

Kodifikasi : Jurnal Penelitian Islam, Vol 16, No. 02 (2022), 227-241
DOI : 10.21154/kodifikasi.v16i2.3301
p-ISSN : 1907-6371
e-ISSN : 2527-9254



THE CONCEPT OF MONOTHEISM ACCORDING TO JUNAYD AL-BAGHDADI AND ITS IMPLEMENTATION FOR MODERN COMMUNITY

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Abstrak

Tasawuf merupakan salah satu disiplin ilmu klasik dalam kajian Islam. Artikel ini mengupas pemikiran salah satu tokoh besar tasawuf, Junaydal-Baghdādi, tentang konsep tauhid. Permasalahan dalam penelitian ini adalah bagaimana konsep tauhid dalam pandangan Junayd al-Baghdādi dan bagaimana implementasi konsep tauhid Junayd al-Baghdādi pada era kontemporer. Metode dalam makalah ini adalah penelitian kepustakaan. Ini melibatkan mengidentifikasi dan menemukan sumber yang memberikan informasi faktual. Artikel ini menyimpulkan bahwa konsep tauhid Junayd al-Baghdādi didasarkan pada kematian (kefanaan). Artinya lenyapnya sifat-sifat manusia, akhlak tercela, dan kebodohan seorang sufi selanjutnya sifat ketuhanan, akhlak mulia, dan ilmu yang abadi dalam dirinya. Dengan demikian, penerapan konsep tauhid-kematian bagi umat awam di era modern ini adalah memadukannya dengan amalan spiritual (riyadhoh) melalui tiga tahapan seperti takhalli, tahalli, dan tajalli.

Kata kunci: Konsep tauhid; Junayd al-Baghdādi tasawuf; Masyarakat modern.

Abstract

Sufism is one of the classical disciplines in the Islamic studies. This article explores the thoughts of one of the great figure in Sufism, Junaydal-Baghdādi, about the concept of monotheism. The problem in this research

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is how the concept of monotheism in Junayd al-Baghdādī's view and how the implementation of Junayd al-Baghdādī's concept of monotheism in the contemporary era. The method in this paper is library research. It involves identifying and locating sources that provide factual information. This article concludes that Junayd al-Baghdādī's concept of monotheism is based on mortality (*kefanaan*). It means the disappearance of human traits, despicable morals, and ignorance of a Sufi subsequently the eternal nature of divinity, noble character, and knowledge in him. Thus, the implementation of the concept of monotheism-mortality for ordinary people in this modern era is to combine it with spiritual practice (*riyadhoh*) through three stages such as *takhalli*, *tahalli*, and *tajalli*.

Keywords: The concept of monotheism; Junayd al-Baghdādī Sufism; Modern society.

INTRODUCTION

The concept of monotheism in Islam is closely related to the charismatic Sufi figure, Junayd al-Baghdādī. Junayd al-Baghdādī is an extraordinary Sufi figure, dedicated in carrying out Islamic law and has a very deep Sufi spirit. He is an Islamic jurist (*fakih*) and often issue a non-binding opinion (*fatwa*) according to the school he adheres to.¹ Accordingly, he is known as a *mufti* in the school of Abū Thawr, a student of Imam Shāfi'ī.²

It is said that among the Sufis of his time, Junayd al-Baghdādī was a Sufi who had broad insight of Sufism and was able to discuss it in depth, especially about monotheism and annihilation (*fana*).³ Because of that, he was given the title of Imam of the Sufis (*Shaykhal-Ṭā'ifat*).

¹ Ahmadi Isa, *Tokoh-Tokoh Sufi: Tauladan Kehidupan Yang Saleh* (Jakarta: PT Raja Grafindo Persada, 2001), 147.

² Mohammad Luqman Hakim, *Mutiara Agung Pangeran Sufi: Al-Junaid Al-Baghdady* (Jakarta: Cahaya Sufi, 2008), 3.

³ Various literatures in Sufism present the definition of *fana*, including Mustafa Zahri who defines *fana* as the melting or disappearance of bad traits (both outward and inward immorality) and *baqa'*/eternal commendable traits (physically and mentally obedient). See Zahri, *Kunci Memahami Ilmu Tasawuf* (Surabaya: PT Bina Ilmu, 1997), 229. Then, Abu Bakar Al-Kalabazi in M. Solihin and Rosihon Anwar defines *fana* as a state of high morality. More can be seen in Solihin and Anwar, *Ilmu Tasawuf* (Bandung: Pustaka Setia, 2008), 160.

