Exploring Spirituality of Sa’dūn al-Majnūn’s Poetry: A Perspective of Ibn ‘Arabī’s Hermeneutics

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Eksplorasi Spiritualitas dalam Puisi Sa’dūn al-Majnūn: Perspektif Hermeneutika Ibn ‘Arabī

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Abstract
Spirituality poetry generally contains elements of beauty and aesthetics, so it tends to display linguistics and literature. Sa’dūn’s poetry has its uniqueness with spiritual content in it. Spirituality in Sa’dūn’s poetry describes the close relationship between man and God, which is reflected in the form of criticism of society. Therefore, this study aims to determine the form of spirituality in Sa’dūn’s poetry. This research method uses content analysis by using Ibn ‘Arabī’s hermeneutics approach in its interpretation. The results of this study indicate two things, namely: (1) essence of death in the first poem contains three important pieces of advice, namely life in this world, life in the afterlife, and prepare for death; and (2) essence of ma’rifah contained in the second Sa’dūn’s poetry shows Sa’dūn’s closeness to God as evidenced by two things, namely zuhud and world prevents towards Allah. This study is important in expanding the study of Ibn ‘Arabī’s hermeneutics which is usually only used to interpret the inner meaning in the Qur’ān and hadith. Hermeneutics can also be used in other literary works such as poetry, novels, short stories, etc.

Keywords
Spirituality poetry; the nature of death; the nature of ma’rifah; Sa’dūn al-Majnūn

Introduction
In general, poetry contains elements of beauty and aesthetics, so studies in poetry tend to pay attention to linguistics and literature. Sa’dūn’s poetry is unique in its spiritual content (al-Naysābūrī, 1987). Poetry has a prominent history in Arabic literature (Abandah et al., 2022). Spirituality in Sa’dūn’s poetry describes the human relationship with God, which is reflected in criticism of human behavior (Muyassarah & Abadi, 2021). The spiritual meaning of this poem cannot be separated from Sa’dūn’s background, who is considered a guardian of the majdub who came from the Abbasid dynasty and is considered to have reached the ma’rifah stage (Miswar, 2017; al-Naysābūrī, 1987; Sayuti, 2002). This makes his poetry contain the values of sincerity, honesty, and the intuition of patience that can be used as a blessing (Zuhdi, 2018). The meaning of a poem has a spirit that gives a mystical experience. Sentences in poetry have an impact on human actors, represent self-anxiety, and
can strengthen relationships with God (Hamzah & Barrunnawa, 2021; Haque, Maimunah, & Wargadinata, 2021; Mustakim, 2014). The lines of poetry have supernatural powers and spirituality, and it is not surprising that the Arab community so glorifies poetry from time to time (Wargadinata & Fitriani, 2018). Poetry that has a deep meaning is not made just like that but through deep reflection in the soul and meditation to get closer to God (Awalia et al., 2019).

In knowing the meaning of spirituality, Sa’dun poetry is needed the right method. One is Ibn ‘Arabi’s hermeneutics (Noer, 2012). Ibn ‘Arabi’s hermeneutics is the art of interpretation used to understand the inner meaning of the Qur’an and hadith (Wahyudi, 2018). Ibn ‘Arabi’s hermeneutics combines the concepts of interpretation, taṣawwuf, and philosophy so as to make this hermeneutics able to explore the inner meaning in a text (Ibn ‘Arabi, 1967). This is undoubtedly very interesting, whereas hermeneutics usually only focuses on the initiator, the text, and the reader (Arif, 2014). Ibn ‘Arabi’s hermeneutics is referred to as a ta’wil and is included in the category of naẓari sufi or philosophical Sufis (Wahyudi, 2018). This hermeneutics utilizes the linguistic form of a text to reveal the inner meaning of the text. Because of that, Ibn ‘Arabi’s considers the text as a door to the unseen world and has a relationship between humans and God as texts in the Qur’an, hadith, and poems from a saint. (Ibn ‘Arabi, 1967; Atjeh, 1976; Samsurrohman, 2017; Wahyudi, 2018). Ibn ‘Arabi accepted the literal and outward meaning, but he added an interpretation based on intuitive revelation (kashf) that transcends human cognitive limitations (Chittick, 1989).

