



## Examining Sufistic Thoughts About “Wasilah in Nur Muhammad” by K.H. Mahmud Hasil

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### ABSTRACT

Until now, there have been ongoing debates in Sufism, where critics argue it promotes a resigned lifestyle among Muslims, potentially leading to their decline, while supporters view it as a contributor to Islamic civilization and a remedy for modern psychological issues. The primary objective is to explore the local Sufi thoughts of K.H. Mahmud Hasil, focusing on his interpretation of Wasilah in Nur Muhammad in Palangka Raya. The research employs a literature review methodology, analyzing both primary and secondary sources through descriptive and interpretative analyses. Results reveal key aspects of Hasil's Sufistic teachings, including concepts such as Wasilah, *amal hakikat*, *ma'rifatullah*, *tazakka* (self-cleansing), and pathways to God. Hasil's teachings emphasize Sufism *muhaqqiqin*, suggesting that human perfection and closeness to God are influenced by belief, understanding, and practical engagement within Nur Muhammad. In the view of K.H. Mahmud Hasil that human perfection, perfection of worship and closeness to God depend on the extent of belief, feelings of understanding and believing and *amaliyah* in Nur Muhammad. The wisdom of spiritual experience from *amaliyah* in Nur Muhammad is a spiritual dimension that varies from each practitioner. K.H. Mahmud Hasil, in addition to discussing Wasilah in Nur Muhammad at the conceptual level, also explains the kaifiyah (procedures of *amaliyah*) in practising the concept of *wasilah*.

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### Introduction

Islam emphasizes two different ways of expanding religious knowledge as a global and comprehensive religious system. The first is exoteric teaching (external), which is a development of faith focused on fiqhiyah procedures or strict religious standards or laws. The second is esoteric comprehension (bathin or spiritually), which is a form of religious appreciation that is geared toward and concentrates on the core ideals of religion. Sufism is an aspect of Islamic teachings that fits into this second group (Kahmad, 2002). Islam's intellectual and spiritual life has greatly benefited from Sufism. Sufism has an impact on society at all levels, from the top to the bottom,

not just the religious elite. Sufism has influenced the attitude toward life, morals, and behaviour of society. It has influenced aesthetic consciousness, literature, philosophy, and way of life (Noer & Munawar-Rakhman, 1995).

Azzumardi Azra believes that one of the theories about how Islam entered Indonesia, apart from economic, political (authority), and marriage theories, is the Sufistic theory, which was spread by Ulama, who had knowledge and insight into Sufism (Azra, 1994). According to historians, Islam was spread in the Indonesian archipelago, including South Kalimantan, through Sufi teachers, many of whom came from Sumatra, who traded and carried out Sufi and religious activities (Abdullah, 1974). Throughout its history, Sufism has not escaped suspicion and harsh criticism from orthodox Islamic groups. Conflicts arising from groups that are for and against Sufism can be described as conflicts between Sufism experts and Fiqh experts, between inner experts and Shari'a experts, conflicts between adherents of esoteric teaching (bathin) and adherents of exoteric teaching (zahiri), or conflicts between heterodox Islamic groups and orthodox Muslims (Noer & Munawar-Rakhman, 1995).

Until now, there are still differences or controversies in thought among observers of Sufism, some of whom criticize it sharply by positioning Sufism as one of the factors causing the decline of Muslims because its teachings tend to create an attitude of life that seems resigned, not even dynamic, and pays attention to worldly matters. However, on the other hand, positive thoughts emerged that Sufism has contributed to building Islamic civilization and thought, as well as being a therapy for overcoming various psychological problems of modern humans today. Later in its development, Sufi teachings became increasingly popular among classical intellectuals in Islamic communities, especially in the second century Hijri, and were already popular among Muslims (Sholikhin, 2004).

Recently, the study of local Sufi thought has become a dynamic study and is experiencing a momentum of popularity in contemporary literature and has become a topic of great interest to researchers. Fadli Rahman researched the Sufism teachings of K.H. Haderanie H.N. In his conclusion, he stated that the Sufism teaching of K.H. Hadrane H.N. is a refinement of the Sufistic understanding that developed in society through the concepts of *Ma'rifah*, *Musyaahahadah*, *Mukasyafah*, and *Mahabbah* (Rahman, 2007).