Al-Qushayrī in his book *al-Risālat al-Qushayriyyat* called him a figure and *Imam*⁴ of the Sufis.⁵ There are also those who call him the Prince of the Sufis (*Sayyid al-Sūfiyyat*).⁶ Meanwhile, one of his Sufi friends, al-Ḥaddād, is reported to have said that if the intelligence was human, then he would be Junayd. This expression shows Junayd's earnestness, calmness, and sharpness of mind.⁷

In the historical records of Sufism, Junayd al-Baghdādī is known as a Sufi who talks a lot about monotheism. His opinions on this issue are widely narrated in the biographies of the Sufis.⁸

Based on the above descriptions, in this article the authors will describe the concept of monotheism according to Junayd al-Baghdādī. In addition to the explanation of the monotheism concept, the authors also describe a brief biography of Junayd al-Baghdādī and the implementation of the concept of monotheism for modern society. The article employs the library research by identifying and locating sources that provide factual information or personal/expert opinion on a research question.⁹

There are several studies on Junayd al-Baghdādī. Setiawan et al. discussed a Review of Imam Junayd Al-Baghdadi's Concept of *Tasawwuf* (Sufism).¹⁰ Atika Yulanda and Ario Putra analyzed the implications of Junaid Al-Baghdadi's Sufism in the modern era.¹¹ Sholahuddin Ashani et. al. examined the trilogy of Sufism thought by Imam Junayd Al-Baghdadi such as *mistaq*, *fana*, and monotheism.¹²

DISCUSSION

Biography of Junaid al-Baghdādī

His full name is Abū al-Qāsim al-Junayd ibn Muḥammad al-Khazzāz al-Nihawandī. He is the son of a glassware trader, the nephew of Sarī al-Saqāt

⁴ The term of *Imam* is originally derives from Arabic language. It is used to refer to the head or leader of the muslim community. In this context, Junayd al-Baghdādī is the leader of the Sufis.

⁵ Isa, *Tokoh-Tokoh Sufi: Tauladan Kehidupan Yang Saleh*, 147.

⁶ Hakim, *Mutiara Agung Pangeran Sufi: Al-Junaid Al-Baghdady*, 3.

⁷ Isa, *Tokoh-Tokoh Sufi: Tauladan Kehidupan Yang Saleh*, 149.

⁸ Isa, 150.

⁹ Mary W. George, *The Elements of Library Research; What Every Student Needs to Know* (UK: Princeton University Press, 2008), 23.

¹⁰ Setiawan, Maulani, and Busro, 'Sufism as the Core of Islam; a Review of Imam Junayd Al-Baghdadi's Concept of Tasawuf', *Teosofia: Indonesian Journal of Islamic Mysticism* 9, no. 2 (2020): 171–92.

¹¹ Yulanda and Putra, 'Tasawuf Junaid Al-Baghdadi Dan Implikasinya Di Era Kontemporer', *Jurnal Manthiq* 5, no. 2 (2020): 74–85.

¹² Ashani, Harap, and Maulani, 'Trilogi Pemikiran Tasawuf Imam Junaid Al-Baghdadi (Mitsaq, Tasawuf, Dan Tauhid)', *Syifa al-Qulub: Jurnal Studi Psikoterapi Sufistik* 5, no. 2 (2021): 97–113.

ī, and the close friend of Ḥārith al-Muḥāsibī. The origin of his family comes from Nihawan, but he was born and raised in Iraq. He died in Baghdad in 297 AH/910 AD.¹³

Regarding his educational background, he studied at Sarī al-Saqāṭī and at Ḥārith al-Muḥāsibī. In addition, there are also Muhammad al-Qaṣṣāb, Ibn al-Qaranbi, and al-Qantari. Sarī al-Saqāṭī is Junayd's uncle and teacher who is Persian. Meanwhile, Ḥārith al-Muḥāsibī is Junayd's Sufism teacher who comes from Arab descent but was born in Basra. Meanwhile, according to Junayd, Muhammad al-Qaṣṣāb (died 275 H) is the most important Sufi teacher for him.¹⁴

