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MANUSCRIPT TO REVIEW

Spiritual reasoning of Samaniyah Tariqa's Martabat Tujuh (Seven Grades) in the context of integration of science

Abstract

Scholars have widely discussed the paradigm of integration of Islam and science. Still, a model of integration of Islam and science that uses the reasoning of *martabat tujuh* (seven grades) has not been found. Therefore, this study seeks to investigate the manuscripts of Shaykh Abdussamad al-Palimbani's *martabat tujuh* in the integration of Islam and science. This study uses a descriptive qualitative approach, and data collection techniques were documentation and interviews. This study found two spiritual reasons in the manuscript of Shaykh Abdussamad al-Palimbani's *martabat tujuh*: *tanazzul* (move down) deductive reasoning and *taraqqi* (move up) inductive reasoning.

Contribution: The article contributes to developing the integration of Islam and science in Indonesia. The manuscripts of *martabat tujuh* (seven grades) by Shaykh Abdussamad al-Palimbani offer the circular motion of *martabat tujuh* as a model for integrating knowledge. The circular motion model of *martabat tujuh* is expected to be used as a theoretical basis for applying knowledge integration at various Islamic universities in Indonesia.

Keywords: Integration, Science, Islam, *Martabat Tujuh*, Reason, Science, Spirituality

26 Introduction

27

28 In the paradigm of Islamic knowledge, ⁵ the integration of science is defined as a
29 combination of Islam and science, both of which are interrelated and cannot be separated as all
30 realities, essentially, cannot be separated from the spiritual meaning of religion. Thus, every
31 religious community views that all forms of action are manifestations of the spiritual teachings
32 they adhere to. Therefore, the activities of religious people must contain the values of goodness,
33 honesty, and usefulness (Nasir, Mulyono & Nastiti 2020).

34

¹³ The integration concept of Islam and science has been widely discussed and applied in
35 several Islamic universities in Indonesia. It can be proven by the existence of Islamic and
36 Science courses (Tajuddin & Rofie 2014; Zein 2014; Ibrahim 2015; Munadi 2016). Besides
37 that, discussions on developing the integration of Islam and science continue to unfold among
38 scholars (Suprayogo 2005; Kartanegara 2007; Siregar 2014; A. Purwanto 2015; Masyitoh
39 2020; Subchi 2020).

41

³ The application of the concept of integrating Islam and science from various Islamic
42 universities in Indonesia is different. ⁵ UIN Maulana Malik Ibrahim Malang applies the Tree of
43 Knowledge concept (Ali & Malang 2020). ³ UIN Sunan Kalijaga Yogyakarta applies the concept
44 of a Spider Web of Knowledge (Sari & Amin 2020). ³ UIN Sunan Gunung Djati Bandung applies
45 the Revelation Guides Science concept (Hanifah 2018). UIN Raden Intan Lampung applies the
46 draught of the Ark of Science (Nur 2018). UIN Sumatera Utara uses the concept of *Wahdai*
47 *al-'Ulūm*, and UIN Imam Bonjol applies the Hexagonal Knowledge concept (Rahmat 2020).

49

50 Of the several models of Islam and science integration in these various universities, no
51 one has developed a paradigm of integrating science and spiritual reasoning with Samaniyah
52 Tariqa's (sufi order) *martabat tujuh* (seven grades). Meanwhile, the spiritual reasoning of
53 Samaniyah Tariqa's (sufi order) *martabat tujuh* can be used to build ² the integration of Islam
54 and science in Islamic universities. It is essential to investigate as the teachings of Samaniyah

55 Tariqa's (sufi order) *martabat tujuh* have long been developed and known in Indonesia (Muvid
56 2019). Therefore, taking the spiritual reasoning of Samaniyah Tariqa's (sufi order) *martabat*
57 *tujuh* as a model for integrating Islam and science is reasonable because it is based on the
58 culture of the Indonesian people themselves. It can be proven by the existence of the Samaniyah
59 Tariqa (sufi order) in Indonesia. In this context, discussing the spiritual reasoning of *martabat*
60 *tujuh* in developing the integration of Islam and science is actual and urgent.

