

CHAPTER I

INTRODUCTION

1.1 Background of Study

Etymologically, *wujudiyyah* or *wahdatul wujud* is an expression consisting of two syllables, *wahdat* and *al-wujud*. *Wahdat* means unification, one, or alone, while *al-wujud* means existence. Some classical scholars interpreted *wahdah* as something whose substance cannot be divided.¹ In addition, *wahdah* is also used by Sufis as a unity between matter and spirit, substance essence and form, between the visible or external and the inner, between nature and God, because nature and its contents originated and were created by God. *Wujudiyyah*, or the doctrine of the unity of being (*wahdat al-wujud*), fundamentally explores the relationship between God as the Absolute Being and the universe as His manifestation. Thus it can be said, that if *wahdatul wujud* is One Form or One Existence, only the Form of God exists, there is nothing other than Him (in essence).

The Muslim scholars who came up with *wahdatul wujud* include Al-Hallaj, Ibn Arabi, and Ibn Sabi'in. Although these the Muslim scholars initiated this understanding, they never once said and claimed that he was God. And these the Muslim scholars are still known as pious scholars. One of the prominent themes that emerged was the concept of *wujudiyyah*, which sparked debates among scholars. In this context, two prominent figures, Nuruddin Ar-Raniry and Hamzah Fansuri, presented differing views on the concept, thus creating a vibrant intellectual dynamic in the Nusantara.

¹ Badrudin, *Pengantar Ilmu Tasawuf*, (Serang, A-Four, 2015), p.8.

Hamzah Fansuri was a Sufi figure who was born in the country of Barus or what was formerly known as Fansur. Some historical scholars say that Hamzah lived during the reign of the Kingdom of Aceh Darussalam in the 16th and 17th M.² Hamzah Fansuri is a Sufi who has an understanding of Sufism that smells of Pantheism (equating God with all forms), which considers that Ibn Arabi is a figure who has a great influence on his Sufism thought through the works he produced. Hamzah Fansuri, recognized as the first Sufi poet of the Nusantara, viewed wujudiyah as a pathway to a profound understanding of God's essence. In his works, such as the poems *Asrar al-'Arifin* and *Sharab al-'Ashiqin*, Hamzah Fansuri highlighted that all existence is a manifestation of the Absolute Being. This concept, rooted in the teachings of Ibn Arabi, was contextualized within Malay culture. Hamzah Fansuri believed that mystical experiences represent the pinnacle of a servant's spiritual journey, enabling a union between the human soul and the Creator.

Moreover, Hamzah Fansuri is thought to be the first person to trigger and explain Ibn Arabi's *wahdatul wujud* for the Southeast Asian region.³ Ibn Arabi's thought exerted a profound influence, particularly on the development of Sufism in the Nusantara, as reflected in the works of Hamzah Fansuri. Hamzah Fansuri adopted Ibn Arabi's understanding of *wahdat al-wujud* and blended it with the cultural context of the Malay world. Through his works, he expressed the idea that God is present in every aspect of existence, while emphasizing the

² Ramli, *Epistemologi Tasawuf Hamzah Fansuri dalam Kitab Sharb Al-Ashiqin*, At-Tafkir, Vol.14, No.1, (Aceh, STAIN Teungku Dirundeng Meulaboh, 2021), p. 2.

³ Syamsun Ni'am, *Tasawuf Studies: Pengantar Belajar Ilmu Tasawuf*, (Yogyakarta: AR-RUZZ MEDIA, 2014), p. 166.

spiritual journey to recognize divine manifestations.

Ibn Arabi (1165–1240), a great Sufi scholar from Andalusia, is renowned as the pioneer of the concept of *wahdat al-wujud*, or the "unity of being." According to Ibn Arabi:

- Wujud (existence) is singular, with God as the Absolute Being (al-wujud al-mutlaq). Everything apart from God is merely a manifestation (*tajalli*) of His Being.
- Creatures do not have independent existence, they are merely "shadows" or "reflections" of God's existence.
- The concept of *wahdat al-wujud* is rooted in metaphysical understanding of the relationship between God (as the absolute essence) and His creation (as an aspect of manifestation). In this regard, Ibn Arabi employs the notions of *tanzih* (God's transcendence) and *tasybih* (God's immanence) to explain this relationship.
- Tajalli atau manifestasi adalah proses terus-menerus di mana Tuhan "memperkenalkan" diri-Nya melalui ciptaan.

