

GOD IN THE NARRATIVE OF SUFI LITERATURE

Ahmad Kholil

UIN Maulana Malik Ibrahim Malang

Email:kholil@bsa.uin-malang.ac.id

Abstract: It is undeniable that humans as an active subject highly involve in colouring religion, necessarily leading to the belief in the existence of God. God is then described in accordance with certain narratives based on their knowledge and experience. Some suggest with majestic beauty through an emphasis on *Jamaliyah* that the narrative invites sympathy and longing for God. On the contrary, some also emphasize on *Jalaliyah*, so the narrative leads to fear in His punishment. This paper presents a comprehensive description of God under the literary narratives of Sufi, the practitioners of Sufism, widely known as people who emphasize on the esoteric side of religion. God, in the narrative of Sufi, is the Supreme, Most Gracious, and Loving. According to them, God manifests in various entities, so everything in the universe is 'deified'. Only the One God is worshipped while others only need to be respected.

Keywords: God, Literature, Religion, Sufi, Sufism

Introduction

Shaykh Abdurrahman bin Saadiy said "وحده الله المحبة إخلاص وروحه التوحيد أصل" "Which means' the essence of monotheism is sincerity and love only for God". This statement confirms the life and thought of religious people. They are not only required to believe in God but also in to be sincere with the belief. They are not passive or ignorant about what is happening around. On the other hand, if they are actively involved in preaching or inviting others to convert to their belief, they could lead to dispute due to the possibility to condemn *people* with different religions.

Religion, which is essentially a belief in the existence of God, the Transcendent, the Sacred, the Holy, the Above all and whatever is associated with the "Essence of the Greatest", has displayed many faces. Sometimes it is gentle and gracious, and sometimes it is also rude and violent. Religion functions as an effort to overcome the problems of life, the problem of existence. True religion always teaches and leads the adherents to the majesty every person craves, both values and concrete deeds. Nevertheless, some religious practices of its adherents represent a *frightening*, awful, and selfish. The attitude might affect the rejection to find out the real truth.

This paper will discuss God as the religious core of every individual, which is also the core of every religion. Subjectivity over the description must be inevitable, but the objective subj, according to an authoritative source when talking about God. In Islam, the reliable source of God is Sufism. According to Imam al-Ghazali, Sufism is his last point during the journey in search of truth, the discovery of his identity along with life. Some parts of this article are driven by the author's article previously published. The discussion about God revolves around narratives about belief in His existence and love for Him.

Literary Review

Definition of Sufi

There is no absolute terms or definition of Sufi because people have the right to define for the same thing. Sufi needs has a relatively close relation with tasawuf. Muhammad bin Ujabah in *Iqadh al-Himam*

fi Syarh al-Hikam argues that the definition of tasawuf has some possibilities to define the meaning as many as people who study tasawuf and practice it. Due to the number of people who study tasawuf, thousands of definitions are found to explain the meaning based on spiritual and personal experience.

Explaining those definitions is impossible, and the book does not mention all them. Thus, the current paper only explains some definitions which represent those in general. Some people assume that tasawuf life is related to myth or poverty, which is apathetic, asocial, and textual in understanding the command in the Holy Qur'an or Hadith. The assumption is not absolutely right as there is no historical evidence or role model from some *salafussolih*.

Tasawuf is defined as morality connected to God and His creatures, meaning that people who learn tasawuf and want to practice it into its frame should reflect ethics in a society decorated with hospitality and good character to everyone and everything. The general term for this definition is "*Ihsan*" as the series of doctrine after Islam and Iman. The person who practices "Ihsan" is one who believes that God is always with them in all they did " ان لم تكن تراه فإنه يراك"

Practising tasawuf is a lifestyle which always applies good morality with hard work to deny and stop bad morality and habit *الدخول في كل خلق سني والخروج من كل خلق دني* ". Syekh Ahmad bin Muhammad bin Ujaibah al-Husna stated that people who learn tasawuf are people who do not feel he has everything because God entrusts everything that they have. The people are humble though they have a high reputation and hate publication for the sake of self-popularity even they are quite famous.

