



ISLAMIC UNIVERSALITY FOR GLOBAL GOODNESS: INTEGRATION OF FIQH AND SUFISM

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Abstract

Since the beginning, Islam has promised universal and global goodness (rahmah li al-'ālamīn). It's just that in reality the goodness was still particular and local. This imbalance is caused by an unequal understanding between the dimensions of exoteric fiqh (body) and esoteric sufism (mind) which represents the human condition which consists of body and mind. Thus, this research is aimed at explaining the universality of Islam for global goodness through integration between both dimensions. This research is a library research. The method used is the thematic method, to explore and confirm a theory to its deepest intent. The analytical tool used for this purpose is content analysis. The results of the analysis show that the fiqh-exoteric dimension will produce physical goodness (maqāṣid al-syarī'ah), and the sufism-esoteric dimension will produce spiritual goodness (maqāshid al-ṣūfiyyah), so that with the integration of the two, the goal of Islamic universality (maqāshid al-dīniyyah) will be born.

Keyword: *Fiqh, Sufism, Maqāṣid, Islam Universal.*

Abstrak

Sejak awal, Islam telah menjanjikan kebaikan yang bersifat universal dan global (rahmah li al-'ālamīn). Hanya saja, pada kenyataannya kebaikan tersebut masih bersifat partikular dan lokal. Ketidakseimbangan ini disebabkan oleh pemahaman yang tidak seimbang antara dimensi fikih eksoteris (tubuh) dan tasawuf esoteris (akal) yang merepresentasikan kondisi manusia yang terdiri dari jasmani dan rohani. Oleh karena itu, penelitian ini bertujuan untuk menjelaskan universalitas Islam untuk kebaikan global melalui integrasi antara kedua dimensi tersebut. Penelitian ini merupakan penelitian kepustakaan (library research). Metode yang digunakan adalah metode tematik, untuk mengeksplorasi dan mengkonfirmasi sebuah teori sampai pada maksud yang paling dalam. Alat analisis yang digunakan untuk tujuan ini adalah analisis isi (content analysis). Hasil analisis menunjukkan bahwa dimensi fikih-eksoterik akan menghasilkan kebaikan fisik (maqāṣid al-syarī'ah), dan dimensi tasawuf-esoterik akan menghasilkan kebaikan rohani (maqāshid al-ṣūfiyyah), sehingga dengan adanya integrasi antara keduanya, maka akan lahir tujuan universalitas Islam (maqāshid al-dīniyyah).

Kata kunci: Fiqh, Tasawuf, Maqāṣid, Islam Universal.

Introduction

Theoretically, Islam is a religion of mercy for all the worlds (*rahmah li al-'alamin*) which promises universal goodness beyond religions, countries, cultures, civilizations, and so on.¹ However, these promises of universality are not easy to implement in real life. This is caused by a particularistic notion that results in a religious experience that is also particularistic, local and sectarian. The truth of fiqh, for example, is accepted by one school of mazhab, but not so accepted by another. Likewise, the condition of *fiqh* in the realm of theology, and *ṭariqah* in the area of tasawuf, is also particularistic.²

Even worse, the particular goodness is carried out in an extreme and radical manner, and is even used as the basis for epistemological arguments to achieve this universal orientation. Like the principles of radicalism and terrorism which base their ideology on religious texts, they often consider their actions to be a smooth way to ground the universality Islam for global goodness (*rahmah li al-'alamin*). The irony is that, like fire in the husk, they are completely unaware that their actions are actually extinguishing the light of Islam from within.³

It is possible that this radicalism only pays attention to some of the experiences during the prophetic era, where the sword has become a means of expansion and propaganda, then they use this experience to justify their actions. Even though in truth the sword is only used as a tool for self-defense and strengthening the system that is being built. As for universal Islamic values that are polite, full of kindness and noble morals, these are actually the most important, unfortunately they have escaped their attention.⁴

This understanding of particularism can also be seen from the understanding as well as experience of sectarianism, where the religion is described more as formal symbols which are completely limited, both places, in mosques for example; situation, being a religious event; also the time, such as daily prayer, fasting, and so on. As for the workplace, on the playground, or on the sports field, religion is not involved.⁵ Hudaeri refers to this phenomenon as secularism and deprivatization of religion from all realities and activities, religion is separated from the public sphere of life.⁶

¹ Ulil Abshor, "Peran Sufisme dalam Mengatasi Paham Islam Radikal di Indonesia," *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 18, no. 1 (June 25, 2019): 153–68, doi:10.18592/al-banjari.v18i1.2540.

² Humaira Azzahra, "Sektarianisme dalam Sejarah Islam," *JURNAL INDO-ISLAMIKA* 9, no. 2 (2019): 179–89, doi:10.15408/idi.v9i2.17524.

³ Nurul Faiqah and Toni Pransiska, "Radikalisme Islam VS Moderasi Islam: Upaya Membangun Wajah Islam Indonesia Yang Damai," *Al-Fikra : Jurnal Ilmiah Keislaman* 17, no. 1 (July 3, 2018): 33–60, doi:10.24014/af.v17i1.5212.

⁴ Ahmad Astroni, "Islam Dan Bina Damai: Ikhtiar Membumikan Doktrin Islam Yang Rahmatan Lil 'Alamin," *Titian: Jurnal Ilmu Humaniora* 3, no. 2 (December 5, 2019): 222–40, doi:10.22437/titian.v3i2.8178.

⁵ Diana Ana Sari, "Makna Agama Dalam Kehidupan Modern," *Cakrawala: Jurnal Studi Islam* 14, no. 1 (July 23, 2019): 16–23, doi:10.31603/cakrawala.v14i1.2483.

⁶ Mohamad Hudaeri, "Sekularisme Dan Deprivatisasi Agama Di Era Kontemporer," *Aqlania: Jurnal Filsafat Dan Teologi Islam* 9, no. 1 (June 23, 2018): 1–22, doi:10.32678/aqlania.v9i01.2060.

More specifically, humans as individual beings often understand religion as merely an act of the body, not involving the mind. Exoteric values that are visible on the outside often obscure and bury esoteric values on the inside.⁷ Worship and good behavior are only displayed outwardly (formalistic exoteric), but something more important inwardly (spiritual esoteric), in the form of monotheism, inner peace, full awareness, sincerity, and other spiritual values, does not receive much attention.⁸ Even this dichotomy actually does not produce universal Islam for the global goodness.⁹ Thus, the main *'illat* of particularism and sectarianism originates from these individual understandings and experiences that have not been enlightened.¹⁰

From this explanation it can be understood that the main cause of particularism and sectarianism in religion is caused by an imbalance in the understanding of fiqh and tasawwuf (sufism) which is the basis for words, actions and thoughts.¹¹ There is a dichotomy and differentiation between fiqh and Sufism, starting from an understanding which is then passed down to the realm of religious experience. Even though both are very important for a human being for the benefit of the body and mind. Body affairs are resolved through fiqh (sharia), while inner affairs are resolved by sufism (*ḥaqīqa*).¹² Because according to the popular rules, having fiqh (sharia) without sufism (*taṣawwuf*, *ḥaqīqa*) is *fāsiq* (immorality, *tafassaqa*), sufism without having fiqh is *ẓindīq* (heretic, *taẓandaqa*), and the truth lies in the integration of the two (*tahaqqaqa*).¹³ This means, to get the universality of Islam, the integration of the two becomes a necessity.