Hamzah Fansuri's view related to *wujudhiyyah* is that the real form is one, named the form of God. So, even though it looks a lot, everything that exists besides the form of God is not a real form but a manifestation (emanation) of the form of God. So in the concept of *wujudhiyyah*, it can be said that all objects are God, or vice versa God is all objects.

Hamzah Fansuri compares and describes the form of God as a silent and motionless ocean, while the universe is the ocean waves of God's

form.⁴ Hamzah Fansuri illustrates between God and Nature through the following expression:

Laut tiada bercerai dengan ombaknya, ombak tiada bercerai dengan lautnya. Demikian juga dengan Allah SWT., tiada bercerai dengan alam, tetapi tiada di dalam alam dan tiada di luar alam dan tiada di bawah alam dan tiada di kanan alam dan tiada di kiri alam dan tiada di hadapan alam dan tiada di belakang alam dan tiada bercerai dengan alam dan tiada bertemu dengan alam dan tiada jauh dari alam.⁵

Furthermore, a Sufi named Nuruddin Ar-Raniry has the view that if the existing form is God's form or one form, then all plants, animals, and tangible things are God, as well as what is drunk, burned, and eaten is God. It also means that all human actions, including disgraceful actions, are the actions of Allah.⁶ Then ar-Raniry argues that if it is true that God and creatures are essentially one, then humans have the properties of God, so humans will know and be able to do what they want both in the sky and on earth.⁷ The two arguments said by Nuruddin Ar-Raniry are quite contrary to the *wujudiyyah* teachings

⁴ Damanhuri, *Hamzah Fansuri Tentang Konsep Wujud*, Journal of Islamic Thought, Vol.1, No.1, (Aceh, UIN Ar-Raniry Banda Aceh, 2021), p.13.

⁵ Hamzah Fansuri, *Asrar al-'Arifin* in Johan Doorenbos, *De Geschriften Van Hamzah Pansoeri* (Leiden: N.V.v.h Batteljee & Terpstra, 1993), p.128.

⁶ Rusdiyanto, *Ajaran Wujudiyyah Menurut Nuruddin Ar-Raniry*, Journal of Portrait of Thought, (Manado, IAIN Manado, 2018), p.5.

⁷ Edwar Djamaris, *Hamzah Fansuri dan Nuruddin Ar-Raniry*, (Jakarta: Cultural Media Development Project, Directorate General of Culture, Ministry of Education and Culture, 1995), p.42.

spread by Hamzah Fansuri.

Nuruddin ar-Raniry perceived the concept of *wujudiyyah* as a theological deviation. In his view, the highly philosophical interpretation of *wujudiyyah*, such as that adopted by Hamzah Fansuri, could lead to pantheism the belief that God is identical to His creation. Consequently, Ar-Raniry wrote works such as *Hujjah Al-Shiddiq Lidhaf'I Al-Zindiq* to refute and clarify interpretations of *wujudiyyah*, emphasizing the importance of sharia as the fundamental basis of Sufism. For him, spiritual practices without adherence to sharia constitute an unacceptable deviation.

Ar-Raniry explained and emphasized the position of God and creatures, God is the creator of the universe and this universe is his creation. Ar-raniry continued the discussion of the *wujudiyyah's* teaching which says that "the form of God is the form of creatures and the form of creatures is the form of God" does not escape the four possibilities, named *Intiqal*, *Ittihad*, *Hulul*, *Ittishal*. According to him, these four possibilities are very impossible for God and do not make sense.⁸

The differences between these two figures are not merely theological but also reflect the socio-political and intellectual contexts of their time. Ar-Raniry, who hailed from Gujarat and became part of the palace's scholarly elite, leaned toward a legalistic approach aligned with the Sultanate's interests. Meanwhile, Hamzah Fansuri, who was more independent and rooted in local traditions, expressed his views through literary works rich in symbolism. Thus, the concept of *wujudiyyah* Hamzah Fansuri denies the existence of a form other than

⁸ Rusdiyanto, *Ajaran Wujudiyah....*, p.5.

the form of God, because everything that exists is only a manifestation of the form of God. Meanwhile, the concept of *wujudiyyah* Nuruddin Ar-Raniry does not deny the existence of a form besides the form of God, although, in the witnessing of the inner eye, only the form of God appears. The confrontation between these two perspectives illustrates not only an intellectual debate but also a contest for religious authority in Aceh.

