



Taking the Mystical Ways toward Allah: Kyai Sholeh Darat Al-Samarani's Perspective

Marsuki^{1*}, M. Zainuddin², Achmad Khudori Soleh³

¹ Postgraduate program, Department of Islamic Studies, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

² Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

³ Department of Psychology, Postgraduate program, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

* Corresponding Author: 220204310004@student.uin-malang.ac.id

Article History:

Received: 31 Jan 2023

Accepted: 30 Nov 2023

Published: 4 Dec 2023

How to cite this article:

Marsuki, M. Zainuddin, and Achmad Khudori Soleh "Taking the Mystical Ways toward Allah: Kyai Sholeh Darat Al-Samarani's Perspective" *Teosofia: Indonesian Journal of Islamic Mysticism* 12, no 2 (2023): 143-.

<https://doi.org/10.21580/tos.v12i2.14654>

Copyright © 2023 by

Teosofia: Indonesian Journal of Islamic Mysticism.

This publication is licensed under a CC BY-SA.

Abstract: For a servant, taking the mystical way to get closer to Allah is necessary to achieve perfection in this world and the hereafter. This study aims to reveal the mystical ways towards Allah from the perspective of Kyai Sholeh Darat, especially as elaborated in his book *Minhāj al-Atqiyā' ilā Ma'rifati Hidāyat al-Adhkiyā' ilā Ṭarīqat al-Auliya'*. This study is qualitative-based research with a descriptive approach. The data were collected from library research. The data were then analysed using the Mile and Huberman analysis. The findings of this study reveal that 1) Kyai Sholeh Darat's book uses references from the Quran, hadith, and the trusted religious texts written by the ṭasawwuf scholars; 2) the mystical way or *sulūk* that a spiritual traveller (*sālik*) undergoes to get *ma'rifatullāh* must go through *sharī'a*, *ṭarīqa* and *ḥaqīqa*, and 3) the methods used by Kyai Sholeh Darat in his book are *bayānī* and *irfānī*.

Contribution: This study affirms that *suluk* to Allah must go through three paths, namely *sharī'a*, *ṭarīqa* and *ḥaqīqa*. Those three paths cannot be split from one another as there have been movements in which these three aspects are considered separated. For example, to pursue *ḥaqīqa*, the one only needs *ṭarīqa* without *sharī'a*, etc.

Keywords: *sulūk*; *sharī'a*; *ṭarīqa*; *ḥaqīqa*; *bayānī*; *irfānī*

Introduction

Some Muslims have differences of opinion and gaps in understanding the dimensions of *Shari'ah* (external) and sufism (internal) aspects in Islam.¹ For those who prioritise the *shari'ah* dimension, sufism², which is a spiritual dimension, is considered unimportant and sometimes even out of Islamic teachings. While those who prioritise the dimensions of sufism believe that *shari'ah* is no longer needed because human beings are already able to reveal God's secrets.³ In this case, Ibrahim al-Randi explained that Muslims in worship are divided into two groups. The first group is those whose Islamic orientation focuses more on external laws (*al-ahkām al-zawāhir*), namely external aspects. Meanwhile, the second group focuses more on inner laws (*al-ahkām al-damā'ir*), namely the internal elements.⁴ The groups who show antipathy towards sufism have a very critical view of the relationship between Islam and sufism. They are orientalist and the *Salafīyya Wahhābiyya* group who not only consider sufism as a form of deviance but also whose presence comes from outside Islam. Louis Massignon, Nicholson, Tulke, Ibn Taimiyyah and their followers were among this group.⁵ On the other hand, those who sympathise strongly believe that in the Qur'an and Sunnah, there are a lot of verses that can be used as references in carrying out sufistic religious practices.⁶ The attitude of keeping away from the luxuries of the world as a form of translation of asceticism (*zuhd*) gets support from so many verses in the various letters (*sūrah*) in the Qur'an.⁷ Likewise, asceticism also gets a reasonably strong backing from the sunnah texts of the Prophet.⁸

¹ In Islam, shari'ah discusses external (exoteric) aspects, and sufism is spiritual (esoteric).

² Also called mysticism, it teaches how to purify the soul, purify morals, and build the physical and mental to obtain eternal happiness. It belongs to Ihsan (tasawwuf), one of the three components of Islam besides faith (aqidah/tauhid) and fiqh (syariah)

³ Syamsuri Syamsuri, "Memadukan Kembali Eksoterisme Dan Esoterisme Dalam Islam," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 37, no. 2 (April 14, 2013): 290–312, <https://doi.org/10.30821/miqot.v37i2.84>.

⁴ Muhammad ibn Ibrāhīm Al-Randī, *Syarh Al-Hikam* (Singapore, n.d.), 11.

⁵ Reynold A. Nicholson, *Mistik Islam: Ajaran Gaib* (Jakarta: MM Corporation, 2003), 15–33; Arthur John Arberry, *Sufism: An Account of the Mystics of Islam* (Leiden: E.J. Brill, 1979), 10.1.

⁶ In (QS: al-Najm: 11-13) and (QS: al-Takwir: 22-23), Rivay A. Siregar, *Tasawuf Dari Sufisme Klasik Ke Neo-Sufisme* (Jakarta: RajaGrafindo Persada, 2002), 48; Muhammad Al-Sakhawi, *Takhrij Al-Arba'in Al-Sulamiyyah Fi Al-Tasawwuf* (Beirut: al-Maktab al-Islami, 1988).

⁷ Siregar, *Tasawuf Dari Sufisme Klasik Ke Neo-Sufisme*, 48–49.

⁸ Imam Jalaluddin As-Suyuthi, *Al-Arba'una Hadithan Fi Qawa'id Al-Ahkam Al-Shar'iyyah Wa Fadail Al-A'mal Wa Al-Zuhd* (Jeddah: Dar al-Manarah, 1997); Ahmad

The position of sufism in Islam is recognised as a religious science related to esoteric (internal) aspects manifested in the form of commendable morals. The essential components of Islam include Faith, Islam, and *Iḥsān*. The element of faith gave birth to the science of theology (*tauhīd*), and the element of Islam gave birth to the science of Syariah. Meanwhile, the element of *iḥsān* produces the science of morality or sufism. Thus, apart from focusing on purifying the soul, the science of sufism also aims to improve morals. For someone who has studied sufism deeply, taking the mystical way to get closer to Allah is an obligation and a necessity that must be carried out to achieve perfection in life in this world and the hereafter. The word *Sulūk* refers to a term related to taking the way for internal perfection, which is usually found and used in sufism or *taṣawwuf*. Sufism is one of the esoteric aspects of Islam, as well as a manifestation of *iḥsān*, which realises direct communication between a servant and his God. The Eastern and Western researchers have researched this field because the esoteric dimension of sufism can give rise to extraordinary appeal; namely, on the one hand, it is a *Sulūk* method in the spiritual journey to God and on the other hand, it contains formulations of spiritual concepts that are produced through the process of opening spiritual secrets (*mukāshafā*). The first element is called practical sufism (*taṣawwuf ‘amali*)⁹, the second is moral sufism (*taṣawwuf akhlāqī*),¹⁰ And the third is called philosophical sufism (*taṣawwuf falsafīy*).¹¹

Some studies on sufism, especially those related to Kyai Sholeh Darat, have been carried out. First, Siswoyo Aris Munandar and Mursalat studied The Concept of Makrifat in Syarḥ al-Hikam by Kyai Sholeh Darat.¹² Second, Salmah Fa'atin and Aba Agil Aziz studied the Character Education Concept from the Perspective of Local Sufi Turāth Sabīl al-‘Abīd Sharḥ Jauharat Al-Tauḥīd by

Farid, *Al-Bahr Al-Ra’iq Fi Al-Zuhd Wa Al-Raqa’iq* (Jeddah: Maktabah al-Shahabah, 1991); Ibnu Nushair Al-Baghdadi, *Al-Fawayd Wa Al-Zuhd Wa Al-Raqa’iq Wa Al-Marathi* (Jeddah: Dar al-Sahabah li al-Turath, 1989).