Maimunah Zarkasyi also did something similar in researching Muhammad Arsyad Al-Banjari's thoughts and his influence on South Kalimantan society. The conclusion of his research states that Sheikh Muh Arsyad al-Banjari belongs to the views of *Wahdat al-Shuhud* and not *Wahdat al-Wujud*. Therefore, in relation to the Sufism tradition, al-Banjari carries an integral view between sharia, congregation, and essence (Zarkasyi, 2008). M. Ridwan Hidayatulloh, Aceng Kosasih, and Fahrudin researched the Sufism Concept of Shaykh Nawawi al-Bantani and its Implications for Islamic

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Religious Education in Schools, stating that Shaykh Nawawi al-Bantani's Sufism integrates sharia, congregation, and essence (Hidayatulloh et al., 2015).

This study aims to describe the local tasawuf thoughts in Palangka Raya, namely the sufistic thoughts of K.H. Mahmud Hasil about Wasilah in Nur Muhammad. To the author's knowledge, research on local Sufism is rarely carried out, especially regarding the concept of Wasilah in Nur Muhammad. In addition, the study of local Sufistic thought is believed to have an important contribution to increasing knowledge about Sufism. Of course, it is well known that historically, local Sufism thoughts are believed to be inseparable from the roles of Sufism thinkers who appeared before. The study of the Sufistic thinking of K.H. Mahmud Hasil is based on several considerations, including K.H. Mahmud Hasil is a teacher who has been teaching Sufism in society for a long time, not only in Central Kalimantan but also in South Kalimantan, with thousands of students. K.H. Mahmud Hasil has written four books, namely *Simpanan Berharga* (Hasil, 2011), *Sarantang Saruntung* (Hasil, 2015), *Waja Sampai Kaputing* (Hasil, 2017), and *Kayuh Baimbai* (Hasil, 2020). The teachings of these Sufi thoughts by K.H. Mahmud Hasil are still being debated by people who agree and disagree. Several questions will be answered in this research. How is the concept of Sufism articulated by K.H. Mahmud Hasil in his Book *Simpanan Berharga*? How does K.H. Mahmud Hasil's Sufi thought convey the concept of Wasilah in Nur Muhammad? How do other theologians interpret the concept of Wasilah in Nur Muhammad, and how does this interpretation compare to K.H. Mahmud Hasil's perspective?

This research is descriptive qualitative research with an emphasis on library research. The data in this research comes from two sources, namely primary sources and secondary sources. The primary source is the book of *Simpanan Berharga* (2011) by K.H. Mahmud Hasil. Meanwhile, secondary sources are the books *Sarantang Saruntung* (2015), *Waja Selamat Kaputing* (2017), and *Kayuh Baimbai* (2020) by K.H. Mahmud Hasil, the book of *Ilmu Ketuhanan: Permata Yang Indah (ad-Durunnafis)* translated by K.H. Haderanie (Al-Banjarie, 1997), The Book of *Insân Kamîl* by Shaykh Abdul Karim Ibnu Al-Jaili (Jaili, 2006), *Ibnu Arabi Wahdatul Wujud dalam perdebatan* by DR. Kautasar Azhari Noer (Noer & Munawar-Rakhman, 1995), *Al-Futūḥāt Al-Makkiyyah* by Muhyidin Ibnu Arabi (Al-'Arabī, 2016), *Manusia Citra Ilahi Pengembangan Konsep Insan Kamil Ibnu Arabi* by Al-Jilli (Ali & Kusnanto, 1997), and other books or journals about Sufism that are relevant to the title of this research. The steps in the analysis are carried out in stages: (1) re-examining the data obtained, especially in terms of completeness, clarity of meaning, and harmony of meaning between one another; (2) organizing the data obtained with the necessary framework; (3) carry out further analysis of the results of organizing the data using predetermined rules, theories, and methods so that conclusions are found, which are the results of the answers to the problem formulation.

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## Discussion

### Understanding Sufism in K.H. Mahmud Hasil's *Simpanan Berharga*

According to K.H. Mahmud Hasil, Sufism is a knowledge that talks about procedures for cleansing the spirit and cleansing the body in essence (Hasil, 2011). Sufism is part of Islamic teachings that discuss ways for a person to get closer to Allah, such as having noble morals and being diligent in worship without complaints. Sufism is a system of serious training (*riyadhah-mujahadah*) to purify, elevate, and deepen one's spirituality to draw closer (*taqarrub*) to Allah, so that with that, all one's concentration is only on Him. The science of Sufism is one of the sciences that a Muslim must demand and study, apart from the science of monotheism and *fiqh*. The science of Sufism is the science of cleansing the mind, the heart, the spirit, and the body in essence.

