



**THE EARLY MALAY FIGURES'  
UNDERSTANDING OF CAUSALITY  
WITH SPECIAL REFERENCE TO THE VIEWS OF  
ḤAMZAH FANṢŪRĪ, <sup>C</sup>ABD AL-RA'ŪF AL-SINKĪLĪ,  
SHAMS AL-DĪN AL-SAMAṬRĀ'Ī AND  
NŪR AL-DĪN AL-RĀNĪRĪ**

**BY**

**FUAD MAHBUB SIRAJ**

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## ABSTRACT

This dissertation traces the early Malay figures understanding of causality. This is qualitative research with using descriptive, historical and hermeneutic methods. Philosophical mysticism approach is using for the content analysis. In this study, we find that the principle of causality is based on the internal/metaphysical experiment and not on the empirical/physical experiment. The principle of causality covers all forms of existence and includes all beings in the universe. From here, the problem of causality and the division of being as cause and effect become the essential problem in the thoughts of philosophical mysticism. The concept of *wujūdiyyah* is the main teaching of Ḥamzah Faṣṣūrī and other Malay figures and from this, their concept of causality can be understood. All of the Malay figures have similar points of view on causality. They are in agreement with the concept of *tajallī* based on the thought of Ibn ʿArabī. All of them also agree that Allah is the ultimate cause and is the only existence while the world is merely a shadow or the effect of that existence. For them, there is a natural law but that law is not just in the physical or empirical realm of phenomena, but also resides in the metaphysical realm of ultimate reality and from the *tajallī* of this realm the physical can exist. They are all in agreement that each world has different laws and different nature.

## ملخص البحث

تهدف هذه الدراسة لتتبع فهم السببية لدى الملايوين القدامى. هذه الدراسة دراسة نوعية تستخدم المنهج الوصفي، والتاريخي، والتفسيري، وتحليل المحتوى استخدم مدخل التصوف الفلسفي. توصل الباحث من خلال هذه الدراسة إلى أن مبدأ السببية يعتمد على تجارب غير ظاهرية (ميثافيزيقية)، وليس بناء على البحث التحريبي، مبدأ السببية ينسحب على كل أشكال الموجودات، والكائنات في هذا العالم، ومن هنا، فإن أمر السببية والتقسيم الجاري باعتباره سببا وأثرا أصبح يمثل القضية الأساسية في الأفكار الفلسفية التصوفية، يعد مفهوم الوجودية قاعدة التعليم الأساسية لحمزة فاشوري، وبعض الملايوين الآخرين، ومن هذا المنطلق يمكن إدراك مفهوم السببية لديهم، كل الأشخاص (الرموز) الملايوين لديهم وجهات نظر متشابهة عن السببية. وهم متفقون على مفهوم "التجلي" استنادا إلى فكر "ابن عربي" كما أنهم جميعا متفقون كذلك على أن الله هو المسبب وصاحب الوجود المطلق، بينما أن العالم مجرد ظل، أو أثر لهذا الوجود، في رأيهم فإن هناك قانونا طبيعيا يحكم الأشياء، ولكن هذا القانون لا ينطبق فقط على الظواهر المادية والتجريبية، بل يمتد كذلك ليشمل ظواهر ما وراء الطبيعة للواقع المطلق، ومن خلال التجلي لهذا المجال يمكن أن توجد الطبيعة. وهم جميعا متفقون على أن كل عالم من العوالم له قوانينه، وطبيعته المختلفة.

## **APPROVAL PAGE**

The dissertation of Fuad Mahbub Siraj has been approved by the following:

---

Prof. Dr. Sayyid Mohamed Ajmal A.R. Al-Aidrus  
Supervisor

---

Prof. Dato' Dr. Mahmood Zuhdi Abd. Majid  
Internal Examiner

---

Prof. Dato' Seri Dr. Md Salleh Yaafar  
External Examiner

---

Prof. Dr. Muhammad Bukhari Lubis  
External Examiner

---

Prof. Dr. Rafikul Islam  
Chairman

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# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1. BACKGROUND OF STUDY**

The concept of causality and the problems related to it are some fundamental issues within Islamic and Western philosophy and still appear to be unresolved. In the modern West, some empirical philosophers such as, Locke, Berkeley and Hume challenged the concept of causality, basing everything off their epistemological principles related to both objective and subjective perception rooted entirely in the realm of phenomena. Hence these philosophers denied the principles of causality, especially the idea of causal necessity, the effects of which continued into modern Western thought, especially positivism, analytic philosophy and modern physics.

