

## THE *IRFANI* CONCEPT IN SUFISM AND ITS RELATION TO ISLAMIC PHILOSOPHY

**Ariani Barroroh Baried**

*Universitas Indonesia*

Email: [ariani.baried@gmail.com](mailto:ariani.baried@gmail.com)

**Mulawarman Hannase**

*Universitas Indonesia*

Email: [mulawarmanhannase@ui.ac.id](mailto:mulawarmanhannase@ui.ac.id)

### **Abstract:**

*Talking about Sufism cannot be separated from 'Irfan' knowledge; both are interrelated; it can also say that 'Irfan', and 'Irfan' are Sufism. The level of ma'rifat is a jargon that many Sufis generally pursue. There are many ways to achieve this, each Sufi has his way, including First, Riyadhah (self-surrender, accepting sincerely and gracefully for all that the Creator has), Second, Tafakkur (tafakkur to strengthen belief in the greatness and power of Allah, then become an attitude that always motivates individuals, to actively dhikr and worship Allah swt.), Third, Tazkiyat An-Nafs (the process of purifying the human soul. The process of purification of the soul in the framework of Sufism can be done through the face of takhalli and tahalli). Then when Sufism meets philosophy, can the two synergize with each other? While the science of Sufism talks about the heart while talking about reason or ratio. Because the author wants to release the relationship between Sufism (Irfan) Islamic philosophy, this research is in the form of library research or referred to as library research which is carried out by reviewing various literature, both from the latest journals, book texts, scientific articles, the results of other people's research, as well as other sources related to Irfani Sufism and Islamic philosophy. The results of the conclusion that their studies of the soul in a philosophical approach provided many precious contributions to the perfection of studying Sufism in the Islamic world. An understanding of the soul and spirit itself is essential in*

*Sufism. Later developed philosophical analyses of the soul and spirit in Sufism.*

Berbicara mengenai Tasawuf itu tidak lepas dari ilmu *'irfan* keduanya saling berkaitan, bisa juga dikatakan tasawuf itu *'irfan* dan *'irfan* adalah tasawuf. Tingkat *ma'rifat* menjadi jargon yang umumnya banyak dikejar oleh para sufi. Metode untuk mencapai itu banyak cara, setiap sufi memiliki cara cara sendiri diantaranya: *Pertama, Riyadhah* (kepasrahan diri, menerima dengan ikhlas dan lapang dada atas semua yang diberikan sang Khaliq), *Kedua, Tafakkur* (tafakkur untuk memperkuat keyakinan tentang kebesaran dan kekuasaan Allah, lalu menjadi suatu sikap yang selalu memotivasi individu, untuk aktif berzikir dan beribadah kepada Allah swt.), *Ketiga, Tazkiyat An-Nafs* (proses penyucian jiwa manusia. Proses penyucian jiwa dalam kerangka tasawuf ini dapat dilakukan melalui tahadapan *takhalli* dan *tahalli*). Lalu ketika ilmu tasawuf bertemu dengan filsafat apakah keduanya bisa saling bersinergi? Sedangkan ilmu tasawuf membicarakan mengenai hati, sedangkan filsafat membicarakan mengenai akal atau rasio. Oleh karena penulis ingin mendiskusikan relasi antara tasawuf (*irfan*) filsafat islam. Penelitian ini berbentuk library research atau disebut dengan studi pustaka yang dilakukan dengan mengkaji berbagai literatur baik dari jurnal terkini, teks book, artikel ilmiah, hasil penelitian orang lain, maupun sumber-sumber lain yang berkaitan dengan tasawuf irfani dan filsafat islam. Hasil dari kesimpulan bahwa Kajian-kajian mereka tentang jiwa dalam pendekatan kefilosofatan ternyata banyak memberikan sumbangan yang sangat berharga bagi kesempurnaan kajian tasawuf dalam dunia Islam. Pemahaman tentang jiwa dan roh itu sendiri menjadi hal yang esensial dalam tasawuf. Kajian-kajian kefilosofatan tentang jiwa dan roh kemudian banyak dikembangkan dalam tasawuf.

**Keywords:** *Sufism, maqam, 'irfan, Islamic philosophy.*

## INTRODUCTION

Talking about Islamic mysticism, *makrifat*, *tasawuf*, and *irfan*,<sup>1</sup> what you need to know first is the meaning of mysticism in the Islamic context, especially concerning the vague meaning of the term in English today. We can speak of Islamic mysticism if we understand the original meaning of the term mysticism, which deals with divine mysteries. We must remember that silence or silence is the basic meaning of the Greek word *mud*, which is the root of the mysteries and mystics. However, one can relate to it in an Islamic context with terms such as *asrar* (mysteries) or inner/*bathin* (esoteric or mental), given that the Sufis call themselves the guardians of the mysteries of the divine *asrar*. In the context of Islam, Mysticism means the esoteric dimension of Islam which in most areas of the Islamic world is equated with Sufism, and also with Shi'i esotericism, both the twelve Imams and the Ismla'iliyah.<sup>2</sup>

Nasr's words "Theoretical or doctrinal Sufism (*tashawwuf al-nazhari* and *al-ilmi*) or gnosis (*al-ma'rifah* in Arabic and *irfan* in Persian) are closely related to the name of the inimitable 13th Century Andalusian Sufi master Muhyi al-Din Ibn 'Arabi as explained above, shows that other names *'irfan*, which means knowledge, *ma'rifah*, which also means knowledge (*al-ma'rifah*, *Irfan*).<sup>3</sup> In the perspective of Mehdi Hairi Yazdi, this *irfan*'s

---

<sup>1</sup> The term *irfan* itself from the Arabic root word *'Arafa* is a shrub with *makrifat*, which means knowledge, but is different from science (*'ilm*). *Irfan* or *makrifat* relates to knowledge obtained directly from God (*kasyf*) through spiritual practice (*riyâdlah*) which is carried out based on the hub (love) or *iradah* (strong will), while science refers to knowledge obtained through transformation (*naql*) or rationality (*aql*). Siti Mutholingah, "Tasawuf 'Irfani Dan Implementasinya Dalam Pendidikan Agama Islam", *PIWULANG: Jurnal Pendidikan Agama Islam*, Vol. 3 No. 1, 2020, 35-55

<sup>2</sup> Seyyed Hossein Nasr dan Oliver Leaman, *Ensiklopedi Tematis Filsafat Islam*, (Bandung: Mizan, 2003), 459.

