The Development of Concepts in the *Wujūdiyya* Teachings

Miswari
Institut Agama Islam Negeri (IAIN) Langsa Aceh, Indonesia
miswari@iainlangsa.ac.id

Abstract

This article aims to analyze the development of philosophical Sufism of the *Wahdat al-Wujūd* school or in Malay-Nusantara term called *Wujūdiyya*. The research approach uses descriptive analysis. The research data use references related to the *Wahdat al-Wujūd* study. The research findings show that the essence of Sufism is philosophical Sufism. In the early days, philosophical Sufism focused on the philosophical meaning of some verses of Al-Qur'an. The early generations of philosophical Sufism were taught, among others, by Rabi'ah al-Adawiyah and Sufyān ats-Tsaurī. The philosophical study of Sufism was started by Dhu'nūn al-Misrī. Then followed by Abū Yazid al-Bistamī with *Hulūl* teachings and Abū Mansūr al-Hallaj with *Ittihad* teachings. The teachings of *Hulūl* and *Ittihad* were then questioned by 'Ain al-Qudhad Hamadanī, because these concepts necessitate duality, even though *Wahdat al-Wujūd* does not accept dual existence. '*Urafā* at that time did not have adequate language tools to teach *Wahdat al-Wujūd*. It was only at the time of Ibn 'Arabī that *Wahdat al-Wujūd* could be explained systematically and holistically, because at the time of Ibn 'Arabī, philosophical

language was very mature thanks to *al-Hikmah al-Masya'iyyah*, especially by Ibn Sīnā.

Keyword: *Wujūdiyya, Philosophical Sufism, Haqq Ta'ala, 'Urafā, Ibn 'Arabī.*

A. Introduction

The teachings of *Wahdat al-Wujūd* have been accepted as controversial teachings which some recent scholars such as Syed Muhammad Naquib al-Attas, Toshihiko Izutsu, Abdul Hadi W.M., and several other scholars have tried to re-explain as teachings that do not deviate. However, the main problem with the rejection of the teachings of *Wahdat al-Wujūd* by many Muslims is that these teachings are considered as deviant Islamic teachings. In fact, these teachings have an original historical flow from Islamic teachings, and developed earlier than the teachings of the Islamic theology. Thus, this article raises the main problem, namely the absence of an explanation of the historical flow that chronologically *Wahdat al-Wujūd* is a legitimate teaching in Islam. *Wahdat al-Wujūd* teachers are devout Muslims, have strong faith, and have very good religious knowledge.

The study of *Wahdat al-Wujūd* has been carried out from various perspectives. Frenky Mubarok examines the views of Ibrāhīm al-Kurānī on the teachings of Ibn 'Arabī. The article found that the concept of *tajallī* by Ibn 'Arabī's is compatible with Ash'ariyya's concept of *al-kasb*.[1] Cucu Setiawan, et al. researching the concept of *Wahdat al-Wujūd* and *Wahdat asy-Syuhūd* according to Sheikh Yūsuf al-Makassarī. The article found that according to Sheikh Yūsuf al-Makassarī, there are differences between *Wahdat*

---

[1]Frenky Mubarok, "Relasi Antara Tuhan dan Manusia Menurut Pandangan Ibrāhīm al-Kurānī," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 7, no. 1 (2017): 119–145, http://jurnalfuf.uinsby.ac.id/index.php/teosofi/article/view/179.

asy-Syuhūd and *Wahdat al-Wujūd*. *Wahdat asy-Syuhūd* does not contain much controversy. Meanwhile, *Wahdat al-Wujūd* reaped many version controversies. However, according to Sheikh Yūsuf al-Makassarī the two teachings are actually related to one another.[2] Lub Liyna Nabilata examines Abd al-Ra'uf as-Sinkilī's refutation of the teachings of *Wujūdiyya*. The article concludes that 'Abd ar-Ra'uf as-Sinkilī asserts that *wujūd* is only attributed to Haqq Ta'ala, while nature is only a shadow of Haqq Ta'ala's shadow.[3] Ismail Fahmi Arrauf Nasution analyzed the work of Ibrāhīm Kūrānī, *Ithāf adh-Dhakī,* and found that in fact the thoughts of *mutakallimīn* such as Ibrāhīm Kūrānī and 'Abd ar-Ra'uf as-Sinkilī, although they did not attack the *Wujūdiyya* teachings head-on, did abandon by the majority of society.[4] By studying *Ambulung* manuscripts in South Kalimantan, Nur Kolis found that *Wujūdiyya*'s teachings did not contribute much to modern society, especially in building a tolerant and inclusive attitude in a multicultural society.[5]

Based on the exploration of previous studies, in addition to the articles above, there are many articles that examine the various axiology of the *Wujūdiyya* teachings such as the application of the concept of *tajallī* by Ibn 'Arabi as a spirit of ecology.[6] There is also a spirit of reconstructing the understanding of the essence of

---

[2]Cucu Setiawan et al., "Konsep *Wahdat al-Wujud* Dan *Wahdat asy-Syuhud* Menurut Syekh Yusuf Al-Makasari," *El-Afkar* 11, no. 2 (2022).

[3]Lub Liyna Nabilata, "Kritik Abdurrouf al-Singkili Terhadap Paham *Wujudiyah* Dalam Kitab *Tarjumanul Mustafid*," *Spiritualitas* 8, no. 2 (2022): 299–242.

[4]Ismail Fahmi Arrauf Nasution, "Termination of *Wahdatul Wujud* In Islamic Civilization In Aceh: Critical Analysis of *Ithaf adh-Dhaki*, The Works of Ibrahim Kurani," *ADDIN* 11, no. 2 (2017): 401, http://journal.stainkudus.ac.id/index.php/Addin/article/view/3356.

[5]Nur Kolis, "Konstruksi Pemikiran Tasawuf *Wujudiyah* Dalam Naskah *Ambulung* Di Kalimantan Selatan," *Al-A'raf: Jurnal Pemikiran Islam dan Filsafat* 17, no. 1 (2020): 169–200.

[6]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): 21–36, https://journal.walisongo.ac.id/index.php/teosofia/article/view/7204.

humanity,[7] application of the educational foundation,[8] and others. Thus, no research has been found that explores the process of the development of the *Wujūdiyya* teachings so that they have a perfect teaching system under the control of Ibn 'Arabī. Therefore, this research is very significant in discovering how the process of developing the teachings of *Wujūdiyya* starts from Rabi'ah al-Adawiyah and Sufyān ats-Tsaurī who teach Sufism through the practice of *zūhūd, wara',* and *qana'ah.* Furthermore, there is a philosophical interpretation of the verses of Al-Qur'an. Then Dhu'nūn al-Misrī conducted a philosophical study of the teachings of Sufism. Next Abū Yazid al-Bistami taught *ittihad* and Abū Mansūr al-Hallaj taught *hūlūl.* Then the concepts of *ittihad* and *hūlūl* were questioned by 'Ain al-Qudat al-Hamadanī. This article argues that the perfection of the *Wujūdiyya* concept underwent a long process of formation until it was formulated by Ibn 'Arabī.

B. Discussion

1. Understanding the Term of *Wujūdiyya*

The teachings of Sufism cannot be separated from the debates in each school; even Sufis in one school sometimes have different thoughts. Mysticism in Islam needs to be explored for its roots in mysticism which has even developed outside the Islamic world. The word "silent" has the root word *mou* which is the basis for the word *mysterion*, then adopted by the English vocabulary into "mystery" and also paired with "mysticism". Furthermore, in Indonesia, the word mysticism coming from English was adopted into Bahasa Indonesia into the word "*mistisme*" or *"mistisisme".*[9]

---

[7]Cipta Bakti Gama, "Reduksionisme Eksplanatif Untuk Antropologi Transendental Jawadi Amuli," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 5, no. 2 (2015): 147–164.

[8]Ismail Fahmi Arrauf Nasution, "Humanisasi Pendidikan Islam Melalui Antropologi Transendental Hamzah Fansûrî," *Edukasia: Jurnal Penelitian Pendidikan Islam* 12, no. 1 (2017): 235, http://journal.stainkudus.ac.id/index.php/Edukasia/article/view/2310.