In Islamic philosophy, especially the transcendent school of thought, causality is a philosophical and rational principle which can only be understood through abstract reasoning. Therefore, the interpretation of causality in this approach is contrary to Western empiricism and it is deeper than experience and induction in which cause gives the effect existence, the effect of which will not be able to exist without a particular reason. As a result, the principle causality is in the existence of cause and effect and not in their appearance in the phenomenal world. Similarly, effects are contingent on causes. Therefore, contrary to Western empiricists, we can show that causality is not merely contiguity, temporal priority and other external relations between cause and effect, but it is deeper and cannot be explained by an empirical approach.

For materialist determinism, the theory of cause and effect is the natural law which is definite and unchanging. Each cause cannot be compared to the other cause; it is a linear cycle. Every event comes from the matter and return to matter again, without external influence. Determinism is also referred to as “the closing of causality”. According to this, the mind is the only access to the truth of the phenomenal realm.

Islam does not merely employ an empirical approach, but also recognizes the unseen realm. For instance, al-Ghazālī’s approach to causality did not leave out metaphysics. He claims that Allah is the ultimate cause of all events and things (even if so in the less than occasional sense). Therefore, divine knowledge can only be achieved from the ultimate cause, that is the being of Allah. Only Allah, then, is the source of *yaqīnī* knowledge. Al-Ghazālī contends that causality is the nature of the world and effects are not obligatory. To strengthen his argument, al-Ghazālī gave examples, such as the relations between thirst and drinking, satiety and eating, burning and fire, light and sun set and other relations of cause and effects in the world. God with His authority can create satiety without eating and so on. So, the concept of causality according to al-Ghazālī was one arranged by Allah. Because of Allah is arrangement the causality which happens naturally will not happen, like the relationship between fire and paper, which according to the law of causality law, would usually burn. According to al-Ghazālī such a relationship is impossible because of the probability of the union between fire and paper not producing the effect of burning and because of this paper can be changed to be dust without meeting fire. Thus probabilities were not believed by Muṭazilites or other Islamic philosophers. On the other hand, Ibn Rushd was closer to Aristotle in thought, but he still not leave

aside the metaphysical aspect of Islam. Even his argument was more rational than al-Ghazālī. According to Ibn Rushd, al-Ghazālī was actually refuting his opponents with mere emotion. Ibn Rushd said that the problem of causality needs deep understanding, and for him causality is necessary that does not break the absolute will of Allah, but is created by Him.

In this dissertation, we would like to discuss about the Malay thinkers point of views on causality, primarily emphasizing the perspectives of Ḥamzah Faṣṣūrī and ‘Abd al-Ra’ūf al-Sinkīlī, after which analyzing the validity of their ideas from the arguments of Shams al-Dīn al-Samaṭrā’ī and Nūr al-Dīn al-Rānīrī. All of these figures did not directly talk about the theory of causality, however. Therefore we will determine their understanding of causality from their metaphysical thought, hence the title for this dissertation as “The Early Malay Figures’ Understanding of Causality with Special Reference to The Views of Ḥamzah Faṣṣūrī, ‘Abd al-Ra’ūf al-Sinkīlī, Shams al-Dīn al-Samaṭrā’ī and Nūr al-Dīn al-Rānīrī”.

