and direct to the same point, namely Allah Exalted.

Furthermore, Āmulī says that submission (*islām*), belief (*īman*), and conviction (*īqān*) are pre-requisite and also inherent part in the three levels. Submission (*islām*) is pre-requisite of the level of *Sharī'ah*, belief (*īman*) is pre-requisite of the level of *Tariqah*, and conviction (*īqān*) is pre-requisite of the level of *Haqīqah*. It is like revelation (*wahy*), divine inspiration (*Ilham*), and unveiling; *risālah*, *nubuwwah*, and *wilāyah*; *'ilm al-yaqīn*, *'ayn al-yaqīn*, and *Shaq al-yaqīn*. All those are pre-requisite of and equal to the level of *Sharī'ah*, *Tariqah*, and *Haqīqah*.⁴⁶

The Integration of Sharī'ah, Tariqah, and Haqīqah

The understanding of Sufi about *Sharī'ah*, *Tariqah*, and *Haqīqah* is not different from that of people of *Sharī'ah* in the sense that the three terms constitute Divine law (*Sharī'ah*) and there is no truth beyond it. This understanding is clearly seen from the illustration drawn by Sayyid Ḥaydar Āmulī when he

⁴³Sayyid Ḥaydar Amuli, in this case, wants to stop the happened conflict, namely between *Ahl Allāh* and *mutakallimīn* (theologians Āmulī, *Asrār al-Sharī'ah*, 5.

⁴⁴Ibid., 9.

⁴⁵Ibid.

⁴⁶Ibid., 22. Also Āmulī, *Jāmi' al-Asrār*, 351.

says that the three terms are like the almond nut which consists of a husk, a kernel, and a kernel of the seed (oil). Its husk is *Shari'ah*, the kernel is *Tariqah*, and its oil is *Haqiqah*.⁴⁷ This husk, kernel, and kernel of the kernel (oil) constitute parts of the almond tree, and the three are in the almond itself. *Shari'ah*, *Tariqah*, and *Haqiqah* represent parts of the *Shari'ah* as a whole since the three are within the *Shari'ah* itself. This can be illustrated as follow:

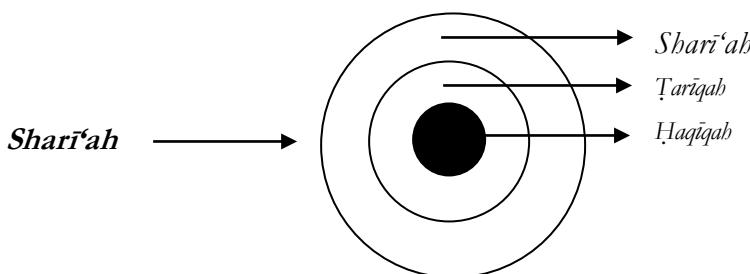


Illustration 1

From the above figure, it is held that the existence of *Shari'ah* encompasses *Tariqah* and *Haqiqah*. The existence of *Tariqah* and *Haqiqah* is not beyond the *Shari'ah*; even the two are inside and in most the *Shari'ah*.

In agreement with the above illustration, Āmulī defines the *Shari'ah* as the name of the God-given path which lies before a man in his life in this world which encompasses both the principles and the branches of the religion. It covers both the duties and prescriptions which admit a certain degree of choice for a man in their method or time of undertaking and also the essential functions. It also encompasses all those actions which are most excellent in the eyes of God.⁴⁸

According to him, *Tariqah* is the way of maximum prudence, the path of the best and surest action. Thus, any path which leads man to the best and most assured in speech or

⁴⁷Āmulī, *Asrār al-Shari'ah*, 9.

⁴⁸Ibid., 8.

action, in the attributes he acquires or the states he experiences, both its principles and branches.

The definition given by Āmulī on this concept of *Sharī'ah* and *Tariqah* can be seen in his explanation about ablution (*wuḍū'*). *Wuḍū'* in the sense of *Sharī'ah* is *wuḍū'* in physical meaning. That is the deed consisted of intention, washing of the face, washing of the hands, wiping over the head, and wiping over the feet.⁴⁹ *Wuḍū'* is purely inward or bodily activities. While *wuḍū'* in the sense of *Tariqah* is—after performing of the ablution as mentioned earlier—is an expression for the purification of the self from any base aspects of behavior. The purification of the intellect from the impurity of wicked thoughts or ideas of a dubious nature which lead one or others astray. The purification of the inner heart and mind of envy or rivalry and the limbs from actions unacceptable to the intellect or the code of the *Sharī'ah*.⁵⁰

