

**Circulation of the Book of *Al-Tuhfah Al-Mursalah Ila Ruh Al-Nabi*:
Translocality Study and Its Impact on Aceh's Muslim Community**

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Abstrak

Artikel ini mengkaji peredaran, transnasionalitas, dan kontribusi Tuhfah al-Mursalah di Aceh yang memainkan peran penting dalam perkembangan tasawuf dan Islamisasi Indonesia pada abad ke-17. Penelitian ini menggunakan metode penelitian kepustakaan yang bersifat deskriptif analitis dengan pendekatan kualitatif. Pendekatan ini dipilih untuk mengeksplorasi penyebaran dan kontribusi Tuhfah al-Mursalah terhadap perkembangan intelektual dan spiritual di Indonesia khususnya Aceh. Secara tidak langsung, penelitian ini juga menggunakan pendekatan studi historis. Temuan dalam penelitian ini menunjukkan bahwa ajaran martabat tujuh telah dikenal oleh Syamsuddin al-Sumtrani dan masyarakat Aceh sejak tahun 1601. Indikasi historis menunjukkan bahwa karya tersebut telah memainkan peran penting dalam membentuk tradisi tasawuf di Nusantara. Proses adaptasi dan kontekstualisasi Tuhfah al-Mursalah di Aceh menunjukkan dinamika translokal yang kompleks. Eksistensi ajaran tasawuf secara simultan berkontribusi membentuk munculnya tradisi-tradisi lokal, seperti "*adat bak po teumeureuhom, hukom bak syiah kual*" menunjukkan hubungan antara adat dan hukum syariat. Frase ini menunjukkan bagaimana orang Aceh dapat menggabungkan tradisi lokal dengan iman Islam, sehingga adat dan hukum Islam dianggap sebagai dua sisi yang sama, bukan dua hal yang berbeda. Proses ini melibatkan penerjemahan bahasa dan budaya, di mana ide-ide kitab tersebut diadaptasi ke dalam pemahaman dan konteks lokal. Para ulama Aceh juga menafsirkan ulang isinya dengan menggunakan istilah-istilah dan analogi yang relevan dengan tradisi dan budaya lokal. Kehadiran dan ajaran kitab ini juga menuai komentar dan kritik dari beberapa ulama. Nuruddin ar-Raniri adalah pengkritik yang paling vokal terhadap ajaran kitab ini. Ia menganggap ajaran Martabat Tujuh al-Sumatra'i sebagai ajaran yang sesat dan heterodoks.

Keywords: Komunitas Muslim Aceh, Translokalitas, Tuhfah al-Mursalah, Tasawuf

Abstract

This article examines the circulation, transnationality, and contribution of Tuhfah al-Mursalah in Aceh, which played a significant role in the development of Sufism and the Islamization of Indonesia in the 17th century. This research adopts a descriptive-analytical library research method with a qualitative approach. This approach was chosen to explore the dissemination and contribution of Tuhfah al-Mursalah to the advancement of Muslims and intellectual and spiritual development in Indonesia. Indirectly, this research also uses a historical study approach. The findings in this study indicate that the teachings of the seven grades of being (*martabat tujuh*) have been known by Syamsuddin al-Sumtrani and the Acehnese since the year 1601. Historical indications show that the work has played a significant role in shaping the tradition of Sufism in the archipelago. The process of adaptation and contextualization of Tuhfah al-Mursalah in Aceh shows complex translocal dynamics. The existence of Sufism teachings simultaneously contributed to the emergence of local traditions, such as “*adat bak po teumeureuhom, hukom bak syiah kuala*” showing the relationship between adat and sharia law. This phrase shows how the Acehnese were able to combine local traditions with the Islamic faith, so that adat and Islamic law were considered as two sides of the same coin, rather than two different things. This process involved linguistic and cultural translation, in which the ideas of the book were adapted to local understandings and contexts. Acehnese scholars also reinterpreted its contents using terms and analogies relevant to local traditions and culture. The presence and teachings of the book also drew comments and criticism from several scholars. Nuruddin ar-Raniri was the most vocal critic of the book's teachings. He considered the teachings of *Martabat Tujuh al-Sumatrani* as heretical and heterodox.

