

## The *Fana'* Concept of Abu Yazid al-Busthomi and Imam Junaid al-Baghdadi (Comparative Study)

Ahmad Nurkholis<sup>1</sup>, Muhammad Valiyyul Haqq<sup>2</sup>

<sup>1</sup>Jurusan Tasawuf dan Psikoterapi, UIN Sunan Gunung Djati Bandung

<sup>2</sup>Psikolojik Danışmanlık, İbn Haldün Üniversitesi

ahmadnurkholis2017@gmail.com, muhammad.vali@ibnhaldun.edu.tr

### Abstract

The concept of *fana* is a concept that developed in the third and fourth centuries hijriyah. A concept of fusion (trance) which later became an experience desired by many Sufism retainers. A Sufistic experience that must be passed and deliver Sufis at the top of the world of Sufism. with the experience that each Sufi feels so that many bring up various differences between one and another, then it also becomes a phenomenon for the fuqoha'. Abu Yazid al-Busthomi and Imam Junaid al-Baghdadi were one of the pioneers of the concept of *Fana'*. With a distinctly different background, between Sufi philosophy and Sunni. So the author takes the initiative and aims to combine the views between the two by examining a character who is balanced against and a character who has many adherents to this day, in order to get a good understanding and similarities or differences in the concept of *Fana'*. This research uses library research, by means of qualitative analysis. As well as using primary and secondary sources. The results of this study are the concept of *Fana'* must be together with the concept of *Baqo'*, awareness of a person's individuality has disappeared even though his physical form is still there. And to reach the peak of *Fana'*, the Salikin must leave the nature, character and personality as humans.

*Keywords: Abu Yazid; Baqo'; Fana'; Imam Junaid.*

### Introduction

The discourse between the Prophet Muhammad and Jibril (An-Nawawi, 2000) resulted in the emergence of what are known as the three aspects of religion (Kamba, 2018). One of them is *ihsan*, which is focused on the moral precepts given in tasawuf's teachings and is practiced by a tasawuf specialist who is often regarded as a Sufi. The other two are Shari'ah-oriented Islam and are frequently given in the science of Fiqh by Ulama', also known as Fuqoha, who study Sharia in depth. In contrast to

the fact that religion is based on the monotheistic teachings described in the study of kalam, academics who study kalam are known as Mutakallim. Among the three parts of religion, many groups will comprehend the religious system based on the ideas they comprehend, and when we discuss notions, it is possible that there may be disagreements between them.

These experts have brought up different perspectives on understanding the nature of life in this universe. However, they also have the same opinion that there is only one essence who has the rank of "Almighty Everything" – there is no one other than Him. However, there is one concept that creates disputes among scholars: the concept of divinity. The only difference is that Mutakallim and Fuqoha agree that creatures and kholics are clearly different and cannot, or should not, be united. Meanwhile, Sufis understand that all of this is possible, of course, by going through various paths to be taken, which in the world of Sufism are called maqomat (Hairudin, 2019), including: *At-Taubat, As-Sabr, Al-Faqr, Zuhud, Wara', Tawakal, Ridho, Mahabbah, and Ma'rifat* (Jumantoro and Munir, 2005).

Sufism according to Sheikh Nursamad Kamba, is a teaching that contains guidance in the process of a servant getting to know his Creator closely, so that he can obtain a close relationship directly and be overwhelmed by awareness (Kamba, 2018), this is called the term *Ma'rifatullah*, namely an absolute knowledge of absolute reality, namely, Allah SWT (Sulanam, 2013). *Ma'rifatullah* is the destination station on the path of a servant to Allah SWT, both in worshipping Allah SWT and performing Mujahadah with sincerity or through the Riyadoh method itself, as well as performing various kinds of Wirid as other worship that he receives from the sheikh or mursyid (Al-Banjari, 1785). However, to arrive at Maqom, one must pass through the *Fana'* station because the concept of *Fana'* has been considered a significant aspect of arriving at the peak of *Ma'rifatullah* (Al-Qari, 1999). *Fana'* in the view of some Sufis, is a very worrying Sufistic experience, because in its concept of *Fana'* it can contain pantheism and the incarnation of God. Various concepts are well known when a Sufi experiences extraordinary ecstasy, including collection (El-Jam'), prevention (El-Man), differentiation (El-Farq), and indication (El-Sukr) (Bidin, 2009). As a result of such a concept, it eventually drew the attention of Sunni Sufis, who analyzed and even criticized it. *Fana'* is often described by the events of the Prophet Joseph which are enshrined in the Qur'an, letter Yusuf verse 31, as follows:

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَجْهٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ  
فَلَمَّا رَأَيْنَهُ أَكْبَرْتَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

"So when the woman (Zulaikha) heard their insults, she invited the women, prepared seats for them, and gave each of them a knife to cut the banquet, then she said (to Yusuf): 'Come out (show yourself) to them'. So when the women saw him,

*they were amazed at the beauty of his appearance, and they injured his fingers and said: "Glory to Allah, this is not a human being. In fact, this is nothing but a noble angel".*

The *Fana'* concept will have some controversy which is quite tense. There are even scholars' who consider this concept to have deviated from the teachings of the Islamic religion itself and consider people who get this experience to be called Zindik. This issue is frequently discussed, primarily because they believe there is no unity between creatures and their Creator, whereas Sufis believe there is and can be. As previously stated by the author. The nickname Zindik here definitely appears because there is a cause and effect, this possibility occurs because of the perspective that for people who have reached the levels of *Fana'* and *Ma'rifat*, it is no longer important to carry out mandatory orders from Allah in the form of Prayer, fasting, Zakat and so on. This perspective emerged from Sufi Hamzah Fansuri and Muhammad Nafis al-Banjari (Bidin, 2009). It is from this perspective that the accusation finally emerged, not only for the concept of *Fana'*, but also for the teachings of Sufism.