Causality is closely related to miracles,<sup>1</sup> which can persuade a person to the *mu‘jizat* of the messengers of Allah. The word cause derives from the Arabic term *al-sabab*, it means ‘origin’, beginning or original cause, reason; something that is a reason for certain, everything requires a cause. The word ‘effect’ also come from an Arabic term, *‘āqibah*, which means ‘the result of an incident or happening’. For example what is the effect of world war? Another term for cause and effect is *al-sabab wa al-musabab*<sup>2</sup>. In the philosophical sense, a cause is that which is attached to the certain existence which is external to it and gives a forms to that existence. This

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<sup>1</sup>The miracle is an extraordinary act that just happens to the apostles or prophets, as a proposition the truth of his prophecy. Muḥammad al-Shabunī ‘Alī, *Tibyān fī ‘Ulūm al-Qur’ān*, (Beirut: Mu’assasah Manahil ‘Irfān, 1981), p. 97

<sup>2</sup>Dick Hartoko, *Kamus Populer Filsafat*, (Jakarta: Rajawali, 1986), p. 49

cause can be divided into two: primary cause and second cause.<sup>3</sup> The primary cause is a cause which is not contingent on other causes to exist. Aristotle called this the ‘unmoved mover’.<sup>4</sup> Ibn Sina called it *wājib al-wujūd*,<sup>5</sup> the substance that exists by itself in which non-existence is impossible. The second cause is the cause which exist because of the primary cause and according to Ibn Sina was called *mumkin al-wujūd* (the universe).<sup>6</sup>

The meaning of ‘effect’ is every actual existent that exists because of another existent. In other words, the existence of something which is actual is contingent on something else of actual existence.<sup>7</sup> Furthermore, causes must have a consequences; no cause will lack a consequence. Sometimes a cause will exist with its effect but the effect will never exist without a cause and it can be said that the existence of an effect without the primary cause is impossible.

The Muslim philosophers used the terms *sabab* and *‘illat*<sup>8</sup> for ‘cause’. Ibn Sīnā and Ibn Rushd used the term *‘illat*, whereas al-Ghazālī was more likely to use the term of *sabab*. Both Ibn Sīnā and Ibn Rushd were likely to follow what was told by Aristotle when they catagorized the causes but Ibn Sīnā emphasized more the relation between cause and effect (*sababiyyah*) through physics.<sup>9</sup>

The meaning of cause and effect can be explained comprehensively if both terms are not translated separately. The meaning of cause cannot arise without

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<sup>3</sup>Jamīl Shulaybā, *al-Muḥkam al-Falsafī*, 2<sup>nd</sup> ed, (Beirut: Dār al-Kitāb, 1973), p. 97.

<sup>4</sup>K. Bartens, *Sejarah Filsafat Yunani*, (Yogyakarta: Kanisius, 1981), p. 155.

<sup>5</sup>Ahmad Daudy, *Segi-Segi Pemikiran Falsafī dalam Islam*, (Jakarta: Bulan Bintang, 1984), p. 41.

<sup>6</sup>Jamīl shulaybā, *al-Muḥkam al-Falsafī*, p. 97

<sup>7</sup>Jamīl shulaybā, *al-Muḥkam al-Falsafī*, p. 397.

<sup>8</sup>Harun Nasution distinguish between cause and *‘illat*. Cause is something which cannot be seen by man, otherwise *‘illat* can be known by mankind. In this problem he was emphasized the differences on the law side, for example is the law of eating pork is haram. The cause why it is haram cannot be known but the *‘illat* can be known.

<sup>9</sup>Muḥammad ‘Atif ‘Irāqī, *Tajīd al-Madhhāb al-Falsafīyyah wa al-Kalāmiyyah*, (Egypt: Dar al-Ma‘ārif, 1974), p. 88.

understanding what the effect is, on the other hand we cannot understand the meaning of effect without knowing the meaning of cause.