[9]Ahmad Saifuddin, *Psikologi Agama: Implementasi Psikologi Untuk Memahami*

Mysticism has always lived in various traditions as long as humans know that a transcendent aspect dominates the entire universe. Scholars of mysticism, both in the East and in the West, examine the similarities in the mystical tradition through the identifications that can be drawn from various statements in the various schools of mysticism. But in fact, the important similarity between the schools of mysticism is in the similarity of human potential, namely as spiritual beings. Mysticism in Hinduism contains unique symbols as a means of communicating its teachings. In Judaism, mysticism also has a fundamental influence. In Christianity, mysticism is extracted from the teachings of Judaism and Christianity and involves various symbols of Hindu teachings. In Islam, the focus of the teachings of mysticism was developed by the Sufis. The terminology of mysticism is matched with the attitude of the Sufis who are the guardians of the mystery (*asrār*) of Divine Existence. The mystery of Divine Existence is a secret that the Sufis guard over knowledge (*ma'rifāh*) of *Wujūd Haqq Ta'ala*.[10] Their activity is called *'irfān*. The Sufis themselves are called *'arīf* (singular) or *'urafā* (plural). Their teachings are also called tasawuf. In the tradition of the Malay world, the teachings of Sufism have a philosophical pattern that views the unity of existence (*Wahdat al-Wujūd*) called *Wujūdiyya*. *Wujūdiyya* teachings are also part of the teachings of philosophical Sufism. Philosophical Sufism is also referred to as theoretical Sufism because it uses a theoretical approach in discussing its teachings. The theory used is philosophical in nature so it is called philosophical Sufism or also called *'irfān.*

The term *tasawuf* which means sufism comes from the word *shūfah* which means fur coat of woolen cloth. The term is taken

---

Perilaku Agama (Jakarta: Kencana, 2019), 111.
   [10] Seyyed Hossein Nasr, "Introduction to Mystical Tradition," in *History of Islamic Philosophy*, ed. Seyyed Hossein Nasr and Oliver Leaman (London and New York: Routledge, 1996), Volume I, 367.

from the nature of the Sufi who is resigned like an unfurled mantle. There is also an opinion that the word sufism comes from the word "*shifāh*" which means nature to explain the commendable and noble qualities practiced by the Sufis. In Islam, Sufism, especially *Wujūdiyya*, is not well developed due to many factors.[11] Generally because of the assumption that it is difficult to understand the theory and approach to the teaching. Some people consider their practices extreme, so not many are willing to take the spiritual path. Those who are few are also not many who can complete spiritual journeys. These factors make *Wujūdiyya* Sufism not mainstream.

Wujūdiyya is a philosophical teaching of Sufism developed by the Sufis since the early generations of the development of Islamic thought. The term "*wujūdiyya*" was developed in the tradition of philosophical Sufism studies on the teachings of *Wahdat al-Wujūd* in Malay language discourse. The origin of the word is "*wujudiah*" or "*wujudiyah*", which is a Sufism teaching that emphasizes the discourse on *wujūd* which is only attributed to *Haqq Ta'ala*. This teaching is distinguished from the teachings of Sufism which emphasize the study of improving charity or it is called Practical Sufism (*Tasawuf 'Amalī*). The Sufism practical style is also paired with moral Sufism because it focuses on improving good behavior. However, the teachings of *Wujūdiyya* actually still emphasize practice and morals. However, from the teachings of *Wujūdiyya*, the best known is the doctrine of the unity of existence (*Wahdat al-Wujūd*), so it is better known as *Wujūdiyya*.

2. The *Wujūdiyya* Controversy

The tradition of *Wujūdiyya* teachings has been developed since the early period of Islamic development. In Indonesia, this

---

[11] Humaidi, "Mystical-Metaphysics: The Type of Islamic Philosophy in Nusantara in the 17th-18th Century," *Jurnal Ushuluddin* 27, no. 1 (2019): 90, http://ejournal.uin-suska.ac.id/index.php/ushuludin/article/view/5438.

teaching was developed by Hamzah Fansūrī, followed by Shams ad-Dīn as-Sumatranī, and opposed by Nūr ad-Dīn ar-Ranīrī. This last name does not contradict the teachings of *Wujūdiyya* as a whole. Nūr ad-Dīn ar-Ranīrī did not oppose the teachings of *Wujūdiyya* by Ibn 'Arabī which was considered straight (*muwahid*). Nūr ad-Dīn ar-Ranīrī only opposed *Wujūdiyya* by Hamzah Fansūrī and Shams ad-Dīn as-Sumatranī. Apart from using an analogy that is considered controversial, the teachings of *Wujūdiyya* by the two Sufis from Malay are considered to have absorbed the teachings of *Wujūdiyya* which were developed, among others, by Abū Mansūr al-Hallaj and Abū Yazid al-Bistamī, which by Nūr ad-Dīn ar-Ranīrī and generally Islam theologians (*mutakallīm*) considered heretical (*mulhith*). Hamzah Fansūrī developed the teachings of *Wujūdiyya* in the Indonesian Archipelago in a very beautiful and scientific Malay style. As far as his reviewers have analyzed, at least Hamzah Fansūrī has produced about thirty works of poetry and three works in prose. The teachings of Hamzah Fansūrī were strongly opposed by Nūr ad-Dīn ar-Ranīrī for two important reasons, namely using analogies that are considered to lead to heresy, and accepting controversial Sufi teachings, such as Abū Mansūr al-Hallaj.

In the *Wujūdiyya* knowledge system, knowledge leading to a knowledge of *Wujūd Haqq Ta'ala* is through the journey of the soul, starting with the lower soul (*an-nafs al-ammārah*), an inspired soul (*an-nafs al-mulhamah*), a peaceful soul (*an-nafs al-muthmainnah*), a sincere soul (*an-nafs ar-radhiyyah*), a blessed soul (*an-nafs al-ardhiyyah*), to a perfect soul (*an-nafs al-kāmilah*). Next, towards spiritual cleansing by reaching the inner center of the heart (*qalb*), spirit (*rūh*), secret (*sirr*), secret of the secret (*sir as-sirr*), hidden (*khifā*), and very hidden (*akhfā*). It is this very hidden part that receives the Reality of Divine Existence to enlighten the spiritual traveler (*sālīk*).[12] Those on the spiritual path must go through

---

[12] Mahmud Erol Kilic, "Mysticism," in *History of Islamic Philosophy*, ed. Seyyed Hossein Nasr and Oliver Leaman (London and New York: Routledge, 1996), Volume II, 947.

the practice of humility, self-denial, inspiration, peace of mind, happiness, self-sufficiency, and perfection. Actually, the paths taken in the spiritual path of philosophical Sufism (*'irfān*) are not too problematic. Strange expressions (*syatahat*) that emerged from the mouths of these road travelers became the main participants in the resistance of some scholars and the general public to *Wujūdiyya*.[13]

Another reason that makes some schools different from *Wujūdiyya* in understanding *wujūd* is that they use an inner (esoteric) interpretation of the verses of Al-Qur'an.[14] In addition, the traditions used by the Sufi *Wujūdiyya* in understanding *wujūd* are also less familiar to the *mutakallimīn* and *fuqāhā*. Hadith reviewers also generally issue a statement that the traditions that are often used *urafā* are not included as authentic hadiths.[15] The hadiths put forward by *'urafā* are those that contain the message of God's love, which states that God loves His servant so that He becomes hearing when he hears. Allah also ordered that Allah's Existence is a hidden treasure. He created servants so that He might be known. It is also said that *Haqq Ta'ala* makes humans in the shadow of His Existence.[16]

In the *Wujūdiyya* teachings, there is the concept of *fānā*. This concept is a condition where one loses one's self and dissolves in the *Wujūd Haqq Ta'ala*. In this state, *ahl sūlūk* (spiritual traveler/ *sālīk*), i.e. a spiritual traveler, loses his senses. Seeing through feeling. *Syatahat*, which is an unconscious expression of not being in a state of ecstasy, can be thrown out unconsciously in this state.[17]

---

[13] Rivay Siregar, *Dari Sufisme Klasik ke Neo-Sufisme* (Jakarta: Rajawali Press, 2002), 141–142.

[14] Muhammad Nur Jabir, "Takwil Dalam Pandangan Mulla Sadra," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* (2012): 291.

[15] Kerwanto, "Manusia Dan Kesempurnaannya (Telaah Psikologi Transendental Mullā Shadrā)"; Kerwanto, "Pemikiran Filosofis Sadra Dalam Tafsir Al-Qur'an Al-Karim: Surah al-A'la," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 4, no. 2 (2014): 23–50, http://journal.sadra.ac.id/index.php/kanzphilosophia/article/view/63.

[16] Wahid Bakhsh, *Sufisme Islam* (Jakarta: Sahara Publisher, 2004), 84.

[17] Dzikrullah Zulkarnain, "*Syaṭaḥat* Kaum Sufi: Sebuah Telaah Psikologis: Sebuah Telaah Psikologis," *SMART* 1, no. 1 (2015): 77–110, http://blasemarang.kemenag.go.id/

What is felt is only *Wujūd Haqq Ta'ala*. To get this experience, certain exercises can be done. However, this experience is a gift from Allah.

The next stage that can be achieved by a *salik* is to unite (*ittihad*) in *Wujūd Haqq Ta'ala*. The concept of *ittihad* was initiated by Abū Yazid al-Bistamī. Humans who come from *Haqq Ta'ala* can re-unite with Him when they no longer have any interest in the world. In this state, *ahl sūlūk* can no longer identify his existence. What is felt is only the One True Existece. The possibility of merging humans with *Haqq Ta'ala* because humans, apart from being a physical existence, are also a spiritual existence. Humans are creatures that have a physical dimension and a spiritual dimension. The physical dimension of existence is called *nāsut* or the human dimension. While the spiritual dimension is called *lāhūt* or the divine dimension. When humans cleanse themselves from their *nāsut* dimension, the Divine Existence manifests (*hūlūl*) into humans. This concept is attributed to Abū Mansūr al-Hallaj.[18] The concept built on *nāsut* and *lāhūt* is based on the understanding that humans are embodied in images (*sūrah*) of Divine Existence. The angels were ordered to prostrate to Adam (humans) because the Existence of *Haqq Ta'ala* manifested in Adam.

