

Research Article

Mandailing Scholar of the XX Century: Sufism Thought of Syeikh Syihabuddin Nasution Aek Libung (1892 -- 1967)

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Abstract.

This article aims to describe the sufism thought of Syihabuddin Aek Libung (Nasution), born in South Tapanuli. He was one of the scholars (al-'Alim al-'Allamah) in Archipelago, pupil of Abdul Jabar al-Khalidi Naqsyabandi (Khalifah of Ibrahim al-Khalidi) and Muhammad Ali Ridha in Mecca. This article is based on the sources of his manuscript, Adab al-Muridin and Fath al-Qalb with a philological approach and social history. Syihabuddin said that the pillars of the religion are 4 types: iman, Islam, tauhid, and makrifah. It means that religion was not only iman, Islam (sharia, fiqh), dantauhid, but also makrifah (sufism, tarekat and suluk). The understanding and implementation makrifah, of course, must be preceded by the understanding and implementation of the iman, Islam and tauhid. This understanding is the understanding of the scholars who are rapprochement or reconciliation between shari'ah-oriented scholars and sufis who prefer the esoteric teachings. In the practice of sufism, Syihabuddin affiliated to the Naqsyabandiyah.

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1. Introduction

The exchange of thoughts and maintenance of intellectual discourse was very crucial for the history of Islamic religious thought in the archipelago, especially from the first half of the XVII century to the XVIII century. Traditions and dynamics of thought that emerged from the intense relations and contacts through the archipelago's ulama network, raise the spirit of revival of Islamic renewal to revitalize Islam in the personal and community lives of Malay-Indonesian Muslims. The spread of Islamic reform throughout this period did not mean that the "small traditions" of Islam in this part of the Islamic world became compatible with the "big traditions". Various forms of un-Islamic beliefs and practices continue to grip certain segments of Muslims. This is an important reason for the continuing efforts to renew the beliefs and practices of Muslims in the next period [1] [2] [3].

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Sufism is one of the teachings of Islam that aims to draw closer to God (*taqarrubila Allah*). This issue is continuously discussed by thinkers, scholars or Muslim educators in various Muslim world, including scholars archipelago. Their thoughts partly recorded in his works and others disappeared together thinkers. The works of previous scholars have a cultural heritage that is priceless. It stores a variety of expression of thoughts and feelings as a result of the nation's cultural past.

Manuscripts, especially religious texts, which produced the scholars archipelago is actually very diverse scientific disciplines. They write of things that seem "simple" that is exoteric, which is more addressed to the general public, but they also write heavy topics that are esoteric, addressed to a particular community groups. They wrote about monotheism, worship, morals, astronomy, astrology, medicine and education, and they also wrote about the problems of kalam, theology, philosophy and mysticism with a variety of flow.

The in-depth study of the Tapanuli ulama has very limited, there are only a few studies, including studies on Abdurrahman Sjihab: 1910-1955 [4], Syekh Abdul Halim Hasan: 1901-1969 [5], Syekh Ali Hasan Ahmad al-Dary [6] [7]. There are also the study about Islam in Tapanuli which talks about ulama and tarekat [8]. Researchers on Tapanuli (Batak lands) prefer to research about adat, Islam or Christianity, for example Susan Rodger Siregar researched about the relationship between the Adat and the religions in Batak case [9]. Likewise with Bruinessen's research on tarekat in Indonesia [10] [11] [12] [12], dan Steenbrink [13] has not talked about the thoughts of Sufism or Sufism Syihabuddin Nasution Aek Libung, even though he has a number of his writings.

Among the works of these scholars are *Adab Muridin* and *Fath al-Qalb*. Its are works of a scholar South Tapanuli, namely Sheikh Syihabuddin Nasution Aek Libung (1892 - 1967 AD). The study of the book (manuscript), according to the author, is very important and interesting, because: *first*, this manuscript has not been studied and researched scientifically; and *secondly*, that the thoughts of many religious scholars of Tapanuli have not revealed, whereas Tapanuli, particularly Southern Tapanuli, has spawned a number of scholars on a par with other scholars archipelago. In this paper, the authors tried to reveal, analyze and describe the thought Sheikh Syihabuddin Aek Libung about Sufism based on his works, *Adab al-Muridin* and *Fath al-Qalb*.