According to K.H. Mahmud Hasil, there are four types of Sufism, namely: (1) *Syar'iiyyin* Sufism, which is based on the *Shari'a* of Allah and His Messenger, follows the provisions of the *Shari'a* laws, and protects against everything that Allah and His Apostle have forbidden. Sufism *Shari'a* aims to cleanse oneself from sin and injustice and from those who are accused in religion; (2) *Mutakallimîn* Sufism, which is based on the science of kalam, namely the science of monotheism, namely the science that talks about the attributes of Allah. *Mutakallimîn* Sufism is a person who has *musyahadah* or views with faith and confidence, and *tahqiq* confirms in faith that the attributes of Allah that apply to oneself and what happens in nature are from the true *irodah* and *qudroh* of God; (3) *Mutasowifîn* Sufism, namely its view and *musyahadah* are directly towards Allah, meaning that the real *musyahadah* is only towards Allah alone. No one truly exists but Allah, *fanafillah* and *baqo billah, baqo bil baqo*; (4) *Muhaqqiqîn* Sufism, namely true Sufism, namely a person who truly knows himself from Nur Muhammad (Nur is the name of God) and Muhammad is the name of the Prophet. Nur in essence, is Nur Zat, and Muhammad, in essence, is the self of the Prophet (Hasil, 2017). A person whose faith, belief, and feeling that he is Nur Muhammad, a person who is mortal and *istiqlaq* to Nur Muhammad *bi tahqiq wa tamkin* correctly and permanently (Hasil, 2017). The meaning of the four types of Sufism above seems to have been attempted to be constructed by K.H. Mahmud Hasil through his Sufistic thoughts, including the teachings about Wasilah in Nur Muhammad and his *amaliyah*.

### The Concept of Wasilah in Nur Muhammad According to K.H. Mahmud Hasil

In the context of Sufistic thought, especially Wasilah in Nur Muhammad, K.H. Mahmud Hasil offers theoretical and practical concepts by demonstrating the *kaifiyat* (procedures) of his practice. The Book of *Simpanan Berharga*, which is the first work of K. H. Mahmud Hasil, was written in 2004 and published in 2011, in which he describes his Sufistic thinking, which places more emphasis on *muhaqqiqîn* Sufism (the essence of Sufism) by making the Wasilah of Nur Muhammad the core of his thinking. This is seen in every discussion in the book *Simpanan*

Berharga, K.H. Mahmud Hasil tries to connect it through the essence of the Sufism approach with the view that Nur Muhammad is the beginning of human and universe events.

Even though K.H. Mahmud Hasil places more emphasis on *muhaqqiqin tasawuf*, the book's author also does not deny the importance of shari'a and *tariqat* as part of getting closer to Allah SWT. In the view of K.H. Mahmud Hasil, Shari'a and essence always go hand in hand. This idea is strongly suspected because it cites the view of Muhammad Nafis al-Banjari in the book Durrul-Nafis that the Shari'a and essence are conventional, meaning that there is *no dzahir* of Shari'a if there is no essence. Because the essence is the inner spirit of the Shari'a, whoever brings together Fiqh and Sufism is, in fact, the true *tahqiq*. Understanding, attention, and insight into the essence of Sufism and belief in the concept of Wasilah in Nur Muhammad for a Muslim, according to K.H. Mahmud Hasil, are important so that one's self becomes perfect and one's acts of worship are not in vain in the presence of Allah SWT.

In thinking about Wasilah in Nur Muhammad, K.H. Mahmud Hasil put forward the words of Allah SWT in QS. al-Isrā verse 57 and QS. Al Maidah verse 35, which says:

*[Q.S. Al-Isrā: 57] 'Even' the closest 'to Allah' of those invoked would be seeking a way to their Lord, hoping for His mercy, and fearing His punishment. Indeed, your Lord's torment is fearsome (Kementerian Agama RI, 2011).*

*[Q.S. Al-Maidah: 35] O believers! Be mindful of Allah and seek what brings you closer to Him and struggle in His Way, so you may be successful (Kementerian Agama RI, 2011).*

