

Kiai Nur Iman's Heritage: Reading the Sunny Muthalib on The Soul Purification

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Abstract

Kyai Nur Iman was one of the great scholars who was influential in the spread of Islam in Java in the 18th-19th century AD. As the son of King Amangkurat IV, Kyai Nur Iman prefers to dedicate his life to teaching the Islamic religion and teaching the concepts of soul purification to society. One of his works examines the purification of the soul entitled the book *al-Sunni al-Muthalib*. This book is still in the form of a manuscript stored in Pesantren Salimiyah Mlangi in Yogyakarta. This manuscript needs to be scholarly examined because it was written by a 19th century AD scholar who tried to combine two sciences, namely the science of Arabic (*nahwu*); arabic grammar, and the science of *tasawwuf*, moral sciene. This study aims to reveal the concept of soul purification explained by Kyai Nur Iman in the manuscript *al-Sunni al-Muttalib*. This research method is qualitative research using literature review with historical analysis to explain the concept of soul purification according to Kyai Nur Iman then explains the biography of Kyai Nur Iman. The results of this research explain that the concept of *tazkiyah nafs* according to Kyai Nur Iman in the book *Asna al-mathalib* starts with knowing Allah, knowing Rasulullah SAW, and getting to know things that can purify the soul such us repentance, *inabah*, asceticism, *tawakkeal*, *tafvidl*, *happy* and *sincere* and defile it such us *namimah*, *ghibah*, *greed*, *riya'*, *sum'ah*, arrogant, *ujub*, wicked, exposing others' shame, immorality, blasphemy, and wishful thinking.

Keywords: *Kyai Nur Iman, Concept of Soul Purification, Manuscriptal-Sunni al-Muttalib*

Introduction

The city of Yogyakarta is one of the cities in Indonesia that has a great history of Islamic civilization. In the 15th century AD, Islam increasingly developed in Java with the establishment of the Kingdom of Demak in the northern part of Java in 1478. AD, Raden Patah and his son Sultan Trenggono moved quickly in teaching Islam in Java, both to the south, east and also west. This effort was successful until in the southern part of Java, the Islamic Mataram Kingdom was established after the Demak Kingdom which was founded by Senopati Ing Alaga. In the process of building Islamic civilization in Mataram, he was assisted by ulama from the Alawiyyin circle,¹ like Sayyid Maulana Akhmat Mataram Jumadil Kubra or what is called Ki Ageng Mataram I.² Since then, the Islamic Mataram civilization was founded under the synergy of Umara and Ulama, and ruled Java until the 18th century AD, before finally splitting into two regions in the Giyanti agreement in 1759 AD³; Yogyakarta Sultanate and Surakarta Sultanate after the Susuhunan Amangkurat IV period.⁴

At that time, one of Amangkurat IV's sons named BPH Sandiyo or Kyai Nur Iman was a different figure from the other sons of Amangkurat IV. He preferred to live outside the palace and taught the Islamic religion to the people and also taught them to purify their souls. The concepts of soul purification taught by Kyai Nur Iman are written in his book called *al-Sunni al-Muthalib fi Ishtilahi al-'Awakib*.

The book *al-Sunni al-Muthalib fi Ishtilahi al-'Awakib* This is a unique book that is different from other Sufism books because this book explains two different fields of knowledge; namely science of *nahwu* and knowledge of *Sufism* (purification of the soul). So, this book is different from books ever written by the Shaikh Abdusshamad al-Falimbani entitled *Hidayah al-Salikin*⁵, or the book written by Sheikh

¹ Suparto Suparto, Halid Halid, and Samsu Adabi bin Mamat, "BANIALAWIYYIN IN INDONESIA AND THE MALAY WORLD: Network, Development and the Role of Institution in Transmitting the Peaceful Mission of Islam," *JOURNAL OF INDONESIAN ISLAM* 13, no. 2 (December 1, 2019): 267–96, <https://doi.org/10.15642/JIIS.2019.13.2.267-296>.

² KRT. Yudodiprojo, *Silsilah Raja-Raja Mataram* (Yogyakarta, 1995), III.

³ P. Carey, "Waiting for the Just King: The Agrarian World of South-Central Java from Giyanti (1755) to the Java War (1825–30)," *Modern Asian Studies* 20, no. 1 (1986): 59–137, <https://doi.org/10.1017/S0026749X00013603>.

⁴ Triwahyuningsih and A. Absori, "The Concept of Ngayogyakarta Hadiningrat Sultanate Leadership in the Context of the Unitary State of the Republic of Indonesia," *International Journal of Innovation, Creativity and Change* 10, no. 10 (2020): 1–12.

