

THE ESOTERIC CONCEPT OF *TAJALLIYĀT* IN ADAM'S CREATION:  
AN ANALYSIS OF THE JAVANESE TAFSIR *FAYḌ AL-RAḤMĀN*  
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**Abstract**

The concept of *tajalliyāt* is often derived from non-Nusantara Sufi scholars and referenced in non-tafsir works such as Ibn al-‘Arabi’s *Futūḥāt al-Makkiyyah*. However, the Javanese tafsir *Fayḍ al-Raḥmān* explicitly presents *tajalliyāt* in the story of Adam’s creation. In Sufi tradition, *tajalliyāt* is closely related to the concept of *insān kāmil* (the Perfect Human). This study explores both concepts and their interrelation in *Fayḍ al-Raḥmān* using a thematic approach and content analysis. The findings reveal that *tajalliyāt* in Adam’s creation refers to the manifestation of God’s Names and Attributes within Adam’s essence, reflecting the Divine through the

expression *ana huwa lā huwa* (“He is, yet not He”). Meanwhile, *insān kāmil* is symbolized through Adam's honor as *khalīfah*, adorned with the *tāj al-karāmah*, *libās al-sa'ādah*, and *niṭāq al-qurbah*. Their connection is interpreted through epistemological, ontological, and cosmic reasoning, showing *tajalliyāt* as the path and *insān kāmil* as its peak. Thus, Adam is portrayed as the embodiment of *insān kāmil* manifested through divine *tajalliyāt*.

**Keywords:** *Adam's Creation; Fayḍ al-Raḥmān; Insān Kāmil; Tajalliyāt.*

### Abstrak

Konsep *tajalliyāt* seringkali disadurkan pada ulama sufi non-Nusantara dan dirujuk pada literatur non-tafsir, seperti Ibnu al-'Arabi dalam *Futuhāt al-makīyyah*. Namun dalam tafsir Jawa *Fayḍ al-Raḥmān* ditemukan adanya konsep *tajalliyā* secara eksplisit dalam kisah penciptaan Nabi Adam. Dalam tradisi sufistik, konsep *tajalliyāt* memiliki kedekatan maknawi dengan *insān kāmil*. Penelitian ini bertujuan untuk mengungkap konsep *tajalliyāt* dan *insān kāmil* dalam proses penciptaan Adam sebagaimana dipaparkan dalam tafsir *Fayḍ al-Raḥmān*, serta menganalisis implikasi antar keduanya. Penelitian ini menggunakan pendekatan studi tematik dan *content analysis*. Adapun hasil dari penelitian ini, bahwa konsep *tajalliyāt* pada proses penciptaan Adam dalam *tafsir Fayḍ al-Raḥmān* adalah wujud *asma* dan *sifat* Allah yang dimanifestasikan pada *Dhāt* dan *sifat* makhluk (Adam) sehingga nampak *Dhāt* Tuhan pada diri makhluk (*ana huwa la huwa*). Sedangkan konsep *insān kāmil*-nya adalah kesempurnaan manusia melalui kemuliaan *khalīfah* berupa dipakaikannya *tāj al-karāmah*, pakaian *sa'ādah*, dan disabuki dengan *niṭāq al-qurbah*. Implikasi antar keduanya di argumentasikan melalui tiga nalar; nalar epistemologis, ontologis, dan kosmis. Dengan demikian, Adam merupakan wujud *insān kāmil* yang dimanifestasikan melalui *tajalliyāt* Allah.

**Kata Kunci:** *Penciptaan Adam; Fayḍ al-Raḥmān; Insān Kāmil; Tajalliyāt.*

### Introduction

The relationship between Qur'anic exegesis and Javanese culture does not solely revolve around linguistic or acculturative dimensions. Beyond that, the esoteric dimension—often considered marginal within the study of ‘*ulūm Al-Qur’ān*—also exists as a significant feature in renowned tafsir works produced in the Nusantara (Malay-Indonesian world). One such work is tafsir *Fayḍ al-Raḥmān*, authored by Kiai Ṣāliḥ Darat (w. 1903 M).<sup>1</sup> In addition to adopting vernacular Javanese as its linguistic

<sup>1</sup> The works of Kiai Ṣāliḥ Darat were predominantly composed in the Javanese language using the Arabic Pegon script, commonly referred to as *al-lughah al-jāwīyah al-merikīyah*. This choice

base,<sup>2</sup> *Fayḍ al-Rahmān* also reflects esoteric elements through its strong Sufi orientation.<sup>3</sup>

Kiai Ṣālih Darat, in his *muqaddimah*, deliberately chose the term “*ta’wīl*” to articulate the Sufi character as the basis of Qur’anic interpretation. This is expressed in his statement: “*Utawi ampun tafsir kelawan ta’wīl maka iku wenang. Artine ta’wil iku aminggukaken ayate Qur’an marang makna kang patut ngarep lan mburine lan ora nyuliyani kitab lan hadis*”<sup>4</sup> which means that interpreting the Qur’an through *ta’wīl* (implicit meaning) is permissible. *Ta’wīl* refers to interpreting the Qur’anic verse based on a proper meaning in both its beginning and end, and it should not contradict the Qur’an or the Hadith.

The tafsir *Fayḍ al-Rahmān* epistemologically presents esoteric dimensions through an *ishāri* interpretative approach. According to Abdul Mustaqim, the characteristics of this tafsir exhibit an *irfāni* (illuminative) epistemological structure that emphasizes the esoteric dimension combining both *zāhir* and *bāṭin* (*al-ma’nā al-ishārī*). In interpreting Qur’anic verses, Kiai Ṣālih Darat tends to integrate *zāhir* and *batin* meanings (non-binary opposition).<sup>5</sup> According to Quraish Shihab, an interpretive approach that acknowledges the *zāhir* meaning while simultaneously deriving a new spiritual indication (*ishārah bāṭiniyyah*) can be categorized as tafsir *ishāri*.<sup>6</sup>

The application of *ishāri* meaning with *bāṭiniyyah* nuances is closely linked with the realm of Sufi teachings, particularly regarding the concept of *tajalliyāt*. In Sufi discourse, *tajalliyāt* is understood as the divine manifestation between Allah and His creation, wherein the veil (*kashf al-hijāb*) that obscures the ultimate truth between the servant and the Divine is lifted.<sup>7</sup> Ibnu al-‘Arabi identifies this process with emanation (*fayḍ*), which explains the ontological relationship between Allah and His creation.<sup>8</sup>

reflected the linguistic reality of Javanese society at the time, in which most people were not proficient in Arabic. Ahmad Zainal Abidin and Thoriqul Aziz, *Khazanah Tafsir Nusantara (Para Tokoh Dan Karya-Karyanya)*, Ed. Pertam (Yogyakarta: IRCiSoD, 2023), 42.

<sup>2</sup> Nur Bacti Amaliya, “Tafsir Sufistik Jawi Kyai Sholeh Darat Dalam Kitab Tafsir Faid Al-Rahman,” *AQWAL: Journal of Qur’an and Hadis Studies* 4, no. 1 (2023): 16–33.

<sup>3</sup> M. Ulil Abshor, “Penafsiran Sufistik Kh. Shalih Darat Terhadap Q.S. Al-Baqarah: 183,” *Jurnal Studi Ilmu-Ilmu Al-Qur’an Dan Hadis* 19, no. 2 (2019): hal. 211, <https://doi.org/10.14421/qh.2018.1902-05>.

<sup>4</sup> The use of the term *ta’wil* in the tafsir *Fayḍ Ar-Rahmān* is rooted in the Prophet Muhammad’s supplication for Ibnu Abbas (*allāhumma faqqihu fi ad-dīn wa ‘allimhu at-ta’wīl*). Muhammad Ṣālih bin Umar as-Samarani (Ṣālih Darat), *Fayḍ Ar-Rahmān Fī Tarjamat Kalām Mālik Al-Dayyān*, Muhaqiq; Habib (Yogyakarta: IDEA Press, 2024).

<sup>5</sup> Abdul Mustaqim, “The Epistemology of Javanese Qur’anic Exegesis: A Study of Ṣālih Darat’s Fayḍ Al-Rahmān,” *Al-Jami’ah* 55, no. 2 (2017): hal. 374-375, <https://doi.org/10.14421/ajis.2017.552.357-390>.

<sup>6</sup> The *ishāri* approach to Qur’anic exegesis bears a close conceptual resemblance to the *bāṭiniyyah* (*nāzari*) interpretive method. This similarity lies in their shared emphasis on uncovering the inner (esoteric) meanings of the Qur’anic text. However, the key distinction is that while tafsir *bāṭiniyyah* often disregards the *zāhir* (literal) meanings of the Qur’an. M. Quraish Shihab, “Kaidah Tafsir Quraish Shihab,” *Lentera Hati* cet. I (2013): hal. 373.

<sup>7</sup> Suteja Ibnu Pakar, *Tokoh-Tokoh Tasawuf Dan Ajarannya*, Book, 2013, 43.

<sup>8</sup> Suwarno Imam, *Konsep Tuhan, Manusia, Mistik Dalam Berbagai Kebatinan Jawa* (Jakarta: PT. Raja Grafindo Persada, 2005), 31.

