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## The Integration of *Nahwu* Science and Tasawwuf Moral Education in the Book of *Nahwu Al-Qulub* by Imam Qusyairi for Arabic Language Learning

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**Abstract:** This study aims to explore the specific learning needs of students seeking to enhance the quality of human resources through a combined approach that integrates Nahwu Science with the moral teachings of Tasawwuf. The research objectives are multi-fold: firstly, to examine the systematic structure of topics addressed in Nahwu al-Qulub by Shaykh Imam Qushayri; secondly, to identify the moral values embedded within Tasawwuf as presented in the text; and thirdly, to investigate the integration of Nahwu Science with Tasawwuf's ethical education within Nahwu al-Qulub by Shaykh Imam Qushayri. The research employs a qualitative approach, utilising a descriptive analysis method, while adopting a library research (or literature study) design. This approach involves gathering and examining materials pertinent to the discussion's theme and the issues raised, with sources drawn exclusively from literature. The analysis commences post-data classification, a process that transforms raw data into actionable insights, thereby enabling the identification of interconnections between various data points. The findings of this study reveal several key insights. Firstly, the systematic exposition of concepts within Nahwu al-Qulub by Imam al-Qushayri is consistent with the traditional structure of classical Nahwu. The text begins with a discussion of "al-Kalam" and proceeds through an examination of Isim, Fi'il, and Harf terminologies. Nahwu al-Qulub itself appears at a pivotal phase in the development of Nahwu, one marked by maturation and refinement, aligning with the periodisation suggested by scholars such as Syauqi Dhaif and al-Tantawi. Secondly, the study identifies core moral values of Sufism within the work, including an educational perspective that regards human beings holistically, addressing both divine and human dimensions, with the ultimate aim of fostering closeness to the Creator, al-Haqq, and cultivating self-awareness. Lastly, this research unveils an integration of Nahwu science with Sufi ethics, classifying Sufism's dimensions into three key stages: Takhalli (purification), Tahalli (embellishment), and Tajalli (illumination).

**Keywords:** Nahwu Science, Sufism, Nahwu al-Qulub.

## INTRODUCTION

Arabic, as the language of the Qur'an, serves as the principal medium for communication and the conveyance of information among Muslims. This language holds a unique and privileged position, as it is employed in core acts of worship, including prayer and the rituals of hajj. Furthermore, Arabic is regarded as essential for the study of religious sciences (ulum al-diniyyah) and general sciences (ulum al-dunyawiyah). Beyond its religious context, Arabic finds application in the realms of politics, Islamic economics, and Islamic jurisprudence. From the earliest days of Islam's expansion, Arabic has extended its influence across the Middle East and has become integral to an Islamic civilisation that continues to flourish.

Arabic, like all languages, possesses a structured grammatical system known as Nahwu. This system serves as a framework for comprehending the arrangement of words and sentences in Arabic, both in written and spoken forms. The codification of Nahwu was undertaken by scholars as a means to address linguistic errors that emerged with the spread of Islam among non-Arabic-speaking communities. Through Nahwu, students of Arabic are able to preserve the language's authenticity in the reading and interpretation of the Qur'an. Over time, the scope of Nahwu expanded beyond the mere arrangement of words and sentences to include a more nuanced examination of aspects such as word combinations, intrinsic meanings, and the components that shape expressions.

As time progressed, the study of Nahwu began to captivate the attention of Sufi scholars, who introduced the concept of "Nahwu of the Heart" or Nahwu al-Qulub. This idea was popularised through works such as Imam Qushayri's Nahwu al-Qulub, which blends traditional Nahwu with the spiritual dimensions of Sufism. Unlike conventional Nahwu, which focuses solely on linguistic rules, Nahwu al-Qulub delves into the inner, reflective dimension, aspiring to harmonise intellectual knowledge with spiritual values. The text Nahwu al-Qulub thus seeks to unite language and moral virtue, linking grammatical knowledge with Sufi practice. Through this work, students are encouraged to perceive Arabic not merely as a grammatical science but as a tool for character development and spiritual refinement.

