

## Sufism Thoughts of al-Qushayrī and It's Relevance to Contemporary Muslim Societies

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**Abstract.** Al-Qushayrī is one of the leading imams in the Sunni Sufism tradition. Mystical thinking within the integration framework between the shariah and *haqiqah* (*al-jam' bayna al-shari'ah wa al-haqiqah*) instrumental in eroding the tension between the shariah and nature. In addition, al-Qushayrī's thought of Sufism is moderate and balanced. So, it is appropriate to avoid extremes in religion. Thus, the sufism thought of al-Qushayrī is relevant for contemporary humans, especially Muslims societies, to balance advances in technology and science and material with the development of the spiritual dimension.

**Keywords:** al-Qushayrī, Sufism, Contemporary Muslim Societies, and Spiritual Dimension

**Abstrak.** Al-Qushayrī adalah salah satu imam terkemuka dalam tradisi sufisme sunni. Pemikiran mistiknya dalam kerangka integrasi antara shariah dan hakikat (*al-jam' bayna al-shari'ah wa al-haqiqah*) berperan penting dalam mengikis ketegangan antara syariah dan hakikat. Selain itu, pemikiran al-Qushayrī tentang tasawuf bersifat moderat dan seimbang. Jadi, sudah sepantasnya menghindari ekstremitas dalam agama. Dengan demikian, pemikiran tasawuf al-Qushayrī relevan bagi manusia masa kini, khususnya masyarakat Muslim, untuk mengimbangi kemajuan teknologi dan ilmu pengetahuan dan materi dengan perkembangan dimensi spiritual.

**Kata Kunci:** al-Qushayrī, Sufisme, Masyarakat Muslim Kontemporer, dan Dimensi Spiritual

## Introduction

**A**l-Qushayrī, together with Junaid al-Bagdadi (d. 298 H) and al-Ghazali (d. 505 H), laid the solid foundation, as well as systematized sufism in the sunni tradition. Al-Qushayrī instrumental in stemming the flow-school philosophical and *batini* and update on sufism by returning to the basic foundation that is supposed, namely the al-Qur'an and hadith. His works in the particular *treatise*. Al-Qushayrī instrument is not only in presenting wishful mystical, but also the views of the sufis in the period before. At the time, various terms are explained in the world of sufism. Al-Qushayrī deserves to be placed among the central figures in the world of sufism, especially because of his services in integrating sufism with shariah laws, and straightening the orientation of sufism to the al-Qur'an and sunnah. As well as, *ahl al-sunnah wa al-jama'ah* on his creed. The magnitude of al-Qushayrī's merit in this role is reflected in the title pinned to him by the scholars as *al-jami bayn al-shari'ah wa al-haqiqah*, which integrates shariah and nature (Kartanegara, 2006, 191).

Sufism thoughts of al-Qushayrī are moderate and balanced. Apart from continued consideration of his views on the al-Qur'an and hadith, al-Qushayrī in several concepts attempted to be in the middle of the extreme views that were developed at his time. This is illustrated in his explanation of *maqamat* and *ahwal* in the world of sufism, which will be explained in the discussion *section*. Al-Qushayrī also strives to make the terminologies in sufism more easily accepted reason, easy to understand ordinary people, and emphasizes sufism as a practical or *adab* way that anyone can carry out. Therefore, al-Qushayrī opposes the tendency of some sufis to make strange and foreign expressions (*shatahat*), which creates confusion in the understanding of others. The moderate and balanced character of al-Qushayrī's views is also reflected in his criticism of people who wear the clothes of the poor and hairy clothes as symbols of artistry (Nasution, 2006, 44). According to al-Qushayrī, clothes can not be a reflection of the inner condition (al-Taftazani, 2008, 177-178).

Based on his moderate and balanced character, al-Qushayrī's views are relevant to the context of modern humans today, especially Muslims. This is because modernity with all the technological advances and rapid industrialization has made people lose their orientation. Matter accumulates, but the soul experiences emptiness. Work and material are seen as actualization of life so that the idea of the meaning of life falls apart. In such a situation, man is like a machine and is increasingly being carried away by the torrent of desacralization and dehumanization (Siraj, 2009, 48). Modern man, as disclosed experienced a spiritual crisis/spiritual. According to Mulyadhi Kartanegara, this is the other side of the effect of secularization that has hit the souls of modern

humans for a long time. The influence of the modern world view in its various forms, such as naturalism, materialism, and positivism, gained after modern science and the technology it brought decided to take a secular view as the basis of its philosophy. The great influence of science on modern life, whether intentionally or not, has spread this secular view to the heart and heart of modern man (Kartanegara, 265). This problem is further destructive to nature. This is because of the spiritual crisis, according to Mulyadhi Kartanegara, will result in an ecological crisis. In relation to the natural environment, humans only pay attention to the biophysical and economic aspects. The current ecological crisis has disrupted ecosystems to an alarming degree, which has never occurred except in modern times. Nature, which has been so generous to serve humans for thousands of years, turns out that only in the span of about three centuries after the industrial revolution, has lost its carrying capacity. Nature is no longer able to sustain itself, when forced to serve the greed of modern man, who violently and mercilessly exploits him (Kartanegara, 267-268). Therefore, sufism is increasingly relevant to be put forward as a method or way to encourage people to pay attention to their nature again by elevating their spiritual dimensions rather than their passions. In this context too, the views of al-Qushayrī are relevant to be studied and practiced. In addition, his teachings of Sufism al-Qushayrī which are moderate and balanced can be a formula to avoid extremes in religion, which only focuses on one dimension of religion both in shari'ah and nature.