According to some of the literature that the author has searched for, *Fana's* research has so far discussed specific topics; it's just that each research has different figures studied. One of them is a thesis entitled "The Mortal Concept of Imam Junaid Al-Baghdadi" which was compiled by Rahli Hungopa from the Department of Sufism and Psychotherapy, Ushuluddin Faculty, Sunan Gunung Djati State Islamic University Bandung 2020. Stating that Imam Junaid al-Baghdadi is known as a role model in studies of Sufism by the Experts of Sunnah wal Jamaah, it is also said that this research aims for the Experts of Sunnah wal Jamaah to really know not just follow without knowing the true teachings. Based on this research, it also states that to achieve our monotheism towards Allah Swt need *Fana'* within him (Hungopa, 2020).

Another piece of research is from Jerri Gunandar, a student at Teuku Umar University, Aceh, Indonesia. Entitled "*Fana'* in the View of Sufi Scholars: An Overview of the Thoughts of Sheikh Hamzah Fansuri". Article published by the Journal of Muslim Societies from July 2 to December 2021. Produces the conclusion that the concept of *Fana'* developed by Hamzah Fansuri is in harmony with the concept of *Fana'* presented by Sufi scholars of the archipelago. For example, the concept of *Fana'* is a reference to the concept of "Dignity of the Seven" which was conveyed by Indonesian Sufi scholars according to Hamzah Fansuri (Gunandar, 2021).

Based on the analysis above, that *Fana'* has a function that is quite urgent for humans who want to process themselves closer to Allah (Taqqorub Ilallah) (Gulen, 2014). The existence of this controversy has made the writer interested and curious, who actually brought up the concept of *Fana'* for the first time and what ultimately became the pros and cons

between the Sufis and the Fuqoha that we know. On that basis, the author also wishes to examine the concept of *Fana'* again from the two backgrounds of Sufism. Look for Sufi figures who are truly focused on or make the concept of *Fana'* their main topic. We know Sufi figures who are role models for Ahlu Sunnah wal Jama'ah believers, namely Imam al-Ghozali the Hujjatul Islam and Imam Junaid al-Baghdadi, a Sufi with the nickname Leader of the Sufis. Among the two who focused their views on the concept of *Fana'*, namely Imam Junaid al-Baghdadi, there were three concepts of Sufism that he developed, namely, Mitsaq, *Fana'*, and Tauhid. So it is he who will be the subject of the author's research. But it is not enough from one point of view to explore a concept, that is quite controversial among adherents of Islam, especially in the world of Sufism. So based on reading through existing literature, a character named Abu Yazid al-Busthomi is known as the first Sufi figure who brought the concept of *Fana'*, and holds the view that humans can be at the level of their union with God in the form of a mystical concept, that's why he holds the title Sulthon Al-Arifin.

Imam Junaid al-Baghdadi who became a figure of Sunni Sufism or a role model for them in his Sufism teachings. Of course his tasawuf views will always refer to the Qur'an and Sunnah (As, 2002). Whereas Abu Yazid al-Busthomi of Falsafi Sufism (Walid, 2020) was at a stage of spiritual achievement and mystical enlightenment when he gave his knowledge using a philosophical basis and rationality and combining it with the concept of Sufism (Shihab, 2001). From these two figures and also from different backgrounds, will there be a difference or maybe even a similar view of the concept of *Fana'* itself? So for writers, efforts to find differences or similarities are very important. So that the understanding that has developed that the concept of *Fana'* contains pantheism or something like that can get a point of light. Moreover, research on the concept of *Fana'*, which compares the thoughts of Abu Yazid Al-Busthomi and Imam Junaid al-Baghdadi, is something new and needs to be researched to add insight to connoisseurs of reading and seekers of wisdom in religion.

### **Metode Penelitian**

The research method used is the library research method, which is a research method that uses library collection materials without any direct or field research (Zed, 2004). In terms of the nature and nature of the research, this research is classified as qualitative. Qualitative research is research that has naturalistic characteristics without any manipulation from the researchers themselves and is carried out on natural objects (Sugiyono, 2018). At the drafting stage the writer used the literature review method also known as literature study. A method with the process of collecting data and the results of previous research relating to the main discussion in this

study on a bibliographical basis. Meanwhile, according to Singarimbun, Masri, and Efendi, they are browsing the libraries and examining in more depth the main topics of previous research that are aligned.

The source of the data is in the form of original documents and is composed of figures related to Imam Junaid al-Baghdadi al-Baghdadi and Abu Yazid al-Busthomi regarding the concept of *Fana'*. Among them are the Book of Rasail by Imam Junaid al-Baghdadi, and a book related to Abu Yazid al-Busthomi including a book called Abu Yazid al-Busthomi Sulthonul Arifin fi al-Qorni Tsalits al-Hijrii and the book Abu Yazid al-Busthomi al- Majmu'ah as-Shufiyyah al-Kamilah. The process of data analysis begins with the process of parsing the data through several stages, namely as follows: setting, organizing, sorting, classifying, and categorizing the data resulting from the research. Qualitative analysis is the analysis used in this study and is based on literary data (Moleong, 2002).

## Results and Discussion

### 1. Biography of Abu Yazid al-Busthomi and Imam Junaid al-Baghdadi

#### a) *Biography of Abu Yazid Al-Busthomi*

Abu Yazid Al-Busthomi is a human being who was born in an area known as Bustham, the northeastern part of Persia (Naisaburi, 2015); according to Abdurrahman as-Sulami, Bustam is a village that is between the Khurasan and Nisabur roads (As-Sulami, 1998). However, another opinion says Bustam is a village east of Nisabur (Karamustafa, 2007), while Khallikan says Bustam is the first village from Iraq in Khurasan (Khallikan, 1978). He was born in 188 H, from a father who was a religious leader who was well known to the Bistam people and a mother who was known for her asceticism (Sulaeman, 2020). His full name is Taifur Bin Isa Bin Adam Bin Surushan, often called Abu Yazid al-Busthomi (Ar-Rowi, 2008). While his nickname is Taifur (Hamka, 1984). Abu Yazid al-Busthomi has a grandfather named Surushan, he is a Zoroastrian (Naisaburi, 2015) or a Zoroastrian who later received Islamic guidance so that he converted to Islam (Anwar, 2010).