61

62 Research that discusses the concept of *martabat tujuh* (seven grades), the integration of
63 Islam and science, and the Samaniyah Tariqa have been carried out by many scholars, both
64 nationally and internationally. Several of these studies are the concept of *martabat tujuh* using
65 a philosophical approach, such as researches by Sangidu (2012), Erawadi (2014), Asep
66 Lukman Hamid (2019), Ali Muzakir (2019), Amin Abdullah (2014), Imam Suprayogo (2017),
67 Mulyadi Kertanegara (2005), and Agus Purwanto (2015). In addition, the author has also found
68 studies on the Samaniyah Tariqa and its role in forming the social community, such as
69 researches by Muhamad Basyrul Muvid and Nur Kholis (2020), Raudatun Jannah (2017),
70 Rayico (2018), Della Restia et al. (2020), Helmina (2016), and Ainurrahman Hidayat (2007).
71 In the scope of international, studies on the integration or the relation of religion and science
72 were carried out by Ian Barbour (2002), Fr Joseph R. Laracy (2021), Jared Michael Jones
73 (2006), Elmer Woodson Brewer (1995), and Jhon F Haught (1995). Likewise, studies on the
74 integration of science and its relation to scientific development in Indonesia were investigated
75 by Fahri Hidayat (2015), Aris Try Andreas Putra (2020), Abu Darda (Darda 2016), Ida Fiteriani
76 (2014), Zainal Abidin (2017), Atik Wartini (2015), Muhamad Tisna Nugraha (Nugraha 2020),
77 M. Nafiur Rafiq (2017), Amin Fauzi (2017), and Iis Arifudin (2017).

78

79 Based on the literature review above, the authors have not found any research
80 investigating the correlation-integration between the concept of *martabat tujuh*, the integration
81 of knowledge, and the Samaniyah Tariqa. In other words, no scholars have studied the
82 correlation of the teachings of the Samaniyah Tariqa's (sufi order) *martabat tujuh* in the context
83 of islamic and science integration.

84

85 Thus, this research is essential to enrich Islamic knowledge in Sufism (Tasawuf) and
86 Tariqa. In particular, this research is expected to contribute to developing the integration of the
87 Islam and science model, which can then be applied to various Islamic universities in
88 Indonesia.

89

90 Research Methods

91 This research uses a philosophical approach with Paul Ricoeur's critical hermeneutic analysis
92 model. This research uses a philosophical approach with Paul Ricoeur's critical hermeneutic
93 analysis model. This approach is used to analyze the concept of the dignity of the seven
94 Sammaniyah orders in the book *Al-Mulḥiṣ al-Tuḥbaʿ al-Muḥḍāʿ Min al-Raḥmaʿ al-Maḥḍāʿ*
95 *Alaihi al-Ṣalāʿ wa al-Salām Min Allāʿ* by Shaykh Abdussamad al-Palimbani (Al-Fālimbāni no
96 date). This book was chosen because Shaykh Abdussaamd al-Palimbani is the main murshid
97 of the Sammaniyah order, so that his works are used as the main reference for followers of the
98 Sammaniyah order. In using critical hermeneutics, the author takes the following steps: (1)
99 objective steps (explanations), namely describing the teachings of the seven dignity in the book
100 *Al-Mulḥiṣ al-Tuḥbaʿ al-Muḥḍāʿ Min al-Raḥmaʿ al-Maḥḍāʿ Alaihi al-Ṣalāʿ wa al-Salām Min*
101 *Allāʿ*; (2) reflexive (understanding) steps, namely analyzing the teachings of the seven dignity
102 in the context of the integration of Islam and science, and (3) philosophical steps, namely
103 building the construction of the integration of Islam and science in the context of the
104 development of science (Ballantyne 2007; Madison 2015).

105 The History of the Samaniyah Tariqa from Medina to Indonesia

106 The Samaniyah Tariqa is the tariqa (sufi order) taught by Shaykh Muhammad bin 'Abd
107 al-Karim al-Madani al-Syafi'i al-Saman. Among his students, he is better known as al-Samani
108 or Muhammad Saman. He was a descendant of the Quraysh who was born in Medina and spent
109 his life in the house of Abu Bakr As-Siddiq in the city of Medina (Mulyati 2011). Teachings
110 and rituals of Samaniyah Tariqa come from the combination of various tariqas, namely the
111 Khalwatiyah, Qadiriya, Naqsyabandiyah, and Syadziliyah Tariqa (Bruinessen 1995). In his
112 life, Shaykh Saman served as a gatekeeper of the Prophet Muhammad's tomb in Medina. Thus,
113 it is not surprising that in a short period, the spread of the teachings of the Samaniyah Tariqa
114 has reached various parts of the world, such as Africa, India, and the Indonesian archipelago
115 (Bruinessen 1995).

116

117 Shaykh Abdusshamad al-Palimbani pioneered the spread of the Samaniyah Tariqa in
118 the Indonesian archipelago at the end of the 18th century. Shaykh Abdusshamad was an
119 Indonesian who studied directly with Shaykh Muhammad bin 'Abd al-Karim al-Madani al-
120 Syafi'i al-Saman (Mulyati 2011). Meanwhile, the spread of the Samaniyah Tariqa in Palembang
121 was pioneered by Muhammad 'Aqib, the favourite student of Shaykh Abdusshamad al-
122 Palimbani (Syarifuddin, Personal Communication, February 12, 2022).

