

## RELATIONSHIP BETWEEN *FIQH* AND *TASAWUF*

Abrar

Sekolah Tinggi Ilmu Syariah Darul Falah (STISDAFA) Pagutan Mataram NTB  
Jalan Banda Seraya No. 47 Pagutan Mataram NTB. Email: [stisdafa@gmail.com](mailto:stisdafa@gmail.com). Web.  
[www.stisdafa.ac.id](http://www.stisdafa.ac.id)

**Email.amrahatunabrar@yahoo.co.id**

Abstract

Manusia terdiri daripada dua unsur yaitu unsur jasad dan ruh atau dhohir Batin oleh karena itu pentingnya integrasi amalan antara fiqih sebagai amalan dhohir dan tasawuf sebagai amalan batin oleh karena itu, tulisan ini memaparkan bagaimana hubungan antara Fiqih dan tasawwuf berdasarkan pandangan imam mazhab yang empat yaitu imam Syafii, Imam Maliki, Imam Hambali, dan Imam Hanafi. Berdasarkan hasil kajian bahwa hubungan antara fiqih dan tasawuf sangat erat sehingga dianjurkan untuk mengkaji dan menggali dua ilmu tersebut tanpa harus memilih salah satu dari keduanya karena menuju Allah dibutuhkan amal dhohir dan batin.

Abstract

The Human body comprised of two elements, namely elements of body and spirit or it is called real and unreal (*dhohir* and *batin*) therefore, the importance of integration between *Fiqih* practice as a *Dhohir* practice and Sufism as the practice of *Batin* that's why, this article describes how relationship between *Fiqih* and *tasawwuf*. Based on priest's view Syafi'i, Maliki, Hanbali, Hanafi Imam that relationship between *Fiqih* and *tasawwuf* very closely so it is advisable to deconstruct and dig these two sciences without having to choose one of the others as needed charity towards God.

Key words: Relationship, *Tasawwuf*, and *Fiqih*.

### Background

Islam teaches that man, composed of body and soul. It comes from God and will return to God. God is the Essence of the Most Holy. Spirit that comes from God is also holy and will be returned to its original place in the sight of God if he remained chaste. If he becomes dirty due to enter into the human body is material, then he will not be able to return to its original place. Therefore, the spirit must be cultivated remain pure and become better human beings.

It is not surprising that human nature dualistic it requires the existence of strong contacts between the formal outward activities and spiritual activities as a whole acts intact. Thus, various syariah worship (such as prayer, fasting, alms and go to Mecca) in response mind fixed on God and spiritual nature, do not inwardly alone, but also with physical movement. Behavior outward worship in the form of speech and movement is meant to influence and

guide the spiritual heart in an effort to live up to such worship. Thus, in addition to work for living the faith and devotion to God, worship as well as the behavior of the sanctity of the inner and outer carrier effects and away from the taints of evil. With this spiritual appreciation, the value system concerning aspects attitude believe in and can be combined with a system of norms in the Syariah.

Syariah is exoteric (born) while Sufism is the esoteric (inner). Apparently, there are sharp differences between the two, so that each assumed as the teachings of Islam that stand on their own and there is no relationship to one another. Ahmad Amin, for example, once said that "Syariah expert jurists as priority deeds outwardly while the Sufis as experts *haqiqah* priority inner deeds."

Some parties do not like about Sufism, generally the *Wahhabis*, often commit fraud and twisting the opinion of Priest Syafi'i rahimahullah about Sufism. Whereas reality, priest Syafi'i many experts commend Sufism (Sufi), even urged Muslims to undergo Sufism.