Abu Yazid al-Busthomi was a Sufism figure who lived in the 3rd century, which is known as the transitional period between asceticism and Sufism (Arberry, 1991). Abu Yazid al-Busthomi lived alongside other Sufism figures such as Dzun Nun Al-Misri (b. 180 H/796, d. 246 H/861 M), Imam Imam Junaid al-Baghdadi Abu Yazid al-Busthomi is also known in some literature as Sulthonul Arifin because of his concept of unity with Allah SWT. which has been considered the mysticism that he got through the congregation and his riyadhoh in an effort to meet Allah SWT. He is also known as the person who received the nisbat of mysticism from a verse expert on the Prophet Muhammad. Namely Imam Ja'far As-Sadiq. Abu

Yazid al-Busthomi became one of the ten great priests and received high praise, because of the sacredness and maqomat that he had obtained through his riyadhoh and mujahadah (Ar-Rowi, 2008).

In the course of his life, Imam Ja'far Shodiq was also one of the 113 teachers who had met him. Abu Yazid al-Busthomi is known as someone who studied jurisprudence with the Hanafi school of thought and who is very obedient in carrying out Allah's commands. in the form of implementing Shari'ah and also very afraid of violating the sunnahs of the Prophet. An example of his behavior is that when there is a place of worship for Muslims, he will not spit at a distance of 40 steps from that place. This is regarded as a form of politeness and obedience to the people's place of servitude towards Allah SWT (Naisaburi, 2015). In the field of Sufism, there are actually many Sufis who have been influential in their process of becoming Sufis. However, the teacher named Abu Ali Al-Sindi was the talk of the people at that time, so it was considered that the teachings brought by Abu Yazid al-Busthomi were mystical teachings mixed with the teachings of Indian Hinduism and a text called Vedanta, which emerged from the orientalist of that time. named R.C. Zaehner, who knew that Abu Ali came from an environment that was quite thick with this ancient philosophy.

The teachings of Sufism initiated by Abu Yazid al-Busthomi are the teachings of *Fana'*, *Baqo'*, and Ittihad. In several sources, the teachings of *Fana'* are mentioned as the teachings that were first discovered or put forward by Abu Yazid al-Busthomi. For some people, Ittihad's teachings are a form of the disobedience of Abu Yazid al-Busthomi, but for those who are still tolerant, Ittihad is a distortion that can still be corrected. One thing that is quite difficult is that the results of his essays are said to not exist in the form of books, according to several sources (Rahmawati, 2014).

His journey stopped because Allah had called him at the age of 73, or 261 H or 947 AD. Different information: Abu Yazid al-Busthomi breathed his last in 877 AD, at the age of 131 years, and was buried in Bustam (Ahmad, 2000), as also written in the book *Sufism, Its Development, and Purification* by Hamka (Hamka, 2016).

#### **b) *Biography of Imam Junaid al-Baghdadi***

Imam Junaid al-Baghdadi is a well-known Sufi whose full name is Abu al-Qasim al-Imam Junaid al-Baghdadi bin Muhammad al-Khazzaz al-Qawariri (Kader, 2018) al-Nihawandi al-Baghdadi. But in the Book of *ThoBaqo't al-Kubro li as-Sya'roni*, it is written that his name is Abu al-Qasim al-Imam Junaid al-Baghdadi bin Muhammad bin al-Imam Junaid al-Baghdadi al-Kharraz al-Qawariri. A Sufi who was born into a family that was involved in the world of commerce at that time (Naisaburi, 2015). Several kinds of attributions to him are al-Qawariri, for example, because

his parents were glass sellers and the title was a gift from Ibn Subki, Ibn Katsir, and al-Hujwiri. The title al-Kharraz comes from a coarse silk trader, while al-Nihawandi is a nickname because Imam Junaid al-Baghdadi has ancestors who came from an area called Nihawandi. While al-Baghdad himself appears because he was born in that city, this nickname is the nisbat of Imam Qusyairi and several other scholars (Musthofa, 1987).

Because there is still much debate about Imam Junaid al-Baghdadi's birth, some literature analyzes it. However, after extensive research, several sources conclude that Imam Junaid al-Baghdadi was born in 215 H, according to Abu Qasim an-Nasrabadzi (Musthofa, 1987). However, Dr. Ali Hasan Abdel-Kader, an analyst who translated and provided his analysis from the Book of Rasail Imam Junaid al-Baghdadi into his book entitled Imam al-Baghdadi Leader of the Sufis, is more likely to choose that Imam Junaid al-Baghdadi was born in 210 H, through an analysis of the history of education for Imam Junaid al-Baghdadi himself (Kader, 2018).

Imam Junaid al-Baghdadi is known as a figure with excellent insight and spirituality even at the age of seven, and it is clear that he was brought to the holy land by his uncle, Sari a-Saqati, at that age. At that time, Imam Junaid al-Baghdadi was given the nickname "the consolation of true Muslims" because he had a very good perspective on gratitude. As a result, Imam Junaid al-Baghdadi astounded the four queen sheikhs who were discussing gratitude and agreed on his perspective (Naisaburi, 2015). This event is proof that Imam Junaid al-Baghdadi is a person who has been gifted by Allah SWT with special features in himself, especially in his speech.

An extraordinary teacher as well as the uncle of Imam Junaid al-Baghdadi, namely Sari as-Saqati. It was he who had a lot of influence on decision-making and views on several matters related to the religious knowledge of Imam Junaid al-Baghdadi at an early age. One time the knowledge possessed by Imam Junaid al-Baghdadi was questioned by Sari as-Saqati himself, so he answered, "By sitting and listening to you," answered Imam Junaid al-Baghdadi. Sari as-Saqati was a Sufi who studied with a Baghdad Sufi, namely Ma'ruf al-Khari, who died in 200 Hijri. But at the age of 98, he breathed his last. More precisely, when the dawn call to prayer echoes, on Tuesday, the 6th of Ramadan, 253 H. The funeral was held after the Asr prayer in the Syawniziyyah area, Baghdad (Anwar, 1995). Apart from studying with his own uncle, he studied with one of Imam Syafi'i's students, a Madzhab Imam who became a guideline for carrying out religious rituals in the Islamic world. Imam Syafi'i is also the great-grandfather of Imam Junaid al-Baghdadi's teacher, namely Ibn Tsaur. Imam Junaid al-Baghdadi learned a lot from him in fiqh and hadith at the age of 20. With the tenacity, intelligence, and enthusiasm that Imam Junaid al-Baghdadi had, he became Ibn Thaur's favorite student.