123

124 In the course of his da'wah to spread the teachings of the Samaniyah Tariqa in
125 Indonesia, especially in Palembang, Sheikh Abdusshamad received full support from Sultan
126 Mahmud Bahauddin of the Palembang Sultanate. Even in 1776 AD, the Palembang sultanate
127 gave waqf money of five hundred reals to construct Zawiyah Samaniyah Tariqa in Jeddah,
128 which is used to accommodate pilgrims from Palembang. Moreover, the Palembang sultanate
129 also ordered Palembang '*ulamā`*' (Muslim scholars) to practice *Rātib Sāmān* as a form of
130 respect and support for spreading the teachings of the Samaniyah Tariqa in Palembang.
131 Therefore, until now, *Rātib Sāmān* has become a religious tradition at the Palembang Grand
132 Mosque (Syarifuddin, Personal Communication, February 12, 2022).

133

134 Currently, the development and preservation of the teachings of the Samaniyah Tariqa
135 in the city of Palembang can be found in five locations, namely the Samaniyah Tariqa at Majlis
136 Ta'lim Ummatul Wahidah at Jalan Sukarame Pengadilan Tinggi which is currently led by
137 Shaykh Muhammad Husen, a Satariyah-Samaniyah Tariqa located at the Dinul Ma'ruf Mosque
138 on Jalan Macan Putih Bukit Baru in which the mūršid in this tariqa is Shaykh Tuangku Mudo
139 Salmi Hamidi, the Samaniyah–Naqsabandiyah Tariqa located at Baitul Ibadah Mosque, Jalan
140 Irigasi Pakjo with mursyid Shaykh Jaya, Zawiyah Samaniyah Tariqa which is located on Jalan
141 Faqih Jalaluddin 19 Ilir Bukit Kecil under the guidance of Shaykh Kemas H. Andi Syarifuddin,
142 and the Muqimus Sunnah Samaniyah Tariqa which is located at the Muqimussunnah Islamic
143 Boarding School Jalan Temon Sekanak with mūršid Shaykh KH. Muhammad Zen Syukri (Yani
144 2014; Munir 2016).

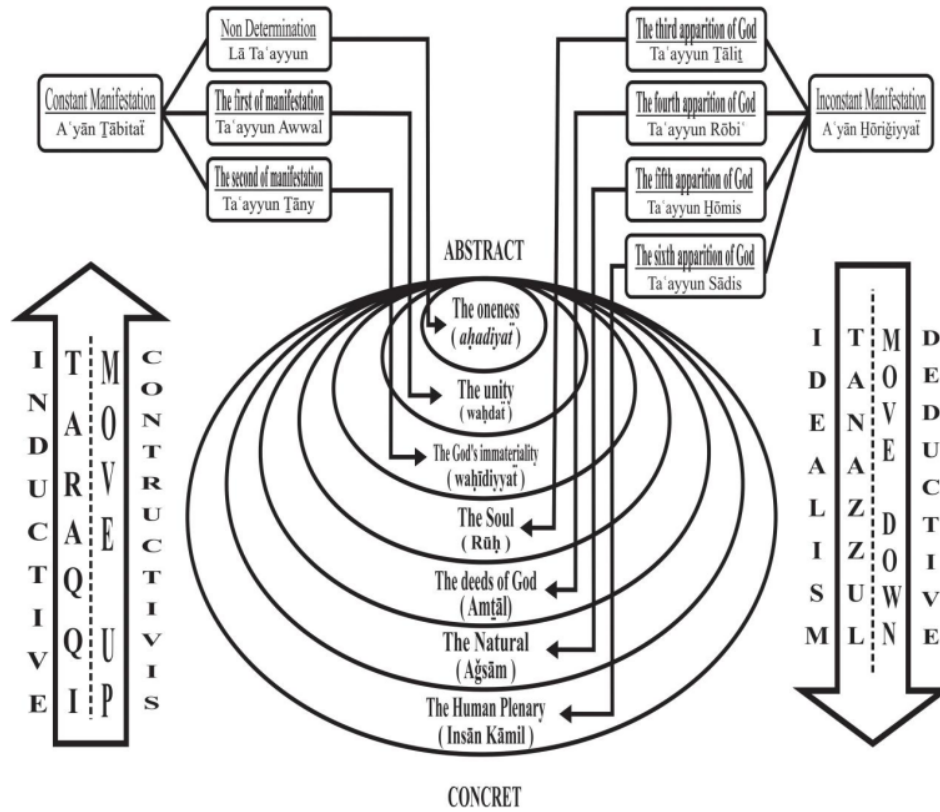
145

146 **The concepts of *Martabat Tujuh* (Seven Grades) in the teachings of Samaniyah Tariqa**

147

148 For the students of the Samaniyah Tariqa, *martabat tujuh* is deductive and inductive
149 spiritual reasoning in understanding the essence of God. It is a consequence of philosophical
150 Sufism, which provides a broad space for the use of reason as an essential instrument to
151 understand the importance of divinity. The description can be seen in the following picture and
152 explanation.