2. Biography of Sheikh Syihabuddin Nasution Aek Libung

Syihabuddin, surnamed Nasution, born in 1311 H/1892 AD in Muara Langkumas, Sulangaling, Batang Gadis, Mandailing, and died in 1967 AD. Syihabuddin and his family lived

in Muara Langkumas, then they moved to Bandar Labuhan Deli Serdang in 1328 H/1910 AD. In 1332H/1914 AD they moved again to the village Sulangaling Ranto Panjang. In this region, his father, Rowani al-Khalidi Naqshbandi, establish persulukan place in the village of MuaraAek Ban Bun Tarimbaru Sulang Aling, Mandailing. Syihabuddin initially learned reading the Koran, the religious book, and the Ahlu Sunnah wal Jama'ah teachings of his father, Rowani al-Khalidi Naqsyabandi. At the age 15 (fifteen) years he also studied at his father's persulukan (Naqsyabandi), and age 20 (twenty) years participated seclusion or mysticism. In 1914 Syihabuddin got aijazah from his father's persulukan. Then he also taught Naqshbandi and mysticism in various places, such as Angkola, Mandailing, Deli, and Serdang.

Then, Syihabuddin studied mysticism in Kumpulan, Minangkabau, West Sumatera, when it is Sheikh Ibrahim al-Khalidi Naqshbandi died. He studied at the Sheikh Abdul Jabar al-Khalidi Naqsyabandi (Caliph of Sheikh Ibrahim Kumpulan) and got aijazah from his persulukan. Finally, in 1337 H/1919 M Syihabuddin moved to Aek Libung (Sani-sani), Sayurminggi (entered the district of South Tapanuli now). This village was firstly opened in 1915, including the early follow dwells there is Syihabuddin, but he apparently has not moved completely out of the village before that, Sulang Aling Ranto Panjang. At that time the head of the Kuria was Sutan Kumala di Sayurminggi Angkola Jae.

In 1339 H/1922 AD, Syihabuddin went to Mecca to deepen their knowledge. He studied at Jabal Abi Qubais from Sheikh Ali Ridho, son and khalifah of Sheikh Sulaiman Zuhdi al-Khalidi Naqshbandi, and he received aijazah of Naqsyabandi order from him, so he got the title of Shaykh Syihabuddin al-Khalidi Naqsyabandi. Upon his return from Mecca he developed persulukan in South Tapanuli, until death in 1967 in Aek Libung [14]. His full name is Syihabuddin bin Rowany bin Mangindal bin Maharaja Manambir [15].

This historical data contains some important information in the context of the biography of Sheikh Syihabuddin and descendants. First, that there is a genealogy (lineage), namely Syihabuddin bin Rowani bin Mangindal bin Maharaja ManambirNasution. Furthermore genealogy children and grandchildren to follow this genealogy, as stated also by Sulaiman (1905 - 1970), his son, in his work, *Mabadi'u Mushthalah al-Hadits*, that: "Syeikh Sulaiman bin al-'Alimal'Allamah Syeikh Syihabuddin al-Indunisiya" and in the last page he wrote it more complete, namely "Syeikh Sulaiman bin al-'Alimal' Allamah Syeikh Syihabuddin bin al-Marhum al-Syeikh Rowani al-Khalidi Naqsyabandi bin Mangindal bin Maharaja Manambir Mandahiling". Concerning the origin of these breeds could not be ascertained. This requires further investigation, they may by mentioning the name of the

place “Maharaja Manambir (marga Nasution) di Kampung Sirangkap Gunung Beringin, Mandahiling Godang” is a native [14] [16] [15].