According to Ibn Farīd, as stated by Fenton, Sufism is both a science and an exercise of the soul.[19] In Sufism, humans are encouraged to behave *wāra', qana'ah,* and *zūhūd.* The process of self-preservation is pursued through spiritual practice (*sūlūk*). In *sūlūk* there are various stages of strenuous self-training. The stages of practice in *sūlūk* cannot be passed, except with love. Only people who are full of love and longing for God within themselves are able to go through the stages of training themselves.[20] Ibn Farīd's Sufism

---

journal/index.php/smart/article/view/232.

[18] Miswari, "Cara Gila Jatuh Cinta: Analisa Qasidah Dan Muqataat Mansur al-Hallaj," *Al-Mabhats* 4, no. 1 (2019): 51–74.

[19] Paul B. Fenton, "Judaism and Sufism," in *History of Islamic Philosophy*, ed. Seyyed Hossein Nasr and Oliver Leaman (London and New York: Routledge, 1995), Volume I, 758.

[20] Ainul Abidin Shah, "Epistemologi Sufi : Perspektif al-Hakim al-Tirmidzi," *Kanz*

is classified as *Wahdah asy-Syūhūd*.[21] Another follower of *Wahdat asy-Syūhūd* is 'Alā ad-Daulah as-Simmananī. In his view, the world has two meanings at once. The world has no existence because it is only a shadow. At the same time, the world exists because it is a divine radiance. The Sufis claim that in fact, God is closer to humans than himself. God is both the outer and the inner Existence. He is both the Beginning and the End. So the Sufis believe that the only real Existence is God. Ambiguity has indeed become a principle in Sufi teachings.[22] Sufism teachings as taught by Ibn Farīd and 'Alā ad-Daulah as-Simmananī in the study of Sufism are distinguished from *Wahdat al-Wujūd* as stated by Kautsar Azhari Noer.[23] However, according to Haidar Bagir, essentially, these two teachings have similarities.[24] In fact, the whole teaching of philosophical Sufism, especially the teachings of *Wujūdiyya* in general can be said to be a teaching of *Wahdat al-Wujūd*.

3. *Wujūdiyya* in Al-Qur'an

Wujūdiyya is the teachings of Sufism that have arguments in Al-Qur'an.[25] Among others are Q.S. al-Baqarah [2]: 115 and 186, Q.S. an-Nisa' [4]: 126, Q.S. al-Anfāl [8]: 17, Q.S. al-Qisash [28]: 88, Q.S. Qāf [50]: 16, Q.S. al-Hadīd [57]: 3, and Q.S. al-Mujādilah [58]: 7. There has been research that describes in detail the verses that are the source of Sufi references, especially the teachings of *Wujūdiyya*. Q.S. al-Baqarah [2]: 115, which reads, "To Allah belongs the east and the west, so wherever you turn there is the face of Allah. Verily, Allah

---

Philosophia: A Journal for Islamic Philosophy and Mysticism 2, no. 1 (2012): 153, http://journal.sadra.ac.id/index.php/kanzphilosophia/article/view/28.

[21] Fenton, "Judaism and Sufism," 758.

[22] Wahid Bakhsh, *Sufisme Islam* (Jakarta: Sahara Publisher, 2004), 93.

[23] Kautsar Azhari Noer, "Tasawuf Dalam Peradaban Islam: Apresiasi Dan Kritik," *Ulumuna* 10, no. 2 (2017): 367–390, http://ulumuna.or.id/index.php/ujis/article/view/174.

[24] Haidar Bagir, "Diskusi Pengalaman Religius," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* (2011): 129.

[25] Muhammad Nur Jabir, *Wahdah al-Wujûd Ibn 'Arabî Dan Filsafat Wujûd Mulla Sadrâ* (Makassar: Chamran Press, 2012), 3.

is All-Wise and All-Knowing." Sufis interpret this verse outwardly to be clearer, namely two directions, *maghrib* and *masyriq* with six directions, namely up, down, left, right, front, and back. Because *Wujūd Haqq Ta'ala* is not a genus and not differentiation, Shams ad-Dīn as-Sumatranī said, "*Tiada bagi Wujūd-Nya bagi dan tiada bagi-Nya rupa, dan tiada bagi-Nya sekutu.*" Which means, For His Existence, there is no separation, there is no form, and there is no ally. So, *Wujūd Haqq Ta'ala* is completely pervasive in all directions and is not subject to any direction, and has no place. However, *Wujūd Haqq Ta'ala* can manifest in the hearts of people who are on the spiritual path.[26]

In Q.S. al-Baqarah [2]: 186 which reads, "When my servants ask you about me, then verily I am near. I grant the supplications of those who pray when they ask Me. So let them fulfill My [call] and let them believe in Me, that they may always be in the truth." The inner meaning captured by the spiritual traveler from this verse is that *Wujūd Haqq Ta'ala* even closer than himself. Therefore, the meaning of closeness to *Wujūd Haqq Ta'ala* means that He is beyond all things because only *Wujūd Haqq Ta'ala* is real. Meanwhile, in Q.S. Qāf [50]: 16 which reads, "And verily We have created man and we know what his heart whispers, and we are nearer to him than his jugular vein." This verse also has the same meaning, namely the statement that Allah is near. As for Q.S. an-Nisa' [4]: 126 which reads, "To Allah belongs only what is in the heavens and what is in the earth, and Allah is All-encompassing of all things."

The meaning of this verse is so clear to the Sufi that the entire universe is only *Wujūd Haqq Ta'ala* which covers it. That's why, in *Wujūdiyya* teaching, independent existence is only *Haqq Ta'ala*, the whole universe is only a shadow of His Existence.

---

[26] Andi Herawati, "Concerning Ibn 'Arabi's Account of Knowlegde of God (*Ma'rifa al-Haqq*)," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 3, no. 2 (2013): 219, http://journal.sadra.ac.id/index.php/kanzphilosophia/article/view/49.

In Q.S. al-Anfāl [8]: 17 which reads, "Then it was not you who killed them, but God who killed them, and it was not you who threw when you threw, but God who threw. He bestows upon the believers from Him a good boon." This verse shows that actually human actions are only majestic. In fact, all these actions are from *Haqq Ta'ala*. This verse is one of the verses that Sufis often use to show that True Existence is only *Haqq Ta'ala*, while everything else is just a metaphor. In addition, Q.S. al-Qisash [28]: 88 which reads, "And do not worship with Allah, any other god, there is no god but Him. Everything perishes, except His Face. To Him is all determination, and to Him, you will be returned."

In the view of *'urafā,* what is real is only *Wujūd Haqq Ta'ala*, all the plurality that is sensed and perceived is only a temporary existence. In fact, apart from *Haqq Ta'ala*, there is no real existence. What is real is only the face (existence) of *Haqq Ta'ala*.[27] In Q.S. al-Hadīd [57]: 3, which reads, "He is the First and the Last and the Outward and the Inward, and He concerns all things All-Knowing."

Sufis argue that everything that is outward and inward does not include anything, except *Wujūd Haqq Ta'ala*. However, that nature is not *Haqq Ta'ala* because the universe is only a shadow of the Existence of *Haqq Ta'ala*.[28] Q.S. al-Mujādilah [58]: 7, which reads, "Do you not know that Allah knows what is in the heavens and what is in the earth; There is not the slightest secret talk between three people, except that He is the fourth and there are not five, but He is the sixth of them. And there is no conversation between less than that or more, but He is with them wherever they are. Then He will give them what they used to do on the Day of Resurrection. Verily, Allah is all-knowing of all things."

---

[27] Saliyo, "Selayang Pandang Harmonisasi Spiritual Sufi dalam Psikologi Agama," *Psikoislamika: Jurnal Psikologi dan Psikologi Islam* 11, no. 2 (2014), 5-11, http://ejournal. uin-malang.ac.id/index.php/psiko/article/view/6383.

[28] Bakhsh, *Sufisme Islam*, 83.

In the meaning of the teachings of *Wujūdiyya*, this verse shows that all the amounts return to *Haqq Ta'ala*. This view is in accordance with the teachings of Ibn 'Arabī, that the essence in the analogy of numbers, is only the number one is real, while the other numbers return to the number one, so it can be said that all plurality of existence is only artificial. While realit real is only one, namely *Wujūd Haqq Ta'ala*.

4. Rise of *Wujūdiyya* Teaching

Wujūdiyya is a Sufi teaching which reached the perfection of its concept in the hands of Ibn 'Arabī. However, this teaching can be said to have a long history in Islamic philosophical Sufism. Early generations of Sufis, such as Rabi'ah al-Adawiyah and Sufyān ats-Tsaurī focused on self-purification without conducting a philosophical analysis of their teachings. Meanwhile, a new philosophical narrative was pioneered by Dhu'nūn al-Misrī and Abū Yazid al-Bistamī. Furthermore, Abū Mansūr al-Hallaj made philosophical Sufism even more radical. His statutes are also very extreme.

