

**EXAMINING THE DOCTRINE OF SEVEN GRADES OF BEING (*MARATIB SAB'AH*) IN *TUHFAH AL-MURSALAH*:
AN OVERVIEW TOWARD QURANIC'S PERPECTIVE**

*Zuherni AB¹, Juwaini²

^{1,2}Unviersitas Islam Negeri Ar-Raniry, Banda Aceh

*Email: zuherni.ab@ar-raniry.ac.id

ABSTRACT

The seven grades (*Marataib al-Sab'ah*) very closed associated with Muhammad Fadhl Allah al-Burhanpuri, an Indian Sufi scholar through his *Tuhfah al-Mursalah ila Ruh al-Nabi*. Written di Arabic *Tuhfah al-Mursalah*'s circled around India and also popularize in Mecca Madina and Malay word afterward. Burhanpuri and *Tuhfah al-Mursalah* many times mention in numerous manuscripts written in Arab Jawi, which identified from his principles mostly from '*alam jawi* (Nusantara) around 16-17 century. Some of them Shams al-Din al-Sumatra'i, Hamzah al-Fansuri, Nur al-Din al-Raniry and 'Abd al-Ra'uf al-Singkili. Afterward, these principles, identically *Maratib al-Sab'ah* in Malay world known as *Martabat Tujuh*. The main point suggested by Burhanpuri, an explanation toward Ibn 'Arabi's idea *wahdah al-wujud*. *Maratib al-Sab'ah* considered as the proper medium to attain Ibn 'Arabi's Oneness of Being and relate it with the Qur'an perspective and as well as Hadits point of view on certain explanation in his *Tuhfah al-Mursalah*.

Keywords: *Marataib al-Sab'ah, Tuhfah al-Mursalah, Qur'anic perspective.*

ABSTRAK

Marataib al-Sab'ah (tujuh tingkatan) sangat erat hubungannya dengan Muhammad Fadhl Allah al-Burhanpuri, seorang Sufi dari India melalui karyanya *Tuhfah al-Mursalah ila Ruh al-Nabi*. *Tuhfah al-Mursalah*, ditulis dalam bahasa arab yang berkembang di sekitar wilayah India, yang juga populer di kawasan Mekkah dan Madinah dan selanjutnya berkembang di alam melayu. Burhanpuri dan *Tuhfah al-Mursalah* seringkali dirujuk dalam sejumlah karya manuskrip dalam bahasa arab-jawi, yang dapat diidentifikasi dari sejumlah murid Burhanpuri yang berasal dari nusantara sekitar abad 16-17 M. Diantara murid BurhanpurÊ yang terkenal adalah Shams al-Din al-Sumatra'i, Hamzah Fansuri, Nur al-Din al-Raniry dan 'Abd al-Ra'uf al-Singkili. Melalui murid-murid Burhanpuri inilah istilah *Maratib al-Sab'ah* selanjutnya lebih populer dengan sebutan *Martabat Tujuh*. *Maratib al-Sab'ah*, dianggap sebagai media yang paling tepat untuk memahami *wahdah al-wujudnya* Ibn Arabi. Burhanpuri, selanjutnya mengaitkan penjelasan *Maratib al-Sab'ah* dengan pendekatan Qur'an dan beberapa Hadits yang relevan terhadap masalah tersebut dalam *Tuhfah al-Mursalah*.

Kata Kunci: *Marataib al-Sab'ah, Tuhfah al-Mursalah, Qur'anic perspective.*

A. Introduction.

One of the most controversial and famous doctrines of Sufism (*taṣawwuf*) in the region of the Malay world has been the doctrine of the seven grades of being (*martabat tujuh*). This doctrine is explained in many religious works produced by Malay scholars in many place in traditional Islamic literature (*kitāb arab-jawi*).¹ *Martabat tujuh* dominated by Sufi thought from the seventeenth century onwards. However, since the thirteenth century identified two kind of Sufism thought, first orthodox Sufism (*taṣawwuf sunni*) and second speculative Sufism (*taṣawwuf falsafi*). Generally, speculative Sufism was more popular than orthodox Sufism among the Muslims in Nusantara.²

The system of *Martabat Tujuh* in the Malay world was introduced by an Indian Sufi scholar, Syaikh Muhammad ibn Fadlullah al-Burhanpuri (1545–1620) who wrote *Al-Tuhfah al-Mursalah ila Rūḥ al-Nabī* (The Gift Addressed to the Spirit of the Prophet). It occupied an important position in the development of Sufi thought in the region ever since it was introduced.³