#### A Brief History of al-Qushayrī

Al-Qushayrī was one of the leading sufis of the fourth and fifth centuries of the Hijriah. In fact, the thought of Sufism of the Hujjatul Islam al-Ghazali received an introduction from al-Qushayrī who were both in the Ash'ariyah (al-Taftazani, 17). The high position and scholarship of al-Qushayrī in various branches of science, especially in the field of Sufism, has earned him many titles such as *al-imam*, *al-ustadz*, *al-shaykh*, *zayn al-din*, and *al-shafi* (refers to the school of *fiqh*). The title that is most significant in describing the role of al-Qushayrī in the world of Sufism is the title *al-jami' bayn al-shari'ah wa al-haqiqah* (Kartanegara, 191). Full name al-Qushayrī is Abū al-Qasim 'Abd al-Karīm bin Hawazin al-Qushayrī al-Naysaburi. Al-Qushayrī born in 376 AH/986 AD in istawa' is an area of Nishapur, Khorasan (when this part of Iran), and died in 465 AH / 1073 AD. Al-Qushayrī are of Arab descent and grow in Nishapur, it's one of the centers of the development of science in the Islamic world. At Naysabur, al-Qushayrī received a fairly complete education such as memorizing the al-Qur'an, *fiqh* law, and Ash'ariyah theology. There he also met and studied

with a prominent sufi teacher, namely Abu 'Ali al-Hasan bin Ali al-Naysabur al-Daqqaq (d. 412 H) (Sells, ed., 129).

Al-Qushayrī attended the al-Daqqaq recitation forum and followed his religious path. Al-Daqqaq also ordered al-Qushayrī to learn the sciences of shariah first before embracing the sufi path. On this order, al-Qushayrī then studied the science of *fiqh* from an expert named Abu Bakr Muhammad bin Abu Bakr al-Thusi (d. 405 H), studied the science of *usul al-fiqh* and the science of kalam from Abu Bakr bin Furaq (d. 406 H). As well as, being a student of Abu Ishaq al-Isfarayani (d. 418 H), and studied indirectly from Abu Bakr al-Baqilani (d. 403 H) by studying a lot of his works (al-Taftazani, 176). Al-Baqilani was one of the imams who had a major role in spreading the teachings of Ash'ariyah, and was a serious opponent of Shi'a and Mu'tazilah ideologies. From these teachers, al-Qushayrī mastered the teachings of *ahl al-sunnah wa al-jama'ah*. The doctrine of *ahlu al-sunnah wa al-jama'ah* was embedded in al-Qushayrī as in Imam Ash'ari and his students. Al-Qushayrī became the defender of the teachings of *ahl al-sunnah wa al-jama'ah* from the attacks of the Mu'tazilah, Karamiyah, Mujassimah, and Shi'a groups at that time. His polemic with these theological groups brought him under intense pressure to imprisonment for more than a month on the orders of Thugrul Beq, the ruler of the Seljuk dynasty, who was instigated a Mu'tazila school of thought (al-Taftazani, 177).

During the lifetime of al-Qushayrī, the world of sufism had entered a stage of consolidation and systemic. Sufism, especially in the sunni tradition, is in a period of consolidation as the antithesis of the semi-philosophical sufism tradition. During the third and fourth centuries of Hijriah, semi-philosophical sufism was developing, led by Abu Yazid al-Bustami (d. 261 H) and Abu Mansur al-Hallaj (d. 309 H). They introduce polemical concepts. Among these are the concepts of *fana'* (self-imitation) and *ittihad* (union), and *hulul* (incarnation). They expressed these teachings with expressions of *shatahat*. (Halim, 2015, 3). During the same period, there was Junaid al-Bagdadi (d. 298 H), a Sufi from the Sunni tradition, formulating his Sufism teachings with the al-Qur'an and hadith. The last name is widely quoted by al-Qushayrī in the *risalah*. Sufism in the Sunni tradition continues to develop by aligning its orientation to *ahl al-sunnah wa al-jama'ah*. Therefore, during the fifth century, during the lifetime of al-Qushayrī, sufism experienced a process of reform by returning to the foundation of the al-Qur'an and the sunna (al-Taftazani, 142).

During the third and fourth centuries of Hijriah, the world of sufism was also marked by the presence of sufism groups which were commonly known as tarekat in their first form. Among these tariqa are the Mukmatiyah or Qassariyah founded by Hamdan Qassar (d. 271 H), Thayfuriyyah who is attributed to Abu Yazid al-Bustami (d. 261 H), al-Kharraziyah who is attributed

to Abi Said al-Kharraz (d. 279), Nuriyah who was ordained to Husain al-Nuri (d. 295 H), and al-Halkjiyah who was attributed to Huskn bin Mansur al-Halkj (d. 309 H). Al-Qushayrī himself wrote in a *treatise* that said *tariqah* emerged during the period of the third century and fourth Hijra for sign right set of manners and morals which are held *maqamat* sufis, which distinguishes tariqa to sufi tariqa experts think (al-Taftazani, 128).

During al-Qushayrī's life, sufism underwent a systematization process becoming one of the branches of knowledge in Islam. At this time, Sufism already had its own terms and language which showed the theory of sufism concepts. One of the clearest forms of this process is the birth of monumental works in the field of Sufism. some of them are *al-Luma'* by al-Tusi, *Ta'aruf* written al-Kalabazi, *Tabaqat al-Suftyiyah* work of al-Sulami. Al-Qushayrī himself wrote a treatise which then references right to its name. Thus, it is known as *Risalah al-Qushayrīyah*. At the time of al-Qushayrī, sufism had become a knowledge codified in the books of the scholars after previously only a way of worship (al-Taftazani, 18). Al-Qushayrī is known as an author the field of Sufism very reliable in his time. The works of al-Qushayrī opened an important momentum for the development of Sufism into teaching by summarizing the thoughts and practices of sufism movements in the previous period and in his time (Sells, ed., 129). The treatise of *al-Qushayrīyah* is a book that systematically discusses various sufi terms and teachings, and describes the experiences of sufis with spiritual content, as well as uncovering the mystery of the world of sufism in a comprehensive manner. This book also reviews the leading sufi scholars, especially in the generation before al-Qushayrī. On the basis of it's systematic and comprehensive character, the *Risalah al-Qushayrīyah* has been the master book of millions of sufis for nearly ten centuries now (Kartanegara, 191-192). The treatise of *al-Qushayrīyah* is arguably the most famous work of classical sufism, recognized for its depth, sharpness, and clarity in its discussion (Sells, ed., 129).