Junayd al-Baghdādī is a figure who has many students. The famous students of Junayd include 'Amru ibn 'Uthmān al-Makkī, Abū Muḥammad al-Jarīri, Abū al-'Abbas ibn 'Aṭā' al-Ādamī, Abū Bakr al-Wāsītī, Abū 'Alī al-Rudbarī, Abū Bakr al-Qaṭṭānī, Abū Ya'qūb al-Nahrjudī, al-Shibī, dan al-Hallāj.¹⁵

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Since childhood, Junayd has had spiritual depth, has been an earnest seeker of God, very disciplined, wise, quick to understand and has a sharp intuition. When he was seven years old, his uncle, Sarī al-Saqāṭī, took him on a pilgrimage. At that time, in the Grand Mosque of Mecca the issue of gratitude was being discussed by four hundred sheikhs. Each sheikh expressed his views. Then, Sarī asked Junayd to express his opinion on

¹³ Isa, *Tokoh-Tokoh Sufi: Tauladan Kehidupan Yang Saleh*, 147.

¹⁴ Muhammad Nur, 'Teks-Teks Sufistik Junaid Al-Baghdadi' (STIT Muhammadiyah Kendal lecturers' monthly discussion papers, 18 October 2013), 3.

¹⁵ Nur, 3.

¹⁶ Isa, *Tokoh-Tokoh Sufi: Tauladan Kehidupan Yang Saleh*, 147.

¹⁷ Mohammad Luqman Hakim, *Mutiara Agung Pangeran Sufi: Al-Junaid Al-Baghdady* (Jakarta: Cahaya Sufi, 2008), 3.

¹⁸ Isa, *Tokoh-Tokoh Sufi: Tauladan Kehidupan Yang Saleh*, 147.

¹⁹ Hakim, *Mutiara Agung Pangeran Sufi: Al-Junaid Al-Baghdady*, 3.

gratitude. Junayd said that gratitude means that you do not disobey Allah by using the gifts Allah has bestowed upon you, nor do you use Allah's gifts as a source of disobedience to Allah. Hearing this answer, the four hundred sheikhs agreed that there was no better definition of gratitude than what Junayd had said.²⁰ Likewise, his opinion about repentance, according to Junayd repentance is a phase in which a person does not only remembers sin but also must leave it. A servant must also cover himself/herself with patience and gratitude, then hope (*raja'*) and fear (*khauf*).²¹

Junaydal-Baghdādī's Concept of Monotheism

Junayd al-Baghdādī is known in the historical records of Sufism as a Sufi who talks a lot about monotheism. His opinions on this issue are widely narrated in the biographies of the Sufis.²² Junayd's opinions related to monotheism can be divided into two divisions: the opinion that defines monotheism as the monotheism meaning expressed by *kalam* experts in general and the opinion that defines monotheism as a condition resulted from *fana* (essential monotheism). Junayd al-Baghdādī is one of the Irfani Sufism figures. Irfani Sufism is Sufism that seeks to reveal the essence of truth or *makrifat* obtained not through logic or learning or thought, but through God's direct gift (*mauhibah*) with the highest level of sincerity from a servant.²³ The term *irfan* or *makrifat* relates to knowledge obtained directly from God (*kasyf*) through spiritual practice (*riyâdlah*) which is completed on the basis of love (*hubb*) or strong will (*irada*).²⁴ The way to achieve this is through spiritual practice through certain spiritual stages (*maqâmât*) and certain inner experiences (*hâl*).²⁵

The opinions of Junaydal-Baghdādī related to monotheism are described below.

1. The opinions of Junayd al-Baghdādī and the *kalam* scholars in general regarding monotheism

Al-Qushayrī narrated that once Junayd al-Baghdādī was asked about the meaning of monotheism. He replied that those who unite Allah (*al-*

²⁰ Hakim, 3–6.

²¹ Abdullah Saeed, *Islamic Thought: An Introduction* (New York: Routledge, 2006), 77.

²² Saeed, 150.