The central theme emphasized by Ibnu al-‘Arabi is *tajalliyat al-haq* —God’s self-manifestation through the creation of the universe. The highest stage of *tajalliyat*, according to him, is *tajalli Dzat (fana’ al-fana’)*.<sup>9</sup> This concept of *tajalliyāt* was further developed by Muhammad ibn Fadhillah al-Burhanfuri (w 1620 M) in his work at *al-Tuḥfah al-Mursalāh ilā Rūḥ al-Nabī* through the doctrine of *martabat tujuh* (the Seven Levels of Being).<sup>10</sup>

The concept of *tajalliyāt* is closely related to the notion of *insān kāmil* (the Perfect Man), a human being who reflects divine attributes in totality.<sup>11</sup> It can be argued that *tajalliyāt* is the embodiment of *insān kāmil* itself. In the Sufi path toward becoming *insān kāmil*, there are three principal stages: *takhallī*, *taḥallī*, and *tajallī*.<sup>12</sup> *Takhallī* is the purification from blameworthy traits, *taḥallī* is adorning the self with praiseworthy traits, and *tajallī* is the final stage, where the seeker attains the highest spiritual awareness marked by divine manifestation within the self.<sup>13</sup> Thus, the realization of *insān kāmil* is the culmination of this journey, with *tajallī* representing the true relationship between the servant and their Lord.

Speaking of the concept of *tajalliyāt* in connection with *al-insāniyah* (humanity), it cannot be separated from the process of the creation of the first human (*al-awwal al-insāniyah*) namely Prophet Adam ‘alaihiṣsalām.<sup>14</sup> Interestingly, in the Sufi-oriented *Fayḍ al-Raḥmān*, the creation of Adam is elaborated in a detailed and comprehensive manner.<sup>15</sup> The discussion begins with four historical sections: *Qīṣah Khalq Adam ‘Alaihis Salam* (the story of Adam’s creation), *Faṣl fī Dhikr Ma Hiyyat al-Malaikat* (section on the nature of angels), dan *Faṣl fī Dzikr Khalq Adam ‘Alaihis Salam*

<sup>9</sup> Simuh, “Filsafat Tasawuf,” in *Metodologi Studi Tokoh Pemikiran Islam*, 2006.

<sup>10</sup> This work significantly influenced the development of Javanese Islamic theosophy, particularly as reflected in the *Serat Centhini* and the writings of Raden Ngabehi Ronggowarsito, especially his magnum opus, *Serat Wirid Hidayat Jati*. Muhammad Irfan Riyadi, *Genealogi Konsep Teosofi Jawa Islam Dari Konsep Mistik Jawa Majapahit: Transformasi Dari Serat Tattwajñana Nirmala Nawaruci Ke Dalam Serat Dewa Ruci*, ed. Umar Faruk (Ponorogo: STAIN Ponorogo Press, 2016).

<sup>11</sup> Alwi Shihab, *Antara Tasawuf Sunni Dan Tasawuf Falsafi: Akar Tasawuf Di Indonesia*, Shihab, Alwi, 2009.

<sup>12</sup> M. A. Subandi, Lu’luatul Chizanah, and S. Subhan, “Psychotherapeutic Dimensions of an Islamic-Sufi-Based Rehabilitation Center: A Case Study,” *Culture, Medicine and Psychiatry* 46, no. 2 (2022), <https://doi.org/10.1007/s11013-021-09738-1>; Muhamad Basyrul Muvid and Nur Kholis, “Contribution Of Sufism Trilogy In The Formation Of Religious Behavior: A Proposed Model,” *Cogito* 16, no. 1 (2024).

<sup>13</sup> Abdulkadir Abubakar Adam and Fakhrudden Habib Isa, “Unraveling The Esoteric Tapestry: A Hermeneutical Analysis Of Sufi Symbol Sm In Shaikh Nasiru Kabara’s The Prayer Of Gnostics,” *Journal Linguistics, Literature & Communication Studies* 1, no. 1 (2025).

<sup>14</sup> Stephen Cúrto, “Sufi Qur’ānic Exegesis and Theomorphic Anthropology,” *TEOSOFI: Jurnal Tasawuf Dan Pemikiran Islam* 10, no. 1 (2020), <https://doi.org/10.15642/teosofi.2020.10.1.134-154>.

<sup>15</sup> Bakhtiyor Mirzarakhimov, “The Essence of the Concept of Wahdat Al-Wujud in Muhyiddin Ibn Arabi’s Sufism: An Analysis Based on the ‘Risalat Al-Wujudiyya,’” *Journal of Islamic Thought and Civilization* 15, no. 1 (2025), <https://doi.org/10.32350/jitc.151.06>; T. K. Ibrahim, “On The Discussion Around The Hadith About The Creation Of Adam In The God’s Image,” *Islam in the Modern World* 14, no. 4 (2019), <https://doi.org/10.22311/2074-1529-2018-14-4-45-68>.

(section on Adam's creation).<sup>16</sup> Even before interpreting the verses concerning Adam's creation, Kiai Sālih Darat elaborates on the concept of *asrār al-qīṣah* (the esoteric dimension of the narrative).

*“Lan ing dalem cerito bopo ningsun Nabi Adam ‘alaihissalam iku piro-piro hikmah dan piro-piro asrār kang lembut-lembut. Ojo siro paham kelawan dongeng beloko, balika ing ceritone iku piro-piro rahasia kang alus-alus, Balika saben-saben qīṣah kang kasebut ing dalem Al-Qur’an al-‘Aḍīm”*<sup>17</sup>

This excerpt emphasizes that the story of Prophet Adam ‘alaihissalam in the Qur’an contains not only apparent lessons but also esoteric dimensions (*asrār*) filled with spiritual insights. It cautions readers against reducing the Qur’anic narrative to mere folklore, instead urging deeper reflection on the hidden layers of divine meaning (*asrār*) it encompasses.

Scholarly studies on *Fayḍ al-Raḥmān* by Kyai Sālih Darat have been conducted from various academic perspectives. Epistemologically, Mustaqim analyzes the tafsīr through a historical-philosophical lens, concluding that it represents an *‘irfānī* epistemology with a Sufi *ishārī* interpretive approach. However, his study remains general and does not specifically address the theme of *tajalliyāt*.<sup>18</sup> A thematic-ritual approach is employed by Al-Fikri, who explores the concept of fasting in the tafsīr, highlighting its Sufi orientation but remaining limited to ritual dimensions, without engaging with the ontological or metaphysical aspects of human creation.<sup>19</sup>

A historical and encyclopedic approach appears in the work of Abidin and Aziz, who present biographical entries and contributions of Nusantara exegetes, including *Fayḍ al-Raḥmān*, yet without conducting a deep thematic analysis.<sup>20</sup> From a cultural lens, Wildana and Masruchan examine the relationship between tafsīr texts and Javanese culture, showing local dynamics in interpreting the Qur’an, though esoteric dimensions of Adam's creation are not addressed.<sup>21</sup> Meanwhile, Baeti, using a philological and Sufi perspective, studies the *ishārī* features in the Arabic Pegon text, but does not explicitly engage with core mystical concepts such as *tajalliyāt* and *insān kāmil*, which this current study seeks to foreground.<sup>22</sup>

<sup>16</sup> Muhammad Sālih bin Umar as-Samarani (Sālih Darat), *Fayḍ Ar-Raḥmān Fī Tarjamāt Kalām Mālik Al-Dayyān*, Muhaqiq; Habib (Yogyakarta: IDEA Press, 2024), 134-142.

<sup>17</sup> Muhammad Sālih bin Umar as-Samarani (Sālih Darat), *Fayḍ Ar-Raḥmān Fī Tarjamāt Kalām Mālik Al-Dayyān*, 134.

<sup>18</sup> Mustaqim, “The Epistemology of Javanese Qur’anic Exegesis: A Study of Sālih Darat’s *Fayḍ Al-Raḥmān*.”

<sup>19</sup> Irsyad Al Fikri Ys, “Examining Kyai Soleh Darat View of the Concept of Fasting in Tafsīr *Fayḍ Al-Raḥmān Fī Tarjamāt Tafsīr Kalām Al-Mālik Al-Dayyān*,” *Hanifiya: Jurnal Studi Agama-Agama*, 2022, <https://doi.org/10.15575/hanifiya.v5i1.15851>.

<sup>20</sup> Abidin and Aziz, *Khazanah Tafsir Nusantara (Para Tokoh Dan Karya-Karyanya)*.

<sup>21</sup> Wildana Zulfa and Masruchan Masruchan, “Interrelasi Teks Tafsir Dan Budaya Jawa Dalam Kitab *Faidl Al-Rahman Karya Kiai Sholeh Darat*,” *An-Nisa’: Jurnal Kajian Perempuan Dan Keislaman* 14, no. 2 (2021): 185–202, <https://doi.org/10.35719/annisa.v14i2.65>.

<sup>22</sup> Amaliya, “Tafsir Sufistik Jawi Kyai Sholeh Darat Dalam Kitab Tafsir *Faid Al-Rahman*.”

While previous research has primarily addressed the *irfānī* epistemology of *Fayḍ al-Raḥmān* in a general manner, focusing on its interpretive framework, ritual themes, cultural integrations, or philological aspects, *tajalliyāt* as the ontological structure underpinning Adam's creation has not yet been examined. Moreover, these studies have overlooked a systematic linkage between *tajalliyāt* and *insān kāmil* within the context of Javanese tafsir traditions. This article fills this academic gap by providing a thematic studies that foregrounds *tajalliyāt* as the divine manifestation process in Adam's primordial existence and its intrinsic connection to the realization of *insān kāmil* as the pinnacle of human perfection, thereby enriching the discourse on esoteric Sufi exegesis in the Nusantara region.