There are several recent studies regarding the integration of fiqh and Sufism. Such as the research "Syaikh Abdul Qadir Jailani's Tasawuf-Shari'a Concept Integration",¹⁴ "Mainstreaming Dialogue of Fiqh and Sufism Looking for Meeting Points for Revitalization of Peace Jurisprudence",¹⁵ "Integration of Jurisprudence and Sufism from the Perspective of the Tijaniyyah Congregation",¹⁶ "Sufism and Shari'a:

⁷ Abdul Qadir Al-Jilani, *Sirr Al-Asrār Fīmā Yaḥtāj Ilāih al-Abrār* (Mesir: Mathba'ah Bahiyyah, n.d.), 10.

⁸ Asmaran Asmaran, "Kontribusi Imam Al-Ghazali Terhadap Eksistensi Tasawuf," *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 19, no. 1 (June 29, 2020): 15–30, doi:10.18592/al-banjari.v19i1.3818.

⁹ Abshor, "Peran Sufisme dalam Mengatasi Paham Islam Radikal di Indonesia."

¹⁰ Ahmad Shahibulwafa Tajul Arifin, *Miftāḥ al-Ṣudūr li al-Tabarruk fī Ṭarīq al-Rabb al-Gafūr*, 1st ed. (Tasikmalaya: Suryalaya, 1980), 5–6.

¹¹ Al-Jilani, *Sirr Al-Asrār*, 61.

¹² Nuruddin Qari, *Syarb 'Ain al-'Ilm wa Zain al-Hilmi*, vol. 1 (Kairo: Maktabah Saqafah Diniyyah, n.d.), 33.

¹³ Abul Abbas Ahmad, *Qawā'id al-Taṣawwuf*, 2nd ed. (Beirut: Dar Kutub Ilmiah, 2005), 22; Muhammad Habs, *Syarb Al-Mu'tamad Fi Ushul al-Fiqh* (Maktabah Syamilah, 1431H.), 14.

¹⁴ Fitrotul Muzayanah, "Integrasi Konsep Tasawuf-Syariat Syaikh Abdul Qadir Jailani (Qutub Auliya')," *Mozaic: Islam Nusantara* 7, no. 1 (April 24, 2021): 1–28, doi:10.47776/mozaic.v7i1.168.

¹⁵ Muhammad Rafi'i, A. Yuli Tauvani, and Fridiyanto Fridiyanto, "Pengaruhutamaan Dialog Fikih Dan Tasawuf Mencari Titik Temu Revitalisasi Fikih Perdamaian," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 6, no. 1 (June 30, 2021): 1–17, doi:10.25217/jf.v6i1.1438.

¹⁶ Muhammad Fahri Yahya, "Integrasi Fikih dan Tasawuf Perspektif Tarekat Tijaniyyah," *Jurnal Penelitian Ilmu Ushuluddin* 2, no. 2 (April 5, 2022): 250–67, doi:10.15575/jpiu.13594.

Contextualizing Contemporary Sufi Expressions”.¹⁷ However, some of these studies are descriptive-qualitative studies which are very different from this research, because the integration of fiqh-sufism here is understood through two approaches, namely an intellectual approach to fiqh (*maqāṣid al-syarī'ah*) and a spiritual approach to tasawuf (*maqāṣid al-ṣūfiyyah*), in order to obtain universal Islamic conclusions for global good as the essential meaning of *rahmah li al-'ālamīn*.

Method

This research is a literature research type of qualitative research, and the method used is the thematic method, to explore and confirm a theory to its deepest intent. The analytical tool used for this purpose is content analysis of the collected library datas.

Results and Discussions

Fiqh and Sufism

Fiqh (*shari'a*, intellectual dimension) and sufism (*taṣawwuf*, spiritual dimension) are two scientific terms that discuss human actions in Islam. If fiqh focuses on legal actions (*fi'l al-mukallaḥ*), while sufism focuses on actions of the heart (*fi'l al-qalb*);¹⁸ if fiqh is on the *zahir*-extoterial and legal intellectual dimension, while Sufism is on the inner-esoteric and spiritual dimension.¹⁹

Since the emergence of Islam by the Prophet Muhammad, there has been no dichotomy between fiqh and tasawwuf. Both grow and develop in harmony under the guidance of God.²⁰ The symbiotic and integrative relationship in the understanding and experience of fiqh and Sufism was demonstrated by the Companions of the Prophet and the generations after them (*salaf al-ṣāliḥ*).²¹ This can also be seen in Abu Hanifah's major work, *Fiqh al-Akbar*, which at first glance looks like a study of fiqh when seen from its title, but contains substantially all elements of Islamic scholarship that integrates exoteric (*sharia*) and eosteric (essential) dimensions.²²

The Prophet Muhammad himself, besides being a biological creature (*basyar*) who was affected by legal actions (*fāqih*), was also a spiritual being (*insān*) who had a kind heart (*Ṣūfī*). As in His words, where the Prophet said, “In fact I am a biological human (*basyar*) like you, it's just that revelation was given to me,” (surah al-Kahfī, 18: 110). Here there is a process of *tahṣīr* (specialization), on the one hand as a biological human being (*basyariyyah*) in general, but on the other hand, specifically, as a spiritual

¹⁷ William Rory Dickson, “Sufism and Shari'a: Contextualizing Contemporary Sufi Expressions,” *Religions* 13, no. 5 (May 2022): 449, doi:10.3390/rel13050449.

¹⁸ Ahmad, *Qawā'id al-Taṣawwuf*, 22.

¹⁹ Asmaran, “Kontribusi Imam Al-Ghazali Terhadap Eksistensi Tasawuf.”

²⁰ Deswita Deswita, “Konsepsi Al-Ghazali Tentang Fiqh Dan Tasawuf,” *JURIS (Jurnal Ilmiah Syariah)* 13, no. 1 (August 21, 2018), doi:10.31958/juris.v13i1.1131.

²¹ Ismail Ismail, “Understanding The Sufism and Islamic Jurisprudence Reasoning in The Term of Religius Moderation Perennial Philosophical Perspective,” *Madania* 25, no. 1 (June 2021): 113–24.