According to the author, the definition which is mentioned above is signs of a good Sufi (الصوفي الصادق). Conversely, if they feel to possess things entrusted by God, so it makes them sad when they are apart with them (transferred or lost), being so ambitious to pursue popularity, and act as though they were a great person, so that they need more acknowledgement or privilege than others, they are absolutely a fake Sufi. Abu Hamzah al Baghdadi stated in *Iqodh al-Himam*:

"الصوفي الكاذب ان يستغنى بعد الفقر
ويشتهر بعد الخفاء ويعز بعد الذل"

"A fake Sufi is a person who feels rich (no need anything else), wishes popularity, and loves to be acknowledged" (Ibnu Ujaibah, 1266 H., 4-5)

Practising tasawuf does not always mean careless with wealth, modest by tightly embracing and exercising the value of tasawuf. We must atone our sins or mistakes, do *zuhud*, *wara'*, patience, and love because they are parts of tasawuf, and people are supposed to keep them in every condition. For example, some people mean *zuhud* by leaving material and avoiding them. The definition is not proper as it makes people into social misery, which potentially disrupts its religious ritual or even to the weaknesses. Having so much wealth, for example, does not let our soul materialistic. However, you have to use your wealth as a medium to share kindness.

Once, Syekh Syaqiq al-Balkhi came to Ibrahim bin Adam to learn tasawuf. Before changing the shift to tasawuf, Syaqiq was a prosperous trader who was always in the journey from a place to another to trade. When he stopped by in the middle of the journey, he watched a bird which could not fly due to a wing broke. Then, he thought about how this bird could survive without wings. In his confusion when thinking the future of the poor bird, other birds come to bring the food and give it to the poor bird. It inspired Syekh al-Bakhi to change as a Sufi who did not need to make him busy to look wealth. When he told the event to Ibrahim bin Adam, the master replied to him "Why do not you think about the birds which brought the food, then they give the food to the poor bird?"

From the story, we can learn that being a Sufi should not be a poor guy, living in poverty, or burden, and act like a person close to the God, avoiding from humanity affairs, but we can be a trader or someone who is able to give and empower people. Tasawuf is incredibly noble as it teaches purity of heart by ignoring the sense of possession towards wealth or anything else. Therefore, a Sufi may be a businessman like Manshur al-Hallaj, Aththar, or Omar Khayyam. A Sufi can be a statesman like Umar bin Abdul Azis. A Sufi

can be a scientist like Jabir bin Hayyan, or a normal person without any status like Uwais al-Qarni.

Contention about the origin of 'Sufi' never reaches the agreement, because the word is a creation from several tradition and culture. Sufi also refers to ritual practice in *jamiyah thariqah* movement identical to tasawuf, which come and is adopted from previous Islamic tradition and rituals. Some people have different opinions because they do not know the word 'Sufi'; they supposed the word Sufi is derived from a term *suf* (wool). The real definition of Sufi is a person whose heart is pure, and the heart is a core of human existence.

Discussing various opinion about the origin of 'Sufi', it is mentioned in Iqodul Himam below:

تخالف النَّاسُ فِي الصُّوفِيِّ وَاخْتَلَفُوا
مَشْتَقًا مِنَ الصُّوفِ
وَلَسْتُ أَمْنَحُ هَذَا الْإِسْمَ إِلَّا فِتْيَ صَافِي
فُصُوفِي حَتَّى سَمِيَ الصُّوفِي

"The people have a different opinion about the word 'Sufi. They do not know and guess the word 'Sufi' is derived from flocks (*suuf*). I do not call Sufi to a person except he (his heart) is pure, and it is the real 'Sufi'.

Therefore, let the difference becomes a discourse to enrich knowledge, but you should be better not to forget its substance that a Sufi is a tasawuf practitioner whose goal is to arrange the heart in term of being a person with good behaviour wherever he goes to uphold and share Islamic values. It also works to avoid damage, to give faith to every people, and to unite them. One of the ways to invite people to Sufi is through poems or literary works reflecting their wisdom.