²³ Rosihon Anwar, *Akhlak Tasawuf* (Bandung: Pustaka Setia, 2010), 253. Furthermore, Irfani's knowledge was also not obtained based on text analysis but by spiritual means, where with a pure heart, it is hoped that God will bestow knowledge directly on him. See the details in Tri Andiyanto, 'Konsep Epistemologi Irfani Dalam Kaitannya Dengan Ilmu Tasawuf', *Jurnal Penelitian dan Pendidikan STIT Ibnu Rusyd* 2, no. 2 (2012): 4.

²⁴ M. Ulil Abshor, 'Epistemologi Irfani (Sebuah Tinjauan Kajian Tafsir Sufistik)', *Jurnal At-Tibyan: Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 2 (2018): 251.

²⁵ Abshor, 249.

Muwahhid) are those who realize Allah oneness in the perfect sense, believe that Allah is the One and Only One, Allah has neither begotten nor begotten, and rejects all forms of polytheism. Allah cannot be likened, described, portrayed, and made an example. Allah is peerless and the All-hearing and All-seeing.²⁶

The definition of monotheism given by Junayd al-Baghdādī above does not depart from the definition given by theologians (experts in monotheism/*kalam*), even though he describes it from the point of view of the Sufis.²⁷ In the view of *kalam* experts, there are those who understand monotheism by dividing it into two branches: *rubūbiyyat* and *ulūhiyyat* monotheism. *Rubūbiyyat* monotheism is uniting Allah in all their actions by believing that only Allah created all creatures.²⁸ Meanwhile, *ulūhiyyat* monotheism is uniting in worship, obedient and loyal to Allah, and not worshiping other than Allah and not associating Allah with others in worship.²⁹ Meanwhile, in the Islamic Encyclopedia it is explained that monotheism is believing that Allah is one and has no allies. This witness is formulated in the *Shahada* sentence, *lā ilāha illā Allāh* (there is no god but Allah).³⁰

Thus, it can be understood that the concept of monotheism proposed by Junayd al-Baghdādī is not much different from the notion of monotheism proposed by Islamic theologians in general. Monotheism is seen as a belief in which Allah is the One and only and has no allies.

2. Junayd's opinions regarding true monotheism

According to Junayd al-Baghdādī there is true monotheism. This monotheism is the result of *fana*³¹ against all other than Allah. In this connection he said that the monotheism specifically embraced by the Sufis is the separation between the old (*qidam*) and the new (*hadith*). When explaining a hadith: "When I love him, then I become his

²⁶ Isa, *Tokoh-Tokoh Sufi: Tauladan Kehidupan Yang Saleh*, 150.

²⁷ Isa, 150.

²⁸ Shalih bin Fauzan, *Kitab Tauhid* (Jakarta: Ummul Qura, 2014), 13.

²⁹ Yusuf al-Qardawi, *Tauhidullah Dan Fenomena Kemusyrikan* (Surabaya: Pustaka Progresif, 2002), 37.

³⁰ Azyumardi Azra, dkk, *Ensiklopedi Islam* (Jakarta: Ichtiar Baru van Hoeve, 2005), 90.

³¹ According to the Sufis, *fana* is the loss of personal awareness with himself/herself or with something that is commonly used on him. It can also mean the destruction of feelings or awareness of the existence of a gross human body. In this second sense, al-Qusyairi commented that the *fana* is the mortal of a person from himself/herself and other creatures that occurs with the loss of awareness about himself/herself and about the other creatures. He/she still exists and so do the other creatures, but he/she is no longer aware of him/her and them. See Abudin Nata, *Ahlak Tasawuf Dan Karakter Mulia* (Jakarta: PT RajaGrafindo Persada), 199–201.

hearing, until through me he hears"³², Junayd thought that if so, then Allah enables him. It is Allah who make it possible for him to achieve this. It is Allah who guides him and bestows upon him the essence and truth. Thus, it is an act of God through him.³³

According to Junayd, this monotheism is monotheism for certain groups. He further said that a person should become a person who is in the hands of Allah in which all Allah's will applies to him. This cannot be achieved except by making himself *fana* towards himself and the creatures around him. With the disappearance of his feelings and consciousness, then all of God's will applies.³⁴

