

# Geneology Of Sufism: Meaning, Origin and It's Impact to Java's Sufi Movements

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## **Abstract**

*The aim of this article to discuss two fundamental issues, namely: How Islamic Sufistic Geneology in historical tracking and how the influence of Sufistic thoughts and teachings of Imam Jakfar Sadiq in the dissemination of Islam in the land of Java. The data was collected through reading and studying texts as well as tracing the history which was further analyzed descriptively with the Content analysis method. The results of the study concluded that; Sufistic Islamic Geneology in historical tracking, especially in the land of Java, leads to Imam Ja'far Sadiq. This can be seen from the ancestry (nasab) of the nine saints (Walisongo) Geneology, the famous Islamic preacher on the Java land. It can be traced to the Prophet Muhammad, as quoted from the book of Al-Islam fi Banten. In this context, not many studies explored in detail the construction of Sufism teachings from Walisongo which is an actualization of the concept of Al-Alawiyyah Tariqat reflected in the attitudes, behaviors, and methods of preaching. Suggestions for further research are that in conducting studies and research on the historicity of the propagation of Islam in the Indonesia archipelago (Nusantara), especially on the Java island. It should be conducted comprehensively so that it is not trapped by group fanaticism. The adherents understand that Sunni and Alawiyyun teachings are a chain link between one another. No demarcation line should be drawn that separates the two as if the Ahlul Bait is not Sunni. Thus, conflict of the difference in understanding between Sunni and Ahlul Bait need not occur.*

**Keywords**— geneology, sufism, walisongo, nusantara, imam ja;far sadiq

## **I. Introduction**

The native religion of Indonesian society is spiritual concepts in a tribal society that internally grow, develop and reach their own perfection without copy or external influence

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(Subagya, 1970 p 19). In this context, the original Indonesian religion is not much different from the religion of the pagan people who worship idols and strengths contained in objects or spirits known as Animism.

Animism adherents believe that the spirit of God flows in every creature according to the capacity of a person. Therefore, they do cult to their ancestors because they believe that the ancestral spirit is stronger than their own. In fact, they also believe that frightening animals indicate that there is a spirit of God in. So that the animal is sacred and worshiped (Subagya, 1970, p 7).

Historically, the original Indonesian religion experienced up and down, especially after traders from India propagated Hinduism and Buddhism. They succeeded in building the Empire of the Srivijaya kingdom in southern Sumatra whose territories included Sumatra, Malay and Javanese lands. The built civilization which was based on Hinduism and Buddhism developed rapidly and carved its history. Borobudur temple is one of their almighty creation which was the result of innovation from Buddhists.

Since ancient time, the Indonesian people have syncretistic tendencies. Combining various religious teachings, especially Hinduism and Buddhism. With this characteristic, at that time, the Indonesian people could accept the teachings of Islam, especially those that were Sufistic. It was brought by traders and preachers who came from the Middle East peacefully and friendly.

Rapidly growth of Islam in the Nusantara believed due to the role and contribution of the Sufis. Gentle and compassionate nature and tend to compromise with local civilization and culture, the teachings of Islam were quickly accepted by the local community. According *Miqdad* (1954), the archipelago (Nusantara) is the most appropriate and valid place to prove the fact that Islam came, and grew. Islam developed peacefully amidst people who embraced other religions until merged into their traditions and culture.

This fact can be seen from *Walisongo's* steps in disseminating Islam, particularly in the land of Java. The Nusantara Islamization history related to the role of *Walisongo* can be classified into two stages. First, the presence of Islamic religious missionaries who succeeded in establishing and accelerating the process of Islamization in the first century of *Hijriyah*. Secondly, the arrival of the *Alawiyyin* (descendants of *Fatimah Bint Muhammad Rasulullah*). In the treatise entitled *Al-Madkhal ila Tarikh Al-Islam bi al-Syarq Al-Aqsha* was explained; "Islam came to these distant islands (*Nusantara*) brought by people of high morals, clever, and high spirits. While the nations who accepted their arrival had a clear heart so that they happily accepted their invitation and express faith. They are the descendants of *Ali and Fatimah bint Rasulullah SAW* who brought the *Qur'an* as an indication of faith. They came from Hadramawt, which was a destination for the first Assyrians generation. Among them was born *Imam Ahmad al-Muhajir*, grandson of *Imam Ja'far al-Sadiq*, whose religious thoughts and his theology conceptions were very influential. The actions

and struggles of his grandchildren to broadcasted Islam in the Nusantara and beyond were being affected by his thought (Nuh, 1961 p 93).

The Indonesian know these *Alawiyyin* preachers ( as saints or *sunan*) in Javanese terms. They propagated Islam by means of good practice and pattern of teaching. It's an orientation tradition of teaching based on Sufism, as can be seen from the characteristics of the writing or manuscript known as *Primbon*. In the *Primbon*, it is noted about how to do spiritual training in an effort to cleanse the heart and clear the soul in order to draw closer to God.