This study aims to explore the concepts of *tajalliyāt* and *insān kāmil* in the Qur'anic narrative of Adam's creation as interpreted in *Fayḍ al-Raḥmān*, a Javanese tafsir by Kiai Ṣāliḥ Darat. The implications of the relationship between *tajalliyāt* and *insān kāmil* are examined through ontological, epistemological, and cosmological frameworks. This research adopts a thematic approach to a single tafsir work, employing content analysis to uncover the depth of meaning embedded in the narrative of Adam's creation. It is hoped that this study will contribute to expanding the discourse on local Sufi tafsir, particularly regarding esoteric themes such as *tajalliyāt* and *insān kāmil* within the intellectual tradition of Qur'anic exegesis in the Nusantara archipelago.

### The Fundamental Concept of *Tajalliyāt* in Philosophical Sufism

In the discourse of Sufi teachings, *tajalliyāt* etymologically means “a series of manifestations” or “various forms of divine self-disclosures”.<sup>23</sup> The word *tajalliyāt* is the plural form of the Arabic verbal noun derived from the root *تَجَلَّى-تَجَلَّى-تَجَلَّى* (*tajallā-yatajallā-tajalliyān*) which signifies manifestation or divine appearance. From the verb *tajallā - yatajallā*, the verbal noun (*maṣḍar*) *تَجَلَّى* (*tajallin*) in the indefinite form and (*nakirah*) *تَجَلَّى* (*tajallī*) in the definite form are derived (*ma'rifah*). The plural form of such verbal nouns does not follow the *jama' taksir* pattern, but instead follows the regular feminine plural form known as *jama' mu'annats sālim*. Therefore, the correct plural of *tajallī* is *tajalliyāt* (*تَجَلِّيَّات*).

Terminologically, the term *tajalliyāt* is primarily attributed to Ibn al-'Arabī, a renowned philosophical Sufi (*shaikh al-akbar*), as a pioneer of the doctrine of *wahdat al-wujūd* (the Unity of Being).<sup>24</sup> The concept of *tajalliyāt* or *tajallī* introduced by Ibn

<sup>23</sup> Pakar, *Tokoh-Tokoh Tasawuf Dan Ajarannya*, 43.

<sup>24</sup> In Ibn al-'Arabī's perspective, the concept of *tajallī* holds a central position, particularly in formulating the doctrine of *Wahdat al-Wujūd* (Unity of Being). More broadly, the entire structure of Ibn al-'Arabī's philosophy is inseparable from the foundation of *tajallī*, which serves as the basis for understanding the relationship between God, the universe, and humankind. See in Haruka Cheifetz, “Al-Sharani's Defence of Ibn Arabi in Context: Interpreting ‘the Oneness of Existence’ (Wahdat Al-Wujūd)

al-‘Arabī refers to the Divine Self-disclosure in infinite forms and dimensions.<sup>25</sup> This idea is rooted in a *ḥadīth qudsī*, in which the Prophet Muḥammad said;

كنت كنزا مخفيا فأريد أنيعرف فخلقت الخلق في عرفني<sup>26</sup>

‘I (Allah) was a hidden treasure, and I wished to be known. So, I created creation, and through Me, they came to know Me’<sup>27</sup>

Based on this narration, *tajalliyāt* is understood as God unveiling or revealing Himself from His hiddenness. This is conceptually aligned with the doctrine of emanation (*fayḍ*), in which God is described as gazing into a mirror, resulting in the reflection of His own essence.<sup>28</sup> From this divine reflection emerges the entirety of creation—especially the human being—as the most complete manifestation, or even a duplicate, of the Divine. Thus, the concept of *tajalliyā* affirms that the only true and essential existence is God, while the cosmos is merely His externalized aspect or shadow.<sup>29</sup> This is part of Ibn al-‘Arabī’s dialectical framework to distinguish between God as the singular and transcendent Being, and His infinite manifestations in the immanent world of concrete existence.

The process of *tajalliyāt* from the Divine to creation (top-down) is termed *tanazul* (تنزل) while the ascending journey from creation back toward the Divine (bottom-up) is called *tarāqī* (ترقى).<sup>30</sup> These gradations are systematized in Ibn al-‘Arabī’s monumental work *al-futuḥat al-makiyyah*, in which he outlines a hierarchical cosmology (*marātib al-wujūd*, or stations of existence).

اعلموا أن المعلومات أربعة: الحق تعال وهو الموصوف بالوجود المطلق لأنه سبحانه ليس معلولا لشيء ولا علة بل هو موجود بذاته واعلم به عبارة عن العلم بوجوده ليس غيرذاته مع أنه غير معلوم الذات لكن يعمل ما ينسب من الصفات اعنى صفات المعاني وهي صفات الكمال, وأما العلم بحقيقة الذات فممنوع لا تعلم بدليل ولا برهان عقل ولا يأخذها حد فإنه سبحانه لا يشبه شيئا فمعرفةك به انما هي أنه ليس كمثل شيء ويجد ويحذركم الله نفسه وقد ورد المنع من الشرع في التفكير في ذات الله تعال. ومعلوم ثان وهو الحقيقة الكية الحقيقة المحمدية التي هي للحق وللعالم لا تتصف بالوجود ولا بالعدم ولا بالحدوث ولا

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as Experiential Oneness,” *Journal of Sufi Studies* 12, no. 2 (2023), <https://doi.org/10.1163/22105956-bja10033>.

<sup>25</sup> See in Nur Kholis, *Paradigma Tasawuf Falsafi: Diskursus Ajaran Mistik Nur Muhammad Di Nusantara* (Ponorogo: Nata Karya, 2022), 138; Azyumardi Azra, *Ensiklopedi Tasawuf, Jakarta: UIN Syarif Hidayatullah*, 2012.

<sup>26</sup> Abū ‘Abdillāh Muḥammad ibn ‘Alī ibn Muḥammad ibn Al-‘Arabī, *Al-Futuḥat Al-Makkiyah*, Juz 2 (Beirut: Dar al-Kutub Ilmiyyah, 638 H), 399.

<sup>27</sup> Simuh, *Tasawuf Dan Perkembangannya Dalam Islam* (Yogyakarta: IRCiSoD, 2019), 259.

<sup>28</sup> Mukhtar Mukhtar, Hamzah Hamzah, and Basri Mahmud, “Sufistic Hermeneutics: The Construction of Ibn Arabi’s Esoteric Interpretation on the Process of Becoming Insan Kamil,” *HERMENEUTIK* 17, no. 1 (2023), <https://doi.org/10.21043/hermeneutik.v17i1.13745>.

<sup>29</sup> Mukhtar Mukhtar, Hamzah Hamzah, and Basri Mahmud, “Sufistic Hermeneutics: The Construction of Ibn Arabi’s Esoteric Interpretation on the Process of Becoming Insan Kamil,”.

<sup>30</sup> Simuh, *Tasawuf Dan Perkembangannya Dalam Islam*, 259.

بالقدم هي في القديم إذا وصف بما قديمة وفي المحدث إذا وصف بما محدث ... فمن هذه الحقيقة وجد العالم بواسطة الحق تعال... إن هذه الحقيقة لا تتصف بالتقدم على العالم ولا العالم بالتأخر عنها ولكنها أصل الموجودات عموماً وهي أصل الجوهر وفلك الحياة والحق المخلوق به وغير ذلك وهي الفلك المحيط المعقول فإن قلت أنها العالم صدقت أو أنها ليست العالم صدقت أو أنها الحق أوليست الحق صدقت . ومعلوم ثالث: وهو العلم كله الأفلاك وما تحويه من العوالم والهواء والأرض وما فيهما من العالم وهو الملك الأكبر . ومعلوم رابع وهو الإنسان الخليفة الذي جعله الله في هذا العلم المقهور تحت تسخير<sup>31</sup>

From the explanation above, it can be understood that the process of Divine self-radiation (*tajallī*)—whether through *tanazzul* (descent) or *tarāqī* (ascent)—unfolds through four metaphysical stages (*martabat*).

