



## Sufism Literature: Divinity Philosophy in Taufiq al-Hakim's Short Story *Arinillah*

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### **Abstract**

#### **Purpose**

This article aimed to know how a Modern Egyptian writer, Taufiq al-Hakim, enlightened his readers to believe Allah's existence and could feel His presence more closely.

#### **Method**

As qualitative research, this article relied on verbal data in the form of sentences or paragraphs available in the short story. In collecting the data, the authors read carefully *Arinillah*, Taufiq al-Hakim's short story; and made some notes on sentences or paragraphs considered to indicate ways of enlightening Allah's existence. The data were analyzed qualitatively using Sufism literature theories to identify Taufiq al-Hakim's ideas of Allah's existences and his ways of educating the readers to believe in Allah.

#### **Results/Findings**

Taufiq al-Hakim's ways of educating his readers to believe in Allah's existence through the storyline beginning with curiosity and ending with regret. He did not curb the readers' curiosity to know Allah's existence, but left them to play in the adventure of Sufistic spiritual imagination. At the end of the story, they regretted because they with their mind were not able to identify the existence of Allah, the greatest.

#### **Conclusion**

The article concluded that *Arinillah* storyline was Taufiq al-Hakim's way in interpreting hadith of the Prophet Muhammad SAW regarding prohibition to think Allah's substance; and it was not true that he violated such a prohibition.

#### **Keywords**

Divinity, Philosophy, Sufism Literature, the substance of Allah

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### Abstrak

#### Tujuan

Artikel ini bertujuan untuk mengetahui bagaimana seorang penulis Mesir Modern, Taufiq al-Hakim, memberikan pencerahan kepada para pembacanya untuk mempercayai keberadaan Allah dan dapat merasakan kehadiran-Nya secara lebih dekat.

#### Metode

Sebagai penelitian kualitatif, artikel ini mengandalkan data verbal berupa kalimat atau paragraf yang ada di dalam cerpen. Dalam mengumpulkan data, penulis membaca dengan seksama cerpen Arinillah karya Taufiq al-Hakim, dan membuat beberapa catatan tentang kalimat atau paragraf yang dianggap menunjukkan cara-cara pencerahan tentang eksistensi Allah. Data dianalisis secara kualitatif dengan menggunakan teori-teori literatur tasawuf untuk mengidentifikasi ide-ide Taufiq al-Hakim tentang eksistensi Allah dan cara-cara Taufiq al-Hakim dalam mendidik para pembacanya untuk beriman kepada Allah.

#### Hasil/Temuan

Cara Taufiq al-Hakim mendidik pembacanya untuk meyakini keberadaan Allah melalui alur cerita yang diawali dengan rasa ingin tahu dan diakhiri dengan penyesalan. Dia tidak mengekang rasa ingin tahu pembaca untuk mengetahui keberadaan Allah, tetapi membiarkan mereka bermain dalam petualangan imajinasi spiritual sufistik. Di akhir cerita, mereka menyesal karena dengan akal mereka tidak mampu mengenali keberadaan Allah yang Maha Besar.

#### Kesimpulan

Artikel ini menyimpulkan bahwa kisah Arinillah merupakan cara Taufiq al-Hakim dalam menafsirkan hadis Nabi Muhammad SAW tentang larangan memikirkan zat Allah, dan tidak benar bahwa ia melanggar larangan tersebut.

#### Kata kunci

Ketuhanan, Filsafat, Sastra Tasawuf, Allah SWT

### المخلص

#### الهدف

هدفت هذه المقالة إلى معرفة كيف قام الكاتب المصري المعاصر، توفيق الحكيم، بتطوير قراءه للاعتقاد بوجود الله والشعور بوجوده عن كُتب.

#### الطريقة

وكبحث كيفي، اعتمدت هذه المقالة على البيانات اللفظية على شكل جمل أو فقرات متوفرة في القصة القصيرة. و في أثناء جمع البيانات، قرأ المؤلفون بعناية قصة أرين الله القصيرة لتوفيق الحكيم؛ وقام بتدوين بعض الملاحظات على الجمل أو الفقرات التي تعتبر أنها تشير إلى طرق تنوير وجود الله. وتم تحليل البيانات نوعياً باستخدام نظريات الأدب الصوفي للتعرف على أفكار توفيق الحكيم حول وجود الله وطرقه في تثقيف القراء على الإيمان بالله.

#### النتائج

طرق توفيق الحكيم في تثقيف قرائه حول الإيمان بوجود الله من خلال القصة التي تبدأ بالفضول وتنتهي بالندم. ولم يكبح فضول القراء لمعرفة وجود الله، بل تركهم يلعبون في مغامرة الخيال الروحي الصوفي. وفي نهاية القصة ندموا لأنهم لم يستطيعوا بعقولهم التعرف على وجود الله الأعظم.

#### الخلاصة

أن قصة أرين الله طريقة توفيق الحاكم في تفسير حديث النبي محمد صلى الله عليه وسلم فيما يتعلق بتحريم الظن بجوهر الله؛ ولم يصح أنه خالف هذا النهي.

#### الكلمات الرئيسية

الألوهية، الفلسفة، الأدب الصوفي، جوهر الله

## INTRODUCTION

One of the object being discussed in philosophy is God (Tazkiyah Basa'ad, 2018). Philosophers spend their time for reasoning God's substance. Some philosophers believed that God's existence can explained scientifically and rationally; and some others deny the God's existence cannot be reached by human mind and reason (Frederick Ray Popo, 2022). Additionally, according to those who are deniers, those who believe in God, will make their mind become stagnant or not capable to think rationally and logically. Such a contradictory idea can encourage human to become secular or even atheist.