Thus, it is very clear that the Islamic teachings brought by the saints (*Wali*) in the land of Java in Sufism nuances. It is not surprising if they make the book *Ihya 'Ulumiddin* by *Al-Ghazali* as a source of inspiration in conducting their *da'wah*. The *Al-Ghazali* influence which is strongly rooted in Sufism thoughts nine saints (*Wali Songo*) propagating Islam in the land of Java. It may also the influence of the *Alawiyyin tariqah* formulated by *Imam Abdullah bin Ahmad al-Muhajir* who is the grandson of Imam Jakfar Sadiq. Genealogy is the ancestor of the *wali songo*.

*Imam al-Muhajir* built his Sufism thoughts and teachings based on the doctrine of *Abu Talib al-Makki* (Al-Syatiri and Alhadrami, 1972). There was even a history explained that they had met in Mecca during the Hajj. It is from this chain that it is believed that the Islamic Sufism doctrines and teachings which were obtained by early propagators of the Islamic religion in the *Nusantara* were connected to *Imam Ja'far al-Sadiq* who was his ancestor ((Al-Syatiri and Alhadrami, 1972 p 17).

*Imam Ja'far Ash-Sadiq* was born on Monday night 13 of the month of *Rabi'ul Awal*, 80 H (there was mention of 17 *Rabi'ul Awal* in 83 H / 702 AD) in *Medina Al-Munawwarah*. His father was *Imam Muhammad Al-Baqir ibn Ali Zainal Abidin ibn Husayn ibn Ali ibn Abi Talib* while his mother was *Umm Farrah / farwah bint Qasim ibn Muhammad ibn Abu Bakr*. He lived contemporaries with his grandfather *Imam Ali Zainal Abidin* for 15 years and with his father *Imam Muhammad Al-Baqir* for 34 years (Ar Razi, 1395 p 487)

He has a mother who is named *Abdullah bin Muhammad*, while the other siblings with different mothers are *Ibrahim and Ubaidillah*, whose mother is *Ummah Hakim bint Asid bin al-Mughirah*, while *Ali and Zaynab* and *Umm Salamah* had mother slave women.

*Imam Ja'far Sadiq* gifted of sons and daughters includes; *Ismail Al-Aaraj* (later appointed as the seventh *Imam Mazhab Isma'iliyah*), *Musa Al-Kadzim* (later appointed as the seventh Imam at 12 *Imam Mazhab* ), *Ishaq Al-Mu'taman*, *Muhammad Al-Dibaj*, who declared himself to be an *Amirul Mukmin (Caliph)* on the 6th of *Rabiul Tsani* of 200 *Hijriyah*, and *Ali Al-Uraidhi*. While his daughter namely; *Fatimah bint Ja'far*, *Asma bint Ja'far*, and *Umm Farwah bint Ja'far*.

As a *Quraysh* figure, *Imam Ja'far al-Sadiq* was known as a virtuous person, humble, well-informed and *zuhud*. For fifteen years his grandfather, *Imam Zainal Abidin*, a leader of the *Ahlul*

*Bait* who has been recognized his knowledge by Moslems, educated him. From childhood to nineteen, *Imam Ja'far Sadiq* was in his father's upbringing and after his father's passed in 114 H / 732 AD, he replaced his father's position as a spiritual leader centered at the Nabawi Mosque in Medina.

As a great *Ulema*, many Muslims both from the *Ulema* of the *Sharia* and Sufism were visited him to acquire knowledge. Among his famous students were *Hisham ibn Hakam*, author of the book of *Al-Ra'd ala al-Mu 'tazilah*, *Mu'min al-Taq*, author of *Al-Imamah*. *Talhah wa A'isyah*, *al-Ma'rifah* and *Fi Ayyam Harun al-Rashid*, *Muhammad ibn Muslim al-Zuhri*, and *Zurarah ibn A'yan*, one of the Jurists. Famous *Ulema* who learned from *Imam Ja'far* were *Malik ibn Anas*, *Abu Hanifah*, *Muhammad ibn al-Hasan al-Syaybani*, *Sufyan al-Tsawri*, *Ibn Uyaynah*, *Yahya ibn Sa'id*, *Medina Jurists*. *Ayyub al-Sukhtiyani*, *Syub'ah ibn Hajjaj*, and others. *Imam Abu Hanifah*, *Imam Malik* and *Yahya al-Ansari* narrated the hadith from *Imam Ja'far*. According to *Fatih Guven*, 'hawzah' *Imam Ja'far* was attended by thousands of scientists, in addition to the experts above, also *Jabir ibn Hayyan al-Tusi*, a mathematician and *Mu'min al-Taq*, a highly respected scholar (Al Haitami, )

Various mazhabs of *sharia* and Sufism refer to his teachings. The *Tarekah* organizations and others that have spiritual lineage will include the name of *Imam Ja'far Sadiq* in it. Among them were the *Naqshabandiyah* and the *Qadiriyyah Tarekah*. With the depth of his knowledge and glory that has made him as a unification of various understandings and groups of Moslems. No wonder that the scholars (*Ulema*) say there is nothing more faqih than *Imam Ja'far* in his era; an *Ulema Tsiqoh*, good worship and an *Ahlussunnah* Imam (Al-Ta'dil and Ibn Taymiyah, 487)

In this context, this research will be conducted. Considering the historical literature of the dissemination of Islam in *Nusantara*, specifically in the land of Java. No one has focused on rigorous studying the contribution of Islamic Sufism thought and teachings, especially those related to *Imam Ja'far al-Sahdiq's* doctrine and teachings.

