

The Political History of Iran: From Monarchy to Islamic Republic

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Abstract

Sufism is one of the intellectual property that Islam has, its presence carries its own color and echo, although its presence is often debated and not a few groups consider sufis to be ignorant. However, the contribution of thought from sufistic figures undeniably had a great influence in Islamic discourse, one of which was the sufi view of the plurality of beings. Thus the purpose of this study is to reveal the sufi thinking towards the plurality of makhluk and the oneness of Khaliq. The research methodology used is a qualitative descriptive method. This research found that sufis were divided into two groups, namely the Sufism Falsafi (Theosophy) group and the Sufism Akhlaki group. It is called the falsafi sufi group because it combines reason and intuition (Dzauq), The figures are Al-Hallaj, Ibn 'Arabi and Abu Yazid Al-bustomi. The group thought of Sufism Falsafi, namely Fana, Baqa, and ittihad, was initiated by Abu Yazid Al-Bustomi, Hulul by Al-hallaj, and Wahdatul Wujud by Ibn 'Arabi.

Keywords: Iran, Plurality, Sufi, Oneness, Khaliq, Being

Introduction

Sufism is one of the most debated colors of Islam. His bizarre/antimainstream birth in understanding and practicing Islam is often in the spotlight. So that not a few Sufi figures were ostracized, imprisoned, tortured and killed. Though it cannot be hypothesized that Sufism is one of the products of the credible scholars of old times such as Mansur al-Hallaj, Sheikh Ibn 'Arabi, Yahya Suhrawardi, Imam al-Ghazali, Abdul Qadir al-Jailani and others.

The conventional criticism and accusations that arise from Islamic societies to Sufis are because they are perceived to care only about personal development, are only interested in the world that cannot be seen, and they neglect the implementation of Islamic law (Shari'a) and leave the real world behind.

One of the things that is also a major highlight in the world of sufism is their thinking about the events of the universe relating to the plurality of beings and the oneness of Khaliq.

Method

The method used is descriptive, namely by describing and constructing data obtained from various reading sources in the form of journals and books related to the Plurality of Beings and Khlaik Oneness. After that, the data and findings are analyzed and then described in the form of descriptions, words so that they become discussions and findings.

Result

Based on the results of research that the author conducted in the existing literature, the author found that sufis consist of two groups, namely the Taswuf Falsafi (Theosophies) and Tasawuf Akhlaki groups. The figures of the Sufism group Falsafi are Al-Hallaj, Abu Yazid Al-Bustomi and Ibn 'Arabi. The thoughts that developed from the three figures were Fana', Baqa', Ittihad, Hulul, Wahdatul Wujud, and the Creation of Nur Muhammad.

Discussion

Understanding Makhluq Plurality And Khaliq Oneness

The term plurality comes from the English language, namely *plural (adjective)* which means many. This word becomes plurality (abstract noun) which means much, many; quantity amount most the majority (something that is a lot either in quantity or something that can be called the sum of the majority). Then the words plural and plurality were absorbed into the Indonesian which was given a plural meaning and this word changed to plurality and pluralism which was then interpreted by a large number; kinds or assortments and large in number (not small).

In the Qur'an the statements about the plurality of beings are numerous:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Quran, Surah Al-Hujurat 49:13)

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ۗ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۗ

"To each of you, We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that

is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ." (Quran, Surah Al-Maidah 5:48)

As for the word oneness from the root word "one" which means singular, one. To make up is to make/assume one God. Oneness means the one-God nature. The word tauhid literally comes from the word wahhada yuwahhidu tauhid which means to pray, to leave, or assume that there is only one. Tawhid is then used for a science that discusses the oneness of Allah with its various aspects based on postulates, both taken from the Qur'an, the Hadith of the Prophet Muhammad saw, and other rational postulates.