In the case of the initial group, it is customary to engage in inquiries regarding the existence of a higher being, as the act of questioning matters pertaining to the various facets of human existence is an inherent aspect of human nature from the moment of birth. On one side, the scope of human knowledge is constrained, however on the other hand, their capacity for reasoning occasionally surpasses these restrictions. This juncture represents the convergence of the boundaries of human understanding and the inquisitiveness about the nature of God's essence. From this observation, a clear distinction emerges between a philosopher who adheres to religious beliefs and an individual who is religious but does not employ rationality in matters of faith (Magnis-Suseno, 2006). In more accessible terms, the authors see that religious practices grounded in philosophical principles exhibit more efficacy compared to those rooted in rigid dogmatic beliefs. The reason for this is that the dogmatic method is improbable to result in the individual internalizing and manifesting heavenly principles in their everyday existence.

The idea of engaging in intellectual discourse regarding the nature of God is a subject matter that garners interest among contemporary Arab writers as well. One of the notable writers under consideration is Taufiq al-Hakim (1898-1986), a prominent Arab-Egyptian writer of the modern era whose literary influence has extended beyond temporal and spatial boundaries. The individual in question has gained renown for his literary pursuits, exhibiting a proclivity towards the realm of philosophy. It might be posited that philosophy, for him, serves as a lens through which he approaches various challenges encountered in life. (Samer Ziyad Al-Sharadgeh, 2019) and (Brugman: 1984, p. 285). Hence, it is unsurprising that Taufiq al-Hakim is regarded as a writer who actively expresses social criticism encompassing political, economic, cultural, and theological-metaphysical aspects of existence (Latifi, 2010). Furthermore, the intricacies of philosophy are readily apparent in the author's choice of a brief title for the cover, which is philosophical anecdotes. Consequently, when the Indonesian translation edition of this anthology of short stories was released by the Navilla publisher, several of the stories were censored or excluded on the grounds that the Indonesian readership had not yet assimilated the philosophical concepts of Taufiq al-Hakim, thereby raising concerns about potential misunderstandings. with regard to the doctrines of the Islamic faith (al-Hakim, 2001).

One of Taufiq al-Hakim's literary works which focuses his discussion on the mystery of God's substance is a short story entitled "*Arinillah*." In addition to serving as the title of a short story, this title also appears on the book cover of anthology comprising additional short stories. According to the narrative presented in Taufiq al-Hakim's short story, a child provoked restlessness and perplexity in his father by posing inquiries that the father was unable to resolve. The young and naive child inquired of his father, who frequently referred to Allah in his presence. "O my father, you often talk about Allah, please show Allah to me so that I can recognize Him" (al-Hakim, nd). The father, who had been confronted with this challenging inquiry, abruptly became bewildered and unable to provide an answer to such a sophisticated question.

This is a typical query that every religious person has in response to this type of statement; however, certain religious communities may view it as taboo. As previously stated, it is in fact the nature of humanity to inquire and be inquisitive in regards to Allah, the One who is perpetually venerated. Consequently, inquiries of this nature serve as a reflection of religious individuals universally, irrespective of their location. Consequently, in-

quiries of this nature ought not to be perceived as an indication of defiance or noncompliance with religious mandates; instead, they ought to be regarded as an opportunity to strengthen a disciple's unwavering connection with his God. In other words, by providing religious individuals with a firm theological foundation, this model question can enable them to experience the presence of God in their everyday lives.

A phenomenon that can be witnessed in daily life demonstrates that while the actions of religious individuals may appear to be unmonitored by God, His essence is in fact quite near to those who follow Him. Numerous paradoxical phenomena arise as a result when religious individuals engage in their daily lives in opposition to evil and devotion. This further demonstrates that Taufiq al-Hakim draws inspiration from the concerns of religious communities concerning the matters in his literary works, striving to fulfill his role as an advocate for the hopes and aspirations of humanity.

The works and diverse concepts of Taufiq al-Hakim have been the subject of investigation by many scholars in the past. His global recognition stems inextricably from his immense popularity as a distinguished author. In this instance, however, the researcher excluded thesis research conducted by undergraduates because their research proficiency is rudimentary, rendering them novices in the realm of scientific inquiry. Therefore, scholars exclusively highlight a limited number of the most recent ones, namely *Kritik al-Hakim atas Barat dan Timur dalam Novel 'Usfu>r Minal Sharq* (Sukiman, 2011), and *Relegiusitas dalam 'Usfu>r Minal Sharq* Karya Taufiq al-Hakim (Latifi, 2010). In addition, Zulhelmi also examined notions of human avarice through his characters in his short story *Dawlatul 'Asafir* (Zulhelmi, 2021). Finally, the most recent and also has the same object of study is the article entitled *The Construction of Sufism in the Novel Arinillah By Taufiq Al-Hakim and Its Urgence for Modern Muslims* (Safitri, 2023). Compared with the four previous studies, the differences in this research lie in the problems studied, objects and theories used.

