



## **Toward The Highest Morality Of The Human Soul: A Study Of The Concept Fana Abdullah Al-Ansari Al-Harawi and Nibbana In Buddha**

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### **Abstract**

The term Fana' in Sufism is the elimination of all forms of lust and despicable traits in human beings, this has similarities with the concept of Nibbana found in Buddhism, Nibbana is achieved through the practice of curbing greed, hatred and avarice. This research aims to explain the relevance of the teachings of Fana' from the perspective of Abu Abdullah Al-Harawi and Nibbana according to Buddhism. The method in this research is qualitative analytical with the primary source being the book *Manazil al-Sairin* and secondary sources in the form of journals and books that are still relevant to the research topic. This discussion explains the meaning of Fana' in Sufism according to Al-harawi and the meaning of Nibbana according to Buddha and the relevance of both. This research has implications for understanding the concept of teachings that deal with aspects of personal purity from the perspective of different religions, namely Islam and Buddhism. The results of this research explain that both teachings emphasize the aspect of purifying the human soul from all despicable traits, according to al-Harawi Fana is not eliminating the form of something that has been embedded in the soul or body, because the mind and body are one unit and are able to receive the nature of Haqq's existence, then fana' will not be formed without deepening ma'rifah. In Buddhism, a person reaches Nibbana when he has escaped the bonds of the world in all its aspects, so that a person feels a spiritual satisfaction that he experiences. Therefore, between Fana according to Al-Harawi and Nibbana according to Buddha, both have a concept towards the culmination of the highest moral teachings of the human soul, because both provide the conclusion of separation from the worldly life.

Keywords: Fana'; al-Harawi, Nibbana; Relevance of Both

### **Abstrak**

Istilah Fana' dalam tasawuf adalah penghapusan segala bentuk syahwat dan sifat-sifat tercela dalam diri manusia, hal ini mempunyai kemiripan dengan konsep Nibbana yang terdapat pada agama Budha, Nibbana dicapai melalui amalan mengekang keserakahan, kebencian dan keserakahan. Penelitian ini bertujuan untuk menjelaskan relevansi ajaran Fana' dari sudut pandang Abu Abdullah Al-Harawi dan Nibbana menurut agama Buddha. Metode dalam penelitian ini adalah kualitatif analitis dengan sumber primer berupa buku *Manazil al-Sairin* dan sumber sekunder berupa jurnal dan buku yang masih relevan dengan topik penelitian. Pembahasan ini menjelaskan tentang makna Fana' dalam tasawuf menurut Al-harawi dan makna Nibbana menurut Buddha serta relevansi keduanya. Penelitian ini berimplikasi pada pemahaman konsep ajaran yang berhubungan dengan aspek kesucian diri dari sudut pandang agama yang berbeda yaitu Islam dan Budha. Hasil penelitian ini menjelaskan bahwa kedua ajaran tersebut menekankan pada aspek menyucikan jiwa manusia dari segala sifat tercela, menurut al-Harawi Fana bukanlah menghilangkan wujud sesuatu yang telah tertanam dalam jiwa atau raga, karena pikiran dan raga merupakan satu kesatuan dan mampu menerima hakikat keberadaan yang Haqq, maka fana' tidak akan terbentuk tanpa memperdalam ma'rifah. Dalam agama Buddha, seseorang mencapai Nibbana ketika ia telah lepas dari belenggu dunia dalam segala aspeknya, sehingga seseorang merasakan kepuasan spiritual yang dialaminya. Oleh karena itu, antara Fana menurut Al-Harawi dan Nibbana menurut Buddha, keduanya mempunyai konsep menuju puncak ajaran moral tertinggi jiwa manusia, karena keduanya memberikan kesimpulan keterpisahan dari kehidupan duniawi.

Kata Kunci: Fana'; al-Harawi, Nibbana; Relevansi Keduanya

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## **INTRODUCTION**

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Spiritual values can be reflected in daily life activities. Sufism as a means of purifying the soul certainly has certain levels and stages to reach God. Many Sufis try to unite with God. For a Sufi, sin can be a separation between a servant and his creator because sin is something bad, whereas God is most holy and only loves His servants who are pure.<sup>1</sup> The concept of 'fana' must be interpreted more deeply so that there is no misunderstanding that the physical self still exists, but in essence, spiritually, humans have become one with the Divine so that Divine qualities can radiate within a person. In fact, the concept of fana' is a means and means of eliminating and protecting oneself from dirty and despicable behavior and the influence of sin. Therefore, the peak achieved is the disappearance of these immoral practices so that the light of Allah can descend on his servants, avoiding sin and getting closer to piety.<sup>2</sup>

This is different from Nibbana in Buddhist teachings, which is understood as a state of the self that is free from the bonds of samsara or repeated births. In the teachings of dharma, this achievement is also called moksha. Hinduism views moksha as the union of oneself (atman) with God (brahman). The Buddhist concept of Nibbana understands it as the peak of endless happiness, in other words extraordinary happiness. Nibbana can be achieved through the practice of curbing greed, hatred and ignorance.<sup>3</sup> Nibbana is the achievement of the ultimate goal in Buddhism by satisfying all desires. With the expected success, crime and cruelty can be avoided so that closeness to the Creator will be better developed. This moral development makes it easier to accept goodness and will become a good person in his behavior and speech.<sup>4</sup>

There are several studies, such as by Made Sri, which explains that Nibbana is a condition of the disappearance of desires such as desires, attachments and inner impurities attached to the self.<sup>5</sup> In line with Rahmiati research, when a person has experienced nibbana in the world, he is no longer controlled by desires that come at any time.<sup>6</sup> Therefore, this research aims to determine the relevance of mortal teachings according to the views of Sufism al-Harawi and Nibbana in Buddhism.