1. The first is *tajallī al-haq*, which refers to God in His Absolute Existence. This is the highest stage, representing the ultimate reality and the Creator of all things. In this view, Ibn al-‘Arabī rejects the notion that existence comes “*creation ex nihilo*” (*min al-‘adam ila al-wujūd*).
2. The second stage is the *Nūr Muḥammad*, which is created from part of *Nūr Allāh*. It cannot be described either as existence (*wujūd*) or non-existence (*‘adam*), nor as created (*ḥādīth*) or eternal (*qadīm*). It is *qadīm* in terms of its eternal aspect and *ḥādīth* in relation to its temporal manifestation. From this *Nūr Muḥammad*, the entire universe is created by the will of God.
3. The third stage is the existence of the universe and all of its entities. This stage affirms that without God's *tajallī* —both upon Himself and upon *Nūr Muḥammad*—the cosmos would not have come into existence.
4. The fourth and final stage is the human being (*al-insāniyah*), who is the culmination of this process and is appointed by God as His *khalīfah fi al-arḍ*.<sup>32</sup>

Ibn al-‘Arabī's doctrine of *tajalliyāt*, emphasizing emanation and the hierarchical levels of existence, was later refined and systematized by ‘Abd al-Karīm al-Jīlī. According to al-Jīlī, the process of *tajalliyāt* unfolds through three principal metaphysical stages, as cited by Nicholson in his book *fi al-Taṣawuf al-Islamī wa Tarīkhihi* (Arabic translation by ‘Afīfī):

وإذا نظرنا إلى الذات الإلهية في بساطتها وتجردها عن جميع الصفات والسبب فهي ((العماء)) كما سميها الجيلي. وهي تخرج عن تجردها وبساطتها إلى ذات مدرك عاقلة في ثلاث مراحل الأولى مرحلة الأحدية،

<sup>31</sup> Abū ‘Abdillāh Muḥammad ibn ‘Alī ibn Muḥammad ibn Al-‘Arabī, *Al-Futuhat Al-Makkiyah*, Juz 1 (Beirut: Dar al-Kutub Ilmiyyah, 638 H), 118–19.

<sup>32</sup> Bambang Irawan, Ismail Fahmi Arrauf Nasution, and Hywel Coleman, “Applying Ibn ‘Arabī's Concept of Tajallī: A Sufi Approach to Environmental Ethics,” *Teosofia: Indonesian Journal of Islamic Mysticism* 10, no. 1 (2021), 34. <https://doi.org/10.21580/tos.v10i1.7204>.

والثانية المرحلة الهوائية الثالثة مرحلة الإنسية ... ويذكر الجليل في موازة المراحل الثلاث الذي يقطعها الحق في طريق معرفته بنفسه وهي مرحلة الوحدة ومرحلة الهوية ومرحلة الإنسية ثلاثة أحوال يشعر بها الصوفي وهي إشراق الأسماء الإلهية, وإشراق الصفات, ثم إشراق الذات<sup>33</sup>

The foundational paradigm of al-Jīlī's *tajalliyāt* process consists of three ontological stages: *martabat Ahadiyah*, *martabat Huwiyah*, dan *martabat Iniyah*. In *Ahadiyah*, God in His absolute essence emerges from *al-A'mā* (the Hidden Darkness). In *Huwiyah*, the divine names and attributes exist in potentiality, although not yet manifest in reality, and are hierarchically situated below *Ahadiyah*. In *Iniyah*, God manifests Himself (*zuhūr al-Dhāt*) with His names and attributes in the created realm.<sup>34</sup> These three stages lay the foundation for the emergence of Divine Names (*asmā*'), Attributes (*ṣifāt*'), and Essence (*dhāt*) within the human identity. In some sources, a fourth component is added: God's Acts (*af'āl*).<sup>35</sup>

1. *Tajalli af'āl*, This is when the human becomes a mirror for Divine Acts. The person no longer acts through personal will but is entirely governed by Divine volition. His actions are in complete surrender, devoid of self-initiative.
2. *Tajalli asmā'*, At this level, the human being reflects the Divine Names. A particular Name of God becomes so dominant that it effaces the person's individual identity. The self dissolves, and Divine consciousness takes over, resulting in a state where "I" and "He" are fused.
3. *Tajalli ṣifāt*, The human being becomes the locus for Divine Attributes. Al-Jīlī describes this as "the genuine reception of Divine Attributes by the servant's corporeal reality, in a way that is both original and definitive."
4. *Tajalli dhāt*. This is the highest stage where the human completely annihilates in the Absolute Divine Essence (*al-Dhāt al-Muṭlaqah*). Here, the duality between servant and Lord disappears, as the individual's intuition becomes fully absorbed in Divine consciousness. This is the state of *fanā' fī Allāh* (annihilation in God), typically realized by saints (*awliyā'*) and spiritual poles (*quṭb*).

According to al-Jīlī, these four levels of *tajallī* have direct implications for the realization of *Insān Kamīl*. A person who transcends the three, or ideally all four, levels of *tajallī* attains this state of human perfection. *Insān Kamīl* is the *quṭb*, the spiritual

<sup>33</sup> Reynold Alleyne Nicholson, *Fi Al-Taṣawuf Al-Islami Wa Tarīkhīhi*, Terjemah A (Kairo: Lajnah al-Ta'lif wa al-Tarjamah wa al-Nasyr, 1974), 85–87.

<sup>34</sup> Syazna Maulida, "Konsep Insan Kamil: Pemikiran Tasawuf Falsafi Syaikh Abdul Karim Al-Jilli," *Al'Adalah* 24, no. 2 (2021).

<sup>35</sup> Muzakkir, *Tasawuf: Pemikiran, Ajaran Dan Relevansinya Dalam Kehidupan* (Medan: Perdana Publishing, 2018), 82; Badrudin, *Pengantar Ilmu Tasawuf, Kanisius*, 2015; Maulida, "Konsep Insan Kamil: Pemikiran Tasawuf Falsafi Syaikh Abdul Karim Al-Jilli"; Iain Imam and Bonjol Padang, "Konsep Insan Kamil Karim Aljalil," no. August (2016).

axis around which all of existence revolves from the beginning to the end. He is unique, eternal, and—above all—he is Muhammad.<sup>36</sup>

### The Concept of *Insān Kamīl* Among Philosophical Sufis

The term *Insān Kamīl* (Perfect Human) in Sufi metaphysical discourse refers to the ontological reality of the Prophet Muhammad. The concept has been interpreted in diverse ways among Sufis, particularly among those influenced by philosophical mysticism. Ibn al-‘Arabī viewed the *Insān Kamīl* not merely as the cause for the existence of the cosmos, but also as its sustainer and maintainer. On one hand, the *Insān Kamīl* embodies the most complete reflection of the Divine Being, manifesting all Divine attributes through the *Nūr Muḥammad*.<sup>37</sup> On the other hand, the *Insān Kamīl* serves as the synthesis of the macrocosm — a universal being who integrates all cosmic realities in a single locus.<sup>38</sup> Consequently, Ibn al-‘Arabī places the *Insān Kamīl* in the exalted position of God's *khalīfah* (vicegerent) on earth, endowed with *‘ilm ladunnī* (divine knowledge).

Similarly, ‘Abd al-Karīm al-Jīlī asserts that the *Insān Kamīl* is none other than the Prophet Muhammad, who is the manifestation of the *Nūr Allāh* (Divine Light). This light, according to al-Jīlī, is not limited to the historical Muhammad but extends spiritually through all the prophets, saints, and righteous people, from Adam to Muhammad (peace be upon him). The *Insān Kamīl* is the mirror of God, created in His name as a reflection of His Names and Attributes.<sup>39</sup>

According to al-Jīlī, in order to attain the rank of *Insān Kamīl*, a person must traverse seven spiritual stations (*maqāmāt*): *islām*, *imān*, *ṣāliḥ*, *ihsān*, *shahādah* (witnessing), *ṣiddīqiyyah* (truthfulness), and *al-qurbah* (intimacy with God). Reaching the station of *qurbah* requires the realization of Divine *tajallī* (manifestation).<sup>40</sup> *Tajallī* is an ontological necessity — God, as the Worshipped (*Ma‘būd*), must manifest Himself, and the worshipper (*‘Ābid*) must receive this manifestation. The human being is uniquely qualified to experience this due to their inherent potential as God's vicegerent.<sup>41</sup>

These manifestations unfold in a hierarchical order: beginning from Divine actions (*af‘āl*), Names (*asmā’*), Attributes (*ṣifāt*), and finally the Divine Essence (*dhāt*). A being is only deemed *Insān Kamīl* when they have fully realized the *tajallī*

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<sup>36</sup> Hamka, *Tasawuf: Perkembangan Dan Pemurniannya*, Cet. 5 (Jakarta: Pustaka Panjimas, 2005).

<sup>37</sup> Muhammad Zakaria Umar et al., “Insan Kamil in the Architecture of the Grand Mosque of Buton: The Symbolism of the Seven Grades of Existence and the Twenty Divine Attributes,” *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 320, <https://doi.org/10.32350/jitc.151.18>.

<sup>38</sup> Pakar, *Tokoh-Tokoh Tasawuf Dan Ajarannya*, 223.

<sup>39</sup> Muhammad Asywadie Syukur, *Filsafat Tasawuf Dan Aliran-Alirannya* (Banjarmasin: Antasari Press, 2008), 107.

<sup>40</sup> Sumanta, *Manusia Paripurna: Mengungkap Dimensi Spiritual Tentang Hakikat Manusia Dalam Pandangan Tasawuf Al-Ghazali Dan Al-Jili* (Cirebon: Nurjati Press, 2021), 280.

<sup>41</sup> Sumanta, *Manusia Paripurna: Mengungkap Dimensi Spiritual Tentang Hakikat Manusia Dalam Pandangan Tasawuf Al-Ghazali Dan Al-Jili*, 221.

*dhātī* (theophany of the Divine Essence). At this level, the individual experiences the most elevated spiritual state, through which they become a locus for Divine knowledge and guidance on earth.