The *Tuhfah al-Mursalah* is a rather short and eclectic treatise focusing on the basic ideas of the oneness of being (*waḥdat al-wujūd*), a doctrine closely associated with Ibn 'Arabī. Like many of his followers, Burhanpuri begins his treatise by identifying reality with being, whereby Allah manifests Himself (*tajallī*) in six stages of manifestation. This first stage is that of non-determination (*lā ta'ayyun*) or oneness (*aḥadīyyah*). Burhanpuri maintains that 'being' at this stage is unknowable and inconceivable by the human mind. The six stages of manifestation that proceed from it are unity (*waḥdah*), oneness (*waḥidīyyah*), realm of the souls (*'ālam al-arwāḥ*), realm of similitudes (*'ālam al-mithāl*), realm of the bodies (*'ālam al-ajsām*), and realm of the person who has reached perfection (*'ālam al-insān al-kāmil*).⁴

B. Syaikh Muhammad Fadhulullah Al-Burhanpuri and the Circle of *Tuhfah al-Mursalah*

Syaikh Fadhulullah Al-Burhanpuri born in Gujarat India in 1545 M. He studied in Mecca with a great scholar Syaikh 'Ali al-Muttaqi. It's such difficult to find detail information about Al-Burhanpuri's master and his study period with him. Burhanpuri continued his study with Syaikh Wajih al-Din, a great master in Shattariyyah in Ahmadabad, India, and finally stayed and buried in Burhanpuri in 1620 M. One of his college is Sayyid Shibghat Allah bin Ruhillah as a disciple of Syaikh Wajih al-Din.⁵ Burhanpuri promoted The Seven Grade of Being (*Maratib al-Sab'ah*) in his *Tuhfah al-Mursalah* as the most

¹ Wan Mohd Shaghir Abdullah, *Khazanah Karya Pusaka Asia Tenggara*, 2nd edn (Kuala Lumpur: Khazanah Fathaniyah, 1991), pp. 93–96.

² Hawash Abdullah, *Perkembangan Ilmu Tasawuf Dan Tokoh-Tokohnya Di Nusantara* (Surabaya: Al-Ikhlās, 1930), p. 154.

³ Abu al-Wafa' al-Ghanimi al-Taftazani, *Sufi Dari Zaman Ke Zaman* (Bandung: Pustaka, 1985), p. 206.

⁴ Faudzinaim Badaruddin, 'Tuhfah Al-Mursalah Ila Ruh Al-Nabiy as the Source of the Doctrine Seven Grades of Being in the Malay-Indonesian Archipelago', *Teosofia: Indonesian Journal of Islamic Mysticism*, 10.1 (2021), 59–74 (p. 63) <<https://doi.org/10.21580/tos.v10i1.8580>>.

⁵ Azyumardi Azra, *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern Ulama in the Seventeenth and Eighteenth Centuries* (Honolulu: University of Hawai Press, 2004), pp. 124–36.

popular doctrine in Sufism disseminating, particularly in South East Asia. Burhanpuri examined the grade of being (*Maratib al-Wujud*) in regard to gain proper understanding toward *wahdah al-wujud*.⁶

Since the *Tuhfah al-Mursalah* was written in the specific cultural and political environment of Muslim India, it seems appropriate to first examine and understand the religious controversies surrounding Sufism in his days, in the second half of the sixteenth century in particular. The Hanbali jurist Khwaja Baqi Billah Berang (1565–1603) and teacher of the Sufi scholar Ahmad Sirhindi (1564–1624) relentlessly criticized the local Sufis who were, in his view, only observing the external form of *tawhīd* (witnessing the oneness of God). Although he was an exponent of the doctrine of *wahdat al-wujūd*, he argued that Sufis who busied themselves with external forms were wayward and misled others into believing that the universe was a mere illusion and that the only reality was God.