Drawing from the previous description, the research inquiry that warrants investigation in this article is how Taufiq al-Hakim enlightens his audience regarding the existence of the substance of Allah SWT via the short story *Arinillah*. Because contemporary curiosity compels all enigmatic phenomena to be rationally substantiated, it is critical to give particular consideration to this inquiry. Furthermore, considering the contemporary atheist movement, the dogmatic interpretation of God's substance is deemed obsolete as an explanation for God's substance's existence. Therefore, the urgency of this research stems from the authors' endeavor to offer a philosophical and logical interpretation of the nature of God, to provide reassurance to those who are skeptical but still hold a firm belief. Finally, this research is urgent to provide atheists with an academic argument that demonstrates their stance is erroneous and that they will be given the chance to recant their error.

To address the research inquiries, the authors will initially erect a research logic structure comprising seven fundamental pillars. These seven pillars will be utilized in subsequent discussion subchapters. The connection between literature and philosophy comes first. This is because the short narrative *Arinillah* is replete with philosophical underpinnings. Further, this theme is encompassed within the sub-theme of the discourse because Taufiq al-Hakim is delving into divine philosophy. Third, acquiring a knowledge of Allah through the lens of Sufism. This is because Taufiq al-Hakim advocated the Sufi concept of Allah. Fourth, *kasyaf* follows affection. This signifies that in the short story *Arinillah*, love for Allah is the primary capital required to attain *kasyaf*. Fifth, regret follows inquiry. Undoubtedly, this is predicated on a sequence of narratives in which a young child's inquiry into the enigmatic nature of God's substance provokes his father to insanity, and culminates in the child coming to lament his initial inquiry. Furthermore, the researcher discerns that the short story *Arinillah* serves as an interpretation of the authors' interpretation of the concept of *wahdatul wujud*. Ultimately, Taufiq al-Hakim's logical framework takes the shape of the Islamic trinity, comprising theology, Fiqh, and Sufism, to furnish an all-encompassing comprehension of Islamic religious doctrines.

## METHOD

This article falls under the category of qualitative research with a case study design. The primary source of information for this article is the text of the short story *Arinillah*, authored by Taufiq al-Hakim and published by *Maktabah Misr* in Cairo, Egypt. This text served as the subject of the research. In the interim, journals or publications pertinent to the research issues—specifically, divine philosophy—served as supporting data. The data collection procedures were executed by reading the short story in its entirety. The researchers then mapped the concepts of Taufiq al-Hakim discussed in the short story and pertained to matters of divine philosophy.

The authors employed Sufi literary theory to determine how Taufiq al-Hakim conceived of divine philosophy. The concept of Sufi literary theory pertained to a body of literature that drawn inspiration from the scientific principles of Sufism and encouraged readers to develop a profound connection with God. Concurrently, numerous interpretations exist regarding the precise definition of Sufism, contingent upon one's perspective. In this instance, however, the authors cited the opinions of Taufikurrahman, who condensed the numerous definitions of Sufism from various vantage points into a single definition: a science that purifies the heart, soul, and body of a servant to establish a closer relationship with God, and to ensure that his morals are as pure as possible by means of which a tranquil spirit may become ingratiated, having acquired a perception (*zauq*) of the divine presence within himself (Taufikurrahman, 2013). In Sufism, the goal is for a servant to be able to have a direct connection with God and know that God is with him. Additionally, at the heart of Sufism is the belief that the human spirit and God can talk to each other and communicate through solitude and meditation. Ittihad, which means being united with God, is one way to feel close to God. (Harun Nasution, 2014). The rationale for employing Sufi literary theory is that the objective of Sufi literature and the short story, which encourages readers to sincerely contemplate the existence of God and establish a profound connection with Him, are in harmony. Moreover, the Sufism under discussion is philosophical Sufism, a school of thought that endeavors to integrate rational and intuitive perception (Ahmad Syatori, 2022). It is imperative to underscore this point because Sufism is classified into two distinct schools: philosophical Sufism and moral Sufism (Hanifiyah, 2019).

## FINDINGS AND DISCUSSION

### Literary Relations with Philosophy

Frequently, Taufiq al-Hakim illustrates his points with a conversation between a youthful child and his or her guardian. It is as if he wishes to impart to his audience the notion that young children, who are yet to become adults, possess the capacity for critical reasoning akin to that of a philosopher. Small children are unburdened by the burdens of life at this stage; thus, they are at liberty to inquire about any matter that resides within their minds. This is evident not only in his short story *Arinillah*, but also in his other short stories, including *Daulah al-'Asafir*.

It wasn't by accident that Taufiq al-Hakim would start every thought with a conversation between a child and an adult. At the very least, the authors think that this kind of conversation model should send two messages to the readers. First, it's important to stress how important it is for kids and parents to start talking to each other well from a young age so that parents can do their job of teaching their kids well. A child's character will be shaped by how well they communicate with their parents. This is especially true in this postmodern age, where children will face many challenges in the future, including the challenge of monotheism. Many parents today don't pay attention to their kids during their "golden years" because they are too busy working (Solichah et al., 2021). This is the ideal time for parents to impart divine values in their personality through warm and open communication, as described by Taufiq al-Hakim in his short story, *Arinillah*. Second,

that a child's world that is still clean is the right moment to train them to think critically. The world of children, although still innocent and innocent, is very close to the world of philosophy. It was proved in a philosophy trial class which was attended by children. Something amazing and unexpected happened because it turned out that the questions that emerged from them had critical values because of their high curiosity about whatever phenomena were before their eyes. Even in this class, children could last a long time discussing and giving their own views freely and without any burdens haunting them (Syarif Maulana, 2023).