## RESEARCH METHOD

The method used in this research is qualitative analysis, the results of this qualitative research prioritize meaning over generalization.<sup>7</sup> Researchers use qualitative methods because the data obtained will be more in-depth and meaningful. This approach involves a thorough examination of library data, collected from primary sources such as the book *Manazil al-Sairin* by Al-Harawi, as well as explanations of the concept of Nibbana in Buddhism from various journals, books, and relevant previous research findings. By employing qualitative analysis, the research aims to delve deeply into the philosophical and theological nuances of Nirvana in Hinduism and Nibbana in Buddhism. The use of primary sources, such as *Manazil al-Sairin*, provides a direct

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<sup>1</sup>Akhiyat, Tasawuf dan Akulturasi Budaya (Telaah Tasawuf dalam Perspektif Culture and Education), *Jurnal As-Salam*, Vol. 1, No. 1, 2016, 5.

<sup>2</sup>Nur, H.I, Syamsul. B dan M, Djaya Aji Bima Skti, "Konsep Fana menurut Abu' Abdillah Al-Ansari Al-Harawi", *el-Buhuth*, Vol. 04, No. 1, 2021, 58.

<sup>3</sup>HJ. A. Nirwana, Nirwana dan Cara Pencapaiannya dalam Agama Hindu, *Jurnal AL-Adyan*, Vol. 1, No. 2, 2015, 100.

<sup>4</sup>Khoirurijal, "Pendidikan dalam Dunia Sufistik" *Nizham*, Vo. 4, No. 2, 2015, 24.

<sup>5</sup>Made Sri Putri Purnamawati, "Kajian Filosofis Nibbana dalam kitab Sutta Pittaka", *Jurnal Pangkaja*, Vol. 25, No. 2, 2022, 156.

<sup>6</sup>Tanudjaja, R. (2020). *Tinjauan terhadap Konsep Nibbana dalam Buddhisme Aliran Theravada berdasarkan Konsep Surga dari Perspektif Reformed* (Doctoral dissertation, Sekolah Tinggi Teologi SAAT Malang).2020.

<sup>7</sup>Zuchri, A, *Metode Penelitian Kualitatif*, (Makassar: Syakir Media Pres, 2021), 80-81.

insight into the historical and doctrinal contexts of these spiritual concepts. Al-Harawi's work, which details the stages of the spiritual journey, offers a rich framework for understanding the intricate process of attaining spiritual liberation.

Furthermore, the research also incorporates a comparative analysis of the concept of Nibbana in Buddhism. This involves synthesizing information from various scholarly journals, books, and previous research studies that discuss the Buddhist understanding of Nibbana. The comparative aspect helps to highlight similarities and differences in the interpretation and practice of attaining ultimate liberation in both Hinduism and Buddhism. The choice of qualitative analysis is particularly suited for this study because it allows the researcher to explore the subjective experiences and interpretations of spiritual practitioners. It emphasizes the contextual and cultural factors that shape the understanding and pursuit of Nirvana and Nibbana. Through detailed textual analysis and thematic exploration, the research seeks to uncover the layers of meaning embedded in these concepts and how they guide the spiritual practices of adherents.<sup>8</sup> Additionally, the research methodology includes critical hermeneutics to interpret the texts and understand the underlying messages and implications of the teachings on Nirvana and Nibbana. This involves engaging with the texts not just at a surface level, but also considering the historical, cultural, and philosophical contexts in which these teachings were developed and transmitted.

## RESULTS AND DISCUSSION

### DEFINITION OF FANA'

*Fana'* Is a process of shifting consciousness from the sensory realm to the realm of the soul or mind regarding the appreciation of Allah.<sup>9</sup>The term *fana'* is used in Tasawwuf to refer to a sublime moral state. *Fana'* can also be understood as the disappearance of all one's desires from the shackles of lust and there are no strings attached to all the good he does, so that all sense of interests that lead to the shackles of complexity can be lost and avoided.<sup>10</sup> Nicholson states that there are three levels of *fana'*: *Firstly*, the moral transformation of the despicable nature by controlling the passions of all forms of desire. *Second*, the loss of awareness of all that exists in the world around us, both in the form of actions and feelings. *Third*, the cessation of awareness of one's own existence, Sufis often refer to this state as *fana* to the awareness of one's own mortality.<sup>11</sup> The human detachment from the soul and its attributes with the eternal self with the attributes of al-Haqq. This means that the despicable nature of humans has been eliminated and replaced by divine sifa and becomes a rabbani servant in dealing with fellow creatures and with the creator. In addition to some of these definitions, Sufis often define *fana'* as the surrender of a servant to the creator perfectly and completely by maximally carrying out all commands and avoiding all prohibitions. Also the implementation and recognition of the kaffah of all the treatises brought by the Prophet Muhammad.<sup>12</sup>

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<sup>8</sup>Milya Sari dan Asmendri, "Penelitian Kepustakaan dalam Penelitian Pendidikan IPA, *Natural Science: Jurnal Penelitian Bidang Ipa dan Pendidikan Ipa*, Vol. 16, No. 1, 2020, 44.