The life of al-Qushayrī was also marked by various views so that it was not uncommon to become violent polemics between the schools and branches of Islamic scholarship. Scholars from the sufism tradition often confronted scholars from the *fiqh* tradition. The concepts and practices of teachings in the sufi tradition by scholars from the *fiqh* tradition are often seen as deviating from Islamic teachings. Meanwhile, scholars from the sufism tradition assess that *fiqh* scholars religious concepts and practices only stop at the legal-formal dimension, do not have a spirit, and are not sufficient to arrive at God. The two scholars from these scientific traditions claim to be the most correct and most under the principles of Islamic teachings. Ibn Taymiyah even described the conflict of religious orientation between the jurists and the sufis as the dispute

between the Jews and the Christians related in Q.S. al-Baqarah/2 verse 113 that the two peoples denigrate each other. The Jews say that the Christians are nothing, and vice versa. Christians say the Jews are nothing. Such is the nuance of the dispute between the jurists and the sufis who deny each other (Ismail, 2012, 134). Meanwhile, in the sufism tradition, the dispute between sufism from the Sunni tradition and from sufism from philosophical continues to develop, although, in the end, sufism sunni is more successful in perpetuating its teachings in the tariqa, which continues to grow until now.

### Al-Qushayrī's Thoughts on Sufism

Sufism aims to bring a servant closer directly and consciously to Allah. To achieve this goal, Sufis apply a series of spiritual methodologies called *maqamat* (Nasution, 43). *Maqamat* is a long and tiered initiation process that must be passed a *salik* (traveler on the sufi) (Siregar, 1999, 40). Al-Qushayrī defines *maqamat* levels of sequential and stability with regard to the process of self-discipline through the efforts desired and realized. These Sufistic ladders are reached through hard and consistent efforts to control, for example, lust and ego. Thus, *maqam* is a special place along the journey of sufism (*adab*) which is manifested by good behavior and attitudes as well as through self-inquiry and discipline. According to al-Qushayrī, a *salik* can not increase one *maqam* to *maqam* next without complying with the provisions in the station of the first. *Maqamat* is juxtaposed at the same time distinguished from *ahwal* (plural of things), namely sufistic states in the form of spiritual experiences that come to a person without effort and spontaneity (Sells, ed., 140). The forms of *ahwal* include narrowness (*qabdh*) and spaciousness (*basth*), self-righteousness (*fana'*) and eternal (*baqa'*), and others. So, *maqamat* is a spiritual level that is attained through serious effort (*majhud*), through intense and continuous practice (*riyadah*) while *ahwal* is a mode of spiritual awareness that comes directly to the heart without being wanted or willing to be attained, but God's grace (Sells, 137). However, although *ahwal* is a gift from God, it does not mean that a seeker is passive because *ahwal* is the fruit of sincerity in spiritual practice. Al-Qushayrī himself stated that the more a person adds to his domestic effort, Allah will give him more graceful gifts. In this case, al-Qushayrī quoted his teacher al-Daqqaq saying that something that reaches the heart in the form of praiseworthy whispers (*al-warid*) a form of *ahwal*- appears from wirid. *Al-wajd*, namely deep feelings or extraordinary pleasure, will never come to a person's heart without *wazifa*, which is done externally. Furthermore, it is emphasized that the sweet taste of obedience is the fruit of the practice of outward virtuous deeds, and *mawajid* (plural of *al-wajd*) is a gift from God that comes down thanks to this charity (Sells, ed., 202).

There is no agreement among the sufis regarding the order and number of *maqamat* as it is determined by the subjectivity and spiritual experience of each. Some say the number is ten, seven, and six. Abu Bakr Muhammad al-Kalabazi in the book *al-Ta'ruf fi Madhhab al-Tasawwuf* gives an arrangement, *zuhd, sabr, faqir, rida, hubb*, and *ma'rifah*. Meanwhile, Abu Sarraj al-Thusi in *al-Luma'* has a composition, *wara', zuhd, faqir, sabr, tawakkal, and rida*. Al-Ghazali in *Ihya' 'Ulum al-Din* gives *narray, tawbat, sabr, faqir, zuhd, tawakkal, hubb, ma'rifah, and rida*. While al-Qushayrī in the *al-Risalah* of give arrangement, *tawbat, wara', zuhd, tawakkal, sabr, rida* (Nasution, 48).

*Tawbat*. The imams of sufism agreed to *tawbat* as the first step that must be passed a *salik* to be on the steps of the other. The essential *tawbat* in sufism forgets all things except Allah. The condition for drawing closer to Allah is a holy soul because sin is a stain. So, *tawbat* is a serious attempt to eliminate sin. According to al-Qushayrī, *tawbat* means to execute the laws of God to come back from something that is condemned by the personality, towards something that is praised and blessed through personality. Requirements for *tawbat* to be accepted are to regret the disgraceful act committed and leave it directly and consistently (al-Qushayrī, 41).

*Wara'*. Literally means to be careful. In the tradition of sufism, *wara'* means leaving everything that is *shubhat* (for which there is still doubt between halal and haram). So, in the tradition of sufism, the *wara'* attitude is marked by caution and high alertness. As said al-Daqqaq, that *wara'* is to leave whatever is *shubhat* (Kartanegara, 192). The *wara'* attitude of the sufis is shown through staying away from excessive attitudes because following lust is closer to the whisper of satan than mental clarity which is the vessel of inspiration. Therefore, al-Qushayrī cite the opinion of al-Daqqaq said that people whose diet a lot of sources of illicit, he will not be able to distinguish between inspiration and disorders (*anxiety*) of a demonic whisper whereas the person who controls the lust of his lust, then the clarity of his inner voice will be seen through resistance to his lust. Meanwhile, al-Qushayrī himself, in relation to *wara'* said that that all forms of knowledge that are not accompanied by *wara'* attitude and *istiqamah*. Then what is left is misleading, not knowledge (Sells, ed., 201). So, according to al-Qushayrī, *wara'* is an attitude of caution not only regarding eating and drinking but also about what is considered to be known (al-Qushayrī, 45).