Keywords: *Acehnese Muslim Community, Translocality, Tuhfah al-Mursalah, Sufism.*

Introduction

The spread of Islamic texts in the archipelago raises several complex questions that need to be studied in depth. This phenomenon is not only related to how the patterns and dynamics of the dissemination of these texts affect the development of local Islamic thought and the formation of Muslim identity in the archipelago, but also related to the role of the characteristics of the people of the archipelago who are gentle, tolerant, and open-minded in the process of adaptation and contextualization of Islamic teachings in local culture (Qomar, 2016). The distinctive cultural pattern of the archipelago is different from other Muslim regions, raising questions about the impact of the process of accepting and filtering Islamic teachings that are adapted to the character of the community. The phenomenon of the spread of Islamic texts also affects intellectual discourse that reflects the complexity of the relationship between Islam, local culture, and the formation of Muslim identity in the archipelago (Miharja, 2014).

Over the centuries, Islamic knowledge has spread in the archipelago through various means, such as trade, diplomacy, and the network of scholars. Since the beginning of the entry of Islam into the archipelago, traders and diplomats have brought religious teachings and Islamic values to various regions. Scholars play an important role in spreading knowledge through da'wah, teaching, and book creation. The spread of religious books that brought Islamic teachings and thought to the archipelago from various scientific centers in the Middle East, India, and other regions was one of the important manifestations of this process (Anwar, 2016). The books that are disseminated serve as the main reference in fostering understanding of Islam among the local community.

Although it is mentioned that the ulama network plays an important role, a more detailed analysis of how the Islamic intellectual network contributes to the spread of Islamic books is still needed (Iswanto, 2013). Book *al-Tuhfah al-Mursalah ila Ruh al-Naby*, more commonly referred to as Tuhfah al-Mursalah, is one example of an important work that contributed to the development of Islamic thought in the archipelago. The book, believed to have been written by Muhammad bin Fadhlullah al-Burhanpuri in the 16th century, has greatly influenced the discourse on Islam, especially in terms of Sufism and Islamic metaphysics. The seventh teaching of dignity, which is one of the main concepts in Sufism, is widely studied and taught through this book. To facilitate the understanding of the complex teachings in Tuhfah al-Mursalah, an Arab scholar named Ibrahim al-Kurani wrote an additional explanation titled *Ithaf al-Zaki bi Sharh at-Tuhfah al-Mursalah*. This work of al-Kurani aims to help the Muslim community in the archipelago, especially in Aceh, in understanding more deeply the teachings of Burhanpuri (Nasution 2017). The explanation given by al-Kurani makes Burhanpuri's work more accessible and applied in the local context of the archipelago.

This book is widely spread throughout the archipelago, including Aceh, showing an interesting process of translocality to study. In this process, religious concepts are transferred and adapted from one place to another, which results in a vast and dynamic intellectual network and then adapted and developed according to local circumstances. For example, the book Tuhfah al-Mursalah is well received and taught in the local context of Aceh. This resulted in a growing intellectual network where Sufism teachings from Islamic scientific centers in the Middle East could be enriched with the views of the people of the archipelago.

Before Islam influenced Indonesia, the region was already involved in trade contacts with the Arabs, Persians, Indians, and Chinese. Islam entered Indonesia accommodatingly,

through the process of acculturation and syncretism, which means that this religion adapts to the local culture and blends with existing traditions. Through trade routes, Islam began to spread in Indonesia. Merchants from Arabia, Persia, India, and China not only brought merchandise, but also introduced the teachings of Islam. This interaction played a big role in accelerating the spread of Islam in the archipelago (Astuti, 2017). Scholars from these three regions often interact, share knowledge, and influence each other in Islamic thought. This connectivity is supported by the spread of various treatises and books that are widely used in the archipelago. Thus, these nations have a significant contribution to the development and spread of Islam in the territory of Indonesia.

The spread of Islamic books is not only happening in Muslim-majority countries, but also covering various Western countries with very minimal Muslim populations. This incident shows how Islamic texts have a universal appeal that transcends geographical and demographic boundaries. Even in Western countries, where Muslim populations are relatively small, interest in Islamic teachings and texts remains significant. This can be traced back to the early days when Islamic texts first reached Europe and influenced the intellectual development of the continent.

One of the European figures who significantly translated Islamic texts into Latin was Gerard of Cremona. He was a Latin scholar who lived in the 12th century in Sicily, which at the time was part of the Norman Empire in Southern Italy. Gerard of Cremona is best known for his dedication to translating great works from Arabic to Latin, an effort that played an important role in the transfer of science from the Islamic world to Western Europe. Gerard traveled to Toledo, which at the time was the intellectual center of Spain (Andalusia) and was famous for its rich library of Arabic texts. In Toledo, Gerard spent much of his time translating various scientific and philosophical works from the period of Islamic intellectual heyday. One of the most important works translated by him were the writings of philosophers such as Avicenna (Ibn Sina) and Averroes (Ibn Rushd), who made great contributions in the fields of philosophy, medicine, and other sciences (Makhmudov, 2022).