According to Junayd, the best expression of monotheism is Abū Bakr's statement: The Holiest One who does not make a way for this One's creatures to know this One except by feeling helpless to know this One.³⁵ Junayd gives an understanding for Abū Bakr's statement that what Abū Bakr means by feeling helpless is helpless from being (*maujud*), not helplessness in the sense of not being at all (*ma'dūm*). It likes a seat in which it is helpless from someone's sitting. Because it can not try and do. Meanwhile sitting itself exists (*maujud*) in it. Likewise, an *arif* person (knowing Allah), he is helpless with his *makrifat*. Meanwhile, *makrifat* exists (*maujud*) in him.³⁶

Junayd fully understands that the Sufistic experience³⁷ inexplicable with intelligence, and dangerous to speak openly about the deepest secrets of the faith in front of the common people (especially the Sunnis who view Sufi activities with suspicion). Because of this reason he rejects al-Hallaj who is an example of those who have served punishment for speaking openly

³²The complete translation of the hadith is that the Messenger of Allah said: "Whoever is hostile to My guardian, I declare war on him, and My servant cannot draw near to Me with something more beloved to Me than what I have made obligatory, if My servant continues to draw closer to Me by practicing the sunnah, then I love him/her, if I love him/her, then I am his hearing which he makes to hear, and his sight which he makes to see, and his hands which he makes to strike, and his feet which he makes to walk, if he asks Me, I will surely give him, and if you ask Me for protection, I will protect you. And I do not hesitate to do something that I am the perpetrator myself as I hesitate to take the life of a believer who worries about death, and I am afraid that he/she will feel the pain." (Narrated by Bukhari No. 6021, see the Encyclopedia of Hadith application)

³³Isa, *Tokoh-Tokoh Sufi: Tauladan Kehidupan Yang Saleh*, 151.

³⁴Isa, 152.

³⁵Hakim, *Mutiara Agung Pangeran Sufi: Al-Junaid Al-Baghdady*, 19.

³⁶Hakim, 20.

³⁷In Sufism, sufistic experience is also referred to *ahwal*. *Ahwal* is the plural of the singular word thing which means the state of something (spiritual state) or mental situation that Allah bestows on a servant at one time, either as the result of good deeds that purify the soul or as a mere gift. Thus, it is the spiritual state of a servant when his/her heart is clean and pure. See Safria Andy, *Diktat Ilmu Tasawuf* (Medan: UIN Sumatera Utara, 2019), 58-59.

about the secret of love and union with God. Therefore, Junayd refined his art of speech by hinting at a tendency originally initiated by al-Kharraz. His letters and treatises are written in a vague style. The language is so dense which make it difficult for those unfamiliar with the special way of expressing Sufi matters to understand. The beautiful language hides the secret they mean more than reveals the true meaning.³⁸

From Junayd's opinion above, there are signs about a special form of monotheism based on mortality (*kefanaan*). And mortality in monotheism is the knowledge that the human soul can attain in a realm beyond this reality realm. This thought seems parallel to Plato's understanding of the existence of the human soul in the realm of ideas before descending into the body (real world). Therefore, Plato argues that knowledge is memory and ignorance is forgetting. According to at-Tusi, Junayd's opinion is based on the word of God in the Qur'an surah al-A'raf verse 172.³⁹

"And (mention) when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the Day of Resurrection, "Indeed, we were of this unaware."⁴⁰

By making the *azali* agreement as a starting point while referring to the Qur'an (Qur'an surah 7: 164-168), he views this whole series of history as a human effort to fulfill the agreement and return to the beginning of the origin. Junayd argues that through this verse Allah explains to you that Allah spoke to them at a time when they (the children and grandchildren of Adam) had not yet existed but had already existed (*maujud*) in Allah. This existence is not the existence which is common in Allah's creations. Nevertheless, this existence is an existence that only Allah knows.⁴¹ This situation, according to Junayd, is the peak of the essence of monotheism in the The One and Only One, that is, the existence of a servant as before he/she exists. Meanwhile Allah has always existed and continues to exist.⁴²

From the description above, it can be understood that Junayd views the existence of true monotheism. This monotheism is the result of being *fana* towards all other than Allah, meaning that a person who is in this monotheism not only believes that there is no God but Allah, Allah is One, but his belief has also gone too deep so that all he/she realizes is Allah alone.

³⁸ Isa, *Tokoh-Tokoh Sufi: Tauladan Kehidupan Yang Saleh*, 152.