## **Review of related literature**

### Terminology of Sharia

Sharia (Arabic: شريعة), legislation, Sharia well قانون إسلامي (Qanun Islamis)<sup>1</sup> a moral and legal code of Islam. Sharia deals with many topics than those published by the secular law, including crime, politics and economics, as well as personal matters such as sexual intercourse, hygiene, diet, worship and fasting. Although the interpretation of Sharia varies among cultures, in the definition stated as God's perfect law and different from human interpretation of the law (Fiqh). Sharia has official status, and interpreted by Judge Islam (QAD} i), there are a variety of responsibilities to the religious leaders (Priests). For issues that are not directly mentioned in primary sources, the application of sharia expanded through the consensus of the Ulama called *ijma* '. The Ulama and fuqaha also sometimes kadangmenggabungkan analogy of al-Quran and as-Sunnah through the model of al-Qiyas, though Shi'i jurists prefer reasoning ( 'Aql) analogy.

In terms in the science of Fiqih, Sharia is defined by scholars as:<sup>2</sup> What are prescribed by Allah Almighty to His servants of the laws that have been brought by the prophet of prophets, both related to faith, *muamalah* worship, morality and rules in life.

Briefly understandable, originally sharia has a broad sense that includes faith (Islamic theology), moral principles (ethical and Islamic character, character), and the rules of law (Islamic Fiqih).

## **Difinition of Fiqh**

### 1. Base on Language

The word fiqh (فقه) as a language has two meanings. The first meaning is *al-fahmu al*

---

<sup>1</sup> R.M. Ritter (editor) New Oxford Dictionary for Writers and Editors – The Essential. *A-Z Guide to the Written Word* (Oxford: Oxford University Press, 2005), hlm.

<sup>2</sup> Manna' Al-Qaththan, *At-Tasyri' wa Al-Fiqh fi Al-Islam*, hal. 15

*mujarrad* (المجرد الفهم)<sup>3</sup>, which means it is understood directly or just understands it. Second, it is *al-fahmu ad-daqiq*, (الدقيق الفهم) which means to understand or comprehend in depth and wider.

## 2. Base on terminology

There is no definition covers the scope of the terms of Fiqih known to the scholars are: "The science that addresses Sharia laws *activities* field (real action) taken from the arguments in detail,"<sup>4</sup>

### Scope of Sharia

The scope of sharia broader than the scope of Fiqih. Sharia covers the Aqeedah, morality, worship, muamalah, and all things related to the provision of Allah to his slave. Whereas the scope of *Fiqih* limited to technical issues of law that are activities or practical, such as *laws about unclean, hadats, wudu', ghusl, tayammum, istinja', prayer, alms, fasting, sale, lease, mortgage, halalness food and so on*. Objects discussion of *Fiqih* stop when we talk about ha matters regarding faith, such as the study of the nature of God, of the prophets, angels, or Qiyamat day, heaven and hell.

Objects discussion of *Fiqih* is also out of the area as well as the feelings of a human heart, like a sense of longing, love and fear of Allah. Included also suppose to be kind thought, resignation and servile to him and so on. Objects discussion of Fiqih is also out of the discussion about the noble morality or otherwise. Fiqh do not talk about things related to keeping away from overbearing nature, *riya'*, would like to be praised, pride, envy, jealousy, or envy. While sharia, including all of the objects of the discussion in the science of Fiqih, plus with all of the above, namely the issue of faith, morality and the laws of Fiqih.

### Sharia is Universal Characteristic

Sharia is the provision of Allah is universal, not just apply for a place and time, but *sharia* through space and time. We call the rules and regulations of Allah to the Children of Israel in the time of the prophets earlier as sharia, and not we refer to as Fiqih. For example, when they break the rules they are not allowed to fish on Saturday. The rules in the Koran called the *syurra'a* (شرع) the same root with the sharia.

### DEFINITION SUFISM

Sufism is a matter of spiritual and human mind that can not be seen. Definition and explanation of the essence of Sufism was difficult given. He included psychiatric problems, so that is can be understood, not per se, but rather the symptoms that appear in speech, manner and attitude of the Sufis. However, experts propose some definitions of Sufism

---

<sup>3</sup> Muhammad bin Mandhur, *Lisanul Arab*, madah : fiqih Al-Mishbah Al-Munir.