⁵ Dzulkifli Hadi Imawan, "The Intellectual Network of Shaykh Abdusshamad Al-

Nawawi al-Bantani⁶ which is entitled *Maraqî al-'Ubudiyah* both of which explain the integration of *fiqh* and *tasawwuf*, not science of *nahwu* and *Sufism*. Although all three have similarities because they refer to the works of Imam Ghazali in *Bidayah al- Hidayah*, but al-Sunniy al-Muthalib is unique because he is able to frame it in science of *nahwu* like a book entitled *Nahwu Jurumiyah*.

In fact, the book al-Sunniy al-Muthalib is still a manuscript that has not been published, and this book is still kept by one of the descendants of Kyai Nur Iman at one of the Islamic boarding schools in Mlangi Yogyakarta, Indonesia. Therefore, there are still few researchers who have studied this manuscript. Several researchers such as Zakiyah explain the interconnection of *nahwu* and *Sufism*,⁷. Apart from that, other researchers such as Imawan focuses more on studying the Mlangi Islamic boarding school which was founded by Kyai Nur Iman as the spiritual axis of Islamic intellectuals in Yogyakarta in the 18th century AD.⁸ In addition, there is also a publication written by Syukron Makmun that focuses on the *pesantren* village of Mlangi.⁹ Apart from these researchers, there is a study of Kyai Nur Iman and his book *al-Sunni al-Muttalib* It has not yet been studied by many other researchers. Most researchers mainly study other Indonesian ulama such as Shaykh Mahfuzh Tarmasi and Shaykh Hasyim Asy'ari about the hadith study book,¹⁰. Other researchers such as Kurniawan further discussed the relationship between *Sufism* and *Karama*,¹¹. Rusmana

Falimbani and His Contribution in Grounding Islam in Indonesian Archipelago at 18th Century AD," *Millah: Jurnal Studi Agama* 18, no. 1 (December 31, 2018): 31–50, <https://doi.org/10.20885/millah.vol18.iss1.art3>.

⁶ Anwar Fauzi and Dzulkifli Hadi Imawan, "THE RELEVANCE OF FIIQH THOUGHTS OF SHAIKH NAWAWI AL-BANTANI ON LAW NUMBER 1 OF 1974 ON MARRIAGE," *Tahkim (Journal of Islamic Civilization and Law)* 5, no. 2 (December 8, 2022): 1–20, <https://doi.org/10.29313/tahkim.v5i2.10088>.

⁷ Zakiyah, "Kitab Al-Sani al-Matalib; Interkoneksi Nahwu Dan Tasawuf" 20, no. 2 (2012).

⁸ Dzulkifli Hadi Imawan, "Pesantren Mlangi; Poros Spiritual Intelektual Islam di Yogyakarta Abad XVIII – XIX M," *Millah: Jurnal Studi Agama* 19, no. 2 (July 10, 2020): 225–46, <https://doi.org/10.20885/millah.vol19.iss2.art3>.

⁹ Syukron Ma'mun, "Kyai Nur Iman Dan Kampung Santri Mlangi; Menelisis Harmoni Integrasi Islam Dengan Budaya Jawa-Keraton Mataram" 2, no. 2 (2015).

¹⁰ Muh Amioruddi, "Hadis Biliminin Endonezya'ya Girişi ve Gelişmesine Mahfûz et-Termesî ve Hâşim Es'arî'nin Katkısı," *Cumhuriyet İlahiyat Dergisi* 24, no. 3 (December 15, 2020): 1333–54, <https://doi.org/10.18505/cuid.767488>.

¹¹ Ade Fakh Kurniawan, Noorhaidi Hasan, and Achmad Zainal Arifin, "Wali and Karama: A Discourse and Authority Contestation in al-Tarmasi's *Bughyat al-Adhkiya'*," *Al-Jami'ah: Journal of Islamic Studies* 57, no. 2 (December 24, 2019): 287–328, <https://doi.org/10.20885/al-jami'ah.vol57.iss2.art3>.

study development of Sufism in Sunda Land¹² and Imawan focuses on studying the thoughts of Shaykh Nuruddin al-Raniri¹³, and the thoughts of Shaikh Abdurrauf al-Singkili in the 17th century¹⁴.

From these findings, it can be said that these studies are different from this study. This journal discusses Kyai Nur Iman Mlangi's manuscript entitled *al-Sunni al-Muttalib*. This research discusses the uniqueness of the book in combining nahwu science and tasawwuf science, as well as concepts of purification of the soul.

Biography of Kyai Nur Iman

Kyai Nur Iman has several names. When he was young, he was called Raden Mas Sandeyo, and when he grew up, he was called Pangeran Hangabei. While he was living in Gedangan Surabaya, he was known as Kyai Ikhsan. Then when he preached in Yogyakarta, he was known as Kyai Nur Iman Mlangi.¹⁵

There is no definite data about when Kyai Nur Iman was born. However, there is a lot of historical data that states that he was a great cleric and a descendant of the King of Mataram as mentioned by Peter Carey in *The History of Prince Diponegoro (1785-1855)*¹⁶. It is also stated by Purwadi in *History of Javanese Kings*¹⁷.