Regarding the realm of philosophy, Taufiq al-Hakim also intends to demonstrate that the existence of a connection between philosophical and literary works is not subject to dispute via his short story. This statement aligns with the notion that investigating the correlation between philosophy and literature is equivalent to seeking a meaning for the former. The relationship between literature and philosophy is essentially one of support and progression. Alternatively stated, the writer is driven by a philosophically unsettled inner impulse that necessitates expression in his written work. Therefore, the demarcation between philosophy and literature is exceedingly fine. Philosophical literature spanning multiple epochs are frequently regarded as literary works. Conversely, a considerable number of literary works are purported to be philosophical works. Additionally, the works of authors who enjoy philosophizing are regarded as being of superior quality. Philosophical expressions that provoke curiosity and temptation transform into effortless sustenance for a writer. From this particular standpoint, the study of philosophy does not diverge significantly from the study of literature (Endraswara, 2012).

### Devine Philosophy

In the short story *Arinillah*, the theme of divine philosophy is introduced through a discerning inquiry posed by a youthful child to his father. Taufiq al-Hakim introduces his story regarding the quest for the essence of God through this naive and virtuous character, to prevent readers from being overly taken aback when they proceed with the narrative of the short story. The potential outcome might have been different had the inquiry originated from an adult, given that this subject is generally regarded as prohibited or avoided by some individuals to avoid discussing this celestial theme. According to them, the substance of God cannot be deduced using human reason and logic; rather, it is a matter of faith. This implies that the inclusion of this theme within the domain of faith precludes any rational discourse regarding it.

The authors see that Taufiq al-Hakim is well aware that when reason and logic are excluded from the religious or divine domain: the teaching of religious doctrines ensues, rendering them inflexible, devoid of substance, and incapable of being effectively assimilated into daily existence. This is illustrated by the father figure, who is perplexed after his son holds him at gunpoint and poses a very difficult question: how does one perceive the essence of Allah? Upon the child's inquiry regarding a means to observe God beyond the confines of the household, the father figure promptly departed the residence and embarked on a citywide expedition in search of responses to his son's concerns.

The paternal figure in this short narrative symbolizes the majority of Muslims in the world at large, who, if confronted with such a difficult question, would similarly experience perplexity. Responding to this challenging inquiry would be an overwhelming task for any individual, notwithstanding their comprehensive knowledge and mastery of the religious postulates expounded in traditional and classical theological texts. This is due to the normative nature of the interpretive approach to religious postulates pertaining to Allah SWT, which lacks logical simulations of divine philosophy and fails to employ the dynamics of creative imagination, as illustrated in the short story *Arinillah*.

Due to the constraints inherent in this approach to religious interpretation, the father portrayed in this short story was profoundly disillusioned when religious authorities pro-

vided him with an explanation consisting solely of hadiths and textual verses from the Qur'an. Indeed, his disappointment was not limited to the method employed to elucidate religious teachings, which failed to employ language accessible and simple to comprehend for the general populace (al-Hakim, nd).

Socio-religious phenomena such as the portrait of a religious leader exhibited by Taufiq al-Hakim remain prevalent in contemporary society, including in Indonesia. Consequently, numerous religious leaders fall short in imparting knowledge and insight to their adherents, thereby solidifying and immobilizing the conceptual framework surrounding religion. Religious teachings, which are primarily comprehended through textual and repetitive means, ultimately fail to provide an explanation for numerous social problems that arise in society. Indeed, Islam is the most all-encompassing and comprehensive faith in terms of its doctrines; it is capable of providing resolutions to every challenge encountered in the realm of human existence.

In relation to the significance of enlightenment within religious communities, ulama play a crucial role in instituting societal order. A flexible and not rigid comprehension of religion is a critical determinant in establishing order in one's life; this ensures that religion does not emerge as the primary source of discord in society. Furthermore, the profound error committed by religious authorities in comprehending religion is harmful to the Muslim community, specifically with regard to the tenets of asceticism, which are misconstrued as a disposition to abstain from worldly matters. Muslims are consequently unable to compete with adherents of other faiths in any field due to a decline in their work ethic, which causes them to be unmotivated to put forth effort (Rahmawanto, 2016).

### Knowing Allah SWT Through Sufism Approach

When the father encountered the initial model of religious leadership while diligently seeking an answer to his son's inquiry, this model of religious approach is typically adhered to by traditional and classical religious leaders. These leaders address the intricacies of the issue solely through the lens of Islamic jurisprudence. Individuals in the globe. In order to broaden the classical and conventional perspective, which is typically dominated by fiqh studies, to include Sufism, this is what Taufiq al-Hakim criticized. Furthermore, this aligns with the concepts put forth by Muhammad Arkoun in his endeavor to reexamine classical Islamic theology in light of contemporary society's demands (Latif, 2013).

Harun Nasution, seemingly offering a critique of the jurisprudence-centric approach to comprehending Islamic teachings, concurs that the rise of Sufism can be seen as a reaction to the deficiencies of jurisprudence, which imposes the exclusive requirement that individuals approach God through the means of worship. Sufi ulama expressed discontent with the approaches taken by Fiqh ulama to perform devotion, which they perceived as a means to closer oneself to God. This is because the Qur'an contains God's own declaration that humans are in fact quite close to Him. The very substance of God is in closer proximity than blood vessels. Such proximity has never been achieved within the realm of legal principles. Subsequently, Sufi ulama arose with the intention of devising a novel formula that would enable humans and their deity to attain not only an intimate connection, but also unity with the divine essence. An adherent of Sufism who has attained the *ma'rifat* level will perceive God through the innermost sight of his heart. In other words, an individual can perceive the divine presence in their day-to-day existence by honing their heart's discernment (Harun Nasution, 1998).