The theory of cause and effect can be defined as the universal laws in many aspects of reality, such as in science, especially when the cause and effect have relations with the seen realm. The other term which can be used similarly is ‘natural law’, the theory of causality, or *sunnah Allāh*. This theory can be called ‘natural law’ because everything in this world has its own laws (or nature or we can say the special characteristic), like fire, the special characteristic of which is burning. The ‘theory of causality’ is another term for the theory of cause and effect. When ever the term of *sunnah Allāh* was given by Ibn Rushd in his book *al-Naz’ah al-‘Aqliyyah* - that the nature of things will not be changing – this argument is strengthen by the verses that state “You will be never see any changing from the *sunnah* of Allah” (al-Fath/48:23).<sup>10</sup>

## **1.2. OBJECTIVE, SIGNIFICANCE AND SCOPE OF THE STUDY**

Much has been written about the concept of causality and the mysticism thought of the early Malays figures but there has been none published so far creating a full interest on the causality in the mysticism field, particularly causality in the understanding of Ḥamzah Faṣṣūrī’s and ‘Abd al-Ra’ūf al-Sinkīlī’s. So, it seems reasonable to examine this field to understand and appreciate Ḥamzah Faṣṣūrī’s and ‘Abd al-Ra’ūf al-Sinkīlī’s understanding on causality. The main objective of the study is to criticize and evaluate the historical development of the causality concept with special reference to the institution of the early Malay figures understanding. In addition to this, is to give

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<sup>10</sup> Muḥammad ‘Atif ‘Irāqī, *Al-Naz’ah al-‘Aqliyyah fī Falasah Ibn Rushd*, (Egypt: Dār al-Ma‘ārif, 1968), p. 60.

an amount of information about how the concept of causality and how does it develop as part of the history of Islamic thought.

The explanation in the background of the study above brings us to the initial understanding about the theory of causality before we come to Ḥamzah Faṣṣūrī and ʿAbd al-Raʿūf al-Sinkīlī's point of view of causality. The questions are: what are the concept of causality from Ḥamzah Faṣṣūrī and ʿAbd al-Raʿūf al-Sinkīlī; what are Ḥamzah Faṣṣūrī's and ʿAbd al-Raʿūf al-Sinkīlī's positions regarding causality in the discourses of the theory of causality between philosophers and theologians; and what are the validity of Ḥamzah Faṣṣūrī's and ʿAbd al-Raʿūf al-Sinkīlī's ideas on causality from the argument of Shams al-Dīn al-Samaṭrāʾī and Nūr al-Dīn al-Rānīrī? These questions will help us find the theory of causality in Malay philosophical thought. Before this we will explicate the biographies of Ḥamzah Faṣṣūrī and ʿAbd al-Raʿūf al-Sinkīlī and their works. After this, in chapter one, we will discuss the school of thought of the theory of causality which will begin from the meaning of causality, the emergence concept of causality, the discourses of the theory of causality from theologians, philosophers and Ibn Arabī's point of view in explaining causality. In chapter two we will see the biography and the works of Ḥamzah Faṣṣūrī's and ʿAbd al-Raʿūf al-Sinkīlī. In the chapter three we will discuss about Ḥamzah Faṣṣūrī's metaphysical arguments in order to understand his concept of causality and his position on it. In chapter four will also discuss ʿAbd al-Raʿūf al-Sinkīlī's metaphysical arguments in order to understand his concept of causality and his position on it. In chapter five we will discuss the validity of Ḥamzah Faṣṣūrī's and ʿAbd al-Raʿūf al-Sinkīlī's ideas on causality, we will analyze the argumentation of Shams al-Dīn al-Samaṭrāʾī and Nūr al-Dīn al-Rānīrī ideas in support of the formers and finally

understand the theory of causality in Malay Philosophical thoughts. Prior to all this we would like to understand first the Qur'anic foundations of causality. Then the final chapter will then offer concluding remarks.

