

# **THE ONTOLOGY CONCEPT IN THE SEVEN DIGNITY *AT-TUHFAH AL-MURSALAH* WORKS OF BURHANFURI AL-HINDI**

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## **Abstract**

Seven Dignity is one of the controversial teachings because it contains the thoughts of *Waḥdat al-Wujud* Ibn Arabi in it. Seven *Martabat* first time emerged from the Sufism text written by Muhammad Ibnu Syekh Fadhullullah Al-Burhanfuri Al-Hindi, *At-Tuhfah al-Mursalah Ila Ruh an-Nabiy*, which is the material object of this research. This research is a literature review using philological and philosophical approaches. Meanwhile, the data analysis used content analysis. This book contains the seven divine dignity which is based on the philosophical thinking of Ibn Arabi. In the process of spiritual alignment with *Khaliq*, a *salik* must go through seven stages of dignity, namely 1. La Ta'ayyun's Dignity, 2. Early Ta'ayyun's Dignity, 3. Ta'ayyun Sani's Dignity, 4. 'Alam Al-'Arwah, 5. 'Alam Al-Misal,' 6. Alam Al-'Ajsam, and 7. 'Alam Al-Insan. In it it is very identical with the Neoplatonic peripatetic view of the mind, making it part of God, and equating it with the attributes of God and Plato's World of Ideas.

**Keywords:** *Waḥdat al-Wujud, Seven Dignity, At-Tuhfah al-Mursalah, Burhanfuri al-Hindi*

## **Introduction**

Geographically, Nusantara is one of the largest archipelagic regions in Southeast Asia. It is a natural barrier and the only sea route between modern India and China. In Cambodia, Champa, the Malay Peninsula, Indonesia (Sumatra, Java, and Bali), Burma, and Thailand, Hindu and Buddhist rulers took power and developed agricultural or coastal trading states. Their capacity to blend animism and local beliefs explain the success of Hinduism and Buddhism (Fournié, 2019, p. 77).

Compared to other regions in Indonesia, Aceh is the first Malay literature, whether of a religious nature, history, and literature in the 16th century and 17, and also a region of the archipelago's most prolific producing religious manuskripmanuskrip. Famous figures in this region are always associated with the archipelago, namely Hamzah al-Fansuri, Syams ad-Din as-Sumatrani, Nur ad-Din ar-Raniri, and 'Abd ar-Ra'uf Singkel (Yahya, 2018, p. 2).

In the Islamic world, there are metaphorical statements, especially regarding the relationship between Sufism and Shari'ah and about the existence of God and humans (creatures) which are often misunderstood, especially by some groups who do not know Him in such a way that the actual understanding is different from what the

author intended. This kind of misunderstanding can lead to takfiri notions that often mislead people and even create chaos within the Muslim community.

This conflict had occurred in the archipelago by Hamzah al-Fansuri and Nuruddin ar-Raniri (Al-Attas, 1966). Due to Nuruddin Ar-Raniri's closeness to the rulers, he had the opportunity to eradicate the teachings of wujudiyyah spread by Hamzah Fansuri and Syamsuddin Sumatrani. His thoughts crossed with Wujudiyyah Hamzah Fansuri. He argues that the teachings of Wujudiyyah are heretical teachings contrary to the teachings of Islam (Wain, 2017). In the future, it is feared that it could damage the faith of ordinary Muslims, especially those who have just embraced it. The conflict is natural considering Raniri. is one of the fuqoha and always contradicts the teachings of Sufism (Junaedi & Wijaya, 2019, p. 273).

For example, in the chaotic situation that occurred in the 17th century, the trigger was the sufism book. *At-Tuhfah al-Mursalah Ila Ruh al-Nabi salla Allahu 'Alaihi wa sallama* written by an Indian Sufi. Fadl Allah al-Hindi al-Burhanfuri, who died in 1620. Through this work, al-Burhanfuri basically tries to accept exaggerated tasawwuf by highlighting the main aspects of Islam such as believing in God and the meaning of shari'ah. However, in explaining basic concepts such as seven dignity (seventh class) and related postulates, al-Burhanfuri, despite his good intentions, takes a very philosophical approach so that misunderstandings cannot be avoided, especially if read by laypeople (Fathurahman, 2002, p. 139).