It is not surprising, that textualists and Sufis—represented in this short story by a pious Muslim who has attained the state of *kasyaf*—delight differently regarding how to approach the challenges encountered by the father in the short story *Arinillah*. The textualists' method is often inflexible and repetitive due to their reliance on dogmatic interpretation of sacred texts to elucidate religious doctrines for the public. In contrast, Sufis have transcended the constraints of a textualist perspective by attaining the spiritual state of "feeling" the presence of God within themselves. As a result, they are more adaptable in

their interpretations of religious doctrines for the public, particularly since they employ a philosophical Sufi approach.

Following the textualist religious leader's derision or harassment of the father and his refusal to respond to his son's inquiries, the father departed in search of an alternative religious leader. His motivation for doing so was to demonstrate his affection for his offspring. It is common for a paternal or maternal figure to be completely prepared to acquiesce to their child's desire, particularly if that desire is to ascertain the identity of the supreme being of the universe. The father eventually encountered a worship expert who resided on the outskirts of town, far from the bustle of the city, on the recommendation of an elderly individual (al-Hakim, nd).

The authors posit that the religious authority who ultimately guided the father on his quest for a satisfactory resolution was a *murshid* figure depicted in one of the *Tarekat*. This indicates that unlike others who approach religion solely through a textualist lens, he is not merely an authority on worship, but rather a devout Muslim who approaches religion with feeling (*zauq*). This is according to the parents' explanation, which instructed the father to meet this exceptionally devout Muslim. An attribute attributed to this *murshid* is the absolute fulfillment of all petitions directed towards Allah SWT. Apart from that, a veil no longer separates him from the Essence of God; this is referred to as *kasyaf* in Sufi terminology. In addition, his approach to answering the father's questions differs from that of the textualist religious figure previously mentioned, as he employs a philosophical method to explicate the nature of God. In conclusion, the *murshid* never derided his father for his desire to see Allah; rather, he counseled and instructed him in a composed and courteous manner, encouraging him to employ logical reasoning when deducing the nature of Allah Almighty.

To illustrate the *murshid*'s reactions to the father's challenging inquiries, the authors cite a paragraph from the short story.

*"Apakah engkau sadar apa yang engkau tanyakan itu?", tanya sang ahli ibadah kepada tokoh ayah. "Iya, saya ingin tuan memperlihatkan Allah pada saya". Dengan suara yang pelan dan lembut sang ahli ibadah mengatakan bahwa sesungguhnya zat Allah itu tidak bisa dijangkau dengan pancaindera manusia. Bagaimana mungkin kemampuan jari tangan manusia yang hanya mampu mengukur kedalaman air di dalam gelas tapi disuruh untuk mengukur kedalaman air di dalam lautan yang amat luas"?* (al-Hakim, nd).

"Are you aware of your inquiry?" asked the devout Muslim of the father. "Yes, I want you to show me Allah." He stated in a subdued and gentle tone that the substance of Allah is, in fact, imperceptible to the human senses. Why are we expected to measure the depth of water in a vast ocean when the capacity of human fingertips is limited to measuring the depth of water in a glass?

It is evident from the preceding quotation that the *murshid* regards the father with deference and refrains from mocking him, in contrast to the approach taken by textualist religious leaders. In fact, he guides the father with a parable concerning the insignificance of mankind in the eyes of Allah the Almighty, as illustrated by a finger that can only penetrate the water in a glass but is instructed to explore the depths of an extremely vast ocean. This parable serves as an indication that human beings are unable to attain an image of Allah SWT. Despite having an understanding of the fallibility of human nature when it comes to perceiving the essence of God, the father in this short story continues to persist on requesting the *murshid* to perform an impossible deed. This is illustrated in the subsequent paragraph quotation.

*"Jadi, bagaimana caranya saya bisa melihat Allah?" tanya tokoh ayah lagi pada sang mursyid itu. Ia pun menjawab bahwa Allah bisa dilihat jika tabir penghalang tersingkap bagi ruh kamu. "Kapan ia bisa tersingkap" tanya tokoh ayah semakin*



penasaran. "Di saat kamu mendapatkan cinta-Nya", demikian mursyid itu menjelaskan singkat. Lalu tokoh ayah itu bertawassul kepada sang mursyid supaya ia bisa mendapatkan cinta Allah SWT (al-Hakim, nd).

"How then can I perceive God?" the father inquired of the murshid once more. Additionally, he responded that Allah is visible to those who remove the veil that conceals their essence. "When will it be revealed?" the increasingly inquisitive father inquired. "When you obtain His love," the murshid briefly explained. The father then requested that the murshid offer up prayers on his behalf so that he might attain Allah SWT's affection.

### ***From Love to Kasyaf***

It is evident from the preceding quotation that love serves as the primary keyword to unlock the *hijab*, which protects the essence of Allah SWT from beings. Sufism considers love for Allah SWT to be the pinnacle of a hierarchy of stations that an individual in the service of Allah must ascend through to attain the station of *kasyaf*. A servant who is liberated from the worldly desires and temptations of the demon by means of love will experience an intense sense of proximity to Allah. Hence, in order to attain this station, an individual must pass through a number of preceding stations, including sincerity, gratitude, *tawakkal*, *ridha*, *khauf*, *raja'*, and *tawadhu'* (Muttaqin, 2020). Obviously, achieving this state of love is not easy because it needs to go through a long process. However, in this short story, the father character asks that this request be granted instantly, so he asked the murshid to pray for him so that his request can be fulfilled in a short time.