153



154

155

156

Figure 1. Spiritual reasoning of Samaniyah Tariqa's Martabat Tujuh (Seven Grades)

157 The Samaniyah Tariqa has seven categories of *martabat* (grades) in knowing Allah.
 158 First is the grade of *aḥadiyaʿī*, meaning the one unrealistic reality of all finding (*ṣuhūd al-kaṭraḥ*
 159 *fī al-waḥdaʿī*). This grade is also called the grade of *ḍāt Allāh* (the essence of God). It means
 160 that it is God who has nothing similar to Him. Second, the grade of *waḥdaʿī* means the real one.
 161 This grade is the actual place of God's knowledge and nature, who is *qadīm* ancient god). Third,
 162 the grade of *waḥīdiyaʿī* means the only real *asmāʿ Allāh*, and it is also called by the term *ḥaqīqāʿī*
 163 *al-insān* (the truth of man). Fourth, the grade of *ʿālam arwāḥ* means that all subtle souls are
 164 light that cannot be sensed because of the shadow of God. Fifth, the grade of *ʿālam amṭāl*. It is
 165 the realm of the shadow of the nature of God. Sixth, the grade of *ʿālam ajsām* means the raw
 166 nature of the body. Seventh, the grade of *ʿālam insān kāmīl* means the realm of reality in which
 167 all grades gather (Abidin, Personal Communication, September 15, 2015).

168

169 The seven grades can be summarized into two categories: the *taraqqī* (move up) and
 170 *tanazzul* (move down) grades (Abidin, Personal Communication, September 15, 2015). The
 171 *taraqqī* (move up) is a condition in which a *sālik* (student of sufi order) is performing the ascent
 172 of soul by *takhallī* (self-emptying) and *taḥallī* (soul filling) processes. For instance, eliminating
 173 all diseases of *baṭīn* and the influence of consciousness (*ʿālam nāsūt*) to fulfil the praiseworthy
 174 nature and to sharpen the consciousness of soul (*ʿālam lahūt*) or, in other words, towards *fanāʿ*
 175 (disappearance). While *tanazul* is a condition in which a *sālik* who has been *fanāʿ*
 176 (disappearance) is descended by manifesting (*tajallī*) with the nature of perfection (*insān*
 177 *kāmīl*) (Husein, Personal Communication, January 15, 2022).

178

179 In the Samaniyah Tariqa, the essence of Muhammad is the first "He" of all sorts of
 180 occurrences of beings (Abidin, Personal Communication, September 15, 2015; Husein,
 181 Personal Communication, January 15, 2022). When *tanazzul* (move down) *ḍāt*, *ḍāt* is
 182 descended or *tajallī* (manifesting), then becomes *nūr* or light. The *nūr* is known as *Nūr*
 183 *Muhammad*. From *Nūr Muhammad*, all events and existences initially came. *Nūr Muhammad*
 184 was long before the creation of the heavens. The earth as, indeed, the heavens and the earth
 185 and their contents occurred because of *Nūr Muhammad* himself. In the process, God made His
 186 creatures which occurs in several phases. First *lā taʿayyun* (non-determination), It shows *ḍāt*
 187 alone, *kanzun manfiyyun*, God stands by Himself. There is nothing but Him.

188

189

190 ***Tanazul as the inductive reasoning of Samaniyah Tariqa's Martabat tujuh (Seven Grades)***

191

192 Deductively, *martabat* (grade) can be understood as a manifestation of God from the
 193 most abstract form to the most concrete form (Ali 2021). The abstract form of God consists of
 194 three levels of vision or manifestation, namely the level of oneness (*aḥadiyyā*), the level of
 195 unity (*waḥdaī*), and the level of oneness (*waḥdiyyā*) (Tonaga 1986). The three levels are then
 196 named *ā'yan ṭābitā* (constant manifestation) (Laracy 2021). At the level of oneness (*aḥadiyyā*),
 197 God is witnessed as something very abstract beyond the reach of the intellectual, does not have
 198 a name, does not have a nature and does not have a will at all. In this level, God is seen as very
 199 secret thing, in solitude and unimaginable at all (*kanzun manfiyun laisa kamiṭlihi šai'un*) (Tuna
 200 2017). Symbolically, this level is represented by an empty circle.

201

202 At the *waḥdaī* level, God is witnessed to have manifested for the first time what is called
 203 the second manifestation (*ta'ayyun ṭāni*). At this level, God is still in a very abstract form.
 204 However, God already has an abstract form, a collection of essence or essence that will form
 205 the following material (Velde 2003). At this level, God has a nature (Atkinson & Bourrat 2011)
 206 and is symbolized by a circle containing dots in Arabic *nuqṭat* and called the Nature of
 207 Muhammad (Mohd Amin 2013).