Within the educational sphere, Nahwu al-Qulub offers a counterbalance to the prevailing focus on intellectual capabilities (IQ), which frequently overshadows the cultivation of emotional intelligence (EQ) and spiritual intelligence (SQ). True educational balance requires nurturing these three dimensions to foster individuals who not only possess knowledge but also embody noble virtues. The book Nahwu al-Qulub underscores that the teaching of linguistics, particularly Nahwu, should transcend mere formal knowledge and serve as a vehicle for embedding deeper, intrinsic values. Through engaging with the spiritual dimension of Nahwu, students are able to grasp the essence of scholarship within a context that enriches the intellect with ethical values, which in turn permeate their daily lives and actions.

The study of Nahwu al-Qulub centres on the Sufi and ethical values that may be incorporated into Arabic language instruction. By blending Nahwu knowledge with elements of spiritual education as presented in this text, it is anticipated that students' faith and moral foundations will be reinforced, enhancing their grasp of the Arabic language in the process. This research primarily seeks to analyse the structured discussion within Imam Qusyairi's Nahwu al-Qulub, aiming to uncover the underlying Sufi moral values contained within. Additionally, the study aspires to investigate the integration of Nahwu principles with Sufi moral education as expounded in the book. In doing so, it aims to ascertain the relevance of merging Nahwu science with Sufi moral education in Arabic language pedagogy, thereby offering an enriched and more holistic approach to teaching Arabic.

## METHOD

This research uses a qualitative approach, which is systematic research that aims to study an object in a natural setting without manipulation or hypothesis testing. This approach is often called "naturalistic research methods", because it is conducted in natural conditions, and is also known as the ethnographic method, originally used in cultural anthropological research, as well as the qualitative method.

Is called a qualitative method because the data collected and analysed are qualitative in nature. The object of qualitative research is studied as it is without manipulation by the researcher, so that the condition of the research is relatively unchanged from beginning to end. The descriptive method used aims to describe the behaviour, thoughts, or feelings of a group or individual systematically and accurately, providing information about physical, social, behavioural, economic, or psychological characteristics without testing hypotheses, but rather describing field data objectively.

Qualitative data used in the form of descriptions and statements analysed with descriptive techniques, consisting of primary and secondary data. Primary data is obtained from first sources such as main books related to the object of research, including Nahwu al Qulub by Sheikh Abi Qosim

'Abdul Karim bin Hawazin al Qusyairi, *Ruhani Grammar* by Dr. Nasaruddin Idris Jauhar, *Integration of Tasawuf al Qusyairi in Nahwu al Qulub* by Dr. Maskudin, M.Ag., and *AKHLAK TASAWUF: The Mazhab of Love to Achieve Happiness in the World & Hereafter* by Dr Abdul Quddus, MA.

Secondary data is obtained from other supporting sources such as books and articles. Data collection techniques were carried out through literature studies, by collecting literature from books, magazines, and other documentation. Data analysis includes data reduction, data presentation, and conclusion drawing which is carried out intensively from data collection to data preparation in relevant patterns. The deductive approach draws conclusions from general to specific, while the inductive approach draws conclusions from specific to general, aiming to understand the concept of "Lafadz Musytarak" in tarbawiyah verses from primary and secondary data.

## RESULT AND DISCUSSION

### Systematisation of the Discussion in the Book of Nahwu al Qulub

Engaging in an in-depth discourse on Nahwu al-Qulub by Shaykh Imam al-Qusyairi necessitates a profound scholarly commitment, as this text has been largely overlooked in prior research, thus presenting a unique intellectual challenge for the author. Notably, Nahwu al-Qulub seeks to integrate the study of Arabic grammar with moral instruction and Sufi teachings. The text exists in two versions: Nahwu al-Qulub as-Shaghir and Nahwu al-Qulub al-Kabir. Although both versions address similar themes, al-Kabir is regarded as a syarah, or an elaboration of as-Shaghir, with the latter distinguished by its more concise treatment of the subject matter.