*Zuhd* literally means not interest in something and left. In sufism, *zuhd* means *zahida fi al-dunya*, which is to empty the heart from pleasure to the world. Furthermore, the ascetic means directing the desire for God, and busy for the good pleasure of His compared to other busyness soup a yes given his guidance and instructions. Al-Qushayrī, in his discussion of *zuhd* does not

emphasize taboos on the world but emphasizes balance. Al-Qushayrī even criticized the sufis of his time, who liked to wear the clothes of the poor and hairy clothes, even though their actions were contrary to what they displayed. Al-Qushayrī explains the concept of asceticism. A hadith that reads, “*If among you see a man who is always ascetic and speaking truth, then hook up with him, that he is the one who teaches wisdom*” (H.R. Abu Nu‘aym and Abu Khalad). From the hadith, al-Qushayrī indicates that *zahid* or a *zuhd* person is the one who always keeps his words, teaches wisdom, and is moral in his behavior. Al-Qushayrī also explained the meaning of *zuhd* by quoting Q.S. al-Hasr/59: 9, “*They put (the Muhajirin) first on themselves, even though they really need (what they a give)*”. From the meaning of the *zuhd* concept based on the verse, al-Qushayrī emphasizes two main things; 1) that *zuhd* is not only related to individual attitudes but also benefits, others; 2) that a *zahid* will not feel that he is missing what he does from his wealth. The emphasis of al-Qushayrī is the balance; an ascetic not avoid the treasure becomes a slave to his property. Al-Qushayrī said that one should not forcibly leave something lawful, do not do anything that is useless, and donate part of his sustenance, be grateful for Allah’s lawful sustenance, and not insist on seeking useless wealth by justifying any means (Muhtadin, 2020, 88-89). From this verse, al-Qushayrī also wants to show that generosity is the fruit of *zuhd* (Kartanegara, 193).

*Tawakkal*. In general, it means surrendering and entrusting with all your heart everything to Allah. A person who *tawakkal* means surrendering to Allah about the results of what he is trying to achieve. Al-Qushayrī provides an interesting concept of *tawakkal* as a mental exercise in submitting to God’s will but also not in fatalism. Al-Qushayrī said that *tawakkal* resides in the heart. Action outwardly does not repudiate the terms of resignation. People who perform such efforts have been sure the destiny from God. So, that when he gets into trouble or ease, he realizes Allah’s destiny (Kartanegara, 194). So, a person who *tawakkal* is not only standing by but still trying his best. What is left is the result of these efforts. This is also in line with Imam al-Ghazali’s view of the image of the *tawakkal*. *First*, try to get something that provides benefits. *Second*, trying to protect his property from something that is not useful. *Third*, try to avoid something that brings harm. *Fourth*, trying to get rid of things that are harmful (Miswar, 2017, 17). In the view of al-Qushayrī, *tawakkal* for a Sufi is not only in the sense of surrendering all the events in his life to Allah, but also in an effort to draw closer to Allah. This is illustrated in the definition described by al-Qushayrī about *maqamat*. He said that there was one other word that has the same root and often juxtaposed with the word *maqam*, which is said *muqam* (*dhammah* vowel after the first meme). *Muqam* means the placing of a person in a certain place. Al-Qushayrī sometimes uses the words *maqam* and *muqam*

interchangeably to denote a verbal action to be placed in a certain station. That is, for al-Qushayrī, even though the *maqam*, as said earlier comes from the intentional and consistent efforts of a *salik*, but the *maqam* at basically it is the result of one's efforts placed by Allah. Therefore, al-Qushayrī asserted under not man can get a *maqam* except through testimony that he was placed on the station was by God glorified on basic virtue (al-Qushayrī, 138). From this description, it can be seen that al-Qushayrī emphasizes balance in his Sufism concepts, namely between God's will and my efforts or between passivity and activeness.

*Sabr*. Al-Qushayrī divides *sabr* into two categories, namely *sabr* with what is sought and *sabr* with what is not. The first category is waiting patiently in running the right commands of Allah and in a way that is prohibited. *Sabr* is the second category in living conditions that cause adore Allah. This is similar to what is said right Junaid al-Bagdadi, the predecessor of al-Qushayrī, the *sabr* is like "gulped the bitterness without a frown" (Kartanegara, 194). In the same pagan tradition, al-Ghazali divides the patient into two; the *sabr* of the soul (*al-shabr al-nafs*), namely curbing the demands of lust and anger, and; *sabr* body (*al-shabr al-badani*) that is, patients with physical ailments. Al-Ghazali also divided *sabr* into three levels, namely 1) *sabr* in carrying out Allah commands, 2) *sabr* in distancing himself from what he forbids, 3) be alert in the face of His trials (Miswar, 16).

*Rida*. There are two views regarding pleasure, and al-Qushayrī takes a moderate view between the two. Khurasān scholars include pleasure as one of the *maqamat* of the spiritual path of a sufi (*ada*) and are the culmination of *tawakkal* to Allah. As a *maqamat*, being happy means being obtained through someone willful efforts. Meanwhile, the old 'Iraqi categorized pleasure as one of the things of the end. In this view, pleasure means a gift from Allah that is present in a person's heart and is not a deliberate achievement. Al-Qushayrī gets *rida* middle way by dividing it into two stages. The first stage or initial pleasure of the *maqam* achieved through exercises spiritual, but at the final stage is the pleasure of the spiritual state (*case*) obtained thanks to the grace of God and not a deliberate effort. The character of a happy person is one who fully accepts his destiny (Kartanegara, 195). Apart from *maqamat*, al-Qushayrī also builds his views on *ahwal* or spiritual conditions within the framework of *ahl al-sunnah wa al-jama'ah*. In explaining the concepts of *ahwal*, al-Qushayrī always takes the scales of the al-Qur'an and hadith, apart from the views of his teachers and other. Al-Qushayrī against expressions *shatahat* spoken by the sufis of the philosophical tradition, which is seen out of the belief *ahl al-sunnah wa al-jama'ah*. The following concepts of *ahwal* show the moderate tendency of al-

Qushayrī and efforts to restore sufism to the foundation of the al-Qur'an and sunna.