In the teachings of Rabi'ah al-Adawiyah, the beauty of seeing the *Wujūd Haqq Ta'ala* is the target of worship. He said, whatever gift he wants to give himself in the world, it is better to give it to the lover of the world. Whatever gift he wants to give himself in the hereafter, it is better to offer it to a worshiper. While Rabi'ah al-Adawiyah herself only wanted to see the *Wujūd Haqq Ta'ala*, as expressed by Rabi'ah al-Adawiyah as follows.[29]

> *O Allah, if I worship You for fear of the torment of hell, then burn me with Your hell.*
>
> *And if I worship You because I hope to enter paradise, then prohibit me from it.*

---

[29] Solihin and Rosihon Anwar, *Ilmu Tasawuf* (Bandung: Pustaka Setia, 2008), 150.

But if I worship You only because of my love for You, then do not prevent me from seeing Your original beauty.

Rabi'ah al-Adawiyah's spiritual attitude inspired many other Sufis, including great Sufis, such as Sufyān ats-Tsaurī (716–778). He is an expert in hadith and *kālām* who was born in 715 AD. Sufyān ats-Tsaurī is also an Islamic jurist (*fuqāhā*) who has a school that studies Islamic law. He had many students who were experts in jurisprudence. The genius of Sufyān ats-Tsaurī was greatly influenced by the motivation given by his father. The Sufyān ats-Tsaurī family are people who live *wara'* (beware of material traps) full of *zūhūd* (not fascinated by the material).[30]

Sufyān ats-Tsaurī was the pioneer of early Sufism. Not being fascinated by the material and self-purification are prerequisites on the spiritual path. It was well practiced by Sufyān ats-Tsaurī. However, Sufyān ats-Tsaurī did not leave social activities. He is also busy with educating science, fiqh, hadith, and Sufism. These sciences are the main focus of the educational institution. The institution succeeded in producing great scholars. Among them is Imam Malīk who became one of the founders of the school of fiqh. In fact, Imam Malīk became a teacher at the founders of other schools of jurisprudence, such as Imam asy-Syafi'i.

In its development, Sufism is not only a practice of spiritual practice, but also a philosophical study of spiritual experiences experienced. This philosophical study was started by Dhu'nūn al-Misrī (796–856). He is a Sufi who has unique advantages in spiritualism (*karāmah*). He once rescued a child that was eaten by a crocodile. Dhu'nūn al-Misrī studied and wandered to faraway places. He also once sought knowledge from Imam Ibn Hanbal. However, his tendency towards Sufism made him known as a Sufi. Dhu'nūn al-Misrī is an early generation of Sufis who contributed

---

[30] Abdul Ghaffar Chodri, *The Mirror of Mohammed* (Yogyakarta: Laksana, 2018), 397.

to the introduction of philosophical Sufism. Dhu'nūn al-Misrī distinguishes between knowledge through the mind and knowledge through the heart. According to him, true knowledge is knowledge obtained through the heart. This knowledge is called *ma'rifat.* Dhu'nūn al-Misrī emphasized that makrifat is not knowledge of the divine conception as studied by theologians, and not divine reasoning as studied by philosophers. Dhu'nūn al-Misrī's view of *ma'rifat* shows the identity of Sufism which is different from philosophy and theology.[31]

Philosophical studies in Sufism were continued by Abū Yazid al-Bistamī (804–875) who is also a Sufi who is aware of worldly tendencies. In the teachings of Abū Yazid al-Bistamī, a person can be said to be a Sufi not because of strangeness, such as floating in the air. A person is considered a Sufi when he does the Shari'a well and applies morals as exemplified by Muhammad Rasulullah. Abū Yazid al-Bistamī used the life of the Prophet as a barometer of his Sufism. Once Abū Yazid al-Bistamī wanted to pray to be cut off from worldly tendencies, such as eating and staying away from women. However, failing to remember the Prophet Muhammad himself is not the case. In his spiritual journey (*sūlūk*), Abū Yazid al-Bistamī took the path to disappearance in the Divine (*fānā*), then to eternity, until he became one with *Haqq Ta'ala* (*ittihad*). This journey was taken with hard training in a short time.

A person on a spiritual journey (*sūlūk*), is one who is very obedient to the Shari'a. Therefore, one-time Abū Yazid al-Bistamī had *hadās* and had to take a bath. He decided to take a bath in the freezing cold by returning to his robes that had been washed with snow. Because his body could not stand, Abū Yazid al-Bistamī fell unconscious. Such is the struggle of a Sufi for the Shari'a. Therefore, it will be surprising if someone accuses the Sufi of breaking the Shari'a.

---

[31] Yazdi, *The Principles of Epistemology in Islamic Phlosophy: Knowledge by Presence*, 35.

In Sufism, *fānā* is the loss of self-existence. The stages of *fānā,* namely *fānā fī al-af'al* (mortal in action), *fānā fī al-sifat* (loss in character*), fānā fī al-asmā'* (loss in naming), and *fānā fī adz-dzat* (loss in substance). The stage of *fānā* that Abū Yazid al-Bistamī took is similar to the level of disclaimer by Rabi'ah al-Adawiyah. Abū Yazid al-Bistamī said, "In the first stage, I was *zūhūd* towards the world and everything in it. At the second level I am *zūhūd* towards the hereafter and all that is in it. At the third level, I am *zūhūd* against anything other than Allah. And in the fourth stage, there is nothing left for me but Allah." Therefore, nothing is felt, heard, or seen, except Allah. This level is called *'arif bī Allah*. From this condition, he goes to the level of *baqā*, i.e. a *'arif bī Allah* only realizes *Wujud Haqq Ta'ala.* His existence and the Existence of *Haqq Ta'ala* are like one double-sided coin*.* This level is also described as iron melting in the fire. Fire and iron became one. It is in this condition that a Sufi is called united with *Haqq Ta'ala*.[32]

In a state of union with Allah, when a Sufi loses his existence, a *syatahat* appears, as happened to Abu Yazid al-Bistamī when he was praying the morning prayer in congregation. "Indeed I am Allah, there is no god but Me, so worship Me, Glory is to Me, Glory to Me, Glory to Me, how great is my condition. There is no god but Me, so worship Me. Glory to Me, Glory to Me, Glory to Me." Suddenly the worshipers were shocked and thought Abū Yazid al-Bistamī had gone mad.[33]

Dhu'nūn al-Misrī has indeed pioneered philosophical studies in Sufism. However, he did not make controversial statements like Abū Yazid al-Bistamī did. The mystical experience in Sufism is indeed difficult to avoid *syatahat*. However, Junayd al-Baghdadī can be said to be a Sufi who has high knowledge and practice of Sufism but does not make controversial statements.[34] Junayd al-Baghdadī

---

[32] Kilic, "Mysticism," 947; Bakhsh, *Sufisme Islam*, 83.
[33] Keeler, "Wisdom in Controversy," 1-26.
[34] Corbin, *History of Islamic Philosophy*, 192.

is a Sufi teacher for those who follow the path of Sufism. Not only for philosophical Sufism, but he is also even a teacher for followers of moral Sufism. In Junayd al-Baghdadī's view, *fānā* is not the main goal of traveling on the Divine path. After the status of *fanā*, the traveler on the spiritual path reaches the next stage, namely *baqā*. Then, a Sufi will come down with the community to invite them to follow the spiritual path.[35] According to Junayd al-Baghdadī, Sufism is that you are with Allah without intermediaries.[36]

Junayd al-Baghdadī had many students, including those who studied Sufism from him. The most famous student of Junayd al-Baghdadī was Abu Mansūr al-Hallaj. In dealing with his student's *syatahat*, Junayd al-Baghdadī had warned not to tell the secret of *Haqq Ta'ala* to the general public. Junayd al-Baghdadī himself understood that in a state of *fanā,* a Sufi becomes unable to control himself.[37] Junayd al-Baghdadī realized that a Sufi had no intention of disturbing the general public. However, as a mufti in Iraq, he could not do much. He was forced to decide that Abū Mansūr al-Hallaj's actions violated the Shari'a. In his verdict, Junayd al-Baghdadī said that according to the Shari'ah, Abū Mansūr al-Hallaj was indeed guilty. In fact, only God knows.

Junayd al-Baghdadī is a Sufi who strongly emphasizes the importance of worship. "Worship for Sufis is like a crown on the heads of kings," said Junayd al-Baghdadī. He practiced very strict worship. After teaching, Junayd al-Baghdadī prayed up to four hundred rak'ahs. When he was sick, he prayed profusely under all possible conditions. When he can sit, he sits. If not, he prays lying down.[38] Diligence in worship was generally imitated by his students, including Abu Mansūr al-Hallaj (866–923). However, this

---

[35] Muhammad Nur Jabir, *Perempuan: Perspektif Tasawuf* (Jakarta: Rumi Press), 17.

[36] Shams Inati and Elsayed M.H. Omran, "Al-Junayd on Unification and Its Stages: A Critical Examination," *Digest of Middle East Studies* 3, no. 3 (1994): 23–35.

[37] Hamka, *Tasawuf dari Abad ke Abad* (Jakarta: Pustaka Islam, 1962), 94–95.