From his father's line, Kyai Nur Iman was the son of the King of the Mataram Kingdom Kartasura Kanjeng Susuhunan Prabu Amangkurat IV or also known as Raden Mas Suryo Putro who ruled between 1719 to 1727 AD. Meanwhile, Amangkurat IV was the son of Prince Puger

org/10.14421/ajis.2019.572.287-328.

¹² Jajang A. Rohmana, "Makhūat Kinanti [Tutur Teu Kacatur Batur]: Taawwuf al-'ālam al-Sündāwī 'inda al-āj asan Muafā (1852-1930)," *Studia Islamika* 20, no. 2 (August 31, 2013): 245–76, <https://doi.org/10.15408/sdi.v20i2.390>.

¹³ Dzulkifli Hadi Imawan, "Shaykh Nuruddin Ar-Raniry's Contribution in His As-Shirath al-Mustaqim to Popularizing Islamic Law in the Nusantara," *Journal of Islamic Thought and Civilization* 12, no. 1 (June 15, 2022): 270–83, <https://doi.org/10.32350/jitc.121.16>.

¹⁴ Dzulkifli Hadi Imawan, "The Contribution of Shaikh Abdurrauf As-Singkili to the Establishment of Islamic Law in the Kingdom of Aceh Darussalam in the 17th Century AD," *Millah: Journal of Religious Studies*, October 13, 2022, 797–820, <https://doi.org/10.20885/millah.vol21.iss3.art7>.

¹⁵ H. Sakroni Abdullah, *Silsilah Kyai Nur Iman Mlangi Nogotirto Sleman Jogjakarta* (Yogyakarta: Mlangi, n.d.).

¹⁶ Peter Carey, *Takdir Riwayat Pangeran Diponegoro (1785-1855)*, IV (Jakarta: Gramedia, 2016), 19.

¹⁷ Purwadi Purwadi, *Sejarah Raja-Raja Jawa; Sejarah Kehidupan Kraton Dan Perkembangannya Di Jawa* (Yogyakarta: Media Abadi, 2007).

or Raden Mas Drajat or Susuhunan Pakubuwana I (reigned in 1704-1719 AD), son of Susuhunan Prabu Amangkurat I (reigned in 1645-1677 AD), son of Sultan Agung Prabu Hanyakrakusuma In Mataram (reigned in 1613-1645 AD), son of Sultan Prabu Adi Hanyakrawati or Panembahan Krapyak (ruled in 1601-1613 AD), son of Panembahan Senopati Ing Alaga Danang Sutawijaya (ruled in 1575-1601 AD); the founder of the Mataram Islamic Kingdom in the Mentaok forest given by King Pajang Sultan Hadiwijaya Jaka Tingkir (died on 1582 AD), son of Ki Ageng Pemanahan (died on 1575 AD); and Sunan Kalijaga's student Raden Syahid. Ki Ageng Pemanahan is the son of Ki Ageng Ngenis (Enis), grandson of Ki Ageng Sela, son of Ki Getas Pandawa, son of Bondan Kejawen (Lembu Peteng), son of Brawijaya V; King of Majapahit (ruled 1468-1546 AD). Meanwhile, the genealogy from the mother's line, Panembahan Senopati Sutawijaya is the son of Nyi Ageng Pemanahan, daughter of Ki Ageng Saba who was the son of Sunan Giri II, son of Sunan Giri I, the son of Sheikh Wali Lanang, the son of Shaykh Maulana Ishak Maulana.¹⁸

As illustrated in the family tree of Kyai Nur Iman in the Mlangi Mosque, it is mentioned that Nyai Hanyakrawati's wife is a descendant of Prince Benowo, the son of Jaka Tingkir with his wife, who is the daughter of Sultan Trenggono. While Sultan Trenggono is the son of Raden Fatah; Raja Demak with his wife named Dewi Murtasimah who is the daughter of Sunan Ampel bin Maulana Sayyid Ibrahim Zainuddin al-Akbar.

From this path, it can be seen that Sayyid Ibrahim Zainuddin Al-Akbar is the son of Maulana Husin Jumadil Kubro bin Ahmad Syah Jalaluddin bin 'Abdullah Azmatkhan bin Abdul Malik Azmat Khan bin 'Alwi' Ammil Faqih bin Muhammad Shohib Mirbath bin 'Ali Khali Qasam bin 'Alwi Shohib Baiti Jubair bin Muhammad Maula Ash-Shaouma'ah bin 'Alwi al -Muhtakir bin 'Ubaidillah bin Ahmad Al-Muhajir bin 'Isa An-Naqib bin Muhammad An-Naqib bin 'Ali Al-'Uraidhi bin Sayyidina Ja'far Ash-Shadiq bin Sayyidina Muhammad al-Baqir bin Sayyidina 'Ali Zainal' Abidin bin Sayyidina Husain Asy-Syahid bin Fathimah Az-Zahra binti Nabi Muhammad Rasulullah.¹⁹

¹⁸ Purwadi; Abdullah, *Silsilah Kyai Nur Iman Mlangi Nogotirto Sleman Jogjakarta*.