In the Qur'an, there are many of them:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

"We did not send before you any messenger except that We revealed to him that there is no deity except Me, so worship Me." (Surah Al-Anbiya, 21:25)

Al-Khalik and the Being are taken from the root of the word *Khalaqa-Yakhluru-Khalqan-Fahuwa Khaaliqun-Wa Dzaka Makhluq* whose basic meaning according to Prof. Dr. Quraish Shihab is to measure or refine. This meaning then develops among other things with the meaning of creating from nothing, creating without one example first, organizing, creating and so on. Usually the word Khalaqa in its various forms gives an accentuation of the greatness and greatness of Allah Swt in His creation. *Al-Khalik* is isim fa'il from the word *khalaqa* which means creator, while *being* is isim maf'ul which means creation.

According to Buya Hamka Sufism is "the will to improve the mind and shifa-kan (cleanse the mind)". Meanwhile, Sufis are sufism practitioners who ordain their entire lives and practices to obtain inner cleanliness as a condition of self-approach to God.

The Sufi Conception Of The Plurality Of Beings And The Oneness Of The Khalik

The pattern of Sufism that developed in the Islamic world over a very long span of time was divided in half; *Falsafi Sufism* (Theosophy) and *Akhlaqi Sufism* (sunni). These two schools recognize the existence of a reality of the plurality of beings and the oneness of Khalik based on arguments, but they interpret it differently.

1. *Sufism Falsafi*

Sufism falsafi is a pattern of Sufism thought that mixes taste (dzauq) with ratio (reason). The characteristic of sufism is that it compiles theories of form (exists) based on feelings and thoughts about the process of God's union with beings and the initial process of plurality of beings. Because *dzauq* is more attached to Sufism and the ratio is more familiar with philosophy, this school is called falsafi Sufism. Another feature of this genre is also that it is more frequent to use distinctive or allegorical symbols that are difficult for ordinary people to understand. Many suspect that this group of schools was influenced by philosophical thoughts initiated by Greek, Persian, Indian philosophers and Christian theology. The influence referred to here is only at the level of the methodological aspect, not to the teaching aspect. Although some Islamic scholars who pursue this theme deny

that such as At-Taftazani According to him, Sufism is an original product of Islamic culture. his figures include al-Hallaj, Abu Yazid al-Busthami, ibn 'Arabi and others.

This faction against the plurality of makhluq and the oneness of Khaliq holds the view that God and beings are one whole. As for what is visible to the human senses, it is only the shadow of the One. Although these creatures are compound but their origin is one. From the radiance of the Divine Nur. Therefore, a man who loses consciousness (as a human being) has basically found his true origin, which is the divine nur or in other words he is one with God.

It was in this tradition that the concepts of mortal', *baqa'*, *ittihad*, *hulul*, and *wahdatul form* and teachings of *nur Muhammad* were born.

a. Fana', Baqa' and Ittihad

The mortal', *baqa'* and *ittihad* teachings pioneered by Abu Yazid al-Bustami are an inseparable whole. According to linguistic terminology, mortal comes from the Arabic word *faniya* which means to perish or vanish, the state of something that does not end, meaning that when the fixed state has ended, it is said that it has reached mortal'.

Al-Syathi said that mortal' consists of three levels of achievement namely: the process of destruction of the qualities of *basyariah* is called mortal' *al-shifat*, the destruction of *iradah* (self-will) is called mortal' *al-iradah* and the process of destruction of self-form and other *dzat* around it is called mortal *al-nafs*.

Thus, mortal' is the loss of despicable qualities, the loss of will and not being able to see beings, who are seen only God (Khaliq). This was the initial process of unification according to the teachings of Abu Yazid. After that, it continues to *maqam al-Baqa'*.

Baqa' comes from the word *baqiya* which according to the Language means fixed. Whereas according to the term *sufis* means to assign praiseworthy qualities to Allah swt. or the appearance and permanence of the praiseworthy qualities which in this case the divine qualities in the vision of a Sufi. *Baqa'* and mortal' are inseparable because they are two things in pairs. If a Sufi is experiencing mortal', At that time he is also undergoing *baqa'*.