*Fana and Baqa* are one concept that has generated a lot of discussion and differences among sufis. There is a complex set of terms and concepts surrounding the discussion. This is mainly related to other concepts, namely, *ittihad* (union) of the servant with God or *hulul* of God on the servant. Their relationship with these two concepts, *fana* and *baqa* in sufism are widely opposed by sufis themselves because they are considered as foreign concepts formulated from elements outside of Islam. *Fana* and *baqa* in the treasury of sufism were introduced by Abu Yazid al-Bustami, one of the third century sufis, who was famous for his sayings. Al-Qusyayrī describes *fana* with the anecdotes he created and excerpts from the al-Qur'an. In this way, the concept formulated by al-Q usyairī becomes easily accepted by reason. Qushayrī describes *fana* through an example: "an ordinary, shy man suddenly confronted in a room with a very powerful and respected king. Thus, he would be uprooted from self-awareness, even dazed to realize other people there. in that room. So that when he came out, and asked him about the people sitting in the room, a well as about himself, surely he wouldn't be able to say anything". Qushayrī also explained the transient condition in the form of the loss of self-awareness and what is around him through the story of the Prophet Yusuf and the women who cut off their hands because they saw their beauty as told in Q.S. Yusuf/12: 31, "who bought him said to his wife, "Take good care of him, perhaps he may be useful to us or we may adopt him as a son." This is how we established Yusuf in the land, so that We might teach him the interpretation of dreams. Allah's Will always prevails, but most people do not know". According to Qushayrī, the verse describes how women (in a party held by Zulaikha) did not realize or feel the pain of the knife slashes on their fingers when they first saw the beauty of Prophet Yusuf, even believed that he was an angel even though he was clearly an ordinary human. For Qushayrī, this verse quite describes how *fana* could happen to people when it has paved unveiled by God because even a person can lose consciousness to see other creatures (Sells, ed., 167).

In the sunni sufism tradition, *fana* is accepted as a condition that can be experienced by a salik. But *fana* here means legalizing Allah. That is seeing nothing but Him, even a person who is in a *fana* condition does not see himself from his own view but from the view as a servant of Allah. According to al-Ghazali, that is what is called that a person has *fana* in oneness, and he has disappeared from himself. What is *hulul* (dissolves/disappears) is not his body, but his heart. Therefore, al-Ghazali denounced as utopian claims *hulul* and unification (*ittihad*) of the sufis who said "I am al-Haq (God)". (al-Taftazani, 217). In this latter context, al-Ghazali's view is in line with Qushayrī says that a person

who is *fana* from himself and a creature, actually himself and the being still exist (*mawjud*). What is lost is knowledge, perception, and information about himself and creatures (Sells, ed., 167). In the sunni sufism tradition, *fana* is the condition of the soul and, therefore, still affirms the dualism and rejects the concepts of the union and insistence of God with being (al-Taftazani, 220).

An interesting from the viewpoint of Qushayrī about *fana* and *baqa* is their relation to moral aspects. Qushayrī explains that *fana* is the death of despicable qualities, while *baqa* is the clarity of praiseworthy qualities. Who is *fana* from despicable qualities, then what appears to him are praiseworthy qualities and vice versa. Qushayrī confirms the link between *fana* and shari'ah by saying the following; "Whoever abandons despicable deeds from the point of view of the Shari'ah, then he is already *fana* from his lust. If he is already *fana* from his lust, then he will be fixed in his intention and will be sincere in his worship. Whoever is ascetic in the world with his heart means he has become *fana* from the pleasures of his lust. And if he has become *fana* from the pleasures of his lust, it means that he will be eternal in the purity of his efforts to return to God. Whoever witnesses the exercise of God's power in the mechanisms of law and order, it can be said that he is *fana* of all the consequences that might arise by a creature to him. If he has become *fana* from the influence of image being, then he will be eternal with the qualities of al-Haqq (Sells (ed., 165).

*Al-Farq* (separation) and *al-jam'* (unity). These two terms are quite popular among sufis. Al-Qushayrī clearly distinguishes as well as inseparability between *al-farq* and *al-jam'*. The definition of each of these terms, al-Qushayrī cites the opinion of his teacher al-Daqqaq which describes *al-farq* as a condition connect with himself alone, and *al-jam'* relating to matters yourself. *Al-farq* is 'ubudiyah and things that are in accordance with human behavior. While *al-jam'* is all that comes from Allah in the form of meanings, tenderness, and *ihsan*. For more details, al-Qushayrī gave the following examples; "when a person is praying to God in the form of a petition, praise, gratitude, ablutions, then when he was in a state *tafriqah* (derivation of *al-farq*). Meanwhile, when someone who praying fascinated with *sirr* her against what his praying, then listen through his heart what was said through prayer it, and things prayed to him, nor any meaning is known to him, or b ven expected in his heart and showed by Him, at that time he was in a state of *al-jam'*. *Al-jam'* is the sense that denies human power in an act and asserts the power of God. As the example given by al-Qushayrī that there is a difference between a person who says "Through my toil, I worship You", and a person who says "Through Your virtue and tenderness I witness You." The person who is awarded *al-jam'* is in the second person's statement. The important thing is to emphasize that, according to al-Qushayrī, *al-farq* and *al-jam'* are a unity that must be lived by a servant. According to him, people who

are not in the position of *al-farq* have no servitude, and those who are not in the position of *al-jam'* will not be able to attain *ma'rifat* to Him. In this case, al-Qushayrī quoted Q.S. al-Baqarah/2 verse 5; "*Only to You we are worship*" is a sign for *al-farq*, while "*and only we ask for help*", is a sign of *al-jam'*. In another part, al-Qushayrī interprets "*Only to You we are worship*" as an indication of the distribution of the shariah, while "*and only we ask for help*," means an affirmation of the existence of essence (Sells, ed., 160).