¹⁹ Dzulkipli Hadi Imawan, *The History of Islam in Indonesia; Kontribusi Ulama Membangun Peradaban Dan Pemikiran Islam Di Indonesia*, I (Yogyakarta: Diva Press, 2021), 159; Suparto, Halid, and Mamat, "BANI ALAWIYYIN IN INDONESIA AND THE MALAY WORLD."

According to Makmun, Kyai Nur Iman is a student of Kyai Abdullah Muhsin, the caretaker of the Gedangan Islamic boarding school, East Java. Here, he studied religious sciences such as about *creed, sharia*, and also morality or *akhlak (Sufism)*.²⁰ And because of the upbringing of Kyai Abdullah Muhsin, Kyai Nur Iman preferred to dedicate his life to teaching Islamic teachings rather than living as a king living in the palace. He then lived in an area called Mlangi which is still part of the Sultanate of Yogyakarta. This is where he preaches and teaches Islam and teaches the community how to purify selves to become a righteous servant of Allah. This is where he contributed to building spiritual-intellectual Islam in the Sultanate of Yogyakarta until he died and was buried in Mlangi, precisely next to the Pathok Negro Mlangi Mosque.²¹

al-Sunni al-Muthalib fi Ishtilahi al-'Awaqib

The book *al-Sunni al-Muthalib fi Ishtilahi al-'Awaqib* is one of the books written by Kyai Nur Iman. This book is still in the form of a leather manuscript kept by Kyai Haris, the nanny of the Tarbiyah Islamiyah Salafiyah Salimiyah Pesantren in Mlangi. This book was inherited by Kyai Haris from R. KH. Salimi from R. Kyai Mambaul Ulum from R. Kyai from R. Kyai Muhsin from R. Kyai Taftazani from Kyai Nur Iman Mlangi. This book was once copied by Kyai Salimi with his *santri* (student), but it was not printed and was only distributed to certain groups in the Pesantren.

If Kyai Taftazani is the son of Kyai Nur Iman who inherited the book *al-Sunni al-Muttalib* After that, it is certain that Kyai Taftazani also taught the book to his student, Prince Diponegoro. Because according to Peter Carey, Prince Diponegoro was a close student of Kyai Taftazani.²² And from him he learned Islamic religious knowledge which became a source of spiritual strength in facing the Dutch Colonials in the Java War which took place between 1825-1830 AD.²³

This book is known by some Mlangi people as *Asna al-Mathalib*. From here, this book is like the name of a book that is very well known

²⁰ Syukron Ma'mun, 'Kyai Nur Iman and the Mlangi Santri Village; Examining the Harmony of Islamic Integration with Javanese Culture-Mataram Palace' 2, no. 2 (2015).

²¹ Imawan, "Pesantren Mlangi; Poros Spiritual Intelektual Islam di Yogyakarta Abad XVIII – XIX M."

²² Carey, *Takdir Riwayat Pangeran Diponegoro*, 19.

²³ Carey, "Waiting for the Just King."

among Muslims, namely the book *Asna al-Mathalib Syarh Raudl al-Thalib* in jurisprudence written by Abu Yahya Zakariyya al-Ansharias-Syafii. He is a great scholar who once lived in Egypt in the 9th century AH or 15th century AD (823 AH/1420 AD-926 AH/1520 AD), a teacher of Ibnu Hajar al-Haitami, and a student of great scholars such as Ibnu Hajar al-Asqalani, Imam Qayati, Bulqini, Subki, Wafai, Hijazi. The book is a jurisprudence book that explains the book Raudl al-Talib written by Syarafuddin Ismail bin al-Maqarri al-Yamani.²⁴

And another book called *Asna al-Mathalib fi Najati Abi Thalib* written by Mufti Makkah Sayyid Ahmad Zaini Dahlan who is the teacher of Shaykh Nawawi al-Bantani. This book explains the arguments that explain if the uncle of the Prophet Muhammad SAW named Abu Talib who during his life always protected the Prophet SAW was a believer and died in the Islamic religion and not in disbelief as believed by the minority group of Muslims.²⁵

Meanwhile, Zakiyah, who once wrote about the interconnection of nahwu and tasawwuf, mentioned the name of the book written by Kyai Nur Iman as al-Sani al-Mathalib. However, if you look more closely at the manuscript of Kyai Nur Iman's book in the introductory chapter, it is clear that the book is named after *al-Sunni al-Muthalib fi Ishthilahi al-'Awaqib*. For this reason, researchers prefer to source from these manuscripts *al-Sunni al-Muthalib fi Ishthilalah-'Awakib* in this study.²⁶