When he explained about fasting (*sawm*) for instance, Āmulī says that fasting, in the sense of *Tariqah*, is not only an abstention from certain things for a particular time as it is understood by ordinary people (*awwām*). It also refers to their abstaining from anything which might be in opposition to Allah's pleasure, command or prohibition, be it in speech or by action, be it in the realm of knowledge or the application of that knowledge.⁵¹

The fasting requires abstention from the forbidden things and prevention of the self (*nafs*) from indulgence in desire and passion. Thus, the fast is a hidden act seen only by Allah, unlike prayer, *zakah* and the other acts of worship which are regarded by others. Therefore, it may cause vanity and conceit to enter a person's worship. The fasting is also a means of overwhelming the enemy of Allah.

From the two examples, Āmulī tries to define all of Divine teachings, not only outward meaning but also inward meaning. All movements and words of religious services, like ablution,

⁴⁹Ibid., 136.

⁵⁰Ibid., 137.

⁵¹Ibid., 200-10.

prayer, fasting, and pilgrimage, are deeply interpreted (*inner dimension*).

From that examples, we can see the integrality between *Shari'ah* and *Tariqah*. Thus, *Tariqah* is not beyond the *Shari'ah*, but within *Shari'ah*. It is impossible that *Tariqah* emerges without *Shari'ah*. Therefore, it is impossible for anyone to feel the meaning of *Tariqah* without practicing the *Shari'ah*.

After passing the state of *Tariqah*, Sufis realize that their steps should not give up at this point but have to continue to the following step, that is, in the level of *Haqiqah*. This level is believed as the final level, and it constitutes the result of their journey towards God (*sayr wa suluk*).

Accordingly, Āmulī says that *Haqiqah* is an affirmation of the existence of Being either through unveiling and vision of its substance or experiencing spiritual states or affirming the Oneness of God.⁵² In this position, Sufis can understand the reality of all things that are previously secrets of God. In this stage, he can discover the veils. Regarding this stage, it is in line with Imam al-Qushairi who says in his work *al-Risālah* that *Haqiqah* is the witnessing of a human being about the secrets of Divinity with his conscience.⁵³

This level of *Haqiqah* can only be reached by a traveler (*sālik*) after he previously passes the way of *Shari'ah* and accomplished his *Tariqah*. The three terms are levels or stages of religious experiences in which a traveler (*sālik*) feels in his/her journey toward God. So that—in my point of view—these levels explained by Sayyid Āmulī are parallel with the level of *takhallī*, *tahallī*, and *tajallī*. *Takhallī* parallels with *Shari'ah*, *tahallī* parallels with *Tariqah*, and *tajallī* parallels with *Haqiqah*. The level of *tajallī* (witnessing God manifestation) cannot be reached except if he has passed the level of *tahallī* (decorating himself with great attributes). Likewise, *tahallī* cannot be done except after practicing *takhallī* (emptying himself from evil characters).⁵⁴

⁵²Ibid.

⁵³Abū al-Qāsim Abū al-Karīm Hawāzin al-Qushayrī al-Naysabūrī, *Risālah Qushayriyyah* (Jakarta: Pustaka Amani, 1998), 104.

⁵⁴Muhyī al-Dīn Ibn ‘Arabī, *al-Futuḥāt al-Makkiyyah*, vol. 3 (n.p.p.: n.p., n.d.), 342-3.

Āmulī says that *Sharī'ah*, *Tariqah* and *Haqīqah* are the inseparable three terms which refer to one meaning or one essence. Sayyid Haydar Āmulī's view departs from the assumption that those three concepts are integrated into one person that is Prophet Muḥammad Peace be upon him. This integration refers to Prophetic tradition: "*Sharī'ah* is my words (*aqwali*), *Tariqah* is my actions (*is held*), and *Haqīqah* is my internal states (*ahwali*)."⁵⁵

According to him, these three concepts encompass the totality of the station of the Muḥmmadan way, both the inner and the outer channel (*Sharī'ah*).⁵⁶ The three terms represent a reflection of the life of Prophet Muḥammad Peace be upon him, and are not beyond it.⁵⁷

To Āmulī, since *Sharī'ah*, *Tariqah*, and *Haqīqah* constitute one integral unity, the three are valid and they work for all human being in each level. It must be practiced by *awwām* (ordinary people), *khwāṣ* (elite), and also *khwāṣ al-khwāṣ* (the elite of elite), even by Prophets and friends of God. They are not supposed to avoid one of the above three levels.⁵⁸ And according to Āmulī, the model of prophetic behavior can only be followed perfectly when these three levels are respected.⁵⁹