In addition to philosophy, Gerard from Cremona has translated approximately 71 Arabic-language book titles in various scientific fields, such as mathematics, astronomy, medicine, and chemistry. Gerard's contribution in introducing Islamic texts to the West and Europe had a huge impact on intellectual and scientific development. It played a key role in the medieval Renaissance, a period in which Europe experienced a resurgence in various

fields of science and culture (Asy'ari, 2018). Thus, Gerard of Cremona is remembered not only as a brilliant translator, but also as an important intermediary in the cultural and scientific exchange between the Islamic world and the Western world. His work continues to be appreciated today as an example of how science and thought can cross cultural and linguistic boundaries enriching human civilization.

The contribution of Indonesian scholars in the dissemination of Islamic books can also be seen from their role in the international Islamic education network. Many Nusantara scholars studied at Islamic scientific centers in the Middle East, such as Mecca, Medina, and Cairo. After returning to the homeland, they not only brought new knowledge, but also wrote books that were later translated and further disseminated among international Muslims (Supriati, 2022). For example, the works of scholars such as Sheikh Nawawi al-Bantani and Sheikh Mahfudz al-Tarmasi and other scholars are widely recognized in the Islamic world. Shaykh Nawawi's scientific works are widely spread and used, especially in countries that adhere to the Shafi'i School.

According to Yussuf Alian Sarkis research in his book *Dictionary of Arabic Printed Books From Beginning of 1339 AH-1919 AD*, works by Shaykh Nawawi are recorded as many as 38 titles. However, according to one source, Shaykh Nawawi has succeeded in producing as many as 99 written works, while another source states that Shaykh Nawawi's works have reached 115 works covering various disciplines. According to Van Bruinessen, Shaykh Nawawi's work is still the main teaching material in several peasantren scattered throughout Indonesia (Bruinessen, 1995), not only studied and studied in Islamic boarding schools in Java but also throughout Southeast Asia. For example, his work was also studied in religious schools in Mindanao (Southern Philippines) and Southern Thailand. According to Ray Salam, a researcher at the Institute of Islamic Studies at the University of the Philippines, Nawawi's work is still being studied in about 40 religious schools in the Southern Philippines that still use the traditional curriculum (Arwansyah and Shah, 2015).

Oman Fathurahman explained that several countries are certain to keep collections of archipelago texts. Countries specifically mentioned include Malaysia, the United Kingdom, the Netherlands, Germany, France, Russia, Sri Lanka, and South Africa. In addition to these countries, there are also several other countries that are not mentioned in detail but are known to have similar collections. Furthermore, Fathurahman explained that there are other institutions that may have collections of archipelago manuscripts. These institutions are suspected of having these collections because of their historical and scientific relationship

with the archipelago. Two examples of so-called institutions are Dar al-Kutub and the library of al-Azhar University in Cairo. From the research conducted, it is known that of the two institutions, only the book *Ithaf al-Dzaki* by Ibrahim Al-Kurani can be connected to the context of the archipelago (Fathurrahman, n.d.).

From the various studies above, it is clearly illustrated how the role of the spread of Islamic texts in various regions and their contribution to the advancement of Islamic thought. In this context, one of the books that is very important and has a great influence in the world of Islamic studies, especially in Indonesia, is *al-Tuhfah al-Mursalah Ila Ruh al-Naby*. This book is not only the main reference for Islamic scholars and scholars but also plays a crucial role in the formation of religious thought and practice in various regions in Indonesia, especially Aceh. The significant influence in the development of Sufism in Aceh, forming a distinctive pattern of local Sufi thought, and contributing to the formation of Acehnese Islamic identity, makes this book one of the monumental works that continues to be studied and developed by generation after generation.

This paper aims to examine the process of translocality of the spread of the Book of *Tuhfah al-Mursalah* and analyze its role and impact on the Muslim community of Aceh. This study will explain how the book of al-Burhanpuri was able to reach the archipelago, including Aceh, and make it one of the important references in local Islamic discourse. The main focus of this study is that the dissemination of the book *Tuhfah al-Mursalah* has a great influence on the religious thought and practice of the Aceh Muslim community. This influence is reflected in changes in Islamic debates, sufistic practices, and socio-cultural dynamics. The spread of this book had a significant impact on the perspective and religious understanding of the Acehnese people, enriching their intellectual and spiritual wealth.