The meaning of *wasilah*, according to K.H. Mahmud Hasil, is trust and belief that the physical and spiritual self originates from Nur Muhammad, accompanied by beliefs and feelings. According to this verse, only those who are aware are those who are closest to Allah and His Messenger. The meaning of *wasilah* is (1) connecting spiritually and physically to Nur Muhammad. (2) Returning to the true nature of the self or knowing and knowing oneself truly. Essence, meaning the true self, whether physical or spiritual, comes from Nur Muhammad. The words of the Prophet Muhammad are: "*Ana minallah wal Mu'minna minnī*", meaning, I come from the Nur substance of Allah, and the believers come from my Nur (Nur Muhammad). Wasilah is divided into two, namely "*am*" (general), which *wasilah* for men and women with the mortal path and *istigraq* on Nur Muhammad, and "special", which *wasilah* for men, namely for people who have carried out perfectly the *wasilah am* path, namely *tahqiq*, *fana*, *istigraq*, and *tamkin* or *istiqamah* (Hasil, 2011).

### **Comparative Perspectives on the Concept of Wasilah in Nur Muhammad**

In the concept of *wasilah* in the Sufi thought of K.H. Mahmud Hasil, there are differences if seen from the perspective of interpretive scholars. According to tafsir scholars, the word *wasilah* in the Qur'an is mentioned twice in two different places, namely in Surah al-Māidah, verse 35 and Surah al-Isra, verse 57 above. From the perspective of the commentators, what is meant by *wasilah* in

the two verses above is pious deeds, the paths or mediums used by someone to get close to Allah SWT. These paths or mediums include individual efforts to increase worship, do good deeds, uphold high morals, and show compassion towards fellow human beings (Dewan Redaksi Ensiklopedi Islam, 2002). Wasilah, in the verse above, is a path that can bring oneself closer to Allah with things that Allah SWT loves and is pleased with, whether in the form of words, actions, or intentions (Al-Qaradhawi, 2006). This is also in line with the word of Allah in QS al-Kahf, verse 110.

*[Q.S. Al-Kahf: 110] Say, (O Prophet), "I am only a man like you, but it has been revealed to me that your God is only One God. So whoever hopes for the meeting with their Lord, let them do good deeds and associate none in the worship of their Lord" (Kementerian Agama RI, 2011).*

The translation of the verse above, according to K.H. Mahmud's result, is: "Whoever wants to meet God in essence, let him do good deeds, and do not, when worshipping, equate God with someone."

The ways to meet God, in essence, according to Guru K.H. Mahmud Hasil, are: 1) *Al-Ārifu bi hakikatin nafsi*, becoming a person who knows oneself and has a relationship with God's holy substance (Nur Zat); and 2) The way to meet the Prophet's true self is "*al-Ārifu bi wujudin Nabī*, knowing with the Prophet's self, namely that his true self is essentially related to the noble Prophet (Muhammad Saw). If it is concluded that both become "Nur Muhammad". For those who believe and feel that Nur is Muhammad, this means that, in essence, he has connected with or met with the holy self of God and met with the Prophet. Those who are mortal and *istiqraq* to Nur Muhammad mean that, in essence, they meet or are connected with the holy self of God and with the noble self of the prophet (Al-Qaradhawi, 2006).

Nur Muhammad's concept of *wasilah* is one of the most important terms in the field of Sufism. Nur Muhammad is a Sufi theory that believes that the first creatures were created by Allah SWT, and after that, other worlds were created. Umar narrated the words of the Prophet SAW:

*When Adam made a mistake, he said: "O my Lord, I ask forgiveness from you because of Muhammad". Allah said, "O Adam, how do you know about Muhammad, whom I have not created?" Adam answered: "O my Lord, after You created me with Your hands and breathed into me Your spirit, I raised my head, and I saw the writing on the throne. There is no god except Allah, and Muhammad is the messenger of Allah (La ilaha illallah Muhammadar Rasulullah), I understand that you will not place near Your Name, except your creatures whom you love." Allah said, "O Adam, I forgive you, and if it were not for Muhammad, I would not have created you." (Kabbani et al., 2007).*

This hadith was narrated through many *sanads* and was quoted by al-Baihaqy in *Dalāil*