[38] Christopher Melchert, "Origins and Early Sufism," in *The Cambridge Companion to Sufism*, 2014.

disciple reached a very high Sufi level. However, he found it difficult, or perhaps deliberately, to pronounce a statement so controversial that he was executed. Abū Mansūr al-Hallaj is one of the best-known controversial Sufis.[39]

Abū Mansūr al-Hallaj said that disbelief is the way to unite with *Wujūd Haqq Ta'ala*. According to him, religion is indeed useful, but only temporarily to get to know faith. Faith in religion is an artificial faith. One must deny its legitimacy, and become a disbeliever in religion because the content of religion is artificial. A pious person must follow a spiritual path in order to find true faith.[40]

In an *fānā* experience, Abū Mansūr al-Hallaj uttered the controversial sentence, "*Anā Al-Haqq*, I am the Real Truth" because he could no longer find himself so that it was actually Allah who uttered it.[41] In that experience, the caller and the called-out become unidentified. That's why, Abū Mansūr al-Hallaj said that if you enter to acknowledge the existence of yourself and distinguish yourself (I) and Him (You), it is like an arrogance that is practiced by Satan. Abū Mansūr al-Hallaj described his mystical experience with a flash of light. His presence struck like thunder. He said that this experience was a true testimony, not a lie, as most religious adherents do, claiming to have witnessed (*asyhadu*), but actually saw nothing.[42] Such testimony is just a meaningless speech, the action is just a mere routine.[43]

Actually, Sufi controversy is not only done through words but also through actions. 'Ain al-Qudat al-Hamadanī (1098–1131), as Hamzah Fansūrī says in *al-Muntahī*, carried out a controversial practice of worshiping dogs. Hamzah Fansūrī explained that this

---

[39] Corbin, *History of Islamic Philosophy*, 197.

[40] Carl W. Ernest, *Words of Ecstasy in Sufism* (New York: State University of New York Press, 1985), 103.

[41] Louis Massignon, *Diwan al-Hallaj* (Yogyakarta: Putra Langit, 2003), 93.

[42] Miswari, "Cara Gila Jatuh Cinta: Analisa Qasidah dan Muqataat Mansur al-Hallaj," *Al-Mabhats* 4, no. 1 (2019): 51–74.

[43] Goenawan Mohamad, *Tuhan dan Hal-hal yang Tak Selesai* (Yogyakarta: Diva Press, 2019), 65.

practice was carried out on the grounds that 'Ain al-Qudat al-Hamadanī was no longer able to identify plural particularities. In a state of *fānā,* he can only see Wujūd Haqq Ta'ala. 'Ain al-Qudat al-Hamadanī was known to be so controversial that he was executed at a very young age. He had studied and engaged in the works of Abū Hamid al-Ghazalī at the age of twenty-one and had been busy with his work for four years. However, 'Ain al-Qudat al-Hamadanī chose a different path by embracing philosophical Sufism and doing uzlah for twenty days with Ahmad al-Ghazalī, the younger brother of Abū Hamid al-Ghazalī.[44]

Similar to Abū Mansūr al-Hallaj, 'Ain al-Qudat al-Hamadanī says that the pinnacle of the spiritual journey is disbelief. Those who follow the spiritual path must deny their existence. *Salīk* must really find that there is only one existence, there is no real identity of existence, other than *Wujūd Haqq Ta'ala.* Just like Abū Mansūr al-Hallaj, 'Ain al-Qudat al-Hamadanī emphasized that the *salīk* should break away from the religious ways of the general public because their method does not provide anything except routine. In contrast to Ab Mansūr al-Hallaj, 'Ain al-Qudat al-Hamadanī rejects the intention of *hūlūl,* that is, God descends on a chosen person. According to 'Ain al-Qudat al-Hamadanī, true intention in the spiritual path is to necessitate only one *wujūd* so that it is not like *hūlūl* which necessitates the existence of duality of form which then merges. However, the Sufis after Ibn 'Arabī said that *ittihad* and *hūlūl* were the only terms used by early Sufis.[45] At that time, the language of the Sufis was so limited that they were forced to use the available terms. But in fact, the early Sufis did not have that intention. They do not view the existence of a later duality, either *ittihad* as termed Ab Yazid al-Bistamī or the

---

[44] Kautsar Azhari Noer (ed.), "Al-Risalah fi al-'Ilm al-Tshawwuf al-Qusyairi," in *Warisan Agung Tasawuf: Mengenal Karya Besar Para Sufi* (Jakarta: Sadra Press, 2015), 240.

[45] Seyyed Ahmad Fazeli, "The System of Divine Manifestation in the Ibn 'Arabian School of Thought," *Kanz Philosophia: a Journal for Islamic Philosophy and Mysticism* 1, no. 2 (2011): 109.

concept of *hūlūl* as termed Ab Mansūr al-Hallaj.[46] The limitations of the language that can be used also play a role in making *'urafā* describe his mystical experience in controversial terms. According to 'Ain al-Qudat al-Hamadanī, knowledge of al-Haqq is divided into three, namely regarding deeds, orders, and beliefs. Fasting means feasting with God. Hajj means the journey to the heart. According to 'Ain al-Qudat al-Hamadanī, humans do not need to yearn for heaven because heaven is a prisoner of the heart. When the heart is clean, heaven is easy for him. Therefore, the heart should not be tethered to worldly tendencies.[47]

5. Perfection of *Wujūdiyya* Concepts

The concepts of *Wujūdiyya* teachings were only understood after Ibn 'Arabī who had a deep analysis and delivery of teachings through rich systematics. Ibn 'Arabī was an adherent of *Wujūdiyya* whose teachings were conveyed more deeply, thoroughly, and systematically. *Wujūdiyya* is a term in the teachings of philosophical Sufism as a whole, especially the teachings of *wujūd* developed by Ibn 'Arabī and passed on by his followers such as Sadr ad-Dīn al-Qunāwī, Sayyid Haidar Amūlī, 'Abd ar-Rahman Jamī, Fadhl Allah al-Burhānpūrī, Hamzah Fansūrī, Shams ad-Dīn as-Sumatranī, and Sayf ar-Rizal. According to Muhammad Nur Jabir, the term *Wahdat al-Wujūd* as a general term for *Wujūdiyya* was introduced by Ibn Taimiyyah in criticizing the teachings of Ibn 'Arabī. Meanwhile, according to Kautsar Azhari Noer, the terminology was first used by Sadr ad-Dīn al-Qunāwī when he carry on the teachings of Ibn 'Arabī.

Although Ibn 'Arabī and Hamzahī Fansrī do not use the terminology *Wahdat al-Wujūd* in their *Wujūdiyya* teachings, *Wahdat*

---

[46] Seyyed Ahmad Fazeli, "Argumentasi Seputar Ineffability (Kualitas Tak Tertuliskannya Pengalaman Mistis)," *Kanz Philosophia: a Journal for Islamic Philosophy and Mysticism* 1, no. 1 (2011): 1.

[47] Hamid Dabashi, "'Ain al-Qudhat Hamadani and Intellectual Climate in His Times," in *History of Islamic Philosophy*, ed. Seyyed Hossein Nasr and Oliver Leaman (London and New York, 1996), Volume 1, 380.

al-Wujūd is considered the teaching of Ibn 'Arabī and is in line with the thoughts of Hamzah Fansūrī's *Wujūdiyya*. In fact, the teachings that are identical to the teachings of Ibn 'Arabī before him, such as the teachings of Ma'ruf Karkhī, 'Abd Abbas al-Qassab, Khaja 'Abd Allah al-Ansarī, 'Ain al-Qudat al-Hamadanī, Abū Mansūr al-Hallaj, Abū Yazid al-Bistamī, and others although using different concepts, their teachings on *wujūd* can be classified as *Wahdat al-Wujūd* in terms of the meaning and purpose of their teachings.[48]

Statements of Ibn 'Arabī, such as, "*Fa ma dhahirū fī al-wujūd bī al-wujūd illā al-Haqq, fa al-wujūd huwā al-Haqq wa huwā wahid*",[49] is a statement that according to William Chittick[50] is an affirmation that there is only one form so that it can be said to be a *Wujūdiyya* teaching.[51] Ibn 'Arabī said that *Wujūd Haqq Ta'ala* is a whole affair from beginning to end. All diversity is the appearance of *Wujūd Haqq Ta'ala*. The plurality of the extensions of reality that appear in the view of Ibn 'Arabī does not mean that the existence is plural. The impression of pluralism shows that *Haqq Ta'ala* manifests in various extensions.[52] William Chittick[53] explained, the opinion of Ibn 'Arabī is analogous to light hitting a prism, then giving rise to various shapes and colors. The diversity of shapes and colors is just the variety of manifestations of light. While the light remains single.

Ibn 'Arabī analogy plurality does not change the singularity of *wujūd* as the source as well as explaining the plurality of the actuality system of singleness through the analogy of breath and humans. Humans are analogous to matter, while the *Nafs ar-Rahman* which is the origin of pluralism is analogous to breath. The relationship

---

[48] Fenton, "Judaism and Sufism," 760.

[49] Muhyiddin Ibn 'Arabi, *al-Futuhat al-Makkiyah* (Beirut: Dar ash-Shadir, n.d.), Volume 2, 517.

[50] Willam C. Chittick, *The Self-Disclosure of God: Principles of Ibn 'Arabi's Cosmology* (New York: State University of New York Press, 1997), 22–23.

[51] Jabir, *Wahdah al-Wujud Ibn 'Arabi dan Filsafat Wujud Mulla Sadra*, 3.

[52] Herawati, "Concerning Ibn 'Arabi's Account of Knowlegde of God (*Ma'rifa al-Haqq*)", 219.