### The Relevance of Qushayrī's Sufism Thoughts

This contemporary era requires the teachings of sufism to return mankind to their nature as the *caliph of God* on earth. In this context, the views of Qushayrī's sufism are very relevant. There are at least three things that are the reasons for the relevance of Qushayrī's view of Sufism. *First*, Qushayrī thought becomes an alternative to the dry aspects of spirituality in philosophy and science, which always desire to subdue the universe. Philosophy and science in the framework of positivism and materialism reject metaphysical entities and supernatural realities as the result of speculation of primitive humans (Kartanegara, 2007, 21-22). Epistemology of modern sciences that is in the shadows of positivism and materialism ultimately directs scientists and modern humans to become secular individuals and even atheists (Kartanegara, 2002, xxxi).

Modern culture on liberalization, rationalization, and efficiency consistently make the process silting spiritual life. In a process like this, the religion is full of sacred and spiritual values, slowly but surely, continues to be displaced from various aspects of people's lives. Sometimes religion is seen as irrelevant and insignificant in life. As a result, as can be seen clearly in the general phenomenon of modern society. The spiritual life is getting drier and shallower (Azra, 1998, 100). There is a paradox in the attainment of modern humans, as described by Komaruddin Hidayat in the "*Psikologi Kematian*" (*Psychology of Death*). On one hand, thanks to science and technology, distance locations on earth between the earth with the planets are getting shorter, but it does not guarantee the close proximity of friendship between people, and it does not mean increased travel and spirituality experience. Therefore, as far as human wanderings go with their technology, without a vision of divinity, they are still confined and coiled in the earth's orbit and are always faced with a dead-end in the pursuit of knowledge and awareness of the Supreme Reality (Hidayat, 2006, 28).

Muhammad Arifin, in his dissertation in "*Pendidikan Ruhani dalam Tafsir Lata'if al-Isyarat Karya al-Qusyairi*" (2017). Explains that a spiritual life that is getting drier and shallower will keep people away from their existence, causing the loss of the vision of divinity, which in turn will cause psychological

symptoms and physical problems, namely spiritual emptiness. The worst impact is psychological burdens, such as stress, anxiety, anxiety, confusion, etc. This happens because it does not have a stronghold on life, which pivots at the center of existence and metaphysical reality, namely God (Arifin, 2017, 7).

The lameness between worldly attainment and the spirituality of modern humans ultimately brings destruction on earth. The exploitation of natural resources is carried out solely to satisfy lust without considering environmental conservation. This is evident in the polluted environment and in the forests that are being cut and burned. Meanwhile, progress in the field of physical facilities and infrastructure was not followed by progress in the intellectual, moral, and spiritual fields (Kolip, 2013, 720). Low morality and spirituality due to ignorance of metaphysical realities make humans greedy in achieving a material gain. To improve this personality, one must sharpen aspects of spirituality (Arifin, 2017, 9). David C. Korten even emphasized that in order to improve the condition of mankind and the earth, the human spirit must be strengthened again to the point that greed and egoism do not play an important role anymore (Korten, 2002, 276).

In the context of Islamic civilization, its setbacks and difficulties in awakening were also caused by the loss of the spiritual dimension. According to Seyyed Hoesn Nasr, spirituality should be the spirit for politics, economics, social, and even art. Therefore, Nasr lamented the erosion of the spiritual dimension of Islam in various aspects of the life of the people. Ali Alawi, in *The Crisis of Islamic Civilization*, clearly stated that whatever sector group wants to voice and drive the rise of Islamic civilization will not succeed without spiritualism Islam. *Second*, sufism of al-Qushayrī which is based on *al-jam' bayna al-sharī'ah wa al-haqiqah* can enhance religious understanding Muslim groups that focus on aspects of the *al-sharī'ah*. Al-Qushayrī inherited important sufism teachings, especially in terms of balance and moderation of these teachings. Al-Qushayrī does not approve all issues that are weighed based on the validity or not or haram and lawful based solely on the formal law of the Shari'ah. This will make Islam dry teaching. At the time of Qushayrī, such a religious view was shown by a group called *zāhiri* (*fiqh* oriented), who only held on to *al-īmān* and *al-Islām*. The *zāhiri* (*fiqh* oriented) was the first extremities during Qushayrī's lifetime. In offering a balance between *sharīah* and *haqiqah*, al-Qushayrī wrote a book entitled *Risālah ilā Jamā'ah aṣ-Ṣūfiyah bi Buldān al-Islām wa Shikāyah Ahl al-Sunnah bi Hikāyah mā Nālahum min al-Miḥnah*. The *risalah* as well as a response to al-Qushayrī against the scholars of *fiqh* and the *zāhiri* that only focus on *sharīah* and aggressively combat the Sufis. In the lifetime of al-Qushayrī, the flow of *fiqh* of Hanabilah was strict in the narration of the Prophet's traditions, seeing sufis as transmitters of weak traditions, or even evil

and false. In fact, Qushayrī also received torture from this group (Mukti, 2007, 108). The paper is not to denounce *zahir* experts but only based on the aspects *al-sharī'ah* course, synonymous with the practice of the teaching of law without the spirit of Islam itself.

In the reality of the life of Muslims today, there is a group of Muslim communities whose Islamic appreciation only prioritizes the outer dimension or its birth. This group is more focused attention on the religiosity of his on aspects of sharia law is formal or legalistic (Syamsuri, 2008, 291). All things are measured based on the provisions of the laws of *fiqh* and are often overreacting because everything they do not find textual arguments, they view as a heresy which can reduce the perfection of religion. According to al-Qushayrī, the side of shariah or *fiqh* laws must be balanced with the spirit of nature in its application so that it can have an impact on improving the behavior of those who carry it out. For example, when prayer is performed in accordance with its pillars, it is valid. However, the validity of prayer in terms of *fiqh* law does not necessarily have a significant impact on character building. However, if it is done by including aspects of *al-ḥaqīqah*, that is, wholeheartedly in witnessing to God, it will have a significant impact on the formation of his character.