The popularity of *At-Tuhfah al-Mursalah* is not only because of controversy around the concept of *Waḥdat al-Wujud*, but also because of the large number of Sufis who apply this teaching concept, especially the Syattariyyah sect, or the existence of a version of *At-Tuhfah al-Mursalah* in one of the local languages in the archipelago, (read: Javanese language), or also because many local scholars refer to them in their books, some explanations or comments about them are also found (Yahya, 2018).

In this case, the perfection of the Sufis' journey is obtained when it can negate itself and affirm the existence of God. This is in the form of *ittihad* (unity), *hulul* (incarnation), *wahdat al-wujud* (unity of form), and another mystical atmosphere that transcends, encompasses, and is momentary. This suppresses the individual personality from their experience or what is called the transcendental individual. Then the journey of a Sufi is categorized as perfect when he realizes in this world (reality) all the experiences he has had in the world (social-empirical). This practice is a social struggle from vertical to horizontal relationships as an effort to build physical, psychological, moral, and cultural life to maintain the peace of individual and social life (Sa'dudin, 2018, p. 99).

Al-Burhanfuri was one of the followers and interpreters of the school of Ibn 'Arabi (560/1165-638/1240) in India. *At-Tuhfah al-Mursalah* is a summary of Ibn 'Arabi's teachings from *Jami's* point of view, which quickly became popular and became a topic of conversation in Arabia and the Middle East. This book was translated into Javanese. *At-Tuhfah al-Mursalah* was also translated into Persian and Turkish and prompted the emergence of some commentary on the territory of the 'Ottoman Turks' caliphate. At the end of the 19th century, *At-Tuhfah al-Mursalah* was also the topic of recitation among Amir 'Abd al-Qadir in Damascus, 19 years old and in the circle of friends of Sheikh' Abd ar-Rahman Illaysh in Cairo. (Yahya, 2018).

Researchers keep track, some authors who have done previous research. Thus, some serious research on the book *at-Tuhfah al-Mursalah* was found. The first is Sangidu with the title "*Konsep Martabat Tujuh dalam at-Tuchfatul-Mursalah karya Syaikh Muhammad Fadhlullah al-Burhanpuri: Kajian Filologis dan Analisis Resepsi*"

(2002). Second, Muhammad Abdullah's research entitled, "*Eksistensi Martabat Tujuh Dalam Naskah Jawa Dan Madura*" (2012). Third, Ismail Yahya's dissertation which is currently published by the National Library with "*Suntingan Dan Terjemah Manuskrip Al-Mawahib Al-Mustarsalah 'Ala at-Tuhfah al-Mursalah*" as the title (2018). The author is greatly helped by Ismail Yahya's research because the text at-Tuhfah al-Mursalah contains lectures or detailed explanations.

### **Research Method**

This type of research is a literature study. Therefore, the data presented comes from library sources in the form of manuscripts, books, and other researchers' results compatible with the research studies' topic. This study uses two approaches, namely philosophical and philological. Thus, this article presents a philological analysis of one of the most important works, namely a book titled Tuhfah al-Mursalah by al-Burhanpuri. Manuscripts in Indonesia are stored in the Library of the Great Mosque of the Keraton Surakarta (Sa'dudin 2018, 101). Meanwhile, what is used by this research is the manuscript which is sourced from the British Library. This manuscript is in Arabic and Arabic Pegon Jawa is the explanation.

The text in this study is analyzed using the hermeneutic analysis method. Hermeneutics is a method for literary works by reading in-depth, interpreting the meaning of a text, and searching for hidden significance in the text. In other words, the hermeneutic analysis method is used to understand the text and interpret the text so that the hidden meanings can be precisely explained and understood.

Why is this research so important? There are several reasons the researchers made the Manuscript of At-Tuhfah al-Mursalah as the object of this research, namely: (1) Not many studies have discussed the book. (2) The manuscript at-Tuhfah al-Mursalah is an archipelago masterpiece that has a beneficial concept for the larger community about the nature of oneself. Because the big problem faced by modern humans today is ignorance of their nature so that sometimes social issues arise from small things, (3) Manuscripts are the archipelago's local wisdom heritage which is important to be introduced to the outside world.