Another teacher of Imam Junaid al-Baghdadi was Abu Abdullah al-Harith bin Asad al-Muhasibi, but he had less influence on Imam Junaid al-Baghdadi's thinking as compared to as-Saqati and Mrs. Thaur. He died in 243 hijriyyah (Khallikan, 1299). Abu Ja'far al-Qashshab is known as the true teacher of Imam Junaid al-Baghdadi, who died in 275 Hijriyyah (Kader, 2018). Then Abu Ja'far al-Karanbi al-Baghdadi, Sheikh Abu Bakar Muhammad bin Muslim Abdul Rahman al-Qantari, Abu Hafs al-Haddad, Yahya bin Muadz, Abu Yazid al-Busthomi, and Yusuf bin al-Husain. It is they who have contributed to the scientific understanding of fiqh and tasawuf for Imam Junaid al-Baghdadi al-Baghdadi. As for his famous students, namely Abu Sa'id al-Arabi, a student of the writings of Ta'baqo't Nussak, and Muhammad Ja'far al-Khuldi, author of Hikayat Auliya', they are both favorite students of Imam Junaid al-Baghdadi al-Baghdadi (Kader, 2018). The teachings of Imam Junaid al-Baghdadi that are very well known to this day are Mitsaq, *Fana'* and Monotheism, which are written in his book Rasail Junaid.

## 2. *Fana'* concept Abu Yazid al-Busthomi and Imam Junaid al-Baghdadi

### a) *Fana'* concept Abu Yazid al-Busthomi

Talking about the concept of annihilation or self-destruction of a servant, which is known as *Fana'*, we will talk about the encounter and ultimate goal of each seeker's sufistic journey. Abu Yazid al-Busthomi was the first to develop the concept of *Fana'*, namely in the 3rd century Hijri, which was predicted to be the forerunner to the emergence of the theory of Ittihad or the unity of being between the servant and Allah SWT. According to some experts (As, 1994). The grand concept of Abu Yazid al-Busthomi is the concept of Ittihad, but to reach this concept, every servant must first reach the concept of Fana (Nasution, 1995). This concept is a concept in the world of Sufism related to Muroqobah, Mukasyafah, and then Musyahadah. According to Abu Yazid al-Busthomi, human nature has the same essence as Allah SWT, so humans can unite if their egos can dissolve (Siregar, 1959). *Fana'* is also a goal of the contemplation process carried out by the Salikin (A and M.H., 2012). In addition to maqom ma'rifat, which some Sufis consider to be the highest maqomat, Abu Yazid al-Busthomi believes that a person first experiences ma'rifat, and then humans experience *Fana'*ity. This is evidenced in his expression, as follows.

اعرفه حتى فنيت ثم عرفته به فحييت

"I know God through myself until I die; then I know Him through him until I live" (Nasution, 1995).

Then, according to another story, Abu Yazid al-Busthomi first experienced ma'rifat before entering the *Fana'* phase, which could perfect



the ma'rifat itself. This story is quoted from the book Sulthonul Arifin Abu Yazid al-Busthomi, written by Abdul Halim Mahmud.

قال ابو موسى الديلي : سمعت أبا يزيد البسطام: رايت رب العزة في المنام, فقلت: كيف الطريق اليك ؟  
فقال: اترك نفسك وتعالى الي

"I heard Abu Yazid al-Busthomi say: I saw God the Almighty in sleep, so I said: How to get to You?" said Abu Musa ad-Dibli. So the answer was, "Leave yourself and come to Me." (Mahmud, 261 H).

From his statements and stories, it can be concluded that the condition of *Fana'* was obtained after experiencing *Ma'rifatullah*. Even so, in this *Fana'* state, *Ma'rifatullah* will become more perfect. The story can be interpreted as one of the initial methods by which humans can enter the first *Fana'* state. Abu Yazid al-Busthomi in this case considers that it is said that a person who believes in Allah, that is, a believer, does not have a soul. He quoted Allah SWT's verses from Surah At-Taubah verse 111 (Al-Mazidi, 2008). This state of *Fana'* is described in terms of modern psychology, *Fana'* is an intuitive experience that takes place and makes a person lose his sense of ego. This sufistic experience is referred to as an "incidental situation," meaning that it takes place at certain times and does not occur regularly or routinely (Mas'ud, 2001).

In several studies about *Fana'*. *Fana'* is divided into 3 parts, namely, *Fana'* al-af'al or an-nafs, *Fana'* as-characteristic, and *Fana'* ad-dzat, according to Muhammad Aidrus in the book *Mu'nisah al-Qulub*. Whereas Abu Yazid al-Busthomi has never discussed significantly what is meant by the division of *Fana'*, he has felt it. When seen from his Sufistic experience, Abu Yazid al-Busthomi has entered the *Fana'* phase. The first *Fana'* phase is *Fana'* an-Nafs.

جنني بي فمت, ثم جنني به فعشت, ثم جنني عني وعنه فغبت ... فقلت الجنون بي فناء والجنون بك بقاء,  
الجنون عني وعنك ضياء

"He made me crazy about myself until I died, then He made me crazy about himself until I lived, then He made me crazy about myself, and I was gone from Him," ... So I said, "Craziness about myself is destruction, madness towards you is eternity, and madness towards me and you is effulgence." (Abbas, 2004).

Based on these words, it means that it was a sufistic experience lived by Abu Yazid al-Busthomi. Experience states that when someone is feeling ecstasy towards Allah SWT. then what happens is the destruction of this nature until the destruction of oneself. So the Creator is in the knowledge or awareness of a servant. All of this is in line with his experience of meeting Allah SWT in his sleep and being ordered to leave his individuality so that he can go towards the Divine.

The second phase is *Fana'* as-sifat. The following is the story of him expressing his feelings when he was in that phase.