It is impossible for someone to reach the level of *Tariqah* if he did not pass the level of *Sharī'ah* yet. It is not possible for someone to come the level of *Haqīqah* if he did not get through the level of *Sharī'ah* and *Tariqah* yet. As one who is climbing a mountain, he cannot reach the middle level of the mount if he does not pass its bottom yet. Likewise, he cannot meet the peak of the mount if he does not pass its bottom and middle level yet. Therefore, a novice (*sālik*) cannot reach the level of *Haqīqah* if he does not pass the level of *Tariqah* yet. Likewise, he cannot

⁵⁵ Āmulī, *Asrār al-Sharī'ah*, 8.

⁵⁶ Ibid.

⁵⁷ Based on this understanding then Sayyid Haydar Amulī criticizes ones who assume that *Sharī'ah* is different from *Tariqah*, and *Tariqah* is different from *haqīqah*. Ibid., 5.

⁵⁸ Ibid., 22. Āmulī, *Jāmi' al-Asrār*, 350.

⁵⁹ Āmulī, *Asrār al-Sharī'ah*, 21-2.

reach the level of *Tariqah* if he does not pass the level of *Shari'ah* yet.

This hierarchy can also be illustrated to a cup poured by water. If its cup is given a sign line to divide it into three levels, it will not be full of water if its bottom level is not filled up by water. Thus, the lower level will be said full of water if the water has passed the barrier line between the bottom level and its middle level, and so forth.

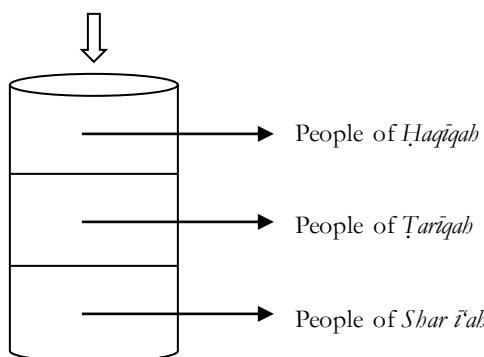


Illustration 2

Accordingly, as far as Sayyid Āmulī's thought is concerned, the perfection of the beginning is laid in the intermediate. Therefore, the achievement of the intermediate is put in the end and just as the intermediate cannot be attained without the beginning. In this case, the end cannot be achieved without the intermediate.

This is similar to what is said by al-Ghazali when he says: “*It will not reach the top except after passing its base.*”⁶⁰ The statement of al-Ghazali means that one cannot attain the level of *Haqiqah* before he passes the level of *Shari'ah*. It means that the higher is impossible without, the lower. Likewise, the existence at the

⁶⁰Muhammad Nawawi al-Jawi, *Maraqī' al-'Ubnāyyah: Sharb 'alā Matn Bidāyah al-Hidāyah Ii Hujjah al-Islām Abī Hāmid al-Gazālī* (Semarang: Pustaka 'Alawiyah, n.d.), 5.

intermediate level is impossible without the beginning or existence at the final stage without the intermediate.⁶¹

Then, like a cup that can be full if its bottom, middle and top are filled up with water (full in each part), therefore, according to Āmulī, the peak of perfection is the joining of all three levels. Since two things or two states when they merge, they must be better and more perfect than the two when separated. The people of *Haqīqah* are, therefore, superior to the people of *Sharī'ah* and *Tarīqah*.⁶² It can be drawn as follow:

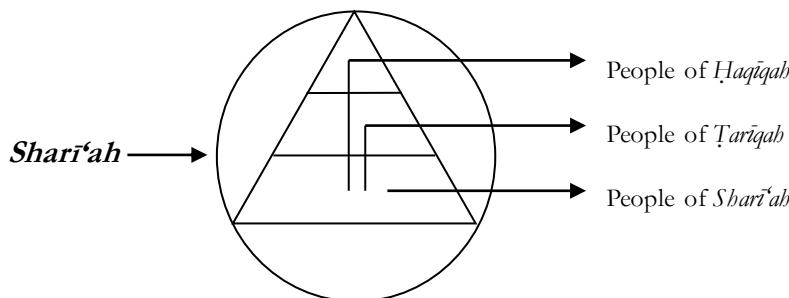


Illustration 3

Sayyid Haydar Āmulī's view about this integration of *Sharī'ah*, *Tarīqah*, and *Haqīqah* is based on the fact that these three levels are integrated into the greatest and noblest of the prophets, that is Prophet Muhammad. Since he has brought all three levels together, as his words attest, "*I have been given all the names.*" According to Āmulī, the implicit meaning of this statement is the achievement of the level of *Tauhid* (unity) which is particular to the Prophet and those of his people who are seekers of *Haqīqah*—is the most sublime and most noble of stations.⁶³