³⁹ Isa, 153.

⁴⁰ QS. al-A'raf: 172

⁴¹ Isa, *Tokoh-Tokoh Sufi: Tauladan Kehidupan Yang Saleh*, 151.

⁴² Abu Nashr as-Sarraj ath-Thusi, *Al-Luma': Rujukan Lengkap Ilmu Tasawuf* (Surabaya: Risalah Gusti, 2002), 63.

Such condition is a state "where he/she was before being". This situation is stated in the Qur'an surah al-A'raf verse 172 which was previously mentioned.⁴³ In such condition, his/her feelings and awareness of his/her own physical form have disappeared.⁴⁴ In Allah the person is immersed in knowledge and understanding, where he/she persists in Allah and his/her nature in Allah's nature. And he/she is invisible from everything other than Allah and does not see this form except Allah.⁴⁵

Such conditions are also described in the Qur'an surah Yusuf verse 31. In this verse it is narrated that the noble women of Egypt were surprised, embarrassed, shy, and very amazed when they saw the handsome face of the prophet Yusuf when he passed in front of them. Even at that time they did not feel the knife they were holding was cutting their own hand. This is a picture of a creature who forgets its existence (condition) when it meets other beings. Thus, what if someone is exposed (*mukasyafah*) from the veil that covers *Al-Haqq*? If a creature could make someone in such a condition, it would be much more amazing (forgetting, unaware, and negligent) when someone meet *Al-Haqq*.⁴⁶

Furthermore, Junayd al-Baghdādī emphasized that Sufism is the way to achieve this true monotheism. Junayd considered that Sufism is a purification and an endless psychological struggle. Sufism is not done with chatter and words, but from hunger and rejection of worldly splendor and disconnection from things that have become our habits and everything we have considered suitable for us. Sufism means human's eternal effort to return to his/her origin which is embedded in Allah as the beginning of everything so that he/she can finally reach a state "where he/she was before he/she was". This situation is as in the Qur'an surah al-A'raf verse 172. Only at this kind of time someone can realize perfect monotheism and only this time he/she swear that God is One from eternity to eternity.⁴⁷

Junayd is an important figure in the history of Sufism. This is due to his opinions which are very broad-minded, his attitude that combines sharia with the principle, and he belongs to the Sufi group who does not like to issue symbolic expressions that are difficult to understand. He is a famous teacher and has students in the field of Sufism. He is also blessed by God with insight concerning the perfection of knowledge and charity.⁴⁸

⁴³ Isa, *Tokoh-Tokoh Sufi: Tauladan Kehidupan Yang Saleh*, 153–54.

⁴⁴ Bachrun Rifa'i and Mud'is, *Filsafat Tasawuf* (Bandung: CV Pustaka Setia, 2010), 97.

⁴⁵ Nur, 'Teks-Teks Sufistik Junaid Al-Baghdadi', 14.

⁴⁶ Abul Qasim Abdul Karim Hawazin Al-Qusyairi An-Naisaburi, *Risalah Qusyairiyah: Sumber Kajian Ilmu Tasawuf* (Jakarta: Pustaka Amani, 2007), 79.

⁴⁷ Isa, *Tokoh-Tokoh Sufi: Tauladan Kehidupan Yang Saleh*, 153–54.

⁴⁸ Isa, 155.

Those are the explanations of monotheism in the view of Junayd al-Baghdādī. Broadly speaking, Junayd al-Baghdādī's opinions regarding monotheism can be divided into two divisions. Monotheism, according to Junayd al-Baghdādī's the view of the *kalam* scholars, is believing that Allah is the One and Only One, has neither begotten nor begotten, rejects all forms of polytheism. Allah cannot be likened, described, portrayed, and made an example. Allah is peerless and the All-hearing and All-seeing. Furthermore, Junayd al-Baghdādī looked at the existence of true monotheism. This monotheism is the result of being *fana* against all other than Allah. The condition of a person with true monotheism is as the Qur'an surah al-A'raf verse 172: a state "where he/she was before he/she was". In such a condition, his/her feelings and awareness of his/her own physical form have disappeared. In Allah the person is immersed in knowledge and understanding, where he/she persists in Allah and his/her nature in Allah's nature. And he/she is invisible from everything other than Allah and does not see this form except Allah. This kind of monotheism can be reached through Sufism.