### **Result and Discussion**

The book at-Tuhfah al-Mursalah Ila Ruh al-Nabi was written by Muhammad Ibn Sheikh Fadhlullah Al-Burhanfuri Al-Hindi. He was a Sufi from Gujarat (died 1620 AD). The teachings of Dignity 7 are based on the understanding of Ibn Arabi (died 1240 AD). Sheikh Muhammad Fadhlullah is the Father of Dignity 7 in the archipelago. The teachings of Dignity 7 that emerged from Gujarat immediately influenced the Islamic mystical thought development in Aceh. In the 17th century, four Sufi thinkers in Aceh developed the teachings of seven dignity from the understanding of Muhammad Ibn Fadhlullah, namely Hamzah Fansuri, Shamsuddin Pasai (died 1630 AD), Abdul Rauf from Singkel (1617-1690 AD) and Nuruddin Ar-Raniri.



Figure 1. Muqaddimah at-Tuhfah al-Mursalah (British Library)

There are two different versions of the *Tuhfah al-Mursalah*. The first version can be accessed in the British Library. The paper used in this manuscript is European paper with a watermark of the shielded moon face. There is no page number, but a slogan under the text. There is no cover attached to the manuscript. The text was written in prose using black and red ink. The manuscript consists of 1 text, which is about Sufism. The manuscript was written using handwriting. Meanwhile, the physical condition of the manuscript was damaged by insects and humidity around the border. Ink color has faded. Manuscript size 21x17 cm, text block 15x11.5 cm, and each page 20 lines (Al-Burhanfuri, n.d.).

Meanwhile, the second manuscript author is Shaykh Yusuf at-Tag Kalwati, which can be accessed at the Leiden University library and has been digitized. Has the same title, *Tuhfah al-mursalah* or also known as *Kitab al-arwah*; contains Sufi treatises that discuss the seven levels of existence, the mystical meaning of angels, the heart, the one and only, intention and belief as a combination of certain letters. This manuscript was originally purchased by C. Snouck Hurgronje while researching in Batavia in 1896. The handwriting was legible but many parts were barely legible due to severe corrosion by the ink. Inheritance of C. Snouck Hurgronje (1936) The author's informant was Abdullah al-Makasari. The owner of MS is Tana'im bint Muhammad Zubaidir (Kalwati, n.d.).

Meanwhile, the material object of this study is the first version accessed from the British Library. The text of *Tuhfah* is a text in Arabic. It contains the teachings of the Seven Dignities that Fadhlullah has taught to his students, namely Shaykh Syamsuddin As-Samatrani (later known as Syamsuddin). The doctrine of the Dignity of the Seven deals with the vertical relationship between man and God. The culmination of that relationship is the sense of human union with God which is known as *Wahdat al-Wujûd*.

According to research from Ismail Yahya, *at-Tuhfah al-Mursalah* sent to Aceh to be read, studied, then expressed comments thereon which spawned *Al-Mawahib al-Mustarsalah 'ala at-Tuhfah Mursalah*. Hamzah Fansuri, a Sufism in Aceh who lived up in the first half of the 16th century, was never used or mentioned *At-Tuhfah al-mursalah* in his writings. In the time of Shams ad-Din as-Sumatra'i, the influence of *at-*

*Tuhfah al-Mursalah* was only visible in his works, especially on the scheme of the dignity of the seven. After Shams ad-Din, neither Ar-Raniri nor ‘Abd ar-Ra’uf specifically discusses the dignity of these seven Al-Burhanfuri, although both mention and refer to the work of Al-Burhanfuri. (Yahya, 2018). It said that one of Hamzah al-Fansuri's lesser-known disciples, Hasan al-Fansuri, had read the book *al-Tuḥfa al-Mursala ila ruḥ al-Nabi*, written in 1590. Hasan, a few years later, was able to absorb the influence of al-Burhanfuri (Wain, 2017).