208

209 The next manifestation of God is the level of *waḥdiyyā* or the second apparition of
 210 God (*ta'ayyun ṭāni*) (Zamhari 2008). At this level, God has a name (*Allāh*) (Kriger & Seng 2005)
 211 and is denoted by the letter alif. At this level, it is called the Nature of Adam and Nūr
 212 Muhammad. At this level, God is still being witnessed as a supernatural thing (*ā'yan ṭābitā*).
 213 At this level, God is perceived as something with two sides: the inner side and *zāhir*. The inner
 214 side, the essence of God who has nature and *asmā'* while based on the *zāhir*, is called nature.
 215 This level is the last level of God's immateriality or the last level of *'ā'yan ṭābitā*.

216

217 The next manifestation of God is the level of the realm of *arwāh* or the third apparition
 218 of God (*ta'ayyun ṭālī*) (Chittick 1979). At this level, God is witnessed as something in the light
 219 form that contains the element of life, which is often referred to as *rūḥ 'iḍāfi*. At this level, the
 220 material has been seen as the result of God's actions (the realm of *'af'āl*). At this level, God is

221 perceived as having actual willpower. Thus God, in this case, can be identified by using the
222 intellect because God has come out of His immateriality (the first of '*ayan ḥāriḡiyyā*)
223 (Hermawan, Fazrin & Darma 2021).

224

225 The next manifestation of God is the level of *amtsal* nature. It is the fourth apparition
226 of God (*ta'ayyun rābī*). At this level, God is witnessed as the designer of the whole universe's
227 materials that will be the elements of the formation of the human body. Thus, God, in this case,
228 can be identified by using the intellect because God has come out of His immateriality by
229 bringing His nature to realize His willpower in realizing the material elements of the universe
230 in man (the second of '*ayan ḥāriḡiyyā*).

231

232 The next manifestation of God is the natural level of *ajsam* or the fifth apparition of
233 God (*ta'ayyun ḥāmis*). At this level, God is witnessed as the one who determines the elements
234 forms that have been held before in a particular design. Or in other words, it is the materials
235 form designs that God has defined, such as the design of human organs. Thus, God can be
236 known by using human intellect, but the mechanical system of these elements in a system of
237 life has not been fully understood or is still partial.

238

239 The next manifestation of God is human plenary (*insān kāmil*), the sixth apparition of
240 God (*ta'ayyun sādis*). At this level, the manifestation of God has been recognized through the
241 intellect and senses. Even the design of material elements has been seen, and the function of
242 these elements has been revealed. At this level, the reality of God can be witnessed perfectly
243 because it is a complete collection of all levels of manifestation and its elements. These
244 elements have their respective positions and functions as the perfection of form in *ḡāhir* and
245 inwardly (immanent and transcendent) (Coleman 2010).

246

247 Hence, having been viewed deductively, God manifests from something very abstract
248 to something very concrete. From something of an idea to something of an imperial. The
249 process of manifestation of something concrete to something abstract is called *tanazzul* (*move*
250 *down*).

251

252 ***Taraḡi as inductive reasoning of Samaniyah Tariḡa's Martabat tujuh (Seven Grades)***

253

254 Inductive reasoning is a model of thinking from something very concrete to something
255 very abstract. In the context of *martabat tujuh*, inductive senses are used to reveal the
256 manifestation of God, which is understood from the reality of the universe concerning the
257 omnipotent God who is the cause of the universe's existence. In the context of the *martabat*
258 *tujuh*, humans can represent the universe as a miniature of the universe (microcosm) (Amaliyah
259 2018).

260

261 Humans are seen as the most actual and perfect manifestation of God because humans
262 contain all the elements of the universe (elements of earth, water, fire and air) (Wilson 2018).
263 On the other hand, human beings contain concealed elements with organs with specific design,
264 life energy, and a very abstract divine consciousness (Kam 2018). At the level of human
265 plenary (*insān kāmil*), human beings can build civilization because they have perfect organs,
266 think and feel, and have the ability of innovation and infinite creativity compared to other
267 beings.

268

269 At this level of human plenary (*insān kāmil*), human beings often fall asleep with a
270 civilization built so that it can lead to forgetting their connectivity with God. When humans are
271 aware of their essence as a manifestation of divinity, they will offer the dedication of their
272 civilization by building divine awareness in every organ they have (*aḡsam*). In the concept of
273 the oneness of being (*wahdāī al-wuḡūd*), this awareness leads people to pay special attention
274 to treating their organs with divine energy (Meisami 2021).

275

276 The divine energy that God placed on human organs is the driving energy so that the
277 design of the formed organs can function perfectly, and its level of strength has been
278 determined (Nasser 2022). The function perfection of the organ, indeed, has been determined
279 based on the abstract design that exists in the deeds of God (‘ālam amṭāl).

280

281 The connection and harmonization of the design, material and shape of human organs
282 cannot function when they cannot supply energy from the energy of God's willpower (Van
283 Speybroeck, De Waele & Van De Vijver 2002). The energy of God's will that has been bound

284 to human elements and organs is a manifestation of energy that is still neutral, but it has not
 285 functioned because there has been no command as God's will (the realm of Soul) (Headley
 286 1987).