<sup>3</sup> Kautsar Azhari Noer, "Kebutuhan Untuk Mempromosikan Irfan Dalam Sufisme Perkotaan", *Ushuluna: Jurnal Ilmu Ushuluddin*, Vol. 1, No. 1, 2015, 75.

knowledge is called "presented knowledge" (*ilm hudluri*) which is different from rational knowledge which is called "knowledge sought" (*ilm muktasab*); or in Henri Bergson's perspective, this *irfan* "knowledge of" an intuitive knowledge that is obtained directly, which is different from "knowledge about" a discursive knowledge obtained through intermediaries, either senses or ratio<sup>4</sup>

In the Shi'a School in Iran, the term Sufism is not known, but 'irfan. The dimension of 'irfan in Imam Khomeini's view is expressed in terms such as riyadhah (spiritual practice). A person may master the terms 'irfan but not necessarily he will experience and carry out riyadhah. Or in other words, there are people who are experts on 'irfan and there are also people who practice their teachings directly. Imam Khomeini not only stopped at the idea of 'irfan, but he also practiced the teaching.<sup>5</sup>

According to Mutahhari, *irfan* consists of 2 aspects: The practical *irfan* study which discusses the obligations that must be carried out by a person is similar to the science of ethics. However, these two fields of science are different. *First*, *irfan* does not only talk about himself and the world but also talks about the relationship between man and God, while ethics does not talk about the relationship between man and God, except for ethics that come from religion. *Second*, in the process of mental or spiritual development, *Irfan* demands that there are stages of behavior that must be followed strictly and disciplined, while in ethics there are no such provisions. If this moral development is likened to fixing and decorating a house, *irfan* demands a certain order in the process, while ethics does not demand that it can be done from any

---

<sup>4</sup>A Khudori Soleh, "Mencermati Epistemologi Sufi (Irfan)", *Jurnal Ulumuna*, Vol. 14, No. 2, 2010, p. 2. See also in Khudorisoleh.blogspot.com dengan judul "Epistemology of Irfan", akses 10 November 2020

<sup>5</sup>Andi Eka Putra, "Konsep 'irfan Dalam Sajak-Sajak Imam Khomeini", *Jurnal Kalam*, Vol. 9, No. 1, 2015, 17

side and angle. *Third*, the spiritual element in ethics is very limited, while the spiritual element in irfan is very broad.<sup>6</sup>

Meanwhile, the theoretical aspect of *irfan* discusses the nature of the universe, humans and God, so that theoretical *irfan* has similarities with philosophy which also discusses the nature of the universe. However, irfan is not the same as philosophy. *First*, philosophy bases its arguments on postulates or axioms, while Irfan bases his arguments on vision and intuition. *Second*, in the philosophical view, the existence of nature is as real as the existence of God, while in the view of irfan, the existence of God includes everything and everything is a manifestation of various asthmas and His attributes. *Third*, the highest goal in philosophy is to understand nature, while the final achievement of irfan is to return to God, in such a way that there is no distance between wisdom and God. *Fourth*, the means used in philosophy are ratio and intellect, while the means used in irfan are qalb (heart) and clarity of soul which is obtained through continuous riyâdlah.<sup>7</sup>

Furthermore, Islamic mysticism understood in this sense is the path of knowledge (*al-ma'rifah, irfan*). There are at least five schools in Islamic philosophy: *First*, Dialectical Theology (*'Ilm Al-Kalâm*); *second*, Peripatetism (*Masyâyâ'iyyah*); *third*, Illuminism (*Isyrâqiyyah*); *fourth*, Sufism/Theosophy (*Tashawwuf or 'Irfân*), especially those developed by Ibn' Arabî; *fifth*, Philosophy of Wisdom (*Al-Hik mah Al-Muta'âliyah*). However, this research will focus on Sufism or *'Irfân* and its relation to philosophy. As a discipline of Islamic science, Sufism cannot be separated from its association with other Islamic sciences, such as fiqh and kalam.

---

<sup>6</sup> A Khudori Soleh, "Mencermati Epistemologi Sufi (Irfan)", and Muthahhari, *Menapak Jalan Spiritual*, terj. Nasrullah, (Bandung, Pustaka Hidayah, 1995), 20.

<sup>7</sup> *Ibid.*, and Sabara, "Pemikiran Tasawuf Murtadha Muthahhari Relasi Dan Kesatuan Antara Intelektualitas (Ilmu), Spiritualitas (Iman) Dan Moralitas (Akhlah)", *AL-FIKR*, Vol. 20, No. 1, 2016, 147-166.

Sufism cannot be separated from its association with philosophy. To see further about the attachment of Sufism (*irfan*) to philosophy, the author wants to discuss matters related to irfani, namely the problem of sources and methods of attaining knowledge, in addition to giving problems of differences and similarities between irfan and philosophy.

## **RESULTS AND DISCUSSION**

### **Definition and Principles of Sufism**

The scholars differed in interpreting Sufism. Each of them interprets Sufism based on their point of view. The term Sufism is the knowledge of knowing how to purify the soul, clear morals, build the *dhahir* and mind, to obtain lasting happiness. It can also be interpreted that Sufism is performing worship to Allah in ways that have been pioneered by Sufi scholars, which is called *suluk* to achieve a goal, namely *marifat* in the unseen world, getting the pleasure of Allah and happiness in the hereafter.<sup>8</sup>

*Lughat* linguists have different opinions about the meaning of the word Sufism, among their opinions that, *first*, the word Sufism is taken from the word *shuf* which means animal fur, because people who enter Sufism wear clothes made of animal hair, because they hate beautiful clothes. *Second*, the word sufism is taken from the word *shifa*, which means holy, clean like the lightning of glass. *Third*, the term Sufism comes from the Arabic word *shūfah* (cloth made of fur). It is so named because a Sufi's surrender to Allah is like a stretched woolen cloth. There is an opinion that says that the word Sufism comes from the word *shifah* (nature) because a Sufi is a person who has characteristics accompanied by noble morals.<sup>9</sup> The word *tasawuf* is taken from the word *shūfah*, which is a group

---

<sup>8</sup> Mahjudin, *Kuliah Akhlak Tasawuf*, (Jakarta: Kalam Mulia, 1991), p. 49

<sup>9</sup> Syaikh Abdul Qadiq Isa, *Hakekat Tasawuf*, (Jakarta: Qisthi Press, 2011), p. 7.

of the Prophet's companions who set themselves aside somewhere next to the Prophet's mosque. *Fourth*, the word Sufism is taken from the word *shufanah*, which is clean wood that grows in the desert. *Fifth*, the word Sufism comes from Greek, namely theosophy, which means divine knowledge. The scope of the meaning of Sufism is not just ethics, but also aesthetics, beauty. Sufism is not only talking about good and bad, but also something beautiful. He is always attached to soul, spirit, and intuition. He not only builds a world of morality, but also a world that is beautiful and filled with meaning. Sufism also not only creates people who live righteously, are diligent in worship, have good character (*akhlakul karimah*), but also can feel the beauty of life and the joy of worship. Sufism also tries to answer the essential question of why humans should have good morals (*akhlakul karimah*). If ethics can give birth to a spirit of justice and the ability to respond to everything appropriately, Sufism can also foster meaning and value, and become broader and richer human action and life.<sup>10</sup>

The statement of the term Sufism comes from the word *shufah*, That's because the practice of an expert in Sufism is the same as the practice of an expert in *shuffah*, such as getting closer to Allah SWT, and living a simple life. According to some of these opinions, it can be said that there is a difference of opinion about the origin of the word Sufism because the dilator is behind different points of view. Sufism which is said to be derived from the word *shuf*, is because the view focuses on the outward aspect, namely clothes made of fur that are commonly worn by Sufism experts. Meanwhile, for those who say from the word *shafa*, which means clean because the Sufism expert tries to cleanse the soul from reprehensible qualities. Furthermore, it comes from the word *shufanah* because most of the masters of Sufism are thin, as a result