With the attainment of mortal' and *baqa'* a Sufi has come to the gate of *ittihad*, that is, to merge with the One and Only One, referred to by Abu Yazid as '*Tajrid mortal' fi al-tauhid*', union with God without being mediated by anything. *Ittihad* is a *maqam* in Sufism where a Sufi has felt himself united with God; A degree when the loving (*muhib/'abid*) and the beloved (*mahbub/ma'bud*) have become one, both substance and deed. In *ittihad*, identity has been lost and become the identity of the one. The Sufi concerned, for his mortality, no longer had consciousness and spoke in the name of God.

b. Hulul

Hulul is an understanding of al-Hallaj who argues that God chooses certain human bodies to take their place in them, after the human qualities in that body are obliterated/purified. This concept is a development of the teachings of *ittihad* Abu Yazid al-Bustami.

In *hulul* language comes from the word *halla* whose Indonesian meaning is occupying, residing even in the form of words added *alif* and *nun*, it can be interpreted as melting or dissolving together. A brief sense of *hulul* is that God takes a place in a certain human

body, that is, a man who has been able to rid himself of the qualities of basyariah through mortal' or ecstasy. Al-Hallaj argues that a human being has two basic qualities, namely the divine nature (lahut) and the human nature (nasut). If a person has eliminated the nature of humanity in himself and developed his divine nature through mortality', then God will fill a place in him and then there will be a union between beings and God. So when he says ana al-Haq (I am al-Haq) it is not al-Hallaj who utters the phrase, but the spirit of God that takes its place in him.

Al-Hallaj based his opinion on the word of Allah swt:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

"And when We said to the angels, 'Bow down before Adam,' they all bowed down, except Iblis. He refused and acted arrogantly, and was one of the disbelievers." (Quran Surah Al-Baqarah 2:34)

From this verse, he understood that angels commanded to bow down to Adam as, for in Adam there was a lahut nature, which was the nature of God Himself.

Although in simple terms hulul and ittihad look similar, they actually have fundamental differences. In hulul, al-Hallaj's body does not melt, while in ittihad, al-Bustami's self is melted and there is only Allah, and in hulul there are two forms that are fused in one body, while in ittihad there is only one visible form, that is, the form of Allah alone.

c. Wahdatul Wujud

Wahdah al-wujud is an understanding that further refines the concept of ittihad and the previous hulul, both from concept and methodology. He elaborated on various matters relating to the theory of wahdah al-wujud especially in his two great works, namely al-Futuh al-Makkiyah and Fusus al-Hikam. Etymologically wahdah means one, one or singular, while form means to exist or be seen. In terminology, wahdah al-wujud means unity of existence, which is a theory that says that there is only one, namely the form of Allah SWT, there is no essential form other than the form of Allah SWT, everything that is visible to our senses other than the form of Allah SWT is nil and limited to delusion that arises due to the limitations of reason.

According to him, it is only the shadow of the One (God). If God does not exist, which is the source of the shadows, then the other does not exist because the whole realm does not exist and that actually exists only God. He exists that is real, exists absolut, azali and immortal. So, there's a real thing that's just one and not multiple.

Meanwhile, the phenomenon of the number of things or forms in nature that are captured by the human senses are only images or places where the qualities of Allah SWT which is the dzat of Allah SWT himself reveal Himself, or are just delusions that arise due to the limitations of the senses and reason. Thus, there is no difference at all between God and His Being or between the Creator and the created except from the point of view alone. The parable is like someone entering a room with thousands of mirror screens, essentially a single one while the thousands of images seen on the mirror screen surface are just shadows of a single one.