*Third*, sufism of al-Qushayrī, which is based on *al-jam' bayna ash-sharī'ah wa al-ḥaqīqah* can provide a balance in one's spiritual journey. In contrast to *fiqh* oriented, there are also many people among Muslims who claim to have arrived at *ma'rīfat* and have been at the peak of their *essence*. So, they think that they no longer need to perform ritual worship based on the provisions of the shari'ah. This kind of phenomenon has occurred during the time of Qushayrī, where many of the Sufis were only concerned with aspects of a mental nature and did not care about shari'ah laws. According to Ḥasan Ibrāhīm Ḥasan, by quoting from Harold Bowen, during the lifetime of Qushayrī under the Seljuq Dynasty, the Ismā'īliyah Shi'a sect was one of the Islamic groups known as *bāṭiniyah* (Ḥasan, 1865, 19). The *bāṭiniyah* was the second extremity in Qushayrī's lifetime.

Early in the life of Qushayrī was in the political power of the Bani Buwaihi, who belonged to the Shi'a so that the influence of the Shi'a and its various sects, including the Bāṭiniyah, gained a favorable position. Historically, according to 'Abd al-Qahir al-Bagdādī (d. 429/1037) in his book *al-Farq Bain al-Firaq*, the group appeared in the reign of al-Ma'mun in Baghdad and Khurasan itself at that time controlled by Muḥammad Ibn Ṭāhir (d. 253/867). The Bāṭiniyah people and understanding grew up to Naysābūr with their missionary, al-Sha'rānī. After Al-Sha'rānī was killed, he was replaced by Muḥammad Ibn Aḥmad al-Nasafi and Abū Ya'qūb al-Sijzī (Ḥasan, 1865, 19). According to al-Shahrastānī (d. 548/1152), in Khurasān itself, this group was known as the at-Ta'līmīyah and

al-Mulhidah movements. This group claims to be followers of the Ismā'īliyah sect within the shi'a group (al-Shahrastānī, 1992, 202).

Trust group *al-ḥaqīqah* ignore aspects of *al-sharī'ah*. According to them, the law of *taklīfī* in the al-Qur'an, such as the obligation to pray and to forbid usury, is not seen from the *zahir*, but from the mental aspect or *al-ḥaqīqah*. This group is of the view that every *zahir* has a mental aspect, and every thing that is revealed has mental *ta'wil*. So, the meaning of revelation itself is the mind, not the *zahir*. For them, the obligations and recommendations in the *sharī'a* are nothing but symbols, signs, and parables. The real obligation is obedience to their leader and imam, and the imperative is obedience to leaders other than their imams, such as Abū Bakr and 'Umar. Their angels are *ta'wil* as their leaders, while the demons are leaders who are hostile to them. A believer is one who agrees with their opinion. On the other hand, a person who disagrees is *ḥamīr* (Arifin, 141).

According to 'Abd al-Qāhir al-Bagdādī, the *bāṭiniyah* group understood prayer, pilgrimage, and fasting not to the familiar rituals. According to them, the meaning of prayer is to appoint their imam as the leader; Hajj is making pilgrimages and rendering services to their priests, fasting is keeping or hiding the secrets of their priests, not exposing them. They believe, who knows the meaning of worship, then in fact, there is no need to do worship. This belief is based on their understanding of QS al-Ḥijr/15: 99, "*Worship your Lord until you come to faith*", which they mean "to know the *ta'wil* of worship itself (Al-Bagdādī, 42). The abandonment aspect *sharī'ah* continues to grow generation after al-Qushayrī. When explaining the atmosphere of thought at the time of al-Gazālī (d. 505/1111), Muhammad Yasir Nasution explained that the *Bāṭiniyah* or al-Ta'limiyah people were a challenge for al-Gazālī (Nasution, 1988, 24). So, he wrote a special book on this subject, which he entitled, *Faḍā'ih al-Bāṭiniyah* (The Desecration of the *Bāṭiniyah*). According to him again, the *Bāṭiniyah* understood the *zahir* text only with the inner meaning. The texts of *zahir* revelation are considered only as symbols of a hidden nature. People only understand the birth meaning of these texts, not yet to the desired nature. As a result of this kind of thinking is of neglecting *ash-sharī'ah* contained in two sources, the al-Qur'an and the Hadith of the Prophet. Thought that dumped aspect of *ash-sharī'ah*, one of which is understood *Hulul* and the like. This was also a challenge in Qushayrī's time. If *Bāṭiniyah* is a genre in *aqidah*, *ḥulūl* is derived from the sufis. Historically this understanding emerged and was developed by al-Ḥusain Ibn Manṣūr al-Ḥallāj (244 / 858-309 / 921) (Nasution, 1988, 24).

*Ḥulūl* is a notion which states that Allah chooses certain human bodies, in this case, a pure human being, to enter and take place in them. After that person's human qualities have been eliminated ('Iyād, 1970, 79, 'Afifī, 1963, 232).

According to this view, Allah has two basic qualities: *lāhūt* (divinity) and *nāsūt* (humanity), and in man also these two basic qualities. According to adherents of this understanding, this is based on the following verses of the Al-Qur'an: "and (remember) when we said to the angels, "Bow down to Adam," they bowed down except Satan; he is reluctant and arrogant and is that he belongs to the unbelievers. (Surah al-Baqarah [2]: 34). In another verse, it is mentioned, meaning: "So when I have completed the incident, and have breathed into it my spirit (creation), then you submit to him by prostrate. (Surah al-Ḥijr [15]: 29).

According to this view, QS. al-Baqarah [2]: 34 explains that God gave orders to the angels to prostrate to Adam because in Adam Allah was incarnate. Therefore, it is believed that in Adam, namely man, there is an element of divinity (*lāhūt*). Likewise QS. al-Ḥijr [15]: 29, also strengthens their view that in humans, there is an element of divinity. Because the spirit that is breathed into the human body is from the spirit of God, there is a divine element in man. Thus, the union between the spirit of God and the spirit of man becomes something that is possible. This union, which according to al-Ḥallāj is referred to as *ḥulūl* (Arifin, 143). By the union of God with humans, it tends to make people no longer need to observe sharia. Because devotion is focused on God, and God is united in him. Al-Ḥallāj, in one of his controversial fatwas, he declared that the pilgrimage was not obligatory to al-Bait al-Ḥarām. For this, among other things, the *fuqahā* interpreted al-Ḥallāj (Iyād, 86). However, many Sufis tolerate the views of al-Hallaj, like Abū al-'Abbās Ibn 'Ata' (d. 309/921) in Baghdad, Abū Khafif Ibn 'Abd Allāh (d. 371 / 981) in Persia, and Abū al-Qāsim al-Naṣra'ābādī (d. 367/977) in Naysābūr (Al-Bagdādī, 2001, 280). The followers understand *hulul* or *hulūliyah* number is not small Groups such al-Saba'iyah, Bayāniyah, Janāḥiyah, Khaṭṭābiyah, Namīriyah, Muqanna'iyah, Razāmiyah, Ḥilmāniyah, and 'Azāfirah teachings *hulul*, which in aspects of Shari'a tend to allow the unlawful and ignore the religious obligation (Al-Bagdādī, 2001, 280). The development of the teachings disclaimer and waiver on aspects *as-sharī'ah* the pretext have attained *al-haqiqah*, in this case, is 'feel' was one with God, making al-Qushayrī waging propaganda "keep the balance and the merger between *ash-sharī'ah* and *al-haqiqah*" (Arifin, 143).