God in The Narrative of Sufi

In hadith, it is mentioned:

قال الله تعالى : أنا عند ظن عبدي بي وأنا

معه إذا دعاني، إن ذكرني في نفسه

ذكرته في نفسي وإن ذكرني في ملإ

ذكرته في ملإ خير منهم وأطيب

"Allah said, "I am on how my worshiper assumes, and I accompany with them if they mention me themselves, I will mention them. If they remember in a group, I will mention them in a better group" (Ibn Khuzaimah, 311 H.).

Associated to the belief about the existence of God, a companion named Ali (blessing form Allah Wajhah) was asked by one of companion, Zi'lab al-Yamani which was memorialized by M. Quraish Shihab in his book.

هل رأيت ربك؟ قال وكيف أعيد
ملا أراه؟ قيل وكيف تراه؟ لا
تراه العيون بمشاهدة العيان
ولكن تدركه القلوب بحقائق
الإيمان.

Do you ever see God? He replies "How can I worship something that I cannot see? How do you see Him", he asked again. Then, he replies, "He cannot be seen with the eyes, but He can be seen with faith" (M.Quraish Sihab, 1996; 27).

In some occasions, Sayyidina Ali also explained about God who should be believed His independence, power, and His existence that He creates, not being created, absolutely *Maujud*, but He cannot be seen with bare eyes. The Master of Mursyid Sayyidina Ali said:

"الحق تعالى ليس من شئ، ولا
في شئ، ولا فوق شئ، ولا تحت
شئ، إذ لو كان من شئ لكان

مخلوقا، ولو كان فوق شئ لكان
محمولا، ولو كان في شئ لكان
محصورا، ولو كان تحت شئ لكان
مقهورا. وقيل له: أين كان ربنا أو
هل له مكان؟ فتغير وجهه وسكت
ساعة ثم قال: قولكم أين الله؟
سؤال عن مكان، وكان الله ولا
مكان، ثم خلق الزمان والمكان،
وهو الآن كما كان دون مكان ولا
زمان"

"Al-Hak, Allah Ta'ala is not created from something (matters), or the core of something, not above or bottom. If He comes from matters, it means He is created, and If He is above something, He depends on it, If He is inside of, it means His existence is limited if he is bottom, He was ruled. Then, someone asks Ali" then, where is God? Does He possess something? Suddenly Ali's face became red and was silent for a while then said, your question is, where is the God? God never possesses something, and God exists from Azali, then He creates time and place (universe). Now, He is the same, not limited by location and time" (Iqadh al Himam fi Syarh al Hikam, 52)".

The core of faith relies on the heart. The heart in Javanese faith is *atma* or Atma on the Hindu belief system. The heart which becomes the core of human existence is also mentioned in hadith, "Inside the human body, it lies a clinging clot, if it is good, so makes the mind. But if it is broken, so it makes the mind. Clinging clot is a heart". Discussing more what lies on human is heart in general, in fact, it is not only the heart, since the heart is a most potential existence source. It is mentioned in Kitab Ma'rifat (classic research manuscript 2009).

"I built a palace, which I name *shadr* into the heart of Adam's son. Inside the heart, *qalb* relies, inside the *qalb*, *fu'ad* exists, inside the *fu'ad*, *lubb* relies on on, inside the *lubb*, there is love. Inside the love, there is *haffy*, inside the *haffy*, there is *sir*, and inside the *sir* (secret), I, no one God except I, exist."

What is mentioned in the book of Ma'rifah looks similar to what is written in *Dictionary of the Technical Terms of the Sufis*? The book stated that "Bait Muqaddas" is a purified heart which reaches into perfection (kamil), to where nothing belongs except the God." It is also mentioned in *Primbon Jawa in the 16th century* about a doctrine called "Qalbu al-Mu'min Baitullah".

Allah said to Rasulullah: I built a throne into man's belly, which I called a chest. Inside the chest, the *qalbu* lies, inside *qalbu*, the heart lies, inside the heart, there is mind, inside the mind, *jinem* lies, inside the *jinem*, there is *sir*, and inside the *sir*, I exist, the meaning of Allah's statement: the blessing of Allah lies on this *rasya*.

Rasulullah said, the chest is a throne of Islam, *qalbu* is a throne of faith, the heart is a throne of *ma'rifat*, the mind is a throne of *dzikir*, *jinem* is a throne of *sir*, *sir* is a throne of *wadi*, the secret is a throne of musyahadah. Musyahadah means that Allah knows every secret.