When viewed from His essence, He is al Haq, and if viewed from his multiple sides, He is a creature. Both (al-Haq and being) are two names for one fact. In the framework of wahdat

al-existing, Ibn Arabi does not believe in the existence of an ex-nihilo creation (nature was once created from nothing at one time), all there is a creatio ex-deo (creation that emerges from the Eternal Single figure), and emanation means that Allah swt has revealed everything in the realm from His existence that azali becomes a real and visible existence.

d. Nur Muhammad's Creation Process

The followers of Sufism falsafi believe in the understanding / concept of Nur Muhammad or Haqiqatul Muhammadiyah as the beginning of something (al-asy-ya'), Nur Muhammad is part of the Qadim dzat of Allah. This is what is the essence of living beings in this realm. they argue that if God had not entrusted "Himself" to his creature then the creature would not have been able to possess divine qualities such as hearing, living, seeing, speaking etc. The existence of these qualities shows that there is a "God" in each being that allows him to unite (ittihad/hulul/wahdatul wujud), and people of faith are obliged to believe in it, because one of the obligatory qualities for God is *laisa kamitslihi syai'un* (He is not similar to his being) hence the person who believes that he is also capable of hearing, living etc. means that he equates himself with God.

This is stated in the hadith Qudsi: Kuntu kanzan makhfiyyan fa ahbaktu an u'rafa fa khalaqtu al-khalqa fabiy 'arafuni—I was originally a hidden treasure, then I wanted to be known, then I created creatures so that through Me they knew Me.

According to Abdul Karim al-Jilli in his book entitled *Insan Kamil*, the term al-khalqa was an early creation, namely Nur Muhamad, as the forerunner of the existence of the universe, then the spirit was reflected in the prophets, apostles, saints and shalihs, as a "mirror" of Allah created in His name and as a description of His name, nature and af'al.

Still according to al-Jilli, the next beings created from Nur Muhamad are Jannah and Nar (heaven-hell), then the form of ulya, which is in the sky (lauhul mahfud) then the form of sufla (which is found in the layers of the earth). Nur Muhammad is therefore called qutb al-ula (the first axis) of all that exists. Only his incarnation who was born into the world through the womb of Sayyidah Aminah, from a father named Abdullah, later called Aba Qasim, his nature 'Abdullah and his title Shamsuddin.

In agreement with al-Jilli, Ibn Arabi also adhered to the concept of Nur Muhammad as the beginning of the existence of nature. He reasoned that the word *Muhammad* in the Quran is mentioned four times. Meanwhile, Ahmad said only once. Only found in QS. Al-Shaf: 6. According to some scholars, the appellation *Muhammad* is four times, when juxtaposed with the four Prophets who 'ulul azmi (Noah, Ibrahim, Moses and Isa). For his noble character almost equals that of the Prophet Muhammad pbuh. While the words *Mahmud* and *Hamid* when juxtaposed for all prophets and saints.

But the use of *Ahmad's* call is different. This word is specific to the real Prophet Muhammad saw. In the doctrine of Ibn Arabi in the book of *Futuhut Makkiyah*, Nur Muhammad is also called Ahmad, who was the first being created by Allah swt, as well as the preserver and conservationist of nature.

Al-Hallaj ushered in his theory of lahut and nasut from the teachings of Nur Muhammad. According to him Nur Muhammad as the first man, created by God as a shadow of himself (*surah min nafsihi*), who was equipped with all his qualities and greatness.

Many scholars believe that Abu Yazid, Al-Hallaj, Ibn Arabi and others did not have a strange or heretical understanding. Actually, they still walk on the rules of the Islamic religion. The difference in understanding that occurs is only limited to *ahwal dzauq* which sometimes does not have the right words to express it.

This can be seen as in the famous saying of Abu Yazid: if you see that a person has been able to do great sacred things, even though he is able to fly in the air, but do not be deceived before you see how he follows orders and stays away from prohibitions and keeps the boundaries of sharia. Likewise, with the execution of al-Hallaj, it was only a game of political interest, not merely because of his understanding. Fearing the greatness of his influence, accusations of proximity to the shi'a (qaramitha) sect that threatened the sovereignty of the Abbasids, and the large number of his followers, the ruler in Baghdad arrested and imprisoned him in 910 (297 H). on the grounds that it has been heretical because it considers itself to be conformed to God in his words "ana al-haq" (I am the most righteous). Likewise with Ibn Arabi, some Islamic scholars believe that most people misinterpret his teachings, because in various writings of Ibn Arabi he did not in the least mention the term *wihdat al-wujud*. In historical records, the one who actually termed Ibn Arabi's teachings with *wihdat al-wujud* is Ibn Taimiyah. Those who are pro-Ibn Arabi believe that the intention of his teachings is *Wihdat al-syuhud*. Unification in excommunication.

