

'Abdullah bin 'Abd Al-Qahhar Al-Bantani: Fath Al-Muluk Liyasila Ila Malik Al-Muluk 'Ala Qa'Idat Ahl Al-Suluk citra Neo-sufisme di Kesultanan Banten Abad XVIII (Suntingan teks dan Analisis isi

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Abstrak

Banten Sultanate is a region known having active and productive ulema (the savants) in writing and copying manuscripts (works) especially religious manuscripts. The process of works writing got full support from the ruler. It had been recorded since Sultan Abu Mafakir Mahmud Abd al-Qadir regime (ruled 1626-1651), and furthermore, the productive period of process of works writing continued until the 19th century. Many of them belonged to Middle East ulema alumnae and stayed in Mecca for a long time, while being there they were active in writing work. Banten Sultanates had a religion counselor, who was one of ulema alumnus, at the same time as a royal work writer who was used to write on his king request. Some religious manuscripts were /dab literature which contained religious teaching an advices, for example filch, theology, Sufism or mysticism, tafsir, nahwu and sarf(Arabic grammer), akhlaq (morals and Islam etics), etc. They were written in Arabic, Sundanese, Javanese, and Malay with Pegon, Jawi, Arabic and Latin writing character. And those manuscripts haven't been much researched yet until to day primaryity from philological approach. One of Bantenese who had ever been in Mecca is Abdullah bin Abd al-Qahhar al-Bantani - henceforth we call him al-Bantani - he was a writer and copier of the 18th century's works in the rule of Sultan Abu Nasr `Arif al-Din Zain al-`Asyigin bin `Abd al-Fath Syifa' 7ain al-`Arifin (1753-1777). He wrote three religious books and one of them is Fat/i al Muluk Liyasila ila Malik al-Mu/ok `ala Qa `idat Ahl al-Su/ilk (FM) that contained mysticism. This book had neo-â-sufism typical written based on Sultan's request in 1183 H (1769M) and become one of Sultan's private library collections. He is also considered as a great Bantenese ulemas after Yusuf al-t Makassar (d. 1699M). The other his works and copies in manuscripts now are still kept in National Library of Indonesia and have not been published yet. FM is a codex unicus and autographic manuscript which in this research as an object that is done using philological and intertextual approach with editing of the text and content analysis. FM's content represents description of Sufism tendency happened commonly in the world of Islam in the 17^d - 18th centuries. In that era, Sufism tended to Islam orthodox that was tighter and was reconciled with al-Ghazali teaching. While al-Ghazali was considered as a sunni sufic mystic prominent figure. Around the 16th - 17^d centuries, sufism world tended to heterodox and heretical teaching, for instance wandat al-wujud (the unity of being) doctrine of Ibn `Arabi which is considered as a philosophical sufic mystic. Through FM, al-Bantani did reconciliation between al-Ghazali's teaching and Ibn `Arabi's teaching, and based this reconciliation (or combination) of teaching on the main source of syari a (Islamic formal law, Sacred law); the Koran and the sunna (the prophet tradition). It made al-Bantani's teaching and thought categorized Neo-sufism. This reconciliation of the two teaching (al-Ghazali's and Ibn `Arabi's) was reflected primarily on al-Bantani's thought of relation between God and Nature which regarded as the relation between Khhliq (The Creator) and khalq (the creature). In such a relation, al-Bantani made the concept of tajalli (manifestation of God) of Ibn `Arabi becoming more accessible from the syaz a side, that is Allah does tajalli with creature in His tanzih (purification) and His tasybth (assimilation) so the only and only God as The One Reality is Allah who is

pure from all countable creature - He is an Uncountable - and similarity to the creature. His tajalli or tanazzul is...