This study is relevant for further exploring how *wujudiyyah* was understood and debated in the Nusantara. By comparing the thoughts of Nuruddin Ar-Raniry and Hamzah Fansuri, this research aims to understand the development of Sufism, which is not only linked to theological aspects but also to social and cultural contexts. This study is expected to contribute to the literature on Sufism in the Nusantara while enriching the discourse on the dynamics of Islamic thought in the classical period.

Based on the discourse above, researcher want to compare Hamzah Fansuri and Nuruddin Ar-Raniry a new and special thesis research, because usually the two figures are studied and studied separately.

1.2 Problem Formulation

Based on the background that has been described above, the problem formulation in this study is as follows:

- a. What did Nuruddin ar-Raniry and Hamzah Fansuri understand *wujudiyyah*?
- b. How is the comparative analysis of Nuruddin ar-Raniry's *wujudiyyah* and Hamzah Fansuri?

1.3 Purpose of Study

Based on the explanation of the problem formulation above, the researcher has the following objectives in this study:

- a. To find out the understanding of *wujudhiyyah* according to Nuruddin ar-Raniry and Hamzah Fansuri
- b. To find out the comparative analysis of Nuruddin ar-Raniry against Hamzah Fansuri's *wujudhiyyah* understanding

1.4 Significance of Study

In general, the purpose of this writing is to find out the *wujudhiyyah* of Nuruddin ar-Raniry and Hamzah Fansuri.

The specific benefits of this writing are as follows:

1. Theoretical Significance

- a. The results of the discussion can be a comprehensive study in the study of philosophical thought, especially the concept of *wujudhiyyah*.
- b. The results obtained can strengthen existing theories and raise new problems that can provoke new studies for further research.

2. Practical Significance

- a. Provide insight into the concept of *wujudhiyyah* Hamzah Fansuri and Nuruddin Ar-Raniry.
- b. In practice, the researcher hopes that this research will be able to become one of the references to some of the criticisms of *wujudhiyyah*.

1.5 Previous Study

As far as the researcher has observed, the problem of differences in *wujudiyyah* understanding in some circles has been studied by many Indonesian and foreign academics, both in the form of books, scientific works, and theses.

To make it easier for the researcher to complete this scientific work, the researcher will use various sources related to the title of the scientific work, here are some previous works that serve as the theoretical basis for this scientific work:

First, Pemikiran wujudiyyah Hamzah Fansuri dan Kritik Nuruddin al-Raniry,, a Journal written by Ajat Sudrajat, Faculty of Social Sciences UNY, 2017. This scientific work aims to find out the style of Hamzah Fansuri's *wujudiyyah* thought, the reason why Nuruddin al-Raniri criticized Hamzah Fansuri's thought, and how Nuruddin al-Raniri's criticism of Hamzah Fansuri's thought was carried out.⁹ However, in this study, the researcher only focuses on Hamzah Fansuri's thoughts and has not explained and compared in detail the *wujudiyyah* of the two figures. With this, the researcher wants to explain and compare in detail the thoughts of the two figures to be studied.

Second, Kritik Nuruddin al-Raniri Terhadap Hamzah Fansuri dalam Kitab "Hujjah Al-Shiddiq Lidhaf'I Al-Zindiq", Thesis is written by Muhammad Zainurrafiq, Syarif Hidayatullah State Islamic University, 2017. The purpose of this study is to provide an understanding to the public about Al-raniry's Sufism thinking, especially about his criticism

⁹ Ajat Sudrajat, *Pemikiran Wujudiyah Fansuri dan Kritik Nuruddin Al-Raniry's* , Journal of Humanika, No.1, (Faculty of Social Sciences UNY, 2017), p. 56.

of Hamzah Fansuri which he included in the book *Hujjah Al-Shiddiq Lidhaf'I Al- Zindiq*.¹⁰ However, in this study, the researcher focuses more on criticism of one of the figures in one of his works and does not analyze in depth the comparison of the two figures. So in this case, the researcher will analyze the comparison between the two without referring to a particular work (book).

Third, Perbedaan Perspektif teologis Nuruddin arraniri dan Hamzah Fansuri : Telaah terhadap Fatchul Mubiin 'Alal-Mulchidin. A journal written by Istadiyantha, Faculty of Cultural Sciences, Sebelas Maret University. The purpose of this research is to explore the concepts of *Wujudiyyah* and *Syuhudiyah* Sufism from a theological perspective, this is because each concept insists on assuming that its concept is the most correct, so another perspective is needed that views the concept objectively.¹¹ However, in this study, the researcher analyzes the differences between the two schools from different figures. The two schools are between *wujudiyyah* and *syuhudiyah*. So in this case, the researcher will analyze the differences between only one school but with different figures, named the *wujudiyyah* (*wahdatul wujud*) school.