### The Esoteric Reasoning in Tafsir *Fayḍ Al-Raḥmān* By Kiai Ṣāliḥ Darat

Tafsir *Fayḍ al-Raḥmān* consists of two volumes. According to the colophon, Kiai Ṣāliḥ Darat began writing *Fayḍ al-Raḥmān* on 20 Rajab 1309 AH and completed it on 7 Muḥarram 1311 AH. The work does not represent a complete exegesis of the entire Qur'anic text—although its structure follows a *muṣḥafī* (sequential) approach.<sup>42</sup> The first volume, comprising 577 pages, opens with an introduction and continues with the interpretation of two chapters: *Surat al-Fātiḥah* and *Surat al-Baqarah*. The second volume, comprising 705 pages, contains the commentary on *Ali 'Imrān* and *al-Nisā'*. Each chapter is preceded by a preface that sets the thematic tone of the subsequent commentary.<sup>43</sup>

Kiai Ṣāliḥ Darat composed *Fayḍ al-Raḥmān* using the *Arab-Pegon* script—a vernacular adaptation of the Arabic script modified to accommodate local languages such as Javanese, Sundanese, Madurese, and Malay.<sup>44</sup> Some sources credit Sunan Ampel, a renowned Javanese Sufi, as the one who introduced *Arab-Pegon* in the Dentha Islamic boarding school in Surabaya, while other sources suggest that it was Syarif Hidayatullah (Sunan Gunung Jati) who first disseminated its use.<sup>45</sup>

A distinctive feature of *Fayḍ al-Raḥmān* is its use of illuminative (*'irfānī*) epistemology, which emphasizes esoteric and inner meanings (*al-ma'nā al-ishārī*) in Qur'anic interpretation. Terminologically, *'irfānī* refers to the disclosure of knowledge acquired through divine illumination (*ishrāq*) of God's essence upon His servants. This form of knowledge is typically attained through spiritual discipline (*riyāḍah*) grounded in love (*maḥabbah*) for the Divine.<sup>46</sup> According to Mustaqim, the *'irfānī* epistemology employed by Ṣāliḥ Darat in *Fayḍ Al-Raḥmān* begins with a textual explanation (*al-*

<sup>42</sup> Zulfa and Masruchan, “Interrelasi Teks Tafsir Dan Budaya Jawa Dalam Kitab Faidl Al-Rahman Karya Kiai Sholeh Darat,” 191.

<sup>43</sup> M Abdullah, “Islam Nusantara: Tracing The Traces of KH Sholeh Darat Thought In Pesantren Literature (The Study of the Book of Al-Hikam and Al-Faithur Rahman),” *Proceedings International Conference of ...*, 2023.

<sup>44</sup> Mursalim Mursalim, “Vernakulisasi Al- Qur'an Di Indonesia (Suatu Kajian Sejarah Tafsir Al Quran),” *Jurnal Komunikasi Dan Sosial Keagamaan XVI*, no. 1 (2014); Saiful Umam, “God's Mercy Is Not Limited to Arabic Speakers: Reading Intellectual Biography of Muhammad Salih Darat and His Pegon Islamic Texts,” *Studia Islamika*, 2013, <https://doi.org/10.15408/sdi.v20i2.388>.

<sup>45</sup> M. Irfan Shofwani, *Mengenal Tulisan Arab-Melayu* (Yogyakarta: Balai Kajian dan Pengembangan Budaya Melayu: Adicita, 2005); Raminah Baribin, *Inventarisasi Sastra Jawa Pesisir Sebelum Abad XX* (Jakarta: Departemen Pendidikan dan Kebudayaan, 1992); Luthfi Maulana, Nurul Hak, and Dudung Abdurahman, “The Movement of Postcolonialism by Kiai Sholeh Darat Against the Dutch Colonialism (Study of Social-Religious Decolonization in Java 19th and 20th Century),” *Religia* 26, no. 1 (2023), <https://doi.org/10.28918/religia.v26i1.906>.

<sup>46</sup> Muḥammad 'Ābid Al-Jābirī, *Bunyat Al-'Aql Al-Arābi: Dirāsah Tahfīliyyat Naqdiyyat Lī Nuzūm Al-Ma'rifat Fī Tsaqafat Al-'Arābiyyah* (Beirut: al-Markaz al-Tsaqafi, 1991), 251.

*ma'nā al-zāhir*) and proceeds toward the esoteric meaning (*al-ma'nā al-ishārī*). In this regard, Ṣāliḥ Darat differs from many proponents of 'irfānī epistemology who maintain that meaning (*al-ma'nā*) is the root (*al-aṣl*), while the expression or wording (*al-laḥẓ*) is merely a branch (*al-far'*) that must follow the root.<sup>47</sup>

For Ṣāliḥ Darat, a proper exegete must first grasp the literal, textual meaning of the Qur'an before delving into its esoteric dimensions. For example, in his interpretation of Qur'an 2:219, which forbids the consumption of intoxicating beverages, he explains that the word *khamr* holds two meanings. First, in its literal sense, *khamr* is a fermented liquid derived from grapes, dates, or other fruits. Second, in its inner, spiritual sense, *khamr* refers to anything that intoxicates the soul and prevents remembrance of God—such as ignorance (*ghaflah*), hedonism (*ḥubb al-dunyā*), and uncontrolled desire (*ittibā' al-hawā*).<sup>48</sup> Through the application of 'irfānī epistemology, Ṣāliḥ Darat seeks to mediate the epistemological tension between Muslim jurists, often perceived as excessively formalistic, and Sufi philosophers who prioritize the spirit of the *Sharī'ah* while at times neglecting its formal dimension. In Ṣāliḥ Darat's view, this tension can be resolved by recognizing both the exoteric and esoteric meanings of the Qur'an.<sup>49</sup>

### The Concept of *Tajalliyāt* in Adam's Creation in the Javanese Tafsir *Fayḍ Al-Rahmān*

The story of the creation of Prophet Adam (peace be upon him) in the Javanese tafsir *Fayḍ al-Rahmān* presents an interpretive foundation that integrates *bayanī* epistemology (literal meanings) and 'irfānī epistemology (esoteric meanings). Through this 'irfānī epistemology, Kiai Ṣāliḥ Darat unveils the presence of divine secrets (*asrār*) embedded in Adam (as), thereby positioning him as an exalted being in the sight of God. As stated in the introductory chapter of the *qiṣṣah khalq adam 'alaihissalām*, Kiai Ṣāliḥ Darat writes: “*Lan ing dalem cerita bapa ningsun Nabi Adam as. iku piro-piro hikmah lan piro-piro asrār kang lembut-lembut, Ojo siro paham kelawan dongeng belaka*”.<sup>50</sup> This statement serves as an affirmation that the creation of Adam is not solely a historical-anthropological event, but also a historical-philosophical one, grounded in the Qur'anic and Hadith corpus—not in myth or folklore.

The historical-philosophical essence (i.e., the hidden meanings) of Adam's creation is intrinsically connected to the concept of *tajalliyāt*. (divine self-disclosures). Kiai Ṣāliḥ Darat articulates the notion of *tajalliyāt* within the creation process of Adam (as) through his interpretation of Q.S. al-Baqarah [2]:32 and 34. As God states:

<sup>47</sup> Mustaqim, “The Epistemology of Javanese Qur'anic Exegesis: A Study of Ṣāliḥ Darat's *Fayḍ Al-Rahmān*,” 375; Muhammad Yunus Anis and Arifuddin Arifuddin, “A Comparative of Theosophical Sufism in *Syarah Al-Hikam* by Sholeh Darat and 'Abdullah Gangohi,” *HTS Teologiese Studies / Theological Studies* 80, no. 3 (2024), <https://doi.org/10.4102/hts.v80i3.9963>; Yuyun Affandi et al., “The Humanisation of Women in the Tafsir *Faidh Ar-Rahmān* by Kiai Saleh Darat,” *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023), <https://doi.org/10.4102/hts.v79i1.8732>.

<sup>48</sup> Darat, *Fayḍ Ar-Rahmān Fī Tarjamat Kalām Mālik Al-Dayyān*.

<sup>49</sup> Darat, *Fayḍ Ar-Rahmān Fī Tarjamat Kalām Mālik Al-Dayyān*, 1-2.

<sup>50</sup> Darat, *Fayḍ Ar-Rahmān Fī Tarjamat Kalām Mālik Al-Dayyān*. 136.

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ<sup>51</sup>

Translation: “They said, 'Glory be to You! We do not know what You have taught us. Indeed, it is You who is the All-Knowing, the All-Wise.’”

In interpreting Q.S. al-Baqarah [2]:32, Kiai Ṣāliḥ Darat begins by referring to the *zāhir* (exoteric) meaning before delving into the *ishārī* (esoteric) meaning.<sup>52</sup> The word *وَعَلَّمْنَا* in this verse corresponds contextually to Q.S. al-Baqarah [2]:31, which states: *وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا* (And He taught Adam the names—all of them). Kiai Ṣāliḥ Darat interprets the “names” (*al-asmā'*) in four ways: first, as verbal or semantic expressions; second, as singular or compound nouns; third, as objects of various sizes—such as *qusi'ah* and *qusi'ah* (large and small bowls); and fourth, as referring to things of lowly or noble status. This interpretation of the *zāhir* meaning of *وَعَلَّمْنَا* forms a crucial foundation for understanding the verse through its *ishārī* dimension.