## II. Literature Review

There were several studies that take the subject of *Imam Jak'far* in the archipelago (*Nusantara*). However, the research conducted was research in the field of the Islamic law paradigm (*al-fiqh al-Islami*). Meanwhile, in addition to being known as a Jurisprudence expert (*faqi*), *Imam Jakfar* was also known as a Sufism propagator. Due to there were not many who raised the Sufism approach of *Jakfar Shodiq*, it was necessary to write a genealogy and the impact of his thoughts on Sufistic treasures in Indonesia. Thus, the information would be more balanced that *Imam Jakfar's* influence was not only in the scope of Legal thought but also there were Sufistic aspects that would later emerge to many Sufism thoughts in Archipelago (*Nusantara*).

### III. Research Methodology

This research can be categorized as library research. Therefore, the data sources needed come from written materials in the form of books, magazines, manuscripts, internet, and other written sources, which are related to the theme in question. To achieve the results of this study adequately and can be justified scientifically, the researchers conducted the following stages of research:

#### 1. Data collection

The data collected is historical literature and books compiled by the *Ulema* which are directly related to the Imam Jakfar al-Sadiq. The Ulemas opinions, Scholars, historians and Sufism are contained in various good references contained in the books and scientific articles. The data sources can be classified as follows:

##### a. Primary source

The primary sources in this study are the Islamic history and Sufism books which specifically examine the thought and teaching of the *Imam Ja'far Al-Shadiq*.

##### b. Secondary source

While secondary data sources from a variety of literature that review the study of the history of Islam propagation in the *Nusantara*. Sufism literature in a variety of perspectives mahzab were also used in this research.

#### 2. Data Analysis Method

In conducting data analysis, researchers used historical analysis and content analysis. Historical analysis is used to track Sufistic Islamic genealogy from the perspective of historical evidence that can be extracted. While content analysis is used to draw conclusions through an effort to find the characteristics of messages carried out objectively and systematically (Moleong, 2002 p 163) and (Soejono, 1997 p 13. 21). The data were analyzed from the beginning to the end for finding an understanding of the patterns and models of a problem. Those are examined based on various information related to the problem, according to the type of research, namely descriptive (Soejono, 1997), qualitative (Moleong, 2002).

### IV. Discussion

The history of thought and the development of Sufism is closely related to the practice of the *Salaf Al-Salih* who always *zuhud* in his life. Among the figures that can be categorized as the

foundation of Sufism is *Imam Ja'far Al Sadiq ibn Muhammad Baqir ibn Ali Zainal Abidin ibn Husain ibn Ali ibn Abi Talib*. *Imam Ja'far Sadiq* is also considered as the main teacher of the Ulema that still exist and develop such as the Hanafi, Maliki, Shafi'i, and Hambali (Siregar, 2002).

The sayings of *Imam Ja'far Sadiq* are also quoted by Sufis such as *Fudhail ibn Iyadh*, *Dzun Nun Al Mishri*, *Jabir ibn Hayyan* and even quoted by *Al Hallaj*. Among the Imams who are popular in the Islamic world, especially in the field of Fiqh, *Imam Maliki* is the one who narrated the most hadith from *Imam Ja'far*.

*Imam Ja'far Sadiq's* thoughts and Sufism connection, can be seen from the lineage of the *Tarekah*. It was often attributed to him, such as *Alawiyah*, *Siddiqiyah* or *Naqsyabandiyah* which leads to *Sayyidina Abubakar Al Shidiq* or which leads to Imam Ali. This was due to his great-grandfather having the nature and attitude of being a Sufi. Some scholars (*Ulema*) even mentioned that *Hasan al-basri*, the first Sufi-zahid was known as a pupil of *Imam Ali karramallahu wajhahu*, whereas *Ali Zainal Abidin (Imam Ja'far's father)* was known for his expressions of love for Allah which were reflected in his famous prayers known with "*Al Shahifah Al Sajadiyyah*".