⁹ The teachings of sufism emphasise good behaviour concerning the practice of worship to Allah.

¹⁰ The teachings of sufism, which emphasise the perfection and purity of the soul, are formulated to regulate mental attitudes and strict behavioural discipline to achieve optimal happiness concerning the practice of worship to Allah.

¹¹ Khalid Al-Walid, *Tasawuf Mulla Sadra* (Bandung: Muthahhari Press, 2005), 177.

¹² Siswoyo Aris Munandar and Mursalat, “Konsep Makrifat Dalam Kitab Syarḥ Al-Hikam Karya Kyai Sholeh Darat,” *TAJDID* 28, no. 2 (2021): 255–90, <https://doi.org/10.36667/tajdid.v28i2.444>.

Sholeh Darat.¹³ Third, M. Rikza Chamami, Abdurrahman Mas'ud, and Ruswan conducted a study on Educating The Heart: The Concept of Qalb Education in Minhāj al-Atqiyā' fī Sharḥ Ma'rifat al-Adhkiyā' ilā Ṭarīq al-Auliyā' by K.H. Sholeh Darat.¹⁴ Fourth, M. Rofiq examined Soleh Darat's Sufism towards the Interpretation of Prayer Verses in Tafsīr Faiḍ al-Raḥmān.¹⁵ Fifth, Ahmad Umam Aufi and Muslich Shabir studied Kafir Construction in Sufism Discourse: Critical Discourse Analysis of Kafir Words in the Book of Hādihā al-Kitāb Matan Al-Ḥikam by Kyai Sholeh Darat.

The description shows that not many specific studies have been carried out related to taking the mystical way to Allah within the perspective of Kyai Sholeh Darat in his writing ' Minhāj al-Atqiyā' fī Sharḥ Ma'rifat al-Adhkiyā' ilā Ṭarīq al-Auliyā'.¹⁶ Therefore, this study aims to reveal how to take the p mystical way towards Allah in Islam from the perspective of Kyai Sholeh Darat.¹⁷ There are two assumptions which underlie the research. First, Kyai Sholeh Darat was a great religious scholar and supreme teacher for great religious scholars in the archipelago who was able to develop sufism thoughts in taking the mystical way to Allah through the arguments of al-Quran, al-Hadith, and religious books written by the mystical scholars. Second, the research on taking the mystical way to Allah will provide Muslims with an understanding of the importance of sufism so that they can improve their worship, get closer to Allah and have good morals in purifying their souls to earn His blessing.

¹³ Salmah Fa'atin and Aba Agil Aziz, "Konsep Character Education Perspektif Turats Sufi Lokal Sabilul Abid Syarah Jauharah Al-Tauhid Karya Sholeh Darat," in *EAIC: Esoterik Annual International Conferences* (Kudus: Tasawuf and Psychotherapy Department, Ushuluddin Faculty, Islamic State Institute of Kudus, 2022), 253–72, <https://proceeding.iainkudus.ac.id/index.php/EAIC/article/view/312>.

¹⁴ M Rikza Chamami, Abdurrahman Mas'ud, and Ruswan, "Educating The Heart: The Concept of Qalb Education in Minhāju Al-Atqiyā'i Fi Syarḥi Ma'rifati Al-Azkiyā'i Ilā Ṭarīqi Al-Auliyā'i by KH. Sholeh Darat," *Nadwa: Jurnal Pendidikan Islam* 15, no. 2 (2021): 129–48, <https://doi.org/10.21580/nw.2021.15.2.9372>.

¹⁵ M. Rofiq, "Sufisme KH. Sholeh Darat Terhadap Penafsiran Ayat-Ayat Shalat Dalam Tafsir Faiḍ Al-Rahman," *Al Dhikra' Jurnal Studi Qur'an Dan Hadis* 2, no. 1 (September 26, 2022): 83–94, <https://doi.org/10.57217/aldhikra.v2i1.773>.

¹⁶ This book was written in Javanese language with Arabic Pegon letters. All books by K.H. Sholeh Darat were written in the Javanese language in the Arabic Pegon letters or scripts.

¹⁷ His full name is KH. Muhammad Sholeh bin Umar al Samarani dari Semarang and called by Kyai Sholeh Darat.

Method

The object of this study is Kyai Sholeh Darat's thoughts on taking the mystical way to Allah in his mystical book entitled *Minhāj al-Atqiyā' fī Sharḥ Ma'rifat al-Adhkiyā' ilā Ṭarīq al-Auliyā'*. The study uses a descriptive qualitative method because it reveals facts in the form of ideas, meanings, concepts, thoughts, definitions, characteristics, metaphors, and symbols in a descriptive way.¹⁸ Thus, this type of research takes the form of content analysis and library research, where the writings of Kyai Sholeh Darat are the main source of the data in this study to find out his thoughts about the mystical way or *Sulūk* to God. The data of the study are words, sentences, expressions, meanings and symbols, both explicitly and implicitly written in his mystical book, *Minhāj*.

The data was then analysed in depth to reveal and find Kyai Sholeh Darat's thoughts in his book *Minhāj* relating to (1) the sources of Kyai Sholeh Darat's reference books, (2) taking the mystical ways (*Sulūk*) to Allah in the perspective of sufism, and (3) the method developed by Kyai Sholeh Darat in the *Minhāj* book.

The key instrument in this study is the researcher himself because he collected the data, analysed them, and interpreted them as the conclusions or findings of the research. The data collected was then analysed using the Miles and Huberman analysis model, which consists of three stages: data reduction, data presentation, and data interpretation or conclusion.¹⁹

The data analysis in the data reduction phase in *Minhāj* book was carried out by selecting, focusing, abstracting, simplifying, and codifying the data. Then, the in-depth analysis was continued with the presentation of data (data display), which had been reduced regularly and simply so that the conclusion or verification could be drawn. In the end, the interpretation and conclusion as the final analysis were the findings of the study in accordance with the research objectives, namely (1) the source of Kyai Sholeh Darat's reference book, (2) the mystical ways (*Sulūk*) to Allah in the perspective of sufism, and (3) the method developed by Kyai Sholeh Darat in the book *Minhāj al-Atqiyā' fī Sharḥ Ma'rifat al-Adhkiyā' ilā Ṭarīq al-Auliyā'*.

¹⁸ Robert C. Bogdan and Sari Knopp Biklen, *Qualitative Research for Education: An Introduction to Theory and Methods*, 3rd ed. (Boston: Allyn and Bacon, 1998).