---

<sup>10</sup> Mardani, *Pendidikan Agama Islam Untuk Perguruan Tinggi*, (Depok: Kencana, 2017), p. 58.

of fasting a lot and getting up at night so that their bodies resemble trees.<sup>11</sup> Sufism in the meaning of the term is usually also equated with Mystik, which is a system of how people want to achieve an intimate relationship with Allah SWT, the Most Eternal and also the Most Perfect. This relationship is based on love and compassion.<sup>12</sup>

Another opinion says that the origin of Sufism is related to Greek as put forward by Jirji Zaidan. Word *at-tasawūf* with the Greek phrase *shopia* which means wisdom when combined to become *asṣhofiyah* means wisdom. This reason is that Sufism has not been known with this characteristic except after the translation of the Greek scriptures into Arabic and the entry of philosophical words into Arabic.<sup>13</sup>

Although the origin of the word Sufism varies, it is certain that "Sufism" is a mutually agreed term as mysticism in Islam, while the perpetrators of Sufism are mutually agreed as Sufi. The

---

<sup>11</sup> Thus it can be concluded that the location of the differences in the term Sufism is from different points of view, namely from the point of view of the manner, clothing, and results as well as the relationship between the Creator and His creatures. Even though terminologically the scholars differ in their opinion about the meaning and origin of the word Sufism, the most appropriate one comes from the word *shuf*, namely fleece, both from the language context, the attitude of simplicity, and the historical aspect. But what is meant by fleece here is not from the modern sense, namely the prestigious clothing worn only by the rich, but the coarse cloth worn by the poor in the Middle East in ancient times. Sufis want to live simply and also stay away from worldly things, so they live as poor people wearing these coarse cloths. Amin Syukur, *Menggugat Tasawuf*, (Yogyakarta: Pustaka Pelajar, 1999), p. 11.

<sup>12</sup> Endang Saifuddin Anshari, *Wawasan Islam (Pokok-Pokok Fikiran Tentang Islam dan Umatnya)*, (Jakarta: PT. Raja Grafindo Persada, 1993), p. 127.

<sup>13</sup> This opinion, according to Ibrahim Basyuni, is considered inappropriate. This is because the Greek sigma is synonymous with sin instead of shad. If the origin of the word Shafi is taken from Greece then it is not by the provisions that should be. Attributing it to *as-Shaf* means coarse wool is considered more appropriate because it seems that there is a relationship between wearing coarse wool with an attitude that excludes worldliness, a tendency to live *zuhud* and being diligent towards worship. Rivai Siregar DKK, *Pengantar Ilmu Tasawuf*, (Sumatera Utara: IAIN Sumatera Utara, 1982), p. 10.



definition of Sufism itself has a different meaning for each character. According to Imam Junaid, Sufism is defined simply as having high morals and leaving all despicable morals. Among the scholars, some say that Sufism as a whole is morals. Whoever gives you provisions with morals, then he has given you provisions with Sufism.<sup>14</sup>

Unlike the case with Ibn Khaldun,<sup>15</sup> Sufism is a kind of shari'ah that arises in religion. The origin is to be diligent in worshipping, cutting ties to everything except Allah, only to face Him and reject the world's jewels. Besides that, he hates cases that always deceive many people, while at the same time keeping away from the delights of his property and splendor. Sufism also means to be alone towards God in seclusion and worship.<sup>16</sup> While al-Thusi formulated that Sufism contains at least five elements, namely science (knowledge), charity (implementation), *tahaqquq* (appreciation), *wajd* (feeling), and *fana'* (dissolution).<sup>17</sup>

Al-Ghazali<sup>18</sup> argues that Sufism is a way of Allah which can only be achieved by breaking bad passions and cleansing oneself

---

<sup>14</sup> Syaikh Abdul Qadiq Isa, *Hakekat Tasawuf*, p. 6. Imam Junaid as a well-known Sufi figure from Iraq also added that Sufism is not achieved if only with a lot of prayer and fasting, but it is a security of the heart and generosity of soul. Imam Junaid is also known to have made a definition stating that he saw the prototypes of the Sufis in the apostles mentioned in the Qur'an. Annemarie Schimmel, *Dimensi Mistik Dalam Islam*, (Jakarta: Pustaka Firdaus, 2003), p. 16.

<sup>15</sup> Ibn Khaldun is a famous scientist whose ideas about Arab society in the book "Muqaddimah" are considered the seeds of the birth of sociology. He was born on the continent of Africa, precisely in Tunisia, May 27, 1332 AD. Ahmad Bangun Nasution and Rayani Hanum Siregar, *Ahlak Tasawuf*, (Jakarta: Raja Grafindo Persada, 2013), p. 272.

<sup>16</sup> Samsul Munir Amin, *Ilmu Tasawuf*, (Jakarta: Amzah, 2012), p. 7.

<sup>17</sup> Moenir Nahrowi Tohir, *Menjelajahi Eksistensi Tasawuf*, (Jakarta: As-Salam Sejahtera, 2012), p. 4.

<sup>18</sup> Al-Ghazali's full name is Abu Hamid al-Ghazali, born near the city of Thus, Khurasan Province in 450 AH (1058 AD). He is a sunni character of Sufism with his most famous work *Ihya 'Ulumuddin*, a book which is a combination of fiqh and tasawuf. The influence of this book has pervaded the

from despicable morals, so that the heart is separated from everything other than Allah and always remembers Him. He thinks that the Sufis are the best, their way is the most righteous and their morals are the cleanest. This is because their movement and silence, both physical and mental, are taken from the light of prophecy, which is considered a brighter light.<sup>19</sup>

Seeing the opinions expressed by some of the figures above, Sufism is universally defined as a step closer to Allah, by leaving the sparkling world and prioritizing moral improvement and processing of taste through certain acts of worship to arrive at love and knowledge of Allah.

### ***Sufism (Irfani): The Essence of 'Irfani***

The analytical review of Sufism shows how Sufi with its various streams has a conception of the path (*tarekat*) to Allah. This path begins with spiritual practices (*riyadhah*), then progressively goes through various phases, known as *maqam* (levels) and *hal* (states), which ends with knowing (*ma'rifat*) to Allah. The level of *ma'rifat* is a term that is generally pursued by many Sufis. Sufi attitudes and behavior frameworks are manifested through certain practices and methods called *Tariqat*, or the path to find the knowledge of Allah. The scope of the journey to Allah to obtain *ma'rifat* prevailing among Sufis is often referred to as an "irfani" framework.