ووصل ابو يزيد في القرب الى درجة أن الشعور بالالوهية ملك عليه سمعه وبصره وكيانه كله, لقد كان فانيا في الله سبحانه , وهو هذا الشعور في عبارات نفسية جميلة والاستغراق في الله حقا , يجعل الانسان ريانيا لا يؤثر إلا ما يحبه, ولا يفعل إلا ما فيه رضاء الله

"And Abu Yazid has reached the degree of closeness (Taqrub ila Allah); verily, the feeling of divinity controls his hearing, his sight, and all of his consciousness; he truly perishes in Allah SWT. glory to Him. And this feeling is like the beauty of human nature and is completely immersed in Allah SWT. "He makes people pious; he does not affect anyone except those he loves; and he does nothing except what Allah SWT has blessed." (Mahmud, 261 H)

In his statement of feelings when he met Divine Robbi, Abu Yazid al-Busthomi confessed that everything in him had been taken over by Him. Both in the form of hearing, sight that Abu Yazid has and in his consciousness, which has fallen deeply into divine ecstasy. Abu Yazid could not do anything except through Allah's blessing or will for him to do it. This is the realization of "There is no power and effort except from Allah SWT.". All of that is likened to the most beautiful psychological phrase that every human being has. In this case, all of Abu Yazid al-Busthomi's human qualities were destroyed, so that his humanity vanished and all he could feel was the divine nature. This can prove that Abu Yazid al-Busthomi has entered the *Fana' as-Sifat* phase.

Abu Yazid al-Busthomi considers that the concept of *Fana'* will always go hand in hand with the concept of *Baqo'*. *Fana'* and *Baqo'* are an inseparable unit, when a person is immersed in *Fana'ity*, what exists is *Baqo'-San*. *Fana* and *Baqo* are twins; when one feels something, the other does as well (Siregar, 1959). We can conclude this from the poetry uttered by Abu Yazid al-Busthomi in the book *Sulthonul Arifin Fi Qorni Tsalist al-Hijri*, a book that contains the history and viewpoints of Abu Yazid al-Busthomi in Sufism, namely as follows.

أشار سري إليك حتى فنيت عني ودمت انت وفي فناء وجدت انت

"I reveal my secrets to You so that I may perish (*Fana'*) against myself and Your perseverance (in me), and in my destruction I may find You." (Al-Mazidi, 2008).

In this poem, Abu Yazid al-Busthomi, who is in a *Fana'* condition, considers that when someone merges, then what exists or remains in him is Allah SWT; all awareness that a servant has is only Allah SWT in all kinds of knowledge. In fact, when someone is in the destruction phase, then what happens will be eternal. The author of "*Tadzkirotul Auliya*" describes Abu Yazid al-Busthomi's experience after he has reached the point of *Fana'ity* and what remains is im*Fana'ity*. These are his exact words:

"Now I have a gracious and eternal tongue, the divine light that has radiated to the depths of this heart, and this eye has been created by His own hands." Because

*of His will, I can wield His power and speak. Because through Him I live, there will be no formula for me to die. Because it has reached this level of glory, my gestures are eternal, my words are valid forever, my tongue is monotheism, and my spirit is salvation. "I'm just someone who intercedes to convey, because the truth is that the speaker who speaks is Him and not me."* (Naisaburi, 2015).

In fact, what he considers to be eternal is not himself, but what has given him will, that is what he considers to be *imFana'*. Something has caused it to do what it does, to speak, to be a noble creature, and it is He who is regarded as eternal, not Abu Yazid al-Busthomi. It was such a sufistic experience that led to the emergence of pantheistic sentences in the experience of Abu Yazid al-Busthomi, so that a debate arose about it. These sentences were called Syathohat, so that many Sufi figures later considered that Abu Yazid al-Busthomi had been a disbeliever or had violated Islamic law (Badawi, 1949), but there were also Sufi figures who were more tolerant of syathoh as expressed by Abu Yazid al-Busthomi. When Syathohat Abu Yazid al-Busthomi's words appeared when his sufistic experience or morality reached a level called Sakr (Drunkenness), all awareness and all utterances were none other than God's utterances, and when Abu Yazid al-Busthomi was destroyed by melting (As-Saraj, 1974), all awareness and all utterances were none other than God's utterances. Therefore, Ittihad Abu Yazid al-Busthomi is *Fana'* itself. In the state of *Fana'*, *Baqo'* (Eternity), Ittihad (Unity), and Syathohat (odd sayings) appear.

#### **b) The Fana' Concept of Imam Junaid al-Baghdadi**

One of the Sufi figures of the third and fourth centuries who managed to systematize Sufi teachings as a good science free of deviations to the point where it is considered outside of Islamic teachings. Imam Junaid al-Baghdadi is one of the Sufi figures who succeeded in harmonizing the science of Sufism in Qur'anic terms (Expert, 2013). In his teachings, Imam Junaid al-Baghdadi has a "trilogy" of sufism, namely Mitsaq, *Fana'*, and Tawhid. Among these three concepts, the goal is the concept of monotheism. Mitsaq and *Fana'* have the same goal, namely, monotheism, but use different approaches to achieve this primordial state. *Fana'* is more inclined to ways, methods, and steps to arrive at the monotheism of a muwahid, while the mitsaq explains the condition of returning to God (Kader, 2018). And in order to gain divine experience, one after the other, these concepts must complement each other.

The understanding of *Fana'* initiated by Imam Junaid al-Baghdadi can be concluded from the level of *Fana'* which is explained in the book of Rasa'il Imam Junaid al-Baghdadi on page 60. *Fana'*'s first level is as follows:

وافناء الثلاثة : فناء عن الصفات والاخلاق و الطباع , بقيامك بدلائل عمك , ببذل المجهدون و مخالفة النفس ,  
و حسبها بالمكروه عن مرادها

"And Fana, there are three levels: the disappearance of nature, characteristics, and natural character when performing religious obligations, by trying as much as possible, curbing passions, and forcing him to do something that his will does not desire." (Kader, 2018).