²² Rafi'i, Tauvani, and Fridiyanto, “Pengaruhutama Dialog Fikih Dan Tasawuf.”

human being (*insāniyyah*) who receives revelation. The existence of the Prophet cannot be separated from these two elements.²³

But of the two elements above, the mind (the esoteric of spiritual dimension) is more important than the body (the exoteric of physical dimension). Al-Gazali stated, the inner dimension is what determines the attitude of the body. Whether the body is good or bad depends on the state of the mind.²⁴ In Siregar's explanation quoted from al-Qurṭubī, the relationship between body and mind is like the relationship between a slave and his master.²⁵

Fragar explained that the sharia that is gathered in the five pillars of Islam, namely the confession of faith, daily prayer, fasting, charity, and the pilgrimage to Mecca, are physical worship (outer form), and must also be filled with spiritual worship (inner form), namely *iḥsān* (the awareness of God), because everything has an outer and inner form and meaning.²⁶

Unfortunately, when Islamic scholarship specialized in their respective fields, especially in the 3rd century Hijriyah, the relationship between fiqh and Sufism began to estrange, which was later revealed to be a sectarianistic religious experience that collided and clashed with each other.²⁷ Indeed, the early emergence of Sufis was a reaction to the “heretical” fiqh affiliated for the interests of political rulers (*fiqh al-siyāsah*),²⁸ tending to be carried away by all worldly luxuries, ignoring the transcendent eschatological dimension, especially during the Umayyad and Abbasid dynasties.²⁹ They demonstrated criticism through an ascetic attitude of life as an effort to remind Islam that was beautiful, socially just, and peaceful, like the time of the Prophet and the *khulafā' rāshidīn*.³⁰ But instead of being awakened, it even widened the dichotomy between fiqh and tasawuf. On the one hand, fiqh, with all its principles of formalism, is strictly enforced in black and white, right and wrong, while on the other hand, Sufistic practices go too far into extreme mysticism.³¹ The pantheistic *ḥulūl* experience

²³ Muhammad Rafi'iy Rahim, “Mengenali Sisi Kemanusiaan Dan Kerasulan Muhammad Bin Abdullah,” *Rausyan Fikir: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 15, no. 2 (2019): 327–52, doi:10.24239/rsy.v15i2.488.

²⁴ Abu Hamid Muhammad Al-Gazali, *Ihya' 'Ulumiddin*, 1st ed., vol. 5 (Jedah: Dar Minhaj, 2011), 10.

²⁵ Sawaluddin Siregar, “Hubungan Potensi Indra, Akal, Dan Kalbu Dalam Al-Qur'an Menurut Para Mufassir,” *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 19, no. 1 (June 29, 2020): 134–58, doi:10.18592/al-banjari.v19i1.2185.

²⁶ James Fadiman and Robert Frager, eds., *Essential Sufism* (Edison, NJ: Castle Books, 1998), 7–10.

²⁷ Azzahra, “Sektarianisme dalam Sejarah Islam”; Ismail, “Understanding The Sufism and Islamic Jurisprudence Reasoning in The Term of Religius Moderation Perennial Philosophical Perspective.”

²⁸ Junizar Suratman, Husnul Fatarib, and Desmadi Saharuddin, “Sufism Between Asceticism and Jihad: A Conceptual and Historical Review,” *Al-Insyiroh: Jurnal Studi Keislaman* 7, no. 2 (September 19, 2021): 36–57, doi:10.35309/alinsyiroh.v7i2.4540.

²⁹ Abulwafa Ghunaimi Taftazani, *Madkhal ilā al-Taṣawwuf al-Islāmī*, 3rd ed. (Kairo: Dar Saqafah, 1979), 62–63.

³⁰ Suratman, Fatarib, and Saharuddin, “Sufism Between Asceticism and Jihad.”

³¹ Ahmad Muzammil Alfian Nasrulloh, “Jalan Panjang Tasawuf: Dari Tasawuf Awal Hingga Neo-Sufisme,” *Spiritualita* 5, no. 2 (November 25, 2021): 11–26, doi:10.30762/spiritualita.v5i2.760.

by Mansur al-Hallaj is the most extreme description of the Sufistic experience which is manifested in mystical-hyperbolic sentences (*syatahāt*) which are irrational and contrary to the logic of the sharia. Of course, with the strict conditions of fiqh, it automatically rejects the pantheistic mystical conception offered by al-Hallaj. Ijtihad to solve problems that are considered *zindiq* and heretical even this is concluded in the execution decision against al-Hallaj on Tuesday, March 26 922 AD.³²

Interestingly, the conflict between fiqh and Sufism was later explained and reconciled by al-Gazali (d. 1111 AD).³³ Even though this reconciliation effort, which is referred to as the "orthodox Sufism movement", had actually been started by al-Muhasibi (d. 857 AD), precisely al-Muhasibi later became an inspiration for al-Gazali in this process, through the construction of thoughts that were built up in *Ihya' 'Ulumiddin*.³⁴ Even though the term reconciliation is actually not very precise, because originally there was no dichotomy between the exoteric-fiqh and esoteric-sufistic dimensions at the time of the Prophet. This dichotomy occurs due to differences in understanding that lead to blind fanaticism in the specialization of scientific fields that occur afterwards which are practiced in a particular and extreme manner.³⁵ Because of that, al-Ghazali's position is actually just a reminder of how this integrative Islamic practice really is.

This dichotomous condition of the two dimensions of knowledge, if left unattended, will have a major impact on unhealthy religious experiences, the harms of which are greater than the benefits, as has been explained, one of which is increasingly holding sectarianism in a divided condition.³⁶ Because of that, efforts to reconcile and unify this dichotomy became a necessity, not only during al-Gazali's time, but also in subsequent periods until the end of time. Because the relationship between fiqh and Sufism is like the relationship between the body and its spirit, it is impossible to separate it. If fiqh deals with material law, then sufism gives spiritual meaning to the act of law, and the marriage of the two will give birth to universal goodness. Because of this, a principle that is firmly adhered to in this reconciliation effort, that fiqh without sufism is wicked (*tafassaqa*), sufism without fiqh is heretic (*tazandaqa*), and true truth can only be obtained through the integration of the two (*tahhaqqqa*).³⁷ More aesthetically, Muhammad Habs wrote: *inna kulla man tahhaqqqa min gairi syar'in tazandaqa* (actually, every person who has a legal status without having a law is heretic), *wa kulla*

³² Ali Masud and Ah Zakki Fuad, "Fiqh Dan Tasawuf Dalam Pendekatan Historis," *HUMANIS: Jurnal Ilmu-Ilmu Sosial Dan Humaniora* 10, no. 1 (January 31, 2018): 11–20, doi:10.52166/humanis.v10i1.315.

³³ Asmaran, "Kontribusi Imam Al-Ghazali Terhadap Eksistensi Tasawuf."

³⁴ Ismail, "Understanding The Sufism and Islamic Jurisprudence Reasoning in The Term of Religius Moderation Perennial Philosophical Perspective"; Nasrulloh, "Jalan Panjang Tasawuf."

³⁵ Tatang Hidayat and Endis Firdaus, "Analisis atas Terbentuknya Mazhab Fikih, Ilmu Kalam, dan Tasawuf serta Implikasinya dalam Membangun Ukhuwah Islamiyah," *AL-ISHLAH: Jurnal Pendidikan* 10, no. 2 (December 30, 2018): 255–77, doi:10.35445/alishlah.v10i2.81.