Etymologically, the word '*irfan*' is an invented word (*mashdar*) from the word '*arafa*' (to know/recognize). In terms of terminology, '*irfan*' is identified with Sufistic *makrifat*. *Makrifat* is the main goal and core of Sufism to achieve appreciation and

---

entire Islamic world and is still strong today. Abdul Basir Solissa dkk, *Studi Tasawuf*, (Yogyakarta: FA PRESS, 2017), p. 64

<sup>19</sup> *Ibid.*, p. 237.

psychological experience of the substance of God.<sup>20</sup> In terms of makrifat comes from Arabic, namely the word '*arafa, ya'rifu, 'irfan, ma'rifah*' which means knowledge or recognition.<sup>21</sup> *Makrifat* in language also means knowing something as it is or knowledge that no longer accepts doubt.<sup>22</sup> Meanwhile, according to the terms of the Sufis, makrifat is generally defined as seeing God up close using the eyes of the heart.<sup>23</sup> The mention of *ma'rifah*<sup>24</sup> in the tongue of Indonesian people is known as "*makrifat*".<sup>25</sup> In English, *makrifat* is known as gnosis, while people who have reached the *makrifat* stage (*'arif*) are known as gnostics-mystics.<sup>26</sup>

As a science, *'irfan* has two aspects, namely a practical aspect and a theoretical aspect. *First*, the practical aspect is the part that explains the relationship and responsibility of humans to themselves, the world, and God. As a practical matter, this section resembles ethics. This practical part is also called *sayr wa suluk* (spiritual journey). This section explains how a spiritual traveler (*salik*) who wants to achieve the ultimate goal of humanity, namely

---

<sup>20</sup> Simuh, *Tasawuf dan Perkembangannya dalam Islam* (Yogyakarta: IRCiSoD, 2019), p. 155.

<sup>21</sup> Ahmad Warson Munawir, *Al Munawir: Kamus Arab-Indonesia* (Surabaya: Pustaka Progresif, 1997), p. 919.

<sup>22</sup> Murni, *Konsep makrifatullah Menurut al-Ghazali: Suatu Kajian tentang Implementasi Nilai-nilai Akhlak al-Karimah*, *Jurnal Al-Raniri*, Vol. 2, No. 1, Juni 2014, p. 133.

<sup>23</sup> Cecep Alba, *Tasawuf dan Tarekat: Dimensi Esoteris Ajaran Islam* (Bandung: Remaja Rosdakarya, 2012), p. 26. See also, Sudirman Tebba, *Kecerdasan Sufistik: Jalan Menuju Ma'rifatullah* (Jakarta: Kencana, 2004), p. 82.

<sup>24</sup> The mention of *ma'rifah* which is translated into Indonesian according to KBBI becomes "*makrifat*". This is the reason for the writing of '*makrifat*' in this study. See, <https://kbbi.web.id/makrifat>. Accessed 15 October 2020.

<sup>25</sup> See, Zaairul Haq, *Ajaran Makrifat: Penuntun Jiwa yang Jawa* (Bantul: Kreasi Wacana, 2013), p. 20.

<sup>26</sup> Sayed Husen Nasr, "Signifikansi Spiritual dan Kultural Kesusastraan Sufi Persia" dalam Leonard Lewisohn (ed), *Warisan Sufi: Warisan Sufi Persia Abad Pertengahan 1150-1500*, terj. Ade Alimah, Gafna Raizha Wahyudi dan Shobir Robani (Yogyakarta: Pustaka Sufi, 2003), p. 61.

Tawheed, must start his journey in sequence, and the state of the soul (thing) he will experience along the way.<sup>27</sup>

*Second*, the theoretical aspect of irfan discusses the nature of the universe, man and God, so that theoretical *irfan* has something in common with a philosophy which also discusses the nature of the universe, focuses its attention on the problem of being (ontology), discusses man and god. By itself, this section includes theosophy (divine philosophy) which also explains of existence. Like philosophy, this section defines its principles and problems. However, if philosophy only bases its arguments on rational principles, *Irfan* bases himself on mystical disengagement which is then translated into the rational language to explain it.<sup>28</sup>

People who are *irfan/makrifat* to Allah are those who know Allah through *dzauq*, and *kasyf* (disclosure). Expert irfan is a person who has the meaning of Allah. Sometimes, the word is identified with certain inherent qualities that appear in an '*arif*' (who has a character for Allah), and becomes a thing for him. In this context, Ibn 'Arabi said: "*Arif*" is someone who has the appearance of God so that in himself certain conditions of the heart appear (ahwal). 'Irfan obtained someone starting the path of al-idrak al-mubasyir al-wujdani (emotional direct arrest),<sup>29</sup> not rational arrest. The discussion about 'irfan or makrifat among the Sufis began around the 3rd and 4th centuries H. The very prominent Sufi figure who

---

<sup>27</sup>M. Solihin dan Rosihon, *Ilmu Tasawuf*, (Bandung: Cv Pustaka Setia, 2011), p. 146.

<sup>28</sup>*Ibid.*,

<sup>29</sup>According to the Sufis, the reason for the disclosure of the veil is when a person can leave things that are outward in nature and decide himself to do things inner. Through certain training, his spiritual sensitivity will become stronger and his internal sensitivity will become thinner. This has only been achieved over a relatively long period, going through a step-by-step (maqamat) and state-by-state (ahwal) process. See Asmaran, *Pengantar Studi Tasawuf*, (Jakarta: PT Raja Grafindo, 2002), p. 34.4

talked about it was Dzu An-Nun Al-Mishri (d. 245 H / 859 AD).<sup>30</sup> Therefore, there are three characteristics of a wise person according to Dzun Nun al-Misri, namely: his light of knowledge does not fade the light of humility, he does not inwardly affirm knowledge that denies outer law, and the many gifts of Allah do not make him violate the curtains of His prohibitions.<sup>31</sup>

### **Method of Reaching *Irfani***

The potential for obtaining makrifat already exists in humans. In the world of Sufism, *qalb* is knowledge of nature, including the nature of makrifat. Irfan's knowledge is not based on texts like *bayani*, nor rational powers like *burhani*, but on kasyf, the disclosure of the secrets of reality by God. Therefore, irfani knowledge is not obtained based on text analysis or logical clutter but based on the abundance of direct knowledge from God, when the *qalb* (heart) as a means of attaining knowledge, *irfan* is ready to receive it. For that, certain preparations are needed before someone can receive an abundance of knowledge directly.<sup>32</sup>

The preparation referred to, as mentioned above, is that one has to take a spiritual journey through "certain stages" (*maqam*) and experience certain mental states (*hâl*). There are at least seven levels (*maqâmât*) that must be passed by a person. As can be understood, the heart (*qalb*) is a means to obtain *makrifat*. *Qalb* who will be able to know the nature of knowledge, because *qalb* has been equipped with the potential to dialogue with God. This suggests that *makrifat* is not spontaneously owned by just anyone, but only by people have made efforts to obtain it. For this reason, apart from going through the stages of *maqamat* and *ahwal*, to

---

<sup>30</sup>M. Solihin dan Rosihon, *Ilmu Tasawuf*, p. 145.

<sup>31</sup>Abu al-Wafa' al-Chamini al-Thaftazani, *Sufi Dari Zaman...*, p. 97.