According to Risvi, Burhanpuri visited Mecca and Medina, which helped not only to popularize his work but also to increase the representation of the Chishti order. *Tuhfah al-Mursalah* was translated into Persian and Turkish and has provoked numerous commentaries by Ottoman scholars like that of 'Abd al-Ghani ibn Isma'il al-Nablusi (1640–1730), a hadith scholar and shaykh in the Naqshabandi–Qadiri order entitled *Nukhabāt al-Mas'alah Sharḥ al-Tuhfah al-Mursalah* and 'Abd al-Rahman ibn 'Ali al-Duri al-Suwaydi (d.1786) entitled *al-Hujūb al-Musbala*. The *Tuhfah al-Mursalah* was also read in the circle of the Emir 'Abdul Qadir in Damascus and among the disciples of 'Abd al-Rahman Illaysh in Cairo. The popularity of the work continued during the eighteenth century.

Many Malay scholars and authors in from Malay world who lived in the early and mid-seventeenth century, three were from Sumatra: Hamzah Fansuri (d.1590), Shams al-Din of Sumatra'i (d.1630), and 'Abd al-Ra'uf al-Singkili (1615–1693), while the fourth, Nur al-Din al-Raniri (d.1658), was originally from Gujarat, India. Other to mention like 'Abd al-Samad of Palembang Muhammad Nafis of Banjar as well as Daud of Fatani referred to it. The popularity of the *Tuhfah al-Mursalah* and the high esteem in which it was held in Malay Sufi circles is reflected in the comments of Mustafa al-Hamawi, a disciple of Ibrahim al-Kurani, in his biographical dictionary, *Fawā'id al-Irtihāl wa Natā'ij al-Safar* (The Profits of Travel and the Gains of Journeying). According to al-Hamawi, he met Ibrahim al-Kurani and became his disciple in 1675. The dictionary provides revealing insights, not only into the close relationship between Ibrahim al-Kurani and his Jawi students but also into the popularity of the *Tuhfah al-Mursalah* in Mecca and Medina as well as in Malay World.⁷

C. The Main Discussions in *Tuhfah al-Mursalah*.

Previous mention, the principle idea in *Tuhfah al-Mursalah* is *Maratib al-Sab'ah* which examined detail grades of being. However, it's possible to classify a few point relate with it.

⁶ Wan Mohd Shaghir Abdullah, pp. 110–12.

⁷ Saiyid Athar Abbas Rizvi, *A History of Sufism in India*, 2nd edn (New Delhi: Munshiram Manoharlal Publishers, 1983), p. 343.

1. *Qurba ila Allah (the closeness of God)*

Burhanpuri affirmed that for whom intended to gain the closeness of God, there are two condition considered to fulfil, he said:

أىها الطالب ان اردت الوصول الى الله تعالى فالتزم متابعة النبي صم اولاً قولاً وفعلاً ظاهراً وباطناً
ثم اجعل مراقبة وحدة الوجود ثانياً التي هي عين معنى الكلمة الطيبة من غير اشراط الوضوء فان
وجدت فهو اولى الامن تخصيص وقت دون وقت ومن غير ملاحظة النفس دخولاً وخروجاً في
المراقبة ولا من ملاحظة حروف الكلمة الطيبة بل ملاحظة المعين فقط في كل حال قائماً واقاعداً
او ماشياً او مضطجعاً متحرراً او ساكناً او شارباً او آكلًا.⁸

Oh Seeker, if you wish to attain to Almighty God, then first you must follow the practice of the prophet PBUH in word and deed, inwardly and outwardly. Secondly, meditate on the Unity of Being, which is the essential meaning of the sacred declaration, even without recourse to the ritual ablutions. And if you succeed then it is not through the choosing of one time rather than another, or by concentration upon the ingress and exit of the breath during meditation (muraqabah), nor is it through concentration on the letters of the sacred declaration but solely by concentration on nothing but its meaning, in all circumstances, whether standing or sitting, rising or sleeping, moving or lying still, drinking or eating.

Burhanpuri in this phrase confirmed that the principle concept of *tawhid* are to submissive Allah and to follow the practice of the Prophet.⁹ In this sense, Burhanpuri declared that the idea of *tawhid* is to affirm the Islamic Law (*shari'ah*) and at once he refuse any reasoning to neglect all obligation appointed in Qur'an and Hadits. This principle of *tawhid* is the first requirement to gain the closeness to Allah (*wushul*). The second one is meditate and remembrance Allah at any condition aside from any certain times, letters and places. This requirement in the line with the verses Qur'an that identify the people who remembrance Allah in all kind of circumstances whether standing or sitting, rising or sleeping.¹⁰

⁸ Muḥammad ibn Faḍl Allāh Burhānpūrī, *The Gift Addressed to the Spirit of the Prophet*, ed. by Anthony H. Johns (Canberra: Australia National University, 1965), p. 134.