The book *al-Sunni al-Muttalib* is a book that contains the science of nahwu but is explained by Kyai Nur Iman with an explanation of the science of tasawwuf. In this book, Kyai Nur Iman succeeded in combining two different sciences, nahwu science and tasawwuf science at once. This shows that Kyai Nur Iman really understands the science of *nahwu* (Arabic grammar) and science of *Sufism* (inward and outward morals). Research like this is very rarely done by scholars except for a few of them as done by Imam Abu Qasim Abdul Karim bin Hawazin al-Qusyairi (d. 465 H/1072 AD) in his book entitled *Nahwu al-Qulub*; a Naisabur school of thought of Shafi'i who is better known for his expertise in Sufism.²⁷ Al-Qusyairi according to Nikita

²⁴ Zakaria Anshari, *Asna Al-Mathalib Syarh Raudl al-Thalib* (Kairo: Mathba'ah Maimaniyah, 1313), 1.

²⁵ Ahmad Zaini Dahlan, *Asna Al-Mathalib Fi Najati Abi Thalib*, II (Yordania: Dar Imam Nawawi, 2007), 7.

²⁶ Zakiyah, "Kitab Al-Sani al-Matalib."

²⁷ Abu Qasim Abdul Karim Qusyairi, *Nahwu Al-Qulub* (Beirut: Dar Kutub Ilmiyah, n.d.), 5.

Krayushkin's study was an influential Sufism scholar in Baghdad in the 11th century AD.²⁸

The book *al-Sunni al-Muttalib* of Kyai Nur Iman explains the meaning of the two sentences of the creed and its essence, the sixth pillar of faith, *ma'rifatullah*, the name and nature of God, the nature of Muhammad, the nature of human beings, the nature of lust, the ways of the devil, noble morals, reprehensible morals, diseases of the heart, and medicine for the heart. From here, it can be seen that the discussion of the book *al-Sunni al-Muttalib* focuses on discussions about faith and morals.

Interestingly, the study explained by Kyai Nur Iman in *al-Sunni al-Muttalib* about cleansing the heart has similarities with a study written by an Indonesian scholar who was at his time but lived in Makkah al-Mukarramah, namely Shaikh Abdusshamad al-Falimbani in his book *Hidayah al-Salikin Salikin fi Suluk Maslak al-Muttaqin*.²⁹ Not only that, these two books also refer to the works of Imam Ghazali such as *Bidayah al-Hidayah* and also *Ihya' 'Ulum al-Din*. Both of them had great attention in integrating Islamic values contained in the creed, Sharia and Sufism and teaching them to the Indonesian Muslim community in the 18th century AD.

The Concept of Purification of the Soul according to Kyai Nur Iman in Manuscript al-Sunniy al-Muttalib

Purification the soul is one of the core teachings of Islam. Because according to Omar, by cleansing the soul, humans can do things happily and prevent themselves from despicable traits. And concepts like this were formulated by Ibnu Miskawayh (d. 1030 AD) in *Kasyfu al-Mahjub*,³⁰ also Imam Ghazali (d. 1111 AD) in *Ihya' al-Ulumiddin*.³¹

If we trace the study of soul cleansing, then this study has a strong basis in Islam, namely relying on the hadith of the Prophet

²⁸ Nikita Krayushkin, "Interaction of Main Islamic Mystical Centers in the 9th–10th Centuries," *Vostok. Afro-Aziatskie Obshchestva: Istoriia i Sovremennost*, no. 4 (August 22, 2019): 146–55, <https://doi.org/10.31857/S086919080005952-4>.

²⁹ Imawan, "The Intellectual Network."

³⁰ Mohd. Nasir Omar et al., "Islamic Notion of Happiness (Al-Sa'Ada): An Analysis of Miskawayh's Thought," *International Journal of Islamic Thought (IJIT)* 19 (June 2021): 49–57.

³¹ I. Farhana et al., "Islamic Psychospiritual Interventions against Teenage Delinquency Problems According to Imam Al-Ghazali," *AIP Conference Proceedings* 2347, no. 1 (July 21, 2021): 020303, <https://doi.org/10.1063/5.0052144>.

Muhammad as narrated by Umar bin Khattab, that the Prophet Muhammad said: "If you worship as if you see Him, but if you cannot see Him then truly, He sees you."³²

And knowledge related to this concept is then known as science of *akhlak* (morality) or knowledge of *Sufism*. And the nature of this science itself as explained by Habib Sumaith, is the science of freeing oneself from all despicable morals in order to adorn oneself with commendable (noble) morals. So, a person is considered to have cleansed his soul if his soul is clean from all despicable traits, always needs Allah (only relies on Allah), and is no longer deceived by the world; so that gold and land were no longer different in his eyes.³³

Therefore, it is necessary to display here the concepts of soul purification explained by Kyai Nur Iman in the book *al-Sunni al-Muttalib*. And one of Kyai Nur Iman's goals in explaining the concept of cleansing the soul is so that humans can have a good relationship with their God and also have a good relationship with fellow humans and also with the universe. The concepts of cleansing the soul according to Kyai Nur Iman are as follows.