### Ontology

Etymologically, the word “ontology” comes from the Greek: *on*, *ontos* (being, being) and *logos* (the science of), thus ontology is the knowledge of what is. Ontology issues became popular around the 17th century. Clauberg introduced the term in 1647, Micraelius introduced it in 1653, and Du Hamel in 1663. The term was later standardized and accepted by Gottfried Wilhelm Leibniz (1646-1716), Christian Wolff (1679-1762), and Alexander Gottlieb Baumgarten (1714- 1762). Ontology is also synonymous with metaphysics, or it can also be called Aristotle's first philosophy (Biyanto, 2015, p. 139). Ontology is often used as a metaphysic synonym (Altabaa & Hamawiya, 2019; Audi, 1999). In some Islamic literature, there are philosophers such as Ibn Sina, Ibn Rushd, Ibn Arabi, Mulla Sadra and others who have used the concept of *Wujud* as the equivalent of the word of ontology (Alparslan Açıkgenç, 2009; Barasher, 2020; Fakhry, 2001).

The seven dignity is the idea put forward by al-Buhanfuri of India who died in 1620. An understanding of the seven ranks requires the theory of emanation (*tajalliyat*). God reveals Himself to a *salik*. This *tajalliyat* or revelation will never be repeated in the same form and will never end. The revelation form that God shows is the inner light that penetrates the hearts of His servants. This process was a sign that God gave to his servant to be witnessed by him. But when God *tajalli* to his servant, he will be immersed in his eternity. Everyone will experience a different form of *tajali*, so no two or more people will experience the same *tajali*. Only people who have ever felt *tajalli* can know it while those who have never felt *tajalli* will never know. *Tajalli* goes beyond word phrases so that it is difficult to prove with logic, and *tajalli* is a form of astonishment and can only be achieved with *zauq* or the deepest feeling (Sa’dudin, 2018).

The human world is a world of change and change, nothing is fixed in it. Everything will always change, fade, and after that, it will die. Therefore, man wants to change his nature, to live forever as the One who created him. To reveal his true self, man needs a set of inner knowledge that can only be seen with the eyes of the heart that is in his heart. The set of knowledge in question is the science of *ma'rifatul-Lah*.

The knowledge of *ma'rifatul-Lah* is the knowledge that can be used as a guide for human beings to know and know Allah. *Ma'rifatul-Lâh* has two types, namely the science of enlightenment or *tanzîh* (transcendent) and *tasyb îh* (faith). God reveals Himself in the Seven Dignities, namely the first dignity is called the dignity of *tanzîh* (*lâ ta'ayyun* or the dignity of the intangible, intangible), and the second dignity up to the seventh dignity is called the dignity of *tasybih* (*ta'ayyun* or the dignity of real, tangible) (Sangidu, 2002, p. 6).

The Existence of Allah is One and is the essence of all creatures. All existence is caused by itself, the manifestation of all its existence through it, and denial other than itself. The Absolute Being of God in terms of His *Kunhi* will not be revealed by anyone and will not make sense, dream, and feel. So His Absolute Being cannot be

analogous to reason, imagination, and feeling because everything is new (*muhdis*). This is because everything new cannot know the substance of God except His substance and nature. So the desire of knowing the form of God is only a futile work. In the process of spiritual alignment with Khaliq, a salik must go through seven stages of dignity, namely 1. *La Ta'ayyun's* Dignity, 2. *Ta'ayyun's awwal* Dignity, 3. *Ta'ayyun Sani's* Dignity, 4. '*Alam Al -'Arwah*, 5. '*Alam Al-Misal*,' 6. *Alam Al-'Ajsam*, and 7. '*Alam Al-'Insan* (Sa'dudin, 2018).

*Ahadiyah* or also known as *lata'yun* and *imlaq*. In this level, the form of God is still hidden. Unrecognized by its essence because it is still lonely from all attributes, supports, and relationships with others. *Ahadiyah* is the highest dignity because God is still in the form of the absolute Essence or the Almighty Essence. His position is still shrouded in mysteries that cannot be reached by any knowledge, including the knowledge of the prophets, saints, and angels who carry treatises and words. His *Ahadiyah* in the Sufi understanding is the great oneness which is not the object of any special knowledge and therefore cannot be attained by any being. Only God knows Himself in His oneness as a spiritual state. This oneness implies the extinction of every level of being (Abdullah, 2012, p. 109).