Research Methods

The research method used in this study is literature study research (*library research*) descriptive analysis with a qualitative approach. This approach was chosen to explore the existence and contribution of the book *al-Tuhfah al-Mursalah* in the intellectual and spiritual development of Muslims in Aceh by examining academic studies on the influence of this book in the Acehnese scientific tradition. Through descriptive analysis, this study aims to comprehensively describe how this book has played a role in shaping religious thoughts, practices, and intellectual traditions among Muslims in Aceh. The qualitative approach allows researchers to explore various aspects and nuances related to the use and influence of

the book of Tuhfah al-Mursalah, including how it is received, studied, and applied in the context of education and daily life. The source of the data was collected through a study of relevant literature, not directly referring to the main source, namely the book Tuhfah al-Mursalah. So as to gain a comprehensive understanding of the role of the book of Tuhfah al-Mursalah in spiritual and intellectual development in Aceh.

Result Research and Discussion

a. The Spread of the Book of Tuhfah al-Mursalah to Aceh

Among the various theories about the spread of Islam in Indonesia, Anthony H. Johns gives the view that Sufi nomads, not traders, have been the main spreaders of Islam in Indonesia since the 13th century (Anthony H. Johns, 1993). Johns argued that Sufis have a unique ability to compromise or blend Islam with local religious practices and beliefs, rather than force drastic changes in those beliefs. These Sufis used terms and elements of pre-Islamic culture to explain the teachings of Islam, making them more acceptable to the local community who already had strong spiritual traditions (Johns, 1993).

Peter G. Ridel, as quoted by Abdul Munip, argues that Hamzah Fansuri was the first Sufi author and the greatest scholar of his time. He was born in Fansur (Barus) on the west coast of Sumatra. Hamzah pours out sophisticated Sufi ideas in the form of sha'ir that is full of worship. Furthermore, Munip thinks that perhaps he is the one who uses sya'ir in the form of Malay. The Sufi ideas he expressed were Sufism which was a form of wahdatul that easily encouraged pantheistic interpretation (Munip, 2010). Hamzah and his student Syamsuddin al-Sumatrani had a big role in transmitting the teachings of tasaawuf wahdatul wujud to Indonesia. They are the ones who teach the Sufism of Ibn al-'Arabi and al-Jilli who are full of wahdatul.

Sufis' ability to integrate Islam with local culture can be seen from various aspects. They often adopt local symbols, customs, and languages in teaching Islam (Hendra, Nur Adzani, and Muslim, 2023). A more flexible and tolerant Sufi approach to local practices allowed Islam to spread peacefully and was better accepted by heterogeneous societies. During the same period, Sufis such as Ibn 'Arabi and others were active in various fields including government, military organizations, and other professions, showing that Sufis not only played a role in the spread of religion but also in the formation and stabilization of Muslim society as a whole (Afrianti, 2016).

Dignity seven is one of the teachings of Sufism adopted by Muslim scholars during the Islamization of the archipelago. If Hamzah was indoctrinated by the five stages of

emanation of Ibn al-'Arabi, while al-Sumatrani was influenced by the seven stages of emanation (the seven dignity) of *Tuhfah al-Mursalah* (Munip, 2010). The Seven Dignity System in the Malay-Indonesian Archipelago originated from the work of an Indian Sufi named Muhammad bin Fadhlullah al-Burhanpuri, entitled *al-Tuhfah al-Mursalah ila Ruh al-Nabiy* (P. G. Riddell, 2001; Azra, 2004; Bruinessen, 1995). Furthermore, Bruinessen added that Syamsuddin al-Sumatrani was the first person in the archipelago to elaborate on the teachings of the seven dignities. It was an adaptation of Ibn al-'Arabi's theory of emanation and became very popular in the archipelago in a short time (Bruinessen, 1995).