Knowing about Allah as the First Lesson

According to Kyai Nur Iman, the first way for humans to be able to purify their souls is to know Allah before anything else. for He is the One who created all creatures; the universe, earth and sky, from something that does not exist to something that exists. Likewise with the creation of humans, Allah created them from semen, then became a clot of blood, then became a lump of flesh, then breathed into the soul, until they became a perfect fetus and were born into the world. After that it grows from babies, small children, teenagers, adults and old people. And all these processes show the existence of an all-controlling God, namely Allah SWT.³⁴

According to Kyai Nur Iman, humans must also know that Allah is the Almighty Creator (*al-Khaliq*), also the great giver of good fortune (*ar-Razzaq*), the Only One (*al-Ahad*), great holy (*al-Quddus*), All Knowing (*al-'Alim*), Almighty (*al-Qadir*), almighty (*al-Murad*), all-hearing (*al-*

³² Muslim bin Hajaj Al-Naisaburi, *Shahih Muslim; al-Musnad al-Shahih al-Mukhtashar* (Beirut: Dar Ihya' al-Turats al-'Arabi, n.d.).

³³ Habib Zain Ibrahim Ibn Sumaith, *Al-Manhaj al-Sawiy Syarh Ushul Thariqah al-Sadah Ali Ba'alawiy* (Yaman: Dar Ilmi wa Da'wah, 2008), 495.

³⁴ BPH Sandiyo Kyai Nur Iman, *Al-Sunniy al-Muthalib*, ed. Santri Salimiyah (Yogyakarta: Ma'had Tarbiyah Islamiyah Salafiyah Salimiyah, n.d.).

Sami'), all seeing (*al-Bashir*), Almighty says (*al-Mutakallim*), and has perfect names and attributes that are not the same as His creatures. It means that each person is in accordance with his practice. And Allah has noble names as mentioned in the hadith of Prophet Muhammad SAW: "Indeed, Allah has ninety-nine names, so whoever reads them will enter heaven." (H.R. Bukhari)³⁵

Therefore, as a form of human devotion to God, humans are obligated to obey all God's commands and stay away from all God's prohibitions. If someone is able to do that, according to Kyai Nur Iman, he can be called a human being *salim* (safe) and will feel the pleasure of worshipping God. So that with this God will increasingly give the rights of His servants by showing and guiding His servants to follow the straight path; the path exemplified by the Messenger of God in knowing God. People like this are the lovers of God (*awliya'*) who always follow His commands, do not show off their worship (to creatures), and never turn away from His commands. And for them, Allah has promised rewards in this world and the hereafter. They are always guided by God; in the form of glory, sufficiency and all goodness in the world. And Kyai Nur Iman, calls the saints by names *al-Maushulat* because they are the link between the servants of God and the Messenger of God and his companions. And the definition of the saint is not different from what was explained by Shaykh Mahfuzhal-Tarmasi in *Bughyah al-Adzkiya' fi Bahtsi 'an Karamah al-Auliya'*, as quoted by Kurniawan.³⁶

This is as explained in the hadith of the Messenger of Allah, may God bless him and grant him peace, narrated by Abu Hurairah as follows: From Abu Hurairah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, Allah said: Whoever is hostile to My guardian, I will declare war on him. Not one of My servants draws near to Me with something that I love more than the things that I have made obligatory for him. My servant always draws closer to Me with the practices of *naflah* (*sunnah*) until I love him. When I have loved him then I become his hearing that he uses to hear, I become his sight that he uses to see, I became his hand which he uses to hold and I became his feet he uses to step. If he asks me, I will surely give him and if he asks me for protection, I will surely protect him." (HR. Al Bukhari)

³⁵ (وَالِاسْمُ تَوْعَانٍ مُّغْرَبٌ وَمَبْنِيٌّ) يَعْنِي لِأَنَّ أَسْمَاءَ اللَّهِ تَعَالَى تَوْعَانٌ؛ أَحَدُهُمَا مُّغْرَبٌ أَيُّ الَّذِي ظَهَرَ بِكُلِّ تَعْيِينٍ إِلَهِيَّةٍ كَالْحَالِقِ وَالرَّازِقِ وَمَا أُشْبِهَهُمَا لِأَنَّهُ ظَاهِرٌ بِمَا ظَهَرَ مَخْلُوقٌ وَمَزْرُوقٌ، وَتَانِيهِمَا مَبْنِيٌّ يَعْنِي ثَابِتٌ عَلَى خَالِهِ كَأَخِي وَقُدُوسٍ وَمَا أُشْبِهَهُمَا لِأَنَّهُمَا لَا يَمْتَقِرَانِ إِلَى التَّعْيِينِ.