¹⁹ Mathew B. Miles and A. Michael Huberman, *Qualitative Data Analysis*, 2nd ed. (London: Sage Publication, 1994), 11; Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2010).

Results and Discussion

The Reference Sources of *Kitāb Minhāj*

In explaining the Minhāj book²⁰ to raise his thoughts about the mystical way or *Sulūk* to Allah for a *sālik* (the follower of spiritual path), Kyai Sholeh Darat made al-Qur'an and al-Hadith as primary sources and then used the book references written by other *taṣawwuf* ulama to strengthen his arguments as secondary sources. First, Kyai Sholeh Darat's statement regarding the reference to *taṣawwuf* or *ṭaīqa* based on the Quran and Hadith is as follows:

وطريق كل مشايخ قد قيدت # بكتاب ربي والحديث تأصلا
'*Taīqa* of all religious teachers (*mashāyikh*) are bound by the book of Allah and the Hadith of the Prophet, both basic sources'.

He explained that the origin of the science of sufism holds on al-Quran and al-Hadith, abandoning lust and heresy (*bid'a*) to glorify the glory of the teachers (*mashāyikh*), always *dhikr* or *wirid* (remembering God). In this case, one of the postulates in the Quran cited is the following Q.S. Fuṣṣilat verse 30.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

'Indeed, those who say: "Our Lord is Allah" firm their stand, then the angels will come down to them saying: "Do not be afraid and do not feel sad; and make them happy with the paradise that God has promised you (Q.S. Fuṣṣilat: 30)'.

One of the hadiths, especially the Qudsi hadith, quoted from the history of Imam Muslim No: 4,832, states that a servant is not more strongly loved in getting closer to Allah except by doing obligation (*farḍ*) and additional (*sunna*) worship. When Allah loves him, He is his hearing, which he uses to hear; his sight, which he uses to see; his hand, which he uses to beat; and his feet, which he uses to walk. If he asks Him, surely Allah will give him; if he asks for protection from Him, indeed Allah will protect him.²¹

Second, the references to the Minhāj book taken from the books of sufism ulama, including the book *Hidāyat al-Adhkiyā' ilā Ṭarīq al-Auliya'* written by

²⁰ The brief name or title of 'Minhājul Atqiya' ila Ma'rifati Hidayatil Adhkiya' ila Thariqatil Auliya'

²¹ Imam Muhyiddin Abu Zakariyah An-Nawawi, *Syarah Hadist Al Arba' an Nawawiyah* (Beirut: Darul Minhāj, 2005).. The 38th Hadith, also in Imam Muhyiddin Abu Zakariyah An-Nawawi, *Al-Minhāj Syarh Shahih Muslim Bin Al-Hajjaj* (Beirut: Darul Ma'rifah, n.d.).(HR.Muslim No: 4.832),

Sheikh Zainuddin al Malībarī as the primary reference book because this book contains several *naẓams* (poem) described in the Minhāj book.²² In this book, the sequence of mystical ways towards Allah that a *sālik* must pursue includes *shāī'a*, *ṭarīqa*, and *haqīqa* to reach the perfection of recognising Allah (*ma'rifatullāh*) as the peak achievement of a *sālik*. Besides that, the nine testaments as the ways of God's lovers (*waliyullāh*) include tawakkal (repentance), *qanā'a* (satisfaction), *zuhd* (asceticism), studying the science of *shāī'a*, *ādāb* (maintaining sunnah and manners), *tawakkal* (resignation), *ikhhlās* (sincerity), *'uzla* (seclusion), and keeping time are also explained below.

إن الطريق شريعة وطريقة # وحقيقة فاسمع لها ما مثلا

‘Indeed, the ways to Allah consist of *shāī'a*, *ṭarīqa* and *haqīqa*; therefore, listen to the following parable:

من رام ان يسلك طريق الأولياء # فليحفظن هذى الوصايا عاملا

‘Whoever wants to take the mystical ways of Wali Allah (Allah's lovers) should maintain and practice the nine testaments below.’

Kyai Sholeh Darat also did not miss references from three well-known books written by three great scholars, namely Imam Qashairi in the book 'Al-Risāla al Qusyairiyya fī 'Ilm al Taṣawwuf' and the book Ihyā' Ulūm al-Dīn by Imam Ghazali²³ and Kitab Al-Ḥikam by Sheikh Ibnu 'Athoillah.²⁴ The opinion of Imam Qashairiy, which has been referred to in the Minhāj book, says that the knowledge of *shāī'a* is an order to carry out '*ubūdiyya* (worship), while the understanding of *haqīqa* is *mushāhada rubūbiyya*²⁵ (God witness) in the sense of *ma'rifa rubūbiyya* (God recognition) with the heart and *dhauq*²⁶ of the heart (the heartstring). Meanwhile, the opinions of Imam al-Ghazali in the Minhāj book are conveyed, some of which are that people who love Allah and Allah's lovers, namely the Prophets, Messengers and God's saints²⁷, are those who help Allah's religion and its lovers and fight Allah's enemies; *nafsu* and *shaiṭān* (lust and

²² His full name is Syekh Zainuddin bin Ali bin Ahmad al Malibari kakek dari Syekh Zainuddin bin Aziz bin Zainuddin pengarang kitab Fathul Mu'in.

²³ His full name is Abu Hamid Muhammad bin Muhammad bin Ahmad at Thusi al Ghazali

²⁴ His full name is Syekh Ahmad bin Muhammad bin 'Athoillah as Sakandari

²⁵ Witnessing the revelation of the real secret (hijab), which no longer needs proof and explanation and no imagination or doubt whatsoever

²⁶ The feeling of God's presence explains that there is no boundary between a servant and the creator, so it cannot be understood both rationally and unreasonably.

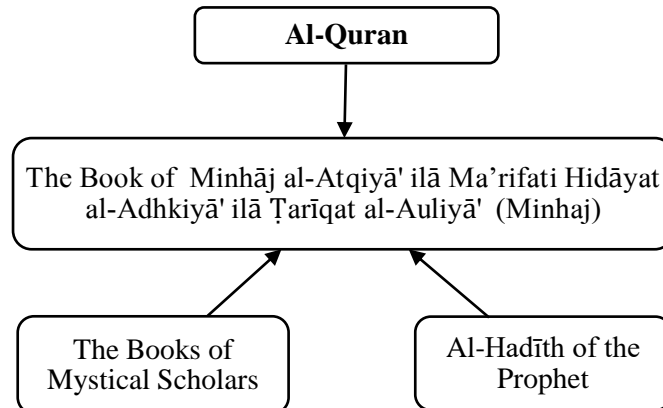
²⁷ People who approach and help the religion of Allah SWT, or people who are approached by people whom Allah SWT helps because of their holiness.

satan). Whoever fights lust and satan, helps Allah's religion, loves Allah's lover and hates his enemies is Allah's saint (*waliyullāh*). Apart from that, Kyai Sholeh Darat also included the advice of Sheikh Ibnu 'Athoillah in his work *al-Ḥikam*, one of which stated that *ṭarīqa*, which means the mystical way a *sālik* takes so that he can reach (*wuṣūl*) Allah, has various forms according to the prayers (*wirid*) that clean one's heart and soul.