### **1.3. LITERATURE REVIEW**

In order to see the thoughts of the early Malay figures', for the beginning information, we try to find the data from the books and research that published by the scholars. Until now, the research that has been published about Ḥamzah Fanṣūrī and his teaching is the research wrote by Syed Muhammad Naquib al-Attas entitled *The Mysticism of Ḥamzah Fanṣūrī*. Suitable with that title, al-Attas explained the biography and the thought of Ḥamzah Fanṣūrī in the mysticism perspective. Al-Attas also attached three prose of Ḥamzah Fanṣūrī and translated to English, those prose are *Asrāl al-Ārifīn*, *Syarāb al-Āsyiqīn*, *Al-Muntahi* (in Malay), *The Secrets of the Gnostics*, *The Drink of Lovers*, *The Adept* (translated in English). In his work al-Attas gave the general analysis to the Ḥamzah Fanṣūrī mysticism teaching from his works. But these approaches still not answer all of the questions in this thesis research questions. Another research of al-Attas on Malay Figure is the research about *Al-Rānīrī and The Wujūdiyah of 17<sup>th</sup> Century Aceh*. This research is a master thesis when he complete his study at Mc. Gill, Canada. In this thesis al-Attas stated that Nūr al-Dīn al-Rānīrī has been able to defined and explain the problem of semantic through Malay key word which have relation with Islam. On the other word, this thesis explained about the relation between Islamization processes with the history of Malay itself. It was proved by the terms that develop in the history of Malay. This thesis also reinforced by al-Attas research on the title *Some Aspects of Sufism as Understood and*



*Practiced Among the Malays* which was published by Malaysian Sociological Research at Singapore.

The other book is *The Poems of Ḥamzah Faṣṣūrī* wrote by G. W. J. Drewes and L. F. Brakel, consist of 32 Ḥamzah Faṣṣūrī's poetry. Drewes and Brakel explained the live and the journey of Ḥamzah Faṣṣūrī to the other places. They also wrote the transliteration and the comments of *Syarāb al- 'Āsyiqīn* and *Al-Muntahi* in Java.

In Indonesia, the research on Ḥamzah Faṣṣūrī thought wrote by Abdul Hadi W. M. He wrote two titles of books on Ḥamzah Faṣṣūrī. The first book is *Ḥamzah Faṣṣūrī Risalah Tasawuf dan Puisi-Puisinya* (The mysticism works of Ḥamzah Faṣṣūrī and His poetries) and the second book is *Tasawuf yang Tertindas: Kajian Hermeneutik terhadap Karya-Karya Ḥamzah Faṣṣūrī*. Abdul Hadi in his first book explained that Ḥamzah Faṣṣūrī is not only famous as scholars, cultural observer, and man of letters, but also as the reformer in the mysticism area. Abdul Hadi also put the first literature of Ḥamzah Faṣṣūrī in mysticism *Zināt al-Wahidīn* known also as *Zināt al-Muwahhidīn* and *Syair Jawi Fasal fi Bayan 'Ilmu al-Suluk wa l-Tauhīd* in one chapter of his book.

The second book of Abdul Hadi actually is his Ph.D thesis which then published as a book. In that book Abdul Hadi explained how is the idea of love in the Sufism work, esthetic and hermeneutic of sufi. With the hermeneutic approach, Abdul Hadi tries to analysis the hiding spiritual message in the Ḥamzah Faṣṣūrī poetries. He also showed that if the history cannot prove the greatest of Ḥamzah Faṣṣūrī again, then the works of Ḥamzah Faṣṣūrī will be the witness or the judge for the question, do he is an infidel sufi or not, like what has been told by the *fuqahā* at that time.

Indonesian scholars who also do a research about The study on Malay world Sufism is Alwi Shihab. He wrote a book on the title *akar tasawuf di indonesia; antara tasawuf sunni dan tasawuf falsafi* (The root of Mysticism in Indonesia; Between Sunni Mysticism and Philosophical Mysticism). In this book Alwi Shihab explained the historical background of mysticism in Indonesia and its role. He also explained that the root of the mysticism in Indonesia and divided mysticism into two forms, sunni mysticism and philosophical mysticism. The root of Sunni mysticism in Indonesia is from the teaching of Nūr al-Dīn al-Rānīrī and the root of philosophical mysticism teaching in Indonesia based on the teaching of Ḥamzah Faṣṣūrī and he explained also the conflict between both of them from the beginning until today. This book emphasizes the historical approach in order to see the development of mysticism in Indonesia and its influence but not to focus on the mysticism teaching of the figures.