It is understood that not all texts can fall into this category. There are two types of kalām from the perspective of Ibn ‘Arabi. First, kalām does not require substance to express language, either in the form of pronunciation or numbers (Bagir, 2015). Second, kalām acts as a substance or medium for expressing language, whether in pronunciation or numbers. Kalām which is substantive, depends on perceptions that are limited by the senses and bound by language. This perception is impossible to reach in science. Meanwhile, kalām that does not require substance is known through direct communication with the source. This causes an interpreter to know all the meanings desired by the initiator. Therefore, when Ibn ‘Arabi explains the inner meaning in the Qur’an, he does not use the term ta’wil, but uses the term “signs” (Abū Zayd, 1983). Goldziher’s analysis intends to strengthen the plug of influence in a way opposite to conventional scholars to provide flexibility in the functioning of ta’wil. (Goldziher, 1955).

So far, research on hermeneutics can be mapped into four tendencies, (1) hermeneutics is used to express spiritual essence in literary works, such as poetry, pantun, and novel (Anjarsari & Sayuti, 2019; Athaya & Soedarsono, 2019; Badriyah et al., 2020; Baharudin, 2015; Marlewic, 2018; Muda & Kadirun, 2019; Rahman & Darmawan, 2019; Suryanto & Sukendro, 2021; Tarwiyani et al., 2020; Widayati & Sukarman, 2019); (2) hermeneutics as an analysis in criticizing an interpretation such as criticism of Amina Wadud’s interpretation related to nusḥūs and as an application in interpreting the Qur’an and hadith (Janah & Yasir, 2019; Kurniawan, 2021; Taufiqotuzzahro, 2019; Ulummudin, 2019); (3) hermeneutics as a medium for revealing the aesthetic form of drama plays and revealing the personality of the former community (Rianda & Nurhayati, 2022; Sarmidi & Suryantoro, 2021; Sumaryadi, 2019); and (4) express the cyclical form of music through hermeneutics (Borisova & Klimenko, 2018). However, the implications of Ibn ‘Arabi’s hermeneutic theory in other literary works, such as poetry, novels, and short stories still seldom found.

Ibn ‘Arabi’s hermeneutic theory is usually used in interpreting the Qur’an and hadith so that the implications of this theory are not found in other literary works; poetry, novels, and short stories.
Therefore, this study aims to explore the meaning of spirituality in Sa’dūn’s poetry by using Ibn ‘Arabī’s hermeneutic theory. Ibn ‘Arabī’s hermeneutic theory combines the concepts of philosophy and tasawwuf in interpreting a text so that it has something to do with the philosophical tasawwuf. The concept of Ibn ‘Arabī not only puts forward the logic (‘aqīlī), but also the divine aspect (divinity). In line with that, this study aims to map the form of spirituality in Sa’dūn’s poetry based on the perspective of Ibn ‘Arabī and also to analyze the spirituality of poetry. This research has relevance in expanding the study of Ibn ‘Arabī’s hermeneutics which does not only focus on the Qur’ān and hadith, but Ibn ‘Arabī’s hermeneutics can also be implied in a wider scale of objects.

**Method**

This study uses library research using a qualitative approach, while the method used is descriptive with content analysis techniques. In literature, the content analysis method acts as an effort to understand literary works, including extrinsic elements such as moral messages, philosophical and religious values, and so on. The content analysis method in this study aims to interpret and reveal the hidden meaning in literary works (Endraswara, 2011). Ibn ‘Arabī’s hermeneutical approach is used in this research as a form of interpretation to reveal the form of spirituality and its implications in Sa’dūn’s poetry. Using the content analysis method and Ibn ‘Arabī’s hermeneutical approach, a focused analytical procedure can be carried out with clear research steps. This is done to determine clear validity criteria for the data source.