⁹ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination. (Al-Nisa; 59).

¹⁰ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَتَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطُلًا تُسَبِّحُكَ قِيَامًا وَعَدَابِ النَّارِ
Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire (Al-Nisa: 191).

2. The Main meaning of the word *La ila illa Allah*.

وطريقة المراقبة ان تنفي انى تاولا والانية عبارة عن ان تكون حقيقتك وباطنك غير الحق سبحانه وتعالى ولا تنفى الالهة الانية وهو عين معنى لاله ثم تثبت الحق سبحانه وتعالى في باطنك ثانيا وهو عين معنى الال فان قلت اذا كان الوجود واحدا وغيره ليس بوجود فاي شى تنفي واي شى تثبت قلت وهم الغيرية والانية التي تنشأ الخلق وهذا الوهم باطل (فعليك أن تنفي هذا الوهم اولا ثم تثبت الحق سبحانه وتعالى في باطنك¹¹

He mode of practice of this observation resides- in the first place-in the negation of your individuality, individuality in this case being understood as your individuality and your inmost nature without reference to God, be He praised and exalted. Nothing is denied other than this individuality' and this is the significance of lā ilāha (There is no god). In the second place then you must affirm that the Truth (be He praised and exalted) is within your innermost being, and this is the significance of illā Allāh (other than God). If you should say: were being one, and nothing other than it existed, to what could existence be attributed or denied? I would reply: there is an illusion of otherness and individuality which simulates itself to mankind. This illusion is vain and must first be denied before then affirming the Truth (be He exalted) in your innermost being.

There two main significant meaning in the word *La ilaha illa Allah*, first the word *La ilaha* (there is no God) refer to denying the inner of individuality humanity existence but Allah (*Nafiy al-Ananiyyah*). The second the word *illa Allah*, (other than Allah), that affirming that the Truth is within your innermost being (*tasbith al-Haq Ta'ala*). Then, the meaning the word *La ilaha illa Allah* is denying of illusion of otherness afterward affirming the Truth in the innermost being.¹²

3. *Fana fi Sifat Allah and Fana fi Allah*

وان القرب قربان قرب النوافل وقرب الفرائض واما قرب النوافل فهو زوال صفات البشرية وظهورية صفاته تعالى على بان يحبي ويميت باذنه تعالى ويسمع ويبصر من جميع جسده لامن الاذن والعين فقط وكذا يسمع المسموعات من بعيد ويصر المصورات من بعيد وعلى هذا القياس وهذا معنى فناء الصفات في صفات الله تعالى وهو ثمرة النوافل. واما قرب

¹¹ Burhānpūrī, p. 134.

¹² وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

And call not, besides Allah, on another god. There is no god but He. Everything (that exists) will perish except His own Face. To Him belongs the Command, and to Him will ye (all) be brought back.. QS al-Qasas 88

الفرائض فهو فناء العبد بالكلية عن شعور جميع الموجودات حتى عن نفسه ايضا بحيث لم يبق في نظره الا وجود الحق سبحانه وتعالى. وهذا فناء العبد في الله تعالى وهو ثمرة الفرائض.¹³

There are two types of closeness to God, that of supererogation and that of obligation. That of supererogation implies the ceasing of human attributes and the manifestation of those of the Divinity upon him (i. e. the mystic), in that he lives and dies by leave of Almighty God. And he hears and sees through his whole body rather than with his ear and eye only. Likewise he hears all and can see all, and so on, even from a distance. And this means that his attributes are obliterated into those of Almighty God, and this is the fruit of works of Supererogation. The closeness of obligation involves the total extinction of the servant to everything even the perception of his own self, so that there remains nothing in his vision apart from the Being of God, be He praised and exalted; and this is the meaning of extinction of the servant in God as the fruit of the devotion of Obligation.