From the esoteric perspective, Kiai Ṣāliḥ Darat explains that the “names” mentioned in Q.S. al-Baqarah [2]:32 refer to *ilmu al-asmā'* Allah. In addition to this, God also imparted to Adam knowledge of His attributes (*ṣifāt Allāh*). Through these two types of knowledge, Adam was appointed as *khalīfah* (vicegerent) and became the locus of *tajallī* (divine manifestation). Kiai Ṣāliḥ Darat articulates this in Javanese:

“Semono agawe *ilmu al-asmā'* ingatase Nabi Adam dadi dalil tetepe *khalīfah* lan dadi dalil Adam angungguli sekabehane malaikat kabeh... Maka utawi iki faḍilah marang Adam iku khusus sawuse dengen wuruk *ilmu al-asmā'* ne *al-makhlūqāt* kabeh. Lan oleh e Adam anduweni hak sujude piro Malaikat iku ora sebab weruh e Adam ing *ilmu al-asmā' makhlūqāt*. Balik olehe hak den sujudi iku sebab oleh e den wuruk ilmu *asmā'* Allah lan sifat e Allah kelawan pamuruke Allah dewe marang Adam kelawan yen to dendadekaken *zat* Adam lan sifat Adam koyo koco kang nerimo *tajallā'* ne sifat *jamāl* Allah lan *jalāl* Allah. *Qāla* Rasulullah *Ṣallallahu 'Alaihi wa Sallam : innallāha khalaqa Ādama fatajalla fihi*. Maka sak wus e den *tajallāti* maka anduweni Adam ing sifat koyo sifat e Allah lan akhlaq koyo akhlaq e Allah. Maka mengkono iku lahu siro *khalīfah* Adam lan sebab e iku lahu hak den sujudi”<sup>53</sup>

This passage demonstrates the *tajalliyāt asmā'* and *ṣifāt* Allah within the *dhāt* (essence) and *ṣifāt* (qualities) of Adam. In the author's view, this notion of *tajalliyāt* reflects the concept of *Martabat Iniyah* as articulated by ‘Abd al-Karīm al-Jīlī (1365–1424 CE). The *Martabat Iniyah* denotes the manifestation of the Divine Essence (*dhāt Allah*)—along with His names and attributes—within creation. As Nicholson notes in *fi al-Taṣawuf al-Islami wa Tarīkhihi* (translated into Arabic by ‘Afīfī):

<sup>51</sup> Al-Qur’an, 2 : 32.

<sup>52</sup> This reflects Kiai Ṣāliḥ Darat’s cautious approach (*wara'*) to avoid interpretations driven by personal desires (*hawā nafsu*).

<sup>53</sup> Darat, *Fayḍ Ar-Raḥmān Fī Tarjamat Kalām Mālik Al-Dayyān*, 138.

وإذا نظرنا إلى الذات الإلهية في بساطتها وتجردها عن جميع الصفات والسبب فهي ((العماء)) كما سميها الجليلي. وهي تخرج عن تجردها وبساطتها إلى ذات مدرك عاقلة في ثلاث مراحل الأولى مرحلة الأحدية, والثانية المرحلة الهوائية الثالثة مرحلة الإنية<sup>54</sup>

Broadly speaking, the *Martabat Iniyiah* necessitates the *tajallī* of God's Essence through His Names and Attributes. *Tajallī* of the Names (*asma*) occurs when human beings become mirrors of God's Names. This takes place when certain Divine Names are internalized by humans and displace their original existential identity. As a consequence, the self-awareness of the creature is replaced with consciousness of the Divine Presence.

The *tajallī* of the Attributes, meanwhile, is the manifestation of Divine characteristics within the created being. When God wills to manifest His Name or Attribute upon a servant, that servant undergoes *fanā* (annihilation of ego), and his being is transformed. After receiving *tajallī* of the Names and Attributes, the Divine Essence becomes present and evident in the being of that servant.<sup>55</sup> Based on these theological foundations, it can be argued that the concept of *tajalliyāt* in *Fayḍ al-Raḥmān* is deeply aligned with the framework of 'Abd al-Karīm al-Jīlī.

Based on these theological foundations, it can be argued that the concept of *tajalliyāt* in *Fayḍ al-Raḥmān* is deeply aligned with the framework of 'Abd al-Karīm al-Jīlī. Furthermore, within this tafsīr, the *tajallī* of God's Names and Attributes to Adam specifically involves the Divine *Jalāl* (Majesty) and *Jamāl* (Beauty). *Jalāl* reflects God's masculine attributes—such as All-Powerful and Almighty—while *Jamāl* represents feminine attributes—such as Most Merciful and Most Compassionate. An excess of *Jalāl* results in arrogance (superiority), while an excess of *jamāl* may lead to vulnerability or inferiority.<sup>56</sup> The balance between these two attributes leads to *kamāl* (perfection) in the identity of the creature—what is known as *insān kamāl* (the Perfect Man).

The *tajalliyāt* in the creation of Adam is grounded in the Prophetic tradition: “Indeed, God created Adam and manifested Himself within him” (*innallāha khalaqa Ādama fatajalla fihi*). This ḥadīth, cited by Ismā'īl Haqqī in *Rūh al-Bayān fī Tafsīr al-Qur'ān*, is interpreted within his commentary on Q.S. al-Isrā' [17]:61. According to him, the phrase *fatajalla fihi* refers to the Divine manifestation within Adam, so that the angels' prostration to Adam is, in truth, a prostration to God—just as Muslims prostrate toward the Ka'bah.<sup>57</sup> Within the framework of Ahl al-Sunnah wa al-Jamā'ah

<sup>54</sup> Reynold Alleyne Nicholson, *Fi Al-Taṣawuf Al-Islami Wa Tarīkhihi*, Terjemah A (Kairo: Lajnah al-Ta'lif wa al-Tarjamah wa al-Nasyr, 1974), 85–87.

<sup>55</sup> Abdul Karim Al-Jilli, *Al-Insān Al-Kāmil Ma'Rifat Al-Awākhir Wa Al-Awā'Il* (Beirut: Dār al-Fikr, n.d.), Jilid 1, 96.

<sup>56</sup> Mujiburrahman, “Keseimbangan Jalal Dan Jamal,” *Essai Seminar Nasional Di UIN Antasari*, 2021, 1.

<sup>57</sup> In addition to Q.S. al-Isrā' [17]:61, Ismā'īl Haqqī also interprets this ḥadīth in relation to other Qur'anic verses, such as: Q.S. al-Kahfī [18]: 51, Q.S. Taha [20]: 8, Q.S. al-'Araf [7]: 13-15, dan Q.S. an-

Sufism, this manifestation is understood as a reflective disclosure (*tajalliyāt*) without essential union (*ittihād*) or indwelling (*huḥūl*), but rather as a reflection devoid of ontological identity, as emphatically affirmed in the expression *ana huwa lā huwa* (“He is, yet not He”).

As a result of this *tajallī*, God commanded the angels to prostrate before Adam, as interpreted by Kiai Ṣāliḥ Darat in his commentary on Q.S. al-Baqarah [2]:34:

وَأَذِّنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ<sup>58</sup>

Translation: “And [mention] when We said to the angels, ‘Prostrate before Adam’; so they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers.”

The *ishārī* meaning of اسْجُدُوا (prostrate) here is threefold, one of which involves reverence (*ta'zīm*), respect, and honor (*ikrām*) by the angels toward the *khalīfah*. Because God had manifested within Adam, whoever prostrates before Adam is in essence prostrating to God—as confirmed in Q.S. al-Faḥ [48]:10. Kiai Ṣāliḥ Darat notes:

“*Lan kapindo maknane sujud siro Malaikat keronu arah ta'dīm, ḥurmat, lan ikrām marang khalīfah ingsun. Keronu ingsun wus tajallī ing Adam. Maka sopo wonge sujud marang Adam maka sujud marang Allah. Qāla Ta'āla: Innalazīna yubāyi'ūnaka innamā yubāyi'ūnallāh*”<sup>59</sup>

In conclusion, the concept of *tajalliyāt* in the creation of Adam, as presented in *Fayḍ al-Raḥmān*, reflects the manifestation of God's Names and Attributes into the essence and character of Adam—resulting in the presence of the Divine within the created (expressed as *ana huwa lā huwa*—“I am He, yet not He”). Through the dual manifestation of *jalāl* and *jamāl*, Adam became a being worthy of angelic prostration. This illustrates the inherent potential of the human being to attain a degree of spiritual nobility that surpasses even the angels in the sight of God.

### The Concept of *Insān Kamīl* in Adam's Creation in the Javanese Tafsir *Fayḍ Al-Raḥmān*

In tafsir *Fayḍ al-Raḥmān*, Kiai Ṣāliḥ Darat implicitly explores the concept of *insān kamīl* (the perfect human) through his exposition of Adam's role as *khalīfah* (vicegerent). This interpretation unfolds through both the *ẓāhir* (exoteric) and *ishārī* (esoteric) dimensions of the Qur'anic narrative. From the *ẓāhir* perspective, Kiai Ṣāliḥ Darat states: “*Setuhune Ingsun kerso bakal gawe ing dalem iki bumi, gawe khalīfah tegese Adam ganti ningsun ingkang ngelurusaken hukum Ingsun ingkang ngedhohiraken kerso Ningsun lan asrar Ningsun.*”<sup>60</sup>

Naml [27]: 65. Isma'il Haqqi ibn Mustafa al-Istanbuli Al-Khalwati, *Rūḥ Al-Bayān*, Jilid 5 (Beirut: Dar al-Fikr, n.d.), 179, Accessed on April 13, 2025 in المكتبة الشاملة.