[53] William C. Chittick, *Imaginal Worlds: Ibn 'Arabi and the Problem of Religious Diversity* (New York: State University of New York Press, 1994), 25.

between matter and the *Nafs ar-Rahman* is like a human being with his breath. If a human does not have breath, it is not called a human, but a corpse. Meanwhile, if there is no human breathe, it is not called breath, but air. The epistemology of Wujūdiyya is explained through the concepts of *wujūd* and *'adam*, *al-Haqq* and *khalq*, *tajallī*, *zhahir* and *bathin*, *wahdah* and *katsrah*, *tanzih* and *tasybih*, Substances and Names, *al-'ayan ats-tsabitah*, and *al-insan al-kāmil.*[54]

In the epistemological concept of *Wujūdiyya* developed by Ibn 'Arabī, it has been seen that the perfection of an epistemological system contributed by the teachings of philosophy, especially the philosophy of Ibn Sīnā. This system inspired Ibn 'Arabī in building the *Wujūdiyya* system to be more comprehensive than previous Sufis who had the same intention but did not yet have the sophistication of the epistemological system.

For example, as the epistemological system of philosophy was borrowed, modified, and applied by Ibn 'Arabī in discussing the concepts of *wujūd* and *'adam*. Ibn 'Arabī first applied the principle of identity and non-contradiction in defining the boundaries between *wujūd* and *'adam.* That *wujūd* is not *'adam* and *'adam* is not *wujūd*. *Wujūd* by Ibn 'Arabī is divided into three divisions, namely, *first*, the *Wujūd Haqiqī*, namely *Haqq Ta'ala*. *Second*, *wujūd* that has *wujūd* of the gift of the *Wujūd Haqiqi*, namely the plurality of existence. *Third*, *wujūd* exists as well as does not exist, he is with *Wujūd Haqiqī* from the beginning. It is a primary matter. The division of this form is not on the side of time (precedence and later), but in a logical sequence. Therefore, this categorization of Ibn 'Arabī avoids the debate between Abū Hamid al-Ghazalī and Ibn Sīnā. That *wujūd* is not *'adam* and *'adam* is not *wujūd*.[55]

Meanwhile, Kautsar Azhari Noer explains, *'adam* is divided into four, namely, *first,* absolute nothingness, like partners with

---

[54] Miswari, *Filsafat Terakhir*, 172–177.
[55] Corbin, *Creative Imagination in the Sufism of Ibn Arabi*, 200.

God. *Second*, nothingness whose form must be stronger and more elective, such as differentiation in the genus. *Third*, *'adam* whose form is possible, like the sweetness of the sea. *Fourth*, nothingness whose existence is impossible with certainty and choice, such as the existence of a certain differentiation of a genus.[56]

Al-Haqq and *khalq* are systems that explain the relationship between *Haqq Ta'ala* and creation. This relationship is analogous to food and who eats. Food is like *al-Haqq* which fills the whole self that eats. *Tajallī* is the manifestation of *Wujūd Haqq Ta'ala* to creatures. *Tajallī* occurs continuously, there is no repetition, and is not the same for each entity. *Tajallī* occurs depending on the readiness locus of *tajallī*.

Zhahīr and *bathīn* is a scheme to describe the relationship between *Haqq* and *khalq.* In this case, it is described as permeating each other, like wool soaking water so that what appears is the impregnated nature. Similarly, when *Haqq* seeps into the *khalq,* what appears is the nature of *Haqq.*

Wahdah and *katsrah i*s the clearest statement showing that Ibn 'Arabī's thought was *Wahdat al-Wujūd*. In explaining *wahdah* and *katsrah*, Ibn 'Arabī analogizes unity and plurality with numbers. Whatever the nominal number, all of them come from one real reality, namely the number one. The numbers that many are actually the formation of intelligence. On any number is the presence of one. Similarly, the plurality of entities is the presence of one and becomes plural because of mental projection.[57]

In the concept of *tanzih* and *tasybīh* it is explained that *tanzih* is purifying Allah from any identification with creatures. While tasybīh means the occurrence of the manifestation of *Haqq Ta'ala* in names and attributes. In *tanzih* contained *tasybih*. However, *tasybih*

---

[56] Kautsar Azhari Noer, *Ibn 'Arabi: Wahdat al-Wujud dalam Perdebatan*, 45.
[57] Miswari, "Filosofi Komunikasi Spiritualitas: Huruf Sebagai Simbol Ontologi dalam Mistisme Ibn 'Arabi."

does not contain *tanzih,* as in Al-Qur'an it contains al-Furqan, but in al-Furqan it does not contain Al-Qur'an. For this reason, in the discussion of *al-insān al-kāmil*, 'Abd al-Karīm al-Jīlī emphasized that these names and attributes are actually the instruments of *al-insān al-kāmil.* However, there are names that can be identified with *Haqq Ta'ala* because these qualities are not possessed by the *khalq*, such as the nature of al-Ghanī.

The names are the needs of beings. The names are in a mental status so they are classified as an epistemological status. Between names have various levels in the review of various aspects. In terms of conditionality, *al-Qadīr* requires *al-Murīd, al-Murīd* requires *al-'Alīm*, and *al-'Alīm* requires *al-Hayy*. In terms of coverage, the former includes the latter: *Al-Hayy* includes *al-'Alīm, al-Murīd*, and al-*Qadīr.* In the aspect of linkage, *al-Qadr* is related to *al-Hayy*, *al-Hayy* is related to *al-'Alīm*, and *al-Qadr* is related to *al-Murīd*.[58]

As for *al-'ayan ats-tsabītah* is a fixed entity that is original, contained in the knowledge of *Haqq Ta'ala*. His position is between *Haqq* and *khalq*. Be new in its actuality. All multiple realities are the actuality of *al-'ayan ats-tsabitah.*[59]

Al-insān al-kāmil in Ibn 'Arabī's teaching system is divided into abstract and concrete divisions. Concretely *al-insan al-kāmil* are prophets and Sufis. *Al-insān al-kāmil* is the cleanest mirror so that it becomes the perfect transmitter (*tajallī*) for the Names and Attributes *of al-Haqq.*[60] *Al-insān al-kāmil* called microcosmos (*al-'alam al-saghir*) and macrocosmos (*al-'alam al-kabir*) because it is a miniature for the universe (*mukhtasar al-'alam*). In humans, all the perfections of creatures are gathered so that *al-insān al-kāmil* is also called *fass* (seal) for the perfection of creatures.[61]

---

[58] Kautsar Azhari Noer, *Ibn 'Arabi: Wahdat al-Wujud dalam Perdebatan*, 69–71.

[59] Izutsu, *Sufism and Taoism: a Comparative Study of Key Philosophical Concepts*, 59.

[60] Rusdiana, "Pemikiran Ahmad Tafsir Tentang Manajemen Pembentuk Insan Kamil," *at-Tarbawi: Jurnal Kajian Kependidikan Islam* 5, no. 1 (2017), 97.

[61] Chittick, *Imaginal Worlds: Ibn al-'Arabi and the Problem of Religious Diversity*, 23.

Al-insān al-kāmil is the achievement of perfection that is reached after going through various stages. The first stage of humanity is the lay stage. The lay stage sees only using the senses and reason. In this stage, it is known that there is a Single Existence behind the material world. However, it cannot understand the relation of the Single Existence to the universe. The next stage is the stage of *khawāsh*. *Khawāsh* is the one who has reached the level of *kasyaf*, sees unity, but when he returns he still finds unity and in plurality extensions is regarded as artificial. While at the level of *khawāsh al-khawāsh,* they have reached *kashāf*, but when they return to plurality, they can distinguish between unity and diversity. The analogy is like looking in a mirror, but being able to distinguish a mirror from its image. The pleasure of this Sufi achievement is part of the Compassion of *Haqq Ta'ala*. This is because He is a hidden reality, but longs to be known. This longing overflows as Love manifests. The overflow of emanation (*fayd*) occurs in various levels of dignity in the hierarchy of being. Each level is not separate, but a single entity. Dignities are divided into divine dignity and dignity other than Allah (*ma siwa Allah*).

The highest divine dignity is Essence *al-Wujūd* (*ghayb al-ghuyūb*). This dignity is completely unidentifiable.[62] Furthermore, from Essence *al-Wujūd* occurs *ta'ayyūn awwal* which is called the dignity of *Ahadiyyah*. This dignity can already be identified with the attribute of negation, such as "*laisā kā mītslīhī syai'in*". Furthermore, there was *a ta'ayyūn tsanī* called the dignity of *wahidiyyah*. Even though it is single, this dignity already contains diversity because in this status already contained the Names and Attributes. In *wahidiyyah, al-'ayan ats-tsabitah* is already contained as the potential for the emergence of diversity.[63]

[62] Corbin, *Creative Imagination in the Sufism of Ibn 'Arabi*, 195.
[63] Seyyed Ahmad Fazeli, *Mazhab Ibn 'Arabi: Mengurai Paradoksalitas Tasybih dan Tanzih* (Jakarta: Sadra Press, 2016), 174–175.