<sup>9</sup> Syafwan Rozi, *Tasawuf dan psikologi: Telaah Psikologi kesehatan Mental terhadap konsep Maqam dan Hal dalam Tasawuf Ibn Arabi*, (Bukittinggi: Iain Bukittinggi, 2018), 174.

<sup>10</sup>Tim Reviewer MKD, *Akhlaq Tasawuf*, (Surabaya: UIN Sunan Ampel Press, 2014), 327.

<sup>11</sup>R.A. Nicholson, *The Mystic of Islam* (Kegen Paul Ltd, 1975 ), 56-57.

<sup>12</sup>Tim Reviewer Mkd, *Akhlaq Tasawuf*, 327.

The higher the spiritual level of a person, the higher his vision will be, the vision will be seen from the radiance of a soft heart in personality and has beautiful artistic abilities and symbolic literary content, therefore a person who is mentally healthy, calm-minded and patient as well as in softness of heart will always be on the path of virtue.<sup>13</sup> The person who has reached this fana' will be free in his heart from everything that is outside of the creator. There is only God in his heart and all he remembers is God. So, destroyed, annihilated, vanished or melted is the ability and sensitivity to capture material or sensory things or things that are still physical. Taftafani illustrates Fana as an incidental condition and does not take place continuously because when it is done continuously it will conflict with carrying out religious obligations.<sup>14</sup> As a human being the self is still there. But the consciousness of being human has perished and disappeared, replaced by the consciousness of Divinity.<sup>15</sup>

A person who has reached the state of fana' experiences freedom in their heart from everything that is outside of the Creator. In this state, there is only God in their heart, and their thoughts and memories are solely centered on God. The terms destroyed, annihilated, vanished, or melted describe the process where the individual's ability and sensitivity to perceive material or sensory things diminish. In this state, the person transcends physical existence and sensory perception. However, fana' is not a permanent or continuous state but an incidental condition, as explained by Taftafani. If fana' were continuous, it would conflict with the practical aspects of religious obligations and everyday human duties. Although the self remains present, the individual's human consciousness is replaced by Divine consciousness. This state allows the individual to fulfill religious and worldly duties while maintaining an inner state of unity with the Divine. In the state of fana', the person experiences a profound transformation where the ego and personal desires are obliterated. This annihilation of the self leads to a heightened state of spiritual awareness and connection with the Divine. The consciousness of being a separate human entity perishes, giving way to the consciousness of Divinity.

This transition does not mean that the individual ceases to exist or functions as a human. Instead, it signifies that their actions and thoughts are now entirely aligned with Divine will. The person becomes a vessel through which Divine qualities are expressed, living a life characterized by virtue, compassion, and selflessness. This state of fana' can be compared to the concept of enlightenment in other spiritual traditions, where the individual transcends their limited self-identity and realizes their true nature. In this state, the person is no longer driven by ego or personal desires but is guided by a higher consciousness that reflects the Divine. The journey to fana' involves rigorous spiritual practices, including meditation, dhikr (remembrance of God), and self-discipline. These practices help purify the heart and mind, allowing the individual to detach from worldly attachments and achieve a state of inner peace and unity with the Divine. In conclusion, reaching the state of fana' represents the pinnacle of spiritual achievement in Sufism. It is a state where the individual's consciousness is entirely absorbed in the Divine, leading to a life of virtue and selflessness. While fana' is not a continuous state, it profoundly transforms the individual's

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<sup>13</sup>Sayyed Hossein Nasr, *Buku dasar pertama Warisan Sufi, Sufisme Persia Klasik dari permulaan sampai Rumi (700-1300 M)*, Terj. Hasan Ahmad, (Yogyakarta: Pustaka Sufi, 2002), 265.

<sup>14</sup> Syafwan Rozi, *Tasawuf dan psikologi: Telaah Psikologi kesehatan Mental terhadap konsep Maqam dan Hal dalam Tasawuf Ibn Arabi*, 174.

<sup>15</sup>Tim Reviewer MKD, *Akhlaq Tasawuf*, 328.

inner reality, aligning their actions and thoughts with Divine will. This journey of self-annihilation and Divine realization reflects the ultimate goal of the Sufi path, where the seeker attains unity with the Divine and lives in perpetual awareness of God's presence.

The term *fana'* can be understood, not just in terms of condition but as a maqom or level. In the world of Islamic Sufism, the term *fana'* is not a single thing and stands alone but is always related to *baqa'* which means eternal. After *fana'* will reach the maqom *baqa'* this can be interpreted that the good qualities which are the emanation of the Divine qualities will become eternal in the human soul. It should be noted that *fana'* and *baqa'* cannot be separated from each other.<sup>16</sup> This *fana'* is the main gate for the Sufis' final spiritual journey. However, we must be careful in doing this as according to Ibn Arabi, *fana'* is one of the characteristics of existence that is not in contact with the presence of God, this statement is reinforced by the opinion of Khan Sahib Khaja, according to him *fana'* is an experience of divinity which is not seen as a union of properties such as sugar and water, but each has its own existence.<sup>17</sup>

However, we must be careful in understanding and practicing *fana'*. According to Ibn Arabi, *fana'* is one of the characteristics of existence that is not in contact with the presence of God. This statement is reinforced by the opinion of Khan Sahib Khaja, who asserts that *fana'* is an experience of divinity which is not seen as a union of properties, such as sugar and water, but rather each has its own existence. This implies that *fana'* represents the annihilation of the self, leading to a state where the individual ego and personal attributes are obliterated, making way for the realization of Divine presence within the soul. In this context, *fana'* should not be mistaken for a literal merging with God, but rather an obliteration of the individual ego, allowing the Divine attributes to manifest within the individual. This state is followed by *baqa'*, which signifies the return to the world with a new awareness and presence of Divine qualities. The journey from *fana'* to *baqa'* illustrates the Sufi path of spiritual evolution, where the seeker transcends the self, experiences the Divine, and returns with an enlightened consciousness.