³⁶ Ibid.

³⁷ Arifin, *Miftah al-Sudur*, 61.

man bi al-syar' qad ta'ammaqa bilā taḥaqquqin faẓā tafassaqa (and every person who is deep in the sharia but without the essence, that is already wicked).³⁸

With regard to Mansur al-Hallaj's mystical experience with his *ḥulūl*, al-Gazali explains that there is a very big danger (*ḍarar* 'azīm) for the common people, and law enforcement by killing him is the most important (*afḍal*), even though in essence it can be justified; as is also the case in the experience of *ittiḥād* (pantheism) by Abu Yazid al-Bustami. Because it could be a Sufi who is experiencing a spiritual peak, feels the presence of Allah within him, so that it is as if he is reading His verses within himself. Just like someone when reading the verse of the Koran: "Verily I am Allah, there is no god but Me, and serve Me," (Surah Ṭāhā, 20: 14), is not intended as a personal confession.³⁹

The particularism of sufistic experience which ignores the dimension of fiqh is actually not much different from the experience of fiqh which ignores the dimension of sufistic esotericism by orthodox radicalism groups. If the sufistic domain gave birth to this extreme mystical experience, so too does the fiqh domain give birth to radical, excessive, and extreme behavior.⁴⁰ Viewed from the perspective of universalism, of course this matter is an act that is *fāsiq*, even though when viewed from an epistemological perspective on the way they do *istidlāl*, it can be justified, namely the truth that is accepted particularly by certain groups, but universally rejected by most people (*'ālamīn*).

After al-Gazali (d. 1111 AD), appeared Abdul Qadir Jilani (d. 1166 AD), a mufti in the Hanbali school, also a Sufi Master (*Qutub al-Aqṭāb*) who is the most respected, even today. In the hands of al-Jilani, fiqh and sufism are increasingly integrated through firm and consistent practices in a special institution called the *ṭarīqah* (sufi order). Although efforts to institutionalize this have been attempted previously in the 3rd to 5th centuries through the presence of al-Gazali,⁴¹ but this effort became perfect in the hands of al-Jilani who is considered the *Qutub al-Aqṭāb*.⁴² The *ṭarīqah* although essentially a spiritual institution, is substantially a place for people who wish to practice religion holistically, outer (sharia) and inner (*ḥaqīqa*). Even this big idea of al-Jilani was later followed by Sufis after him until now.⁴³

The presence of the Sufi tarekat further confirms the essence of Sufism as a spiritual training institution (*riyāḍah*) that transcends mysticism, namely noble character that emerges from the purity of the soul (neo-Sufism).⁴⁴ Because of this, the conception

³⁸ Habs, *Syarb Al-Mu'tamad Fi Ushul al-Fiqh*, 14.

³⁹ Abu Hamid Muhammad Al-Gazali, *Ihya' 'Ulumiddin*, 1st ed., vol. 1 (Jedah: Dar Minhaj, 2011), 134–36.

⁴⁰ Abshor, "Peran Sufisme dalam Mengatasi Paham Islam Radikal di Indonesia."

⁴¹ Muhammad Uqail, *Dirāsah Fi Al-Ṭuruq al-Ṣufiyyah* (Kairo: Dar Hadits, 1988), 15–16.

⁴² Muzayanah, "Integrasi Konsep Tasawuf-Syariat Syaikh Abdul Qadir Jailani (Qutub Auliya)."

⁴³ Ibid.

⁴⁴ Arafah Pramasto, "Pengaruh Sosial-Politik dan Intelektual dalam Pembentukan Neo-Sufisme Imam Al-Ghazali," *Al-Mabsut: Jurnal Studi Islam dan Sosial* 13, no. 2 (September 14, 2019): 101–14, doi:10.56997/almabsut.v13i2.364.

of the truth of Sufism which is identified with mysticism, as imposed by some researchers, such as Nicholson in *The Mystics in Islam*,⁴⁵ or Abulwafa al-Taftazani in *Al-Madkhal ilā al-Taṣawwuf al-Islāmī*,⁴⁶ is a particular conception drawn from some sufistic experiences in the process of spiritual journey. Mysticism, like al-Jilani, is only a small particular of the universality of the world of Sufism, and the lowest level of the realm of *lābūt*.⁴⁷

Of course, taking samples from some mystical Sufi experiences, such as al-Hallaj with his *ḥulūl*, or al-Bustami with his *ittiḥād*, then makes a certain classification into the conception of Sufism, like al-Taftazani, that the lowest classification is Sufi for nobility character (*qāyah akhlāqīyyah*), higher than that is mystical knowledge through the invisible path (*kashf*), and philosophical path (like *ḥulūl* and *ittiḥād*) which is a part of it,⁴⁸ will obscure religion from its original meaning. It is not surprising then that the notion that mystical experience is higher than noble character, or that guardianship (*wilāyah*) is on the same level as prophethood (*nubuwwah*), like Ibn Arabi,⁴⁹ and the basis of the argument used can be through this classification. Because all Sufis agree that the main sample of sufistic experience is the Prophet Muhammad, because he has succeeded in transcending all mystical experiences, and in the end it is concluded that there is nothing higher than the noble character that arises from the purity of the soul.⁵⁰

Therefore, for al-Jilani, the classification that places mystical sufistic (irrational and unrealistic experiences) is higher than *taṣawwuf akhlāqī* (realistic experience, *syar'ī*), actually comes out of the main intention of sufism (*maqāṣid al-ṣūfiyyah*). Al-Jilani offers four classifications, namely *shari'a* (*mulkī, ruh jismānī*), *ṭarīqa* (*malakūt, ruh nūrānī*), *ma'rifa* (*jabarūt, ruh sultānī*), and *ḥaqīqa* (*lābūt, ruh qudsī*). According to him, the mystical position with all the strange and fantastic experiences (*karāmah*), as in Christian asceticism (the monks), such as the ability to fold distances, hear from a distance, know the secrets of the body, and divine secrets (*sirr al-rubūbiyyah*), and other mystics, is in the lowest position (*mulkī*), and is the fruit of the practice of *shari'a* (zahir worship, on speech and limbs).⁵¹ This seemingly fantastic situation is nothing to be proud of, because it is a disgrace to saints (*ḥaid al-rijāl*), and disseminating divine secrets is denial (*kufī*). A Sufi must be able to go beyond this mystical station, because there are a thousand stations for wali, who is able to go beyond the mystical station and enter a deeper sufistic experience, he will get the rest at the stages of *malakūt, jabarūt, and lābūt*.⁵²

⁴⁵ Reynold A. Nicholson, *The Mystics of Islam* (London: G. Bell and Son Ltd., 1914).

⁴⁶ Taftazani, *Madkhal ilā al-Taṣawwuf al-Islāmī*.

⁴⁷ Al-Jilani, *Sirr Al-Asrar*, 17.

⁴⁸ Ibid., 8–9.