Thus becoming the ruling class/nobility (the emperor). Opinions (theory) another mentioned that the descendants of Sheikh Syihabuddin derived from Sigorbus, Sibuhuan, then moved to Matondang [17], but this theory does not explain the timing and the process of further displacement, so that up to Sirangkap, East Panyabungan, Mandailing Natal.

3. Religious Thinking Paradigm

Syihabuddin, who was a student and *khalifah* of Sheikh Mohammad Ali Ridha in Jabal Abu Qubaisy, Mecca, said that the pillars of the religion are four (4) types: iman (faith), Islam, tauhid (monotheism), and makrifah. This means that the religion was not only faith, monotheism, and makrifat (Sufism, *persulukan*, and mysticism), but also Islam (sharia, fiqh). The understanding and implementation makrifah, of course, must be preceded by the understanding and implementation of the faith, Islam and tauhid.

It is the understanding of the scholars who take a mutual approach (*rapprochement*) or reconciliation between Shari’ah-oriented scholars and Sufis who prefer the esoteric teachings. The spirit of reconciliation, a new religious development, is very significant in the development of Islam.

Then this spirit found the momentum, when the scholars into the *persulukan*. Nevertheless, of course, can not be concluded that the reconciliation has thus been completed, because there is the conflict in the development discourse, even physical conflict is sometimes unavoidable. “New synthesis” that later called “neo-Sufism” [18] [19] [3].

In the practice of sufism, Syihabuddin affiliated to the Naqsyabandi orde. Naqshabandi’s execution, as followed and developed by Sheikh Syihabuddin, must be preceded by the implementation of Shari’a/worship. He strongly emphasized that his students and followers always maintain any obligation (*fard*) law that is *hadhir*, such as not neglect prayer times, afraid to Allah to do all His commands and keep all His prohibitions, and sincere as a requirement for all worship. In the field of tauhid/theology Sheikh Syihabuddin embraced confidence theology (*i’tiqad*) of *Ahlu Sunnah wal Jama’ah*. According to him, this is the actual *i’tiqad*. It was in the meaning of *kalimat syahadat*. Therefore, in accordance with his beliefs, he invited the reader and followers to hold with *i’tiqad* of *Ahlu Sunnah wal Jama’ah* to survive the world and the hereafter. While in the field of moral education, he stressed on the improvement of children’s behavior,

civilized against him, courtesy of the teacher, the husband-wife manners, and manners of the parents [15].

4. Sufism Thought of Sheikh Syihabuddin Nasution Aek Libung

4.1. Tasawuf (Mysticism)

Tasawuf (mysticism) is a part of the science of sharia science of the Prophet Muhammad. Shari'a science were divided into three (3) parts: fiqh (jurisprudence), ushuluddin, and tasawuf (mysticism) as well as the *persulukan*. These kinds of science are all excluded from the Qur'an and Hadith. In this case, the jurisprudence issued by Muhammad ibn Idris al-Shafi'i, science Ushuluddin issued by Abu al-Hasan al-Ash'ari, whereas mysticism issued by Abu al-Qasim al-Junaidi al-Bagdadi. The science that is *wajib 'ain* demanded that are 3 (three) types. *First*, the science of tauhid (monotheism), also called ushuluddin science and faith. Personal liability is demanding to know the levels of substances Allah, and all *sifatof salbiyah, tsubutiyah, and af'al*. Likewise, knowing all the Messengers of God and that it poses, as well as believing it. *Second*, the science of law, this science also called *furu'*, and jurisprudence. Liabilities are demanding to know the levels of fardhu thaharah, prayer (also canceled), fasting, zakat and hajj. Third, the science of the mind, also called the science of mysticism, science institutes, and mysticism.