Nubuwwah, Abu Nu'aim in *Dalā'il Nubuwwah*, al-Hakim in *Mustadrak* (2:615), al-Tabrani in *Shaghir* (2:82,202), in which some narrators were not known to al-Haitami, as stated in *Majmu' al-Zawā'id* (8: 253), and Ibn Asakir from Umar bin Khattab. However, even though al-Hakim in *Mustadrak* (2: 651) stated that one of the transmitters, namely Abdurrahman ibn Zaid ibn Aslam, was a weak transmitter, he declared the hadith to be authentic. The same thing was also stated by Al-Bulqini in *Fatawa*, Al-Subki, Qadhi Iyadh, Ibn al-Zauzi, Al-Sayuti, Al-Haitami, and al-Baihaqy. Meanwhile, those who rejected the validity of this hadith included Ibn Taymiyah and his students, Ibn al-Hadi and al-Dzahabi. Al-Atsqalani narrated Ibn Hibban's words that Abdurrahman ibn Zaid was a hadith forger (Kabbani et al., 2007).

Ibn Taimiyah stated that the concept of the creation of all things because of the Prophet Muhammad must be accepted, as stated in his work *Majmū'at al-Fatāwā*, chapter of *Tasawwuf* (11: 95–97):

*Muhammad is the leader of the children of Adam, the best and most noble creature in the sight of Allah. That's why some people say that "Allah created the universe because of him", or that "If it weren't for him, Allah would not have created the arsy, qursy, sky, earth, sun or moon". But this is not a hadith that comes from the Prophet Muhammad, but it is possible to explain it from the right side. Because the best of Adam's children is Muhammad, creating him is very meaningful wisdom, more than anyone else, and the perfection of his creation and the fulfilment of perfection was achieved because of the Prophet Muhammad. The leader of Adam's children is Muhammad. Adam and his children were under his banner. He said, "Indeed, I was destined to be the last of the prophets in the sight of Allah. When Adam was still in the form of earth mixed with water, my prophethood was destined and realized when Adam was created. Still, the spirit had not yet been breathed into him, just as Allah predestined life, the life span, deeds, sadness, or joy of a servant when He creates a fetus that has not yet breathed a spirit into it" (Kabbani et al., 2007).*

H. Sahabuddin explains that the concept of Nur Muhammad originates from the concept of *wahdatul wujud*. According to Araby, what Allah first manifested was Nur Muhammad, or the essence of Muhammad. Nur Muhammad rises from the light of His substance. Nur Muhammad is the most perfect vessel for *tajalli*, and therefore, he is seen as the most typical caliph of Allah (*Insan Kamil*). Furthermore, the essence of Muhammad has two lines of relationship, namely: first, his relationship with nature as the principle of natural creation; and second, his relationship with humans as the essence of humans. Sheikh Yusuf ibn Ismail al-Nabhany was a scholar who was concerned about the conception of Nur Muhammad. According to him, Nur Muhammad is a *wasilah* (liaison or intermediary) between humans and their God. A servant cannot directly meet

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Allah SWT. Nur Muhammad is the door to God. Nur Muhammad was created, even the first creature was created, and everything that was created in this world was from Nur Muhammad, both the physical and spiritual worlds. Nur Muhammad contained in himself what is called *al-A'yan al-Mumkinah* (possible reality), and with the word "*kun*", everything that has potential form turns to actual form in the form of this empirical realm (Kabbani et al., 2007).

The concept of Nur Muhammad is termed *al-Haqiqat al-Muhammadiyah* or *al-Insan al-Kamil* (Hamka, 2005). He connected this concept with the achievement of humans (Sufis) at the level of *Insan Kamil* (perfect humans), namely, humans who have reached the highest level of human nature or humans who have the Nur Muhammad. *Insan Kamil* is the "*wahdatul wujud*" (unity of being) between humans, as *al-Khalq*, and the only nature, or *al-Haqq* (Dewan Redaksi Ensiklopedi Islam, 2002). According to Ibrahim al-Jilli, *Insan Kamil* is a duplicate or picture of *al-Haq* (Al-Jaili, 2014).

Sheikh Yusuf al-Nahbani Nur Muhammad is of the view that the beginning of creation cannot be separated from Muhammad, namely Muhammad, who has Nur. Allah created Nur Muhammad, and from there, creatures and nature were created by birth. Sheikh Yusuf al-Nahbani used the proposition: "*Awwalu maa khalaqallahu nūri wa min nūrī khalaqa kulli syaiin*", which means the first thing created by Allah was light, and it was from light that Allah created everything (Sahabuddin, 2002).