In *Wahidiyyah* radiating natural levels other than *ma sīwā Allah,* namely the emergence *'alam jabarūt* which is the pure spiritual realm. Then, appeared *'alam mitsal* which is the spiritual realm. This realm is also called the imaginal realm that Sufis can achieve. In this level the Sufi can see pictures of the future. *'Alam mitsal* is an intermediary (*barzakh*) between the spiritual realms (*jabārut*) and *mulk* (material realm).

Dreams and the afterlife are also known as *barzakh* because on him the pictures appear.[64] All those levels are called *hadrat ilahiyah*. Also called *al-hādrāh al-khamsah* because there are five levels of nature which are divided into *'alam jabārut, 'alam malakūt,* and *al-insān al-kāmil* covering all of these levels. Also called the dignity of the seven (*al-martabat as-sab'ah*) which includes *Ahadiyyah*, *wahidiyyah, wahdah* (*nūr muhammadiyyah*), which is between the levels *ahadiyyah* and *wahidiyyah* plus the dignity of the three realms (*malakut, jabārut, ajsam,* and *al-insan al-kāmil*).

'Ayan ats-tsabītah is a permanent entity that comes from the knowledge of *Haqq Ta'ala* (*hadrah 'ilmiyyah*) *so* that it has not changed since the beginning and will remain so forever. He is said to have never smelled the smell of *wujūd,* namely diversity because he is only a source of *mawjūdat.* Through *'ayan ats-tsabītah* there is diversity that occurs continuously according to the divine level.

In the event of pluralism, there is an alternating path from manifestation to nature and divine transcendence through humans, which is the perfection of nature because humans collect all aspects of the Divine. While other creatures, such as minerals, are only able to accommodate the omnipotent aspect, vegetables are not only capable of accommodating the omnipotent aspect, they are also able to accommodate aspects of life, and so on to humans which includes all aspects of the Divine.[65]

---

[64] Corbin, *Creative Imagination in the Sufism of Ibn 'Arabi*, 205.
[65] Bagir, *Semesta Cinta*, 207–208.

Barzakh is an intermediary between Absolute Existence and absolute nothingness*.* The process as explained by Ibn 'Arabī is, the emergence of *barzakh* is from a point of Absolute Existence*,* then it gets bigger until the material world so that it looks like a trumpet made of horns*.* Therefore, when the trumpet is blown later, man loses all consciousness. Then, when it is blown again, the human consciousness returns so that he wakes up with higher consciousness so that the previous consciousness is considered as image consciousness in sleep (dreams). This is in accordance with a hadith which states that humans in the life of this world are sleeping.[66]

Barzakh is a consequence of ambiguity *Huwā lā Huwā* (Him but not Him). On the one hand, nature is both him and at the same time not him. At the same time, the universe has a spiritual nature and at the same time, it is a material realm. The universe has its own level of existence. Each level of *wujūd* has a *barzakh* (intermediary). With this intermediary differences appear at each level of being, while *barzakh* shows the unity of each level of *wujūd*. This is what supports the conclusion that Ibn 'Arabī thought is *Wahdat al-Wujūd*.[67]

Meanwhile, in the scheme of *'alam khayal* (imaginal realm) where Sufism is seen as a realm that is more real than the material realm, it is the realm seen by Sufis in knowledge by the presence (*hudhūrī*). This nature is captured through, in contrast to philosophy which is a logical-analytic, synthetic-holistic system. Therefore, Sufis generally prefer to express (communicate) through poetry, rather than descriptive analysis.

Haidar Bagir[68] argues that there are three levels of knowledge of Sufism. The first is the experience of the Sufi himself which is spiritual. This experience is purely spiritual so it is incomprehensible

---

[66] Izutsu, *Sufism and Taoism*, 7–8.
[67] Bagir, *Semesta Cinta*, 210.
[68] Bagir, 236.

(inafiblity). Next is the Sufi expression of their experience in a form of communication, such as poetry or prose. This level is called *'irfān* for example, saying Ibn 'Arab is the best representation. The third level is the philosophical-descriptive analysis of *Wujūdiyya* as carried out by Henry Corbin, William Chittick,[69] Toshihiko Isutzu,[70] and Kautsar Azhari Noer to *'irfān* Ibn 'Arabī; analysis by Louis Massignon[71] to *irfān* of Abū Mansūr al-Hallaj; analysis by Drewes and Brakel,[72] Doorebos,[73] Syed Muhammad Naquib al-Attas,[74] and Abdul Hadi W.M.[75] to Hamzah Fansūrī's *Wujūdiyya*; analysis by Abdul Aziz Dahlan to *'irfān* Shams ad-Dīn as-Sumatranī.[76] These studies are also called the philosophy of Sufism. The perfection of *Wujūdiyya* teachings inspired and facilitated later Sufis in studying and developing these teachings. Sufis, such as Hamzah Fansūrī, translate these teachings into Malay-Nusantara nuances. Hamzah Fansūrī's teachings met great opposition from Nūr ad-Dīn ar-Ranīrī.

C. Conclusion

Even though the concepts of *Wahdat al-Wujūd*'s teachings were perfect in the hands of Ibn 'Arabī who was born after the theological schools accepted by the majority of Muslims, in fact these teachings had been developed and taught as part of Islamic teachings long before the theological schools were perfected. Thus, *Wahdat al-Wujūd* is actually part of Islamic teachings which is valid and does not deviate. Although Sufis such as Rabi'ah al-Adawiyah, Sufyān ats-Tsaurī, Dhu'nūn al-Misrī, Abū Yazid al-Bistamī, Abū

---

[69] Chittick, *The Self-Disclosure of God: Principles of Ibn 'Arabi's Cosmology*, 13.

[70] Izutsu, *Sufism and Taoism*, 18.

[71] Louis Massignon, *The Passion of al-Hallaj: Mystic and Martyr of Islam*, 20-23.

[72] Drewes and Brakel, *The Poems of Ḥamzah Fansuri*, 18-20.

[73] Johan Doorenbos, *De Gefchriften van Hamzah Pansoeri* (Leiden: Betteljee and Terpstra, 1933), 1-3.

[74] Al-Attas, *The Mysticism of Hamzah Fansuri*, 205.

[75] Hadi, *Tasawuf yang Tertindas: Kajian Hermeunetik terhadap Karya Hamzah Fansuri,* 243.

[76] Abdul Aziz Dahlan, *Penilaian Teologis atas Paham Wahdatul Wujud dalam Tasawuf Syamsuddin Sumatrani* (Padang: IAIN Imam Bonjol Press, 1992), 12.

Mansūr al-Hallaj, and Ibn 'Arabi used terminologies that were not common in theology, such as *ittihad, hūlūl, tanzih, tasybih, al-'ayan ats-tsabitah*, and others, these teachings are actually in accordance with and originate from Al-Qur'an. Even though the epistemological basis of their teachings is based on spiritual experiences, they claim that these experiences are in accordance with the teachings of Al-Qur'an as stated in Q.S. al-Baqarah [2]: 115 and 186, Q.S. an-Nisa' [4]: 126, Q.S. al-Anfāl [8]: 17, Q.S. al-Qisash [28]: 88, Q.S. Qāf [50]: 16, Q.S. al-Hadīd [57]: 3, and Q.S. al-Mujādilah [58]: 7. However, what makes the *Wujūdiyya* Sufi views even more controversial is their esoteric interpretation of the verses of Al-Qur'an so that in their hands, their understanding of Al-Qur'an becomes different from that of the *mutakallimīn, fuqāhā,* and the general public. The spiritual journey of the philosophical Sufis is to try to achieve *fānā,* namely the fusion of self-being into *Wujūd Haqq Ta'ala*.

REFERENCES

al-Attas, Syed Muhammad Naquib. *The Mysticism of Hamzah Fansuri*. Kuala Lumpur: University of Malaya Press, 1970.

Bagir, Haidar. "Diskusi Pengalaman Religius." *Kanz Philosophia: a Journal for Islamic Philosophy and Mysticism* 1, no. 1 (2011). http://journal.sadra.ac.id/index.php/kanzphilosophia/article/view/9.

———. *Semesta Cinta*. Bandung: Mizan, 2015.

Bakhsh, Wahid. *Sufisme Islam*. Jakarta: Sahara Publisher, 2004.

Chittick, Willam C. *The Self-Disclosure of God: Principles of Ibn al-'Arabi's Cosmology*. New York: State University of New York Press, 1997.

———. *Imaginal Worlds: Ibn al-'Arabi and the Problem of Religious Diversity*. New York: State University of New York Press, 1994.

Chodri, Abdul Ghaffar. *The Mirror of Mohammed*. Yogyakarta: Laksana, 2018.

Corbin, Henry. *Creative Imagination in the Sufism of Ibn 'Arabi*. Princeton: Princeton University Press, 1969.

———. *History of Islamic Philosophy*. London and New York: Routledge, 2014.

Dabashi, Hamid. "'Ain al-Qudhat Hamadani and Intellectual Climate in His Times." *History of Islamic Philosophy*, Volume 1, ed. Seyyed Hossein Nasr and Oliver Leaman. London and New York: Routledge, 1996.

Doorenbos, Johan. *De Gefchriften van Hamzah Pansoeri*. Leiden: Betteljee and Terpstra, 1933.

Drewes, G.W.J. and L.F. Brakel. *The Poems of Hamzah Fansuri*. Dordetch: Forish Publication Holland, 1986.