<sup>32</sup>A Khudori Soleh, "Mencermati Epistemologi Sufi (Irfan)", *Jurnal Ulumuna*, Vol. 14, No. 2, 2010. p. 12.

obtain knowledge, one must go through certain efforts. The efforts referred to include the following;

### 1. *Riyadhah*

*Riyadhah* is physical and mental exercises to fight the vibrations of lust by fasting, seclusion, waking up in the middle of the night (*qiyamullail*), dhikr, not talking much, and worshipping continuously for self-perfection consistently. All states of peak happiness, peak suffering, peak joy, and peak sadness are manifestations of riyadhoh. Humans prepare themselves with various mental exercises for inner purity. The key to success from Riyadhoh is submission, accepting sincerely and gracefully of all that the Khaliq gave.<sup>33</sup>

*Riyadhah* must be accompanied by *mujahadah*. *Mujahadah* referred to here is a seriousness in the struggle to leave bad qualities. Giving up bad qualities is very heavy so it requires seriousness in its *Riyadhah*. The difference between *riyadhah* and *mujahadah* is that riyadhah is in the form of real stages, while the mujahada struggle to seriously suppress or control each stage of *riyadhah*. However, riyadhah cannot be separated from the *Mujahadah*, because both are like two sides of one coin. On the other hand, the relationship with *Riyadhah* relates to the following three things:

*First, Takhalli* As it is known that the purpose of religion is for humans to abandon prohibitions, namely to distance themselves from immorality and carry out all the commands of Allah SWT, namely doing good deeds. *Riyadhah* or ascetic discipline or zuhudal training is understood by Ibn Arabi as: *tahdzibul akhlak* (moral development), namely *tankiyyatuha watathiiruha mimma laa yaliiku* biha (purification and cleansing of the soul from all things that are not proper to the soul). Therefore riyadhoh is a tool and not an end. Apart from the term *Riyadhah*, the Sufism scholars also use

---

<sup>33</sup> *Ibid.*,

the term '*mujahadah*'. The urgency of riyadhoh or mujahada was put forward by many scholars, including Abu Ali Addaqq, the teacher of Imam Qusyairi, stated: "*Whoever adorns his body with mujahada (riyadhah) then Allah beautifies his mind with the ability of musyahadah*".<sup>34</sup> So it can be concluded that Takhalli means cleansing oneself of despicable qualities, among the despicable qualities that pollute the human soul (heart) are hasad (envy), *hiqh* (resentment), *su'u al-zann* (prejudice), *takkabur* (arrogant), *ujub* (pride), *riya'* (showing off), *hukhl* (miser), and *gadab* (grumpy).

*Second, Tahalli (Tahalli nafsaka bil akhlaaqil mahmuudah, fill your soul with a commendable morality).* To fill praiseworthy deeds, including by doing dhikr and performing sunnat prayers, *tahalli* also means adorning oneself by familiarizing oneself with good qualities and attitudes and actions. Trying to ensure that every movement of behavior always runs above religious provisions, both obligations that are "outside" or obedient or that are "in" or inwardly obedient. What is meant by external/outward obedience, in this case, is a formal obligation such as prayer, fasting, *zakat*, *hajj*, and so on. Meanwhile, what is meant by inner obedience is such as faith, sincere and so on. This *tahalli* is a stage where the soul has been emptied at the *takhalli* stage. In other words, After the stage of cleansing oneself from bad mental attitudes and attitudes can be passed (*takhalli*), the effort must continue to the next stage called *tahalli*.<sup>35</sup>

The *three Tajalli* (Obviously your Lord in front of you, meaning that Allah is clear in the dzahir of the soul's life, the veil is exposed to become *kasysyaaf* or the disappearance/loss of the veil from the qualities of *basyariah* (humanity), *Nur* explained during that time unseen, *fana'* disappearance of everything else when it

---

<sup>34</sup> *Ibid.*,

<sup>35</sup> Aguk Irawan MN, *Penakluk Badai: Novel Biografi KH Hasyim Asy'ari*, (Jakarta: Rublika, 2018), p. 7.

appears the face of Allah For the stabilization and deepening of the material that has been passed in the Tahalli phase, the series of mental education is perfected in the *Tajalli* phase. *Tajalli* means the disclosure of the hidden Nur for the heart.<sup>36</sup>

## 2. *Tafakkur*

*Tafakkur* is often referred to as "*Tammul*" (contemplating), "*Tadabbur*" (thinking of looking for the best alternative or considering), *Nazar* (looking at) and *Itibar* (paying attention). The *tafakkur* referred to here, is not an activity of reason to analyze natural and social phenomena, then becomes a science for the benefit of worldly life, but is meant as *tafakkur* to strengthen beliefs about the greatness and power of Allah, then become an attitude that always motivates individuals to actively make *dhikr* and worship Allah SWT. So the *Tafakkur* here, not the *tafakkur* of scientists and scholars, but the *tafakkur* of Sufism (Sufi) scholars who proceed from the condition of '*Ainu al-yaqin, knowledge of al-yaqin, then become Haqqul al-yaqin*. Then do contemplation (*tafakkur*) to wait for the mortal and baqa conditions.

'Imad Al-Din Al-Amawi said that the *tafakkur* performed by servants forms certain attitudes in humans, so that it can be divided into five types, namely: *First*, *Tafakkur* towards Allah's creation, can give birth to *makrifat* (knowledge of Allah). *Second*, *Tafakkur* for power and all the blessings that humans have obtained from Allah, can give birth to the love of servants for Him. *Third*, *Taffakur* on promises and rewards from Allah, can give birth to the urge to do good and the hope of getting a reward from Allah. *Fourth*, *Tafakkur* against threats and punishment from Allah, can give birth to an attitude to stay away from bad deeds and fear of His

---

<sup>36</sup>Asmaran, *Pengantar Studi Tasawuf*, (Jakarta: Raja Grafindo Persada, 2002), p. 74. See also Mustafa Zahri, *Kunci Memahami Ilmu Tasawuf*, (Surabaya: Bina Ilmu, 1991), p. 245.



torment. *Fifth*, *Tafakkur* against lust perversion that is often done by humans can give birth to shame towards Him.<sup>37</sup>

### 3. *Tazkiyat An-Nafs*

*Tazkiyat An-Nafs* is the process of cleansing the human soul. The process of cleansing the soul within the framework of Sufism can be done through the stages of *takhalli*, and *tahalli* as explained above. *Tazkiyat An-Nafs* is the core of Sufism activities. Sahl bin Abdullah Ash-Shufi argues that anyone with a clear mind is in a contemplative state. Sufis are people who always purify their hearts and souls. The manifestation is a need for God.

Efforts to do soul perfection need to be done by everyone who wants knowledge of *makrifat*. This is because knowledge of *makrifat* cannot be accepted by humans whose souls are dirty. Five things become a barrier for the soul to grasp its essence, namely: *First*, the soul is not yet perfect. *Second*, the soul is defiled by immoral acts; *third*, obey the desires of the body; *Fourth*, the covering which prevents the entry of essence into the soul (*taqlid*), and *fifth*, cannot think logically. It takes effort to return the soul to its perfection to remove these hindrances. In this context, soul refinement can be done with *Tazkiyat An-Nafs*.<sup>38</sup>

*Tazkiyat An-Nafs* The concept of Sufism is based on the assumption that the human soul is like a mirror, whereas science is like images of material objects. The activity of knowing is really like a mirror capturing images. The number of images captured and the clearness of the catch depends on the level of cleanliness of the mirror in question. Thus, the purity of the soul is a prerequisite for the entry of nature or knowledge *makrifat* into the soul, while a

---

<sup>37</sup>Mahjuddin, *Akhlak Tasawuf I: Mukjizat Nabi Karomah Wali dan Ma'rifah Sufi*, (Jakarta: Radar Jaya, 2009). 198.