Some series of sequences show a source of diversity existence, which is the core of "God" lies inside human called Martabat Tujuh or *God's mahligai* inside human. However, some Javanese literature employs different terms for some certain levels. Somebody used the terms "*qalb*" replaced with "heart". For the term "secret", somebody used "*sir*" stated in *Kitab Ma'rifah* above and there is a term *rahsa* for this.

Moreover, another source states about the throne of God.

Allah Ta'ala built a throne (*palace*) inside man's chest, the mind is inside the chest, the heat is inside the mind, the breath is inside the heart, *manikem* is inside the breath, sense of perfection is inside *manikem*; *Fuad* is inside the sense, in form *nur* heart, *sukma* heart, in term of perfection which is one of God's trait. God is the only one in all creatures living.

People who have faith in God must have strong willing, and it is not allowed to be distracted by lust, which can disrupt the concentration. They are not allowed to be apart from God and worship to everything. However, it is better to reason all theologies into human's reasoning based on subjective view and how to manage the feeling. It is also unfair not to learn from ancestors, who was the first one to know theologies. To get the faith firmly, you could learn from Siti Jenar who stated in Javanese saying:

*Madhep mantep tur panggah,
Kuat ing pangangkah,
Kukuh kasmala nirmala, Ngantepi urip
prapteng layu yakin,*

Tan mangeran budi cipta
He is the one who is oriented strongly and firmly,

The one who has strong willing, solid to purify himself or herself from every dirt

The one who has an unwavering stance until his or her death will not worship his or her mind

(Achmad Chodjim, 2009; 211-212)

God is the origin of every available principle (*maujudat*), and God must exist (*Wajib al-wujud*). While His creatures are called *alam* or *makhluk*, because the creatures probably exist (*mumkin al-wujud*). God is called *al-Ghani* as God does not need anything, while this *alam* is called *al-fakir* because it can organize and create by itself. It needs The Creator to exist. The essential God traits are that He is Almighty, besides having other characteristics, but the characters should not be portrayed as an

extra to His *dzat* as it could be helpful if a composition (*tarkib*) is available on God.

The oneness of God is reflected in the unity of the command system (*amr*), which controls the universe. The only system in force in this universe shows the oneness of command giver, namely the Creator (*al-Khaliq*) Allah Subhaanahu wa Ta'ala. Further, if there are two systems, then there will undoubtedly be two control systems. If there are two control systems, there is no harmony and leading to the chaos instead of the Cosmos. If it happens, there would be a fight between those great powers which would cause damage and destruction to the universe. (QS Al-Anbiya' 22)

God's power cannot be described by anything, and human recognition about Him with only an intermediary of reason will lead to mere mistakes. Thus, human knowledge about God cannot be called absolute, even though there is a guide book because it is only a *majazi* (allegorical). Glory to Allah from all things described by humans about Him. That is the purpose of what Ali said above, that God is beyond everything, and there is no exact description because any language is reduced when it is spoken.

The Sufis have a unique description of this God, they hum:

ولمى حبيب عزيز لا أبوح به
أخشى فضيحة
وجهى يوم ألقاه

"For me, there is a great Love. I will not show it to anyone. (If I show it off) I am anxious that He will open my disgrace when I meet Him" (Iqadh al-Himam fi Syarh al-Hikam, 49)

The lover in the poem refers to God. For Sufis, God loves His creatures very much. His affection is reflected in endless favours. One of those pleasures is this life, which is the life that humans have. The air needed by the body's respiratory system and blood circulation, the sun's heat to warm the body and for the growth of other creatures, water and fire for various purposes and various types of food from plants and animals are the pleasures which cannot be described. Thus, these pleasures

are indisputable proofs of God's wisdom and compassion for His creatures.

For realizing the glory and God's love, we should carry out the obligations imposed in the form of good deeds and stay away from things which are forbidden. Those are the ways of salvation that need to be done to achieve happiness. As if walking in the middle of a jungle, people who have proven affection should be followed then we do not get lost in the middle of the wilderness. Besides, these obligations must not be regarded as reciprocation to Him because God does not need it. Further, it is also not true that the obligation is seen as coercion. Fulfilling What God has commanded to humans is an expression of gratitude for the various favours which have been bestowed.