If we look at the Qashidah Barzanji book by As-Sayyid Ja'far, page 4 also contains the concept of Nur Muhammad. In the book, there is a sentence:

*I say shalawat and greetings to the light that is previous and early* (Al-Barzanji, n.d.).

In responding to the concept of Nur Muhammad in society, there are pros and cons. What is against it is that it is seen as not being in line with the concept of human creation; it is accused of being part of Shia teachings, which leads to the notion of *wahdatul wujud* and hadith, which are also not strong foundations. Meanwhile, those who are pro, such as the *Ahlussunnah wal Jamaah* group, are of the view that the concept of Nur Muhammad does not make them fall into the hole of *tasybih* (immanence), which resembles them and then unites Allah and Nur Muhammad.

According to some *Ahlus Sunnah* circles, the concept of Nur Muhammad is not difficult to understand and does not need to be complicated. Nur Muhammad's status is not *qadim*, as is the *qadiman* nature of Allah. Nur Muhammad was the first creature that Allah created before He created other creatures.

*(I say shalawat) I ask for shalawatullah, namely Allah's mercy, and I ask (salam) Allah, namely His respect (for) the owner (of previous light) before all creatures (and beginnings) whose entities are earlier in relation to all creatures* (Al-Barzanji, n.d.).

The arguments used as a basis by groups who agree with the concept of Nur Muhammad



include the hadith narrated by Jabir.

*As stated in the hadith narrated by Jabir Ra's friend, when asked regarding the first creature created by Allah, Rasulullah SAW answered, "Indeed, Allah created the light of your prophet before everything else." Allah made the light circulate with the power of Allah according to His will. At that time, there were no lauh, qalam, heaven, hell, angels, humans, jinn, earth, sky, sun, or moon. On this basis, Nur is a substance, not an accident (Al-Barzanji, n.d.).*

For those who are against it, the hadith narrated by Abdurrazaq bin Hammam Ash Shan'ani above does not mention the *sanad* until Jabir bin Abdullah and the book in which the hadith is written is fictional, a book that has no reality (Ilyas, 2015).

In the view of K.H. Mahmud Hasil, Nur Muhammad is not just conceptual but must be truly believed and felt from head to toe, physically and spiritually. The practice of the concept of Nur Muhammad has certain *kaifiyat*, namely through *fana* and *istigraq*, and those who practice it will obtain various wisdom and *maunah*.

If we look closely at the *naqliyah* arguments built by the author of the book, as mentioned above, they seem to be in line with the arguments built by Sheikh Yusuf An-Nabhani in Nur Muhammad's relationship with Allah SWT. One of the arguments used is:

*Indeed, Allah SWT has created before all things the Nur of your Prophet, which comes from His Nur (Nur Allah). Verily, his Nur (Nur Muhammad) has passed from Adam to Syist until Allah handed over (gave) the Nur to Abdul Muthallib and his son Abdullah, and then the light circulates according to God's will (Sahabuddin, 2002).*

The relationship between Nur Muhammad and the existence of creatures is that Nur Muhammad is directly from Allah, and the visible creatures are directly from Nur Muhammad Saw, as stated by Sheikh Yusuf al-Nabhani in his book:

*In fact, the Prophet Muhammad SAW is Allah's intermediary, namely the liaison between Allah and His servants. Regarding this, there are instructions from the Prophet Saw based on his words: "Ana minallah wal mu'minuuna minni". I come from Allah, and the believers come from me (from the Prophet Muhammad SAW) (Sahabuddin, 2002).*

What K.H. Mahmud Hasil stated also seems to be in line with the concept of Nur Muhammad from the perspective of Sheikh Abdul Hamid Abulung, South Kalimantan, where Nur Muhammad is conceptualized in the formulation of the doctrine and theory of association of dignity. This understanding is not only a concept but also put into practice, and its practitioners will gain spiritual experiences and extraordinary things (Kolis, 2012).

In his book, K.H. Mahmud Hasil also introduced the concept of seven dignities (*Ahadiyah* Dignity, *Wahdah* Dignity, *Wahidiyah* Dignity, Dignity in the realm of spirits, Natural Dignity of

*Mitsal*, Natural Dignity of *Ajsad*, and Human Dignity). This concept of seven dignities is also a concept used by Datu Abulung to explain the relationship between God and his creatures (Kolís, 2012). If traced further, the concept of the seven dignities has also been put forward by Sheikh Yusuf al-Nabhani. A person who is born in the *insan* realm (human nature) and then perfects his *makrifat* up to the first dignity can be called "*Insan Kamil*" (Sahabuddin, 2002).