In this case, Syamsuddin al-Sumatrani may have followed in the footsteps of the Gujarati author Muhammad bin Fadhlullah al-Burhanpuri, who wrote about the same teachings in his book *al-Tuhfah al-Mursalah ila Ruh al-Nabi*. It is not known if he himself ever traveled to India and Arabian lands, but this may be because many other Sufi authors made similar trips. However, because Aceh at that time was an important center for the spread of Sufism knowledge and practice in the archipelago, it is very possible that he was familiar with al-Burhanpuri's work in Aceh. The work of *Tuhfah al-Mursalah* may also have arrived in Aceh through an active trade and education network, which brought important texts from various Islamic regions to the archipelago (Bruinessen, 1995).

Faudzinaim Badaruddin quoted Anthony H. Johns' book titled *The Gift Addressed to the Spirit of the Prophet*, where Johns says that *Tuhfah al-Mursalah* has been written since 1590. Given that Aceh is only one or two seasons away from Gujarat and other ports such as Surat, this book may begin to be known by the people of the archipelago in the next Hajj season. Aceh was the first region to be influenced by *Tuhfah al-Mursalah*. Some argue that the writer (al-Burhanpuri) may have gone to Aceh, where he gained many disciples who helped spread his work there. Although it is possible that al-Burhanpuri once visited Aceh, his name is never mentioned in *Bustan al-Salatin* by Nuruddin al-Raniri or in other classical works. This suggests that it is very unlikely that he ever visited Aceh (Badaruddin, 2021).

Johns' further states that Syamsuddin al-Sumatrani began his work as a religious writer in the Aceh court in 1601, which indicates that he began writing when he was serving in the court of Sultan Alauddin Riayat Shah. Therefore, since Syamsuddin died in 1630, *Tuhfah al-Mursalah* must have been known in that year, although it is unclear how long before (Anthony H. Johns, 1957).

In addition, Drewes also stated that Shaykh Ibrahim al-Kurani (d. 1689) compiled a commentary on Tuhfah al-Mursalah specifically on the orders of Shaykh Ahmad al-Qushashi (d. 1661), his teacher in Medina, for Jawi students to provide an understanding of this work. Given that Ahmad al-Qushashi died in 1661, this commentary must have been written before that year, although it is uncertain exactly when (Drewes, 1959). The tafsir al-Kurani is *'ITAF al-Dazaqi b Siyad al-Tuhafah al-Mursalah illa ruh al-Nabi* (Riddell, 2001). However, the use of this interpretation requires a deep understanding of the original text. Therefore, stating that Tuhfah al-Mursalah may have been known in Indonesian territory during the author's lifetime, which is around 1619 or even earlier, is not impossible and may have happened (Anthony H. Johns, 1957).

According to Peter Riddell, Syamsuddin wrote *Mir'at al-Mu'minin* in 1601 during the reign of Alauddin Riayat Shah. This work contains the basis of his monistic teachings and expounds the system of seven levels of existence (seven dignity). It can be taken that the teaching of the seven dignity has been known by Syamsuddin and the Acehnese since that year, and then became very popular in Sumatra and Java. According to Riddell's statement, the relatively close year between the writing of Tuhfah al-Mursalah and the introduction of the work in Aceh shows that the work was quickly recognized in the archipelago, especially in Aceh (Riddell, 1990). Important works such as Tuhfah al-Mursalah can be quickly accessed and appreciated by the local community thanks to the region's active intellectual and cultural networks.

b. The Concept of Translocality in the Spread of Islamic Knowledge

The concept of translocality is one of the keys to understanding how Islamic knowledge spreads, especially in relation to the spread of the book Tuhfah al-Mursalah to Aceh. Clemens and Patrick define translocality as the result of the concretization and territorialization of socio-cultural processes and practices that go beyond established boundaries (Greiner and Sakdapolrak, 2013). This definition helps provide an understanding of how Islamic knowledge can move and change across different regions and time periods. In more detail, translocality refers to the ways in which social and cultural processes, as well as certain practices, become real and manifest in places different from where they originate. It discusses how cultural components or knowledge systems can be adapted, changed, and integrated into new contexts. In this case, the concept of translocality explains how the book of Tuhfah al-Mursalah, one of the important texts in the Islamic tradition, can spread from

one region to another, such as from its place of origin to Aceh, and how it undergoes changes and adapts to the new local context.

The role of ulama as translocal agents is very significant in the dissemination of the book *al-Tuhfah al-Mursalah*. Ulama play an important role in bridging the exchange of knowledge between various Islamic scientific centers and local communities. They not only act as carriers and disseminators of religious texts, but also as cultural translators who adapt and contextualize Islamic teachings to suit the conditions and needs of the local community. Azra explained that the ulama network not only functions as a transmitter of knowledge, but also as an agent of socio-intellectual change in the archipelago (Azra, 2004). This means that ulama do not only convey the teachings of Islam from one generation to the next, but they are also actively involved in the process of social and intellectual transformation of the people in the archipelago. Through their role as educators, writers, and spiritual leaders, scholars are able to influence various aspects of people's lives, from religious thought to daily social practices.