In Nahwu al-Qulub as-Shaghir, the structure unfolds across five chapters encompassing twelve sections, while al-Kabir presents itself as a single, comprehensive chapter divided into sixty sections, with a particular focus on grammatical terminology such as al-'I'rab wa al-Bina'. Interestingly, in an edition published by Dar al-Kitab al-'Ilmiyyah, Mursi Muhammad Ali reversed the arrangement, merging both texts into one volume under the title Nahwu al-Qulub, with al-Kabir serving as Qism al-Awwal (the first section) and as-Shaghir as Qism ats-Tsani (the second section). Mursi Muhammad Ali is credited with the tahqiq of this edition.

The discourse within this book stands out due to Imam al-Qusyairi's distinctive method of organising Nahwu, diverging from traditional grammatical works such as al-Ajurumiyah

by as-Shanhaji and al-Fiyyah by Ibn Malik. In certain sections—most notably in the chapter on "Bab al-Badal" al-Qusyairi integrates topics like "Aan-Na't," "Athf," and "at-Taukid" as cohesive elements within a unified discussion, whereas in other classical texts, these subjects are typically addressed in isolation. This unique methodology reflects al-Qusyairi's intent to intertwine grammatical principles with Sufi teachings, offering a holistic approach that marries language structure with spiritual concepts making "*Nahwu al-Qulub*" unique in its structure and contemporary relevance in the field of Sufism.

### **Values of Tasawwuf in Nahwu al Qulub**

This study examines the moral values of Sufism as depicted in Imam al-Qusyairi's work, *Nahwu al-Qulub*. In this text, al-Qusyairi delineates moral principles across three foundational dimensions: Aqwal, Af'al, and Ahwal. Here, Aqwal refers to knowledge that serves as an introduction to virtuous conduct, Af'al embodies the practice of righteous actions in alignment with religious precepts, and Ahwal represents the state of divine grace that Allah bestows upon His servants. Al-Qusyairi regarded these three elements as the essential pillars underpinning the formation of Sufi character and ethical refinement.

Shaykh Abd al-Qadir al-Kuhaniy expanded upon this discourse by introducing the concept of Af'al al-Qulub, or the actions of the heart, which encompass virtues such as faith, repentance, zuhud (asceticism), reliance on Allah (tawakkal), surrender, sincerity, and acceptance. These dispositions are regarded as means through which a servant may attain elevated status before Allah. Al-Qusyairi further explains that those who reach an advanced maqam (spiritual station) are graced with Divine knowledge imparted directly by Allah, a phenomenon exemplified in the Qur'an through Allah's instruction to Prophet Adam in the knowledge of asma' (names), which symbolises spiritual insight, as well as through revelations granted to Prophet Muhammad.

Al-Qusyairi further explores the concept of al-Asma wa Isytiqaquha, which delves into the meaning of divine names and their association with the term al-'Abd (the servant). Those servants who genuinely draw near to God are believed to reach the spiritual station known as Qurb, or closeness to God, wherein they are endowed with divine grace (faidah) and profound wisdom. Moreover, the discourse on Ism Shahih addresses the symbolic impact of the three huruf 'illat namely, alif, waw, and ya' which represent the maladies of the heart, such as doubt and despair, that may impede spiritual progress.

In the third chapter, al-Qusyairi introduces the notion of Mawani' as Shar, referring to specific terms that do not accept tanwin, of which there are eleven. Each of these terms carries a symbolic significance within Sufism, such as al-Jam'u, symbolising those individuals who remain entangled in worldly attachments, and al-Alif, representing ego or pride. Al-Qusyairi suggests that if a servant can shield themselves from these spiritual afflictions, they may attain elevated levels of kasyaf, achieving a state of unwavering conviction, free from any doubt.

Al-Qusyairi intricately links the concept of Nahwu in Arabic grammar with profound Sufi meanings, assigning Rafa' to signify an intense yearning for closeness to Allah, Nashab as a representation of physical obedience, and Khafadh as an embodiment of humility. Scholars of Sufism interpret these associations as elements of a spiritual journey deeply intertwined with a servant's resolute commitment to uphold moral integrity.