Fourth, Pendidikan Sufistik Syeikh Nuruddin ar-Raniry. A journal written by Mulia Sari, Yusran Sardi, Muhammad Ridho Agung, Wahid Hasyim University, UIN Sunan Kalijaga, 2023. The purpose of this study is to deepen the Sufistic teachings of Nuruddin Ar-Raniry and

¹⁰ Muhammad Zainurrafiq, *Kritik Nuruddin al-Raniri Terhadap Hamzah Fansuri Dalam Kitab "Hujjah Al-Shiqiq Li Daf'I Znidiq"*, (Jakarta, UIN Syarif Hidayatullah, 2017).

¹¹ Fakultas Ilmu Budaya and Universitas Sebelas Maret, *Perbedaan Perspektif Teologis Nuruddin Arraniri Dan Hamzah Fansuri: Telaah Terhadap Fatchul Mubiin 'alal - Mulchidiin*, 1025 (2018): 1025–34.

his role in the development of Islam, especially in the field of Sufism.¹² This research will be one of the reference sources or secondary sources in writing. Basically this journal research is not intended to compare the thoughts of one figure with another.

Fifth, The Mysticism of Hamzah Fansuri, a Thesis written by Syed Muhammad Naquib al-Attas. This study aims to describe the teachings of Hamzah Fansuri's Sufism which was quite famous in the 16th M. Although the concept of Sufism has been known for quite a long time, it is still being studied in Aceh and the archipelago.¹³ This research will be one of the reference sources that will be used by the researcher. Because this research only focuses on describing and explaining the biography and thoughts of one figure, not between two figures.

1.6 Theoretical Framework

In this research, the researcher uses a Sufism approach to understand the understanding of *wujudiyah* or *wahdatul wujud* and compare the understanding of other figures in it. The two figures are quite famous figures in the Aceh area and both have a great influence on the spread of Islam, especially Sufism in Aceh, the two figures are Nuruddin Ar-raniry and Hamzah Fansuri.

Wahdatul wujud etymologically (language) is an expression consisting of two syllables named *Wahdat* and *al-Wujud*.¹⁴ *Wahdat* means Single or unity, while *Wujud* means existence. In terminology

¹² Mulia Sari, *Pendidikan Sufistik syekh Nuruddin Ar-Raniry*, Journal of Dirosah Islamiyah, Vol.5, No.3 (Wahid Hasyim University, UIN Sunan Kalijaga, 2023). p.1

¹³ Damanhuri, *Hamzah Fanshuri Tentang Konsep Wujud*, JJournal of Islamic Thought, Vol.1, no. 1 (2021): 56-73, p.1.

¹⁴ Abdul Hadi, *Sufi Jenius dari Andalusia*, (Pesantren: P3M No.3, 1985), p. 60

(term), *wahdatul wujud* means unity of form. Therefore, God is the form of perfection of form, which shows Himself to everything that exists in this universe, everything that exists is only a shadow of Him, and nothing will ever happen except God.

In the Javanese tradition, *wahdatul wujud* has existed since long ago in the form of a puppet tradition developed by the guardians and preserved by every corner of the palace. The teaching that states every motion that exists is due to the motion of the spirit that moves, and does not move if the Supreme Blower of the Spirit does not move.¹⁵ *Wahdatul wujud*, or in the Javanese tradition called *Manunggaling Kawula Gusti*, which has a similar meaning to some of the understanding of Sufism experts is the understanding of "Unity of God's Form with Humans", actually the real form is only owned by God, while all creatures are only dependent on God.¹⁶ *Wahdatul wujud* gives the understanding that the apparent form of man is a *wasilah* (way) and method to achieve the real form of God. Humans and the universe are just a picture of God's form. Because actually, both are one essence on the outside of the form itself.

Ibn Arabi is a figure who is famous for *his wahdatul wujud* teaching and has gone beyond the limits of the teaching of the "unity of being" that exists in the Sufi group. Ibn Arabi argues in the book he wrote (*Futuhāt*) that Allah is an "absolute form", the meaning of absolute form itself is a self-sufficient Essence, whose existence does not depend

¹⁵ Abdul Rosyid, *Sufism Kiai Cebolek*, (Pati: Mutamakkin Press, 2017), p. 4.