Previous mention that *tawhid* as the prior condition to gain the closeness to Allah. Thus, he added certain explanation to classify the type of the closeness of Allah (*qurba ila Allah*). The first mode called supererogation (*nawafil*), to identify the person who presented the quality of the attributes of Allah in his attitude in relationship with Allah as well as to other human being. Thus, in final firming condition, his attributes are obliterated into those of Almighty God (*fana sifat fi Sifat Allah*). The second mode of closeness of Allah called obligation (*faraid*) as the total extinction of the servant to everything even the perception of his own self. This station remains nothing in his vision apart from the Being of God that called *fana fi Allah*.¹⁴

D. The Origin of *Maratib Sab'ah*.

Burhanpuri considered that Allah manifest Himself (*tajalli*) through seven grades of being and the creation of human being is the last stages of the His manifestation (*tajalli*). He asserted that Allah is The Reality and the essence of His Being, without any identification of forms, numbers and limitation. The creations presented the Essence of Allah and it's imaginary of Him-self. In other word, the creations are the shadow of Himself as the Reality.

The seven stages of Being (*Maratib Sab'ah*) very closed related to Burhanpurî. However these classification stages more and less identical with in *Jawahir al-Khamsah* written by Muhammad Ghawth, an Indian Sufi scholar and shaykh in the Shattari order. Voorhoeve points out that the only difference between the two works is that Muhammad Ghawth does not separate the realm of bodies (*‘alam al-ajsām*) and the realm of the perfect man (*‘alam al-insān al-kāmil*).

¹³ Burhānpūrī, p. 134.

¹⁴ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿١٠٠﴾ وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

Every being on earth is bound to perish. Only your Lord Himself,¹ full of Majesty and Honour, will remain 'forever'. QS Al Rahman 26-27

Burhanpuri maintains that 'being' at this stage is unknowable and inconceivable by the human mind. The six stages of manifestation that proceed from it are unity (*waḥdah*), oneness (*waḥidīyyah*), realm of the souls (*‘ālam al-arwāḥ*), realm of similitudes (*‘ālam al-mithāl*), realm of the bodies (*‘ālam al-ajsām*), and realm of the person who has reached perfection (*‘ālam al-insān al-kāmil*)

The seven grades of Being in this article refer to the Arabic version that John compiled from the original manuscripts of Burhanpuri as well as its English translation. Here below the statement of seven grades in *Tuhfah al-Mursalah*.

1. The First Grade.

وان لذلك الوجود مراتب كثيرة المرتبة الاولى مرتبة اللاتعین والاطلاق والذات البحت لا بمعنى أن قيد الإطلاق ومفهوم سلب التعین ثابتان في تلك المرتبة بل بمعنى ان ذلك الوجود في تلك المرتبة منزله عن اضافة النعوت والصفات ومقدس عن كل قيد حتى قيد الاطلاق ايضا وهذا المرتبة تسمى بالمرتبة الاحدية وهي كنه الحق سبحانه وتعالى وليس فوقها مرتبة اخرى بل كل المراتب تحتها.¹⁵

This Being has many grades, and the first of them is that Lā Ta'ayyun of Non-determination, Martabat al-Iḥlāq (Absoluteness) and the Pure Essence (Dhāt al-Bukhti), not in the sense that the limitation inhering in the term absolute and the implication of non-determination inhere in that grade, but in the sense that Being at that grade transcends the predication of any adjective or attribute, and is above every limitation, even that of absoluteness; and this grade is called Ahadiyyah and is the Inner-most Essence (Kunhi) of Almighty God. There is no grade above, all grades are below it.

2. The Second Grade

والمرتبة الثانية مرتبة التعین الاول وهي عبارة عن علمه تعالى لذاته وصفاته ولجميع الموجودات على وجه الاجمال من غير امتياز بعضها عن بعض وهذه المرتبة تسمى بالوحدة والحقيقة المحمدية.¹⁶

The second grade is that of the First Determination which signifies God's knowledge of His Essence, Attributes and all existents under the aspect of their generality, without being differentiated one from another. And this grade is also called Wahdah and the Reality that is Muhammad (al-Haqiqah al-muhammadiyah).

¹⁵ Burhānpūrī, p. 130.

¹⁶ Burhānpūrī, p. 130.

3. The Third Grade.

والمرتبة الثالثة مرتبة التعيين الثاني وهي عبارة عن علمه تعالى لذاته وصفاته ولجميع الموجودات على طريق التفصيل وامتدأ من بعضها عن بعض وهذه المرتبة تسمى بالواحدية وبالْحَقِيقَةُ الْإِنْسَانِيَّةُ فهذه ثلاث مراتب كلها قديمة والتقديم والتأخير عقلي لا زمني.¹⁷

The third grade is that of the Second Determination which signifies God's knowledge of His Essence, Attributes and all existents under the aspect of their particularity as being differentiated one from another. This grade is also called Wahidiyyah and the Reality that is Man. These grades are uncreated and the priority and posteriority are logical, not temporal.