Here is the interrelation (interdependence) of the three concepts. *Sharī'ah* is the basic for *Tarīqah* and *Haqīqah*. Meanwhile, *Tarīqah* is the following step of *Sharī'ah*, and its

⁶¹ Āmulī, *Asrār al-Sharī'ah*, 31. 31 This Sayyid Haydar Āmulī's view also hold by Ahmad Sirhindi. See Anṣārī, *Sufism and Sharia*, 227.

⁶² Āmulī, *Asrār al-Sharī'ah*, 33.

⁶³ *Ibid.*, 32.

existence makes *Shari'ah* powerful. And *Haqiqah* is the fruit (result) of *Shari'ah* and *Tariqah*, in which without it as if a tree without fruit. Ahmad Sirhindi says that *Shari'ah* is the outer shell of *Haqiqah* and *Haqiqah* is the inner essence of *Shari'ah*.⁶⁴

With regard to the relation and the importance of these three concepts, Sayyid Āmulī is in agreement with Imam Malik who says: “Those who practice Sufism without *Fiqh* they are heretic (*zindiq*), and those who practice *Fiqh* without Sufism they are *fāsiq*, and those who practice both Sufism and *Fiqh* at the same time they will get the reality of Islam and truth.”⁶⁵

Sufi says, if *Shari'ah* is strengthened by *Haqiqah*, hence *Haqiqah* is bounded by *Shari'ah*. Thus, *Haqiqah* without *Shari'ah* become invalid, and *Shari'ah* without *Haqiqah* become empty.⁶⁶ Therefore, according to Āmulī, a true Shaykh is one who perfects in the knowledge of *Shari'ah*, *Tariqah*, and *Haqiqah* altogether.⁶⁷

A true Sufi is one who does not only practice *Shari'ah*, but he also perfects himself with *Tariqah* and *Haqiqah*. A true Sufi also will not leave *Shari'ah* although he has reached *Haqiqah* because if he leaves *Shari'ah* it means he does not reach the level of *Haqiqah* yet. This is Āmulī's view about the pattern of the interdependence of *Shari'ah*, *Tariqah*, and *Haqiqah*.

This explanation can answer the assumption of ones who say that one who has reached *Haqiqah*, he does not need to practice *Shari'ah*. They wrongly assume that *Shari'ah* rule only works for laity (*awam*) and practicing *Shari'ah* only to gain knowledge. If that knowledge has been acquired, the obligation of *Shari'ah* will be deficient.⁶⁸ This Āmulī's view also is held by

⁶⁴Anṣārī, *Sufism and Sharia*, 224.

⁶⁵Imām Mālik says, “*man tashawwafa wa lam yatafaqqaha fa qad tazandaqa, wa man tafaqqaha wa lam yatashawwafa fa qad tafassqa, wa man tashawwafa wa tafaqqaha fa qad tahaqqaq*.”

⁶⁶ Sayyid Bakri al-Makki, *Kifayah al-Atqiyah*, 8-9.

⁶⁷Suitable with al-Junayd who says: “*Whomever which do not memorize al-Qur'an and write hadiths of Prophet Muhammad, hence he/ she may not be made as a leader and imitated because our science (itasawwif) trussed at al-Qur'an and al-Sunnah.*”

⁶⁸Āmulī, *Asrār al-Shari'ah*, 225.

Shaykh Ahmad Sirhindi asserting that there is no genuine excuse for someone to leave the *Sharī'ah*.⁶⁹

As the consequence of this integration of *Sharī'ah*, *Ṭarīqah*, and *Haqīqah*, according to Āmulī, hence one is not permitted to reject any of the people of the *Sharī'ah*, *Ṭarīqah* or *Haqīqah*. It is like not authorized to deny the sayings of the prophets, nor those who speak or deliver the prophetic message, particularly respect to the people of *Sharī'ah* and the people of beginnings. Moreover, it is not permitted to deny the actions of the prophets, nor those who take upon themselves the prophetic attributes and act accordingly, particularly on the people of *Ṭarīqah* and the people of the middle or intermediate path. Finally, it is not permitted to deny the states of *Haqīqah*, or to reject those who have taken on the similar qualities of this level together with those of the ending or final level.⁷⁰