In the context of Aceh, the role of scholars is to visit Islamic scientific centers such as Mecca, Medina, and Cairo, and then return with new knowledge, including the book *Tuhfah al-Mursalah*. These Acehese scholars persistently left their homes to study in the holy cities and centers of Islamic civilization. In these places, they not only learn from prominent scholars, but also participate in dynamic intellectual conversations, which allows them to learn a variety of methods and perspectives within the academic field. These scholars began to spread their knowledge after arriving in Aceh. They became teachers and spiritual leaders who were respected by the community after establishing Islamic boarding schools and madrasas (Sahlan et al., 2019). As one of the texts they studied, the book *al-Tuhfah al-Mursalah* was included in the teaching curriculum. Ulama translated and adapted the text of this book to be applied in Acehese society.

The process of adaptation and contextualization of the book of *Tuhfah al-Mursalah* in Aceh shows complex translocal dynamics. According to Fathurahman quoted by Zainuddin Abdullah, this process includes not only linguistic translation but also cultural translation, where the ideas from the book are adapted to the understanding of people in the area. This is shown by the emergence of *syarah* (commentary) and book adaptations in Malay and Acehese languages. This adaptation process involves more than just translating texts from Arabic to Malay or Acehese. Aceh scholars must ensure that the teachings of the book are

understandable and relevant to the local community who have a different traditional and cultural context from the place where the book was written (Abdullah, 2019). As a result, they reinterpreted the ideas contained in Tuhfah al-Mursalah by using terms and analogies that were more relevant to the daily life of the Acehnese people. Many lectures and book adaptations in Malay and Aceh show contextualization efforts. These works not only provide an explanation of the contents of the book of Tuhfah al-Mursalah, but also make commentary relevant to the local context.

Dayah or Islamic boarding schools in Aceh play an important role in the process of spreading the book al-Tuhfah al-Mursalah from one place to another. Dayah functions not only as a teaching center, but also as a center for the reproduction and adaptation of Islamic knowledge. The system of teaching the yellow book in Dayah, including al-Tuhfah al-Mursalah, reflects the process of localization of translocal knowledge. Knowledge derived from Islamic scientific centers in the Middle East is adapted to Acehnese culture and traditions. This process involves linguistic and cultural translation, where the concepts in the book of Tuhfah al-Mursalah are adapted to local understanding and practice. Dayah becomes a space where global and local Islamic knowledge meets and interacts, creating a unique and dynamic synthesis.

c. The existence and influence of the Book

As far as general knowledge is about the early history of the spread of Islam in the archipelago, *al-Tuhfah al-Mursalah ila Ruh al-Nabi*, considered to be one of the first texts known and shared by Muslims in Aceh. The book, written by Muhammad Ibn Shaykh Fadhlullah al-Burhanfuri Al-Hindi in 1590 and died in 1620, has greatly helped spread the basic teachings of philosophical Sufism in Indonesia (Fathurrahman, 2011). Azra stated in his book that Tuhfah al-Mursalah is one of the most influential books in the development of Sufism in the archipelago, as indicated by the subtheme called "Neo-Sufism and Sharia", in which Tuhfah al-Mursalah is raised and discussed thoroughly. Azra also said that many prominent scholars, both from the archipelago and the Middle East, have criticized and updated the book (Azra, 2004).

In general, the Seven Dignity which is a teaching of Sufism formed to explain the concept of wahdatul wujud (unity of form) has been openly studied in Aceh during the Samudera Pasai Sultanate, producing philosophical Sufi figures such as Hamzah Fansuri and Syamsuddin al-Sumatrani (Ramadhan et al., 2022). These two figures have long served as the highest religious leaders (qadhi, malik al-'adl) in the Sultanate of Aceh Darussalam.

Philosophical Sufis, followers, and wahdatul teachers became the supreme religious leaders in the Sultanate of Aceh Darussalam until the reign of Sultan Iskandar Muda. The Sultanate of Aceh Darussalam achieved its glory during the time of Iskandar Muda, and the teachings of wahdatul wujud made a great contribution to the civilization of the Acehnese people (Nasution 2017). Until now, Aceh Darussalam remains the pride of the community, especially in the religious field.