The following humming of Maulana Rumi shows how humans should understand themselves, the environment and the natural surroundings, as a means of delivering an awareness of the existence as God's creatures.

Just for a moment, how many
caravans passed, going one
coming the other

In the dry season, thousands
of twigs and leaves fall to
death

Then come to the command
from the owner of the earth,
saying to the non-existent,
"Give back what you have
swallowed!"

O dark death, return the
plants, leaves and everything
you have swallowed

O friends, make your
intelligence briefly every
summer and winter

Look at your inner green
garden beaming with roses
and scented jasmine

(Jalaluddin Ar-Rum, 1966:
16)

Calling on humans as an invitation to Religion and God, Rumi hummed with an exquisite tone¹

ليس العاسق مسلما أو مسيحيا
أو جزءا من أي عقيدة
دين العسق لا مذهب له
لتؤمن به أو لا تؤمن
تعال ... تعال
لايهم من أنت، ولا إلي أي طريق تنتمي
تعال... لايهم من تكون
عابر سبيل.. ناسك.. أو عاشق للحياة
تعال فلا مكان لليأس هنا
تعال حتي أن كنت أخللتا بالتزامك وعهدك ألف مرة
فقط تعال لتتكلّم عن الله

They don't have to be Muslim or
Christian
nor a part of any belief
schools do not bind the religion of
love
you may have beliefs or not
come here, come here ..
no matter who you are and where
you come from
come here, no matter how you are
wanderer, seeker of God, or
longing for life
come here, there is no place for
despair here
come here, even though you have
broken a promise many times
come here, let's talk about God
(Jalaluddin al-Rumi,
<http://zuhlul.org.Wiki>, accessed 14 Juni
2019)

Different from Rumi, Rabiah al-Adawiyah as the Sufi of love emphasizes the Mahabbah in getting closer to God. The depth of Rabi'ah al-Adawiyah's love can turn her away from everything other than God. In Rumi's prayer, he does not ask to be kept away from Hell, nor does he ask to be put into heaven. All he asked for was being close to God, he said:

الهي لو كنت أعبدك خوفا من
نارك فأخرقتني بنار جهنم، وإذا
كنت أعبدك طمعا في جنتك

فأحرمنيها وإما إن كنت أعبدك
من أجل محبتك فلا تحرمني من
مشاهدة وجهك .

"My Lord, if I serve you for fear of the torment of your hellfire, throw me there. If I only serve you for pursuing your entry into heaven, do not give me heaven. But O my Lord, if it turns out I worship you only because of my love for you, do not cover your face from my sight" (Qomar Kailani, 1976: 1).

In another night, he said:

الهي اغرقتني في حبك حتى لا يشغلني شيء
عنيك الهي انارت النجوم ونامت العيون
وغلقت الملوك ابوابها وخلا كل حبيب
بحبيبه وهذا مقامي بين يديك الهي هذا اليل
قد ادير وهذا النهار قد اسفر فليت اقبلت مني
ليلتي فاهنا ام ردتها على فاعزني فوعزتك
هذا دابي ما احببتي وعزتك لو طردتني عن
بابك ما برحت عنه لما وقع في قلبي من
محبتك .

"My Lord, I am immersed in my love for You, nothing can erase my memories of You. My Lord, the sparkling starlight, the people in a deep sleep and the palace door are tightly closed, who love each other have been absorbed together, whereas I have now been absorbed knelt in your presence, my Lord, the night has passed, the day will soon follow, I will be restless, will I continue to accept your deeds that make me happy, or do you reject what makes me miserable. For the sake of your greatest o God, I will serve you for the rest of my life. If you had expelled me from your doorstep, I would not have moved because my love for you has bound my soul" (Ibrahim Basuni, 1969: 190).