Based on the view of Imam Junaid al-Baghdadi, the first phase can be interpreted as the lowest level for every Salikin when he wants to reach the peak experience as experienced by previous Sufis. At this level, Imam Junaid al-Baghdadi considers that every Salikin must be able to exercise piety toward Allah SWT as well as possible. Of course, by staying away from all the prohibitions that are hated by Him and carrying out what Allah has commanded His servants. In this case, the principle of Tadzkiyatun nafs, also known as Riyadhoh an-Nafsiyyah, consists of three levels to cleanse the character: takhalli (cleaning reprehensible qualities), tahalli (filling in praiseworthy qualities), and tajalli (tasting the taste of the Qur'an). -the human nature that exists within a person (Badrudin, 2015). Broadly speaking, Imam Junaid al-Baghdadi put pressure on us to arrive at the next level, so cleanse yourself of nafsiyyah traits and decorate yourself with divine qualities first. This level places more emphasis on the morality of a salik.

It is in this phase that some Sufis and Buddhists misinterpret what they call a monk, a spiritual figure in the Buddhist tradition. At this stage, the doctrine of refraining from eating and drinking so that the body becomes weak in order to eliminate the humanity that exists in humans themselves is called Moksha. It is almost similar to the concept of *Fana'*, but different in essence. In fact, humanity and human qualities are really different (As-Saraj, 1974). Furthermore, the second *Fana'* phase is as follows:  
والفناء الثاني فنائك عن مطالعة حظوظ, من ذوق الحلاوات و اللذات في الطاعات, لموافقة مطالبة الحق لك,  
لانقطاعك اليه, ليكون بلا واسطة بينك و بينه.

"The second *Fana'* is the disappearance of desire in hunting for pleasure and feeling the pleasure of obeying Allah's commands. So that you can really have a close relationship with Him without any intermediaries between you and Him." (Kader, 2018).

At this second level, Imam Junaid al-Baghdadi emphasizes the mental aspect of a seeker. In this situation, every salik must eliminate his worldly desires, while carrying out Allah's commands. The human transactional nature of God's will must be eliminated. Hoping for pleasure in worshipping Allah, hoping for a return of kindness after doing good – all of that must be removed from the mentality of each salik himself. Because such desires and wants become barriers between humans and creatures, when they are all destroyed, there will be no more intermediaries between humans and God. The closeness between the two would become truly close. The following was the final *Fana'* stage:

والفناء الثالث فنائك عن رؤية الحقيقة من مواجيدك بغليات شاهد الحق عليك, فانت حينئذ فانٍ باقٍ, وموجود محقق لفنائك, بوجود غيرك عند بقاء رسمك بذهاب اسمك

*"The third Fana' is the disappearance of the consciousness of having attained Allah's vision when you are at the final stage of enjoyment and Allah's victory over you is complete. At this stage, you disappear and have eternal life with Allah SWT. You can only exist in the form of Allah SWT. because you have disappeared. "Your father's physical form is still there, but your individuality is gone." (Kader, 2018).*

At the last level, each seeker will experience a very memorable spiritual experience during his lifetime. At this stage, a person will lose awareness of himself, because he has disappeared into Allah SWT. Humans will drown in a sea of contemplation (Hamka, 1984), wading through an ocean of extraordinary understanding at the will of their Lord. At this stage, human individuality also disappears, even though the gross physical body is still visible and alive. It is confirmed at this point by the hadith qudsi, which explains the situation as follows:

عن انبي صلى الله عليه وسلم انه قال : قال الله عز وجل " لا يزال عبدي يتقرب الي بالنوافل حتى احبه فإذا احببته كنت سمعه الذي يسمع به وبصره الذي يبصر به "

*"From the Prophet Muhammad SAW: Allah SWT said: My seroant drowns himself to worship Me, so that I also love him, and when I love him, then I become his ears, so that he can hear through Me, and his eyes, so that he sees through me." (Junaid, 1988).*

This stage is referred to as the primordial condition of a salik, a salik will realize that only Allah SWT. who has the essence of life, while he himself is dead and lives in the essence of God. Imam Junaid al-Baghdadi uses this situation to define Sufism. "Sufism is Allah turning you away from yourself and toward Him" (An-Nasabury, 1997). So that the awareness that only God is eternal in this world and beyond, including the universe and everything in it, and that man himself is *Fana'*. Eternity and *imFana'ity* belong only to Allah SWT. this is what is meant by *Baqo'* who must always accompany *Fana'* so as not to fall into the steepness of pantheism.

Living in God's oneness does not imply that every human quality is abandoned and then entered into God's quality; rather, what they enter is not God's quality but Allah SWT's will. So that every desire that someone has is a gift from Allah SWT. When a person realizes that everything he has now is a gift from Allah SWT to his servant, he will stop looking at himself and only offer himself to Allah SWT (As-Saraj, 1974). This is what is called *Baqo'* in a *Fana'* state, and a Sufi Imam Junaid al-Baghdadi prioritizes awareness of this matter rather than intoxication towards Allah SWT. so that *Baqo'* here has an important role in this *Fana'* state, because it can be a barrier or provide a brake on humans so they don't fall into pantheism. So

Nursamad Kamba concluded, from the view of Imam Junaid al-Baghdadi in this situation, that monotheism is *Fana'* itself.

كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ

"All that is on the earth will perish. And the essence of your God will remain eternal, which has greatness and glory." (Kementeriaan Agama RI).

Imam Junaid al-Baghdadi shared his *Fana'* experience, which is written in *Rasa'il Junaid*, p. 32, and has been translated in the book *Leaders of the Sufis* by Ali Hasan Abdel Kader, p. 316.

"I spoke when I stopped being myself and was taken over by an extraordinary power in the form of a bright, shining light. *Fana'* entered me, making me a new person, just as Allah SWT. had made me out of nothing the first time. I also can't shake Him because nothing has the power to influence Him. Nor do you know anything about Him, because He Himself already knew this knowledge. He did not remove my identity and replace it with His own attributes, and in this process my perceptions disappeared from me, because I was very close to Him. "It is He who creates and who creates again."

So Imam Junaid al-Baghdadi al-Baghdadi concluded that the "state of *Fana'*" is a condition that will be passed first by muwahids who are searching for true monotheism. Maqolah mentions the following:

أن التوحيد الواحد باق ببقاء الواحد, وإن في الواحد, فحينئذ انت انت, اذ كنت بلا انت, فبقيت من حيث فنيت

"The monotheism of a monotheist (*muwahid*) is that he is eternal through the eternity of Allah SWT even though at that time he is gone. So in that state, you are you, and in that moment, you are not you. You become eternal the moment you are gone." (Junaid, 1988).