This study uses two types of data sources. First, the primary data source in the form of poetry proposed by Sa’dūn in the book of ‘Uqalā’ al-Majānīn by Abū al-Qāsim al-Ḥasan ibn Muḥammad ibn Ḥabīb al-Naysābūrī’s (1987). Second, secondary data sources in the form of additional data from books, previous research articles related to spirituality. Data collection and analysis were carried out with the following steps: (1) reading the text of Sa’dūn’s poetry in the book of ‘Uqalā’ al-Majānīn; and (2) noting down the most important part that shows the meaning of spirituality in the poem. Meanwhile, the data analysis uses the Milles and Huberman (2013) procedure with three stages, namely: (1) data reduction, researchers simplify the data that has been recorded and collected; (2) data presentation, the researcher presents the data that the researcher in tabular form has obtained; (3) drawing conclusions, researchers conclude the findings that have been obtained so that they can be understood by readers.

**Results and Discussion**

**Poetry of Abū ‘Aṭā’ Sa’īd al-Majnūn (Sa’dūn)**

Abū ‘Aṭā’ Sa’īd al-Majnūn is also known as Sa’dūn the Mad. He came from Baṣrah and died in 190 AH (Ibn al-Jawzi, 1978). Besides being known as a madman, Sa’dūn is also known as a waliyullāb. As evidenced by the many karīmab he has as told by Shaykh ‘Aṭā’ al-Sulamī that when a long drought hit Baṣrah, people flocked to perform the istsiqā’ prayer, but Allah still has not sent rain, but when Sa’dūn will look up at the sky and say, “Didn’t I swear on your name unless you gave us rain”. After Sa’dūn finished praying, the sky immediately clouded with heavy rain. Many of his contemporaries flocked to Sa’dūn and asked for prayers for their safety, blessings, and various needs (al-Naysābūrī, 1987).
This study uses two poems proposed by Sa’dūn. First, a poem was written directly by Sa’dūn with charcoal on the wall of Abī ‘Aṭā’ al-Bannā’il’s house when he finished building a luxurious home.

ما حال من سكن الثرى ما حاله
أمسى وقد رثت هن
أبدا ولا لطف الحبيب يناله
وتفرقت في فوته أوصاله
وأستبدلت منه المجالس غيروه
والتقسيم من بعده أمواله
والمال يذهب صفوه وحلاله
(Al-Naysābūrī, 1987, p. 120)

How are the inhabitants of the grave?
the veins have been severed
Life will no longer stop in his body
he also doesn’t find a lover’s tenderness
The beauty of her face has faded,
in the grave, the joints are scattered
Other people occupy his place in the assemblies
his wealth is also distributed to his successors
The day always plays with youth,
while the clarity and halalness of wealth disappear

Second, Sa’dūn’s poetry was read after he prayed for rain, and around that time, Sa’dūn came out in the rain and read poetry.

قل لدنياي أبعدي وتوي
إن تزيني فإنني لا أراك
وصلي واملكي وداد سوائي
إنني مغرم بحب سواك
فاذهي أنت لست من أسراك
كفى مكتفٍ بعرفان ديني
(Al-Naysābūrī, 1987, p. 121–122)

Tell my world, get away and turn away from me!
if you see me, then I don’t see you
Come closer, have loved beside me
I have fallen in love again besides you
If you take people captive for sin,
then go away, for I am not your prisoner
Sufficient knowledge of my Lord
that’s all I want to say, and you don’t have to say anything

From the two poems, there is a spiritual meaning. The first poem shows the meaning of spirituality related to the nature of death and life after death. While the second poem contains the meaning of spirituality which shows the nature of asceticism. The two poems show that Sa’dūn has reached ma’rifah. Ibn ‘Arabi’s hermeneutics is relevant to be used in analyzing the two Sa’dūn poems
above because, in Sa’dūn’s poetry, there is a strong relationship between the initiator and God, so that which gives rise to a spiritual meaning in the poetry text. As Ibn ‘Arabi’s view emphasizes the Sufistic aspect in producing meaning.