Additionally, the aforementioned quotation demonstrates how a murshid responded to the father's inquiries with a prudent demeanor. Instead of mocking him, he treated him with compassion and endurance. This murshid-like demeanor ought to serve as an example for religious leaders in their daily lives. This is intended to present Islam in a benevolent light to both its adherents and to the public. Furthermore, religious teachings include mutual respect among individuals as an integral component; therefore, it is fitting for religious leaders to exemplify this value so that others may be inspired to do the same.

When the murshid agreed to do what the father asked, a new problem came up: how much love would be given to him? Murshid says that asking for a piece of God's love is too much, is greedy, and people will not be able to handle it. But after some haggling, the murshid finally agreed that the amount of love requested from Allah for him was half that of an atomic particle (*zarah*). Finally, the murshid prayed to Allah SWT, and he left the murshid (al-Hakim, nd).

In the authors' view, the murshid's objection to granting a relatively large amount of Allah's love is also part of the education process for readers that there is nothing instant in obtaining something valuable, especially in the form of Allah SWT's love. However, due to the imaginative nature of this short story's composition, it appears that a shortcut to attaining the state of love, which requires passing through several phases (*maqam*), can be achieved solely with the help of a murshid.

Therefore, the authors underscore that Taufiq al-Hakim is not attempting to impart an instantaneous alternative to attaining the station of love; rather, he employs imaginative narratives in literary works to enlighten the readers' inner beings. Further intriguing, and in support of this claim, Taufiq al-Hakim ends this short story with an unexpected twist for his audience: the parent character ultimately descends into madness and ceases to be a normal, functioning human being (al-Hakim, nd). The authors imply that attaining Allah SWT's love is not an instantaneous process; even if it does occur, it is merely a realm of the imagination that ultimately culminates in destruction. Consequently, Taufiq al-Hakim, in his capacity as a writer, elucidates the tenets of Sufism to his audience in his own unique fashion, such that the Sufistic concepts he advocated in the short story are essentially identical to the Sufi teachings that exist in reality.

### From Curiosity to Regret

As stated previously, it transpired that the father's entreaty to the *murshid* in order to behold God failed to resolve the issue at hand and, on the contrary, generated additional complications. The father's absence from home for several days caused concern among his wife and children. It was not until then that this was discovered. The father was ultimately sought in every nook and cranny of the city until the child and his wife encountered the *murshid* and informed him of the situation regarding the missing spouse or father. Together, the three of them traveled to the outskirts of town in search of their father.

They learned, through information provided by a livestock herder, that the father had descended into madness and was presently located in the mountains. Without any further delay, they hurriedly proceeded towards the mountain that the shepherd had indicated. Indeed, they discovered the father standing solitary on the mountain atop a sizable boulder with his cranium directed upwards. Nevertheless, a peculiar occurrence transpired in which the paternal figure exhibited no reaction whatsoever to the *murshid*, his spouse, children, or correspondence. Following diligent attempts to apprise the father of our whereabouts, the *murshid* ultimately declared that our endeavors to engage with him were futile, as he had undergone a transformation beyond that of an ordinary human being. Even if we were to cut him on the neck, he would no longer experience the pain. This is because, per his own request, half the *zarrah* of Allah SWT's affection has already been poured into his body (al-Hakim, nd).

Based on the narrative presented above, Taufiq al-Hakim employs his astute logical reasoning to inform readers that the essence of Allah SWT is in fact beyond the capacity of the five human senses. Human capability, in his opinion, is limited to determining the depth of water in a container. In contrast, since the nature of Allah SWT's substance resembles that of immense oceanic water, it is only natural that the five senses of man are incapable of perceiving Allah, the Greatest. On the contrary, Taufiq al-Hakim's astuteness is evident in the fact that he never stifles an individual's inquisitiveness regarding the nature of Allah, considering it to be an entirely ordinary and human inclination. With the assistance of his vivid imagination, he proceeds to enact the plot in accordance with the apprehension of individuals who are inquisitive regarding the nature of Allah SWT. Despite reaching the pinnacle, he continued to hold the belief that the five human senses, by virtue of their inherent limitations, were incapable of attaining the essence of Allah, the Supreme Being.

Hence, the authors may discern a significant insight that Taufiq al-Hakim intends to communicate through his short story, namely that constraining or stifling one's inquiry does not necessitate a reduction in the critical nature of one's thinking capacity and a replacement for bluntness. Ultimately, religious followers are subject to a detrimental consequence: the development of a rigid, monotonous, and inflexible comprehension of religion that is based on text. In other words, it is considerably more effective for religious adherents to comprehend religion through the application of critical thinking logic rather than a doctrinal approach. This enables the internalization of religious teachings into the fabric of human existence and daily life.

At the end of this short story, Taufiq al-Hakim closes with a statement of regret from the child character for his question because it has made the atmosphere complicated. "Everything that occurred was my fault." "It was my father who requested to show me Allah," The child acknowledged his error and made this statement. The *murshid* then whispered to the child, "Do you not see that even half the *zarrah* of Allah's love is capable of destroying healthy logical devices and human physical structures?" (al-Hakim, nd).