The practice of *fana'* involves intense spiritual disciplines, such as prolonged meditation (*muraqaba*), remembrance of God (*dhikr*), and rigorous self-purification (*tazkiyah*). These practices aim to dissolve the ego and cultivate a state of selflessness, ultimately leading to the experience of *fana'*. In this state, the Sufi experiences a profound sense of unity with the Divine, transcending the dualities of the material world. Following *fana'*, the state of *baqa'* represents the Sufi's return to the world, but with a transformed consciousness. In *baqa'*, the individual retains their physical existence but lives in perpetual awareness of the Divine presence. This state is marked by the integration of Divine qualities into the individual's character, leading to a life of virtue, compassion, and selflessness. The journey through *fana'* and *baqa'* is considered the pinnacle of the Sufi path, representing the ultimate goal of spiritual realization. It is a transformative process that leads to the annihilation of the ego and the embodiment of Divine qualities, culminating in a state of eternal spiritual presence. In summary, the terms *fana'* and *baqa'* are interrelated stages on the Sufi path to spiritual enlightenment. *Fana'* involves the annihilation of the self and the dissolution of individual attributes, while *baqa'* represents the eternal presence of Divine qualities within the

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<sup>16</sup>Nur, H.I, Syamsul. B dan M, Djaya Aji Bima Skti, *Konsep Fana menurut Abu' Abdillah Al-Ansari Al-Harawi*, 60.

<sup>17</sup>Khaja Sahab Khaja Khan, *Cakrawala Tasawuf*, Terj. A. Nashir Budiman, (Jakarta: Rajawali Press, 1987), 91.

individual. This profound journey underscores the essence of Sufi spirituality, emphasizing self-purification, Divine remembrance, and the ultimate realization of unity with the Divine.

#### **FANA' ACCORDING TO ABU ABDULLAH AL-ANSARI AL-HARAWI**

In the Islamic world of Sufism, the teaching of fana' is a very popular and important discussion. There are several figures who discuss fana' such as Abu Abdullah Al-Ansari Al-Harawi, Abu Yazid Al-Bustami and Al-Kalabazi. According to Abu Yazid Al-Bustami, the most famous initiator as the beginning of the emergence of the theory of ittihad between servants and Allah SWT.<sup>18</sup> Abu Yazid believes that fana' can be achieved by eliminating desires that do not lead to desires that lead to the Divine.<sup>19</sup> Abu Yazid also believes that humans are essentially in essence with the creator, so they can be united with the creator if a person can be united with the creator if a person has reached unification with the creator then a person will lose awareness of himself, the concept of fana' promoted by Abu Yazid Al-Bustami is the ultimate goal of spiritual contemplation which is manifested by an attitude of piety and a life of zuhud because without an attitude of piety and a life of asceticism it is impossible for salik to enter the gate of *fana'*,<sup>20</sup> Thus the attainment of the highest fana will automatically occur *baqa'* in the individual or what is termed as *tahrir fana' fi al-tauhid*, to represent this state, all actions and silences of beings who reach this level are moved by God so that their desires, wills, visions, and hearts are in accordance with what God is doing and lead to syahadat.<sup>21</sup>

When a person has stepped into the maqom fana' with the unconsciousness of his physical form and all forms that are sensory worldly in nature then one will reach the stage of baqa' and then that leads to ittihad. So the Sufis say that fana' and baqa' both cannot be separated. As expressed by the Sufis "*Whoever removes his attributes, the attributes of God will be there*".<sup>22</sup> The two figures above will certainly not be separated from the figure of Al-Harawi who is an Ahlusunnah Sufi who is Hanbali, he is known as an ualam who likes to fight heresy. As in his book *Dharm al-Kalam* which he did against the science of kalam. He strongly rejects Sufi behaviour that often causes chaos or deviation because the teachings that are practised should provide peace.<sup>23</sup> The thought of *fana'* al-Harawi departs from the misunderstanding of the understanding carried out by Abu Yazid Al-Bustami, the story departs from al-Harawi who met with Abu Yazid Al-Bustami's student, namely Sheikh al-Kharaqan. During the meeting, al-Kharaqan read al-Harawi's heart and even answered questions that had not been asked. It was this meeting that made al-Harawi believe that the teachings of Sufism must cause calm and tranquillity.<sup>24</sup>

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<sup>18</sup>Nurkholis. A dan Valiyyul, Haqq, M, "The *Fana'* Concept of Abu Yazid al-Busthomi and Imam Junaid al-Baghdadi (Comparative Study)", *Jurnal Penelitian Ilmu Ushuluddin*, Vol. 3, No. 1, 2023, 157.