287

288 The neutral life energy is actually a manifestation of the supernatural element of
 289 divinity stored in an energy space which is united with other supernatural material groups that
 290 have not yet received the interpretation of God's will in realizing reality in material nature.
 291 Thus, the neutral energy is still a part that the intellect cannot understand, and it is still a reality
 292 of God's immateriality (*wahīdiyyā* level) (Godzieba 1995). At the level of neutral energy, it
 293 manifests the name and nature of a massive supernatural human being that the intellect cannot
 294 reach.

295

296 The names collected in the manifestation of God's immateriality (*wahīdiyyā* level) are
 297 manifestations of the collection of God's attributes that have a higher level of spirituality. At
 298 this level, it is also the essence of the attributes themselves, often referred to as the essence of
 299 Muhammad or *Nūr Allāh* by spiritual reason at the level of *waḥda*. This level is the highest
 300 achievement of spiritual reason, the highest gift given by the God of His creation. The higher
 301 level is *aḥadiyyā*. At this level, it cannot be explained because it does not contain any material
 302 or energy-neither spiritually or empirically. It is the consequence of spiritual reason that only
 303 God knows as God's true nature cannot be understood with any language, feeling, or symbol
 304 (Attfield 1977).

305

306 Therefore, the spiritual reasoning of the *martabat tujuh* requires the awareness of
 307 deductive and inductive thinking in understanding man's relationship with God. Empirically,
 308 man must be able to construct the reality of the universe as a manifestation of the supernatural
 309 God. Meanwhile, intuitively, human beings must be able to capture the divine values that are
 310 supernaturally manifested into the empirical reality of the universe.

311

312 ***Martabat tujuh* Reasoning in the Integration of Science**

313

314 In the context of the integration of science, the reasonings of *martabat tujuh tanazzul*
 315 (*move down*) and *taraqqi (move up)* (*move up*) can be used as a theoretical framework derived

316 from God's inspiration towards the product of science; conversely, the product of science must
 317 be able to return to God. In Qur'anic terms this framework is known as the concept of *Innā*
 318 *lillahi wa innā ilaihi rāġi 'ūn* (Truly, to God we belong and truly to Him we shall return) (Q.S.
 319 Al-Baqarah: 156).

320

321 The model of integration of science in the Samaniyah Tariqa's (sufi order) *martabat*
 322 *tujuh* differs from the model of integration offered by Ian Graeme Barbour and Bernard
 323 Lonergan, SJ. Barbour and Bernard formulated the concept of critical realism in the science
 324 integration paradigm (Meyer 2007). Barbour and Bernard's critical realism theory reflects
 325 religion into eight specializations: research, interpretation, history, dialectics, foundations,
 326 doctrines, systematics, and communication (McLendon 1973). These specializations are
 327 acquired through a philosophical approach that critically views reality (Laracy 2021). It is in
 328 contrast to the reasoning of Samaniyah Tariqa's (sufi order) *martabat tujuh* which defines the
 329 integration of knowledge as a process of God's emanation from something transcendent to
 330 something immanent. The transcendence of God or *a'yan t̄ābitāi* can be achieved through the
 331 ritual of Saman and the release of human consciousness to divine consciousness (Syarifuddin,
 332 Personal Communication, February 12, 2022).

333

334 *Martabat tujuh* (seven grades) explains the concept of *waḥdaī al- wuġūd* in the form of
 335 the Samaniyah Tariqa that starts from *Aḥadiyaī* (abstract) to human plenary (*insān kāmīl*)
 336 (concrete) or from human plenary (*insān kāmīl*) (concrete) to *aḥadiyaī* (abstract). The approach
 337 of spiritual reasoning from *aḥadiyaī* to human plenary (*insān kāmīl*) is a process of *tanazzul*
 338 (*move down*) which is a form of philosophical reasoning that is deductive reasoning. Whereas
 339 the inductive reasoning on the philosophical reasoning in *martabat tujuh* is a process of *taraqqi*
 340 (*move up*).

341

342 Sangidu's research explains the meaning of the concept of *martabat tujuh* based on
 343 Shaykh Muhammad Fadhullah Al-Burhanpuri as a process of God's emanation from
 344 transcendent to immanent thing. However, in work itself, it is stated that to reach the
 345 transcendence of God (*a'yan t̄ābitāi*), humans must take the approach of obligatory worship
 346 and sunnah and be able to release their human consciousness to the consciousness of their God

347 (Sangidu 2012). The process of God's emanation is the accuracy of the conclusion drawn by
348 Shaykh Muhammad Fadlullah al-Burhanpuri who experienced the truth of the major premise,
349 minor premise, and the validity of the conclusion (Situmeang 2021). The concept of *martabat*
350 *tujuh* (seven grades) is also a human endeavour in the framework of radical, systematic and
351 universal thinking about the substance and procession of the creation of the universe, whose
352 existence is always supported by the existence of God (Rahman & Dakhoir 2021). Hence,
353 *ma'rifa't* is seen as an achievement of the process of *taraqqi* (move up) or spiritual ascension.
354 Viewing the process is comparable to spiritual reasoning from the concrete to the abstract.