Implementation of Junayd Al-Baghdādī's Monotheism Concept for Modern Society

Modern society has a materialistic, hedonistic, totalitarian attitude to life (wanting to master all aspects of life) and only believes in empirical knowledge formulas and a positivist attitude to life based on the ability of the human mind. The attitudes above are very far from the spiritual/divine aspect.⁴⁹

The problems faced by humans in the modern era are also very diverse. The products⁵⁰ of the modern world that humans think can perpetuate their happiness turn out to only offer false pleasures causing chronic disappointment. This disappointment continues with unpleasant feeling conditions such as the emergence of a sense of emptiness, loneliness, isolation from the world, worrying about the future, and other similar things.

There are several solutions that can be applied to overcome various problems in this era of disruption, including:

1. Return to God (metaphysical vision) and fill life with good deeds (mystical vision), both in the form of pure worship (*mahdhah*) and social worship,

⁴⁹Siti Halimah, 'Tasawuf Untuk Masyarakat Modern', *Jurnal Al-Makrifat* 2, no. 1 (2017): 90.

⁵⁰This term can also be referred as human technology which refers to high tech innovations (such as computers, cars, planes, cell phones) and low-tech products. See more details in Jon Witt, *The Big Picture; A Sociology Primer* (New York: McGraw-Hill, 2007), 95.

guided by metaphysical knowledges embedded in God's revelation. Natural sciences, social sciences, and humanities are auxiliary sciences that can make life easier.

2. Islam teaches humans to live well in the world and prepare for a good life in the hereafter. Islam never says that human life should be focused on preparing oneself for the life in the hereafter.

The statement above confirms that humans need spiritual touches. Coolness and peace of mind is one of the needs they want to fulfill through spiritual touch. Every human spirit always longs to return to its original place, always longs for his/her Beloved One.⁵¹

Therefore, Sufism will never run of supporters from generation to generation.⁵² Because Sufism has become a human spiritual need. Sufis believe that humans are a reality consisting of two elements: physical and spiritual. The two elements have different needs.⁵³ Humans are not merely materials, because in their bodies there is a spirit that gives them life. On the other hand, it is not purely spiritual, because their spirit must take place in the body.

Likewise, Junayd al-Baghdādī's concept of monotheism can be a means to fulfill the needs of human instinctive nature. As explained in the previous chapter, Junayd's concept of monotheism is based on *kefanaan* (smelting).⁵⁴ Understanding the nature of God will not be achieved by intelligence but through mortality in which mortality is a gift from God.⁵⁵ According to him, mortality is the self-negation of everything except Allah. This means the disappearance of human traits, despicable morals, and ignorance from a person then the eternal nature of divinity, noble character, and knowledge in him/her.⁵⁶ In other words, the implementation of the concept of monotheism-mortality for ordinary people in this modern era is to combine

⁵¹ Mustafa Zahri, *Kunci Memahami Ilmu Tasawuf* (Surabaya: PT Bina Ilmu, 1997). See also Yunasril Ali, *Sufisme Dan Pluralisme; Memahami Hakikat Agama Dan Relasi Agama-Agama* (Jakarta: Kompas Gramedia, 2012).

⁵² Many writings discuss the growth and development of Sufism in the modern era in various parts of the world. One of them is the work of Martin van Bruinessen and Julia Day Howell which describes the tradition of Sufism among the suburban local and educated cosmopolitan Muslims. See Martin van Bruinessen and Julia Day Howell, *Sufism and the 'Modern' in Islam* (London: I.B. Tauris, 2007), 15–18.

⁵³ Zahri, *Kunci Memahami Ilmu Tasawuf*, 257.

⁵⁴ *Fana* etymologically means melted, melt, smelting

⁵⁵ Andy, *Diktat Ilmu Tasawuf*, 47.