ولكل واحد منهم طريق من طرق # يختاره فيكون من ذا وصلا

'Each sufi has ways (*ṭarīqa*) that he chooses from several existing ones, which can bring him to Allah (*wuṣūl*).'

The reference from Imam Junaidi al Baghdadi was also mentioned in the *Kitab Minhāj*, which are only two kinds of knowledge, namely (1) the worship science (*ubūdiyya*) and (2) deity science (*rubūbiyya*), while the other science is only for the sake of lust or passion. *Ubūdiyya* science is practising *sharī'a* and *ṭarīqa* knowledge, while *rubūbiyya* science is practising real knowledge (*haqīqa*). The following is a reference chart for the book of *Minhāj al-Atqiyā' ilā Ma'rifati Hidāyat al-Adhkiyā' ilā Ṭarīqat al-Auliyā'* written by the great teacher and scholar of Nusantara, Kyai Sholeh Darat al-Samarani:



Taking the Mystical Ways to Allah from the Perspective of Kyai Sholeh Darat

According to Kyai Sholeh Darat, the real top of a *sālik*'s success towards (*wuṣūl*) Allah is *tajallī*, namely the opening of the secret of Allah, which the *sālik* will recognise, that is to say, *ma'rifatullāh* (knowing Allah). Taking the mystical ways to reach Allah SWT must be manifested by a *sālik* into three ways and knowledge, namely (1) the way of *sharī'a*, (2) the way of the *ṭarīqa*, and (3) the

way of *haqīqa*. *Shai'ā* is several of Allah's commands and prohibitions, symbolised like a boat that becomes a tool for a servant to achieve the goal of eternal happiness. In contrast, the *ṭaiṭāqa*, represented by the ocean, carries orders and avoids prohibitions, which is the place for something to go.

فشرية كسفينة وطريقة # كالبحر ثم الحقيقة در غلا

'*Shai'ā* is like a boat, *ṭaiṭāqa* is like an ocean, and *haqīqa* is like a pearl, which is priceless.'

فشرية أخذ بدين الخالق # وقيامه بالأمر والنهي انجلى

'*Shai'ā* holds on to the religion of Allah, the creator, and always conducts goodness ordering and evil forbidding (*amr ma'rūf nahī munkar*).'

وطريقة أخذ بأحوط كالروع # وعزيمة كرياضة متبتلا

'*Taiṭāqa* is holding on to caution, such as behaving by caution (*wirā'ih*)²⁸ and being patient over difficult circumstances, as well as *Riyadh*²⁹ to subdue one's desires.'

For example, praying and fasting, the purpose of which is not prayer and fasting but can reach (*wuṣūl*) Allah with particular recognition (*ma'rifat*) accompanied by love (*maḥabbā*) and a clean and sincere intention to get closer to Allah SWT. So, the command to pray and fast is a *shai'ā* act, likened to a boat. They are carried out sincerely to hope for His blessing as a way of *ṭaiṭāqa*, which is compared to the ocean finding diamonds and pearls by diving to the bottom of the sea as the way of *haqīqa*. The boat cannot run on land in the sense that the *shai'ā* cannot be carried out without a *ṭaiṭāqa*, and diamonds or pearls, which are symbolised as knowledge or science of, Makkah will not be found in the way of disobedience and immorality, namely violating the knowledge of *shai'ā*.³⁰ Thus, the *haqīqa*, in this case, which is symbolised as a diamond, is the arrival of a *sālik* to Allah (*ma'rifat*) both by feeling the presence of God (*dhauq*) and witnessing the opening of the secret (*mushāhada*), which cannot be described and explained by someone recognising Allah ('*ārif billāh*)³¹ To anyone except he who can experience and feel it.

²⁸ This attitude leaves something permissible or lawful to avoid falling into something unlawful.

²⁹ Spiritual practice to purify the soul by fighting the desires of the body

³⁰ K.H. Sholeh Darat al Samarani, *Syarah Minhājul Atqiya' ila Makrifati Hidayatil Adzkiya' ila Thariqatil Auliya'*, pages. 31-54

³¹ A person with deep faith (tauhid), belief, trust, and submission to Allah reaches a degree where his will is perishable in His will.

وحقيقة لوصوله للمقصد # ومشاهد نور التجلي بانجلي

‘*Haqīqa* is the arrival of a *sālik* to what his goal is while witnessing the divine light after the opening of the secret (hijab), which is very clear.’

Then Kyai Sholeh Darat, in his book, describes the way of the *ṭarīqa* as a place and vehicle so that the goal of the *sālik* can reach Allah into the stages or levels of mysticism (*'uqbah al-Sulūk*) consisting of nine steps of *Sulūk*.

من رام ان يسلك طريق الأولياء # فليحفظن هذى الوصايا عاملا

‘This means that whoever wants to follow the ways of Allah’s saints (*Auliya Allah*) should maintain and practice the nine testaments below.’

Sulūk with this *ṭarīqa* is a testament and practice of Allah’s saints (*Auliya ullah*)³² obeys Allah, which includes repentance (*tauba*), satisfaction (*qanā'a*), asceticism (*zuhd*), studying shariah knowledge, keeping sunnah and politeness (*ādāb*), resignation (*tawakkal*), sincerity (*ikhlaṣ*), self-isolation (*'uzla*), and keeping time. The first testament is repentance, an act done by regretting the sins committed, stopping and leaving sinful acts, and being determined to leave sinful actions in the future.

أطلب متابا بالندامة ملعقا # وبعزم ترك الذنب فيما استقبلا

‘Repent immediately with 1. regretting, 2. stopping disobedience, 3. promising to leave sins in the future. The second testament is satisfaction (*qanā'ah*), which is an act of being pleased and willing to leave something loved by lust or passion, resulting in a person becoming arrogant in food, a place, a house and other things. The third testament is asceticism (*zuhd*), an act that shows no interest and attachment to wealth even though he is wealthy.’

The fourth testament is studying the science of *sharī'a*, namely knowledge or science, which includes (1) *fiqh* (Islamic law), the science that legitimises worship, (2) *aqīda* or *tauḥīd*, the science that justifies faith, and (3) mysticism or sufism or *taṣawwuf*, the science that improves soul and heart purity. These three sciences are obligatory (*farḍ 'ain*) and must be possessed by Muslims to reach Allah.

وتعلمن علما يصحح طاعة # وعقيدة ومزكي القلب اصقلا

‘Learn sciences that can justify worship, your faith, and knowledge or science that can cleanse your heart.’