¹: Jalaluddin al-Rumi,
<http://zuhlul.org.Wiki>. Diakses 1
December 2017

For Rabi'ah al-Adawiyah, love for Allah is the only motivation in every behaviour and the goal of devotion to Him at the same time. It seems that for Rabi'ah al-Adawiyah, there are two kinds of love, as he said:

أحبك حبين حب الهوى وحب لأنك أهل لذاك
فأما الذى هو حب الهوى فشغلتنى بذكرك عن
سواك وأما الذى انت أهل له فكشفتك لى الحجب
حتى اراكا فلا الحمد في ذا ولا ذاكاً لى ولكن لك
الحمد في ذا وذاكاً.

"I love You with two impulses of love, I love You because I love, and miss you and I love because You deserve to be loved. As for love-longing, because I only remember you, not others. As for love because You deserve to be loved because You are veiling the veil the covering of my worship gaze so that you are real to me. For me, there is no praise for this, but for you, all praise is yours (al-Thusi, pp: 398).

Besides God, who is the orientation of the Sufi's mind and heart is the universe. Nature is the locus of Tajalliyat from the nature of God's Jamalihah. The universe is nothing but signs (verses) of His power and greatness. The universe is not the final reality as positivists claim, but it is created or created by the independent will of God's Absolute. Because nature was created from nothing (creation ex nihilo), it is not eternal. Because nature is God's creative field, learning it is the same as studying God's attributes. In this case, al-Hallaj in al-Thawasiin hummed:

سيحان من أظهر ناسوته سر سنا لاهوته الثاقب
ثم بدا لخلقه ظاهراً فى صورة الأكل والشارب
حتى لقد عابنه خلقه كلحظة الحاجب بالحاجب

"The Most Holy Essence of His human spirit is happily unravelled in the Intelligent Spirit of God. Then appearing for the sake of His creatures in the form of beings who need to eat and drink. Surely, He witnessed in the creature (human) a glimpse of His form." (Syauqi Dhaif, 1973; 479)

This nature is regulated through what is called the Qur'an with the Sunnah of Allah. God's Sunnah is not natural law as a common popular opinion, but a provision of God for certain systems or processes that are entirely in his hands. By believing that all systems related to the universe, from germs (the smallest) to the cluster of stars (solar system) are in the hands of God, then that belief will not deny any event with God's permission and creativity. Allah's Sunnah is God's way in the process of organizing nature. Because it is entirely in God's hands, the Law called the Sunnah of Allah does not deny Miracles, while natural law has no place at all for the extraordinary events that God usually gives to His Chosen Servants, the Prophets or Guardians.

Nature was created to show the greatness of God. In the Qur'an, it is repeatedly mentioned that humans pay attention to natural phenomena that are very beautiful and show certain miracles as proof of His greatness. "So do they not pay attention to the camel how it was created, pay attention to the sky how it is elevated, how mountains are confirmed, earth (land) how it is spread, then give a warning (al-Ghasiyah). God shows His signs in the universe and also in humans. In other languages, all levels of existence that exist and form the universe are signs (verses) of Allah, and those signs indicate those marked or reflection of His attributes. Therefore, according to Sufis, the universe is a universal mirror where God then looks at him "إن الله يتجلى", "ما رأيت شيئاً إلا ورأيت الله فيه" al-Hallaj said. (Ibid).

CONCLUSION

1. The great narrative of human life is in the view of religion, which is a reflection of the perception of God. Thus, religion involves a belief in supernatural powers that are beyond the capacity of its reason.
2. God is the original principle from all which exists and is called al-Ghani because His existence does not need anything else. Whereas besides God (nature) is al-faqir because he needs another, namely the Former who embodies his existence.

3. There are various opinions related to the origin of the word Sufi. It comes from various traditions and cultures. However, it can be interpreted that the Sufi is a person whose heart is clean, having good deeds which are clean and praiseworthy.
4. The humming of literature that the Sufis reveal about God in their works are built with narratives. Therefore, their relationship with God looks very intimate, full of intimacy and longing

REFERENCE(Cambria 10 Capital Bold)