**Shape Spirituality in Sa’dūn Poetry Based on the Perspective of Ibn ‘Arabi’s Hermeneutics**

This study found data showing the form of spirituality in the two Sa’dūn poems contained in the book ‘Uqalā’ al-Majānīn by Abū al-Qāsim al-Naysabūrī (1987). The form of the spirituality of the two Sa’dūn’s poems is shown in Table 1 below.

<table>
<thead>
<tr>
<th>Type</th>
<th>Form Spirituality</th>
</tr>
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<tbody>
<tr>
<td>Essence of death</td>
<td>Life in the world</td>
</tr>
<tr>
<td></td>
<td>Life in the afterlife</td>
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<tr>
<td></td>
<td>Prepare for death</td>
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<tr>
<td>Essence of ma’rifat</td>
<td>Zuhud</td>
</tr>
<tr>
<td></td>
<td>World prevents towards Allah</td>
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</tbody>
</table>

This study summarizes the form of the spirituality of the two poems of Sa’dūn, as shown in Table 1. The details are as follows: (1) the first poem contains the essence of death, which is shown to Abī ‘Aṭā’ al-Bannā, which includes three pieces of advice, namely life in the world, life in the afterlife, and prepare for death; and (2) the second poem contains the essence of ma’rifah which is indicated by the behavior of zuhud, considering the world prevents towards Allah and the love of Allah.

1. Essence of death

Sa’dūn’s first poem shown to Abī ‘Aṭā’ al-Bannā shows three important pieces of advice, namely (1) life in the world, (2) life in the afterlife, and (3) prepare for death. The three pieces of advices the researchers describe in the following findings.

a. Life in the world

Sa’dūn advised Abī ‘Aṭā’ al-Bannā while building a magnificent house in his poem. Sa’dūn reminded Abi ‘Atha’ al-Banna that life in this world does not last forever. Therefore, humans should be more prepared to face death.

> ما حال من سكن الثرى ما حاله الأمر وقد رثث هناك جباله
> How are the inhabitants of the grave?
> the veins have been severed

The meaning of spirituality shown in Sa’dūn’s poetry relates to life in the world. According to Ibn ‘Arabi, understanding a text’s spiritual significance requires a literal and inner meaning. The literal meaning of the verse “mā ḥālu man sakan al-thará” is how are the conditions of the land dwellers? While the inner meaning of the verse is a form of warning to pay more attention to death and not to be too complacent with the life of the world because it is not eternal. According to Ibn ‘Arabi, the emergence of inner meaning is due to the close relationship between the
 initiator of the text and God so that spiritual values appear in the text he initiated, as Sa‘dūn who has reached the stage of *ma’rifah* (Ibn ‘Arabī, 1967).

b. Life in the afterlife

Sa‘dūn’s poetry also represents life in the afterlife, which is often not considered, so it does not have the readiness to face death, as in the poem below.

أمسٍ وقد درست محاسن وجهها وتفرقت في قبره أوصاله

The beauty of her face has faded,
in the grave, the joints are scattered

The meaning of spirituality in the stanza of the poem above is related to human life when later it is dead. According to Ibn ‘Arabī, understanding the spiritual meaning of a text requires a literal and inner meaning. The literal meaning of the verse “*amsā wa-qad darasat mahāsin wajhib*” is “the beauty of her face is fading and “*wa-tafarraqat fī qabrib awṣāluh*” namely in the grave, the joints are scattered. In comparison, the inner meaning of the verse is that a human’s social status, such as rank, position, and position, will be of no use when a human dies. The graves of all men will be the same, bodies crushed and bones scattered, and nothing saves man except good deeds. According to Ibn ‘Arabī, the emergence of inner meaning is due to the close relationship between the initiator of the text and God so that spiritual values emerge in the text he initiated, as Sa‘dūn who has reached the stage of *ma’rifah* (Ibn ‘Arabī, 1967).

c. Prepare for death

The most important aspect that must be prepared to face death is to prepare provisions. Sa‘dūn advises in the face of death in the poem’s first stanza.