³² People who have recognised Allah (arif billah) are serious about carrying out obedience to Allah SWT, stay away from immoral behaviour, and their hearts turn away from worldly pleasures and lust. The word 'auliya' or 'wali' refers to a person loved and cared for by Allah, so if he

واعتلا واعمل بها تحصل نجاة واعتلا # هذا الثلاثة فرض عين فاعرفن

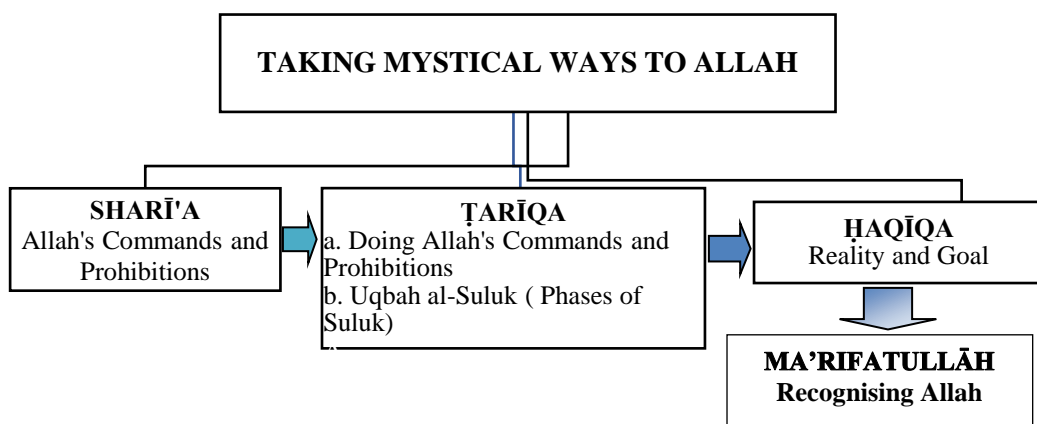
‘This knowledge is obligatory (*farḍ 'ain*); know and practice it. Then, you will get safety and glory.’

The fifth testament is to maintain the sunnah and politeness (*ādāb*), namely the sunnah that was exemplified by Allah’s Messenger (Rasulullah SAW) and to practice courtesy (*ādāb*) in worship and to be serious in imitating the morals of the Prophet SAW. The sixth testament is resignation to Allah (*tawakkal*) in the sense of surrendering all one's affairs to Allah SWT by altogether leaving and earning a living if a *sālik* does not have children, a wife and a family.³³ The seventh testament is sincerity, an act of the heart that has no purpose in worship other than just getting closer to Allah SWT, seeking His blessing, not expecting anything other than Him, and not hoping for heaven and escaping from hell. The eighth testament is self-isolation (*‘uzla*), namely, leaving gatherings and interacting with human beings who can neglect worshipping Allah, leading to destructive behaviour and damage.³⁴ The ninth testament is to keep time, namely, the obligation to use all his time to obey Allah SWT and leave everything that is not beneficial for the world and the hereafter.³⁵ When these mystical ways are carried out diligently and patiently, a servant will be able to reach Allah (*wuṣūl*) in the form of *ma’rifatullāh*, *mukāshafā*, and *mushāhada* (the opening of the veil of the secrets of Allah's light) or with a familiar term *tajallī*. The mystical ways to Allah SWT can be seen in the following chart.

³³ The ulama have different opinions regarding tawakkal and classify them into three types of resignation (tawakkal), (1) tawakkal by not working is more important because it follows the Prophet, (2) tawakkal by trying and working is more important because of the syari'ah orders, and (3) is conditional according to Imam Al-Ghazali.

³⁴ Isolating oneself from human beings is more important when the age or era has been corrupted because of many evil behaviours or when one fears the slander of the times that will damage one's religion.

³⁵ An-Nawawi, *Syarah Hadist Al Arba' an Nawawiyah*, 113. The 12th Hadist, ‘*min husni Islam al-mar I tarkuhu ma: la: ya'ni:hi'*



The Method of Kyai Sholeh Darat's Thought in *Kitāb Minhāj*

In the realm of Islamic philosophy, it is known that there are three epistemologies or methodologies of thought, namely *bayānī*, *irfānī* and *burhānī*. *Bayānī* is a methodological model of thinking based on holy text. *Irfānī* is a methodological thinking model based on approaches and direct experience of religious and spiritual reality. While *burhānī* is a methodological thinking model based not on text or experience but on logical and rational sequences.³⁶

Of these three methods or epistemologies, Kyai Sholeh Darat, in his book *Minhāj*, uses two methods, namely (1) the *bayānī* method, which refers to the method of thinking based on the al-Quran, al-Hadith, and the religious books written by *taṣawwuf* scholars and (2) the *irfānī* method which refers to the opening of knowledge obtained through the illumination of *ḥaqīqa* by God to His servant (*kashaf*) after the spiritual exercises (*riyāḍa*) which are carried out based on love.³⁷ Thus, Kyai Sholeh Darat's method of thinking in *Minhāj*'s book uses something other than the *burhānī* method, which focuses on logical reasons and arguments.

Sufism, as the element of *iḥsān* which discusses the sanctity of the soul in Islam, always displays external aspects (*sharī'a*) and inner or internal aspects (*ḥaqīqa*) in its implementation, which are inseparable from each other and cannot be separated from the arguments of al-Quran and al-Hadith as well as the spiritual experience that experienced in the form of inspiration by way of revelation

³⁶ Wira Hadikusuma, "Epistemologi Bayani, Irfani Dan Burhani Al-Jabiri Dan Relevansinya Bagi Studi Agama Untuk Resolusi Konflik Dan Peacebuilding," *Jurnal Ilmiah Syi'ar* 18, no. 1 (January 2, 2018): 1–19, <https://doi.org/10.29300/syr.v18i1.1510>.

³⁷ Hadikusuma.

(*ilhām*), namely the opening of the secrets of Divine light. In addition, sufism does not include elements that smell of reason or logic because everything comes from Allah SWT, both from the arguments of al-Quran, al-Hadith and mystical and spiritual experiences that are pursued through the ways of *ṭarīqā*³⁸, *riyāḍā*³⁹, *mujāhadā*⁴⁰, *maqāmāt*⁴¹, *aḥwāl*⁴², and *mukāshafā*. In this case, the book *Minhāj al-Atqiyā' ilā Ma'rifati Hidāyat al-Adhkiyā' ilā Ṭarīqat al-Auliyā'* by Kyai Sholeh Darat represents his method of thinking in a *bayānī* and *irfānī* way about taking the path to Allah. The mystical ways include the *sharī'a*, *ṭarīqa*, *haqīqa* to lead to *ma'rifatullāh*. The following is a chart of Kyai Sholeh Darat's method of thought in his book, Minhāj.

The Method of Kyai Sholeh Darat's Thought in the Book of Minhaj

• **Bayani:** al-Quran, al-Hadith & the Religious Books of the Mystical Scholars
 • **Irfani:** revelation (Ilham) and the Opening of the Secret (Kasyaf)

Discussion

The references of Islamic books, either in *aqīda*, *fiqh*, or sufism, such as the work of Kyai Sholeh Darat, must not deviate from al-Qur'ān and al-Ḥadīth of the Prophet as said by Allah in Surah an-Nisa verse 59, which means the following ways.

'O you who believe, obey Allah and the Messenger and Ulul Amri⁴³ among you. If you have different opinions about something, return it to Allah (al-Quran) and the Messenger (al-Hadith) if you believe in Allah and the Last Day...(QS. An-Nisa': 59).⁴⁴

In the Hadith of the Prophet, it is also mentioned which means as follows: Abi Hurairah R.A., the Messenger of Allah, said, "Indeed I have left you all two

³⁸ An effort in sufism made by a Muslim with certain practices (fasting, reducing sleep, talking, unimportant things) to get to the ways of Allah SWT

³⁹ Spiritual practices to purify the soul by fighting the desires of the body

⁴⁰ The act of seriously controlling oneself (lust or passion) to avoid making mistakes.