⁴⁹ Cecep Alba, *Epistemologi Tafsir Sufi*, 1st ed. (Suryalaya Tasikmalaya: Latifah Press, 2015), 146–48.

⁵⁰ Taftazani, *Madkhal ilā al-Taṣawwuf al-Islāmī*, Safiyyurrahman Mubarakfuri, *Al-Rahiq al-Makhtūm: Bahis fi al-Sirah al-Nabawīyyah 'alā Ṣāḥibīha Afdal al-Ṣalāh wa al-Salām*, 21st ed. (Mesir: Dar al-Wafa', 2010).

⁵¹ Al-Jilani, *Sirr Al-Asrar*, 19–23.

⁵² Ibid., 17.

Likewise, Frager explained, there are four stages of a sufistic journey, namely *shari'a* (religious law), *ṭariqa* (the mystical path), *ḥaqiqa* (truth), and *ma'rifa* (gnosis).⁵³ Although it is different from al-Jilani's classification, Frager agrees that mysticism is not something that is important in the journey of Sufism rather than noble morals which are reflected from spiritual perfection.

A similar explanation is affirmed by Tajul Arifin through the concept of *gafllah* (mindlessness) as the starting point for the spiritual journey, and *ḥudūr* (full awareness, gnosis, *ma'rifa*) as the peak.⁵⁴ This spiritual journey is carried out by the mind through dhikr and meditation on *tawajjuh* meditation, or tafakkur meditation in al-Jilani's terms,⁵⁵ going through the seven frequencies of the heart, namely *ṣadr*, *qalb*, *fu'ād*, *shagaf*, *lubb*, *sirr*, and *anā*.⁵⁶ The frequency of *anā* (I) is a symbol of oneness (*wiḥdah*), the true presence of the present, where the inner state (*fīkr*) is in a state of focus (*tauhīd*) and remains stillness in the experience of *baqā' bi Allāh*.⁵⁷ This experience is the experience of *tajrid* (freedom) from all elemental attachments (*'alā'iq 'unṣuriyyah*) other than Allah,⁵⁸ namely Allah who is free from any imaginary image (*laisa ka mišliHī syai'* [Surah al-Syūrā, 42: 11], *walam yakun laHū kufuwan aḥad* [Surah al-Ikhlāṣ, 112: 4]), but He is closer than the jugular vein (*aqrab ilaih min ḥabl al-warīd* [Surah Qāf, 50: 16]). A mind like this in terms of the Koran is called a mind that is *mukblaṣ* (liberated, enlightened), free from all kilesas, illusions, superstitions, *ḵburafāt*, and *takḥayyul*.⁵⁹

This explanation is of course a sharp criticism of the mystic Sufi who considers mysticism to be great and fantastic, even though mysticism is essentially an unfinished spiritual journey, precisely trapped in the illusions it encounters on that journey as a result of a troubled mind (mindlessness). Like a lover who drowns in the sea of love and longing for his beloved, so that he is overwhelmed with his own condition, does not eat, drink, or even sleep, for a short period of time, and this physiological weakness causes him to sink into the realm of delusion with various illusions in the sky of mind, and for a while he is carried away (*sakr*) and vanishes (*fanā'*) in the state of subconscious mind. But when he confirms it in a marriage contract, then he awakens, that all his previous experiences were just fantasy and illusion. The present (*ḥudūr*, presence) is the real reality, that he can make love and chat with a real partner.

Sufistic conditions actually do not come out of *zahir* reality. The term for the peak of the spiritual: *ḥudūr*, *anā*, *ma'rifah Allāh*, or *baqā' bi Allāh*, is a perfect relationship between the mind and the actions of the body (*fī'l al-mukallaḥ*), which produces divine

⁵³ Fadiman and Frager, *Essential Sufism*, 12.

⁵⁴ Arifin, *Mijāh al-Ṣudūr*, 43 and 45.

⁵⁵ Al-Jilani, *Sirr Al-Asrār*, 15.

⁵⁶ Penyusun, *Kumpulan Kuliab Subub Sesepub Pondok Pesantren Suryalaya* (Tasikmalaya: Ponpes Suryalaya dan PT. Murawwamah Warohmah, 2012), 54.

⁵⁷ Arifin, *Mijāh al-Ṣudūr*, 55.

⁵⁸ Ibid., 4.

⁵⁹ Al-Jilani, *Sirr Al-Asrār*, 25.

character (perfect *tajalli*).⁶⁰ Tajul Arifin explains this relationship in more depth as the unity of body and soul, where if the body is in the mosque, the soul (the mind) must also be in the mosque.⁶¹ This unity is actually the main goal of Sufism studies studied in Sufi schools until now, and this state of mind is the main key that really determines the acquisition of noble character which is reflected from spiritual purity and perfection.⁶²

This purity and perfection of spiritual morality that is free (*mukhlas*, liberated) from all attachments other than Allah is described by al-Jilani as *tajalli Zāt* (perfect *tajalli*),⁶³ where Allah manifests in a person who is *mukhlas*, and with this he has noble character with divine characters.⁶⁴

Maqashid al-Diniyah: Intellectual and Spiritual Approach

Originally, Islam was revealed to earth as the last heavenly religion (*din samāwī*) to perfect all previous teachings. The monastic tradition which was too strong towards mysticism than the sharia at the time of Prophet Isa, was again perfected and balanced through the teachings revealed to the last Prophet Mohammed.⁶⁵ Therefore in Islam, the teachings of sufism (*taṣawwuf*) and earthly law (sharia) are held in a balanced, moderate, dynamic and integrative manner, which are oriented towards noble morals which are reflected from spiritual purity and perfection. This is the essence of mercy for all nature (*rahmah li al-'ālamīn*). As the last Prophet, Muhammad has stated this which is compiled in the sunnah.

Discourse regarding the theory of *maqāṣid* which so far revolves around the exoteric dimension (*maqāṣid al-syari'ah*) must also be developed on the esoteric dimension of *ḥaqīqa* (*maqāṣid al-ṣūfīyyah*), so that the dimensions of humanity that are both external and spiritual are fulfilled for their benefit needs.⁶⁶ If in the theory of *maqāṣid al-syari'ah* is oriented towards gathering benefit (*jalb al-maṣāliḥ*) and rejecting harms (*dar' al-mafāsīd*) which is *zahir* (outer), through five principles of maintenance, namely maintenance of religion (*ḥifẓ al-dīn*), soul (*ḥifẓ al-nafs*), reason (*ḥifẓ al-'aql*), offspring (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*),⁶⁷ then *maqāṣid al-ṣūfīyyah* also explores this for spiritual interests in a more deep. So that with the integration of the two,

⁶⁰ Ibid.

⁶¹ Penyusun, *Kumpulan Kuliah Subuh Sesepeub Pondok Pesantren Suryalaya*, 29.

⁶² Jujun Junaedi, "Tarekat Da'wah through the Islamic Educational Institutions at Pesantren Suryalaya," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 14, no. 2 (December 31, 2020): 363–88, doi:10.15575/idajhs.v14i2.10708.