وتقسمت من بعده أمواله

His wealth is also distributed to his successors

The meaning of spirituality in the stanza of the poem above relates to the preparations that must be brought before death. According to Ibn ‘Arabī, both literal and inner meanings are needed to understand the spiritual meaning of a text. The meaning of the verse “*wa-tuqussimāt min ba‘dih amwāluh*” is even his wealth is distributed to his successors. In comparison, the inner meaning of the verse is to prepare for death by using wealth in the way of Allah rather than property used as a contest for heirs. According to Ibn ‘Arabī, the emergence of inner meaning is due to the close relationship between the originator of the text and God so that spiritual values appear in the text he initiated, as Sa‘dūn who has reached the stage of *ma’rifah* (Ibn ‘Arabī, 1967).

2. Essence of *ma’rifah*

Spirituality in the second poem read by Sa‘dūn is proof that Sa‘dūn has reached the stage of *ma’rifah*. There are two main points in Sa‘dūn’s second poem: *zuhud* and world prevents towards Allah and love for Allah. The detailed explanation is as follows.
a. Zuhud

One of the essential aspects that must be passed to reach the stage of ma’rifah is zuhud. In Sa’dūn’s view, zuhud behavior is a behavior where one must hate the world because it will make humans negligent as in verse below.

قُل لِدَنِيَّ إِنْ تَرَنَّيْنِ فَإِنَّنِي لَأَرَاكَ
Tell my world, get away and turn away from me!
if you see me, then I don’t see you

The spiritual meaning contained in the poem above shows zuhud behavior. According to Ibn ‘Arabi, literal and inner meanings are needed to understand a text’s spiritual meaning. The literal meaning of the verse “qul li-dunyaya, ab’idi wa-tawalli” is tell my world, stay away and turn away, and the verse “in turini fa-innani la araki” is if you see me then I don’t see you. While the inner meaning of the verse shows the definition of zuhud Sa’dūn by hating the pleasures of the world because it will make humans fall asleep and fall into sin, it is proven by Sa’dūn telling the world to leave before him, and if Sa’dūn is given the pleasures of the world, then he prefers to reject its. According to Ibn ‘Arabi, the emergence of inner meaning is due to the close relationship between the initiator of the text and God so that spiritual values appear in the text he initiated, as Sa’dūn who has reached the stage of ma’rifah (Ibn ‘Arabi, 1967).

b. World prevents towards Allah

Sa’dūn commented on the world in his poetry. For Sa’dūn, the world is only seen as an obstacle to being with Allah, and this is because the luxury of the world makes humans complacent. As in the second stanza of Sa’dūn.

إِنْ تَكُونَيْ أَسَرُّتُ بَالذِّنْبِ قُومًا
If you take people captive for sin.
Then go away, for I am not your prisoner

The poem above’s spiritual meaning shows Sa’dūn’s behavior, who considers the world only as a barrier to God. According to Ibn ‘Arabi, literal and inner meanings are needed in understanding a text’s spiritual meaning. The literal meaning of the verse “in takūnī asarti bi-al-dhanbī qaumān” is if you take people captive for sin, and the verse “fa-idhhabi anti lastu min aṣrākti” is go away because I am not your prisoner. In comparison, the inner meaning of the verse is a satire from Sa’dūn, who thinks that most people are often complacent with the world’s blessings to the point of committing sins. Adding the pronoun (damir) “anti” after imperative verb (fi’l-amr) “fa-idhhabi” further strengthens Sa’dūn’s hatred of the world. According to Ibn ‘Arabi, the emergence of inner meaning is due to the close relationship between the initiator of the text and God, so that spiritual values arise in the text he initiated, as Sa’dūn who has reached the stage of ma’rifah (Ibn ‘Arabi, 1967). This aspect also shows the love of Sa’dūn to Allah as in verse below.
Sufficient knowledge of my Lord.
That’s all I want to say, and you don’t have to say anything

The spiritual meaning in the second stanza of Sa’dūn is related to the love of Allah. According to Ibn ‘Arabi, in understanding the spiritual meaning of a text, the literal meaning is needed and then proceeds to the inner meaning. The literal meaning of the verse “‘innānī mktafasīn bi-‘īrфān rabbī” is sufficient for my knowledge of my Lord, and the verse “fakafānī mā qultub wa-kafākī” is that’s all I have to say, and you don’t have to say anything. Meanwhile, the inner meaning of the verse shows Sa’dūn’s love for Allah by not compromising on something that makes him complacent, such as possessions. This is evidenced by the fact that he feels enough if he already knows God and does not have any desire anymore. According to Ibn ‘Arabi, the emergence of inner meaning is due to the close relationship between the initiator of the text and God, so that spiritual values appear in the text he initiated, as Sa’dūn who has reached the stage of ma‘rifah (Ibn ‘Arabi, 1967).