Furthermore, al-Qusyairi underscores the essential role of dhikr and virtuous actions in drawing closer to Allah, citing Surah Fathir, verse 10, which conveys that Allah elevates righteous deeds. This emphasis suggests that, beyond outward forms of worship, the inner dimensions of one's faith must also be cultivated to achieve true proximity to the Divine. Al-Qusyairi concludes that those who grasp and embody these Sufi principles will not only attain spiritual enlightenment but also experience abundant blessings throughout their lives.

## Discussion

### a. *Aqwal, Af'al, and Ahwal*

Linguists assert that kalam is categorised into three principal components: isim, fi'il, and huruf (letters). They further elucidate that Sufism encompasses three foundational stages (ushul): aqwal (the declaration of monotheism), af'al (action), and ahwal (spiritual state). Shaykh al-Qusyairi prioritises this theme in his text, highlighting aqwal as the essential pledge of tawhid, the initial step in the journey of knowing God. This monotheistic pledge is actualised through the shahada, affirming, "I bear witness that there is no deity but Allah, and I bear witness that Prophet Muhammad is the messenger of Allah."

### b. *Al-Ilbas, al-Waswas wa al-Ya's*

Linguistic scholars define isim shahih as an isim devoid of the letters 'illat (alif, waw, ya'). Scholars of Sufism interpret this notion as a state of mind untainted by al-Ilbas (error), waswas (satanic whispers), and ya's (despair). Al-Qusyairi elaborates that the true state of shahih is reached when one remains unaffected by doubt, demonic suggestions, or despair, thereby enabling the attainment of kashf (inner enlightenment) and the realisation of haqqul yaqin (absolute certainty).

### c. *Al 'Illat ila al Qolbu wa al Wushul*

Linguistic scholars recognise nine specific barriers to tanwin; in Sufism, however, these barriers are understood as detrimental qualities that obstruct the attainment of maqam qabul, the acceptance of one's deeds. Among these blameworthy traits are attachment to worldly pursuits, pride, greed, and a weakened resolve to repent. Sufi practitioners hold that, to reach the esteemed station of qabul, an individual must purify the heart of such negative attributes, striving towards closeness to Allah through tazkiyah, the purification of the soul.

### d. *Al Faqir al Mutajarrid Marfu' al Qadr*

Mubtada' is pronounced independently, being ungoverned by amil lafdzi; this is metaphorically akin to a faqir who, through renunciation of worldly attachments, elevates his standing before Allah. In Sufi thought, faqir signifies a state of complete reliance on Allah, detached from worldly dependence. Al-Junaid describes the true faqir as one who refrains from complaint regarding his circumstances, cultivates gratitude amidst limitations, and attains inner tranquility through simplicity.

### e. *Ahwal al Qoum al Mukhtalifah*

Sufi scholars interpret fi'il madhi, mudhari, and ammar (the past, present, and future) as symbolic representations of human dispositions toward time. Some individuals dwell on past events, others remain preoccupied with future uncertainties, while others yet concentrate on refining present circumstances. Experts in hakikat stress the vital importance of embracing the present moment as an expression of surrender to Allah. It is believed that one who masters the art of managing time effectively can attain genuine closeness to Allah.

### f. *Ra'a al 'Arif alla Fa'ila illa Allah*

In Sufism, an 'arif is someone who realises that there is no *fa'il*(doer) other than Allah. By witnessing the majesty of Allah, a person reduces his dependence on the world and relies entirely on Allah. The attitude of tawakal, which is the dependence of the heart on Allah, guiding a servant to be calm in all circumstances, accepting sustenance with gratitude, and patience in the face of trials.

### g. *Tawassalu ila Allahi fi al-'Athafi 'alaih*

The 'athaf letters function to connect words, and within Sufi interpretation, this linkage serves as a wasilah (means) to attain Allah's mercy. One who truly loves Allah and His Messenger is believed to be united with others who share this profound devotion. In the pursuit of knowledge, love and sincerity are considered essential foundations. Seekers who

genuinely love Allah will continually strive for knowledge and assemble with those of wisdom, thereby deepening and fortifying their bond with Allah.