Science noblest and highest position is *makrifatullah*, which is familiar Allah Ta'ala with the sight of nur faith is in the heart. For up to *makrifatullah*, humans have to learn it *qasad* solely for Allah Ta'ala, and uphold the command of Allah Ta'ala; improving his *dhahir* with worship to Allah; improving inner (heart) to be any merit; purifying everything reprehensible nature; and presenting his heart to Allah Ta'ala. Some scholars, he said, prohibit states secret (*ladunni* science and *dzuqi*) to people who have not been perfect wits, such as children whose minds have not been able to understand it, for fear maketh toy, diamonds expensive failure by mocking Allah Ta'ala. He invited them to reproduce worship, repentance, and the remembrance of Allah (with *dhikr* of Naqsyabandiyah orde). Recitation must be received directly from the *murshidkamil* (perfect teacher teaching and has got *aijazah* institutes [*rabitah*] from a teacher. In addition, They also accustom prayer in *jama'ah*; multiply *suluk*; read the Fatiha, Suralkhlas, beads, *tahmid, tahlil, takbir*, and Qursy; accustom to attend Friday prayers; wird multiply, demanding the pleasure of Allah Ta'ala, invocation, and greetings upon the Prophet Muhammad [14].

4.2. Tarekat and Suluk

Tarekat science and suluk, according to Sheikh Syihabuddin, are the sciences of heart, which knows everything reprehensible nature in the heart, such as *riya*, *'ujub*, *takabbur*, envy, and other reprehensible nature, and improve heart with good character, as sincere, true, ascetic, *wara'*, *tawadhu'*, and the other excellent properties.

Naqsyabandi's *persulukan* and all other *persulukan* of *Ahlu Sunna wal Jama'ah* are the *persulukan* of the companions of the Prophet Muhammad, no more and no less. Like the eternal *ubudiyah* in *dhahir* and physical, accustom sunna of the Prophet, and heavy on the religious practice, which is followed all His commands and leave everything bans. Tarekat of Abu al-Qasim al-Bagdadi Junaid and his followers are the true *persulukan*, the holy of heresy. Tarekat and suluk are required to the experts, charged in mysticism, teachers who have perfect and practice it, has been given a *ijazah* from teacher, known derivative of uptake lineage to the the Prophet Muhammad up to Gabriel to come to *Haq Allah SubhanahuwaTa'ala* with no injury (disability) by which the network to teacher's orde [15] [14].

Naqshbandi essence is the presence of heart on remembering *Zat Allah al-Muqaddasah* and remembering slavery itself, both in *dhahir*, or in the heart. In this case there are two (2) basic principles (*Qaedah*). Its are:

1. Perfect following the Prophet Muhammad, good words, deeds, or behavior, which is called the *istiqamah 'ala al-Ghara Shari'ah'*, meaning to stick to the shari'ah that majesty;
2. Perfect loving of Murshid that he received from his *persulukan*, which is named *rabitah*. He links his heart with his teacher.

According to Syihabuddin, it includes some charity suluk demanding worship the pleasure of Allaah, and some that benefit the world and the hereafter. In starting to learn solely because they seek the pleasure of Allah, then cleanse his heart of all the despicable nature, such as' equivalent, *riya*, envy, *takabbur*, and other despicable nature. Furthermore, behave (act) with all its merit, such as ascetic (not fond of the world), *wara'* (leave everything *haram* and doubtful), sincerity (as a requirement for all worship), *tawadhu'*, patient, good pleasure, gratitude, and Other commendable trait. Then charity sincere worship solely because of Allah, charity with righteousness, and repent to Allah.

Terms of repentance that three (3) types, namely: leaving all sinners; regret for his actions; and said it would not return to the immoral acts forever. If it relates to human

sin, then added with 1 (one) another condition, namely to restore the rights of people who persecuted or requesting *halal*, and apologized for his mistake. If you can not do it, then let multiply worship and repentance to God.

Salik is the person who earnestly (*ijihad*) deeds of worship to Allah with *riyadhah*, which do *mujahadah*. *Riyadhah* worship is working hard on the *nafs*, such as seclusion, fasting, and reduce eating, drinking, sleeping and speaking are not useful, and more. In addition it also observe all *wirid* given by his sheikh with no injuries and not infringe other messengers of worship and determined teacher. *Mujahadah* is battling lust with deny. *'Arif* is one who knows Allah Ta'ala and servants, and can distinguish between *Khaliq* and creature, and the *musyahadah* everything was. The number of days in suluk which advocate are 40 days or 20 days or 10 days or a few days [14].