This concept of dignity was also expressed by Ibn Arabi. Ibn Arabi stated that there are three dignities of being to reach *Insan Kamil*, namely the dignity of *Ahadiyah*, also known as the dignity of substance, namely a substance that is absolute and *mujarrad* (in solitude), nameless, and characterless. Both *Wahidiyah* dignity or the dignity of *Tajalli Zatih* or *Faidh Aqdas* (holy abundance), the *mujarrad* substance is *tajalli* through nature and asthma. Then, the dignity of *Tajalli Shuhudi*, *Faidh Muqaddas*, or *Ta'ayyun Tsani* (second reality) manifests through his nature and asthma in sensory reality through the word "*kun*" (QS. Yaasiin [36]: 82). So, the essence of nature, which previously existed in divine substance, becomes an actual reality in various images of nature (Sahabuddin, 2002).

If we look back, the first one states that natural events started with Nur Muhammad. Nur Muhammad is the origin of the incident. The Prophet Muhammad came in two forms, the first being *qadim* and the second being *azali*. He occurred before the occurrence of anything that exists. Second, his form as a human, as an apostle sent by God. According to al-Hallaj Nur Muhammad, it is the epicentre of nature's harmony, brilliance, and brightness. Furthermore, the concept of Nur Muhammad developed through the concept of Ibn Arabi's *Wihdatul* form, which is called "*al-Haqiqatu al-Muhammadiyah*" (*Insan Kamil*). *Insan Kamil*'s perfection is basically due to him, and through *al-Haqiqatul Muhamadiyah* (Nur Muhammad), God's *tajalli* is perfectly (Sahabuddin, 2002).

In the next development, Abdul Karim al-Jilli, a Sufi, advanced the idea of *Insan Kamil*, which also came from the doctrine of Nur Muhammad. Then the concept of Nur Muhammad was developed by Sheikh Yusuf al-Nabhani. According to him, Nur Muhammad, apart from being the earliest created, is also a vessel for God's *tajalli*, which is manifest in Muhammad, which he calls the mirror of God or *Mir atu Rabbah*, as the source of thought, which he calls "*al-Aqlu*", and also as the source of all spirits, which he calls "*Abwābar Rūh*". He said that there were two things that Allah created first. First, Nur Muhammad; second, *al-Haba*. Nur Muhammad is a universal reality from which *al-Qalam*, *Lawah al-Mahfudz*, *al-Rasy*, *al-Qursy*, angels, heaven, earth, and everything in them were created. Meanwhile, *al-Haba* was the first thing created by Allah in this world, and it was through this *al-Haba* that Nur Muhammad appeared on earth (nature). Furthermore, the concept of Nur Muhammad was further developed by Muhammad ibn Fadlullah al-Burhanfuri (1030 H) through the understanding of *Wahdatul Wujud*.

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*Wahdat al-Wujud* is the unity that exists. This understanding was developed by Ibn 'Arabi. According to him, everything has two aspects, namely, the outer aspect called *al-khalq* and the inner aspect called *al-Haqq*. This understanding says that God wanted to see Himself outside Himself, and that is why this world was created. So, this nature is more than a mirror for God, so when God wants to see His essence, He sees nature in which there are divine qualities. In the mirror, he appears to be many, but actually, he is the only existence. The form of *al-khalq* depends a lot on the form of *al-Haqq*, so that actually only one has a form (God), while the others are shadow forms (Syamhudi, 2013). The teachings of Sufism, *wahdah al-wujud* or *wujudiyah*, are one of the teachings of Sufism that played a central role in the intellectual arena of Indonesian Islam in the 16th and 17th centuries (Musadad, 2015).

In Indonesia, this understanding is better known as *Martabat Tujuh*. The emphasis lies on the theory of the creation of nature and humans through the appearance of God. According to al-Burhanfuri Nur Muhammad, the visible natural source is found in the fourth dignity, which is called the spirit realm, which is the origin of the spirit and the source of life for all creatures. The characteristics of the three initial dignities are *qadim* and *azali*. Meanwhile, the fourth to seventh dignities are *Baharu* (Musadad, 2015).