⁵⁶ Andy, *Diktat Ilmu Tasawuf*.

it with spiritual practice (*riyadhoh*)⁵⁷ through three stages: *takhalli*, *tahalli*, and *tajalli*.⁵⁸

Takhalli is cleaning oneself from despicable acts (sins) both physically and mentally. The despicable traits that pollute the human soul are envy (*hasad*), prejudice (*su'udzan*), pride (*takabur*), feeling perfect from others (*ujub*), hypocrisy (*treason*), swearing (*ghibah*). Meanwhile, the disgraceful traits which are outward immorality are all actions carried out by members of the human body that damage people or himself/herself. Outward immorality also causes crimes which destroy a person and disrupt society. Mental sin is even more dangerous because it is invisible and usually less aware and difficult to eliminate. Inner disobedience is the generator of outward immorality and always causes new crimes committed by members of the human body. These despicable traits come from the dirty human heart.⁵⁹

The next is *tahalli* which means filling oneself with all commendable traits. When the human self has been purified by shading and filling his/her heart with commendable traits, then the human heart becomes alight and bright. Hence, the heart will be able to receive light from commendable traits. In contrast, a heart that is not pure will not be able to receive the light of these commendable traits. These commendable traits will lead a person to become a *wara'* person, someone who is sincere in worshipping Allah and inserving and participating in community life. His/her whole life is devotion (sincerely and willingly) to Allah. Humans like that can draw closer to God.⁶⁰ *Tajalli* is when a person gets the reality of God being holy and pure, later he/she loves God.⁶¹

After going through the three stages mentioned above (*takhalli*, *tahalli*, and *tajalli*) it is hoped that a person will reach the degree of monotheism-mortality. That is the negation of everything except Allah. This means the disappearance of human traits, despicable morals, and ignorance of a Sufi

⁵⁷ *Riyadhah* is a mental exercise through habituation efforts not to do things that pollute the soul. A habit is usually carried out continuously on a regular basis so that a person is specially trained in restraining himself/herself from immoral acts or sins. In the implementation of *riyadhah*, *mujahadah*, sincerity in leaving bad things, is needed. See Andy, *Diktat of Sufism*, 45. Other reference also mentions that *riyadhah* is a mental exercise through an effort to get used to not doing things that pollute the soul. *Riyadhah* can also mean the process of internalizing the mental with commendable traits and training to get used to leaving bad traits. *Riyadhah* needs to be done because the knowledge of *ma'rifat* can be obtained through efforts to do acts of piety or kindness constantly. See Tri Andiyanto, 'Konsep Epistemologi Irfani Dalam Kaitannya Dengan Ilmu Tasawuf', 10.

⁵⁸ Zahri, *Kunci Memahami Ilmu Tasawuf*, 61.

⁵⁹ Zahri, 62–63.

⁶⁰ Zahri, 72–73.

⁶¹ Zahri, 73.

and then the eternal nature of divinity, noble character, and knowledge in him. This method is also an effort to provide information, education, as well as therapy (self-healing) for cosmopolitan Muslims in this modern era with all the dynamics of the problems they face. In addition, the concept of monotheism-mortality is also expected to be able to break down inequality and moral decadence in the disruption era.

CONCLUSIONS

Long to short, Junayd al-Baghdādī's opinions regarding monotheism can be divided into two divisions. First, according to Junayd al-Baghdādī and the *kalam* scholars, monotheism is believing that Allah is the One and Only One, Allah has neither begotten nor begotten, and rejects all forms of polytheism. Allah cannot be likened, described, portrayed, and made an example. Allah is peerless and the All-hearing and All-seeing. Second, Junayd al-Baghdādī views the existence of true monotheism. This monotheism is the result of being mortal against all other than Allah. A person who is in this monotheism does not only believe that there is no God but Allah, Allah is One, but his/her belief has also been so deep that all he is aware of is Allah alone and he is not even aware of his own existence. Junayd's concept of monotheism is based on *kefanaan* (smelting). Understanding of the nature of God will not be achieved by intelligence but through mortality which is a gift from God. According to him, mortality is the self-negation of everything except Allah. In other words, the implementation of the concept of monotheism-mortality for ordinary people in this modern era is to combine it with with the three stages of spiritual exercises (*riyadhoh*) in Sufism such as *takhalli*, *tahalli* and *tajalli*. Through this method, it is hoped that it will be able to provide information, education, as well as therapy (self-healing) for cosmopolitan Muslims in this modern era with all the dynamics of the problems they face. Thus, the concept of monotheism-mortality is expected to be able to be implemented for the Muslim in the modern era.

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