Due to *Imam Ja'far Sadiq* capacity, He is known as a comprehensive person, a great intellectual, *zuhud* and sincere Sufi. It is not easy to trace the original fatwa of *Imam Ja'far Sadiq*. The Book of *Rasail Ikhwan Ash Shafa* which is claimed to be the master book of *Imam Ja'far Sadiq*. The book composed during the reign of the *Buwaihiyyah Dynasty* (321 H - 447 H), or more than two hundred years after the passed of *Imam Ja'far Sadiq*. Therefore the construction of Sufistic thought or doctrine was widely scattered in various books and manuscripts written by his students. Among of thoughts construction that are widely quoted and influential for later generations are;

**First;** about Position and the importance of the mind. In this context *Al-Kulaini* cites a narration from *Al-Imam Ja'far Sadiq* who tells;

"A group of our friends narrated from *Ahmad bin Muhammad* from *Ali ibn Hadid* from *Samaah ibn Mihran* said: I was with *Imam Aba Abdillah AS*. He was with the congregation of his followers. *Imam Abu Abdillah* said: "Recognize the intellect and the ignorance. If you recognize it you will get a clue." *Sama'ah* said that: May I be your ransom, we do not know except what you taught us.

*Aba Abdillah AS* said that: "Verily Allah Azza Wa-Jalla has made reason from His light on the right side of His Throne and he (reason) is the original creature among the spirits. After the incident Allah ordered him to leave, reason according to His command. Then Allah ordered come to Him, reason according to His command. Then Allah said: "I have made you a majestic creature and I bestowed upon you *karamah* (glory) upon all my creatures." Then Allah made *al-Jahlu* (ignorance) out of the darkness and ordered him to leave *Al-Jahlu* according to His command, so Allah commanded him to meet Him, *Al-Jahlu* was reluctant to obey his command. If *Al-Jahlu*

witnesses Allah glorifying reason and how Allah grants servants to reason, enmity is born in his chest and al-jahlu said to Allah, "O my Lord! Mind is an event similar to mine, so you glorify it and also strengthen it with armies and I am the opposite of it. I am not given the strength to match it, so grant me armies like what you give to reason. So Allah accepted his request and said: "If you disobey my command once more, I will cut you off and your armies from my mercy." *Al-Jahlu* said, "I am pleased with Your command." So Allah grants 75 servant soldiers to Al-Jahlu.

"*Al-Khair* (goodness) is (*wazir*) a helper to reason and is contrary to *al-syar* (evil) and it is vizier to *al-jahlu*; *al-iman* is the opposite of *al-kufr*; *al-tasdiq* (obedience in heart) is contrary to *al-juhud* (rejection); *al-raja* '(hope) is the opposite of *al-qanut* (hopeless); *al-adl* (just) is the opposite of *al-jawru* (persecution); *al-ridha* is opposed to *al -suhtu* (angry and dislike); *al-syukr* (gratitude) opponents to *al-kafirun* (refuse); *al-tama* '(optimism) opponents to *al-ya'su* (pessimism); *al-tawakal* opponents to *al-qaswah* (haughty), *al-rahmah* the opponent to *al-ghadhib* (anger), *al-ilm* is opposite to *al-jahlu*, and *ak-fahm* (faham) opponents to *al-hamaq* (dumb); *al-affah* (distance themselves rather than haram ) opponents to *haaltahtika* (nature not ashamed - doing what is unlawful); *al-zahid* opponents to *al-raghbah* (world-like nature); *al-rafiq* (meekness) opponents to *al-hariq* (ignorance and irregularities); and *al-rahbah* (fear of Allah) versus kepada *al-juratu* (dare to oppose God); *al-somtu* (silence) opponents to *al-hazir* (arrogant); and *al-istaslam* (surrendering to God) opponents to *al-istakbar* (proud and arrogant); *al-taslim* (surrender) opponents to *al-syakk* (doubtful); *al-sobr* opponents to *al-jaza'u* (in a hurry); and *al-sofhu* (forgiveness) opponents to *al-intaqam* (revenge); *al-ghina* (adequate-satisfied nature) opponents to *al-faqir* (begging); and *al-tazakkir* (remembrance of Allah) opponents to *al sahw* (forgetfulness); and *al-hifzu* (guardian) opponents to *al-nisyan* (forgetful and uncaring).

The other properties are *al-ta'attapa* (inclined and sympathetic) versus kepada *al-qati'ah* (partitioning-wall); *al-qanau* '(satisfied and willing) the opponent to *al-hirsu* (greedy); and *al-mawaddah* (compassion) opponents to *al-adawah* (hostility); *al-mauasah* (consolation) opponents to *al-mana* '(prevent); and *al-wafa* '(loyalty) opponents to *al-ghadar* (betrayal); *al-ta'ah* (obedient) opponents to *al-ma'siyah* (immoral); *al-khudu* '(submitting) opponents to *al-tatawil* (domination); *al-salamah* (salvation) the opponent to *al-bala*'; and *al-habba* (compassion) opponents to *al-ughdu* (hatred); and *al-sidqu* (correct) opponents to *al-kazab* (liar); *dal al-haq* opponents to *al-batil*; and *al-amanah* opponents to *al-khianat*; *al-sincere* opponent to *al-syaubu* (mixed with matlamat); *al-syahaman* (wise and brave) opponents to *al-baladah* (stupid and timid); *al-fahm* (faham) opponents to *al-ghabawah* (ignorant); and *al-ma'rifah* opponents to *al-ankar* (crank); *al-mudarah* (guarding of secrecy) opponents to *al-mukasyafah* (opening of rahsia-betrayal); *al-salamah* (prosperous) opponents to *al-makarah* (tipudaya); *al-kitman* (closing the secret) opponents to *al-fasya* '(scattering); and *al-solah* opponents to *al-adha'ah* (ignoring solat); *al-saum* (fasting) opponent to *al-iftar* (fond of eating); *al-jihad* opposed to *al-naklu* (fettered from jihad); *al-Hajj* (binding a covenant to God that is not worshipping except Allah) opposed to *al-misaq* (reneging on the covenant).