⁴¹ The level of a servant in front of his Lord in terms of worship and mental exercises that he does.

⁴² the state or condition of the soul is felt by a person (sufi) who accompanies a specific station of the sufi without power

⁴³ They are the priests/religious leaders (imams), kings (sultans), judges (Qadhis), and all who have shari'ah powers

⁴⁴ Syekh Muhammad Nawawi al-Bantani Al-Jawi, *Tafsir Al-Munir Marah Labid*, trans. Bahrūn Abu Bakar (Bandung: Sinar Baru Algensindo, 2013).

things that if you hold on to them firmly you will not go astray forever, namely the Book of Allah and my Sunnah...”⁴⁵

The argument quoted by Kyai Sholeh Darat aims to convince the *sālik*, namely the people who take mystical ways to Allah, readers, and sufism enthusiasts who study the book of Kyai Sholeh Darat. As mentioned above, some Muslims doubt the existence of sufism as one of the three pillars of Islam (*arkān al-dīn*) apart from *aqīda* and *fiqh*.⁴⁶ Until now, there have been two opposing groups, namely one group that believes that sufism is a command from Allah and the behaviour of the Prophet during his life in approaching himself to Allah.⁴⁷ While the other groups rejected it as declared by the orientalist, the salafiyah Wahhabiyah group, Louis Massignon, Nicholson, Tulke, and Ibn Taimiyyah and their followers.⁴⁸

Apart from that, the Minhāj book is also strengthened with the book references written by *taṣawwuf* scholars who are trusted, including the book *Hidāyat al-Adhkiyā' ilā Ṭarīqat al-Auliyā'* written by Sheikh Zainuddin al Malibari which contains phrases and utterances in the form of poems or *nadham* which total 188 stanzas. This book became the basis for Kyai Sholeh Darat to write Minhāj in Javanese with Arabic alphabets or scripts. In addition, he also took from 3 well-known books by the great works of three great scholars, namely Imam Qashairi⁴⁹ in the book 'Al-Risālā al-Qushairiyya fi 'Ilm al-Taṣawwuf' and the book Ihyā' 'Ulūm al-Dīn by Imam Ghazali and Kitab Al-Hikam by Sheikh Ibnu ' Athoillah⁵⁰. Even Kyai Sholeh Darat also wrote books whose sources were

⁴⁵ Imam Al-Hakim, *Al-Mustadrak*, vol. 1 (Beirut: Daar al Kutub al-Ilmiyah, 2010), 172. hadist no. 319.

⁴⁶ Alhabib Zain bin Ibrahim bin Sumait ba Alwi al Hasani, *Syarhu Hadits Jibril* (Bogor: Daarul Ilmi, 2006), 14–15. also in Syamsul Bakri, *Akhlak Tasawuf: Dimensi Spiritual Dalam Kesejarahan Islam* (Surakarta: EFUDEPRESS, 2005).

⁴⁷ Muhammad Hafidun, “Teori Asal Usul Tasawuf,” *Jurnal Dakwah: Media Komunikasi Dan Dakwah* 13, no. 2 (2012): 241–253, <https://doi.org/10.14421/jd.2012.13206>; Meutia Farida, “Perkembangan Pemikiran Tasawuf Dan Implementasinya Di Era Modern,” *Substantia* 13, no. 1 (2011): 105–14, <https://doi.org/10.22373/substantia.v13i1.4816>.

⁴⁸ Nicholson, *Mistik Islam: Ajaran Gaib*, 15–33; Arberry, *Sufism: An Account of the Mystics of Islam*, 10.1.

⁴⁹ His name is Abu Qosim Abdul Karim bin Hawazin bin Abdul Malik bin Thalhah bin Muhammad an Naisaburi al Qusyairi.

⁵⁰ His full name is Syeikh Ahmad bin Muhammad bin 'Athoillah as Sakandari

taken directly from the book *Ihyā' 'Ulūm al-Dīn* by Imam Ghazali and *Kitab Al-Hikam* by Sheikh Ibn 'Athāillāh.⁵¹

In taking the mystical ways towards Allah, a *sālik* may follow three ways, namely (1) the way of the *sharī'a*, (2) the way of *ṭarīqa*, and (3) the way of *haqīqa*. These three ways are widely mentioned in popular books on sufism⁵², mystical books⁵³, and the research results in journals.⁵⁴ *Sharī'a* is God's law, which contains commands and prohibitions contained in the al-Quran and al-Hadith of the Prophet; the *Erekat* is more focused towards the implementation of *sharī'a* by building a holy heart and soul, and Makkah is a *sālik* arrival to God. Syekh Ibnu Ajībāh associated *sharī'a* with a body, which means a physical thing, *Erekat* with a heart, which means a spiritual one, and *haqīqa* is the soul, which means secret as a result which is only known by the *sālik* himself.⁵⁵ When a *sālik* has reached *haqīqa*, he experiences the *tajalli*, namely the opening of the secrets through the Divine light as *ma'rifatullāh*. In Minhāj's book, *sharī'a* is likened to a boat, its sea is *Erekat*, and *haqīqa* is compared to an expensive diamond.⁵⁶ This expression means that if a *sālik* wants to get diamonds at the bottom of the sea, he must take a boat (*sharī'a* as physical worship in *fiqh*) or a ship in the ocean (*ṭarīqa* involving the heart). Then he must dive to the bottom of the sea (result and reality as a way of *haqīqa*).

من رام درا للسفينة يركب # ويغوص بحرا ثم درا حصلا

⁵¹ Ali Mas'ud, *Pemikiran Tasawuf KH. Salch Darat Al-Samarani: Maha Guru Para Ulama Nusantara* (Surabaya: Pustaka Idea, 2018), 144.

⁵² Abu al Qosyim abd Al Karim Qusyairi, *Ar Risalah* (Mesir, 1959)., Abu Hamid Al-Ghazali. *Ihya' Ulum ad-Din*, Syekh Ahmad bin Muhammad Al-Ajiba, *Iqadz Al Himam Bi Syarh Hikam Syekh Ahmad Bin Muhammad Ibnu 'Ataillah As-Sakandari* (Beirut, n.d.). Look at also kitab *Kifayat al Atqiya' wa Minhāj al Ashfiya'* Syarah Hidayat al Adzkiya' ila Thariq al Auliya' by Syekh Abu Bakar Syatha dan Kitab *Salalim al Fudhala'* Syarah Hidayat al Adzkiya' ila Thariq al Auliya' by Syekh Muhammad al Nawawi bin Umar al Bantani

⁵³ Mas'ud, *Pemikiran Tasawuf KH. Salch Darat Al-Samarani: Maha Guru Para Ulama Nusantara*; Simuh, *Tasawuf Dan Perkembangannya Dalam Islam* (Yogyakarta: IRCiSod, 2019); Simuh, *Sufisme Jawa: Transformasi Tasawuf Islam Ke Mistik Jawa* (Yogyakarta: Bentang Budaya, 2018).

⁵⁴ Asep Usman, "Fenomena Tarekat Di Zaman Now: Telaah Atas Ajaran Dan Amalan TQN Suryalaya," *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan* 22, no. 2 (October 2, 2018): 198–216, <https://doi.org/10.15408/dakwah.v22i2.12068>.