<sup>58</sup> Al-Qur'an, 2: 34.

<sup>59</sup> Darat, *Fayḍ Ar-Raḥmān Fī Tarjamat Kalām Mālik Al-Dayyān* 150-51.

<sup>60</sup> Darat, *Fayḍ Ar-Raḥmān Fī Tarjamat Kalām Mālik Al-Dayyān.*, 137.

Here, the term *khalīfah* is interpreted as God's representative on earth, entrusted with the divine mandate to establish justice, uphold divine laws, and reveal the hidden mysteries (*asrār*) of God. These *secrets* point to an esoteric dimension of knowledge—one that is metaphysical and prevents deviation through mythical interpretations.

On the *ishāri* level, the notion of *khalīfah* is intimately tied to the act of the angels prostrating before Adam. Kiai Ṣāliḥ Darat elaborates:

“*Semono agawe ilmu al-asmā ingatase Nabi Adam dadi dalil tetepe khalīfah lan dadi dalil Adam angungguli sekabehane malaikat kabeh. Sebab apese piro Malaikat sangking anukani ilmu al-asmā. Maka utawi iki faḍilah marang Adam iku khusus sawuse dengen wuruk ilmu al-asmā ne al-makhlūqāt kabeh. Lan oleh e Adam anduweni hak sujude piro Malaikat iku ora sebab weruh e Adam ing ilmu al-asmā makhlūqāt ora.*”<sup>61</sup>

Adam's position as *khalīfah* is thereby rooted in divine *ma'rifah* (gnosis) through the teaching of the *asmā'*. This spiritual knowledge becomes the primary justification for the angels' prostration to Adam and the legitimacy of his elevated status. Kiai Ṣāliḥ Darat further explains Adam's exalted status in his interpretation of Q.S. al-Baqarah [2]: 36, stating:

“*Setuhune Adam as. Iku dadi nanggung piro-piro kemuliaan sebab den sujudi poro Malaikat serto den anggoni tāj al-karāmah lan penganggo sa'ādah lan den sabuki niṭāq al-qurbah. Ora ono wong sawiji ingkang angungguli fi al-martabah.*”<sup>62</sup>

In this passage, Adam is described as bearing multiple forms of honor: being prostrated to by the angels, crowned with the *tāj al-karāmah*<sup>63</sup> (crown of dignity), adorned with the robe of *sa'ādah*<sup>64</sup> (bliss or felicity), and girded with the *niṭāq al-qurbah*<sup>65</sup> (belt of intimacy with God). Through these manifestations of divine favor, Adam acquired the right to be prostrated to by the angels, and no other creature surpassed him in rank or dignity. This exalted status is made possible through the Divine *tajallī* (manifestation) upon Adam, specifically in the form of the *tajalliyāt* of the Divine Names (*asmā'*) and Attributes (*ṣifāt*). Such a manifestation reflects the notion of *insān kāmil* (the Perfect Human) in its cosmic dimension (*takwīniyyah*),<sup>66</sup> where the angelic prostration is understood not as a material act bound by the *sharī'ah* (Islamic law), but rather as a metaphysical and esoteric phenomenon.

This conceptualization of Adam's *khalīfah*-ship closely parallels the theory of *insān kāmil* as articulated by 'Abd al-Karīm al-Jīlī. In al-Jīlī's perspective, the

<sup>61</sup> Darat, *Fayḍ Ar-Raḥmān Fī Tarjamāt Kalām Mālik Al-Dayyān*. 138.

<sup>62</sup> Darat, *Fayḍ Ar-Raḥmān Fī Tarjamāt Kalām Mālik Al-Dayyān*, 161.

<sup>63</sup> *Tāj al-karāmah* typically refers to the spiritual honor bestowed by God upon His servant who has reached the station of *ma'rifah* (gnosis).

<sup>64</sup> *Sa'ādah* is the highest form of happiness attained by humans through the perfection of intellect and spiritual enlightenment. It represents the ultimate goal of human life—not worldly, but otherworldly and spiritual.

<sup>65</sup> *Niṭāq al-qurbah* can be understood as the “domain of divine proximity,” a spiritual station in which a servant attains unveiling (*kashf*) of the Divine.

<sup>66</sup> Ahmad Asmuni, “Insan Kamil: Mengenal Figur Manusia Sempurna,” *Oasis: Objective and Accurate Sources of Islamic Studies* 4, no. 1 (2011): 23.

relationship between the *khalīfah* and the *insān kāmil* is defined through the function of *wāṣilah*—an intermediary between the Divine and creation. The *wāṣilah* operates as a *mir'ah* (mirror) through which God contemplates Himself, making the *insān kāmil* a theophanic medium through which the Divine Essence is reflected.<sup>67</sup> Consequently, the *insān kāmil* carries a horizontal, humanistic responsibility in the world, intrinsically connected to his role as *khalīfah*.

According to al-Jīlī, the attainment of the station of *insān kāmil* necessitates spiritual progression through seven stations (*maqāmāt*): *islām*, *imān*, *ṣāliḥ*, *ihsān*, *shahādah* (witnessing), *ṣiddīqiyyah* (truthfulness), and *al-qurbah* (intimacy with God).<sup>68</sup> These stages signify a journey of inner transformation and divine realization, culminating in the complete actualization of the Perfect Human archetype.

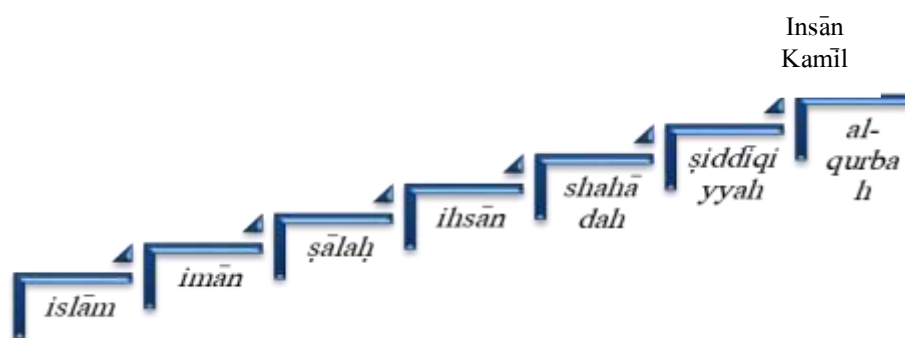


Figure 1. The Seven *Maqāmāt* Toward Becoming the *Insān Kāmil*

When a Sufi ascends to the *maqām* of *qurbah* (intimacy with God), he becomes entitled to the station of *insān kāmil* (Perfect Human), who functions as the *quṭb* (the highest-ranking saint) and as the *khalīfah* of God on earth. This is due to three interrelated factors: (1) he becomes the complete vessel of Divine *tajallī* (self-disclosure); (2) he possesses elevated knowledge, particularly esoteric or spiritual knowledge; and (3) he actualizes the full potential of the seven spiritual faculties within himself—namely, *qalb* (heart), *‘aql* (intellect), *wahm* (estimative faculty), *himmah* (aspiration or meditative resolve), *fikr* (reflective thought), *khayāl* (imagination), and *nafs* (soul). These faculties represent dimensions of the *al-Ḥaqīqah al-Muḥammadiyyah*.<sup>69</sup>

Based on the foregoing discussions, the concept of *insān kāmil* in the process of Adam's creation as interpreted in the Javanese tafsir *Fayḍ al-Raḥmān* reflects the perfection of the human being through the honor of the *khalīfah*, marked by the donning of the *tāj al-karāmah* (crown of dignity), the garment of *sa'ādah* (bliss), and the girding with the *niṭāq al-qurbah* (belt of nearness to God). This closely parallels the doctrine of *insān kāmil* formulated by ‘Abd al-Karīm al-Jīlī. Attaining this *maqām*

<sup>67</sup> Al-Jilli, *Al-Insān Al-Kāmil Ma'Rifat Al-Awākhir Wa Al-Awā'Il*, 208.

<sup>68</sup> Al-Jilli, *Al-Insān Al-Kāmil Ma'Rifat Al-Awākhir Wa Al-Awā'Il*, Jilid 2, 130.

<sup>69</sup> Al-Jilli, *Al-Insān Al-Kāmil Ma'Rifat Al-Awākhir Wa Al-Awā'Il*, 213.

necessitates the legitimacy of Divine *tajalliyāt* (self-disclosures) upon the created being (Adam). Therefore, in this context, the concept of *tajalliyāt* bears intrinsic implications for the realization of *Insān Kāmil*.

### Implications of *Tajalliyāt* and *Insān Kāmil* in Adam's Creation in the Javanese Tafsir *Fayḍ Ar-Rahmān*

The concepts of *tajalliyāt* and *insān kāmil* constitute two foundational pillars in Sufi spirituality, intimately connected in understanding Prophet Adam's creation. In Kiai Ṣāliḥ Darat's Javanese tafsir *Fayḍ al-Rahmān*, these concepts are not dichotomized but function in tandem within the epistemology of '*irfanī* (*ishārī* meaning). This epistemological framework interprets Adam's primordial creation as a process of divine manifestation (*tajalliyāt*), which inevitably signals the appointment of *khalīfah* as the archetype of human perfection (*insān kāmil*). Consequently, Adam is granted the honor of being prostrated to by the angels.