⁶³ Al-Jilani, *Sirr Al-Asrār*, 25.

⁶⁴ Muhammad bin Ismail Bukhari, *Ṣaḥīḥ al-Bukhari*, 1st ed., vol. 8 (Mesir: Sulthaniyyah, 1311H.), 105; Lilik Mursito, "Wali Allah Menurut al-Hakim al-Tirmidzi dan Ibnu Taimiyah," *Kalimah: Jurnal Studi Agama dan Pemikiran Islam* 13, no. 2 (September 30, 2015): 339–56, doi:10.21111/klm.v13i2.292.

⁶⁵ Al-Jilani, *Sirr Al-Asrār*, 32–33.

⁶⁶ Muzayanah, "Integrasi Konsep Tasawuf-Syariat Syaikh Abdul Qadir Jailani (Qutub Auliya)."

⁶⁷ Ilham Tohari and Moh Anas Kholish, "Maqasid Syariah Sebagai Pijakan Konseptual Dalam Pembaruan Hukum Keluarga Islam Indonesia," *Arena Hukum* 13, no. 2 (2020): 314–28.

problems are not only in the realm of external law (religious ethics), but also inner law (spiritual aesthetics), which also manifested in the five principles of maintenance earlier. This is where the reason the Koran uses the term “*rahmah*” (*li al-‘alamīn* [Surah al-Anbiyā’, 21: 107]), as the aim of the treatise, is due to the dualism of this content. Grace does not only contain an exoteric meaning (*outer sharia*), but at the same time esoteric (inner *ḥaqīqa*).⁶⁸

Thus *maqāṣid al-syarī’ah* actually does not stand alone on exoteric bases, but is also integrated with its spiritual esoteric principles (*maqāṣid al-ṣūfīyyah*). Because if it is detached from its esoteric meaning, one is worried about being trapped into the meaning of *maqāṣid al-syarī’ah* which is dry from its *isyārī* meaning in which this situation has the potential to produce legal products that deviate from its universal intent. As in the previous rule, *sharī’a* that ignores the *ḥaqīqa* tends to be wicked (*tafassaqa*), while the *ḥaqīqa* that ignores the *sharī’a* tends to be deceived (*taẓandaqa*).

Of course there are two great forces that are equally contributing to achieving a common goal: *maqāṣid al-diniyyah*, namely intellectual and spiritual strength. Intellectual power is fully utilized by the sharia (fiqh) in the process, from *istidlāl*, *ijtihād*, to *istinbāt* on unclear legal objects, so that legal actions gain a foothold that leads to beneficial goals (*maqāṣid al-sharī’ah*). Spiritual strength is the power that accompanies this process, namely inner peace (*ṭuma’nīnah*) and spiritual awareness (*ḥudūr*, gnosis, mindfulness) which slides sharply into its esoteric meaning, leading to inner goodness (*maqāṣid al-ṣūfīyyah*).

With regard to the formula for intellectual power, it has been widely explained in methodological and epistemological studies, briefly containing three chapters: introduction, discussion (interpretation), and conclusion. The introductory chapter contains the background of the problem and the method to be used. The discussion chapter contains analysis and interpretation of the data and problems that have been presented. The conclusion chapter is the result of the power of interpretation in providing solutions to the problem being studied. Whether the conclusion is positive or negative depends on the strength of the interpretation. This is the general theory of how the intellectual system works, and it is this intellectual power that has so far dominated mankind in solving various problems of life, including legal actions (*fi’l al-mukallaḥ*). This intellectual power is used as a mainstay for formulating the fiqh system and *maqāṣid al-syarī’ah*.

In contrast to spiritual power which requires cleanliness of the heart and spiritual perfection that is free from attachment and any illusions. Here it takes effort (*‘amaliyah*), struggle (*mujābahadah*), and serious and consistent training (*riyāḍah*) to be able to know the true essence of self (*ma’rifah al-naḥs*).⁶⁹ In Arifin's explanation, the process of

⁶⁸ Abdul Qadir Al-Jilani, *Tafsīr al-Jilānī*, vol. 3 (Pakistan: Maktabah Ma’rufiyyah, 2010), 207.

⁶⁹ Al-Jilani, *Sirr Al-Asrār*, 14.

knowing the essence of self begins with cleansing the mind (*taṣfiyyah*) from the dirt of *gaflah* (mind defilements, *al-muḥaddaṣāt*),⁷⁰ which is the main cause (*'illat*) of all evil and disobedience.⁷¹ This process is continued by training and strengthening mind awareness in the present (*ḥudūr al-qalb*, mindfulness) through sufistic meditation training (*tawajjuh* or *tafakkur* meditation).⁷² When the mind's awareness remains in its presence, freed from all kileas and illusions, then one is considered to have completely known his own essence (*kamāl a'zām*).⁷³ It is this enlightened soul that will later control all sharia deeds (*fi'l al-mukallaḥ*), and the goodness that is reflected from a mind that is fully aware in its present state (*'arif*, gnosis) is universal goodness (divine character).⁷⁴

From the explanation, there is a significant difference between intellectual sharia and spiritual Sufism in recognizing and solving life's problems. Intellectuals only see visible problems, while the spiritual looks deep into the depths of the problem itself, according to the nature of the spiritual itself which penetrates the layers of the heart's frequency from the coarsest layer to the finest layer: *ṣadr*, *qalb*, *fu'ād*, *shagaf*, *lubb*, *sirr*, and *anā*.⁷⁵ This means that the problem is seen in more detail, depth, completeness, and as it is. Of course this spiritual way requires a calm mind (*tuma'ninah*) and full awareness (*'arif*, *ma'rifa*), so as to be able to see through this spiritual power.

Besides this, this enlightened spiritual mind will also become an intellectual guide (*mudbirah rabbāniyyah*). When the spiritual mind has succeeded in seeing and knowing (*'arif*, gnosis, not *'ālim* [intellectual power])⁷⁶ what is the depth of a problem, then when intellectual interpretation is activated and organized, it will be able to produce the great conclusions (*istimbat*) that are in line with universal religious goals of *rahmah* for all nature.

Knowing the problem more closely, deeply, and what it is is part of the character of the spiritual sufism which is reflected in a calm and fully aware mind (*'arif*, *ḥādīr*). Because oftentimes most people see the reality of this life only at a glance, in a hurry, not in detail, whole, complete, and as it is, because the power used is only intellectual power. It is like a passenger who sees beautiful scenery from inside the bus. But when the mind is enlightened, he gets off the bus and walks slowly to take a closer look at the beautiful scenery, getting closer, then looking at a leaf with full attention and awareness, then he will get a more complete and candid understanding of the scenery, and the leaves he saw. In this way, one's outlook becomes clear and enlightened of all forms of illusion and kileas.

⁷⁰ Arifin, *Miftah al-Ṣudūr*, 9.

⁷¹ Ibid., 43.