#### *The First Dignity*

فالمرتبة الاولى :

مرتبة اللا تعين وتسمى مرتبة الإطلاق وذات البخت لا بمعنى أن قيد الإطلاق ومفهوم سلب التعين في اللا تعين ثابتان في تلك المرتبة بل بمعنى أن تلك الوجود في تلك المرتبة منزه عن إضاف النعوت والصفات إليه ومقدس عن كل قيد حتى عن قيد الإطلاق أيضا وهذه المرتبة تسمى بالمرتبة الأحادية وهي كنه الحق سبحانه وتعالى فوقها مرتبة أخرى بل كل المراتب تحتها

“*Lā Ta'ayyun* (There is no reality in dignity with something) is his name. Also called *Martabatul Ithlāq*, and *Zhātul Bukhti* is also his name. It is not in the meaning of *qayyid ithlāq* and there is no *ta'ayyun* (as well as the purest from being attributed to him with a certain attribute and the most pure from divorcing the attribute) that both are in that dignity but in the sense that it exists in that dignity it is pure from the *idhafah* of Allah and His attributes. And more pure it is from all *qayyid* to from *qayyid ithlāq*. So this dignity is named after him *Martabat Ahadiyyah Iaitulah kunhu zat Haq*. And there is nothing above this dignity, but every dignity is below this dignity as well” (Al-Burhanfuri, n.d.).

#### *The Second Dignity*

والمرتبة الثانية:

مرتبة التعين الأول وهي عبارة عن علمه تعالى بذاته وصفاته وبجميع الموجودات على وجه الإجمال من غير تمييز بعضها عن

بعض وهذه المرتبة تسمى مرتبة الوحدة والحقيقة المحمدية

“*Ta'ayyun Awwal* is his name. That is like from the knowledge of Haq Ta'ala of His essence and of all His attributes, and of all existence, and on the part of *ijmāl* (from the matter of gathering) with no difference in half. So this dignity is named after him *Martabat Wahdah*. And *Haqiqat Muhammadiyyah* is also his name (Al-Burhanfuri, n.d.).”

#### *The Third Dignity*

والمرتبة الثالثة:

مرتبة التعين الثاني وهي عبارة عن علمه تعالى بذاته وصفاته وبجميع الموجودات على طريق التفصيل وامتيار بعضها عن بعض وهذه المرتبة تسمى الواحدية والحقيقة الإنسانية فهذه ثلاثة مراتب كلها قديمة أزلية والتقديم والتأخير عقلي لا زماني

“*Ta’ayyun Thānī* is his name. That is like the knowledge of *Haq Ta’ala* of His essence, and of all His attributes, and of all existence, and on the path of *tafṣīl* (on divorce) and the difference of half over half. So this dignity is named after him *Martabat Wāḥidiyyah*. And Human Dignity is also his name. This third dignity, all three are ancient. So the destiny and the end are in the mind, not in time (Al-Burhanfuri, n.d.).”

#### *The Fourth Dignity*

والمرتبة الرابعة:

مرتبة الأرواح وهي عبارة عن الأشياء الكونية المجردة البسيطة التي ظهرت على ذراتها وعلى أمثالها

“The Dignity of the Spirit Realm is his name. That is, it is like all the *ashyā* ’(something made by Allah SWT) which is singular, there is no *murakkab* [arranged] of *madah*, which is apparent in all its substance and in all its forms (Al-Burhanfuri, n.d.).”

#### *The Fifth Dignity*

والمرتبة الخامسة:

مرتبة عالم المثال وهو عبارة عن الأشياء الكونية المركبة اللطيفة لا تقبل التجزي والتبعيض والخرق والالتئام

“The Dignity of Nature *Mithal* is his name. That is like all the *ashyā* ’which is made *murakkab*, again *latīf* (the subtle), which does not accept the tribe, and does not accept the half, and does not accept (Al-Burhanfuri, n.d.).”

#### *The Sixth Dignity*

والمرتبة السادسة:

مرتبة عالم الأجسام وهي عبارة عن الأشياء الكونية الكثيفة التي تقبل التجزي والتبعيض

“The Dignity of Nature *Ajsām* is his name. That is like all the *ashyā* ’that are made *murakkab* it, again *kasyaf*, who receives tribes, again half (Al-Burhanfuri, n.d.).”