*Al-saun* (guarding and preserving the stories of others) opposed to *al-namimah* (making stories); and al-Biru al-*walidani* (doing good to ibubapa) opponents to *al-uquq* (derhaka to ibubapa); al-haqiqah (reality) opponents to *al-riya* "(showing off); al-ma'ruf opponents to mungkar; al-sitru (closing oneself) opponents to *al-tabaraj* (pointing); *al-taqiyah* (preserving the secrets of religious importance rather than enemy) opponent to *al-iza'ah* (penzahiran which results in loss of damage), and al-insaf (aware of truth and justice) opponents to *al-hamiyyah* (biased), *al-tahiah* (mixed in society as an intimate in social relations ) opponents to *al-baghyu* (opposed), and *al-nuzafah* (clean) opponents to *al-qazir* (dirty), and *al-haya-u* (politely) opponents to *al-jala* '(impolite); *al-qasdu* ( simple) opponents to al-udwan (over), and *al-raha* (freshness of the heart) opponents to *al-ta'abu* (depressed - depressed), and *al-sahalalah* (easing) opponents to *al-su'ubbah* (exchanging); *al-barakah* (blessing - increasing) opponents to al-mahku (lost blessings and perishing), and *al-afiat* (salvation) opponents to *al-bala* '(catastrophe), and *al-qawam* (determination) opponents to al- *Mukathirah* (many able); and *al-hikmah* (wise) versus *al-hawa* '(following lust - love of the world); *al-waqar* (honor) opponents to al-hiffah (inferiority); and *al-istighfar* (asking forgiveness) opponents to *al-ightirar* (not honest with repentance); *al-muhafizu* (maintaining) opponents to *ahaaltahawun* (ignorant and ignorant); *ad-du'a* (praying to Allah SWT) opponents to al-istankafa (looking down on - easy and not willing to pray); and al-nasyyat (cergas) opponents to al-kasal (lazy); *al-farah* (joy) versus *al-hazan* (dukacaita); *al-ulafah* (intimate and united) opponents to *al-furqah* (divided); and *al-saha'a* (generous) opponents to *al-bakhil* (council). "

"Then all the qualities that are said to be a strong army and powered to reason and all these qualities will not be integrated into someone nevertheless except the Prophet Muhammad Saw and believers whose faith has been tested by Allah. There are no friends to us (the Imams) who do not have these qualities but have the attributes which are intended for ignorance. He builds his mind towards perfection and erodes all the weaknesses that are born from ignorance. So, these ranks are given descent, glory with the Prophet Muhammad Saw and his inheritance. Indeed he attained this position by *ma'rifat* of his mind (*al-aqlu*) and after distancing himself from *al-jahlu*. May Allah grant us the ability to obey Him and receive His pleasure. " (Al Kulayni and Al Kafi, 1388) (Fourteenth Hadith) Furthermore *Imam Ja'far al-Sadiq* AS also said:

"Whoever has a mind, for him has *Ad- Dien*, and whoever has a *Dien*, for him a place in heaven (Al Kulayni and Al Kafi, 1388) (Sixth hadith)." *Imam al-Sadiq* defines reason as follows: Someone asked *Imam Ja'far al-Sadiq* What is the reason? The Imam replied: "Mind is with him Ar-Rahman (Allah) is worshiped and with him I obtain *al-jinan* (heaven)."

*Imam Ja'far al-Sadiq* also explained the role of reason as follows: "Through reason, humans know His *Khaliq* and through reason, they know themselves. It was not created by themselves but it was He (Allah SWT) who arranged them (*al-mudabbir*) and they were those who were appointed (*al-mudabbar*) by Him. Through reason they understood the objects of His creation, the sky, the earth, the sun, and the moon and the night and day. Through reason they



realize that there is a Creator (*al-Khaliq*) and Regulator (*al-Mudabbir*) upon themselves and for the whole of nature it is only natural to exist and will there is always. Through reason they can know for sure (wise) good rather than bad, and through reason they can recognize and understand the darkness (*zulumah*) contained in the ignorance and light (*nur*) contained in science (*ilm*). man through reason (Al Kulayni and Al Kafi, 1388) (thirty-fifth hadith)."