<sup>19</sup>Muhammad Toriqulatif, "Abu Yazid al Bustami dan Pengalaman Tasawufnya", *Jurnal al Falah*, Vol. 18, No. 2, 2018, 153.

<sup>20</sup>Sulman Sulman, "Abu Yazid Al-Bustami"(Riwayat Hidup dan Konsep Ajarannya)", *Jurnal Ushuluddin Adab dan Dakwah*, vol. 2, no. 2 (2019), 142.

<sup>21</sup>Nur, H.I, Syamsul. B dan M, Djaya Aji Bima Skti, "Konsep Fana menurut Abu' Abdillah Al-Ansari Al-Harawi", 61.

<sup>22</sup>Junaidin, "Konsep Al-Fana, Al-Baqa Dan Al-Ittihad Abu Yazid Al-Bustami," *FiTUA : Jurnal Studi Islam* Vol 2 No 2 (2021): 158-59, doi:<https://doi.org/10.47625/fitua.v2i2.314>.

<sup>23</sup>Nur, H.I, Syamsul. B dan M, Djaya Aji Bima Skti, "Konsep Fana menurut Abu' Abdillah Al-Ansari Al-Harawi", 58.

<sup>24</sup> Ibid, 61.

Al-Harawi's understanding of *fana'* is that he places the discussion on *manzilah al-Ma'rifah*, which according to al-Harawi is to know the essence of a thing as it is.<sup>25</sup> The concept of *fana'* will not be formed without a deepening of *ma'rifah*, because *fana'* according to al-Harawi is a destruction of anything except *al-haqq* that is in the *salik* through recognition.<sup>26</sup> It can be identified that true existence is God and there is nothing other than God. Then remove all that is intangible so that only the truth of God is seen. Then comes the discovery of the truth of existence and true being, then at this last stage a *salik* will no longer be explained except the existence or form of God as absolute truth.<sup>27</sup> Al-Harawi says there are three achievements regarding the degree of *fana'*, namely. *First*, *fana'* of knowledge, vision, and recognition. *Second*, the dissolution of the recognition of knowledge and divinisation. *Third*, the sealing of *fana'* which is characterised by a brief stop of dissolution.<sup>28</sup> The understanding of al-Harawi regarding the concept of *fana'* cannot be separated from the pre-scholars, especially Ibn Taymiyyah, who explained that al-Harawi separated *fana'* from *baqa'* where the separation was to separate the servant's power from the will of Allah.<sup>29</sup>

Then regarding the three degrees described by al-Harawi, it is reviewed again by Ibn al-Qoyyim who thinks that the three degrees described by al-Harawi hint at the epistemological aspects therein, the first degree is considered as mature knowledge, then the second degree is interpreted as embedded in the soul and the third is that the individual becomes a prototype of the greatness and power of Allah.<sup>30</sup> It can be understood that *fana'* in al-Harawi's view is more about understanding the destruction of the elements contained in the soul that have nothing to do with God. This is different from other scholars who consider that *fana'* is an effort to remove oneself from the attachment of world affairs.

In al-Harawi's conceptualization, the process of *fana'* involves three distinct stages that reflect a deepening epistemological journey: Mature Knowledge (*Ilm*): The first degree involves acquiring mature knowledge. This knowledge is not merely intellectual understanding but a profound realization of the transient nature of worldly existence and the supremacy of the Divine. This mature knowledge sets the foundation for the subsequent stages, as it aligns the seeker's perspective with spiritual truths. Embedded in the Soul (*Haal*): The second degree signifies that the realization gained from mature knowledge becomes deeply embedded in the soul. This stage is characterized by an internalization of the understanding that was previously intellectual. The knowledge transforms into a state (*haal*) that influences the individual's thoughts, emotions, and actions, leading to a purification of the inner self. Prototype of Divine Greatness and Power (*Maqam*): In the third degree, the individual embodies the attributes of Divine greatness and power. This stage represents the ultimate realization of *fana'*, where the self is completely annihilated, and the individual's existence reflects the attributes of Allah. The seeker becomes a living manifestation of Divine qualities, demonstrating perfect servitude and alignment with the Divine will.

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<sup>25</sup> Al-Harawī, *Kitāb Manāzil al-Sāirīn*, Wan Suhaimi and Wan Abdullah, "Konsep Manazil Sufi 'Abdullah Al-Ansari Al-Harawi Dalam Kitab Manazil Al-Sa'irin", *Usuluddin* (2002), 125.

<sup>26</sup>Ibid, 128.

<sup>27</sup>Nur, H.I, Syamsul. B dan M, Djaya Aji Bima Skti, "Konsep Fana menurut Abu' Abdillah Al-Ansari Al-Harawi", 65.

<sup>28</sup>Harawī, *Kitāb Manāzil al-Sāirīn*, 128.

<sup>29</sup> Nur, H.I, Syamsul. B dan M, Djaya Aji Bima Skti, "Konsep Fana menurut Abu' Abdillah Al-Ansari Al-Harawi", 66.

<sup>30</sup>Ibid, 66.