355

356 Muhammad Asyiq also states the terms *taraqqi* (move up) and *tanazzul* (move down) in
357 his book *Ni'ma' al-Arwāh* which is the *martabat* (grade) to reach the level of *ma'rifa't*. There
358 are two kinds of *taraqqi* (move up) *martabat*, namely *taraqqi rātibiyā'ī* (move up gradually)
359 and *hālliyā'ī* (move up conditionly). Similarly, *tanazzul* (move down) *martabat* is divided into
360 two types, namely *tanazzul rātibiyā'ī* (move down gradually) dan *hālliyā'ī* (move down
361 conditionally). The term *rātibiyā'ī* is an abstract and concrete form of God, while *hālliyah* is
362 *tajalliyā'ī* God's substance is radiated to the body (Erawadi 2014). When *rātibiyā'ī* and *hālliyā'ī*
363 are built on the process of *tanazzul* (move down), the most abstract existence of God leads to
364 the most concrete existence of God. This process is the result of inductive spiritual reasoning.
365 Meanwhile, based on the *taraqqi* (move up) process, the manifestation of God is from the most
366 concrete to the most abstract. This *taraqqi* (move up) process is under deductive spiritual
367 reasoning.

368

369 There are two reasonings combined within enlightenment (*ma'rifa't*), in the Samaniyah
370 Tariqa, they are known as two reasonings on spiritual enlightenment (*ma'rifa't*) to God, namely
371 the reasonings of *tanzīhi* (transcendently) and *tašbīhi* (immanently) (Abidin, Personal
372 Communication, September 15, 2015). Ibn' Arabi also explains these two reasonings in the
373 book of *al-Futūhāt al-Makkiyā'ī. Ma'rifa't Allāh* by using *tanzīhi* (transcendently), is a belief that
374 truly understands that there is nothing but *zāt Allāh* (Di Rocco & Kyriazis 2018). In
375 comparison, the reasoning of *tašbīhi* (immanently) is the notion that something other than God
376 is essentially false and mere virtual (O'Sullivan et al. 2018). In the context of *tanzīhi*
377 (transcendently), God is understood as very secretive (Thorpe 2018; Malik 2021), and humans
378 and the universe are impossible to recognize (Genovesi 2021). To be recognized by His
379 creation, *God* created massive and visible things that describe the perfection of God or called

380 *zīl Allāh* (the shadow of *God*) (King & Druce 2020). The apparition of the reality of *God* or zill
 381 *Allāh*, consists of two stages: the first of manifestation (*ta'ayyun awwal*) and the second of
 382 manifestation (*ta'ayyun t̄āni*). The first of manifestation (*ta'ayun awwal*) is called *Nūr*
 383 *Muhammad* while the second of manifestation (*ta'ayyun t̄āni*) is called *'alam*.

384

385 The spritual enlightenment (*ma'rifa*), with the reasoning of *tašbīhi* (*immanently*) is a
 386 belief that all the realities of existing beings are the realities of *God* so that humans are required
 387 to know *God* through the manifestation of His realities (*šuhūd al-kaṭrah fī al-waḥda*). At this
 388 stage, a Sufi begins to recognize *God*'s realities behind all that is seen and one existence behind
 389 the various realities. At this stage, a Sufi understands *God* tends in terms of the divine function
 390 of all nature. Therefore, the followers of the Samaniyah Tariqa have beliefs and teachings about
 391 the essence of *God*.

392

393 The discovery of spiritual reasoning in *martabat tujuh* takes the form of the circular
 394 motion of deductive and inductive reasoning. On the one hand, *God* has the will to be known
 395 through the process of *tanazzul* (move down) both in the form of emanation and the form of *zīl*
 396 (shadow), from a very abstract and unrecognizable thing (*aḥadiya*) to a real, recognizable and
 397 perceptible thing (*insān kāmīl*)(Hakiki 2018). In comparison, humans, as the most real
 398 *martabat* that can be recognized and sensed (*insān kāmīl*), can move and climb spiritually to
 399 be in the nature of *God*, who is independent of all his human materials (*aḥadiya*). Thus,
 400 *martabat tujuh* is a spiritual logic that explains that there is only One *God* and there is nothing
 401 like it. Everything that comes from *God* shall return to *God*. Therefore, this study can reveal
 402 the concept of *martabat tujuh* as a spiritual reasoning regardless of the paradigm that several
 403 previous researchers have shown.