**Second;** Regarding Al-Qur'an and As-Sunnah,

From Abu Abdillah AS said: "Everything you receive, then return it to the Book of Allah (*Al-Qur'an*) and *As-Sunnah*. Every hadith that is not in accordance with the Book of Allah, (actually) he is false (Howard, 1976) (Hadith number 203)."

From Abu Abdillah said: "Verily the true *fuqaha* is the *zuhud* towards the world, tends to the hereafter and adheres to the sunnah of the Prophet (Howard, 1976) (Hadith number 208)."

**Third;** about the importance of knowledge as narrated by *Imam Ja'far Sadiq*:

"It has been said that the Prophet Muhammad:" Seeking knowledge is obligatory for every Muslim. Know that Allah loves those who always want to study (Howard, 1976) (Hadith number 41). "

Imam Ja'far al-Sadiq (AS) said: "The Ulema are the heirs of the Prophets and in fact, the Prophets did not inherit dirhams or dinars, but they left the hadiths. Whoever takes some of them has taken a useful part. By look at the source from which the hadiths were obtained, Surely the source is from us (*Ahlul Bait*). Every one of us will explain the deviations committed by the past group, extinguish all evil, and *takwil* the ignorant group (Howard, 1976) (Hadith number 47). "

**Fourth;** about *At Tauhid* (monotheism)

From Abu Abdillah AS, said: "When *Amir al-mu'minin* was giving a sermon at the pulpit in the *Kufa* mosque, a man named *Dhi'lib*, a well-known speaker, got up and asked," O *Amirul Mu'minin*! "Did you see Your god? " *Amir al-Mu'minin* replied, "Woe to you, O *Dhi'lib*, I do not worship God whom I have not seen. The man asked again:" How do you see Him? "He replied:" Woe to you. The human eye must not see Him with eyesight, but the eyes of the heart see Him with the essence of faith (Howard, 1976) (Hadith number 69). "

Imam Ja'far Sadiq AS narrated about the real monotheism (Tauhid) :

"(Allah) is the Most Holy of what is attributed by those who attribute Him, who likens Him to His creatures, who say something that is false about Allah. The Qur'an is about the attributes of *Allah Azza Wal-Jalla*, so remove from Allah all the negative breaths or likeness of Himself, He is Allah Who is sure of His form, the Highest of what is attributed by the worshipers.

Al-Qur'an, because if so you will go astray after obtaining an explanation (Howard, 1976) (Hadith number 100). "

**Fifth;** about Islamic Brotherhood

*Imam Ja'far al-Sadiq* (AS) said: "Draw close to Allah through compassion towards your brothers." *Imam al-Sadiq* (AS) said: Remember that if you help your brothers and sisters, you will receive a higher appreciation from me than you finish tawaf around the Kaaba for a week. *Imam Ja'far Sadiq* AS added: "Someone came to *Imam Hasan* AS and asked for help in his troubles. *Imam Hasan* immediately put on his shoes and went with him. On the way, they arrived at a place where *Imam Husain* AS was praying, *Imam Hasan* then asked the person: "Why don't you deal directly with *Imam Husain* to help you in the difficulties you are facing?" The person replied: "O grandson of the Messenger of Allah! I mean exactly that, but he was in a state of solemnity, so I did not go to him. "Said *Imam Hasan* AS:" But if he has accepted the opportunity to help you then it would be better than *khalwat* (worship alone at isolated place) for a month (Institute, 2012). "

**The sixth** is about the nature of the believers as nucleated by Al-Kulaini written in *Al-Kafi* from *Ali bin Ibrahim* from his father from *Ibn Abi Umayr* from *Al-Qasim ibn Urwah* from Abu al-Abbas, he said: *Abu Abdillah* said: " Whoever likes good deeds and does not like bad deeds is a believer. " In another narration *Abu Abdillah* (AS) said:

"The believer donates a lot of kindness and takes from him a little, he is very wise in taking care of himself and does not fall into one hole for the second time."

In another narration, *Abu Abdillah* AS said:

"A believer will not go through forty nights without judging the affairs (which he has gone through) which distress his heart and makes him remember (Allah SWT)."

**Seventh;** teachings related to *Al-Qur'an* and *As-Sunnah* as the narrative explains; From *Abu Abdillah* AS said: "Everything you receive, then return it to the Book of Allah and al-Sunnah. Every *hadith* that is not in accordance with the Book of Allah, (actually) he is false [28]." the history further explained From *Abu Abdillah* AS said: "Verily the true *fugaha* is the *zuhud* towards the world, tends to the hereafter and adheres to the *sunnah* of the Prophet (Howard, 1976)."

While the construction of *Imam Ja'far al-Sadiq's* thoughts in the field of Sufism is based on the concept of *zuhud*, as stated by *Al-Qusyairi* and *Al-Attar* which confirms that *Imam Ja'far Sadiq* is an *ulema'* who laid the foundation of Sufism from the concept of *zuhud* (Nicholson, 1905). Whereas *Al-Jauziyyah* and *Al-Sullami* emphasized that *Imam Ja'far Sadiq* was the foundation of al-Maqamat wa al-ahwaln which is a ritual (Mahmud, 1966).