What is developed by Āmulī seems to be mainstream in Sufis' circle, which Fazlur Rahman calls as Neo-Sufism.⁷¹ Here, some figures can be mentioned such as Shaykh Ahmad al-Qushashi, Ibrahim al-Kurani, dan Shaykh Wali Allāh. Ahmad al-Qushashi has taken a significant role in reorientation of *Shattariyah* order by emphasizing the importance of Islamic law code in a mystical way. Ahmad al-Qushashi believes that to reach reality, one must submit to the *Sharī'ah* rules. Similarly, Ibrahim al-Kurani emphasizes more on the importance of *Sharī'ah* meaning. Al-Kurani says that all Sufis are not supposed to allow their mystical ways against *Sharī'ah* and the other religious obligations.⁷²

We can mention, here, a reformer from India, Shaykh Wali Allāh. In this regard, he asserts that Sufis without the knowledge of al-Qur'an and Sunnah (Prophet tradition) and also jurists who are not interested in mysticism are the robber and raider of

⁶⁹Ibid., 221-2.

⁷⁰Ibid., 22-3.

⁷¹According to Rahman, Neo-Sufism is the reformed mysticism which especially from its ecstatic characteristic and teaching, and replaced by the orthodox Islamic. See Fazlur Rahman, *Islam* (Chicago: University of Chicago Press, 1997).

⁷²Azra, *Jaringan Ulama*, 117-8.

religion. The stressing point is that Sufism must be supported by the pillars of true Islamic teaching and it is important for the jurists to understand the values of direct personal mystical experience.⁷³

Conclusion

Based on the discussion and analysis made, I conclude that the concept of the integration of *Shari'ah*, *Tariqah*, and *Haqiqah* developed by Āmulī is a process of integrating the three concepts to become a unity that cannot be separated from one another. Those three concepts are parts of a whole because the three refers to the one essence, the one Truth. Those are Divine law brought by Prophet Muhammad.

Āmulī has succeeded in integrating those three concepts into one fundamental unity. He has managed to explain the reality of the three as parts of completeness of practicing Divine law. If one of its parts does not exist, the practicing of Divine law becomes incomplete or imperfect as integral.

The relation and integration of the three concepts are interwoven interdependently. *Shari'ah* is the basis of *Tariqah* and *Haqiqah*. *Tariqah* is the continuation of *Shari'ah*, and its existence makes *Shari'ah* more meaningful. And *Haqiqah* is the fruit (result) of *Shari'ah* and *Tariqah*, of which without it *shari'ah* and *tariqah* are considered as a tree without fruit.

There is an absolute interrelation of *Shari'ah*, *Tariqah*, and *Haqiqah*. *Shari'ah* reflects the manifestation of believing outwardly, while *Tariqah* reflects the expression of feeling inward. One can reach the *Haqiqah*, after passing (in practicing) *Shari'ah* and *Tariqah* altogether.

Therefore, a true Sufi is one who does not only attend to *Shari'ah* but also perfects himself with *Tariqah* and tries to reach *Haqiqah*. A true Sufi also does not leave *Shari'ah* though he has reached *Haqiqah*. This is, in fact, the reality of the interdependency of *Shari'ah*, *Tariqah*, and *Haqiqah*. []

⁷³Sirriyeh, *Sufi dan Anti-Sufi*, 10-1.

Bibliography

‘Attar, Farīd al-Dīn. *Muslim Saints and Mystic, Episodes from The Tadhkirat al-Awliya’ (Memorial of The Saints)*. Ames: Iowa, 2000.

al-Attas, Syed Muhammad Naquib. *The Mysticism of Hamzah Fansuri*. Kuala Lumpur: University of Malaya Press, 1970.

al-Ghazālī, Abū Hāmid Muhammad ibn Muhammad. *al-Munqidh min al-Dalāl*. Cairo: al-Matba’ah al-Islāmiyyah, 1977.

al-Jawi, Muhammad Nawawi. *Maraqī’ al-‘Ubūdiyyah: Sharḥ ‘alā Matn Bidāyah al-Hidāyah Ii Ḥijjah al-Islām Abī Hāmid al-Gazālī*. Semarang: Pustaka 'Alawiyah, n.d.

al-Naysabūrī, Abū al-Qāsim Abū al-Karīm Hawāzin al-Qushayrī. *Risālah Qushayriyyah*. Jakarta: Pustaka Amani, 1998.