404

405 The integration of knowledge in *martabat tujuh* requires the existence of the
 406 consciousness of synchronic thinking, meaning that no phenomenon occurs by chance without
 407 the will of *God*, and no act of *God* is meaningless to His creation. Hence, the integration of
 408 science requires dialogical thinking between fact and meaning, physical and metaphysical,
 409 material and immaterial continuously like a circular motion that never stops. Indeed, the longer,
 410 the stronger and the greater the energy should be. In this circular motion, the most substantive
 411 of the divine spirits is the degree of acceleration of the rotation of its circular motion. The
 412 acceleration of the circular motion illustrates the acceleration of spiritual and phenomenal

413 dialogue. In addition, the circle of integration describes the collaboration of various fields and
414 aspects of science involved in explaining natural phenomena and the meaning of divinity in
415 them.

416

417 In the context of globalization, technology is needed as its support system to sustain the
418 acceleration of circular motion. The relationship between technology and circular motion is
419 mutually supportive. Advanced technology will support the acceleration force of circular
420 motion, and the high rotation of circular motion can inspire the development of subsequent
421 technologies. In addition, the collaboration between science and Islamic technology with a very
422 high circular motion will generate new awareness to realize products with the principles of
423 truth, goodness, usefulness, halal, quality, wide impact, and affordable to the general public.

424

425 The principle of truth in the *martabat tujuh*'s circular motion is factual ¹⁷ in the context of
426 science and religion. The principle of meaningful goodness can be held accountable ethically
427 and religiously. Not only to the point of right and good, but the *martabat tujuh*'s circular motion
428 is also principally based on the usefulness of science, technology, and life. Based on the
429 principle of usefulness, collaborative scientists will produce quality products. After finding the
430 right product, good, halal, useful and quality, the collaborators are aware constantly of
431 presenting a product that the general public can reach.

432

433 With a very high awareness of the circular motion, it will lead the scientists to be more
434 collaborative to expand the reach of their collaboration with agents of change, which include
435 economic, political, religious, social, cultural, governmental, business, and industrial agents. It
436 expands collaborative awareness that was born as a consequence of the spiritual reasoning of
437 *martabat tujuh* on the aspect of God's *tajalli*. In the concept of *martabat tujuh*, God's *tajalli* is
438 meant by the vision of the ⁴ Mercy to the worlds (*rahmaān li al- 'ālamīn*). ⁴ The vision realization
439 of the ⁴ mercy to the worlds (*rahmaān li al- 'ālamīn*), in the context of the integration of science,
440 can be realized by creating products that are principally based on truth, goodness, usefulness,
441 halal, and quality. In addition, it broadly impacts all of God's creation, not just humans alone.
442 Therefore, the phenomena that resonate about energy saving, water saving, environmental
443 friendliness, respecting local wisdom and so on are the results of the circular process in the
444 collaboration of Islam and science.

445

446 **Conclusion**

447

448 ¹The concept of the *martabat tujuh* (seven grades) ⁴contained in the Samaniyah Tariqa
449 by Shaykh Abdussamad al-Palimbani provides a constructive contribution to the development
450 of the integration of Islam and science in Indonesia and even globally. Through hermeneutic
451 analysis of the double movement, it was found that the concept of *martabat tujuh* offers the
452 circular motion of the *martabat tujuh* as a model of perfect ³integration of Islam and science by
453 using the divine spirit in the acceleration of the rotation of its circular motion. The construction
454 of the *martabat tujuh's* circle motion is formed from the *tanazzul* (move down) and *taraqqi*
455 (move up). The process of *tanazzul* (move down) is initiated by the scholars of Islamic Studies
456 to the scientists. In contrast, the scientists initiate the process of *taraqqi* (move up) to the
457 scholars of Islamic Studies. Thus, the concept of *martabat tujuh* has successfully developed
458 and perfected a new formulation in the integration of Islam and science that collaborates
459 between Islam, science, and technology. Collaboration between Islam, science, and technology
460 will generate awareness to realize products with the principles of truth, goodness, usefulness,
461 halal, quality, broad impact, and affordability by the general public.

462

463 These findings encourage the restoration of the spiritual teachings of Islam, and, at the
464 same time, they contribute to its contextualization in the development of global civilization. It
465 is a momentum for Islamic Studies and scientists to collaborate. The scholars of Islamic Studies
466 provide inspiration and spiritual values to the scientists, while the scientists provide inspiration
467 and scientific explanation to the scholars of Islamic Studies.

468 The article contributes to developing ⁸the integration of Islam and science in Indonesia.
469 The manuscripts of *martabat tujuh* (seven grades) by Shaykh Abdussamad al-Palimbani offer
470 the circular motion of *martabat tujuh* as a model for integrating knowledge. The circular motion
471 model of *martabat tujuh* is expected to be used as a theoretical basis for applying knowledge
472 integration at various Islamic universities in Indonesia

473

474

475

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HTS-8130-R1 Spiritual reasoning of Samaniyah Tariqa's Martabat Tujuh (Seven Grades) in the context of integration of science

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