<sup>4</sup> Adz-Dzarkasyi, *Al-Bahrul Muhith*, jilid 1 halaman 21.

Sufism although different from each other according to empirical experience each in practicing Sufism.

According to Ma'ruf al-Kurkhi, Sufism is: "Stick to the essentials and away from greed to what is in the human hand." When someone asked, what is Sufism? Ahmad al-Jariri replied: "Out of favor temperament was reprehensible and go to the favor temperament is commendable." Abdullah al-Tusturi Sahl said that "the Sufi is one who cleans itself from damage minds, always contemplate deeply, and assess the nobility was more valuable than a pile of gold and jewels."<sup>5</sup> Ahmad Rifa'I argue that Sufism is the science which deals with behavior human behavior, whether in the form commendable deeds and despicable deeds, so that his heart was right and straight on towards God, so that he can be as close as possible in the presence of God.<sup>6</sup>

In line with the opinions of the above, Abu Ya'qub al-Susi explained that Sufi is one who does not find it hard at the things that happen to him and did not follow his lustful desires. The definitions of Sufism show how big the role of morality in Sufism. Sufism as consideration is fully aligned with Islamic science. Corak inibanyak Sufism practiced by the Prophet's companions and Tabi'in the first and second centuries Hijriyyah, such as Abu Dhar al-Ghiffari (d. 22 AH), Hasan al-Basri (d. 110 H), 10 and Sufyan al-Thawri ( d. 135 H).<sup>7</sup>

The style of Sufism is also developed by Sunni scholars, the scholars who embrace a mindset that requires interpretation and understanding of the teachings of Islam which is close to the sound of the text of the Qur'an and al-Sunnah. Who belonged to these scholars, among others: al-Tusi, al Qushayri, al-Ghazali and Ibn 'Ata Allah al-Sukandar.<sup>8</sup>

Furthermore, the above definition of Sufism had been developed. This is evident from the statement of Rabi'a al-Adawiyyah that Sufism is the effort to defeat everything to choose God, so that God would choose a Sufi and beat everything.<sup>9</sup> From this definition, the discussion of Sufism began to enter the territory of divine love known as Mahabbah. In draw closer to God, Rabi'a al-Adawiyyah wants his love reciprocated by God. He even begged opened the veil of separation between him and God.<sup>10</sup>

## **Discussion**

In this discussion will be presented in detail related to view of Priest Syafi'i, Hanafi, Hanbali, and Maliki in the relationship between *Tasawuf* and *Fiqh*.

Taking from some school of the four opinion priest that the above and contextual as below:

---

<sup>5</sup> Hamka, *Tasawuf Modern* (Jakarta: Pustaka Panjimas, 1990), hlm. 13.

<sup>6</sup> Ahmad Rifa'i, *Ri'ayat al-Himmah*, 1266 H, hlm. 6.

<sup>7</sup> Abu Bakr Muhammad al-Kalabadzi, *al-Ta'arruf li Madzhab Ahl al-Tasawwuf*, Cet. I (Maktabah al-Kulliyah, 1388 H), hlm. 109.

<sup>8</sup> Harun Nasution, *Falsafat dan Misticisme dalam Islam*, hlm. 65.

<sup>9</sup> Abu Nashr al-Sarraj al-Thusi, *al-Luma*, ditahkik oleh 'Abd al-Halim Mahmud dan Thaha 'Abd al-Baqi Surur (Kairo: Dâr al-Kutub al-Hadîtsah, 1960), hlm. 45-46.

<sup>10</sup> Thaha Abd al-Baqi Surur, *Rabi'ah al-'Adawiyyah wa al-Hayah al-Ruhiyyah fi al-Islam* (Kairo: Dâr al-Fikr, 1957), hlm. 79.