### 3. Analysis of The Concept of *Fana'* Abu Yazid al-Busthomi and Imam Junaid al-Baghdadi

#### a) Equation of The Concept of *Fana'* The Thoughts of Abu Yazid al-Busthomi and Imam Junaid al-Baghdadi

Abu Yazid al-Busthomi and Imam Junaid al-Baghdadi are two quite large Sufi figures in tasawuf circles. Both of them appeared in the third century of Hijriyah together with other Sufis, and in that century, Sufi figures were trying to create a method of Sufism that would be easy for people to understand at that time. However, Abu Yazid al-Busthomi is one of the Sufi figures who has not succeeded in compiling it, while Imam Junaid al-Baghdadi is one of the well-known figures who has succeeded in this regard and changed asceticism at that time to develop into Sufism as an Islamic based morality. Abu Yazid al-Busthomi who has a tendency to think in the realm of philosophical tasawuf, which cannot be considered a philosophy of science because his method uses elements of dzauq (feelings). However, this cannot be said of pure Sufism because the mode of delivery

is based on philosophy and rationality. Meanwhile, Imam Junaid al-Baghdadi is a well-known figure of Sunni Sufism, who is considered a moderate figure of Sufism, always accompanying his understanding with references to the texts of the Qur'an and hadiths. Based on the different backgrounds of the two, however, there are some similarities in thought between the two when discussing the concept of the mortality of the salikins.

To begin, neither Abu Yazid al-Busthomi nor Imam Junaid al-Baghdadi provided a detailed definition of *Fana'*. However, both of them only conveyed their spiritual experiences while in the *Fana'* state. The understandings that exist in several books, including those of some Sufi figures who recorded their views in their works, were seen and recorded in a book based on the delivery of spiritual experiences by both of them. It can be interpreted that both of them define *Fana* by describing her experience while in a trance state (melting).

Second, the second similarity lies in the initial method used to arrive at the pinnacle of mortalness. To reach the pinnacle of mortality, one must first eliminate his humanity, so that the closeness between the servant and the creator will be very close. Before reaching mortalities, Abu Yazid had a dream in which Allah SWT gave him a signal to leave the nafs, which could be interpreted as leaving his human qualities. And then you can go to Him (Mahmud, 261 AD). Imam Junaid al-Baghdadi also considers that human nature is one of the biggest curtains between the servant and the Creator. So at the first level of *Fana'*, Imam Junaid al-Baghdadi emphasizes that human traits, affections, and impulses, must be abandoned and eliminated in this human being. If you really want to get close to Allah SWT (Kader, 2018). Then the missing qualities are replaced with divine/mahmudah characteristics, even though there is a little element of coercion in them, so that at this stage it is almost the same as the concept of *Tadzkiyatun Nafs* conveyed by Imam al-Ghozali, the *Hujjatul Islam*.

*Third, the Fana' condition will always go hand in hand with the Baqo concept. Abu Yazid argues that when a person is in a Fana' condition, then there is a place where Baqo's conception immediately appears. This is in accordance with his expression when he was in a Fana' state, that is, "When I have perished in myself, then you will remain" (Al-Mazidi, 2008). While Imam Junaid al-Baghdadi also holds the same opinion, namely, "You become eternal when you are gone" (Imam Junaid al-Baghdadi, 1988). The two words were enough to represent the whole experience the two of them shared. And it is added that the experience of the two is the same as the word of Allah SWT in Al-Qur'an Surah Ar-Rahman verses 26-27 (Ministry of Religion of the Republic of Indonesia). Thus we can say of Abu Yazid al-Busthomi, that his teachings and experiences still adhere to the teachings of Allah SWT. for this discussion of Fana' and Baqo'.*

The final resemblance is in the salik state, when he is in *Fana'* danger. Abu Yazid conveyed his experience in *Tadzkirotul Auliya'* as follows "In

that drunkenness, every valley I jump," these words imply that a salik will lose consciousness of himself while in a trance state. In another maqolah, Abu Yazid al-Busthomi said what was written in Sulthonul Arifin: "Abu Yazid al-Busthomi as follows. "And it has reached Abu Yazid in the degree of closeness (Taqorrub Ila Allah); verily, the feeling of the Divine dominates his hearing, his sight, and his entire consciousness." In a *Fana'* condition, the consciousness of a salik is taken over by Allah SWT. so that what is seen is only His majesty and greatness. Likewise, Imam Junaid al-Baghdadi, at the last *Fana'* level there was an event of loss of consciousness because he had reached the stage of vision of Allah SWT. "The cessation of consciousness has reached the sight of Allah when you are in the final stages of enjoyment and Allah's victory over you is complete." "Your father's physical form is still there, but your individuality has disappeared." Man will lose the awareness that he has reached the level of the vision of Allah SWT, and then it is before Him that the seeker's consciousness will disappear.

**b) *Differences in the Concept of Fana' Abu Yazid al-Busthomi and Imam Junaid al-Baghdadi***

The similarities in trance or mortality experiences have been described above. However, it cannot be denied that there is an ancient Arabic proverb that says "Likulli Ro'sin Ro'yun," which means that every head (every human being) must have their own ideas. This proverb provides a lesson for every human being to be more tolerant and wise in viewing differences between people. Even in the analysis of the views of the two figures above, the writer finds some similarities, but there are also some differences between the two. Both of them have a good vision and mission that can be emulated by Salikin today. However, there are some things that humans must limit in order to avoid falling into the steepness of pantheism. The differences in views between Abu Yazid al-Busthomi and Imam Junaid al-Baghdadi have been summarized here, including the following:

First, there is a very basic difference in terms of writing between the two. It is known that Abu Yazid al-Busthomi in some literature, could not find a work or essay in a book on Sufism or other essays. As a result, many of the author's opinions are found in two books that primarily discuss Abu Yazid al-Busthomi, namely the Sulthonul Arifin Book: Abu Yazid al-Busthomi and the Book of Abu Yazid al-Busthomi: Sulthonul Arifin fi al-Qorni ast-Tsalist al-Hijri. Both are written in Arabic, but in discussing *Fana'* in the two books, the author does not find an explanation of *Fana'* that is neat, orderly, and structured in discussing the concept. All discussions seem to be in the form of his successful experiences. In contrast to Imam Junaid al-Baghdadi, he was one of the figures who managed to record or provide a good wrapper for the view of Sufism, which had many rejections at the time because the delivery or practice of Sufism was considered to



deviate from Islam. Included in the discussion of *Fana'*, Imam Junaid al-Baghdadi provides an arrangement or steps for the Salikins, if they want to reach the peak of mortality. Arranged the first, second, and third stages. So in this case, many essays about *Fana'* take his understanding as a general definition. Because of his understanding, it can be easily understood by many people through his writings.