³⁶ Kurniawan, Hasan, and Arifin, "Wali and Karama."

And this is in line with God's Word: *"Those who pledge allegiance to you (Muhammad), indeed they only pledge allegiance to Allah. God's hand is on their hands, so whoever breaks a promise, then indeed he breaks his own (promise); and whoever keeps his promise to God, He will give him a great reward."* (QS. Al-Fath: 10)

But on the other hand, if man does not want to obey God and obey his lust and follow the whispers of the devil, then he will never come to know God, and feel the pleasure of worshiping God. and people like this are called by Kyai Nur Iman as *ghairu munsharif*. People like this have gone against their own nature and deviated from the religion of Allah. They are people who are weak in spirit because they do not want to try to know Allah so they can worship Allah.³⁷ As the Prophet said: *"Every baby is born in a natural state. It was his parents who made him a Jew, or a Christian or a Magian."* (HR. Bukhari). It is also stated in the Word of God: *"And whoever is blind in this world, then in the afterlife he is also blind and lost his way"*. (QS. Al-Isra': 72)

And in carrying out God's commands, Kyai Nur Iman divides humans into two characteristics. The first one is called *idafah lafzhiyah*, which means that humans are servants who bear the burden (*mukallaf*) to carry out the Shari'a and worship in accordance with Allah's commands. The second, called *idafah ma'nawiyah*, that is, humans can become more connected to Allah by making their souls always submit and love Allah. This is explained in the hadith qudsyi, *"My earth and sky are not wide for me, but the heart of my believing servant is wide for me"*. AND what is meant by the worldwide' here is extensive supervision' or God's dominion' (*infestation'*), not vast as the abode of God's essence (*stability*). aside from that means that his heart is full of faith, love and knowledge of Allah.

Second, Knowing the Messenger of God

Humans need to know the Messenger of God SAW who is the mediator between God and man. According to Kyai Nur Iman, Prophet Muhammad is the messenger of God and it is an obligation for every Muslim to believe in him. That the faith of a Muslim is not valid except by combining the Shahadah that there is no god but Allah and Muhammad is the messenger of Allah. Prophet Muhammad is a creature of God, and with him begins the creation of all creatures (*al-*

³⁷ BPH Sandiyo Kyai Nur Iman, *Al-Sunni al-Muttalib*, ed. Santri Salimiyah (Yogyakarta: Ma'had Tarbiyah Islamiyah Salafiyah Salimiyah, n.d.).

Maujudat), although he is the last prophet sent by God, but he has the highest dignity and position in the eyes of God. and this is according to his words, “*I sayyidu khalqi*” . It is explained by Shaykh Arif Billah Umar Farid, that “*Adam is the father of humans, and I am the father of spirits.*” Likewise, the Prophet Muhammad was a creature who had a perfect physique and also had commendable morals who became an example for humans in applying the praiseworthy qualities that Allah possesses in life.³⁸

Kyai Nur Iman also emphasized that the more human knows his God, the more a servant will realize that he is in the power of God, who is all-powerful and all-willing. And he realizes that every action he does is essentially the will of Allah, therefore, every action must be accompanied by the intention of seeking Allah’s pleasure and the reward he promises in the afterlife. And this is in line with Ismail’s study which states that belief can influence human spirituality and move them to carry out actions with sincerity and enthusiasm.³⁹

Third, Get to Know the Soul and How to Clean It

As explained by Kyai Nur Iman, the human soul is divided into three. The first is a soul that is submissive and obedient to Allah and is not tempted by lust. This is as the Word says Allah: “*It was said to them, “This is paradise which has been inherited to you, because of what you have done.”* (QS. Al-A’raf: 43). The second is the type of a soul that always follows its lust and falls asleep with the world and follows the steps of the devil. This is according to the Word of God: “*And the inhabitants of heaven call out to the inhabitants of hell, “Indeed, we have obtained what God promised us is true. Have you found what God promised you to be true?” They answered, “True.” Then the caller (angel) announced among them, “God’s curse is on the wrongdoers, (namely) those who hinder (others) from the path of God and want to turn them away. They are the ones who deny the afterlife.”* (QS. Al-A’raf: 44-45)

The third is the soul that knows itself but does not know God. Such a soul is mentioned by Kyai Nur Iman with the term *Munada Nakirah* is a servant who knows himself but does not know his God

³⁸ Kyai Nur Iman, *Al-Sunniy al-Muthalib*.

³⁹ Mahyuddin Ismail, Nurkarimah Yusof, and Anita Abdul Rani, “SUBCONSCIOUS MIND: A PERSPECTIVE FROM AQIDAH, SHARICA, AND TASAWWUF,” *Humanities & Social Sciences Reviews* 7, no. 4 (September 24, 2019): 555–58, <https://doi.org/10.18510/hssr.2019.7475>.

