

Book Review

Judul Buku : *Tarekat Syattariyah di Minangkabau*

Penulis : Oman Fathurrahman

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THE SHATTARIYA ORDER BETWEEN UNIVERSAL AND LOCAL ISLAM

*Oleh: Sunarwoto**

It is commonly viewed that a philologist is one whose job is to provide the readers with ready-to-read texts. In dealing with old manuscripts, he is only concerned with editing and publishing them so that it is the readers' task to understand, use and even 'enjoy' them. However, this is indeed only a small part of a philologist's work. More significantly, a philologist may contribute to the development of other disciplines such as history, ethnography and other social and humanistic disciplines. This is what Fathurrahman has done in this book.

This book is a revised version of his PhD dissertation submitted to the University of Indonesia, Jakarta (2003). The book deals with the development of the Shattariyya Sufi order (*tarekat*) in Minangkabau, West Sumatra. In doing so, the author examines ten Shattariyya manuscripts written by three notable ulama of the region, Imam Maulana Abdul Manaf (d. 2006), H.K. Deram (d. 2000) and Tuanku Bagindo Abbas of Ulakan. To deepen his analysis, he also makes an inter-textual analysis by referring to the older texts on the Shattariyya order's teachings in West Sumatra: *Tanbih al-Mash'i* and *Kifayat al-Muhtajin* both by Abdurrauf bin Ali al-Jawi of Singkel. In addition, to trace the roots of Sufi thought and teaching in the Shattariyya manuscripts, the author also examines two Arabic texts, *al-Simt al-Majid* of Ahmad al-Qushashi

* Postgraduated in Islamic Studies from the Faculty of Arts Universitiet Leiden Netherlands.
Email: sunny_dema@yahoo.com

and *Ithaf al-Dhaki bi Sharh al-Tubfa al-Mursala ila Rub al-Nabi* of Ibrahim al-Kurani. In this publication, the author also includes the Shattariya manuscripts of Java, including Kuningan version (in Sundanese), Cirebon version, and Giriloyo version (in Javanese). The Shattariya teaching expressed in these manuscripts originates from the teaching of Shaykh Abd al-Muhyi of Pamijahan West Java.

Comprising six parts, in part one, the author describes the significance of Shattariya local manuscripts in West Sumatra. Part two is an overview of the development of the Shattariya order. The author traces the development back to that in India where it came from and Haramayn in the next phase. The author divides the historical development of the Shattariya order into four phases: pre-India, India, Haramayn and post-Haramayn. In the pre-Indian phase, the embryo of the shattariya was the 'Ishqiya order (associated with Abu Yazid al-'Ishqi) in Iran or the Bistamiya order (taken from Abu Yazid al-Bistami) in the Ottoman Turkey. The appellation of Shattariya was first known in the Indian phase, associated with its founder, 'Abd Allah al-Shattari. The *tariqa* in this phase was characterised by its syncretism, adopting Hindu pantheism and Yoga practices. After the death of its founder, the Shattariya grew up in the hands of his disciples. In its later development, it was through Sayyid Sibghat Allah (d. 1015/1620) that the Shattariya spread widely after his migration to the Haramayn (Mecca and Medina) in which he taught in the Prophet Mosque in Medina. Here a number of prominent pupils came to learn the Order with him. Among them were Ahmad al-Shinawi (b. 1567) and Ahmad al-Qushashi (d. 1071/1660). After al-Shinawi died, al-Qushashi played a significant role in spreading the Order in the Haramayn. What is important to note in this third phase is that in the hands of al-Qushashi the Shattariya changed its initial syncretic nature into a Sharia-oriented Sufism.

Al-Qushashi had two prominent pupils who played an important role in the spread of the Shattariya in the Malay-Indonesian world. They were Ibrahim al-Kurani (d. 1690) and Abdurrauf bin Ali al-Jawi of Singkel (1693). Al-Kurani himself then became a main teacher of Abdurrauf after al-Qushashi died. Abdurrauf brilliantly succeeded in taking a part in the nucleus of the intellectual networks of the Haramayn ulama.