Second, the difference between the two is the relationship between *Fana'* and *Ma'rifatullah*. The difference in time raises the question of where Maqom Fana and *Ma'rifatullah* used to be, according to the two of them and their experiences. When viewed from his experiences and expressions, Abu Yazid al-Busthomi considers that he first gained knowledge of Allah SWT, or ma'rifat; then, after that, he feels his own mortality (destruction), and the only awareness he has is Allah SWT alone. Evidenced by his phrase, "I know God through myself until I am mortal" (Nasution, 1995). Then the story of the meeting of Allah SWT. and himself in a state of sleep, at which time Allah SWT. gave him a signal code to reach him. Whereas Imam Junaid al-Baghdadi considered that after *Fana'* he would reach the *Ma'rifatullah* stage. This can be seen from his expression when giving the final stage of *Fana'*. "The loss of consciousness has reached God's vision when it is in the final stages of God's enjoyment and his victory over you is complete" (Kader, 2018). In the first and second stages, there is no expression indicating that he met and achieved visions of Allah SWT.

Third, as for the function of *Baqo'* in the *Fana'* state, the two figures agree that in the *Fana'* state it will always be accompanied by the concept of *Baqo'*. However, the function of the *Baqo'* concept between the two is different. Abu Yazid al-Busthomi thinks that when someone disappears from him, he will live eternally in Allah SWT. his expression in this regard is as follows: "Because it has reached this level of glory, then my gesture is eternal, my words are valid forever..." (Naisaburi, 2015). So that Abu Yazid al-Busthomi is truly in ecstasy and in a state of sacredness. Then Imam Junaid al-Baghdadi comes to a different conclusion. Actually, when someone is *Fana'*, he is *Baqo'* forever in the eyes of Allah SWT. the term between the two can be said to be the same, but the understanding of Imam Junaid al-Baghdadi, is eternal. This means that when a person disappears from his awareness of himself, he finds the awareness that only Allah SWT is eternal. The entire world and its environment were destroyed. So that the aspect of awareness of Allah SWT is prioritized by Imam Junaid al-Baghdadi as a barrier, so as not to fall into pantheism.

Fourth, syathohat, or odd phrases. The big difference between the two is this one. Abu Yazid al-Busthomi, with his understanding of *Fana'* and *Baqo'*, had a sufistic experience that greatly influenced his consciousness. Abu Yazid al-busthomi is truly immersed in the sea of contemplation of Ila Allah, so that there is only Allah in all of his life activities, and Allah wants

all actualized behavior in his life. With all the beauty and privileges that he gets in his *Fana'* condition, he completely forgets that worldly life still exists and must still go on with its existing conditions. Actually, Syathohat appears when humans have Ittihad with Allah SWT. Ittihad, on the other hand, occurs in a state of fana. Some examples of syathohat expressions that appear are "There is no God but Me, so worship Me" and "Glory to Me, glory to Me, how great I am" (Nasution, 1995). There are many other expressions. It was these expressions that eventually invited controversy among the fuqoha' and even other Sufis. Imam Junaid al-Baghdadi also commented on Abu Yazid al-Busthomi's statement, noting that Abu Yazid al-Busthomi was trapped in his intuition.

The final difference is the result of mortality. Abu Yazid al-Busthomi, after feeling himself melt and living in Allah SWT, produced another concept, namely ittihad, because Abu Yazid al-Busthomi considered that humans and Allah have the same essence. Whereas Imam Junaid al-Baghdadi, after experiencing *Fana'* and *Baqo'* he produced a different concept from Abu Yazid al-Busthomi, namely the concept of Tawhid. Imam Junaid al-Baghdadi considers that the moment when humans leave their human qualities and enter the qualities of Allah SWT is when all the desires they have are a gift from Allah and the best gift from Allah, so that humans can stop looking at themselves and dedicate themselves completely to Allah SWT.

## Conclusion

*Fana'* is a condition coveted by many Sufis. As a result, every Salikin will always carry out Maqomat and Ahwal, which must be lived in order to gain experiences that are both memorable and beneficial to the continuation of human life. The awareness of Divine feelings and self-control of Salikins who reach the *Fana'* level, namely hearing, sight, and awareness, indicates that there is only Allah SWT and awareness of Allah SWT's eternity. When someone is in the smelting phase, that is where the *Baqo'* level controls it. In other words, *Fana'* and *Baqo'* are an inseparable unit.

Abu Yazid al-Busthomi as the first *Fana'* actor, and Imam Junaid al-Baghdadi as a Sufi who attained *Fana'* experience and managed to paint a picture of *Fana'* in a neat and good arrangement. It turns out that they also have some similarities in views and also do not escape the differences between the two. In essence, Abu Yazid al-Busthomi and Imam Junaid al-Baghdadi agree that if you want to reach the *Fana'* stage, then cleanse yourself of various traits—the natural characteristics that humans have. Then fill it with divine attributes. And all of this is known as the concept of Tadzkiyatun Nafs, or self-purification.

Hopefully, research on the concept of *Fana'* from two perspectives, namely Abu Yazid al-Busthomi and Imam Junaid al-Baghdadi, can provide

benefits for writers and readers in order to further broaden our horizons of thinking about Sufism contextually and conceptually, intellectually and spiritually, as well as as servants who are very weak before Allah SWT. The limitation of this research is that it lies in the data source for studying the concept of *Fana'* from the point of view of the two figures, because there are not many authors or books that analyze the thoughts of the two.

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