<sup>38</sup>M. Solihin dan Rosihon Anwar, *Ilmu Tasawuf*, p. 92.

dirty soul, for example by following worldly lusts, will make humans veiled from Allah.<sup>39</sup>

#### 4. *Dhikrullah*

*Dzikir* is defined as the most effective method for cleansing and attaining the presence of Allah. Other acts of worship are the same because they emphasize the importance of dhikr. For example, the real spirit of prayer is dhikrullah. *Dzikirullah*, for the mind, is a formulation of the nature of truth. To the will of a person, it is a commandment of truth. For the heart (heart) and its various intuitive extensions (inspiration) and beliefs, it is a single-name synthesis of the truth that belongs to the highest category of *Asma Allah*.<sup>40</sup>

The dhikr that is meant here is if the *dzikir* that is certified by a murshid or shaykh is in a special procession (*bai'at, talqin, or khirqah*). *Dzikir* is done solely for worship and to get closer to Allah, in a Sufi view, *dzikir* will open the veil of the realm of malakut, namely by the arrival of angels. It is a general agreement that dhikr is the key to opening magic, attracting goodness, taming anxiety, and opening guardianship. Dhikr is also useful for cleansing the heart. About the function of dhikr, Al-Ghazali also explained in *Ihya* that a bright heart is the result of *Dzikir* to Allah. Takwa is the pintu of the kasyaf gate (the opening of the hijab). Meanwhile, the kasyaf are the great gates of victory. Still according to al-Ghazali, dhikr also serves to bring inspiration. Satan's space for movement becomes obstructed so that Satan goes away from the human heart. At that time, the angel will give inspiration to the heart.<sup>41</sup>

---

<sup>39</sup> *Ibid.*,

<sup>40</sup>Ummu Salamah, *Sosialisme Tarekat Menjejak Tradsisi dan Amaliah Spiritual Sufisme*, (Bandung: Humaniora, 2005), p. 150-151.

<sup>41</sup>M. Solihin dan Rosihon Anwar, *Ilmu Tasawuf*, 92. See also, Aziz Masyhuri, *Ensiklopedi: 22 Aliran Tarekat Dalam Tasawuf*, (Surabaya: IMTIYAZ, 2011), p. 28-29.

### **The Relationship of Sufism (*Irfani*) with Philosophy**

The most important link that connects philosophy with Sufism is Shadr Al-Din Al-Qunawi. He was a friend and student of Ibn 'Arab (the great *arif*) as well as a student of Al-Thusi. It was in Qunawi for the first time that the traditions of philosophy and Sufism met. The Qunawi legacy, coupled with the Islamic scientific tradition developed by Syihab Al-Din Suhrawardi (among others through Qutb Al-Din Al-Syirazi), would later become a strong basis for the development of the *Al-Hikmah Al Muta'âliyah* school, which was supported by Mulla Shadra. So it is in Mulla Sadra that joins the tradition of peripatetic, *'irfân*, and illuminism, as well as theology and Islamic tradition.<sup>42</sup>

Usually, Sufism and philosophy are always viewed as opposites. Sufism and philosophy are often understood dichotomically, both epistemologically and side-historically. Epistemologically, Sufism is considered as a discipline that ignores the role of reason or intellectual and only focuses on intuition, inspiration and the whisper of the heart, although sometimes it contradicts the principles of rationality. Meanwhile, the discipline of philosophy is considered a discipline that is very adherent to the principles of rationality. However, the relationship between Sufism and philosophy was fractured when Al-Ghazali carried out a very crushing attack on the philosophers.

Efforts to reconcile the relationship between Sufism and philosophy have been carried out by many groups. The most concrete example is Suhrawardi al-Maqtul (1154-1191 AD) especially in his *Hikmah al-Isyraqi* (philosophy of enlightenment). Although this work is stated to be an illuminating philosophy that challenges the domination of peripatetic philosophy, as the author himself says, this work consists of two important elements: *first*, an element of intuition or, more popularly, with mystical insight;

---

<sup>42</sup>Haidar Bagir, *Buku Saku Filsafat Islam*, (Jakarta: Mizan, 2005).

*second*, elements of scientific demonstration or logical principles. A Philosophy which later develops into a synergy between intuition and reason, between heart and mind, between *dzawq* and reason continues to process through the next illuminations philosophers such as Mulla Sadra.<sup>43</sup> If traced further, philosophy and Sufism have a close and harmonious relationship, especially since peripatetic philosophers, such as Ibn Sina, accepted the truth from both philosophers and Sufis. At the same time, many Sufis were familiar with the philosophy and many philosophers were at the same time Sufi, especially during the last periods of Islamic history. Ibn Sina, for example, in addition to the great figure of peripatetic philosophy, also wrote "imaginary stories" and told about a special form of knowledge that was open to Sufis after a long spiritual practice, indicating that he was besides a philosopher he was also a Sufi who adhered to the doctrine of Being.

Sufism developed in the Islamic world cannot be denied as a contribution to philosophical thought. This can be seen, for example, in Sufism studies which talk about the soul. Honestly, it must be admitted that the terminology of soul and spirit is a term that has been studied in many philosophical ideas. Several well-known Muslim intellectuals have also studied soul and spirit, among them are Al-Kindi, Al-Farabi, Ibn Sina, and Al-Ghazali.

Studies They are about the soul in a philosophical approach that has made a lot of valuable contributions to the perfection of Sufism studies in the Islamic world. Understanding of the soul and spirit itself is essential in Sufism. Philosophical studies about the soul and spirit then developed a lot in Sufism. From the combination that emerges between Sufism and philosophy originating from philosophical teachings whose teachings combine

---

<sup>43</sup>Andi Eka Putra, "Tasawuf, ilmu kalam, dan Filsafat Islam (Suatu Tinjauan Sejarah Tentang Hubungan Ketigannya)", *Al-Adyan*, Vol. VII, No. 2, 2012.

the mystical vision and the rational vision of its foundation, philosophical Sufism uses philosophical terminology derived from philosophical teachings and its characters. And figures representing philosophical Sufism include, Suhrawardi al-Maqtul, Muhyiddin Ibn Arabi, Ibn Umar al faridh, Ibn Sab'in and others. They are the ones whose teachings combine mystical visions and rational visions.

However, it should also be noted that the more developed term in Sufism is the term *qalb* (heart). The term *qalb* is indeed more specifically developed in Sufism. However, that does not mean that the term *qalb* does not effect on the spirit and soul.<sup>44</sup> According to some Sufism experts, *an-nafs* (soul) is a spirit after it is united with the body. The union of the spirit with the body gives birth to the effect that the body has on the spirit. These influences eventually give rise to the needs of the body constructed by the spirit. If the body does not have unhealthy guides and there is no work of restraint of lust, while the heart (*qalb*, heart) remains healthy, the guides of the soul continue to develop, while the body perishes for serving the soul.