### ***Integration of Nahwu Science with Tasawwuf Moral Education in Kitab Nahwu al Qulub***

The title *Kitab Nahwu al-Qulub*, linguistically speaking, derives from the words *Nahwu* and *al-Qulub*. The term *Nahwu* denotes the study of Arabic grammar, a foundational discipline considered essential for accessing the vast domains of Islamic knowledge. In the traditional context of *pesantren*, *Nahwu* is often referred to as "the science of tools," implying its function as an instrument for analysing and interpreting Arabic sentence structures to unveil their meanings. Meanwhile, *al-Qulub* originates from *qalbun*, which, through the pluralisation pattern *fu'ul*, becomes *al-Qulub*, signifying "hearts."

These two terms collectively symbolise the fusion of two distinct realms of knowledge, *Nahwu* and *Tasawwuf*. Scholars like Ibrahim Basyuni and Alimuddin al-Jundi contend that *Nahwu* and Sufism are autonomous disciplines. However, *Al-Qusyairi* uniquely unites them within a single framework, termed "Sufi *Nahwu*" or "Nahwu of the Heart." This synthesis reveals a Sufi dimension embedded within *Nahwu*, which subtly shapes the interpretation of religious texts and the enactment of spiritual practices.

*Al-Qusyairi* belonged to the early generation of Sufis, a period when Sufism was still in its formative stages and had yet to be systematically codified. The form of Sufism advanced by *al-Qusyairi* leans towards *akhlaki* Sufism, displaying minimal influence from *falsafi* or philosophical Sufism. His presentation of Sufi elements within *Nahwu al-Qulub* is not organised hierarchically; rather, it adheres to the systematic principles of *Nahwu*, which underpin its structure and composition.

In this discourse, Sufi concepts are categorised into three primary phases: *Takhalli*, *Tahalli*, and *Tajalli*. These terms, originally articulated by *Al-Ghazali*, remain foundational in contemporary Sufi teachings, particularly within *Tasawwuf Akhlaki*. *Takhalli* signifies the endeavour to purge oneself of undesirable attributes, while *Tahalli* pertains to the cultivation of commendable qualities within oneself. *Tajalli* denotes the ultimate stage in which the "Divine Light" (*Nur Ilahi*) manifests a state accessible solely to those who have undertaken an extensive spiritual journey.

Within *Nahwu al-Qulub*, *Takhalli* entails the elimination of reprehensible qualities from one's character. An example of this is the attribute of *al-Ilbas*, which denotes the blending of truth with falsehood. The Qur'an cautions against this in *Surah al-Baqarah*, verse 42, warning believers not to obscure the truth by mixing it with falsehood. This principle underscores the vital importance of purity of heart in both comprehending and embodying the teachings of Islam.

*Tahalli* is the phase in which a servant cultivates praiseworthy qualities following the process of *takhalli*. In *Nahwu al-Qulub*, *tahalli* is symbolised through various grammatical terms, such as *al-'Abd* and *Salim*. A Sufi must embody the essence of *al-'Abd*, representing complete submission to Allah SWT, while the profound yearning for the Divine is symbolised by the term *rafa'*. A Sufi like *Rabi'ah al-'Adawiyah* exemplifies worship motivated not by the desire for paradise or fear of hell, but solely by the pursuit of Divine pleasure. The teachings of *Rabi'ah* emphasise the alignment of desire and action, underscoring that a Sufi must consistently harmonise intentions with behaviour.

*Tajalli* represents the culminating stage in the spiritual journey, where a seeker attains the manifestation of divine presence. In *Nahwu al-Qulub*, this stage is illustrated through symbolic representations, including *Ism Fa'il* and *Ism Maful*. *Al-Qushayri* elucidates that a servant who perceives Allah SWT within all aspects of the worldly realm ascends to the highest state of closeness to the Divine.

The text *Nahwu al-Qulub* holds particular relevance in the sphere of character education. In Indonesia, educational efforts face significant challenges regarding character and morality, which have been increasingly diminished under the pressures of globalisation. Integrating *Nahwu* with Sufi studies offers potential in revitalising moral integrity by combining cognitive learning with spiritual practice to reinforce ethical values. Rabia Nasir and Arsheed Ahmad Malik highlight the importance of actualising Sufi principles in contemporary life, as Sufism promotes purity of heart, self-discipline, and compassion. *Nahwu al-Qulub*, merging linguistic with spiritual insights, serves as an invaluable resource for cultivating character and fostering religious ethics within society.