The spiritual understanding of the Acehnese people is greatly influenced by the important teachings found in the book *Tuhfah al-Mursalah*, especially those related to the concept of wahdatul wujud (Daroini, 2022). The cosmological view that has long existed in Acehnese culture is in accordance with the concept of wahdatul wujud, which emphasizes the unity between God, humans, and the universe. In addition, in the content of the book *Tuhfah al-Mursalah* it is explained that God is a form whose image can emerge through the seven dignity of emanation: Ahadiyyah (absolute unity), Wahdah (unity), Wahidiyyah (oneness), Alam al-Arwah (spirit world), Alam al-Mithal (image world), Alam al-Ajسام (physical world), and al-Insan al-Kamil (perfect man). These concepts are included in the teachings of the unity of being, or wahdatul of being, which emphasizes that everything is essentially a manifestation of God (Martyrdom, 2015).

This view not only strengthens the harmonious relationship between humans and the Creator, but also emphasizes how important balance and harmony are in daily life and in relationships with the environment. This concept exists in the Acehnese spiritual tradition showing that Sufistic teachings are accepted and integrated with local religious and cultural practices, which creates a strong connection between the spiritual beliefs and cultural identity of the Acehnese people (Budi Handoyo, 2022).

In addition, the book *Tuhfah al-Mursalah* plays a major role in building the Islamic identity of Aceh. The religious practices of the Acehnese are colored by a blend of sharia and essence, which is the main theme in *Tuhfah al-Mursalah*. This theme shows how formal Islamic law and deep spiritual aspects integrate well, creating a unique synthesis in religious understanding and practice. Local phrases "*adat bak po teumeureuhom, hukom bak syiah kuala*" shows the relationship between customary (which is often influenced by Sufistic beliefs) and sharia law. This phrase shows how Acehnese can combine local traditions with the Islamic faith, so that Islamic customs and laws are considered two sides of the same coin, not two different things. Sharia law provides a clear normative and ethical framework, and

customs influenced by Sufistic understanding help maintain spiritual and social balance (Ismail, 2022).

d. Challenges and Criticisms

Syamsuddin al-Sumatrani is considered to be the first person to spread the teachings of the seven dignity and the concept of *wahdat al-wujud* (Miswar, 2016). The spread of the Book of *Tuhfah al-Mursalah* in Aceh faced many challenges and criticisms even though this teaching was widely accepted. Some people believe that the interpretation of the teachings of *wahdatul wujud* can lead to pantheism, or the equation of God with creatures, which is the subject of major controversy. Scholars especially express this criticism, which tends to follow stricter orthodoxy and emphasizes the importance of maintaining the purity of monotheism.

According to some conservative scholars, the teachings of *wahdatul* manifestations found in *Kitab al-Tuhfah al-Mursalah* can lead to a deviated understanding of the basic principles of Islam. They are concerned that the concept of existential unity between God and creatures can be misinterpreted as the unity of matter between the Creator and His creation (Budi Handoyo, 2022). This is contrary to the teachings of monotheism which emphasizes the oneness and singleness of Allah.

The book *'Itaf al-Dzaki* written by al-Kurani at the request of his teacher al-Qusyasyi for his students from Indonesia contains comments on *wahdatul wujud* which is very famous in Indonesia, especially Aceh which he learned from *Tuhfah al-Mursalah*. Comments containing corrections and more orthodox explanations about *wahdatul* are presented because this book is considered to cause deviations towards pantheism (Munip, 2010).

Of the many criticisms and comments on the teachings of dignity seven, the harshest criticism came from Nuruddin ar-Raniri (d. 1666), an Indo-Arab scholar from Randir (Gujarat) who was fluent in Malay, living in the 17th century, he considered al-Sumatrani's teachings to be heretical and heterodox. Ar-Raniri grouped al-Sumatra'i along with his predecessor Hamzah Fansuri in the same category (Ramadhan et al., 2022). According to ar-Raniri, these teachings deviate from the orthodox truth of Islam, so he calls for his thoughts, works, and even adherents to be fought and eradicated. Ar-Raniri's hardline views reflect the tensions between orthodoxy and heterodoxism in Aceh at the time, as well as the efforts of orthodox circles to maintain the purity of their religious teachings (Fathurrahman, 2011).