⁷² Ibid., 45.

⁷³ Ibid., 55–56.

⁷⁴ Ibid., 59–60.

⁷⁵ Penyusun, *Kumpulan Kuliah Subuh Sesepuh Pondok Pesantren Suryalaya*, 54.

⁷⁶ Al-Jilani, *Sirr Al-Asrār*, 63–64. Al-Jilani suggests that there are two mind activities, namely the intellectual mind (*'ālim*), the mind that thinks, evaluates, analyzes; and the spiritual mind (*'arif*), the mind that only knows, awares, just gnosis.

As in the study of *mu'amalah* worship fiqh, such as the tradition of Tahlilan, Yasinan, Maulidan, and other similar traditions, as widely developed in the Nahdlatul Ulama (NU) community in Indonesia, it can be used as a problem that is unraveled through the two approaches. The intellectual approach is of course through examining the arguments (*istidlāl*) as a knife for interpretation, if the arguments found are supportive, it means that a positive conclusion (*istinbāt*) is obtained that affirms the tradition. On the other hand, if the arguments found are negative, it means that a negative conclusion is obtained that negates the tradition. Through this intellectual approach, there will always be *kbilāfiyah* and endless battles of thought (*gazw al-fīkr*). Besides that, the *maqāṣid al-syari'ah* produced through this approach also becomes particular, sectarianism, local, only for certain groups.

The spiritual approach looks much deeper behind the depths of the traditional problems. The *Tablilan* tradition, for example, will break down its substance into small particulars, and will also be broken down again into even smaller sub-particulars, and so on, so that one can see in more depth the reality being considered. With strong attention and full awareness, more complete information will be obtained that in fact part of the substance of the *Tablilan* is dhikr on the phrases *Lā ilāha illā Allāh*, hospitality, almsgiving, and so on. Going deeper, it turns out that dhikr *tablil* is to cleanse the mind (*taẓkīyyah al-naḥs*), and congregational dhikr is to strengthen this process, and loud voices are to accelerate catharsis, and so on. In it there is also friendship, with which those who are hostile become forgiving each other, those who are distant become closer. In it there is also alms, useful for cleansing sins, prolonging life, *tasyakkur*, and so on.

This tradition can also be seen from the perspective of *maqāṣid al-syari'ah*, where there are many benefits, both for social and economic interests, which are contained in the five maintenance principles of *maqāṣid al-syari'ah*, namely the maintenance of religion (*ḥijz al-dīn*), soul (*ḥijz al-naḥs*), mind (*ḥijz al-'aql*), offspring (*ḥijz al-nasl*), and treasure (*ḥijz al-māl*). With the rites in it, it is typical of religion; with hospitality, the soul becomes healthy; by dialogue, discussion, and associating with scholars, reason is more enlightened; by the presence of the family in the association, the descendants are enlightened; with alms, wealth becomes a blessing.

Of course with the integration of these two forces, intellectual power of *syari'ah*, and spiritual power of *ṣūfiyyah*, *maqāṣid al-dīniyyah* will emerge which is a mercy to all nature (*rahmah li al-'ālamīn*).

Universal Islam: Grace to All Nature

In the Koran it is emphasized that the general purpose of the Prophet Muhammad's mission to earth is as a mercy to all nature (*rahmah li al-'ālamīn*) (Surah al-Anbiyā', 21: 107). This shows that the refraction of mercy does not only concern

Muslims, but also non-Muslims; not only Arabs, but also non-Arabs; not only humans, but also all creatures.⁷⁷

It is interesting to discuss the term used by the Koran in the narration of *rahmah li al-'ālamīn*, namely the word *'ālamīn* which uses the *jam'* *muṣṣakkar sālim* (for people). Because the word *'ālamīn* is the plural of the word *'ālam*, in Arabic it is *ism jamād* (noun). The plural in *ism jamād* is called *jam' taksīr*, where the plural of the word *'ālam* should be *'awālim*, not *'ālamīn*. As for *'ālamīn* (with the addition of *yā'* and *nūn* after it), this is a plural characteristic for people, namely *jam' muṣṣakkar sālim*, as the word *muslim* becomes *muslimīn*, *muhṣin* becomes *muhṣinīn*, and so on. Of course, there is an *isyārī* intention in using *ism jamād* with *jam' muṣṣakkar sālim* here, that what is meant by mercy here is mercy for “everyone” (*'ālamīn*) in this world, because humans are not only assigned servitude (*'ibādah*), but also for the caliphate (*khilāfah*). Thus, mercy (*rahmah*) here contains global and universal goodness, namely goodness that goes beyond religion, ideology, country, nationality, culture, civilization, and so on. In terms of Arif's explanation, mercy (*rahmah*) is a civilization of love, peace and compassion among all creatures that exist in nature.⁷⁸

Therefore this general goal which is global (worldwide) is then revealed to the practical realm, through interpretation *bi al-ḥadīṣ*, that his presence (PBUH) is to perfect moral goodness (*li-utammima ṣāliḥ al-akhlāq*).⁷⁹ Here there is a very strong correlation (*munāsabah*) between “grace to all nature” in Divine words and “good morals” in the words of the Prophet.⁸⁰

In addition, in the words of the Prophet: “to perfect moral goodness” (*li-utammima ṣāliḥ al-akhlāq*), or in another hadith narration it is called “to perfect moral excellence” (*li-utammima makārim al-akhlāq*),⁸¹ of course the *munāfaqah* understanding that immediately comes to mind here: the goodness (*ṣāliḥ*) and the nobility (*makārim*) of the morals (*akhlāq*) already existed beforehand, and he (PBUH) was sent to perfect (*li-utammima*) the goodness and nobility of these pre-existing morals.

Indeed, historically the pre-Islamic Arabs, especially in the ḥijāz, Mecca and Medina areas, were included as nations that already had a high civilization, as can be seen from the speech with linguistic depth (*balāghah*) detected in their poetry and speech.⁸² Suwaid bin Ṣāmit, for example, a poet with the title *al-kāmil* (the perfect),

⁷⁷ Asroni, “Islam Dan Bina Damai.”

⁷⁸ Muhammad Khairan Arif, “Islam Rahmatan Lil Alamin From Social and Cultural Perspective,” *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam* 12, no. 2 (June 11, 2021): 169–86, doi:10.34005/alrisalah.v12i2.1376.

⁷⁹ Ahmad bin Hanbal, *Musnad al-Imām Aḥmad bin Ḥanbal*, 1st ed., vol. 14 (Beirut: Risalah, 2001), 513.

⁸⁰ Arif, “Islam Rahmatan Lil Alamin From Social and Cultural Perspective.”

⁸¹ Abu Bakr Ahmad Baihaqi, *Al-Sunan al-Kubrā*, 3rd ed., vol. 10 (Beirut: Dar Kutub Ilmiah, 2003), 323.