In this context it can be explained that (ritual) *maqomat* is a stage that is passed by a Sufi to get closer to the *khalik*, in other words, *maqamat* is the level of salik in worship through gradual

training to build the soul of a servant of Allah SWT (Ni'am, 2001). Whereas *Al-Ahwal* is a mental situation obtained by a *Sufi* as a gift from Allah, not from the results of his efforts, in other words, a *salik* (path) who is seriously filled with heart-beatings, so many things and traits which then change in himself (Siregar, 2002). Some Sufis agree to call this phenomenon *ahwal*, and some other Sufis call it *maqamat* (position / level) (Ahmad, 2000).

To explore more concretely the concept of *maqomat* and *ahwal* so that its connection with the concept and teachings of Sufism of *Imam Ja'far Sadiq* can be traced, the concepts of *maqomat* and *ahwal* need to be clearly described. The ritual (*maqomat*) stages are among others;

**First**, Repentance, which is the way to cleanse all sins, after humans are covered in various sins. Without the repentance of a *salik* will not be able to take the road to Allah SWT. Repentance from all mistakes does not humiliate a man before his Lord. Instead, it will add to the love and closeness of a servant with his Lord. Because God loves those who repent and purify themselves. "Verily, Allah likes those who repent and likes those who purify themselves. (Al Qur'an) ".

**Second**, *Zuhud* is leaving everything that neglects the heart from remembering Allah SWT. *Zuhud* is one of the main morals of a Muslim. *zuhud* is a basic characteristic that distinguishes between a true believer and a lay believer. The scholars (*Ulema*) made clear the meaning and nature of *zuhud*. In *syar'i*, *zuhud* means taking something that is halal only as needed. *Abu Idris Al-Khauilani* said, "*Zuhud* against the world is not forbidding the lawful and throwing away all wealth. But, *zuhud* towards the world is more convinced of what is in the sight of Allah than what is in our hand.

**Third** is *Faqr*, a ritual (*maqam*) which aims to purify oneself from all desires besides Allah SWT. There is nothing more important in servitude to the creator than free up the attachment to the other than Him. With the understanding that through *faqr*, the *salik* will realize the limitations of himself as a servant. So, that feeling breeds resignation and submission.

**Fourth**; patience, that is the residing of generating obedience instead of generating passion. In another sense, patience is a form of worship of Allah's servants in reaching His good pleasure. The people who have succeeded in forming themselves as patient beings, he will get a big fortune.

**Fifth** ; gratitude is *Sharfun ni'mah fi ma khuliqat lahu* "(using the blessings that Allah bestows on him proportionally). So that on an applicative level, gratitude is not only manifested in verbal alone. But also expressed in the movements and feelings of the heart. Thus gratitude is a combination of heart, oral and physical behaviour.

**Sixth;** *tawakkal*, namely surrender to Allah in whatever matter Allah SWT wants. To put it simply, *tawakkal* means full surrender of the servant to the creator after going through maximum efforts from the servant.

**Seventh;** *Ridha* means acceptance, but it also means quality of satisfaction with something or someone. *Ridha* is described as constancy before the presence of Allah SWT. In another perspective, it is reverent for the eternal choice of God for the servant because he knows that He has chosen the best for him and accepted it and let go of his dissatisfaction. In simple terms can be said is the willingness of the heart to accept the provisions of God, and the approval of his heart to Allah's blessing for him.

Based on this concept *Imam Ja'far Sadiq* inherited several aspects that must be used as remembrances for life to be safe. Among the wills delivered by *Imam Ja'far Sadiq* to his son *Musa al-Kazim* as follows;

"O my son ... anyone who feels enough with his part of it, he will become rich and whoever extends his views in the hands of others, he will die in poverty. Whoever is on what is not pleased with what is given to him means that he has defected God in the determination of His destiny. Whoever considers the slip of others to be small becomes his slip".

"Whoever removes the veil (disgrace) of another person will also unmask his aurat (disgrace), whoever draws the sword of rebellion will be killed by it. Whoever digs a well (hole) for his brother, Allah will plunge himself into it. Whoever merges (mixes) with fools will undoubtedly be insulted. And whoever mingles with the scholars will be honored with him. Whoever enters the ugly places will be accused (with the same harm)".

"O my son ... beware, do not let you underestimate others, so that you will also be underestimated by them, beware ... do not you deal with things that are not useful for yourself so that you too will be despised by it. O my son ... say that haq (right) in a state of good or bad for you undoubtedly you have a separate position among your friends. Be you a person who likes to read and follow the Qur'an, someone who is steadfastly propagating of Islam, someone who always commands to the good and forbids from evil. A person who connects the ties of kinship with those who break the relationship of silaturrahim with you. Be you as a person who always starts in greeting those who silence you and give to those who ask you."