- Azra, A. (2000). The Islamic factor in post-Soeharto Indonesia. In C. Manning & P. V. Diermen (Eds.), *Indonesia in transition: Social aspects of reformasi and crisis* (pp. 309-318). Singapore: Institute of Southeast Asian Studies.
- Anonim. *Naskah Kitab Ma'rifah*. Data penelitian 2009
- Agus, Bustanuddin. (2007). *Agama dalam Kehidupan Manusia*. Jakarta. Raja Grafindo Persada
- Alston, W. (1995) "Religion". *Encyclopedia of Phylosophy*. New York: Macmillan Publishing Co.
- Campbell, Joseph. (1988). *The Power of Myth*. New York: Doubleday.
- Chitick, William C. (2001). *Tuhan Sejati dan tuhan-tuhan Palsu*. Trans. Achmad Nidjam dkk. Yogyakarta : Qalam.
- Daftary, Farhad (Ed.) (2002). *Tradisi-Tradisi Intelektual Islam*. Trans. Fuad Jabali dan Udjang Thalib. Jakarta. Erlangga
- Kartanegara, Mulyadi. (2002). *Menembus Batas Waktu: Panorama Filsafat Islam* Bandung Mizan.
- Khalid al-Walid. Tt. *Tasawuf Mulla Shadra: Konsep Ittihad al-Aqil wa al-Ma'qul dalam Epistimologi Filsafat Islam dan Makrifat Ilahiyah* Bandung: Muthahhari Press.
- Muchtar, A. (2001). *Tunduk Kepada Allah: Fungsi dan Peran Agama dalam Kehidupan Manusia* Jakarta. Khazanah Baru.
- Muthahhari, Murtadha. (2007). *Manusia dan Agama* Membumikan Kitab Suci. Bandung: Mizan.
- Nasr, Sayyed Hossein dkk. (2003). *Warisan Sufi*. Yogyakarta: Pustaka Sufi.
- Rahmat, Jalaluddin. (2005). *Psikologi Agama*. Bandung. Mizan.
- Schimmel, Annemarie. (2000). *Dimensi Mistik Dalam Islam*. Trans. Sapardi Djoko Damono dkk. Jakarta: Pustaka Firdaus.
- Shah, Idris. (1990). *The Way of the Sufi*. London : Arkana/ Penguin
- Shihab, M. Quraish. (1996). *Wawasan Al-Qur'an* Bandung. Mizan.
- Toha, Zainal Arifin. (2002). *Eksotisme Seni Budaya Islam*. Yogyakarta. "buku laela".
- W.M, Abdul Hadi. (1985). *Sastra Sufi Sebuah Antologi*. Jakarta: Pustaka Firdaus. Andre
- احمد عوده (٢٠١١). معايير ضمان الجودة المشتقة من المتأثرين بنتائج التقييم في المدرسة (مدخل مقترح لتحفيز الاعتماد والجودة). *المجلة الأردنية في العلوم التربوية*، ٧(٢)، ١٦٣-
- Zakiy, Ibrahim dkk. (1969). *Da'irah al-Ma'arif al-Islamiyah* Kairo: Al-Sya'b, Vol. 1.
- Qutub, Muhammad. (1987). *Manhaj al-Fan al-Islami*. Kairo: Dar al-Syuruq.
- Al-Qusyairi, Abd al-Karim bin Hawazin. Tt. *al-Risalah al-Qusyairiyah fi Ilm al-Tashawwuf*. Ditahqiq Ma'ruf Zariq dan Ali Abd al-Hamid. Tt. Dar al-Khair.
- Al-Imam al-Ghazali. Tt. *Majmu'ah Rasa'il al-Imam al-Ghazali*. Beirut. Dar al-Kutub al-Ilmiyah.
- Dhaif, Syauqi. (1973). *al-Tarikh al-Adab al-Ashr al-Abbasy*. Kairo. Dar al-Ma'arif.
- Jalaluddin Ar-Rumi. (1966). *Matsnawi*, vol. 1. Trans. Muhammad Abdussalam Kafah. Beirut. Al-Maktabah al-Ashriyah.
- Madkour, Ibrahim. Tt. *Fi al-Falsafah al-Islamiyah Manhaj wa Tathbiqih*. Vol. 2. Mesir: Dar al Ma'arif.
- Al-Husna, Ahmad b. Muhammad b. Ujaibah. 1266 H. *Iqadh al-Himam fi Syarh al-Hikam*. Jiddah, al-Haramain.