In this context, three primary arguments illustrate the interrelation between *tajalliyāt* and *insān kāmil* in Adam's origination according to *Fayḍ al-Rahmān*.

#### 1. '*Ilm al-Asmā'* as the Epistemological Basis for *khalīfah*

Divine wisdom (*'ilm al-asmā'*) serves as the foundational epistemological criterion for Adam's designation as *khalīfah* as indicated in Q.S. al-Baqarah [2]:31. God asserts that Adam's creation as vicegerent is predicated upon his capacity to receive and embody the Names (*asmā'*) taught to him directly by God. Kiai Ṣāliḥ interprets *asmā'* not merely as literal nomenclature, but as the intrinsic essences, functions, and spiritual meanings of creation—revealing its esoteric realities.

His expertise in '*ilm al-asmā'* authenticates Adam's role as God's representative and legitimizes his superiority over angels, who lacked this esoteric knowledge. Kiai Ṣāliḥ Darat states:

“Semono agawe *ilmu al-asmā'* ingatase Nabi Adam dadi dalil tetepe *khalīfah* lan dadi dalil Adam angungguli sekabehane malaikat kabeh. Sebab apese piro Malaikat sangking anukani *ilmu al-asmā'*.”<sup>70</sup>

Here, '*ilm al-asmā'* functions not only as informational knowledge but as a transformative epistemology through which Adam accessed hidden realities. This foundational knowledge enabled him to receive the Divine *tajallī*. As the ḥadīth affirms: “*innallāha khalaqa Ādama fatajalla fihi*”

#### 2. *Tajalliyāt* as the Ontological Foundation for *Insān Kāmil*

Literally, *tajalliyāt* in *Fayḍ al-Rahmān* refers to the Prophetic saying: *innallāha khalaqa Ādama fatajalla fihi*. The implication of this ḥadīth is that God manifested Himself in Adam through both His *Jalāl* (Majesty) and *Jamāl* (Beauty). Kiai Ṣāliḥ explains:

<sup>70</sup> Darat, *Fayḍ Ar-Rahmān Fī Tarjamat Kalām Mālik Al-Dayyān*, 138.

*“Iku sebab oleh e den wuruk ilmu asma Allah lan sifat e Allah kelawan pamuruke Allah dewe marang Adam kelawan yen to dendadekaken zat Adam lan sifat Adam koyo koco kang nerimo tajallā-ne sifat jamāl Allah lan jalāl Allah. Qāla Rasulullah Ṣallallahu ‘Alaihi wa Sallam : innallāha khalāqa Ādama fatajalla fīhi.”*<sup>71</sup>

Thus, *tajalliyāt* in this context means that the Divine Names (*asmā*) and Attributes (*ṣifāt*) of Allah are manifest in Adam's essence and qualities, reflecting the Divine Reality—expressed in mystical terms as *ana huwa lā huwa* (“I am He, yet He is not I”). While logically paradoxical, this expression conveys the existential experience of the mystic: self-annihilation (*fana*) in God's Essence while retaining ontological distinction. It suggests that Adam's *dhāt* becomes intimately united with the Divine (*tajallī dhātī*), while still maintaining the ontological distinction that he is not God. This expression must be understood within the framework of Ahl al-Sunnah wa al-Jamā'ah Sufism, in which *tajalliyāt* is not an essential union (ontological identity) or indwelling (*hulūl*), but rather a reflective manifestation devoid of full identity, as emphatically underscored by the formula *ana huwa lā huwa* in order to avert theological misunderstandings.

In *Insān al-Kāmil fī Ma'rifat al-Awākhir wa al-Awā'il*, al-Jīlī elaborates on the nature of God's Essence:

واعلم أن ذات الله تعالى غيب الأحديّة التي كل العبارات واقعة عليها من وجه غير مستوفيه لمعناها من وجوه كثيرة، فهي لا تدرك بمفهوم عبارة ولا تفهم بمعلوم اشارة، لأن الشئ انما يفهم بما يناسبه فيطابقه أو بما ينافية فيضاده، وليس لذاته في الوجود مناسب ولا مطابق ولا مناف ولا مضاد. فارتفع من حيث الإصطلاح إذا معناه في الكلام وانتفى بذلك أن يدرك للأنام<sup>72</sup>

Al-Jīlī's commentary on God's *dhāt* corroborates this highest stage of *Martabat Iniyah*, wherein human perfection (*insān kāmil*) is achieved through Divine manifestation of both *Ja'll* and *Jam'l*. The balance of these attributes culminates in human perfection (*kamīl*) and is the ontological ladder to *insān kāmil*.

### 3. *Insān kāmil* as the Summit of *tajalliyāt*

Once the Divine *tajallī*, acquires the honor of being prostrated to by the angels—not based on legislative or ritual stipulations, but by virtue of embodying Divine qualities. Kiai Ṣāliḥ states:

*“Maka sak wus e den tajallāti maka anduweni Adam ing sifat koyo sifat e Allah lan akhlaq koyo akhlaq e Allah. Maka mengkono iku lahu siro khalīfah Adam lan sebab e iku lahu hak den sujudi”*<sup>73</sup>

*“Setuhune Adam as. Iku dadi nanggung piro-piro kemuliaan sebab den sujudi poro Malaikat serto den anggoni tāj al-karāmah lan penganggo sa'ādah lan*

<sup>71</sup> Darat, *Fayḍ Ar-Raḥmān Fī Tarjamat Kalām Mālik Al-Dayyān*, 138.

<sup>72</sup> Al-Jilli, *Al-Insān Al-Kāmil Ma'Rifat Al-Awākhir Wa Al-Awā'il*, Jilid 1, 22.

<sup>73</sup> Darat, *Fayḍ Ar-Raḥmān Fī Tarjamat Kalām Mālik Al-Dayyān*, 138.

*den sabuki niṭāq al-qurbah. Ora ono wong sawiji ingkang angungguli fi al-martabah.*"<sup>74</sup>

These affirmations implicitly describe the essence of Adam as *insān kāmil*. He is granted the title *khalīfah* and the honor of being prostrated to by angels because of the divine regalia bestowed upon him: *tāj al-karamah*, the robe of *sa'adah*, and *niṭāq al-qurbah*. According to al-Jīlī, this third honor represents the phase in which a human is regarded as truly perfect (*insān kāmil*). This perfection is not based on legislative authority (*tashri'iyā*), but on a cosmic authority (*takwiniyyā*) determined by the Divine Will through *tajalliyāt*. At this highest degree of *tajallī*, the human being (Adam) has reached a state of annihilation (*fanā*) in the Divine Names, Attributes, and Essence. This state unveils the subtle mystery (*asrār*) of the Adamic creation narrative, justifying the angels' act of prostration.

From the above arguments, it can be concluded that the concepts of *tajalliyāt* and *insān kāmil* in the creation of Adam, as expounded in *Fayḍ Al-Raḥmān*, carry implications that are epistemological, ontological, and cosmic in nature. **Epistemologically**, the science of the Divine Names (*'ilm al-asmā*) serves as the foundational knowledge required for the realization of *tajalliyāt* and the attainment of *insān kāmil*. **Ontologically**, the presence of *tajalliyāt* constitutes the existential ladder that leads to the realization of the Perfect Human. **Cosmically**, the *insān kāmil* is positioned as the highest outcome of *tajalliyāt* in the esoteric structure of existence. In conclusion, Adam is understood as the archetype of *insān kāmil*, manifested through the Divine *tajalliyāt*, and thus occupies the highest rank in the cosmic hierarchy of creation

## Conclusion

This study finds that the concept of *tajalliyāt* in Adam's creation, as interpreted in the Javanese tafsir *Fayḍ Al-Raḥmān*, refers to the manifestation of the Divine Names (*asmā*) and Attributes (*ṣifāt*) upon Adam's essence and character, revealing the Divine within the created being (*ana huwa la huwa*). Through the balance of *Jalāl* (Majesty) and *Jamāl* (Beauty), Adam becomes the locus of Divine manifestation and the archetype of the *insān kāmil* (the Perfect Human), earning the prostration of angels and the title of *Khalīfah*. Symbols such as the *tāj al-karāmah* (crown of dignity), *sa'adah* (garment of felicity), and *niṭāq al-qurbah qurbah* (girdle of nearness) mark this divine honor.

The concept of *insān kāmil*—the perfect human—is inseparable from the Divine *tajalliyāt*, indicating an essential theological and metaphysical bond. This relationship is explained through three frameworks: epistemologically, through knowledge of the Divine Names; ontologically, through *tajalliyāt* as the path to human perfection; and

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<sup>74</sup> Darat, *Fayḍ Ar-Raḥmān Fī Tarjamat Kalām Mālik Al-Dayyān*, 138..

cosmically, through *insān kāmīl* as the peak of Divine manifestation in esoteric reality. Thus, Adam stands not merely as the first human, but as the prototype of *insān kāmīl* shaped through Divine self-disclosure. Future research may explore the comparative dimensions of *tajalliyāt* and *insān kāmīl* across different regional tafsir traditions or Sufi commentaries, particularly in how local cultural and linguistic elements shape the articulation of metaphysical concepts. Investigating how these ideas evolve in modern spiritual discourse may also offer insight into their contemporary relevance and transformation.

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