2. *Sufism Akhlaqi*

Tasawuf akhlaqi (sunni) is sufism whose teachings are claimed to be sufism that prioritizes understanding from the Qur'an and Hadith and is in accordance with the tradition (sunnah) of the Prophet saw and companions. Sufism tries to unite external Islamic teachings (sharia) with internal Islamic teachings (haqiqat), so that this Sufism emphasizes more on *riyadhah* improving morals and maintaining the *aqidah Ahlu Sunnah wal Jamaah*. Although this school does not deny the existence of *dzauq*, *maqamat* and the experiences of a Sufi, they limit and give strict rules to the use of allegorical meanings in the world of sufism. Figures of this sunni sufism school include Junaid al-Bagdadi, Al-Qusyairi, al-Harawi. Al-Gazali and others.

This group understands the plurality of beings and the oneness of *khaliq* as understood by the Ahlu Sunnah wal Jama'ah *aqidah* school; that beings come from nothing (*'adam*) to exist/held (*maujud*). The nature of beings is different from the nature of *khaliq*. *Laisa kamitslihi syai'un*, they mean that the attributes of God may have the same name as His creatures but their essence remains different. It is impossible that *the qadim* is mixed with *the huduts* that have a beginning and have an end.

This is what in ar-Risalah al-Qusyairiyyah fi Ilmi Tasawuf, Imam al-Qusyairi asserts that:

"The teachers of Sufism of this group have based their knowledge on the foundations (ushul) of the correct tawhid. With this true foundation of tawhid, they fortified their beliefs from the influence of heresies. And they follow the teachings outlined by salaf scholars and Ahlu Sunnah scholars who do not believe in the similarity of God to his creatures and the absence of his qualities (ta'til)."

Among the figures of the akhlaqi sufism school there are some who try to connect the understanding of falsafi with akhlaqi, so when reading the stories of sufis, it is found how al-Ghazali did not participate in the current of misdirection against the figures of sufism falsafi. Even in some of his writings, he explicitly believed in Nur Muhammad's theory.

According to Imam Ghazali, the relationship between Allah and Nur Muhammad is like the relationship between the nature of light that is intangible by the sun, or the element of fire with its heat and making wood into charcoal. Hence the Prophet Muhammad was also called the light of the light of Allah. Or light above light. The second, but inseparable from the original.

Regarding the connection between *aqidah ahlu sunnah wal pilgrim* and the concept of Nur Muhammad, Sheikh Muhammad Nawawi al-Banten, an Indonesian scholar whose scientific authority was tested and recognized by scholars around the world in his time, explained that 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 nature of Allah. Nur Muhammad is a being that God first created before He created another being.

Conclusion

This article presents various concepts related to Sufism and the history of Iran's political system. It discusses the meaning of plurality, which refers to the quantity, amount, or majority of something. Oneness is also discussed as a concept related to Sufism, which refers to the nature of one God. The article then delves into the two types of Sufism that emerged in the Islamic world, namely *Falsafi Sufism* and *Akhlaqi Sufism*. The former comprises six teachings, including *Fana* and *Baqa'*, while the latter prioritizes understanding from the Quran and Hadith and focuses more on improving morals and maintaining the *aqidah Ahlu Sunnah wal Jamaah*.

Finally, the article discusses the political history of Iran, from monarchy to the Islamic Republic. While the article covers various topics, it presents a comprehensive overview of Sufism and the development of the Iranian political system over time.

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