⁸² Hakmi Wahyudi, Hakmi Hidayat, and Sri Wahyuni Hakim, “Pemikiran Gramatikal Bahasa Arab Oleh Linguistik Arab,” *Al-Fikra: Jurnal Ilmiah Keislaman* 19, no. 1 (August 7, 2020), doi:10.24014/af.v19i1.10235.

converted to Islam after hearing *balāgh* verses of the Koran. Likewise Umar bin Khattab, Ṭufail bin Amr al-Dausi, Jubair bin Muṭ'im, and many more. The ability to speak well, full of pleasantries and tact, of course, shows good character and manners.⁸³

More than that, they also highly value honest people, and casually gave the title *al-Amīn* (honest and trustworthy) to Muhammad, who at that time had not yet been sent as a prophet.⁸⁴

More specifically, Mubarakfuri also explained that the morals of the pre-Islamic Arab nation were filled with good morals, such as the motivation to give back to one another, fulfill promises, maintain honor, be brave, gentle, helpful, simple, even though it was often held in an inappropriate manner.⁸⁵

Thus it is not very appropriate when the pre-Islamic Arab nation was called *jāhiliyyah* in an extreme negative sense, so that the presence of the Prophet in their midst was to improve their bad morals, although it is undeniable that this fact exists in every nation. However, what the Prophet wanted to emphasize in his words earlier was to complete (*li-utammima*) the goodness and moral nobility that they already had to become better and nobler, which this narration actually emphasized the perfection of Islam which was programmed to be a mercy to the world and all people.

This explanation can be conditioned on Islamic practices that are currently developing, whether they meet the standards of universal goodness that are *rahmah li al-'ālamīn*, or goodness that is local and particular. As in relation to the dimensions of practical law (*fi'l al-mukallaḥ*), in *maḥḍah* worship, such as prayer, fasting, pilgrimage, and so on; or, in *mu'āmalah* worship in the field of *ahwāl syakhṣiyyah* (Islamic family law), such as proposing marriage, marriage, divorce, reconciliation, *'iddah*, *ḥaḍānah*, to gender issues, if all of these actions are aligned with legal objectives (*maqāṣid al-syarī'ah*), in a legal perspective, or juridically, all of these actions are considered as good deeds (*ṣāliḥ al-akhlāq*). It's just that good deeds here are still particular, not universal. Like prayer, this is an individual good deed, not a social or global good. Including pilgrimage, fasting, and so on. Likewise, the *mu'āmalah* act earlier, in the matter of divorce (*ṭalāq*), is a good deed if it is done for the sake of obtaining a better life. It's just that good deeds like this are still particular. It could be that in actual reality, divorce is beneficial for certain parties, detrimental for others. Also included in the realm of *jināyah* (Islamic criminal law), killing in *qiṣāṣ* is permissible, and in this perspective the act of killing is also in the category of good but particular acts.

Of course, such goodness, even though it is a good deed, is not included in the "*rahmah li al-'ālamīn*" earlier, because it is local and particular. Almost all acts of outer law (*fi'l al-mukallaḥ*) have good deeds like this, namely good deeds that are reflected by the speech of the tongue and the actions of the limbs.

⁸³ Mubarakfuri, *Al-Raḥīq al-Makhtūm*.

⁸⁴ Ibid., 67–68.

⁸⁵ Ibid., 50–51.

There is a special explanation in the Koran regarding universal goodness which is *rahmah li al-'ālamīn*, “Indeed, Allah's mercy is very close to *muḥsinīn*” (Surah al-A'rāf, 7: 56). The word *muḥsinīn*, derivation of the word *iḥsān*. Terminologically, the term *iḥsān* is a typical Sufistic term containing a spiritual meaning based on the argumentation of the hadith of Gabriel regarding the three pillars of religion, namely *islām*, *īmān* and *iḥsān*. The Islamic dimension is specialized in the field of study of sharia law (*fiqh*), with *maẓhab* as its institutions; the *īmān* dimension is specialized in the field of theological studies (*kalām*), with *firqah* as its institution; while the *iḥsān* dimension is specialized in the field of tasawuf (spiritual) studies, with the *ṭarīqah* as its institution.⁸⁶ Thus *iḥsān* is a spiritually distinctive goodness, a reflection of the purity of the soul and sincerity of heart, arising from the unity of the body and mind, which is passed down into the practical actions of the body. Of course, whatever goodness comes out of this spiritual path, goodness is reflected from an arrogant mind (*gaflah*), without the unity of body and spirit (*ḥudūr*), so that good deeds are tainted with the motivation of *riyā'* (show off), *'ujb* (proud), *kibr* (arrogance), *sum'ab* (want to hear praise), and so on, are not included in the *muḥsinīn* frame earlier.⁸⁷

Al-Jilani explained, that the goodness reflected from *iḥsān* does not deny the existence of sharia, precisely *iḥsān* as a spiritual dimension confirms and affirms sharia in the perfection of its practice. The Sufis are tasked with rectifying the actions of the sharia (*fi'l al-mukallaf*) so that they are more perfect through full attention to the movements of their hearts.⁸⁸ Of course, this argument further reaffirms the integration between sharia and *baqīqa*, *fiqh* and Sufism, both in speech, deed, as well as mind, in practical legal actions. The goodness of the sharia will produce *maqāṣid al-syarī'ah*, and the goodness of sufism will produce *maqāṣid al-ṣūfīyyah*. The integration of the two gave birth to *rahmah li al-'ālamīn* as *maqāṣid al-dīniyyah*.

Conclusion

The main purpose of Islam being presented on earth is to give mercy to everyone, namely Islam with all the universal values contained in it, which can be enjoyed by all creatures on earth. Universal Islamic goodness for the whole world, goodness that goes beyond the boundaries of religion, ideology, identity, nationality, civilization, and other sectarianism. This universal goal will not be realized if the perspective built is only intellectual *fiqh* (exotericism) without spiritual sufism (esotericism), skin without content, body without mind. And vice versa, Sufism without *fiqh*, mind without body, will also not present this universality, because there is no proof on earth. Only with the harmonious integration of the two, can the

⁸⁶ Idris Siregar and Rosul Pilihan Daulay, “Hadis Jibril: Nilai-Nilai Pendidikan Iman, Islam Dan Ihsan,” *Jurnal Sains Sosio Humaniora* 6, no. 1 (June 30, 2022): 803–22, doi:10.22437/jssh.v6i1.20195.

⁸⁷ Arifin, *Miftāḥ al-Ṣudūr*, 63.

⁸⁸ Al-Jilani, *Sirr Al-Asrār*, 32–33.

universal goals of Islam be obtained. According to popular conventions, fiqh without sufism is wicked, and sufism without fiqh is zindiq (deceived). Only by integrating the two into a unified pattern of speech, deed and mind, can the true truth that produces universal Islam be realized. *Maqāṣid al-syarī'ah* for earthly goodness, and *maqāṣid al-ṣūfiyyah* for spiritual goodness, so that life on earth truly becomes *rahmah li al-'ālamīn* as *maqāṣid al-dīniyyah* (the objective of Islamic teaching).

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