### **The Relevance of the Integration of Nahwu Science with Tasawwuf's Akhik Education to Arabic Language Learning**

Researchers have identified the relevance of integrating *Nahwu* with Sufi moral education, as presented in Imam Qushayri's *Nahwu al-Qulub*, across multiple dimensions. Firstly, in terms of learning strategies, this integration introduces a profound and holistic perspective to Arabic language instruction. By merging *Nahwu* with Sufi principles, the study of Arabic transcends mere structural comprehension, inviting students to engage with the spiritual and ethical context underlying its usage. This approach enables students to view language not only as a tool for communication but also as a vehicle for conveying elevated moral values.

The holistic dimension of Arabic language learning is significantly enriched through the combination of *Nahwu* and Sufism. This approach underscores a comprehension of language that extends beyond technicalities to incorporate moral and spiritual layers. Students are thus encouraged to appreciate Arabic within a broader interpretative framework, where linguistic proficiency is intertwined with philosophical reflection and profound life values.

In implementing instructional methods, this integration fosters a more contextualised and interactive approach to teaching. For instance, students may be guided to analyse texts that incorporate both Sufi elements and grammatical structures, allowing them to grasp not only the rules of grammar but also the ethical and moral messages embedded within the language. This approach incorporates discussions, reflective writing, and collaborative projects that blend linguistic analysis with Sufi teachings, creating a holistic learning experience.

The integration of *Nahwu* with Sufism further enhances students' development of analytical and interpretative skills. This approach encourages students to engage in critical and reflective thought as they explore language structures and their use in conveying spiritual insights. Through this process, students gain a nuanced understanding of both the literal and symbolic meanings within Arabic texts, whether classical or modern, while also refining their abilities to write and communicate with ethical awareness.

The integration of *Nahwu* with Sufi moral education in *Nahwu al-Qulub* offers a more expansive perspective on both the understanding and application of Arabic. This approach transcends mere technicalities of language structure, imparting an appreciation for the ethical and moral significance of language use. Consequently, students are encouraged to apply their linguistic skills towards higher, noble purposes, whether in the context of their everyday interactions or within a deeper spiritual framework.

### **CONCLUSION**

The findings from the study on the integration of *Nahwu* with Sufi moral education in Imam Qushayri's *Nahwu al-Qulub* suggest that its grammatical content shares similarities with other foundational *Nahwu* texts, such as al-Ajurrumiyyah and al-Fiyyah by Ibn Malik. Despite a variation in systematic arrangement, the inclusion of Sufi values introduces a

profound layer to Arabic language learning. These Sufi moral principles serve to underpin the educational process with ethical and spiritual grounding, underscoring a sense of responsibility within the context of Islamic education.

The text *Nahwu al-Qulub* exemplifies an integration of *Nahwu* with Sufi principles, utilising Al-Ghazali's framework of takhalli, tahalli, and tajalli. Each section of this work goes beyond grammatical instruction to incorporate moral teachings aimed at nurturing students' faith and spiritual growth. This dual emphasis renders the book an invaluable resource, blending the teaching of Arabic grammar with the cultivation of ethical values.

The integration's relevance to Arabic language learning is profound, as it provides an enriched, holistic approach. Learning extends beyond merely grasping language structures, fostering instead a deeper appreciation of moral and spiritual insights. Consequently, students gain not only a command of grammar but also the ability to apply this knowledge meaningfully in their daily lives. This approach enhances the educational experience by intertwining technical knowledge with ethical dimensions, thus offering a more comprehensive and practically applicable perspective.

The implications of this study suggest that *Nahwu al-Qulub* can serve as a foundational reference within Sufism studies, offering fresh perspectives and stimulating interest in the exploration of Sufi education through the works of classical scholars. This text, with the values it encapsulates, represents a significant Islamic heritage for academics. Consequently, it is recommended that educators guide students to uphold Islamic shari'ah while remaining attuned to contemporary developments, and that they encourage further research to integrate *Nahwu* with other academic disciplines.

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