Al-Harawi's interpretation of fana' emphasizes the inner transformation and the eradication of egoistic elements within the soul that hinder the connection with God. This approach focuses on the internal journey of purifying the soul from its inherent impurities and aligning it with Divine attributes. In contrast, other scholars view fana' more as an effort to detach oneself from worldly attachments. They emphasize the practical aspects of renunciation, where the seeker consciously withdraws from the distractions and entanglements of worldly life to focus entirely on the spiritual quest. This perspective highlights the external practices and disciplines necessary to achieve detachment and prepare the soul for Divine realization. Both interpretations underline the importance of transcending the ego and worldly attachments to attain a higher spiritual state. However, al-Harawi's view delves deeper into the epistemological transformation, emphasizing the internal destruction of non-divine elements within the soul, whereas the other perspective focuses more on the external renunciation of worldly ties. Ultimately, the journey of fana' in Sufism is a multifaceted process that involves both internal purification and external renunciation. The degrees described by al-Harawi, as reviewed by Ibn al-Qoyyim, provide a nuanced understanding of how knowledge, internalization, and embodiment of Divine attributes are essential for achieving the ultimate spiritual goal of unity with the Divine.

#### **DEFINITION OF NIBBANA IN BUDDHISM**

The Tipitaka book as a reference and holy guide in Buddhism, we can examine that the teachings of Buddhism have differences, especially in the concept of divinity in this case the concept of divinity in Buddhism is very different from other religions that develop.<sup>31</sup> The ultimate goal emphasised in Buddhism is nirvana or nibbana, which in Buddhism is defined as the state of non-existence. Nibbana is understood to mean that the human soul is connected to the body in order to be free from the shackles of attachment, so one must free and purify himself in order to free himself from the shackles that can lead to misery, then the seduction of lust must be avoided as much as possible in order to obtain a pure soul condition with the aim of obtaining a high spiritual level.<sup>32</sup> If one is unwilling and unable to purify one's soul throughout one's life, then one will return to the material world and will experience the cycle of reincarnation.<sup>33</sup>

In Buddhism, nibbana is understood to mean that the human soul, which is seen as connected to the body, must be freed from the shackles of attachment. To achieve this liberation, one must undergo a rigorous process of self-purification and detachment from worldly desires. The path to nibbana involves avoiding the seduction of lust and other base passions as much as possible. This purification process is essential for attaining a pure soul condition, which in turn allows for the achievement of a high spiritual level. The Buddhist path to nibbana is structured around the Noble Eightfold Path, which includes right understanding, right intent, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. These practices collectively help individuals purify their minds and actions, ultimately leading to the cessation of suffering and the attainment of nibbana.

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<sup>31</sup>Khairiah, *Agama Budha, Cet.1*, (Yogyakarta: Kalimedia, 2018), 41.

<sup>32</sup>Appleton Naomi, "In The Footsteeps of The Buddha? Women and The Bodhisatta Path in Theravada Buddhism", *Journal of Feminist Studies in Religion*, Vol. 27, No. 1, 2011. 33.

<sup>33</sup>Khairiah, *Agama Budha*, 45.

If one is unwilling or unable to purify one's soul throughout one's life, then according to Buddhist teachings, one will return to the material world and continue to experience the cycle of reincarnation. This cycle, known as samsara, is characterized by continuous birth, death, and rebirth, driven by karma and the attachment to worldly desires. The emphasis on self-purification and detachment in Buddhism highlights the significant differences in the concept of divinity and the ultimate spiritual goal when compared to other religions. In many theistic religions, the ultimate goal involves union or communion with a divine being or God, who is often viewed as a separate, supreme entity. In contrast, Buddhism does not posit a creator god or an eternal soul (atman); instead, it focuses on the individual's responsibility to achieve liberation through ethical living, mindfulness, and meditation.

Nirvana comes from the Sanskrit language in the Pali language the term Nirvana is often referred to as Nibbana, this term is often used by Buddhism. Literally, Nirvana is defined as extinguishing, from this understanding comes a range of understandings as a complete and total extinguishing that leads to the extinguishing of all lustful desires. When a person reaches Nibbana, it means that a person has separated from the shackles of worldliness with all its aspects. So that someone who has reached Nibbana will experience a spiritual satisfaction and enjoyment. The Buddha, who in Buddhism is the central figure in spiritual practice, has many teachings that call for humans to be free from the shackles of suffering, this teaching is conveyed to his students as a foundation building to behave and behave well with religious characters.<sup>34</sup>

As Hinduism also has the concept of Nirvana, which is understood as a state in which a person is able to release and be free from the shackles of worldliness, Hinduism teaches the ultimate goal of a Hindu by reaching high spiritual happiness. Namely the union of Atman with Brahman or often termed moksa. The nature of Nirvana in Hinduism as a place full of peace that is eternal. This Nirvana can only be achieved if humans succeed in uniting Atman with Brahman as a form of perfection of life. Of course this can only be achieved by purification practices.<sup>35</sup> Purification practices in Hinduism are essential for achieving the state of Nirvana or moksa, which is the liberation from the cycle of birth, death, and rebirth (samsara). These practices are designed to cleanse both the mind and body, allowing the individual to transcend worldly attachments and desires, ultimately leading to spiritual enlightenment. One of the key purification practices in Hinduism is the observance of ethical conduct and adherence to dharma, or righteous living. This involves following the moral and ethical guidelines prescribed in the sacred texts, such as the Vedas and the Upanishads. Key principles include ahimsa (non-violence), satya (truthfulness), asteya (non-stealing), brahmacharya (celibacy or moderation), and aparigraha (non-possessiveness).