⁵⁵ Look at kitab *Iqadz al Himam bi Syarh Hikam* by Syekh Ahmad bin Muhammad Al Ajiba

⁵⁶ *Kifayat al Atqiya' wa Minhāj al Ashfiya'* Syarah Hidayat al Adzkiya' ila Thariq al Auliya' by Syekh Abu Bakar Syatha dan Kitab *Salalim al Fudhala'* Syarah Hidayat al Adzkiya' ila Thariq al Auliya' by Syekh Muhammad al Nawawi bin Umar al Bantani

‘This means that whoever wants a diamond or pearl lets himself get on a boat and dives into the ocean, and then he gets the pearl.’

A *sālik* must carry out this way through *riyāḍa* (continuous practice), *mujāhada*, *murāqaba* (feeling God's presence), and finally can witness (*mushāhada*) through the opening of the secret veil of the Divine light (*kashaf*). In the *Minhāj* book, the mystical ways which are most widely discussed are on the side of the *ṭarīqa* ways, which include carrying out Allah's commands and prohibitions through purification of the soul and heart (*tazkiyat al-nafs*) because only a pure soul can face and meet Allah as explained in Q.S. Al-Syu'ara: 88-89 and al-Fajr: 27-30.⁵⁷ In this case, through the way of the *ṭarīqa*, Kyai Sholeh Darat in the *Minhāj* book describes nine stages or levels of mysticism as the spiritual climb of the *sālik*, which is termed 'uqbāt al-sulūk', which means the levels of mysticism to reach Allah SWT. These nine include repentance (*taubat*), self-satisfaction (*qanā'a*), asceticism (*zuhd*), studying the science of *sharī'a*, keeping sunnah and politeness (*ādāb*), resignation (*tawakkal*), sincerity (*ikhlās*), self-isolation (*'uzla*), and keeping time. The nine levels of mysticism are also called the testaments of Allah's Saints (*Auliya'ullah*).

In other books, this term is called *maqāmāt*, which means levels or degrees (the way of the ascent of the *sālik*) so that one can become a perfect human being and noble in the sight of Allah. For example, Simuh explained seven levels or stages (*maqāmāt*) of several books written by *taṣawwuf* scholars, namely the level of repentance (*tauba*), level of carefulness (*wara'*), level of asceticism (*zuhd*), level of poorness (*faqr*), level of patience, level of resignation, level of sincerity.⁵⁸ Even in the Risalah Al-Qusyairi's book, the elements of levels (*maqāmāt*) consist of 49 elements which include repentance, struggle (*mujāhada*), state of being alone (*khalwat*), self-isolation (*'uzla*), obedience (*taqwa*), carefulness (*wara'*), asceticism (*zuhd*), silence (*ṭuma'nīna*), fear (*khawf*), and hope (*rajā'*), hunger and leaving lust or passion, satisfaction (*qana'ah*), resignation (*tawakkal*), gratitude (*shukr*), confidence, patience, *murāqaba*, sincerity (*ikhlas*), worship, continuity (*istiqāmah*), and pray (*dhikr*).⁵⁹

The method of thought developed by Kyai Sholeh Darat in his book is *bayānī* and *irfānī* which are common methods in the epistemology of Islamic philosophy. These two methods are also in accordance with the study of the

⁵⁷ Al-Jawi, *Tafsir Al-Munir Marah Labid*.

⁵⁸ Simuh, *Tasawuf Dan Perkembangannya Dalam Islam*, 68–96.

⁵⁹ Qusyairi, *Ar Risalah*.

sufism books, composed by other great scholars of sufism, including Imam Qushairi, Imam Junaidi al-Baghdadi, and Imam al-Ghazali. These three scholars have become the main sects of thought and references for the teachings of Sunnah wal Jama'ah (*Aswaja*), which are also explicitly referred to by the Nahdhatul Ulama (N.U.) organisation in the field of morality or *taṣawwuf*.⁶⁰ This *Bayānī* method obtains knowledge or science from the text, which can be reached in two ways, namely (1) holding on to the forms of the text by using, for example, Arabic as an analytical tool and (2) holding on to the meaning of the text by using logic, reasoning or ratio as an analytical tool.

In this case, what is connected with the text is the Quran, hadith, and the books of sufism scholars, which are the book references of *Minhāj al-Atqiyā' ilā Ma'rifati Hidāyat al-Adhkiyā' ilā Ṭarīqat al-Auliyā'* written by Kyai Sholeh Darat. In addition, the infant method is a continuation of the *bayānī* method, which is not based on *bayānī* texts but on the opening of the secret like kayak and *ilhām*, namely the revelation of the mysteries of reality by God. Therefore, *irfānī* knowledge is not obtained based on the text analysis. Still, with conscience or spiritual feeling, meaning with a pure heart, it is hoped that God will bestow knowledge directly on him. As a mystical book, Kyai Sholeh Darat's work does not follow the *burhānī* epistemological line of thought, which is not based on the text or spiritual experience. *burhānī* relies on the power of reason and logic, carried out through logical arguments. Even religious arguments can only be accepted as long as they are in accordance with rational sense.

Conclusion

The mystical ways or *sulūk* to Allah in the thoughts of Kyai Sholeh Darat in his book *Minhāj al-Atqiyā' ilā Ma'rifati Hidāyat al-Adhkiyā' ilā Ṭarīqat al-Auliyā'* has references based on the postulates of the Qur'ān and the Hadīth of the Prophet as primary sources and the trusted books or works of sufism ulama as a secondary source. The references aim, in addition to mystical ways taken by a *sālik*, to reach Allah (*wuṣūl*) and convince anti-*taṣawwuf* groups that this teaching is part of elements of the Islamic religion except *aqīda* and *fiqh*.

Three ways, as Kyai Sholeh Darat's thoughts in his book on how to take the mystical ways to God can be achieved, must be through (1) the way of *sharī'a*, (2) the way of *ṭarīqa*, and (3) the way of *haqīqa* that must be followed by a *sālik*

⁶⁰ Ach. Masduqi, *Konsep Dasar Pengertian Ahlus Sunnah Wal Jamaah* (Surabaya: Pelita Dunia, 1996).

sequentially and continuously. Nine stages or levels of mysticism must strengthen the *sharī'a* as the spiritual climb of the *sālik*, 'uqbat al-sulūk, means the levels of mysticism. These levels and stages include repentance (*tauba*), satisfaction (*qanā'a*), asceticism (*zuhd*), studying the science of *sharī'a*, maintaining sunnah and politeness (*ādāb*), resignation (*tawakkal*), sincerity (*riḍā*), self-isolation (*'uzla*), and keeping time. In his book, Kyai Sholeh Darat's method of thought follows the *bayānī* and *irtfānī* methods, namely a methodological model of thinking based on text and direct experience of religious spiritual realities.

This study is finally expected to contribute academically in the form of knowledge or science and understanding of sufism to Muslims so that they can improve their acts of worship, get closer to Allah and have good morals in the purification of his soul to get His blessing. The following researchers who want to develop the theme of sufism related to Kyai Sholeh Darat can follow up by comparing the book of Kyai Sholeh Darat with the book of Middle Eastern ulama in the field of sufism.

Acknowledgement

We are thankful to the editors and reviewers of Teosofia.