(no faith). As the Word of God says: "And if We make the Qur'an read in a language other than Arabic, they will surely say, "Why are the verses not explained?" Is it appropriate (the Qur'an) in a language other than Arabic while (the Messenger), the Arabs? Say, "The Qur'an is guidance and healing for the believers. And those who disbelieve have a blockage in their ears, and it (the Qur'an) is darkness for them. They are (like) those who are called from far away." (QS. Fussilat: 44)

Purifies the Soul

Therefore, in order for the human soul to be able to submit and obey God and be free from the slander of lust and the world, it was explained by Kyai Nur Iman that a servant needs to cleanse his soul from heart diseases, and fill and adorn himself with righteous deeds and breaking self-dependency with desires such as praying, fasting, and Hajj. So that by this he can free himself from following the desires and whispers of Satan, he will be able to reach a high level and carry out his worship truly.

Therefore, in cleansing the soul, humans must be able to cleanse their souls of traits that can bring them down to the dignity of animals such as *hasad*, *namimah*, *ghibah*, *tama'*, *riya'*, *sum'ah*, arrogant, making friends with wicked people, likes to imitate their bad speech and actions (*badil*), exposing the shame of others, used to immorality, miserly, and likes to dream. On the other hand, if his soul has been freed from these attributes, he should decorate it with eight things, namely *faith*, *repentance*, *inabah*, *asceticism*, *trust*, *tafwidl*; lean on God, *row*, and *sincere*. Eight These qualities must exist in the heart of a Muslim so that he can achieve Allah (*al-Haq*) because if there is none then his actions will be in vain. Because it is impossible for there to be faith and doubt in the heart, just as far and near are different things that are not collected in one place.⁴⁰

Actually, what was explained by Kyai Nur Iman, according to tasawwuf scholars, is called *maqamat*. Although in their formulation the scholars differ in ordering one station to another *maqam*. Kalabadzi in *al arruf li Madzhabi Ahli al-Tasawwuf* mentioned ten levels of *maqamah* that is *taubat*, *zhud*, *patience (sabhr)*, *faqr*, *tawadlu*, *taqwa*, *tawakkul*, *ridla*, *mahabbah*, and *ma'rifah*. Abdullah Sarraj al-Thusi mentions seven levels of *maqamat* in his book *al-Lumma'* that is *repentance*, *wara'*, *asceticism*, *patience*, *trust*, and *ridla*. While Imam Ghazali mentions eight *maqamat*

⁴⁰ Kyai Nur Iman, *Al-Sunniy al-Muthalib*.

that is *patient repentance*, *faqr*, *zuhd*, *tawakkul*, *mahabbah*, *ma'rifah*, and *ridla*.⁴¹ Even though they are different, the aim of each of these *maqamat* is to make a servant closer to Allah.

In summary, Kyai Nur Iman's soul cleansing concept begins with three stages, first *takhalli*; emptying the heart from all heart diseases, then second *on purpose*; adorn the heart with praiseworthy qualities (*maqamat*), and third *tajalli*; feel the pleasure and deliciousness of worshipping Allah SWT. And this concept boils down to hadith when Jibril explains about *ihsan*, namely worshipping Allah as if you see Allah, but if you cannot then actually Allah sees you. And at that time this concept was also studied by other Indonesian scholars such as Sheikh Abdusshamad al-Falimbani in *Hidayah al-Salikin*.

Conclusion

Humans are God's creation. and he is under the power and will of Allah, the Almighty. Because He is the one who created humans, heaven, earth and the universe. Therefore, it is man's obligation to know Allah and the Messenger of Allah so that he knows and realizes his true nature as a servant of Allah who submits and obeys only Him. And so that he is able to feel deliciousness and calm in worshipping Allah, he must be able to subdue his desires and free himself from the deception of Satan, namely by cleansing his heart from the qualities of account, *namimah*, *ghibah*, *greed*, *riya'*, *sum'ah*, arrogant, *ujub*, wicked, exposing others' shame, immorality, blasphemy, and wishful thinking. On the other hand, he must decorate his soul with faith, repentance, *inabah*, asceticism, *tawakkal*, *tafwidl*, *happy* and *sincere*. To sum up, this is actually the concept of soul cleansing from Kyai Nur Iman in the book *al-Sunni al-Muttalib*.

From here, I hope that the concept of soul purification, as explained by Kyai Nur Iman, can be studied in more detail, especially by the current generation, so that the heart becomes pure and brings tranquility in living life.

⁴¹ Syamsun Ni'am, "The Debate of Orthodox Sufism and Philosophical Sufism: The Study of Maqāmāt in the Sirāj al-ʿālibin of Shaykh Iṣṣān Jampes," *Al-Jami'ah: Journal of Islamic Studies* 58, no. 1 (July 1, 2020): 1–34, <https://doi.org/10.14421/ajis.2020.581.1-34>.

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