According to historians, Islam was spread in the Indonesian archipelago, including South Kalimantan, through Sufi teachers, many of whom came from Sumatra, who carried out trade and carried out Sufi and religious activities. In general, Sufi teachers teach Sufism in the *Wahdat al-Wujud* style. This is proven by the large number of Sufism books with the *wujudiyah* ideology in South Kalimantan, such as the ideology of Nur Muhammad, which was spread by Hamzah Fansuri in Aceh and Sheikh Abdul Hamid Abulung in South Kalimantan.

Akhmad and Mukhtaram Ilyas explained that if you look closely at the Nabawiyah Sirah, the complete record of the life of the Prophet Muhammad. There is not a single word that can be used as an indicator of the embryo of Nur Muhammad's concept, likewise, during the time of the Rashidun Khulafaur. After the emergence of the teachings of Sufism in Islam, history proves that the embryonic teachings of Nur Muhammad emerged, namely around the third century Hijriyah. On the other side, there is the emergence of Islamic philosophy, some of which discusses the theory of emanation or emission theory. The influence of the thinking of ancient Greek philosophers cannot be avoided. It is included in the discussion of Islamic Sufism, so it can be called a philosophy that is no longer Islamic. Sufism as a science is developing rapidly with the emergence of various *tariqat* as a path to the Sufi life. This is where deviations arise in the teachings of Sufism, such as the emergence of the teachings of *Hulul*, *Ittihad*, and *Wahdatul Wujud* (Ilyas, 2015).

Therefore, if we trace back, Nur Muhammad's thoughts were initiated by several figures, such as Ibnu Araby, Sheikh Yusuf al-Nabhani Abdul Karim al-Jilli, Muhammad ibn Fadlullah al-

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Burhanfuri, including Hamzah Fansuri in Aceh, and Sheikh Abdul Hamid Abulung in South Kalimantan.

Previous ideas about Nur Muhammad were more theoretical concepts, but the Sufistic thoughts of K.H. Mahmud's results regarding Wasilah in Nur Muhammad are accompanied by certain *wirid-wirid* or *amaliah*, which he calls *wirid* essence. The true *wirid* are those who have faith and belief and feel that they are Nur Muhammad, with *musyahadah*, namely seeing themselves as Nur Muhammad Saw, with mortals in Nur Muhammad Saw, "*lā yakūnū 'abdu illa nūrahu Saw*". People who believe and feel that there is no servant but Nur Muhammad "*hatta yakūnu nūruhu Saw ainan haqīqiyān*" and with *Istiqraq* to Nur Muhammad, they close their eyes, keep their mouths shut, and hold their breath, they feel that they are Nur Muhammad (Hasil, 2017).

## Conclusion

The Book of *Simpanan Berharga*, written by K.H. Mahmud Hasil, has a thickness of approximately 441 pages and is written in Malay Arabic. This book contains forty-seven discussions that generally contain the dimensions of *aqidah*, or faith; the dimensions of *fiqh*, or worship; the dimensions of Sufism; and the dimensions of sagas, or stories.

From the dimension of Sufism, there are discussions related to Sufism thought, namely Wasilah in Nur Muhammad and his *kaifiyat*. The Sufistic thoughts of K.H. Mahmud Hasil seem to emphasize the *muhaqqiqin* model of Sufism, namely Sufism, which emphasizes the essential aspect by carrying out the concept of Wasilah in Nur Muhammad. Wasilah in Nur Muhammad is a concept of Sufistic thought that holds that essentially the believer's self, both physically and spiritually, comes from Nur Muhammad Saw. Nur is the name of God, and Muhammad is the name of the Prophet. In other words, the believer's self is intrinsically connected to the name of God and the Prophet himself. Wasilah (connecting oneself) to Nur Muhammad is a way to obtain self-perfection and acceptance of all deeds of worship performed, as well as happiness and good luck in the afterlife. The concept of wasilah in Nur Muhammad was put forward by K.H. Mahmud Hasil. It seems to have been initiated by previous Sufis such as Ibn Arabi with the concept of *Wahdatul Wujud*, also known as *al-Haqiqatu al-Muhammadiyah* (Nur Muhammad), Sheikh Yusuf al-Nabhani with the concept of Nur Muhammad, Abdul Karim al-Jilli with the concept of *Insan Kamil*, Muhammad ibn Fadlullah al-Burhanfuri with the concept of *Wahdatul Wujud*, including Hamzah Fansuri in Aceh, and Sheikh Abdul Hamid Abulung, South Kalimantan, with the concept of Nur Muhammad.

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