¹⁶ Bachrun Rif'i and Hasan Mud'is, *Filsafat Tasawwuf*, (Bandung: Pustaka Setia, 2010), p. 237.

on any object.¹⁷ In another part, he says "First of all, it must be known that Allah SWT is the initial Essence, which nothing precedes Him. There is no beginning with Him, He exists by Himself, not needing anything other than Him. He is the One True God, who has not need the universe".¹⁸

Ibn Arabi sees God not only as the One God, but God is also as the truth of everything that exists, as well as the source of something itself (موجود). All that exists in nature is new (حديث), temporary (مؤقت), and Ibn Arabi says that the new (*al-muhdats*) needs something that makes it new, and *al-muhdats* itself has no position. The new form is closely related to what makes it new, which is a need. Therefore, it is certain that what it relies on must exist, because of its essence not because of anything else.¹⁹

While the universe is the creation of Allah SWT. The process of the creation of the universe, it can be seen from his work *Fusus al-Hikam*. According to him, there are five levels of *tajalli* or *tanazzul* of God's Essence, including: First, the *tajalli* of God's Essence in permanent entities (*tsaabit*), with another name *al-a'lam al-ma'aani*. Second, the *Tanazzul* of God's Essence in the realities of *an-nafsiyah* and related to the human spirit known as *al-a'lam al-arwah*. Third, the *Tanazzul* of God's Essence through the realities of *an-nafsiyah* (soul) known as *al-a'lam an-nufus an-natiiqah*. Fourth, the *tanazzul* of God's Essence through immaterial physical forms, known as *al-a'lam al-misaal*. Fifth,

¹⁷ Muzakkir, *Tasawuf Pemikiran, Ajaran dan Relevansinya*, (Medan, Perdana Publishing, 2018), p.73.

¹⁸ Ibn 'Arabi, *al-Futuh al-Makkiyah*, II, Cairo: Nur as-Saqafah al-Islamiyah, 1972, p. 233.

¹⁹ Afif Anshori, *Dimensi-Dimensi Tasawuf*, (Bandar Lampung: CV. TeaMS Barokah, 2016), p. 304.

the Tanazzul of God's Essence in material physical forms, also known as *al-a'lam al-ajsam al-madiyah*, and also called '*alam al-hissi*'.²⁰

From the description above, it can be understood that in Ibn Arabi's teaching, only God truly exists. God is the only reality (the essence of everything). The form of this universe is not a real form, but only a shadow of that reality. The real form of his condition is essentially none other than the form of God himself, as the Single Essence (*al-wujud al-wahid*). Thus, it can be understood that in essence there cannot be two forms, because this universe is only an outward appearance of nature and an *asma'* of the Single Form. The unity of everything that exists in the Single Form, occurs if something is really at the stage of a state that is united in the form of reality. Everything tangible has its form and description. For example, we see objects such as trees, buildings, mountains, etc. The external aspect of these objects corresponds to their shape and description. The outer aspect of these objects is following the existing reality, which is in the form of the objects mentioned above. While the inner aspect of each of these objects is God.²¹

This research uses Ibn Arabi's concept as a foundational framework to understand Hamzah Fansuri's interpretation of *wujudiyah*, including how he contextualized the doctrine of *wahdat al-wujud*. Furthermore, Ibn Arabi's works serve as a reference for evaluating the extent to which Hamzah Fansuri was inspired by his ideas. Ibn Arabi's perspective is also crucial in understanding Nuruddin Ar-Raniry's critique. This analysis explores whether his criticism was primarily theological, methodological, or political in nature. Ibn Arabi's

²⁰ Ibn 'Arabi, *Fusus al-Hikam*, edition of Sheikh Abd Razaq al-Kasyani, (Cairo: Mustafa al-Halabi wa Auladih, 1967), p. 333-334.

²¹ Afif Anshori, *Dimensi-dimensi Tasawuf...*, 327.

framework also allows this study to explore the similarities and differences between Hamzah Fansuri and Nuruddin Ar-Raniry. It also helps contextualize the intellectual dynamics of Islamic thought in the Nusantara within the broader framework of global Sufism.

Then, By employing Ibn Arabi's framework, this research aims to: identify the influence of the *wahdat al-wujud* concept in Hamzah Fansuri's works, analyze Nuruddin Ar-Raniry's critique of the *wujudiiyyah* concept, particularly concerning Ibn Arabi's interpretation, and position the debate between the two figures within the intellectual and social dynamics of Islamic thought in the Nusantara.