Study on ʿAbd al-Raʿūf al-Sinkīlī has been started by a Dutch scholar namely D. A. Rinkes (1909) through his thesis entitled “*abdoerraoef van singkel: bijdrage tot de kennis van de mystiek op Sumatra en java*”. Through this study, Rinkes investigated the influence of al-Sinkīlī and spreading of his mystical ideas and teaching in Sumatra and Java in particular and in the Archipelago in general.

Research concerning mystical thought of al-Sinkīlī also done by local scholar such as Syamsul Bahri (2005) entitled “*Tasawuf Syaikh Abd al-Rauf Singkel dan Paham Wujūdiyyah dalam Karyanya Kitab Tanbih al-Māsyī* (The Mysticism of ʿAbd al-Raʿūf al-Sinkīlī and *Wujūdiyyah* doctrine on His Work *Tanbih al-Māshi*). It is a Ph.D thesis in UIN Syarif hidayatullah, Jakarta. This study elaborated the mystical thought of al-Sinkīlī including his thought on *wahdah al-wujūd* based on one work of

al-Sinkīlī namely *Tanbih al-Māshi*. In this research, Syamsul Bahri discovered that ʿAbd al-Raʿūf al-Sinkīlī emphasized the importance of *tawhīd* as basis to religious life in general and Sufism in particular. Regarding the ontological status between Allah and universe, al-Sinkīlī, according to Bahri, asserts the transcendent of Allah SWT upon his creation (universe) rather than immanent. Meanwhile, in the case of the doctrine of *wahdah al-wujūd*, Bahri arrived at different conclusion with other researcher on al-Sinkīlī. According to Bahri, al-Sinkīlī rejected *wahdah al-wujūd* and embrace *wahdah al-shuhūd*. Based on his research Bahri concluded that the school of thought of al-Sinkīlī in Sufism is tasawwuf sunni not tasawwuf falsafi. Tendency of al-Sinkīlī to tasawwuf sunni, according to Bahri, demonstrated by his thought which is emphasized the importance of al-Qurʿan and sunnah as foundation and guidance for muslim especially those people who follow the sufi’s path, the significance of *tawhīd*, and his attention to rites (*ʿamal*) and *akhlaq* (ethic).

Oman Fathurrahman wrote his research in 1999 entitled, “*Tanbih al-Māshi: Menyoal Wahdah al-Wujūd. Kasus Abdurrauf Singkel di Aceh Abad 17*” (*Tanbih al-Māshi: The Question of Wahdah al-Wujūd. The Case of ʿAbd al-Raʿūf al-Sinkīlī in Aceh on 17<sup>th</sup> Century*). The background of this book is Master thesis of Oman Fathurrahman in Universitas Indonesia (University of Indonesia). It is a philology study on the manuscript of *Tanbih al-Māshi* which employed the method of editing of text and content analysis including translation of the text from Arabic to Indonesian language.

Study on the book of ʿAbd al-Raʿūf al-Sinkīlī entitled *ʿUmdah al-Muḥtājīn ilā Sulūk Maslak al-Mufridīn* was done by Fairuzah Haji Basri (2002), entitled “*ʿUmdah al-Muḥtājīn ilā Sulūk Maslak al-Mufridīn: Satu Kajian Teks*.” (*ʿUmdah al-Muḥtājīn*

*ilā Sulūk Maslak al-Mufridīn: an Text Study*). It is a Master thesis in the Department of Malay Literature, Faculty of Society and Human Science (*Fakulti Sains Kemasyarakatan dan kemanusiaan*), Universiti Kebangsaan Malaysia (National Universiti of Malaysia). The study of Fairuzah resulted that the book of *Umdah* was a book among Sufism books which has some superiority. Among of them are: (1) despite it was a Sufism book who obviously addressed by the author to people who follow the Sufi's path (*salik*), but it was not merely discussed the matter of Sufism. The discussion of the book started with the matter of *aqidah (tawhīd)* and completed with fiqh discourse. In other words, the book of *umdah* discussed *aqidah*, Sufism and fiqh at once; (2) the book of *umdah* was a work of Sufism with high quality. It proved by the reference of the book are al-Qur'an, hadith and works of prominent muslim scholars; (3) Sufism teaching which contained in *umdah* covered tasawwuf sunni and tasawwuf falsafi. Therefore it could be said this study did not cover all mystical thought of *Abd al-Ra'ūf al-Sinkīlī*.