Apart from *ḥulūliyah*, *ittihād* understanding, and *waḥdah al-wujūd*, also tends to ignore aspects of *al-sharī'ah*. Because you already feel united with God, there is no need to worship God anymore. Bayazid is Taifur bin 'Isa al-Bistami known as bearers understand *al-ittihad* / union with God. Among his words, "I know God through myself so that I am broken, then I know God through Himself and I live" (Nasution, 1979, 84) "There is no god but myself. So, worship me", be holy to me, holy to me, great to me", or "All that is in my clothes is only Allah" (Nasution, 84). Meanwhile, Ibn 'Arabī is the bearer of the concept *waḥdah al-*

existent or unitary form. As has been explained before his term *nasut* that of the concept *hulul* amended by Ibn 'Arabī became *al-khalq* (creature) and *lahut* into *al-haq* (the Lord). *Al-khalq* and *al-haq* are two aspects of everything. The outer aspect is called *al-khalq*, while the inner aspect is called *al-Haq*. Said *al-khalq* and *al-haq* is the synonym of *al-'arad* (accident) and *al-jawhar* (substance) and from *al-zahir* and *al-batin*. Each has two aspects. An external spec which is *al-'arad* and *al-khalq* which have the nature of supremacy; and an inner spec which is *al-jawhar* and *al-haq* which have divine characteristics. Thus, in every form, there is a divine nature and superiority (Nasution, 92).

According to him, *al-haq* is the most important aspect and is the substance and essence of every form. Meanwhile, the aspect of *al-khalq* is the future. This opinion arises from the understanding that God wants to see and show Himself from outside Himself, and therefore He made this world. In things that exist in nature, God sees and shows Himself. From this teaching arises the notion of unity, that is, what exists in nature appear to be many but are actually one. This is not unlike a person who sees himself in several mirrors placed around him. In every mirror, he saw himself; in that mirror him see much, when in fact one. This is described in *Fusus al-Hikam* of Ibn 'Arabī, "*the face is actually one; but if you multiply mirrors, it becomes a lot*" (Nasution, 92). The three school concepts above basically want to express the union between servant and God. By the union of God with humans, it tends to make people no longer need to observe sharia, or ignore aspects of *shari'ah*. Because devotion is focused on God, and God has united in him, or God chose his body to manifest Himself. Views like this often appear in Sufism groups even in the archipelago, as *wujūdiyyah* understanding.

Al-Qushayrī took a middle course between the two extremities between the *ẓāhirī* and the *bāṭiniyah* clan. It integrates *shari'ah* and nature as a path of balance that Muslims should tread. Al-Qushayrī in the *risalah*, as quoted by Abu Wafa' al-Ghanimi al-Taftazani, describes in a beautiful way the balanced relationship between shariah and nature, "shariah is an order to adhere to worship, while the essence is to witness God. Every sharia that is not supported by nature is unacceptable, and every substance which is not controlled by the shariah is futile. Shari'ah exists as a requirement for beings, while essence emerges from the authority of God. Sharia is to worship Him. The essence is to witness Him. Shari'a is to carry out what He commands while the essence is the testimony of what has been determined and determined by Him." (al-Taftazani, 116). In the view of al-Qushayrī, sharia is the essence as long as it is manifested by Allah's command. Likewise, the essence is sharia as long as it is accompanied by *ma'rifat* to Allah (Sells, ed., 196). Thus, the thought of sufism Qushayrī is present not only to fill the spiritual void/crisis of modern humans but also to

perfect the understanding of the diversity of the *ẓāhirī* (*fiqh* oriented), who only adhere to *al-īmān* and *al-Islām*, which are called aspects *al-sharī'ah*, as well as provide a strong foundation. So, do not throw *al-sharī'ah* in their spiritual journey.

### Conclusion

The imbalances in modern human life have wreaked havoc on earth far more than anything else in human history. The cause of this confusion is closely related to the neglect of the spiritual dimension of humans. Therefore, the way or method to restore the significance of the development of this spiritual dimension should be put forward together with developments in science-technology. Sufism is the answer to this problem. Al-Qushayrī inherited Sufism thought, which is very relevant for modern humans, especially Muslims today. The concepts of Sufism al-Qushayrī integrate between the shariah and *haqiqah* (*al-jam' bayna al-sharī'ah wa al-haqiqah*) is important to avoid the extremities in religion. Within the framework of *al-jam' bayna al-sharī'ah wa al-haqiqah* the al-Qushayrī provides a solid foundation to enhance religious ideology that focuses only on the laws of jurisprudence (*fiqh* oriented) as many developing today in Muslim community. In addition, the teachings of sufism al-Qushayrī are important to balance the more extreme views among a group of Muslims today that are living out his Islam. They only emphasize the spiritual aspects of Islam that dumped laws *al-sharī'ah* which has specified in the al-Qur'an and hadith. It's moderate and balanced can be a solution to balance the interests of the Muslims who need to build civilizations and dimensions of spiritual. Al-Qushayrī which emphasizes more on spiritual practices of the way of adab is important because Sufism is understood as spiritual practices of purification of the soul (*tazkiyah al-nafs*) that can be done by everyone.

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