#### *The Seventh Dignity*

والمرتبة السابعة:

المرتبة الجامعة لجميع المراتب المذكورة الجسمانية والنورانية والوحدة والواحدية وهي التجلي الأخير وهي الإنسان فهذه سبع مراتب الأولى منها مرتبة اللا ظهور والستة الباقية منها هي مراتب الظهور الكلية والأخيرة منها منها أعنى الإنسان إذا عرج وظهرت فيه جميع المراتب المذكورة مع انبساطها على الوجه الأكمل كان في نبينا صلى الله عليه وسلم ولهذه كان خاتم النبيين

“*Al-Jāmi’ah* (The Gathering Dignity) is the name that gathers all the above-mentioned dignities, namely the Realm of *Ajsām* and the Realm of *Mithal*, and the Realm of *Arwāh*, and the dignity of *Waḥdah*, *Wāḥidiyyah*, so this is called the “Seven Dignities” (Seven *Martabat*). The first dignity of the seven, namely *Lā Zhuhūr* is his name. The dignity of the other six of the seven, namely the Dignity of *Zuhūr* is his name. And the end of the sixth dignity, I want him to be human, when he *taraqqilah*. And manifest to him all the dignity that is one and *inbisāṭn* (pass ma’rifat) *ghairu murakkab* He will be named *Insan Kamil* (Man is perfect in the knowledge of his God). And it is *taraqqi* and *takhalluq bi akhlāqillah* with the most perfect party to our Prophet Muhammad SAW. Because this is the end of all the Prophets. And that all the names of the divine dignity never name him the dignity of the creature. And so, so again no one names His name (Al-Burhanfuri, n.d.).”

#### Ontology of *Waḥdat al-Wujud*

The idea (of the form) is something that is well known, but the most important reality is at the edge of obscurity. The consequence of the gnostic experience of

existence is a claim or association with it (the fact of existence). Mulla Shadra has given the concept of *Wahdat al-Wujud* (Transcendent Unity of Existence). Similarly, Ibn Arabi and Ibn Sabi'in, the transcendent unity of existence means "only God is real, other existences are only temporary or not real". For Ibn Arabi the apparition of various beings is a form of *tajalli* (theophany) of His name and nature in front of the mirror of nothingness. In Shadra's view, which compares the teaching of transcendent unity of existence and variety of existence with the relation of the sun and the beam of sunlight it emits, the beam of sunlight is not the sun and at the same time is nothing but the sun (Nasr, 1992). About the concept of existence, in *Syarah al-Tuhfah al-Mursalah* is explained as follows:

وإن ذلك الوجود أى:  
الذقي ليس له شكل أى هيئة تشاكله في الموجودات, ولا حصر أى مكان يحصر فيه كالمظروفات. تعالى الله الملك الديان عن  
المثال والزمان والمكان.

“And in fact that form is: Essential Being that has no form, namely the state that forms it in a realm / reality where creatures can resemble Him, and there is no definition, namely the size assigned to Him from any direction, nor is there a limitation, namely a place. which She confined to him, like an envelope. Glory to Allah, the Most Ruling and Most Deciding from all parables, times and places (Yahya, 2018).”

In other places, there is also the influence of *Wahdat al-Wujud* Ibn Arabi as follows:

فيها بكمال قدرته بلا تكثر له عند من شهد الواحد الحق متجليا في مظا هر الخلق  
“For him, with the perfection of His power, there is no need for much evidence for one who witnesses the Supreme Being, the All-Righteous *tajalli* 'at the locus of manifestation of beings. (Yahya, 2018)”  
وإن من القائلين بوحدة الوجود ومنهم الشيخ محي الدين بن عربي ومن مائله من المتكلمين على الوجود بوحده وعدم انقسامه  
إلى الواجب والممكن. وذلك عندهم \*\* من حيثية أن كل موجود ماسوى الحق لا يتحقق إلا بحقيقته, وحقيقته بالتحقيق  
عندهم \*\* إما \* أن تكون \*\* شؤونات ذاتية ومعلومات علمية. وكل منها ليس بأمر زائد على ذاته العلية. فهذا حكموا على  
الوجود بوحده, فافهم.