In addition to ethical conduct, ritualistic practices play a crucial role in the purification process. These rituals can include daily prayers (puja), meditation (dhyana), chanting of mantras, and participation in yajnas (sacrificial ceremonies). The practice of yoga is also fundamental, not only as a physical exercise but as a spiritual discipline that integrates the body, mind, and spirit. Yoga practices, such as asanas (postures), pranayama (breathing exercises), and dhyana, help in controlling the mind and senses, leading to inner purity and concentration. Another significant

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<sup>34</sup>Darma Handika, "Peran Sigalovada Sutta dalam Pendidikan Karakter Remaja", *ABIP: Jurnal Agama Budha dan Ilmu Pengetahuan*, Vol. 4, No. 1, 2021, 41.

<sup>35</sup>Nirwana, "Nirwana dengan Cara Pencapaiannya dalam Agama Hindu", *Jurnal Adyan*, Vo. 1, No. 2, 2015, 100.

aspect of purification is the observance of fasts (vratas) and pilgrimages (tirtha yatra). Fasting is seen as a means to purify the body and mind, while pilgrimages to holy sites are believed to cleanse one's sins and bring spiritual merit. Pilgrimage destinations like Varanasi, Rameswaram, and the Char Dham (four abodes) are considered highly sacred and transformative for the soul. The concept of karma yoga, or selfless service, is also vital in the journey towards Nirvana. By engaging in selfless actions without attachment to the results, an individual can purify the heart and mind, reducing the ego and fostering a sense of unity with the divine.

Lastly, the guidance of a guru, or spiritual teacher, is often emphasized in Hinduism. A guru provides wisdom, support, and direction, helping the disciple navigate the spiritual path and overcome obstacles that hinder the attainment of moksa. In summary, the path to Nirvana in Hinduism is a multifaceted journey involving ethical living, ritualistic practices, yoga, fasting, pilgrimages, selfless service, and the guidance of a guru. These practices collectively purify the individual, enabling the union of Atman with Brahman and the realization of eternal peace and liberation. From some of the above definitions, we can understand that the concept of Nirvana is a very popular term used by both religions, namely Buddhism and Hinduism. These two religions have their own point of view on the concept of Nirvana. Buddhism understands Nirvana / Nibbana as eternal and extraordinary peak happiness. Buddhism does not define Nibbana as a place like heaven. Nibbana is pursued through the practice of self-annihilation from greed, hatred, and delusion.<sup>36</sup> Buddhists often define it as a condition that is free from defilements that cause suffering. Therefore, if someone wants to achieve Nibbana, they must have the enthusiasm to be able to achieve it by applying the middle path that has been given by the Buddha, according to the Buddha there are eight best paths with three elements in them namely Sila (Morality), Samadhi (Mental Training), and Panna (Wisdom).<sup>37</sup>

### **THE RELEVANCE OF FANA' ACCORDING TO AL-HARAWI AND NIBBANA IN BUDDHISM**

In Sufism, *fana'* is a very popular term, *fana'* is often interpreted as self-destruction or *fana' al nafs*. According to al-Harawi that *fana'* is an understanding of the destruction of the elements contained in the soul that have nothing to do with God. He argues that everything in the *salik* is eliminated then of course the body will experience emptiness, when experiencing emptiness it will have implications for the destruction in the human soul in accepting the primary form and form of God. So that in the concept of *fana'* he does not eliminate the form of something that has been embedded in the soul and body, because the soul and body are able to accept the essence of the Haqq form and unite into the spirit of the *salik*. Therefore in his concept is not based on an understanding of a servant's self that is filled with the essence of divinity by the existence of only divine traits.<sup>38</sup>

The same is true of the concept of Nibbana which is understood as the ultimate moral perfection. A person who succeeds in achieving it then all desires that lead to bad actions such as greed, hatred and delusion can be completely eliminated and all bad desires will no longer arise in a person. And that is the meaning of Nibbana which means the disappearance of greed, hatred, and

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<sup>36</sup> Ni Made Winda Purwaningsih dkk, *Etika Sosial Buddhisme dalam Kitab Sutta Pitaka (Kajian Filsafat)*, Sanjiwani: Jurnal Filsafat, Vol. 13, No. 1, 2022, 19.

<sup>37</sup> Armstrong, *Etika Nikomakea*, Terj. Roger Crisp dan Ratih Dwi Astuti, (Yogyakarta: Basabasi, 2005), 96.

<sup>38</sup> Khoirurijal, Pendidikan dalam Dunia Sufistik, *Jurnal Nizham*, Vo. 4, No. 2, 2015, 216.

delusion - or what Buddhism calls *ragakkhaya*, *dosakkhaya*, *mohakkhaya*. All behaviors that have the potential to ignite bad things as much as possible are destroyed, then the soul will reach a peak that leads to releasing all negative deeds.<sup>39</sup> The soul that has succeeded in purifying this in its life will be far from all forms of arrogance, feeling that it is the greatest and superior to others can be eliminated. All worldly passions will disappear from him and reach the highest level of purity of soul.<sup>40</sup>

In Buddhism, Buddha is a role model, he is a teacher with an extraordinary level of wisdom in his life is always filled with anxieties about the conditions in the surrounding environment, much of his life is done to teach the values of wisdom by preaching *Damma*.<sup>41</sup>

The Buddhism makes the Buddha the Great Teacher with the popular term "the awakened one" or "enlightened one" to share His insights to help all sentient beings to end all suffering through the eradication of all ignorance, delusion, darkness of the mind these three are called (*moha*), *greed* (*lobha*), and *hatred* (*dosa*).<sup>42</sup> When these three can be ended and extinguished, one will attain Nibbana and the practice to be taken to attain it is by acting righteously, not falling into wrong behavior, practicing meditation so that the mind is always kept in a good direction, pure and understanding of the mental state and physical practice.