4. The Fourth Grade.

والمرتبة الرابعة مرتبة عالم الأرواح وهي عبارة عن الأشياء الكونية المجردة البسيطة التي تظهر على ذواتها وعلى أمثالها.¹⁸

The fourth is that of the World of Spirits, which signifies independent and simple things which are manifested in themselves or in their Ideas.

5. The Fifth Grade.

والمرتبة الخامسة مرتبة عالم المثال وهي عبارة عن الأشياء الكونية المركبة اللطيفة التي لا تقبل التجزئ والتبعيض ولا الخرق والالتئام.¹⁹

The fifth grade is that of the World of Ideas, which signifies, composite and subtle things which are not liable to partition or division, nor rending nor mending.

6. The Sixth Grade.

والمرتبة السادسة: مرتبة عالم الأجسام وهي عبارة عن الأشياء الكونية الكثيفة التي تقبل التجزئ والتبعيض.²⁰

The sixth is that of the World of Bodies which signifies composite and dense things which are liable to partition and division.

7. The Seventh Grade.

والمرتبة السابعة: المرتبة الجامعة لجميع المراتب المذكورة الجسمانية والنورانية والوحدة والواحدية وهي التجلي الأخير وهي الإنسان فهذه سبع مراتب الأولى منها مرتبة الاظهار والستة الباقية منها هي مراتب الظهور الكلية والأخيرة منها أعنى الإنسان إذا عرج وظهرت فيه جميع

¹⁷ Burhānpūrī, p. 131.

¹⁸ Burhānpūrī, p. 131.

¹⁹ Burhānpūrī, p. 131.

²⁰ Burhānpūrī, p. 132.

المراتب المذكورة مع انبساطها على الوجه الأكمل كان نبينا صلى الله عليه وسلم ولهذه كان خاتم النبيين²¹.

The seventh grade is that which combines all these material and spiritual, and Wahidiyyah and Waʿdah as well, and this is the manifestation of the final parts and conditions (ilbas) which is Man. With regard to these seven grades, the first of them is that of non-determination, and the remaining six of them are universal states of manifestation, and the last of them—I mean man—when in him are manifested or supervene all the preceding grades in an unveiled manner, is called the grade of the Perfect Man and the full supervision and unveiling from the standpoint of perfection, and this was in our Prophet, God's prayers and peace be upon him. And it is for this reason that he is called the Seal of the Prophets.

E. *Maratib Sab'ah* toward Qur'anic Approach.

The number seven is a number that was already highly significant in Islam. Therefore, it had high symbolic appeal because it centred on many aspects of the sacred that were observed in Islamic rituals involved this number. To mention some of them likewise the sevenfold circumambulation (*tawwaf*) of the Ka'ba, the sevenfold stoning of Satan (*jamarah*) near Mina during the ḥajj, the seven layers of meaning contained in the Qur'an, the seven canonical ways to recite it (*qira'at sab'ah*), the seven gates of Hell, and the seven gates of Paradise. It seemed that *Maratib Sab'ah*, taking place in that kind of symbolic number.

Previous mention that, Burhanpurî was most know as a firm supporter of Ibn 'Arabî's unity of being (*wahdah al-wujud*), who made it his life's mission to combat the erroneous ideas circulating in the community about Ibn 'Arabî's thought. This would explain why Burhanpurî intent on supporting his arguments with the Qur'an and the Hadith and his strict emphasis on the fundamental principle of the oneness of God (*tawḥīd*). In the end of Burhanpurî's writing on *Tuhfah al-Mursalah*, he asserted to examine his views related to a number of verses of Qur'an and Hadits. He said:

والدلائل الدالة على وحدة الوجود كثيرة اما من القرآن العظيم فقولهُ عز وجل ولله المشرق والمغرب
فاينما تولوا فثم وجه الله²² ونحن اقرب اليه من حبل الوريد.²³ وهو معكم اينما كنتم²⁴ ونحن اقرب

²¹ Burhānpūrī, p. 132.

²² وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَسِعُ عِلْمُهُ

To Allah belong the east and the west, so wherever you turn you are facing 'towards' Allah.¹ Surely Allah is All-Encompassing,² All-Knowing. Al-baqarah; 115

²³ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَتَعَلَّمَ مَا تُوسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

Indeed, 'it is' We 'Who' created humankind and 'fully' know what their souls whisper to them, and We are closer to them than 'their' jugular vein. Qaff: 16.