From the description above, there are points of similarity and difference between Sufism and Islamic philosophy. The similarity lies in the process of searching for everything secret (*unseen*) which is considered the 'farthest truth' which not everyone can do and of the three trying to find what is called Truth (*al-haq*). The truth in Sufism is the disclosure (*kasyaf*) of the True Truth (Allah) through the eyes of the heart. Sufism finds the truth by going through several paths, namely: *maqomat*, thing (state) then *fana'*. The truth in the science of kalam is in the form of knowing the truth of religious teachings through rational reasoning and then referring to the texts (al-Qur'an & Hadith). Truth is philosophy is in the form of

---

<sup>44</sup>M. Solihin dan Rosihon, *Ilmu Tasawuf*, (Bandung: Cv Pustaka Setia, 2011), p. 104.

speculative truth about everything that exists (existence), that is, it cannot be proven by research, empirical, and experiment. Philosophy finds the truth by pouring out reason radically, integrally, and universally. Meanwhile, the differences between Sufism and philosophy are not as broad and as much in common. The two are different, but the difference lies in how to find the truth itself differently; Sufis rely more on the inner eye, while *mutakallim* tries to combine heart and mind, while philosophers rely more on reason.<sup>45</sup>

Philosophy is based on logic, while Sufism is based on the heart. In philosophy full of question marks. What, how, where, and what is the cause? Whereas in Sufism there is no question. So that people who do not enter the realm of Sufism by themselves will not feel what they perceive (in their thinking beliefs). Even for Sufis, the power of feeling is higher than the power of words. They are not subject to the arrangement of letters and sounds. Can not these words show only part of the intended meaning? With philosophy, people know the meaning of understanding. Therefore, Sufism becomes high in dignity if it is accompanied by knowledge and philosophical skills. In this case the figures are Imam Ghazali, Suhrawardi, Ibn Arabi. So that it becomes chaotic and confusing if Sufism is owned by people who have no basis in knowledge. Thus it is clear that the relationship between Sufism and philosophy is closely related.<sup>46</sup>

However, *irfan* is still not the same as philosophy. *First*, philosophy bases its arguments on postulates or axioms, while Irfan bases his arguments on vision and intuition. *Second*, in a philosophical viewpoint, the existence of nature is as real as the

---

<sup>45</sup>Andi Eka Putra, "Tasawuf, ilmu Kalam, dan Filsafat Islam (Suatu Tinjauan Sejarah Tentang Hubungan Ketiganya), *Al-AdYan*, Vol. VII, No. 2, 2012, p. 99-100.

<sup>46</sup>Badrudin, *Pengantar Ilmu Tasawuf*, (Serang: Penerbit A-Empat, 2015), p. 26.

existence of God, while in irfan's view, the existence of God includes everything and everything is a manifestation of various asthma and His attributes. *Third*, the highest goal in philosophy is to understand nature while the ultimate goal of irfan is to return to God, in such a way that there is no distance between the wise and God. Fourth, the means used in philosophy are reason and intellect, while the means used in irfan are qalb (heart) and mental clarity that is obtained through continuous *riyadlah*.<sup>47</sup>

Practical *irfan* study that discusses the obligations that must be performed by a person is similar to the science of ethics. However, these two fields of science are different. *First*, *Irfan* does not only talk about himself and the world but also talks about the relationship between man and God, while ethics does not talk about the relationship between man and God, except for ethics that comes from religion. *Second*, in the process of spiritual or mental formation, irfan demands that there are stages of behavior that must be followed strictly and disciplined, while in ethics there is no such condition. If this moral formation is likened to fixing and decorating a house, irfan demands a certain order in the process, while ethics does not demand that so it can be done from any side and angle. *Third*, The spiritual element in ethics is very limited, while the spiritual element in irfan is very broad. Meanwhile, the theoretical aspect of Irfan discusses the nature of the universe, man and God, so that theoretical irfan has similarities with a philosophy which also discusses the nature of the universe.

## CONCLUSION

From the description above it can be concluded into several things including: *First*, about the meaning of the word Sufism, taken from the word shuf which means animal fur, because people

---

<sup>47</sup>A Khudori soleh, *Filsafat Islam Dari Klasik Hingga Kontemporer*, (Yogyakarta: Ar-Ruzz Media, 2016), p. 200-213.

who enter Sufism wear clothes made of animal hair, because they hate beautiful clothes. Furthermore, Sufism is taken from the word *shifa* which means holy, clean like the lightning of glass. There is an opinion that says that the word Sufism comes from the word *shifah* (nature) because a Sufi is a person who has characteristics accompanied by noble morals. The word *tasawuf* is taken from the word *shūfah*, which is a group of the Prophet's companions who set themselves aside somewhere next to the Prophet's mosque.

The teachings of Sufism are grouped into three characteristics, namely *Sufism akhlaki* (morally oriented), *Sufism amali* (practice oriented) and philosophical sufism (a combination of mystical and philosophical visions). The teachings of Amali Sufism are *takhalli*, *tahalli* and *tajalli*. To uncover the veil that limits man to God, the expert of Sufism created a system composed of three levels, namely *takhalli*, *tahalli* and *tajalli*. *Takhallil* means to cleanse oneself of the despicable qualities of immoral and mental immorality. *Takhalli* also means emptying oneself from an attitude of dependence on the delights of worldly life.

*Second*, the essence of *Irfan* and the method of reaching *Irfan*, an expert *irfan* is a person who has the meaning of Allah. Sometimes, the word is identified with certain inherent qualities that appear in an *'arif* (who has a character for Allah), and becomes a thing for him. In this context, Ibn 'Arabi said: "*Arif*" is someone who has the appearance of God so that in himself certain conditions of the heart appear (*ahwal*). *Irfan* is obtained by someone starting the path of *al-idrak al-mubasyir al-wujdani* (direct emotional capture) and his methods of reaching *irfan* include *Tafakkur*, *Riyadhah*, *Tazkiyat An-Nafs*, and *Dzikhullah*.

*Third*, *Sufism (irfan)* relation to Islamic philosophy. If traced further, philosophy and Sufism have a close and harmonious relationship, especially since peripatetic philosophers, such as Ibn Sina, who accepted the truth from both philosophers and Sufis. At



the same time, many Sufis were familiar with a philosophy and many philosophers were at the same time Sufi, especially during the last periods of Islamic history. Ibn Sina, for example, in addition to the great figure of peripatetic philosophy, he also wrote "imaginary stories" and told about a special form of knowledge that was open to Sufis after a long spiritual practice, indicating that he was besides a philosopher he was also a Sufi who adhered to the doctrine of Being. Philosophy is based on logic, while Sufism is based on the heart. In philosophy full of question marks. What, how, where, and what is the cause? Whereas in Sufism there is no question. So that people who do not enter the realm of Sufism by themselves will not feel what they perceive (in their thinking beliefs). Even for Sufis, the power of feeling is higher than the power of words. They are not subject to the arrangement of letters and sounds. Can not these words show only part of the intended meaning? With philosophy, people know the meaning of understanding. Therefore, Sufism becomes high in dignity if it is accompanied by knowledge and philosophical skills. In this case the figures are Imam Ghazali, Suhrawardi, Ibn Arabi. So that it becomes chaotic and confusing if Sufism is owned by people who have no basis in knowledge.