The research’s finding state that the spiritual form in Sa’dūn’s poetry shows two points: (1) the essence of death contained in the first poem and contains three essential pieces of advice, namely life in this world, life in the afterlife, and prepare for death; and (2) the essence of ma‘rifah contained in the second poem of Sa’dūn shows the nature of ma‘rifah as evidenced by two things, namely zuhud behavior and world prevents towards Allah. This researcher’s findings are relevant to Ibn ‘Arabi’s hermeneutics, which uses a literal and inner meaning model in the text and links it between the initiator and God (Ibn ‘Arabi, 1967). In this case, Sa’dūn has reached the stage of ma‘rifah so that his poetry text is a form of inspiration and contains a spiritual aspect.

The findings of this research can be compared with several studies that state that hermeneutics is an effective method of interpreting texts to find out the essence of the text, which is mainly used in revealing the spiritual essence of the text (Anjarsari & Sayuti, 2019; Athaya & Soedarsono, 2019; Badriyah et al., 2020; Baharudin, 2015; Marlewic, 2018; Muda & Kadirun, 2019; Rahman & Darmawan, 2019; Suryanto & Sukendro, 2021; Tarwiyani et al., 2020; Widayati & Sukarman, 2019). In other studies, it turns out that some use hermeneutics to express aesthetics in a drama, used to reveal the personality of the previous community used, to reveal the music cycle, and used as a medium for criticism of interpretation errors so that this hermeneutic study the day after tomorrow (Borisova & Klimenko, 2018; Janah & Yasir, 2019; Kurniawan, 2021; Rianda & Nurhayati, 2022; Sarmidi & Suryantoro, 2021; Sumaryadi, 2019; Taufiqotuzzahro, 2019; Ulummudin, 2019).

The relationship between a servant and his Lord can show the level of ma‘rifah of a servant. This type of sufism can be internalized in attitudes, traits, and life (Sauri et al., 2022). Sa’dūn is described as having been able to reach the stage of ma‘rifah so that indirectly the poetry he initiated has a high spiritual value because someone who has reached the stage of ma‘rifah will receive grace, inspiration, and karāmah from Allah. Not all poems that contain spiritual meaning can be interpreted easily, and it takes an appropriate method of interpretation, such as Ibn ‘Arabi’s hermeneutics, so that the message conveyed by the initiator of the text can be understood easily.
Conclusion

There are two forms of spiritual meaning that exist in Sa’dūn’s poetry based on the perspective of Ibn ‘Arabī: (1) the nature of death. This form of spirituality can be seen in the first poem, which contains three important pieces of advice, namely life in this world, life in the afterlife, and the prepare for death must be prepared; (2) the nature of ma’rifah, this form of spirituality is found in the second poem with the behavior of zuhud and world prevents towards Allah. The concept of tasawwuf and philosophy in Ibn ‘Arabī’s hermeneutics, in addition to making the structure of the text, also links the relationship between the initiator and God because not all texts can be interpreted with this hermeneutic. The text cannot be interpreted textually only but must relate to external elements (contextual). Ibn ‘Arabī’s hermeneutics is usually used in interpreting the Qur’ān and ḥadith. Therefore, this hermeneutic is often referred to as ta’wil. This research plays a role in revealing the concept of tasawwuf in poetry which is often covered by the aesthetics of the language, as is the case in Sa’dūn poetry. This study also applies the study of Ibn ‘Arabī’s hermeneutics to literary objects widely, which is not only focused on the Qur’ān and ḥadith.

References