## 1. The view of Priest Syafi'i

Priest Ash-Syafi'i advice Rohimalloh:

Seek thee to be a distinguished learn the science of Fiqih and also undergo *tasawwuf*, and do not you just take one of them. Indeed, for the sake of Allah, I really want to give you advice. Those who were only studying the science of Fiqih but not willing to undergo *tasawwuf*, the heart cannot feel delicacy piety.<sup>11</sup> Meanwhile, people who just underwent *tasawwuf* but do not want to learn the science of Fiqih, then how can he be good. Although in the temple of the diwan has been removed by the *Wahabi* in the book diwan Syafii repousse by *Wahabi* printing.

Priest Syafii (the founder Syafii) said, I gathered together Sufis and received three sciences: They taught me how to speak, They taught me how to treat others with compassion and gentleness, they led me to the path of *tasawwuf*.<sup>12</sup>

Priest Syafii School of his learning the most influential in the archipelago was very pious in mysticism. It is like what is spoken by Al-Hafiz As-Suyuti who reveals in the reality of Ta'yid al-Priest al-Aliyah that Syafii once said: "I accompanied the Sufis and obtain three things from them, that statement: the first, time is a sword, if not you are broke, then he will damage you; second, if you do not keep your ego busy with truth, then he will busy you with falsehood; Third, removal is immune. Al-Ajluni also narrated that Priest Syafi'i said: "Three things you in this world that I like: avoiding affectation, treat people well, and follow the path of Sufism."<sup>13</sup>

Priest Syafii (Muhammad bin Idris, 150-205 H) the great scholar founder Syafii said, "I gathered together Sufis and received three sciences: 1. they taught me how to talk 2. They taught me how to treat others with affection and tenderness 3. They led me into the path of Sufism."<sup>14</sup>

One opinion of Priest Syafii is often misunderstood is what was mentioned by Priest al-Bayhaqi in *Manaqib Priest al-Shafi'i*. Haters Sufism, even with a deliberately quoted in the book of Priest al-Bayhaqi is not intact in order to hide the truth and promoting lust *syaitoniyah*. Comments Priest al-Shafi'i in the book of Priest Al Baihaqi are: "If one adheres to the teachings of Sufism (*tasawwuf*) at the beginning of the day, did not come to him Zhuhur time but you get him into witless".<sup>15</sup>

---

<sup>11</sup> Alwan, Khoiri. 2013. *Integrasi pengamalan syariah dan tasawuf*. Jurnal thaqāfiyyāt, vol. 14, no. 2, 2013. universitas islam negeri sunan kalijaga yogyakarta.

<sup>12</sup> Diwan Al-Imam Asy-Syafi'i, hal. 47

<sup>13</sup> Riwayat dari kitab Kasyf al-Khafa dan Muzid al Albas, Imam 'Ajluni, juz. 1, hal. 341

<sup>14</sup> Riwayat dari kitab Kasyf al-Khafa dan Muzid al Albas, Imam 'Ajluni, juz 1, hal. 341

<sup>15</sup> Diwan imam Syafi'i halaman : 19

Here's a full explanation in the book along sanadnya Manaqib al-syfii lil-Priest Al Baihaqi: The first explanation, Ibn al-Qayyim all-Jawziyya quoted Priest al-syafii in his book "

"Priest Shafi'i said:" I'm friends with the shufi and not I benefit from them except for two sentences that I hear from them is "It is a sword if you are able to disconnect it, if not then it will decide you. And deceiving if not preoccupied with the truth, then it will be preoccupied with evil ". I say (Ibnul Qoyyim): "How sad it is benefits and covers two sentences TSB and very show for the high spirit and sharpness of mind that is to say two sentences will be, and suffice it as a compliment Priest Shafi on them "16

Further explanation, in the book of Priest Syafi'i in his *Diwan*:

"Be ye a jurist who bertasawwuf should not be one of them, indeed with truth of God I menasehatimu. # If you become a jurist only, then your heart will be hard not will feel the joy of taqwa. And jka you become the second course, then indeed he is the shockingly stupid, then the fool will not be good ".17

Further explanation, Priest Shafi'i As Praising Cleric Sufi Even on one occasion, Priest Shafi'i raving As one expert scholars qira'ah of Sufis. Ismail bin At Thayyan Ar Razi has said, "I arrived in Makkah and met with As Shafi. He said, 'Do you know Musa Ar Razi? Do not come to us from the east who are smarter about Al Qur'an darinya.'Maka I said, 'O Abu Abdillah mentioned characteristics'. He said, 'Aged 30 to 50 years old came from Ar Ray'. Then he called cirri-character, and I know that what is meant is Abu Imran As Shufi. So I said, 'I mengetahunya, he is Abu Imran As Shufi. As Shafi said, 'He was her.'

## 2. Priest Abu Hanifa (Founder Hanafi)

Priest Abu Hanifa (Founder Hanafi) said: the view that "If not for two years, Nu'man was hurt. Since two years I was with Sayyidina Priest Jafar as-Sadiq, then I get the spiritual knowledge that made me more aware of road correct"18

Priest Abu Hanifa did not reject Sufism, but quite the contrary, he was studying and practicing it. Ibn Abidin narrated that Priest Abu Hanifah said, "If it were not for two years, then woe to me." Abu Hanifa explained that for two years he was accompanying Priest Ja'far al-Sadiq and he gained knowledge of the inner science which makes it as a Sufi. Abu Ali Daqqâq, one of the teachers Sufi Priest Qusyayrî, get a congregation of Abu al-Qasim al-Nashirabadi of al-Shibli from Sari al-Saqathi of Ma'ruf al-Karkhi of Dawud al-Thâ'i, who received this knowledge , whether born or inner, of Priest Abu Hanifa.

---

<sup>16</sup> As-Salikin Madarij juz 3 things; 129

<sup>17</sup> Syafaul, Mudawam, 2012. *syari'ah-fiqih-hukum islam studi tentang konstruksi pemikiran kontemporer*. jurnal ilmu syari'ah dan hukum vol. 46 no. ii, juli-desember. *fakultas syari'ah dan hukum uin sunan kalijagaasy-syar'ah*.

<sup>18</sup> Kitab Durr al Mantsur

Priest Abu Hanifah (Hanafi) (85 H -150 H) (Nu'man bin Thabit - the founder of the Hanafi Muslim scholar) He was a pupil of the Naqshbandi Sufi Order Genealogist Priest Jafar as-Sadiq ra. In this regard, Jalaluddin Suyuti as in the book Durr al Mantsur, narrated that Priest Abu Hanifah said, "If not for two years, I have been wretched. Since two years I was with Sayyidina Priest Jafar as-Sadiq, then I get the spiritual knowledge that made me more aware of the right.

### 3. Priest Malik Maliki (founder of Maliki)

Priest Maliki (founder of Maliki) said: "Whoever studying / practicing *tasawwuf* without fiqh then he has heretic, and whoever studied Fiqh without *tasawwuf* him astray, and who mempelajari *tasawwuf* accompanied fiqh he reached the truth.<sup>19</sup>

Similarly, Priest Malik, scholars Medina is well known for his piety and affection for the Prophet is so deeply. He had great respect and venerate the Prophet, even so respectful, he did not want mounted in the city of Medina to honor the earth that covers the body of the Prophet Muhammad. Nor would he narrated a hadith without first ablutions. Ibn Al-Jawzi said:

Abu Mus`ab said: "I went in to meet with Malik Ibn Anas. He said to me, 'Look down my place of worship or prayer rug and see what's there. "I saw him and found an article. He said, "Read." (I saw that) it contains writings (story of) a dream seen by one of his brothers and attention. He said (as he read what was written), 'I saw the Prophet. in bed. He was in the mosque and the people gathered around him, and he then said, "I'm hiding something useful- or knowledge to you under mimbarku, and I have ordered Malik to hand them out to people. " then Malik wept, then I got up and left. "Priest Malik explicitly incorporate Sufism as one of the tasks of the scholars. He said, "People who practice Sufism without learning fiqh, he destroyed his faith, while those who understand fiqh without running Sufism he destroyed himself. Only a person who combines keduanyalah that finding the truth.<sup>20</sup>

Priest Malik (Malik bin Anas - great scholar founder of the Maliki school) are also students of Priest Jafar as-Sadiq ra, express statement that supports the science of Sufism as follows: "Man tasawaffa wa lam yatafaqa faqad tazandaqa, wa man tafaqaha wa lam yatasawaf faqad tafasaq, wa tasawaffa man wa taraqaha faqad tahaqqaq ". Which means: "Whoever studied / practiced Sufism without fiqh then he has heretic, and whoever studied Sufism Fiqih without him astray, and who mempelajari Sufism accompanied Fiqih he grabs Truth and Reality of

---

<sup>19</sup> Ali al-Adawi dalam kitab Ulama fiqh, juz. 2, hal. 195 yang meriwayatkan dari Imam Abul Hasan.

<sup>20</sup> (man tashawwafa wa lam yatafaqqah fa qad tazandaqa waman tafaqqaha wa lam yatashawwaf faqad tafassaqa wa man jama`a baina humâ fa qad tahaqqaqâ).” Riwayat ini disampaikan oleh beberapa ahli hadis di zamannya, seperti Ahmad Zarruq (w. 899H), Ali Al-Qârî Al-Hawari (w. 1014H), Ali Ibn Ahmad al-Adawi (w. 1224H) dan yang lainnya.

Islam."<sup>21</sup>

#### 4. Priest Ahmad Ibn Hanbal (d. 241H)

Priest's school of Hanbaleeyyah neither blasphemous nor forbid Sufism. Like what is presented by Muhammad Ibn Ahmad al-Saffârini Al-Hanbali (d. 1188 H) said of Ibrahim Ibn 'Abd Allah Al-Qalasani that Priest Ahmad said about the Sufis. "I do not know the people better than them." Someone said to him, "They listen to music and they came to the intoxicated." He said, "Do you want to prevent them to have fun for an hour with God?"<sup>22</sup>

Evidence Priest Ahmad's admiration of Sufis can be seen from the descriptions of his tribute to the Al-Harith Al-Muhasibi. The Priest also aware of the difficulty of this path for those who are not prepared to follow suit. Perhaps not everyone is able to follow the path of people who are never mentioned in the Quran, "And keep your patience with people who are always called by his Lord both in the morning or evening while seeking His Countenance"

Priest Ahmad Bin Hanbal (164-241 H) The great scholar founder of the Hanbali school said, "Son, you should sit down with the Sufis, because they are the wellspring of knowledge and they always remember God in their hearts. They are the ascetics who have spiritual power. I do not see anyone better than them "(Ghiza al Albab, juz 1, p. 120; Tanwir al Qulub, pp. 405, Sheikh Amin al-Kurdi) So little has been written about the record that the scholars of role model we learned Sufism and stressed how important the study Sufism so worship run by Muslims are not dry on the spirit that turned worship. So that in practice of worship do not stop the movement of the body, but continued with the impulse that always remembers to Allah anytime and anywhere. Perhaps the crisis and moral decadence that struck our nation, either because the values of the teachings of Sufism are not practiced in order to balance the science of law that has been put into practice. So often we hear the words, much has been praying and fasting, but still wanted stealing or corruption. Still want nilep and mandated budget markup. It's time to pay attention to the scholars of religious practice that is integrated between the practice of Shariah and inward, so that Islam can be studied thoroughly and not partial. Lastly, if the scholars madhhab acknowledged and studied Sufism would the critics of Sufism who judges with apostasy and heresy, would say that all four of the madhhab scholars astray?