Ahmad Zaeni submitted his research for degree thesis in 2008 entitle "*Mengenal Tafsir Tarjuman Al-Mustafid Karya Abd al-Ra'ūf al-Sinkīlī: Analisis Terhadap Sumber, Metode dan Corak Tafsir Tarjuman al-Mustafid*" (On Knowing the *Tafsir Tarjuman al-Mustafid*, the Work of *Abd al-Ra'ūf al-Sinkīlī*: An Analysis to the Sources, Method and Kind of *Tafsir Tarjuman Al-Mustafid*).

Matrozi also submitted his degree thesis to UIN Jakarta in 2009 entitled, "*Menguji Kualitas Sanad dan Matan Hadis dalam Kitab Tanbih al-Māsyī Bab Aspek Syariat Karya Abd al-Ra'ūf al-Sinkīlī*" (On Examine the Quality of *Sanad* and *Matan* Hadith on the Book of *Tanbih al-Māshi* Chapter Shariah Aspect by *Abd al-Ra'ūf al-Sinkīlī*).

Beside that Baihaqi in 2002 complete his research as a requirement for his first degree entitled, “*Konsep Wahdah al-Wujūd dalam Perfektif Shams al-Dīn al-Samaṭra’ī dan ‘Abd al-Ra’ūf al-Sinkīlī*” (The Concept of *Wahdah al-Wujūd* in the Perspective of Shams al-Dīn al-Samaṭra’ī and ‘Abd al-Ra’ūf al-Sinkīlī). It was comparative study between the thought of Shams al-Dīn al-Samaṭra’ī with ‘Abd al-Ra’ūf al-Sinkīlī.

Azyumardi Azra (2012) also discussed ‘Abd al-Ra’ūf al-Sinkīlī in his Ph.D thesis which was published entitled “*Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII*” (The Network of Middle East Scholar and Malay Archipelago 17<sup>th</sup> and 18<sup>th</sup> Century). In this work, Azra investigated the relation and connection between Muslim scholars of Malay world and muslim scholar network of Middle Eastern. In this network, Azra placed al-Sinkīlī as one of renewal figures (*mujaddids*) beside Nūr al-Dīn al-Rānīrī and Yusūf al-Makassārī (in 17<sup>th</sup> Century); ‘Abd al-Samād al-Palimbānī and Daud ibn ‘Abdullah al-Pattānī (18<sup>th</sup> Century). This research quite informed us the network of Muslim scholars in the Middle Eastern countries. Contrary to al-Sinkīlī who employed the radical approach, al-Sinkīlī, according to Azra, presented himself as evolutionist renewal figure. It means al-Sinkīlī employed reconciliation approach while facing with two contradiction views. Even though Azra touched the mystical thought of al-Sinkīlī, but it was very brief.

Siti Halimah was submitted to UIN Jakarta as completing requirement of the first degree in 2004 entitled, “*Analisis Terjemahan ‘Abd al-Ra’ūf al-Sinkīlī dalam Kitab Tanbih Al-Amil Fi Tahqiq Al-Kalam Fi An-Nawafil*” (An Analysis on ‘Abd al-Ra’ūf al-Sinkīlī Translation of the Book of *Tanbih Al-‘Amil Fī Tahqīq Al-Kalām Fī An-Nawāfil*).

Based on literature review which was done by researcher, there was no single study which attempts to investigate the concept of causality in the Malay Figures' understanding. Most of the research discussed the mystical thought, *tawhīd*, tafsir and also the *sharī'ah* aspect. There is no study about the philosophical aspect of those figures'. The present study is an original research because it discussed the early Malay figures' understanding of causality, but this study still needs to show it again the mystical thought of those figures'.