²⁴ هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِيحُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

اليه منكم ولكن لاتبصرون²⁵. ان الذين بايعونك انما يبايعون الله يدالله فوق ايدىهم.²⁶ وهو الأول والأخر والظاهر والباطن وهو بكل شىء على علم.²⁷ وفي انفسكم أفلا تبصرون.²⁸ واذا سألك عبادي عني فاني قريب.²⁹ وما رميت اذ رميت ولكن الله رمى.³⁰ وكان الله بكل شىء محيطاً³¹

Proofs pointing to the Unity of Being are many. As for those from the noble Qur'ān, there are the words of the Great and Powerful One: 'East and West belong to God, and wherever you turn, there is His Face';2 and: We are closer to him than his jugular vein and: 'He is with you wherever you are.' And: We are closer to Him than you, but you do not see';5 and: "Those who honour you, honour God, and God's hand is upon their hands'; 'He is the first and the last, the manifest and the hidden, and knows all things ';l 'And in your own selves, will you not therefore consider'; and 'If any of my servants asks you of me, I am near them '; and "When you threw (the gravel), it was not you but God who threw it and: "Truly, He encom- passes all things

واما (من الحديث الشريف) من قوله صم اصدق كلمة ماقاله العرب كلمة لبيد الا كل شىء ما خلا الله باطل وكل نعيم لا محالة زائل فقلوه صم ان احدكم اذا قام الى الصلاة فانما يناجي ربه فان ربه

He it is Who created the heavens and the earth in Six Days, and is moreover firmly established on the Throne (of Authority). He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it. And He is with you wheresoever ye may be. And Allah sees well all that ye do. (Al-Hadid: 4)

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ²⁵

But We are nearer to him than ye, and yet see not. (Al-Waqi'ah: 85)

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ²⁶

Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands..(Al-Fath: 10)

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ²⁷

He is the First and the Last, the Evident and the Immanent: and He has full knowledge of all things. (Al-Hadid: 3)

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ²⁸

as there are within yourselves. Can you not see? Dhariyyat 21

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ²⁹

When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way. (Al-Baqarah: 186)

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ³⁰

It was not you 'believers' who killed them, but it was Allah Who did so. Nor was it you 'O Prophet' who threw 'a handful of sand at the disbelievers',¹ but it was Allah Who did so, rendering the believers a great favour. Surely Allah is All-Hearing, All-Knowing. Al-Naml 17

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا³¹

To Allah 'alone' belongs whatever is in the heavens and whatever is on the earth. And Allah is Fully Aware of everything. Al-Nisa: 126. Johns, *The Gift Addressed...*, p. 135.

بينه وبين القبلة³² وقوله صم حاكيا عن الله تعالى لايزال عبدي يتقرب إلي بالنوافل حتى أحبه فاذا اجبته فكنت سمعه الذي يسمع به وبصره الذي يبصر به ويده التي يبطش بها ورجله الذي يمشي بها³³ وقوله صم أن الله تعالى يقول يا عبدي اذا مرضت فل تعذني واذا وجعت فلم تطعمني الى اخره³⁴ وروي الترمذي في حديث طويل والذي نفس محمد بيده لو انكم أدليتكم بحبل الى الارض لهبط على الله تعالى ثم قرأ صلي الله عليه وسلم هو الاول والاخر والظاهر والباطن وهو بكل شئ عليم الى غير ذلك من الأحاديث الصحيحة³⁵.

And as for (those from the noble tradition) the sayings of the Prophet, God's prayers and peace be upon him : 'The truest of the sayings of the Arabs is that of Labid :Everything that lacks God is vain, and every pleasure will surely cease!' And the Prophet's saying: If one of you rises for prayer, indeed he will converse with his Lord, for God is between him and the Kiblah'.8 And the Prophet related a saying of Almighty God: "My servant does not cease to draw near Me through works of supererogation until I love him; and when I love him, I become the ear by which he hears, the eye by which he sees, the hand by which he grasps and the leg by which he walks.