In the last phase, the Shattariya order spread throughout the Muslim world, including the Archipelago. A year after the death of al-Kurani, Abdurrauf returned to his homeland, Singkel in Aceh in which he taught and spread the Shattariya order. Many pupils learned with him, but the most important were Shaykh

Burhanuddin Ulakan in West Sumatra and Abd al-Muhyi of Pamijahan in West Java. It was to these two prominent ulama that the transmission chain of the Shattariya in the Archipelago can be traced back. On the last phase, the author notes that even though the nature and characteristics of the Shattariyya teaching and rituals were similar to those in Haramayn (through al-Qushashi and al-Shinawi), they were heavily influenced by local elements. (p. 37).

The next part of the book deals with the Sufism and religious discourses developed in West Sumatra which were characterised by the tension between traditionalists and modernists. The traditionalist group was characterised by their adherence to the *tarikat*. They also called for the *madhhab*. Different from that, modernists condemned mystical practices and Sufism of being deviated from the true Islam. Instead of following the *madhhab*, they called to back to the Quran and *hadith*. In addition to being in conflict with the modernists, the Shattariya members were challenged by their co-traditionalists from the Naqshabandi order. This last order criticised the former of being heretic since they taught *wahdat al-wujud* (mystical union with God) and *martabat tujuh* (Seven Mystical Stages). They also disagreed on the determination of the beginning of Ramadan month. The Shattariya commonly started their fasting two days after the Naqshabandis.

In part four, the author describes the textual sources of the Shattariya which are divided into threefold: Arabic manuscripts written by non-Malay-Indonesian writers; manuscripts written in Arabic, Malay, Sundanese and Javanese by Malay-Indonesian writers; and more contemporary Malay-Minangkabau manuscripts. The next fifth part is about the transmission of the teaching and *dhikr* (mystical formula on the remembrance of God). An analysis is made on *al-Simt al-Majid* of al-Qushashi and *Ithaf al-Dhaki* of al-Kurani and their relationship with local manuscripts on the Shattariya order in West Sumatra. Through an inter-textual analysis, the author shows that those local manuscripts reflect the intimate intellectual relationship of their writers with Syaikh Ahmad al-Qushashi, Syaikh Ibrahim al-Kurani and Abdurrauf Singkel.

Apart from that, the Sufi teaching of the Shattariya order in West Sumatra was the continuation of the teaching formulated in the Haramayn by al-Qushashi as well as by Singkel in the Archipelago. This can be perceived from its method, ethics and formula of *dhikr*. However, seen from the essence and the ultimate end of *dhikr*, the Shattariya order in West Sumatra is different from the Shattariya's teaching of both al-Qushashi and Abdurrauf Singkel. As an example, for these latter two

ulama, *fana'* or even *fana' 'an al-fana'* is the essence and the ultimate end of the *dhikr*. By contrast, the Shattariya manuscripts in West Sumatra suggest that the essence and the ultimate end of the *dhikr* is just to purify the soul so as to get a closer relationship with God and to gain the trust and witnessing of His reality and existence.

Seen from the philosophical Sufism, *wahdat al-wujud* was adopted in the Sufi teaching of al-Kurani and Abdurrauf, even after being harmonised with the orthodox Islam. However, in West Sumatran Shattariyya, as the author observes, the doctrine of union mystic is annihilated since it is in contradiction to the teaching of *ahl al-sunna wa al-jama'a* and is deviated from the *sharia*. This is the most conspicuous characteristic of the Shattariya in West Sumatra. In addition to being compared with the Sufi teaching of those ulama, the Shattariya in West Sumatra is also different from that in Java. Shattariya manuscripts of West and Central Java reveal that the doctrine of *wahdat al-wujud* was adopted.

The conclusion drawn by the author is different from that by such Dutch scholars as B.J.O. Schrieke, K.A. Steenbrink and Martin van Bruinessen who suggest that the Syattariyah order in Sumatra is characterised by its insistence on the importance of the doctrine of *wahdat al-wujud*. According to the author, their conclusion is valid only so far as the early development of the Shattariya order is concerned, but it is not the case of the next development.

The Shattariya manuscripts in West Sumatra express local elements blended into the Shattariya order. Among these elements are *Salawat Dulang* and *Basapa*. Initially, *salawat dulang* was the method through which Shaykh Burhanuddin Ulakan promulgated in the region. He taught Islamic teaching by singing without being followed by *rebana* but using an instrument called *dulang* or *talam*. *Basapa* is a pilgrimage to the shrine of Shaykh Burhanuddin in Padang Sigalundi Ulakan. This ritual is conducted every year, on Wednesday after the tenth of Safar (second month of Islamic calendar) to commemorate the death of Shaykh Burhanuddin Ulakan.[]