The resolution of the child's sorrow at the conclusion of this short story may provide the solution to the predicament he envisioned Taufiq al-Hakim describing at the story's inception. The two emotions expressed by Taufiq al-Hakim—curiosity and regret—serve as evidence of his adeptness in regulating his imagination to resolve the pivotal dilemma in Islamic theology—whether or not the substance of Allah is perceptible to the human senses. The researcher concludes that the narrative of this brief story can be interpreted as

Taufiq al-Hakim's interpretation of a hadith text attributed to the Prophet Muhammad SAW: "If you do not contemplate Allah and His creation, you will inevitably perish." (Sabri, 1981). If one were to read this brief story without adequate comprehension, it would appear as though it were in opposition to the previous hadith. Nonetheless, this short narrative employs the author's vivid imagination in conjunction with a philosophical framework to interpret the hadith in question. According to a hadith attributed to the Prophet Muhammad SAW, one will suffer harm if he compels himself to contemplate the nature of God. In the final scene of this short story, the murshid imparts the same sentiment to the child protagonist: that the father's insistence that he perceive the essence of Allah SWT damages human physical structure and healthy logical devices.

### Imaginative Interpretation of Wahdatul Wujud Concept

Upon further examination, the teachings of Sufism contain a condition known as *fana*, in which God and His servants have merged into one entity. Indeed, this condition is referred to by numerous terms besides *fana*, including *baqa*, *Hulul*, *Tajalli*, and *Ittihad* (Hairuddin, 2019). These concepts all contribute to a single overarching notion known as *wahdatul wujud*. By utilizing his profound imagination, Taufiq al-Hakim interprets this enormous concept in an aesthetic manner so that devout individuals may experience the divine presence of Allah SWT within them.

*Wahdatul wujud* itself is one of Ibn 'Arabi's philosophical Sufism teachings which wants to place Allah SWT in cosmic relations as the only substance that exists in this universe. Hence, by means of the *wahdatul wujud* concept, the Creator and the created are harmoniously united as a unified entity within its cosmic compound (Mustamain, 2020). Thus, the essence of the notion of *wahdatul wujud* is exemplified in the father character's transformation into a lunatic at the conclusion of this narrative; he is rendered incapable of human communication and even pain perception. Taufiq al-Hakim conceived of this description as an expression of his imagination concerning the union of the substance of God with His creatures.

Meanwhile in the real world, the condition of the union of God's substance with His servant can be traced in the history of Sufism in the 9<sup>th</sup> century AD, as experienced by al-Hallaj, where he had to submit to being beheaded because he claimed to be Allah in front of the public (Kusuma, 2021). Apart from that, in the history of Sufism in Indonesia there are also Sufi figures who have similar concepts to al-Hallaj or Ibn 'Arabi, such as Shaikh Siti Jenar in Java (Derani, 2020) and Hamzah Fansuri in Aceh (Ni'am, 2017).

Even, the authors perceive the dispute between Shaikh Nuruddin ar-Raniry and Hamzah Fansuri as an illustration of an alternative method for comprehending religious doctrines. A member of the Sufi order who approaches God with affection is Hamzah Fansuri, whereas a member of the Fiqh scholar order, represented by Shaikh Nuruddin Ar-Raniry, approaches God via normative teachings. Consequently, it is unsurprising that Shaikh Nuruddin ar-Raniry condemns Hamzah Fansuri to heresy, given that Shaikh Nuruddin ar-Raniry's religious stance remains grounded in a Fiqh-centric viewpoint that solely concerns itself with outward appearances, whereas Fansuri himself has already attained the mortal or *kashaf* stage, ascertained through direct experience. Delight in God. The present scenario bears an exact resemblance to the archetype of a religious scholar elucidated by Taufiq al-Hakim in his brief story *Arinillah*. Shaikh Nuruddin ar-Raniry symbolizes the initial religious figure encountered by the father, whereas Hamzah Fansuri represents the murshid who assisted in elucidating the father and his son's predicament regarding the inherent limitation of human perception to the essence of Allah SWT.

Nevertheless, the authors wish to emphasize that Taufiq al-Hakim's imaginative nature is intended to teach his audience that attaining the love of Allah SWT requires no expedient means. Only after undergoing a lengthy process and being under the guidance and supervision of a murshid can a subordinate attain the maqam, or level of *kasyaf*, *Hulul*, or *Ittihad*. As a result, the Sufi approach is the most suitable method for attaining the love of

Allah SWT, as the expression "love" is exclusively documented in Sufi encyclopedias and dictionaries, and is not present in Fiqh encyclopedias or dictionaries.

Furthermore, in accordance with the Sufi perspective, a servant can not only experience the divine presence within him but also routinely perform the daily worship observances of a servant, which has ramifications for the degree of intimacy between the Khaliq and His creations. By engaging in these acts of worship, one not only fulfills their religious duties but also acquires the love of God. Similarly, another opinion asserted that the cognizance and encounter with divinity constitute an exceedingly elevated spiritual encounter and cognizance referred to as *kasyaf* and *tajalli* within the Sufi community. *Kasyaf* refers to an individual's spiritual encounter during which they are no longer concealed or enveloped between themselves and the substance of God, allowing them to directly perceive the radiance of God. Divine radiance manifests itself in such situations to those who have attained *Tajalli*, an experience that is exclusive to the pinnacle of the spiritual journey and can only be attained through devotional practices. Therefore, the essence of routine religious observances can be reduced to the lack of distinctions or hijab that separate beings from the Khaliq. Beyond that, to experience divinity is to develop an appreciation for the all-encompassing or omnipresent divine being (Nurcholish Madjid, 2001).