“Indeed, among those who adhere to the concept of *Wahdat al-Wujud*, among them Muhy ad-Din Ibn 'Arabi and people who agree with him from among those who say that being is only one and cannot be divided into obligatory and possible; from the point of view that every *mawjud* besides Allah is not realized, except by His Essence. The essence of *mawjud* in its realization, according to them, can be a state of self or objects (*ma'lumat*) knowledge. Each of these two things is not something in addition to His Higher Being. Therefore, they determined that Being is one. Therefore, understand! (Yahya, 2018).”

Ibn Arabi's teaching influence is visible in the thought of Burhanpuri, which has been written in *at-Tuhfah al-Mursalah*. It is very identical to the Neoplatonic peripatetic view of the mind, making it part of God and equating it with the attributes of God and Plato's World of Ideas.

The concept of knowledge obtained through the first source is absolute, in the true sense believed to be the truth from Allah SWT, through His Messenger, and is *qat'iy al-wurud*. However, not all verses of the Qur'an have a clear meaning. Many Qur'anic verses contain vague meanings. *Qzanny al-dalalah*, which gives rise to various interpretations (Junaedi & Wijaya, 2019).



These things are problems in the field of ontology, which have been discussed by many philosophers. In the realm of Islamic philosophy, ontology is synonymous with thoughts about the science of *Kalam*. Whereas in epistemology, it is identical to the three formulas classified by al-Jabiri, namely *Bayani*, *Irfan*, and *Burhani*. (Rofiq, 2017). *Irfani* is based on the approach and direct experience (direct experience) of religious spiritual reality, targeting the authorization aspect or the inner part of the text. The ratio is used to explain the spiritual experience. *Burhani* is based on the logical convolution of the existence of sacred texts, and spiritual experiences can only be accepted if they comply with logical rules.

Also, a series of mystical problems that are beyond the understanding of reason can be analyzed and given solutions through rational thinking. In the concept of the seven values, there are various meanings of wisdom in exoteric religious sources and profound metaphysical expressions of the Sufis, which for centuries have been confused and believed to be figurative (Soleh, 2014). This arises because the vision becomes confused and loses the ability to understand and perceive, except for those who are put first by Allah and those whom He makes can see what is there, as the figures of Prophets and noble people (Yahya, 2018).

ولهذا، والحال ما ذكر، لا يدركه العقل الغريزي من عاقل أى لا يمكن تصوره له أى من حيث ما ذكر بالقوة العقلية، الحاكمة على الأشياء الحسية والمعنوية بالأمور المباشرة، للذات العلية. ولا الوهم من متوهم كذلك. إذ القوة الوهمية إنما تحصر، للنفوس صورة معنوية مطابقة أو غير مطابقة على سبيل البداهة.

“For this reason, while his condition is as already mentioned, He cannot be captured by the innate intellect of a rational person, that is, it is not possible for him to describe Him, that is, based on what is said by the intellect decides something sensory and meaningful with things. which is different from the higher substance. Similarly, the *waham* of a person who guesses, because the power of *waham* only describes to oneself a meaningful form that is appropriate or inappropriate in a spontaneous way. (Yahya, 2018).”

It can be seen how Burhanfuri tried to describe and defend against the concept of *Wahdat al-Wujud* Ibn Arabi. Various previous views with their own views, through their creativity and genius of thinking. Also, Burhanfuri's view of being is a vehicle that frees humans from all mundane affairs and can lead humans back to the origin of their creation, namely the Creator.

## Conclusion

Humans were created by Allah for nothing but service to Him. In the context of devotion to Allah, of course it cannot be separated from the knowledge of the Existence and Existence of Allah itself. Therefore, humans need to know God as closely as possible so that their service will get good results by His side. Burhanfuri al-Hindi has simplified the concept to seven dignity. namely 1. *La Ta'ayyun's* Dignity, 2. *Ta'ayyun's awwal* Dignity, 3. *Ta'ayyun Sani's* Dignity, 4. *'Alam Al -'Arwah*, 5. *'Alam Al-Mitsal*, '6. *Alam Al-'Ajsam*, and 7. *'Alam Al-'Insan*. Many people have served for years by observing the rules laid down by Allah, but because they do not know God in a more directed sense, their devotion has not yielded good results.

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