## **BIBLIOGRAPHY**

- Alba, Cecep, *Tasawuf dan Tarekat: Dimensi Esoteris Ajaran Islam*, Bandung: Remaja Rosdakarya, 2012.
- Amin, Samsul Munir, *Ilmu Tasawuf*, Jakarta: Amzah, 2012.
- Anshari, Endang Saifuddin, *Wawasan Islam (Pokok-Pokok Fikiran Tentang Islam dan Umatnya)*, Jakarta: PT. Raja Grafindo Persada, 1993.
- Anwar, Rosihon, *Ahlak Tasawuf*, Bandung: Pustaka Setia, 2009.
- Asmaran As, *Pengantar Studi Tasawuf*, Jakarta: Raja Grafindo Persada, 1994.
- \_\_\_\_\_, *Pengantar Studi Tasawuf*, Jakarta: Raja Grafindo Persada, 2002.

- Badrudin, *Pengantar Ilmu Tasawuf*, Serang: Penerbit A-Empat, 2015.
- Bakar, As Sayid Abu Ibn Muhammad Syata, *Menapak Jejak Kaum Sufi*, Surabaya: Dunia Ilmu Offset, 1997.
- Bagir, Haidar, *Buku Saku Filsafat Islam*, Jakarta: Mizan, 2005.
- Hamka, *Tasawuf: Perkembangan dan Pemurniannya*, Jakarta: Multi Kreasi Singgasana, 1986.
- Haq, Zaairul, *Ajaran Makrifat: Penuntun Jiwa yang Jawa*, Bantul: Kreasi Wacana, 2013.
- <https://kbbi.web.id/makrifat>. Accessed 15 October 2020.
- Isa, Syaikh Abdul Qadiq, *Hakekat Tasawuf*, Jakarta: Qisthi Press, 2011.
- Khudorisoleh.blogspot.com dengan judul “Epistemology of Irfan”, akses 10 November 2020
- Mahjuddin, *Akhlak Tasawuf I: Mukjizat Nabi Karomah Wali dan Ma'rifah Sufi*, Jakarta: Radar Jaya, 2009.
- \_\_\_\_\_, *Kuliah Akhlak Tasawuf*, Jakarta: Kalam Mulia, 1991.
- Mardani, *Pendidikan Agama Islam Untuk Perguruan Tinggi*, Depok: Kencana, 2017.
- Masyhuri, Aziz, *Ensiklopedi: 22 Aliran Tarekat Dalam Tasawuf*, Surabaya: IMTIYAZ, 2011.
- MN, Agung Irawan, *Penakluk Badai: Novel Biografi KH Hasyim Asy'ari*, Jakarta: Rublika, 2018.
- Mulyani, Sri dkk, *Tarekat-tarekat Muktabarah Di Indonesia*, Jakarta: Kencana, 2004.
- Munawir, Ahmad Warson, *Al Munawir: Kamus Arab-Indonesia*, Surabaya: Pustaka Progresif, 1997.
- Murni, “Konsep makrifatullah Menurut al-Ghazali: Suatu Kajian tentang Implementasi Nilai-nilai Akhlak al-Karimah”, *Jurnal Al-Raniri*, Vol. 2, No. 1, Juni 2014.

- Mutholingah, Siti, "Tasawuf 'Irfani Dan Implementasinya Dalam Pendidikan Agama Islam", *PIWULANG: Jurnal Pendidikan Agama Islam*, Vol. 3 No. 1, 2020.
- Nasr, Sayyid Husein, *Tasawuf Dulu dan Sekarang*, Jakarta: Pustaka Firdaus, 1994.
- \_\_\_\_\_, and Oliver Leaman, *Ensiklopedi Tematis Filsafat Islam*, Bandung: Mizan, 2003.
- Nasution, Ahmad Bangun and Rayani Hanum Siregar, *Akhlak Tasawuf*, Jakarta: Raja Grafindo Persada, 2013.
- Nasution, Harun, *Islam Ditinjau dari Berbagai Aspeknya*, Jakarta: UI Press, 1986.
- Noer, Kautsar Azhari, "Kebutuhan Untuk Mempromosikan Irfan Dalam Sufisme Perkotaan", *Ushuluna: Jurnal Ilmu Ushuluddin*, Vol. 1, No. 1, 2015.
- Nata, Abuddin, *Akhlak Tasawuf*, Jakarta: Raja Grafindo Persada, 1997.
- Putra, Andi Eka, "Tasawuf, ilmu Kalam, dan Filsafat Islam (Suatu Tinjauan Sejarah Tentang Hubungan Ketiganya)", *Al-AdYan*, Vol. VII, No. 2, 2012.
- \_\_\_\_\_, "Konsep 'irfan Dalam Sajak-Sajak Imam Khomeini", *Jurnal Kalam*, Vol. 9, No. 1, 2015.
- Sabara, "Pemikiran Tasawuf Murtadha Muthahhari Relasi Dan Kesatuan Antara Intelektualitas (Ilmu), Spiritualitas (Iman) Dan Moralitas (Akhlak)", *AL-FIKR*, Vol. 20, No. 1, 2016.
- Said, Edward, *Orientalisme*, Bandung: Pustaka Salman, 1985.
- Salamah, Ummu, *Sosialisme Tarekat Menjejak Tradisi dan Amaliah Spiritual Sufisme*, Bandung: Humaniora, 2005.
- Schimmel, Annemarie, *Dimensi Mistik Dalam Islam*, Jakarta: Pustaka Firdaus, 2003.
- Simuh, *Tasawuf dan Perkembangannya dalam Islam*, Jakarta: Rajawali Press, 1996.

- Siregar, H. A. Rivay, *Tasawuf: Dari Sufisme Klasik ke Neo-Sufisme*, Jakarta: Raja Grafindo Persada, 1999.
- \_\_\_\_\_, dkk, *Pengantar Ilmu Tasawuf*, Sumatera Utara: IAIN Sumatera Utara, 1982.
- Soleh, A Khudori, “Mencermati Epistemologi Sufi (Irfan)”, *Jurnal Ulumuna*, Vol. 14, No. 2, 2010.
- \_\_\_\_\_, *Filsafat Islam Dari Klasik Hingga Kontemporer*, Yogyakarta: Ar-Ruzz Media, 2016.
- Solihin, M. and Rosihon Anwar, *Ilmu tasawuf*, Bandung: Pustaka Setia, 2011.
- Solissa, Abdul Basir dkk, *Studi Tasawuf*, Yogyakarta: FA PRESS, 2017.
- Syukur, Amin, *Menggugat Tasawuf*, Yogyakarta: Pustaka Pelajar, 1999.
- Tebba, Sudirman, *Kecerdasan Sufistik: Jalan Menuju Ma'rifatullah*, Jakarta: Kencana, 2004.
- Tohir, Moenir Nahrowi, *Menjelajahi Eksistensi Tasawuf*, Jakarta: As-Salam Sejahtera, 2012.
- Zahri, Mustafa, *Kunci Memahami Ilmu Tasawuf*, Surabaya: Bina Ilmu, 1991.