#### **1.4. THEORETICAL FOUNDATIONS**

Even though there is a difference picture about the mystical experience among the sufis, writer based on the framework which submitted by Annemarie Schimmel. Schimmel made differences between two type of main mysticism, there are infinity mysticism and personality mysticism. The first type of mysticism view God as an absolute and infinity reality. This mysticism analogizes God as an unlimited ocean and not bound by the times. Human is a spark or a wave from the divine ocean according this ism. The human also view sourced from the emanation of God and can also reach the unity contemplation with God. Because considered produce the pantheism and monism made this type of mysticism often get confrontation and rejection. Otherwise, the second types of mysticism emphasize the personal aspect from human and God. The relation between human and God pictured by the second type of mysticism like the relation between slave and his master, between creation with the creator, or between the man in love with his lover. The still maintaining the concept of God created the universe from nothingness into existence (*creatio ex nihilo*) as the teachings in Qur'an.

In particular, those two types of mysticism that was explained by Schimmel above is suitable with Abu Wafa' al-Ghanimi al-Taftazani point of view in his book Islamic Mysticism. He said that there are two type of mysticism in Islam. The first mysticism enclose they are thought with the Qur'an and sunnah and also avoid the irregularities that can lead to apostasy and disbelief or infidel. This mysticism reject the mystical unity, because that experience is not suitable with the *aqidah* of Islam which outlined in the Qur'an and sunnah. The mysticism in there are point of view emphasize the aspect of moral or *akhlak*.

While the second mysticism characteristics reveal there are mystical teaching by using philosophical term and special symbol that are difficult to understand by the crowd. The philosophical mysticism view the mystical unity as the last and the higher goal in the spiritual journey and this is contrary with the sunni mysticism. This group is excited with the feeling of *fanā* and *baqā*, as the path to the unity of themselves with Allah, in the form of *ittihād* or in the form of *hulūl*. The mystical teaching that embraced by this group called semi philosophical Sufism which later developed into the philosophical mysticism in a clearer form and perfect in the 6<sup>th</sup> century and 7<sup>th</sup> H. The first mysticism pattern called the sunni mysticism and the second is called philosophical mysticism.

The sunni mysticism based there are mystical experience with the simple understanding and can be understood by people at the ordinary level, hold to the Qur'an and sunnah. The sufi in this group avoid the teaching about the unity of God, human and nature. They are main attention is guided to make human soul become clean and worship to Allah. The rehabilitation of mental condition and soul, according to the sufis, will never be success if the therapy is only from the physical aspect. A

sufi must do hard spiritual act and exercise that the goal is to control the carnality, clean the soul to be in the presence of Allah.

During the 5<sup>th</sup> century, the sunni mysticism continues to grow and thrive, al-Qusyāirī and al-Harāwī (d. 481 H/1088 M) viewed as the prominent sufis figures' in this century, who brought the sunni mysticism to the sunni flow direction and combine they are methods in terms of renewal. Thus, during that 5th century, the sunni mysticism are in a critical state, which enable to widespread in the Islamic world, and made strong foundation for long-term and long on various Islamic societies. Among the leaders who are considered as the Sufis of Sunni mysticism is al-Haris al-Muhāsibī (d. 243 H/858 M), Abu al-Qāsim Muhammad Junaid al-Baghdādī (d. 298 H/911 M), Abu Bakar Muhammad al-Kalabāzī (d. 385 H/995 M), Abu Tālib al-Makkī (d. 386 H/996 M), Abu al-Qasim Abdul Karim al-Qusyāirī and Abu Hamid al-Ghazālī. The sunni mysticism reached its perfection in the time of al-Ghazālī. In the traditional view, this sufī is considered as the most decorated figure who reconcile between mysticism and Islamic Law.

The second pattern of mysticism is the philosophical mysticism, which is the mysticism that combines the teachings between mystical vision and the rational vision. The philosophical mysticism uses the terminology from many teaching of philosophy which influenced the sufī figures. That influence comes from the philosophical teaching outside of Islam, like Greece, Persia, India and from Christianity. Even though, the originality as a mysticism (mysticism which based on the teaching of Islam) is not lost because the figures still maintained the independence of their teaching and also adjusted it with the mystical teaching that they professed. The sufī of philosophical mysticism rejects the accusations that the mysticism that