Funding

This research did not receive any grant.

Author Contributions

All authors contributed equally to this research and agreed to the published version of this article.

Bibliography

- Al-Ajiba, Syekh Ahmad bin Muhammad. *Iqadz Al Himam Bi Syarh Hikam Syekh Ahmad Bin Muhammad Ibnu 'Ataillah As-Sakandari*. Beirut, n.d.
- Al-Baghdadi, Ibnu Nushair. *Al-Fawayd Wa Al-Zuhd Wa Al-Raqa'iq Wa Al-Marathi*. Jeddah: Dar al-Sahabah li al-Turath, 1989.
- Al-Hakim, Imam. *Al-Mustadrak*. Vol. 1. Beirut: Daar al Kutub al-Ilmiyah, 2010.
- Al-Jawi, Syekh Muhammad Nawawi al-Bantani. *Tafsir Al-Munir Marah Labid*.

- Translated by Bahrūn Abu Bakar. Bandung: Sinar Baru Algensindo, 2013.
- Al-Randī, Muhammad ibn Ibrāhīm. *Syarh Al-Hikam*. Singapore, n.d.
- Al-Sakhawī, Muhammad. *Takhrij Al-Arba'in Al-Sulamiyyah Fi Al-Tasawwuf*. Beirut: al-Maktab al-Islami, 1988.
- Al-Walid, Khalid. *Tasawuf Mulla Sadra*. Bandung: Muthahhari Press, 2005.
- An-Nawawī, Imam Muhyiddin Abu Zakariyah. *Al-Minhāj Syarh Shahih Muslim Bin Al-Hajjaj*. Beirut: Darul Ma'rifah, n.d.
- . *Syarah Hadist Al Arba'an Nawawiyah*. Beirut: Darul Minhāj, 2005.
- Arberry, Arthur John. *Sufism: An Account of the Mystics of Islam*. Leiden: E.J. Brill, 1979.
- As-Suyuthi, Imam Jalaluddin. *Al-Arba'una Hadithan Fi Qawa'id Al-Ahkam Al-Shar'iyyah Wa Fadail Al-A'mal Wa Al-Zuhd*. Jeddah: Dar al-Manarah, 1997.
- Bakri, Syamsul. *Akhlaq Tasawuf: Dimensi Spiritual Dalam Kesejarahan Islam*. Surakarta: EFUDEPRESS, 2005.
- Bogdan, Robert C., and Sari Knopp Biklen. *Qualitative Research for Education: An Introduction to Theory and Methods*. 3rd ed. Boston: Allyn and Bacon, 1998.
- Chamami, M Rikza, Abdurrahman Mas'ud, and Ruswan. "Educating The Heart: The Concept of Qalb Education in Minhāju Al-Atqiyā'i Fi Syarhi Ma'rifati Al-Azkiyā'i Ilā Ṭarīqi Al-Auliyā'i by KH. Sholeh Darat." *Nadwa: Jurnal Pendidikan Islam* 15, no. 2 (2021): 129–48. <https://doi.org/10.21580/nw.2021.15.2.9372>.
- Fa'atin, Salmah, and Aba Agil Aziz. "Konsep Character Education Perspektif Turats Sufi Lokal Sabilul Abid Syarah Jauharah Al-Tauhid Karya Sholeh Darat." In *EAIC: Esoterik Annual International Conferences*, 253–72. Kudus: Tasawuf and Psychotherapy Department, Ushuluddin Faculty, Islamic State Institute of Kudus, 2022. <https://proceeding.iainkudus.ac.id/index.php/EAIC/article/view/312>.
- Farid, Ahmad. *Al-Bahr Al-Ra'iq Fi Al-Zuhd Wa Al-Raqa'iq*. Jeddah: Maktabah al-Shahabah, 1991.
- Farida, Meutia. "Perkembangan Pemikiran Tasawuf Dan Implementasinya Di Era Modern." *Substantia* 13, no. 1 (2011): 105–14. <https://doi.org/10.22373/substantia.v13i1.4816>.
- Hadikusuma, Wira. "Epistemologi Bayani, Irfani Dan Burhani Al-Jabiri Dan Relevansinya Bagi Studi Agama Untuk Resolusi Konflik Dan Peacebuilding." *Jurnal Ilmiah Syi'ar* 18, no. 1 (January 2, 2018): 1–19. <https://doi.org/10.29300/syr.v18i1.1510>.

- Hafiun, Muhammad. "Teori Asal Usul Tasawuf." *Jurnal Dakwah: Media Komunikasi Dan Dakwah* 13, no. 2 (2012): 241–253. <https://doi.org/10.14421/jd.2012.13206>.
- Hasani, Alhabib Zain bin Ibrahim bin Sumait ba Alwi al. *Syarhu Hadits Jibril*. Bogor: Daarul Ilmi, 2006.
- M. Rofiq. "Sufisme KH. Shaleh Darat Terhadap Penafsiran Ayat-Ayat Shalat Dalam Tafsir Faid Al-Rahman." *Al Dhikra Jurnal Studi Qur'an Dan Hadis* 2, no. 1 (September 26, 2022): 83–94. <https://doi.org/10.57217/aldhikra.v2i1.773>.
- Mas'ud, Ali. *Pemikiran Tasawuf KH. Saleh Darat Al-Samarani: Maha Guru Para Ulama Nusantara*. Surabaya: Pustaka Idea, 2018.
- Masduqi, Ach. *Konsep Dasar Pengertian Ahlus Sunnah Wal Jamaah*. Surabaya: Pelita Dunia, 1996.
- Miles, Mathew B., and A. Michael Huberman. *Qualitative Data Analys*. 2nd ed. London: Sage Publication, 1994.
- Moleong, Lexy J. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2010.
- Munandar, Siswoyo Aris, and Mursalat. "Konsep Makrifat Dalam Kitab Syarh Al-Hikam Karya Kyai Sholeh Darat." *TAJIDID* 28, no. 2 (2021): 255–90. <https://doi.org/10.36667/tajdid.v28i2.444>.
- Nicholson, Reynold A. *Mistik Islam: Ajaran Gaib*. Jakarta: MM Corporation, 2003.
- Qusyairi, Abu al Qosyim abd Al Karim. *Ar Risalah*. Mesir, 1959.
- Simuh. *Sufisme Jawa: Transformasi Tasawuf Islam Ke Mistik Jawa*. Yogyakarta: Bentang Budaya, 2018.
- . *Tasawuf Dan Perkembangannya Dalam Islam*. Yogyakarta: IRCiSod, 2019.
- Siregar, Rivay A. *Tasawuf Dari Sufisme Klasik Ke Neo-Sufisme*. Jakarta: RajaGrafindo Persada, 2002.
- Syamsuri, Syamsuri. "Memadukan Kembali Eksoterisme Dan Esoterisme Dalam Islam." *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 37, no. 2 (April 14, 2013): 290–312. <https://doi.org/10.30821/miqot.v37i2.84>.
- Usman, Asep. "Fenomena Tarekat Di Zaman Now: Telaah Atas Ajaran Dan Amalan TQN Suryalaya." *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan* 22, no. 2 (October 2, 2018): 198–216. <https://doi.org/10.15408/dakwah.v22i2.12068>.