The relevance of *fana'* in Islamic Sufism according to al-Harawi and Nibbana according to Buddha, namely each comes from two different teachings. In the teaching of *fana'* directs humans to eliminate all forms of despicable desires culminating in the union of self / soul with God so that he will be in eternity and ultimate happiness, as is the case with al-Harawi who places *fana'* in the discussion of *manzilah al-Ma'rifah* which is understood as the essence of a thing as a thing. So that *fana'* according to him is a destruction of something except for the Haqq which is in the salik through recognition. This is also similar to the Buddhist teaching of Nibbana, which also emphasizes the elimination of the despicable passions in the human soul in the form of *moha*, *lobha*, and sinful hatred, so that this ultimate goal can be achieved with the satisfaction of a soul that is free from all desires. Both are relevant and interrelated and both are the highest level of morality attained by the human soul that succeeds in eliminating all human passions that fetter and lead to suffering.

The relevance of *fana'* in Islamic Sufism according to al-Harawi and Nibbana according to Buddha lies in their shared emphasis on transcending despicable desires to achieve a state of ultimate spiritual fulfillment. Despite originating from two distinct religious traditions, both concepts direct humans towards the elimination of base passions and the attainment of a higher state of being. In Islamic Sufism, *fana'* is the process by which an individual eliminates all despicable desires, culminating in the union of the self or soul with God. This union leads to a state of eternity and ultimate happiness. Al-Harawi places *fana'* within the framework of *manzilah al-Ma'rifah* (the station of knowledge), understanding it as the essence of annihilation, where everything except the Divine Truth (Haqq) is obliterated through recognition and realization. According to al-Harawi,

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<sup>39</sup>Lily de Silva. *Nobbana sebagai Suatu Pengalaman Hidup*, terj. Yandi Wijaya, Buku ke-2 (Yogyakarta: Keluarga Mahasiswa Budhis Gadjah Mada, 2008), 7-8.

<sup>40</sup>Ibid.,

<sup>41</sup>Purnomo Ratna Paramita, "Metode Buddha Mengajar : Relevansinya Dalam Pembelajaran Abad 21," *ABIP: Jurnal Agama Buddha Dan Ilmu Pengetahuan* Vol 8 No 2 (2022): 63.

<sup>42</sup>Khairiah, *Agama Budha*, 55.

fana' involves the destruction of all that is not aligned with the Divine, allowing the seeker (salik) to experience the true essence of existence.

Similarly, in Buddhism, Nibbana is the ultimate goal of the spiritual path, characterized by the eradication of moha (delusion), lobha (greed), and dosa (hatred). Achieving Nibbana entails freeing the soul from all desires, leading to a state of profound peace and liberation from suffering. Nibbana represents the highest moral and spiritual achievement, where the soul is no longer fettered by worldly attachments and experiences the satisfaction of being free from all desires. The parallels between fana' and Nibbana are evident in their shared focus on moral purification and the elimination of base desires. Both concepts highlight the importance of overcoming the ego and worldly attachments to achieve a higher state of consciousness and spiritual fulfillment. The journey towards fana' and Nibbana involves rigorous self-discipline, ethical conduct, and spiritual practices aimed at purifying the soul and aligning it with higher truths.

Both fana' and Nibbana represent the highest levels of moral and spiritual attainment. They are the culmination of a process that involves the total annihilation of the ego and the realization of a state of being that is free from the fetters of desire and suffering. This shared goal underscores the universal nature of the spiritual quest, transcending religious boundaries and pointing to a common human aspiration for liberation and enlightenment. In conclusion, the relevance and interrelation of fana' in Islamic Sufism and Nibbana in Buddhism lie in their shared emphasis on the elimination of despicable passions and the attainment of ultimate spiritual fulfillment. Both concepts represent the highest moral and spiritual achievements, where the soul is liberated from worldly desires and experiences a state of eternal peace and happiness. Despite their different religious contexts, fana' and Nibbana highlight a universal path towards spiritual liberation, underscoring the commonality of the human search for transcendence and enlightenment.

## CONCLUSION

The word fana' comes from the words faniya-yafna-fana'an which means lost or perished. Sufism is termed fana', which means a state of high morals. Fana' is defined as the loss of human qualities of the five senses which ultimately give rise to lust and lust. So that within him the divine essence will be fulfilled. Only the divine qualities exist within him. The final goal emphasized in Buddhism is nibbana, which in Buddhism emphasizes the elimination of despicable desires in the human soul in the form of lust moha, greed lobha and hatred dosa, so that Nibbana is a teaching that aims at the end of humanity. Buddha. The relevance of these two teachings is the same concept in the purification of the soul. In the teachings of fana' directs humans to eliminate all forms of despicable desires that unite the self or soul with God in order to be in eternity and the peak of happiness. This is also the same as the Nibbana teaching in Buddhism, this teaching also emphasizes the elimination of despicable desires. Each of the teaching concepts promoted, both fana' and Nibbana in Islamic and Buddhist Sufism, are both teachings that lead to the highest morality of the human soul.

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