### Theology, Fiqh and Sufism

From Nurcholish Madjid's opinion, it can be deduced that his intention is to encourage Muslims to incorporate the customary practice of *mahdhah* worship into their day-to-day undertakings. This would ensure that the worship not only influences the adherents themselves, but also those in the immediate community in which he is situated. This implies that personal devotion to Allah SWT, specifically in the context of Fiqh, should also influence communal devotion, which in this instance is defined as moral and philosophical Sufism. Taufik al-Hakim characterizes such religious individuals by comparing their persona to that of the second religious figure with whom the father consults to resolve an issue. The dimension of Fiqh is demonstrated through the short story *Arinillah's* use of the term "*an-nasik*." However, the initial encounter between the father and the first religious figure symbolizes a Fiqh expert who disregards the facets of Sufism. In contrast, Taufiq al-Hakim, continues to employ *an-nasik* for the second religious figure, despite being a murshid within a tarekat. Consequently, despite being an authority on Sufism, this religious figure does not disregard the facets of Fiqh.

Nurcholish Madjid and Taufik al-Hakim both underscore the significance of the fiqh aspect and Sufism. In contrast, the notion put forth by Harun Nasution, which appears to aim to offer a critique of the Fiqh dimension, serves as a reaction to the occurrence wherein religious communities exclusively concentrate on the Fiqh dimension while disregarding the Sufi dimension. Therefore, based on the narrative presented in Taufiq al-Hakim's short story *Arinillah*, it can be inferred that the author is attempting to reconcile the principles of Fiqh and Sufism. Furthermore, the short narrative explores the theological dimension of Islam or monotheism. Thus, Taufiq al-Hakim provides a comprehensive interpretation of the Islamic trinity, which consists of Sufism, theology, and jurisprudence. This aligns with the tenets of Islamic teachings, which underscore the significance of maintaining a balanced comprehension and application of the three fundamental pillars of faith—Sufism, theology, and jurisprudence. Adherents of the Islamic faith must not disregard these three fundamental tenets; rather, they must be given an equivalent amount of weight in their daily lives.

### CONCLUSION

Considering the finding and its discussion, the authors endeavor to derive a definitive conclusion. Indeed, Taufiq al-Hakim maintains his conclusion that the five human senses are incapable of attaining the substance of Allah SWT while in this transitory world.

However, he enables readers to maintain faith in God's substance and a sense of proximity to Him despite the immaterial nature of His substance by not stifling human inquiry regarding the enigma surrounding God's substance. Curiosity is a typical and quite human trait; therefore, he permits it to run amok within the spiritual imagination's dynamics, which are manifested in such an exquisite and astounding fashion. Curiosity regarding the nature of God is aroused in the short story's introduction by a young child's brilliant query to his father. In the interim, Taufiq al-Hakim delivered his concluding remark regarding the nature of God, to which the young boy expressed remorse due to the fact that his father had been rendered insane and no longer a normal human being, as was customary.

In contrast to the tendency of religious leaders to solely provide normative religious postulates, Taufiq al-Hakim employs a parable involving water in a vessel representing the inability of man to attain the essence of Allah SWT, the Supreme Being, through the analogy of water in a very deep ocean. The capacity of the human finger is limited to the depth of water within a glass, rendering it unattainable to penetrate the immense expanse of the ocean. In order to bolster his thesis, Taufiq al-Hakim concludes the narrative by transforming the father's persona from that of an ordinary human being to that of an insane and aberrant individual. This transpired as a result of his exertion of pressure on the murshid to grant him access to the essence of Allah SWT by breaking down the *hijap* barrier between humanity and God with a sensation of love (*mahabbah*) containing the equivalent of half a *zarrah* seed's worth of atomic particles. By employing this narrative structure, Taufiq al-Hakim has interpreted the hadith of the Prophet Muhammad SAW concerning the forbidden sight of the divine substance. Furthermore, he fortifies this hadith by asserting that individuals who endeavor to force themselves to perceive His substance in the world will be met with destruction or damage. such a mortal. Beyond that, he imparts knowledge to his audience regarding the fact that attaining the affection of Allah SWT does not occur instantly. To acquire his love, one must progress through a series of arduous phases while being guided by a murshid.

The authors recommend other researchers in the field of Arabic literary criticism to become accustomed to conducting interdisciplinary science-based research. This is done with the intention of ensuring that research in the field of literary criticism in Arabic is not tedious and is also pertinent to a variety of contemporary issues. In addition, they are invited to explore novel viewpoints within every literary genre written by Arab authors so that opinion and ideas to become ingrained in the minds of Indonesian readers and contribute to the intellectual discourse surrounding the modern Islamic world within the nation. Furthermore, the authors recommend to other researchers, not only to focus on analyzing elements of language style, imagination and feelings contained in literary texts, but also to expand their analysis to elements of thought or ideas hidden in literary texts. It is because the ideas or thoughts put forward by Arab writers are no less interesting when compared to those of great writers in other countries. This has been proven by Taufiq al-Hakim, who has often been the object of study by researchers in Indonesia.

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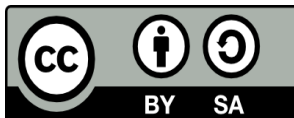
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