And the prophet also related that God said: 'My servant, I was sick and you did not visit me; I asked, and you did not give to me' until the end. And Tirmidhi related in a long tradition: 'By Him who holds Muhammad's soul in his hand, were you to dangle a rope on the ground, it would touch God'. Thereupon he recited, (may prayers and peace be upon him): 'He is the First and the Last, the Manifest and the Hidden (reality), and He knows all things'. And there are many more canonical traditions of a like nature.

C. Conclusion

The seven grades of Being (*Maratib al-Sab'ah*) has been one of the great doctrine develop in Sufism relate with Ibn 'Arabi in *wahdah al-wujud* (Oneness of being).

³² عن أنس بن مالك رضي الله عنه أن النبي صلى الله عليه وسلم رأى نُحْمَةَ في القِبْلَةِ. فَشَقَّ ذلك عليه حتى رُبِّي في وجهه. فقام فَحَكَّه بيده. فقال: «إن أحدكم إذا قام في صلاته فإنه يُتَاجِرُ رَبَّهُ. أو إن رَبَّهُ بينه وبين القِبْلَةِ. فلا يُبْرُقَنَّ أحدكم قِبَلَ قِبْلَتِهِ. ولكن عن يساره أو تحت قدميه» ثم أخذ طرف رِدَائِهِ. فَبَصَّقَ فيه ثم رَدَّ بَعْضَهُ على بعض. فقال: «أو يفعل هكذا»

³³ عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَنِي بِالْحَرْبِ. وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ. وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ. فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ. وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ. وَيَدَهُ الَّتِي يَبْطِشُ بِهَا. وَرِجْلَهُ الَّتِي يَمْشِي بِهَا. وَلَئِنْ سَأَلَنِي لِأَعْطَيْتُهُ. وَلَئِنْ اسْتَعَاذَنِي لِأَعِيذَنَّهُ) رَوَاهُ الْبُخَارِيُّ

³⁴ عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله عز وجل يقول يوم القيامة: يا ابن آدم، مرضت فلم تعذبني! قال: يا رب، كيف أعوذك وأنت رب العالمين! قال: أما علمت أن عبدي فلانا مرض فلم تهذه! أما علمت أنك لو عدته لوجدتني عنده! يا ابن آدم، استطعمتك فلم تطعمني! قال: يا رب، كيف أطعمتك وأنت رب العالمين! قال: أما علمت أنه استطعمك عبدي فلان فلم تطعمه! أما علمت أنك لو أطعمته لوجدت ذلك عندي! يا ابن آدم، استسقىتك فلم تشقي! قال: يا رب، كيف أسقيتك وأنت رب العالمين! قال: استسقاك عبدي فلان فلم تشقيه! أما علمت أنك لو سقيته لوجدت ذلك عندي"

³⁵ Burhānpūrī, p. 135.

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Examining The Doctrine of Seven Grades of Being (Maratib Sab'ah) in Tuhfah al-Mursalah; An overview toward Quranic's Perspective

Burhanpuri in his *Tuhfah al-Mursalah* described the stages of being from *A'yan al-Thabitah* to *A'yan al-Kharijiyyah* as the way to consider the real of the Reality and the real of the creation. There a specific way to identify the creation as created, but in certain manner the Reality of being (*al-Haqq*) affirmed as the only Existence. Burhanpuri asserted *Maratib al-Sab'ah* in *Tuhfah al-Mursalah* by identifying reality with being, whereby Allah manifests Himself (*tajallī*) in six stages of manifestation. This first stage is that of non-determination (*lā ta'ayyun*) or oneness (*aḥadīyyah*). Burhanpuri maintains that 'being' at this stage is unknowable and inconceivable by the human mind. The six stages of manifestation that proceed from it are unity (*waḥdah*), oneness (*waḥidīyyah*), realm of the souls (*'ālam al-arwāḥ*), realm of similitudes (*'ālam al-mithāl*), realm of the bodies (*'ālam al-ajsām*), and realm of the person who has reached perfection (*'ālam al-insān al-kāmil*).

From his *Tuhfah al-Mursalah*, Burhanpuri relate the *Maratib Sab'ah* with particular verses of Qur'an, literally affirmed the idea of *Wahdah al-Wujud*. In addition, a few the narration of Hadits represented such a support explanation. It seem Burhanpuri tried to compromise the Idea of *Wahdah al-Wujud* in *Maratib Sab'ah* which is controversial with Qur'anic perspective. This assumed that Burhanpuri promoted the idea of *Wahdah al-Wujud* in line with the basic principle describe in Qur'an and Hadits.

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