1.7 Methods of Research

Research methodology is an effort to investigate and explore a problem by using scientific work methods carefully and thoroughly to collect, process, analyze data, and concludes systematically and objectively to solve a problem or test a hypothesis to obtain knowledge that is useful for human life.²²

In this research, the researcher uses qualitative research methods, which are methods to explore and associate meanings by several individuals or groups of people who are considered to come from social or humanitarian problems²³

1. Kind of Research

This research is categorized into qualitative research, which is research whose data is in the form of words, or sentences,

²² Abubakar, Rifa'i, 2021. *Pengantar Metodologi Penelitian*, Yogyakarta: SUKA- Press UIN Snan Kalijaga, p.2.

²³ Sugiyono, *Metode Penulisan Kualitatif*, (Bandung: Alfabeta, 2018), p.1.

meaning that the data is not in the form of numbers.²⁴

The type of research used by the researcher in this research is *library* research where information is obtained by literature (literature) both from books, journals, and supporting articles that have a relationship with the issues raised.

2. Source of Data

The data presented in this research is document data that systematically explains the facts of an existing phenomenon. The data in this research comes from two sources, namely primary and secondary sources.

a. Primary Data

Books written by both figures such as *Al-Tibyan fi Ma'rifah Al-Adyan*, *Hujjatu as-siddiq Li Daf'I Zindiq* by Nuruddin Ar-Raniry, *Asrar al-'Arifin* by Hamzah Fansuri, as well as a book that discusses the figure, entitled *Allah and Manusia dalam Konsep Sheikh Nuruddin Ar-Raniry* by Dr. Ahmad Daudy and several other works such as *Hamzah Fansuri and Nuruddin Ar-Raniry, Biografi Ulama-ulama Aceh*.

b. Secondary Data

- 1) Books, journals, and information that discuss the wujudiyah ideas of various figures, such as Hamzah

²⁴ Abubakar, Rifa'i, 2021. *Pengantar Metodologi Penelitian*, Yogyakarta: SUKA- Press UIN Snan Kalijaga (p.7)

Fansuri and Nuruddin Ar-Raniry, Azyumardi Azra's Middle East & Archipelago Ulama Network.

- 2) Video study that discusses Nuruddin ar-Raniry's criticism of Hamzah Fansuri in the book *Tibyan fi Ma'rifatil Al-Adyan*.

3. Data Collection Methods

This research is a type of library research (Library Research), so the data search method used is based on literature studies, named by collecting data and examining works by the object of research. The data collection technique is one of the methods used by the researcher to collect data. This data collection aims to obtain the information needed in the research process. In this research, the researcher uses the documentation method, named by collecting data on matters of discussion related to the theme that has been determined. The researcher starts by collecting data in the form of books, journals, and videos and taking important information from these works. Then the researcher describes the character, and in terms of thought, the researcher analyzes the character's thoughts from his writings, reference books, and journals. Then the researcher conducts a comparative analysis and criticism taken from other figures.

4. Data Analysis Techniques

- a) Descriptive method, in this case, the researcher will explain the thoughts of Nuruddin Ar-Raniry and Hamzah Fansuri about wujudiyah so that researchers will find, and reveal the objects contained in the wujudiyah.

- b) Comparative Method, the researcher will compare the thoughts of the two figures and analyze the differences and similarities in thought between the two.²⁵
- c) Inductive method, the researcher will draw conclusions starting from specific facts obtained in the field and not a particular theory.²⁶

1.8 Systematics of Discussion

To obtain accurate results from this research, there are four chapters of discussion in it. Among them are as follows:

CHAPTER I: Introduction

This chapter will explain the background of the problem, problem formulation, objectives and benefits of writing, previous studies, theoretical framework, writing methodology, and systematic discussion.

CHAPTER II: THEORETICAL FRAMEWORK

This chapter will discuss the biographies, thoughts, and works of the two figures studied.

CHAPTER III: COMPARATIVE ANALYSIS

In this chapter, the researcher will compare some Sufism thoughts from both figures in the form of God, nature, and humans, as well as the core of this comparative analysis, named *Wujudiyyah*.

CHAPTER IV: CLOSING

The closing contains conclusions and suggestions.

²⁵ Abubakar, Rifa'i, 2021. *Pengantar Metodologi Penelitian*, Yogyakarta: SUKA-Press UIN Snan Kalijaga, p.14

²⁶ Abubakar, Rifa'i, p.16