al-Qaysānī, Dāwūd. *Sharḥ Fusūṣ al-Ḥikām*. Qum: Bustan Kitāb, 1382.

al-Sha’rānī, Abū al-Mahāwib 'Abd al-Wahhāb bin 'Ali al-Ansārī. *al-Tabaqāt al-Kubrā al-Musammāt bi Lawāqih al-Anwār fī Tabaqāt al-Akhyār*. Beirut: Dār al-Fikr, n.d.

al-Shaybī, Kāmil Muṣṭafā. *Sufism and Shi’ism*. England: Great Britain, 1991.

Āmulī, Sayyid Ḥaydar. *Asrār al-Shari‘ah wa Aṭwār al-Tariqah wa Anwār al-Haqīqah*. Tehran: Muassasah Muṭla'ah wa Tahqīqah, 1982.

-----. *Inner Secrets of The Path*. Dorset: Element Books in association with Zahra Publications, 1989.

-----. *Jāmi‘ al-Asrār wa Manba’ al-Anwār*. Edited by Henry Corbin and Uthmān Yahyā. Francis: Injaman Ibransyanasi, n.d.

Anṣārī, Muhammad 'Abd al-Ḥaq. *Sufism and Sharia: A Study of Shaykh Ahmad Sirhindi's Effort to Reform Sufism*. London: The Islamic Foundation, 1986.

Ardani, Moh. *Memahami Permasalahan Fikih Dakwah*. Jakarta: Cahaya Mitra Utama, 2006.

Azra, Azyumardi. *Jaringan Ulama*. Bandung: Mizan, 1999.

Baldick, Julian. *Mystical Islam: An Introduction to Sufism*. New York: University Press, 1997.

Ibn ‘Arabī, Muhyi al-Dīn. *al-Futuḥāt al-Makkīyyah*. Vol. 3. n.p.p.: n.p., n.d.

Labib, Muhsin. *Mengurai Tasawuf: Irfan & Kebatinan*. Jakarta: Penerbit Lentera, 2004.

Legenhausen, M., Azim Sarvdalir. "Preface." In *Buku Daras Filsafat Islam, translated from "Philosophical Introductions: An Introduction to Contemporary Islamic Philosophy"*. Edited and translated by Muhammad Taqi Mishbah Yazdi, xvi-xvii. Bandung: Mizan, 2003.

Madjid, Nurcholish. "Tarik-Menarik Antara Shari'ah dan Tarīqah". <http://www.muslim-delft.nl/titian-ilmu/tasawwuf/disiplin-keilmuan-islam-tradisional-tasawwuf-23>.

Mulyati, Sri. *Tasawuf Nusantara: Rangkaian Mutiara Sufi Terkemuka*. Jakarta: Prenada Media Group, 2006.

Noor, Kaustar Azhari. *Tasawuf Perenial: Kearifan Kritis Kaum Sufi*. Jakarta: Serambi, 2002.

Nuhayhd, 'Adil. *Mu'jam al-Mufassirin*. n.p.p.: Muassasah Nuwayhd al-Thaqafiyah, 1983.

Rahman, Fazlur. *Islam*. Chicago: University of Chicago Press, 1997.

Shihab, Alwi. *Islam Sufistik: Islam Pertama dan Pengaruhnya hingga Kini di Indonesia*. Bandung: Mizan, 2001.

Sirriyeh, Elizabeth. *Sufi dan Anti-Sufi*. Yogyakarta: Pustaka Sufi, 2003.

Solihin, M. *Tokoh-tokoh Sufi: Lintas Zaman*. Bandung: Pustaka Setia, 2003.

----- *Melacak Pemikiran Tasawuf di Nusantara*. Jakarta: Raja Grapindo Persada, 2005.

Tarabishi, Jurh. *Mu'jam al-Falāsifah*. 1st ed. Beirut: Dār al-Tāliyah, 1987.

Taymiyah, Ibn. *Al-Jawāb al-Sāḥib li man Baddala al-Dīn al-Masīḥ*. Vol. 3. Beirut: Mathabi al-Mayd al-Tijāriyah, n.d.

----- *Iqtida al-Sirāṭ al-Mustaqīm*. Beirut: Dar al-Fikr, n.d.

WM., Abdul Hadi. *Tasawuf yang Tertindas: Kajian Hermeneutik terhadap Karya Hamzah Fansuri*. Jakarta: Paramadina, 2001.