In addition, sociopolitical problems arise, because differences of opinion about Sufistic teaching can lead to conflicts in a plural and heterogeneous society. For example, the rulers and authority groups in Aceh sometimes face difficulties in accepting various Islamic traditions, including those influenced by Sufism. This can lead to people arguing about religious legitimacy and authority. History records that Sultan Iskandar Tsani (1637–1641), politically supported ar-Raniri's hostile attitude towards the teachings and adherents of the manifestiyyah (Jalil and Alias, 2020). Hamzah Fansuri's followers who supported him experienced acts of violence from the royal side as a result of this support. They were chased and forced to abandon their belief in the doctrine of wujudiyah. If they refused, they would be killed. In addition, Hamzah Fansuri's mystical works were collected and burned in front of the Baiturrahman Grand Mosque in Banda Aceh because they were considered to damage the faith of Muslims (Fathurrahman, 2011).

Therefore, in the history of socio-religious development in the Sultanate of Aceh, the year 1637 is often considered a dark period for the followers of the teachings of Hamzah Fansuri and al-Sumatrani. The change of power from Sultan Iskandar Muda to Sultan Iskandar Tsani marked a significant change, where religious authority was given to ar-Raniri who then decreed the teachings of the two as heretical and needed to be fought (Rusdiyanto and Musafar, 2018). Ar-Raniri immediately used his authority to combat teachings that were considered deviant from orthodox Islam.

Although the teachings of wahdatul wujud received harsh and sharp criticism from Nuruddin ar-Raniri, this teaching did not stop in his hands. Wahdatul wujud is still an important part of religious studies in Aceh after the time of Nuruddin ar-Raniri. This teaching is still maintained and developed by several prominent scholars. One of the famous figures in Aceh is Syaiful Rijal from Minangkabau. He played an important role in defending the teachings of wahdatul form. Syaifur Rijal became the highest religious leader in Aceh and continued to teach his students about wahdatul wujud (Azra, 2004).

Syaifur Rijal interprets the concepts in this book more carefully and contextually, emphasizing that the teachings must be understood within a strict monotheistic framework and should not be misinterpreted as a denial of God's transcendence. He argues that the revelation of existence is not a teaching that equates God with His creatures, but rather a way to understand the Divine presence in every aspect of life without negating the oneness and exaltation of God. Rijal also proposes a deeper hermeneutical approach, highlighting

that the Sufistic concepts in Tuhfah al-Mursalah should be seen as an attempt to enrich the spiritual and esoteric dimensions of Islam without contradicting the basic principles of monotheism.

Thus, this more careful interpretation helps to reduce tensions between the Sufistic tradition and Islamic orthodoxy in Aceh. These scholars play a role in explaining that the appreciation of Sufism can coexist harmoniously with sharia practices, as long as the understanding of wahdatul manifestations is maintained within the correct theological boundaries. They also emphasized the importance of a deep spiritual approach in order to strengthen faith and piety, as well as encouraging people to get closer to God through Sufistic practices that are in line with sharia teachings.

Conclusion

The book al-Tuhfah al-Mursalah Ila Ruh al-Naby written by Muhammad bin Fadhlullah al-Burhanpuri is one of the books of Sufism that contains the teachings of the seven dignities. This book is also one of the references of Muslim scholars during the Islamization of the archipelago. Syamsuddin al-Sumatrani was the first person in the archipelago to elaborate on the teachings of the seven dignities. The beginning of the entry of Tuhfah al-Mursalah in Indonesia through Sumatra, more precisely Aceh, so that the process of translationality occurred. This process is not only linguistic translation but also cultural translation, where the ideas of the book are adapted to the understanding of the people of the area. This is shown by the emergence of syarah (commentary) and book adaptations in Malay and Acehnese so that they can be understood and relevant to the local community. The existence of Sufism simultaneously contributes to the emergence of local traditions, such as "*adat bak po teumeureuhom, hukom bak shia kuala*" showing the relationship between adat (which is often influenced by Sufistic beliefs) and sharia law. This phrase shows how Acehnese can combine local traditions with the Islamic faith, so that Islamic customs and laws are considered two sides of the same coin, not two different things. In addition to the popularity of Tuhfah al-Mursalah in Aceh, the spread of the teachings of wahdatul in the form of this book faces many challenges and criticisms from some scholars. The harshest criticism came from Nuruddin ar-Raniri, who considered the teachings of wahdatul wujud brought by al-Sumatrani as heretical and heterodoxious teachings.

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