Ernest, Carl W. *Words of Ecstasy in Sufism*. New York: State University of New York Press, 1985.

Fazeli, Seyyed Ahmad. "Argumentasi Seputar Ineffability (Kualitas Tak Tertuliskannya Pengalaman Mistis)." *Kanz Philosophia: a Journal for Islamic Philosophy and Mysticism* 1, no. 1 (2011).

———. *Mazhab Ibn 'Arabi: Mengurai Paradoksalitas Tasybih dan Tanzih*. Jakarta: Sadra Press, 2016.

———. "The System of Divine Manifestation in The Ibn 'Arabian School of Thought." *Kanz Philosophia: a Journal for Islamic Philosophy and Mysticism* 1, no. 2 (2011).

Fenton, Paul B. "Judaism and Sufism." *History of Islamic Philosophy*, Volume 1, ed. Seyyed Hossein Nasr and Oliver Leaman. London and New York: Routledge, 1995.

Gama, Cipta Bakti. "Reduksionisme Eksplanatif untuk Antropologi Transendental Jawadi Amuli." *Kanz Philosophia: a Journal for Islamic Philosophy and Mysticism* 5, no. 2 (2015): 147–164.

Hadi, Abdul W.M. *Hermeneutika, Estetika, dan Religiusitas: Esai-esai Sastra Sufistik dan Seni Rupa*. Jakarta: Sadra Press, 2017.

Hamka. *Tasawuf dari Abad ke Abad*. Jakarta: Pustaka Islam, 1962.

Herawati, Andi. "Concerning Ibn 'Arabi's Account of Knowlegde of God (*Ma'rifa al-Haqq*)." *Kanz Philosophia: a Journal for Islamic Philosophy and Mysticism* 3, no. 2 (2013). http://journal.sadra.ac.id/index.php/kanzphilosophia/article/view/49.

Humaidi. "Mystical-Metaphysics: the Type of Islamic Philosophy in Nusantara in the 17th-18th Century." *Jurnal Ushuluddin* 27, no. 1 (2019): 90. http://ejournal.uinsuska.ac.id/index.php/ushuludin/article/view/5438.

Inati, Shams C. and Elsayed M.H. Omran. "Al-Junayd on Unification and Its Stages: a Critical Examination." *Digest of Middle East Studies* 3, no. 3 (1994): 23–35.

Irawan, Bambang, 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): 21–36. https://journal.walisongo.ac.id/index.php/teosofia/article/view/7204.

Izutsu, Toshihiko. *Sufism and Taoism: a Comparative Study of Key Philosophical Concepts*. Berkeley, Los Ageles, and London: University of California Press, 1983.

———. *The Fundamental Structure of Sabzawari's Metaphysics*. Montreal: McGill University, 1968.

Jabir, Muhammad Nur. "Takwil dalam Pandangan Mulla Sadra." *Kanz Philosophia: a Journal for Islamic Philosophy and Mysticism* 5, no. 1 (2012).

———. *Perempuan: Perspektif Tasawuf*. Makassar: Rumi Press, 2019.

———. *Wahdah al-Wujud Ibn 'Arabi dan Filsafat Wujud Mulla Sadra*. Makassar: Chamran Press, 2012.

Keeler, Annabel. "Wisdom in Controversy." *Journal of Sufi Studies* 7, no. 2 (2018): 1–26.

Kerwanto. "Manusia dan Kesempurnaannya (Telaah Psikologi Transendental Mullā Shadrā)." *Kanz Philosophia: a Journal for Islamic Philosophy and Mysticism* 5, no. 2 (2015). http://journal.sadra.ac.id/index.php/kanzphilosophia/article/view/136.

———. "Pemikiran Filosofis Sadra dalam Tafsir Al-Qur'an Al-Karim: Surah al-A'la." *Kanz Philosophia: a Journal for Islamic Philosophy and Mysticism* 4, no. 2 (2014): 23–50. http://journal.sadra.ac.id/index.php/kanzphilosophia/article/view/63.

Kilic, Mahmud Erol. "Mysticism." *History of Islamic Philosophy*, Volume 2, ed. Seyyed Hossein Nasr and Oliver Leaman. London and New York: Routledge, 1996.

Kolis, Nur. "Konstruksi Pemikiran Tasawuf Wujudiyah dalam Naskah *Ambulung* di Kalimantan Selatan." *Al-A'raf: Jurnal Pemikiran Islam dan Filsafat* 17, no. 1 (2020): 169–200.

Massignon, Louis. *The Passion of al-Hallaj: Mystic and Martyr of Islam*. Princeton: Princeton University Press, 1994.

Melchert, Christopher. "Origins and Early Sufism." *The Cambridge Companion to Sufism* (2014).

Miswari. *Wahdat al-Wujud: Konsep Kesatuan Wujud antara Hamba dan Tuhan Menurut Hamzah Fansuri*. Yogyakarta: Basabasi, 2018.

———. *Filsafat Terakhir*. Lhokseumawe: Unimal Press, 2016.

———. "Filosofi Komunikasi Spiritualitas: Huruf Sebagai Simbol Ontologi dalam Mistisme Ibn 'Arabî." *Al-Hikmah* 9, no. 14 (2017): 12–30.

———. "Cara Gila Jatuh Cinta: Analisa Qasidah dan Muqataat Mansur al-Hallaj." *Al-Mabhats* 4, no. 1 (2019): 51–74.

Mohamad, Goenawan. *Tuhan dan Hal-hal yang Tak Selesai*. Yogyakarta: Diva Press, 2019.

Mubarok, Frenky. "Relasi antara Tuhan dan Manusia Menurut Pandangan Ibrāhīm al-Kurānī." *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 7, no. 1 (2017): 119–145. http://jurnalfuf. uinsby.ac.id/index.php/teosofi/article/view/179.

Nabilata, Lub Liyna. "Kritik Abdurrouf al-Singkili terhadap Paham Wujudiyah dalam Kitab *Tarjumanul Mustafid*." *Spiritualitas* 8, no. 2 (2022): 299–242.

Nasr, Seyyed Hossein. "Introduction to Mystical Tradition." *History of Islamic Philosophy*, Volume 1, ed. Seyyed Hossein Nasr and Oliver Leaman. London and New York: Routledge, 1996.

Nasution, Ismail Fahmi Arrauf. "Humanisasi Pendidikan Islam Melalui Antropologi Transendental Hamzah Fansuri." *Edukasia: Jurnal Penelitian Pendidikan Islam* 12, no. 1 (2017). http://journal.stainkudus.ac.id/index.php/Edukasia/article/ view/2310.

———. "Termination of *Wahdatul Wujud* in Islamic Civilization in Aceh: Critical Analysis of *Ithaf ad-Dhaki*, The Works of Ibrahim Kurani." *ADDIN* 11, no. 2 (2017). http://journal. stainkudus.ac.id/index.php/Addin/article/view/3356.

Noer, Kautsar Azhari (ed.). "Al-Risalah fi al-'Ilm al-Tshawwuf al-Qusyairi." *Warisan Agung Tasawuf: Mengenal Karya Besar Para Sufi*. Jakarta: Sadra Press, 2015.

Noer, Kautsar Azhari. "Tasawuf dalam Peradaban Islam: Apresiasi dan Kritik." *Ulumuna* 10, no. 2 (2017): 367–390. http://ulumuna.or.id/index.php/ujis/article/view/174.

———. *Ibn 'Arabi: Wahdat al-Wujud dalam Perdebatan*. Jakarta: Paramadina, 1995.

Rusdiana, A. "Pemikiran Ahmad Tafsir Tentang Manajemen Pembentuk Insan Kamil." *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 2, no. 2 (2017). http://ejournal. iainsurakarta.ac.id/index.php/at-tarbawi/article/view/978.

Saifuddin, Ahmad. *Psikologi Agama: Implementasi Psikologi untuk Memahami Perilaku Agama*. Jakarta: Kencana, 2019.

Saliyo. "Selayang Pandang Harmonisasi Spiritual Sufi dalam Psikologi Agama." *Psikoislamika: Jurnal Psikologi dan Psikologi Islam* 11, no. 2 (2014): 5–11. http://ejournal.uin-malang.ac.id/index.php/psiko/article/view/6383.

Setiawan, Cucu, Santi Yulianti, Abdul Wasik, and Maulani Maulani. "Konsep *Wahdat al-Wujud* dan *Wahdat al-Syuhud* Menurut Syekh Yusuf al-Makasari." *El-Afkar* 11, no. 2 (2022).

Shah, Ainul Abidin. "Epistemologi Sufi: Perspektif al-Hakim al-Tirmidzi." *Kanz Philosophia: a Journal for Islamic Philosophy and Mysticism* 2, no. 1 (2012). http://journal.sadra.ac.id/index.php/kanzphilosophia/article/view/28.

Siregar, Rivay. *Dari Sufisme Klasik ke Neo-Sufisme*. Jakarta: Rajawali Press, 2002.

Solihin and Rosihon Anwar. *Ilmu Tasawuf*. Bandung: Pustaka Setia, 2008.

Yazdi, Mehdi Haeri. *The Principles of Epistemology in Islamic Phlosophy: Knowledge by Presence*. New York: State University of New York Press, 1992.