"O my son ... stay away from *namimah* (divide and conquer). Really *namimah* it will instill hostility in the hearts of (humans), and be careful of exposing human disgrace. Hence, the position of someone who dismantles human disgrace is in the position of the target crosshairs (at any time will be dismantled back disgrace). If you look for good then it is obligatory for you to take it from its source. Indeed goodness has its origin and at that origin there are main points and on those points there are branches, and in those branches there is fruit, and not the fruit is ripe

except on the stem. There is no the stem unless there is a principal and no principal but with a good origin (seed).”

“Visit good people and don't visit bad people. Because ugly people are like a desert that cannot emit water, or like a tree that does not green its leaves, or like a land that cannot grow grass [36] “

The doctrines and teachings of *Imam Ja'far Sadiq* above are guidelines and references in the mission of *walisongo* mission and generations of descendants thereafter. Islamic propaganda conducted *walisongo* in the land of Java, among others, aims to sensitize people from the ambitions of power and position, both of which encourage humans to incite their passions. Therefore to believers, always remember Allah SWT so that his life will be calm and spacious (Zuhri, 1981).

## V. Conclusion

Based on the research description above, it can be concluded that:

1. Sufistic Islamic Geneology in historical tracking, especially in the land of Java, leads to *Imam Ja'far Sadiq*. This can be seen from the Nasab *walisongo* Geneology, the famous Islamic preacher on the island of Java. It can be traced to culminating in the Prophet Muhammad, as contained in the quote from the book of the book of *Al-Islam fi Banten*. The book mentions nasab *walisongo*: *Ibrahim Asmarakandi* (Tuban) bin *Husain Jamaluddin Jumadil Kubro* (Bugis) bin *Sayyid Ahmad Syah Jalal* (India) bin *Sayyid Abdul Malik* (Tarim-India) bin *Sayyid Alawi* (Tarim) bin *Sayyid Muhammad* (Sohibu Mirbath Hadhramaut) bin *Sayyid Ali* (Qasam Tarim) bin *Sayyid Alawi* (Beit Jubeir Alawi -Tarim) bin *Sayyid Muhammad* (Beit Jubeir-Tarim) bin *Sayyid Alawi* (Sumal) bin *Sayyid Abdillah* (Ardlbur-Hadhramaut) bin *Sayyid Ahmad* (Husyaisah-Hadhramaut) bin *Sayyid Isa* (Basrah-Iraq) bin *Imam Muhammad Naquib* (Basrah-Hadhramaut) bin *Sayyid Ahmad* (Husyaisah-Hadhramaut) bin *Sayyid Isa* (Basrah-Iraq) bin *Imam Muhammad Naquib* (Basrah-Hadhramaut) bin *Sayyid Ahmad* (Husyaisah-Hadhramaut) bin *Sayyid Isa* (Basrah-Iraq) bin *Imam Muhammad Naquib* (Basrah-Hadhramaut) bin *Sayyid Ahmad* (Husyaisah-Hadhramaut) bin *Sayyid Isa* (Basrah-Iraq) bin *Imam Muhammad Naquib* (Basrah-Hadhramaut) ) bin *Imam Ali Al-Uraidli* (Madinah) bin *Imam Ja'far Shodiq* (Medina) bin *Muhammad Al Baqir* (Medina) bin *Sayyid Ali Zainal Abidin* (Madinah) bin *Sayyid Husain al-Syahid* (Madinah) Bin *Sayyidah Fatimah Al-Zahra binti Rasulullah Muhammd SAW*.

2. The influence of *Imam Ja'far Sadiq's* Sufistic thought and doctrine can be said to be a spirit (*rukh*) in the teaching of *walisongo*. Various teachings of *wali songo* contained in various *primbons* provide information that *walisongo* is consistent in the line of *Ahlusunnah wa al-jama'ah* by following *Fiqh al-Shafi'i*, and *Tasawuf Al-Ghazali*. The influence of *Al-Ghazali* which is strongly rooted in the *Walisongo* sufism thought is influenced by *Imam Abdullah Ibn Imam*

*Ahmad Muhajir* and *Imam Muhammad Ibn Ali*. These two people are the *Alawiyyin* priests (Ulema) and are the ancestors of *Walisongo* who are well known as *Al-Faqih al-Muqoddam*. Like *Al-Ghazali*, *Imam Abdullah Ibn Ahmad Muhajir* and *Imam Muhammad Ibn Ali* developed his Sufism thinking based on the *Abu Talib al-Makki's* teaching.

3. In this context, no many studies explored in detail the construction of Sufism teachings from *Walisongo*. It is actualization of the concept of *Tariqah al-Alawiyyah* as indicated by *Abdullah al-Haddad* who asserted that *Walisongo* has a high commitment in preserving the teachings of his ancestors. This is reflected in the attitudes, behaviors and *da'wah* method of *da'wah* carried out by *Walisongo* all of which are the *Al-Alawiyyun* teaching.

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