4.3. Implementation of Persulukan

Implementation and development of Sheikh Syihabuddin's persulukan take place in Aek Libung, Sayurmatangi, South Tapanuli and surrounding areas. After Sheikh Syihabuddin died in 1967 AD, then this persulukan followed by Sheikh Sulaiman (his son), and then the Sheikh Hussein (his son), and Sheikh Mulkan bin Hussein (grandson, until now). Sheikh Syihabuddin set suluk in some sort of time, namely suluk 40 (forty) days and suluk 20 (twenty) days or 10 days or a few days, and repeated four to forty days. The number 40 refers to the Prophet Muhammad which states: "Whoever prayers five daily collectively in 40 days, not lagging behind the *takbir al-ihram* was together priests, surely destined for him two deliverance, which separated from the hypocritical nature and escape from the fire of hell" [15] [14].

Implementation of this Naqsyabandiorde followed and developed by Sheikh Syihabuddin preceded by the implementation of Shari'a/worship. He strongly emphasized that his students and followers always maintain any obligation (*fard*) law that is *hadhir*, such as neglect no time for prayer, fearing Allah to do all His command and keep all His prohibitions, and sincere as a requirement for all worship. He was also invited to multiply worship and repentance to Allah Ta'ala to give *istigfar*: *Astagfir Allah al-'Adhim al-Lazi la ilhaillaHua al-Hayyumwa al-Qayyumatubulaihi*, read al-Fatihhasura, al-ikhlas, al-Kursi, tasbih, shalawat, and slam upon the Prophet Muhammad, as well as the always present Friday prayers and prayers in collective. To be able to meet the Lord, the man must do good works, that is to worship with sincerity and not associating partners with God in worship. According to him, the scholars, righteous people, and the *'alim* has taught

that multiply remembrance and mysticism. Suluk that they do immeasurable number of days, so "so flesh" in his life [15].

On the end page of *Adab al-Muridin* contained a handwritten note signed by Sheikh Syihabuddin that informs:

1. Planning implementation of mysticism in Runding begins on the evening of Friday, 13 Shawwal, the duration of 20 days or 10 days, out on Thursday, 3 Zulqa'idah.
2. Suluk's teacher is temporarily Khalifah Samin or can be suluk in place.
3. Description was dated: Sayurminggi, 6 Syawwal 1369, father Sheikh Syihabuddin, and stamped with a stamp bearing the Sheikh Syihabuddin bin Malim ... (unclear writing).
4. Specification was approved by the village chief negotiator: his name is less clear, with the words "knowledge and consent, and dated negotiator, 27/07/50 (July 27, 1950).
5. On the left side there is also an inscription: "mysticism in Runding on 23 Zulhijjah 1371 length how their proxies, father Sheikh Syihabuddin.

Persulukan that developed by Sheikh Syihabuddin is very flexible, depending on the ability and opportunity his students. Most importantly, they reproduce mysticism, several times, whatever the name: mysticism or good works or the other, meaning only one, which requires the pleasure of Allah [14].

5. Conclusions

Sheikh Syihabuddin (1892-1967 AD) was a archipelago scholar (al-alim al-Allamah), pupil of Sheikh Abdul Jabar al-Khalidi Naqsyabandi (a khalifah of Sheikh Ibrahim al-Khalidi Kumpulan [1764-1814 AD]) and Sheikh Muhammad Ali Rida in Jabal Abu Qubaisy Mecca. His orde affiliated to Naqsyabandiyah orde. He developed it in Southern Tapanuli region. To support his efforts he authored *Adab al-Muridin* and *Fath al-Qalb* that contents, among other things, about tasawuf (Sufism), suluk and tarekat.

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