Priest Ahmad bin Hanbal (Founder sect Hambali) said, "Son, you should sit down with the Sufis, because they are the wellspring of knowledge and they always remember God in their hearts. They are the ascetics who have spiritual power. I do not see anyone better than them.

Based on the above description that the four priests schools of the view that the relationship

---

<sup>21</sup> 'Ali al-Adawi dalam kitab Ulama fiqh, juz 2, hal. 195 yang meriwayatkan dari Imam Abul Hasan.

<sup>22</sup> (Q.S. Al-Kahfi [18]: 28).

<sup>22</sup> Ghiza al Albab, juz. 1, hal. 120 ; Tanwir al Qulub, hal. 405, Syaikh Amin al Kurdi

between Fiqih and taswuf very closely so that the scholars' advocate to learn both the science that can not be separated because of Fiqih over the deeds Dhohir while taswuf more to deeds batiniyah.

### **Conclusion**

Science and science taswuf shari'ah is a series of interconnected, mutually interpret and mutually reinforcing each other in the quest for perfection and value of worship due to God and teruntuk only God alone. *Fiqh* is an imperative in order to familiarize themselves melazimi human slavery by making a road in order to worship in accordance with the terms and the pillars that have been established through a clear legal line while *tasawwuf* is more to the spiritual deeds for humans comprised of jazad and spirit.

### **References**

- al-Syafi'i, Muhammad Ibn 'Allan al-Shiddiqi, 1391 H . *Dalil al-Falihin*, Juz. I, Kairo: Syirkah Maktabah wa Mathba'ah Musthofa al-Bab al-Halabi wa Auladih,.
- Al Kurdi, Amin, 1332 H. Tanwir al Qulub fi Muamalati Allami al Ghuyub*, Al Haramain.
- Abu Bakr Muhammad al-Kalabadzi, 1388 H. *al-Ta'arruf li Madzhab Ahl al-Tasawwuf*, Cet. I . Maktabah al-Kulliyah.
- Abu Hayyan Al-Andalusi, 1993. *Tafsir Al-Bahrul Muhith*. Darul Kutub Al-Ilmiyah, Beirut – Lebanon.
- Hamka, 1990. *Tasawuf Modern*, Jakarta: Pustaka Panjimas,.
- Manna' Al-Qoththon Muhaqqiq, 1996. Tarikh At-Tasyri' Al-Islami, At-Tasyri' Wal Fiqh*. Maktabah Al-Ma'arif,
- Mandhur, 711 H . *Lisanul Arab*, madah : fiqh Al-Mishbah Al-Munir, .
- Rifa'i , Ahmad, Rabi'ul Awwal 1266 H. *KITAB Ri'ayatul Himmah*.
- Thaha Abd al-Baqi Surur, 1957. *al-Hayah al-Ruhiyyah fi al-Islam*. Kairo: Dâr al-Fikr.
- Nasution, Harun, 1990. *Filsafat dan Mistisisme dalam Islam*, Jakarta: Bulan Bintang,.
- Nasution, Harun, 1978. *Islam Ditinjau dari Berbagai Aspeknya*, Jilid I, Jakarta: UIPress
- Alwan, Khoiri. 2013. *Integrasi pengamalan syariah dan tasawuf*. Jurnal thaqâfiyyât, vol. 14, no. 2, 2013. universitas islam negeri sunan kalijaga yogyakarta.
- Syafaul, Mudawam, 2012. *syari'ah-fiqih-hukum islam studi tentang konstruksi pemikiran kontemporer*. jurnal ilmu syari'ah dan hukum vol. 46 no. ii, juli-desember. fakultas syari'ah dan hukum uin sunan kalijagaasy-syir'ah

Sarwat, Ahmad, 2011. *seri fiqih kehidupan (1) : pengantar ilmu fiqih*. du-publishing.