

The Interconnection between Students and Mursyids: A Study of the Book *Al-Anwār al-Qudsiyyah* by Sheikh Abdul Wahab Asy-Sya'rani

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Abstract

This article aims to discuss the interconnection between students and mentors as described in the book *al-Anwār al-Qudsiyyah* by Sheikh Abdul Wahab Asy-Sya'rani. This is based on the relationship between students and mentors in the Sufi tradition, which is not only pedagogical, but also spiritual and existential. Asy-Sya'rani's *al-Anwār al-Qudsiyyah* serves as an important reference for understanding the dynamics of this interconnection. Through a qualitative descriptive-analytical approach to the text, this article explores the model of the relationship established between the disciple and the spiritual guide, including ethical dimensions, spiritual hierarchy, and inner growth. The study's findings indicate that this relationship is based on the principle of spiritual connection (*ittishāl ruhāni*), which emphasizes the disciple's total devotion (*khidmah*) and the spiritual responsibility of the mursyid. Additionally, it was found that Asy-Sya'rani emphasizes the importance of etiquette as the primary foundation in this relationship, which serves as the key to effectively transforming the disciple's religious experience into a complete spiritual awareness. This article contributes to enriching the body of knowledge on tarekat practices by highlighting how classical texts such as *al-Anwār al-Qudsiyyah* remain contextual in addressing contemporary challenges, particularly in maintaining the continuity of Islamic spiritual traditions amid crises of authority and the fragmentation of religious identity.

Keywords: Interconnection, murshid, student, *al-Anwār al-Qudsiyyah*, Asy-Sya'rani

Abstrak

Artikel ini bertujuan membahas interkoneksi antara murid dan mursyid yang termaktub dalam kitab *al-Anwār al-Qudsiyyah* karya Syaikh Abdul Wahab Asy-Sya'rani. Hal ini dilatarbelakangi oleh hubungan antara murid dan mursyid dalam tradisi tasawuf yang tidak hanya bersifat pedagogis, tetapi juga spiritual dan eksistensial. Kitab *al-Anwār al-Qudsiyyah* karya Asy-Sya'rani menjadi salah satu rujukan penting dalam memahami dinamika interkoneksi tersebut. Melalui pendekatan kualitatif deskriptif-analitis terhadap teks kitab, artikel ini mengeksplorasi model relasi yang dibangun antara murid dan mursyid, termasuk dimensi etika, hierarki spiritual, dan pertumbuhan batin. Hasil studi menunjukkan bahwa hubungan ini didasarkan pada prinsip keterhubungan ruhani (*ittishāl ruhāni*) yang mengedepankan pengabdian total dari murid (*khidmah*) serta tanggung jawab spiritual mursyid. Selain itu, ditemukan bahwa Asy-Sya'rani menekankan pentingnya adab sebagai fondasi utama dalam relasi ini, yang menjadi kunci efektif dalam mentransformasikan pengalaman religius murid menjadi kesadaran spiritual yang utuh. Artikel ini berkontribusi dalam memperkaya khazanah keilmuan

mengenai praktik tarekat dengan menyoroti bagaimana teks klasik seperti *al-Anwār al-Qudsiyyah* tetap kontekstual dalam menjawab tantangan kontemporer, khususnya dalam menjaga keberlanjutan tradisi spiritual Islam di tengah krisis otoritas dan fragmentasi identitas keagamaan.

Kata Kunci: Interkoneksi, mursyid, murid, *al-Anwār al-Qudsiyyah*, Asy-Sya'rani

Introduction

Sufism in Islam is a spiritual discipline aimed at purifying the soul, cleansing it of undesirable traits, and filling it with virtuous qualities as a path toward divine satisfaction, culminating in *musyabadah* (divine witnessing) and *makrifatullah* (true knowledge of God).¹ In practice, the attainment of these spiritual levels (*maqamat*) cannot be separated from the unique relationship between the disciple and the spiritual guide (*mursyid*) within the Sufi order tradition. This relationship is not merely a formal one between teacher and student, but a deep existential and spiritual bond, where the *mursyid* acts as a spiritual guide who not only understands the outward dimensions of the sharia, but also masters the inner and symbolic aspects that lead the student toward inner clarity (*shafa*) and divine love (*al-hub*). Thus, the spiritual journey in Sufism finds its concrete and effective form through the network of inner relationships between the disciple and the *mursyid* as a bridge to spiritual perfection.²

The disciple, on the other hand, is not merely a learner who studies doctrine, but is a person who is on a transformative path toward *makrifatullah*, that is, spiritual recognition and witnessing of God. Therefore, the relationship between the disciple and the *mursyid* in the context of Sufism cannot be reduced to merely a teacher-student relationship as in formal education.³ This relationship is a network of connections that unites various dimensions simultaneously: pedagogical, because the *mursyid* educates the disciple with knowledge and ethics; spiritual, because the spiritual guides the disciple on the journey toward Allah; psychological, as the *mursyid* understands the inner condition and spiritual ailments of the disciple; and ontological, as the *mursyid* serves as a *wasilah* (intermediary) connecting the disciple's existence to the ultimate source of being, which is Allah. This relationship is unique, intimate, and based on trust, where the disciple must fully open themselves to the *mursyid* in order to be guided safely and meaningfully through the spiritual stages.⁴

The interaction between students and mentors in Sufi orders is the main arena for spiritual training that not only touches on the external aspects of religion but also targets the heart of religiosity itself, namely the internalization of divine values into the soul. This relationship is hierarchical but not in an authoritarian sense; rather, it is a hierarchy rooted in spiritual knowledge and experience that goes far beyond mere textual understanding. Here

¹ Rizky Almufid Anshori, Hartono, Siti Mariah, Sobirin, "Hubungan Kedudukan Akhlak Dan Tasawuf Dalam Islam", *Didaktik : Jurnal Ilmiah PGSD* 11, no. 2 (2025): 322.

² Abrar M. Dawud Faza, *Moderasi Beragama para Sufi*, (Medan: Merdeka Kreasi, 2022), 9.

³ Ahmad Syatori, "Lingkaran Spiritual Dalam Bedah Relasi Murshid Dan Murid", *Jurnal Putih* 3 (2018): 59.

⁴ A. R. Iga Megananda Pratama, "Urgensi Dan Signifikansi Mursyid Bagi Murid Dalam Tarekat", *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan* 4, no. 1 (2018): 62-66

lies the uniqueness of Sufism: mursyid is not merely a holder of normative authority but a possessor of existential experience capable of guiding the disciple through the phases of soul purification (*tazkiyah*), self-emptying (*takhalli*), adornment with virtuous qualities (*tahalli*), and ultimately witnessing the divine presence (*tajalli*).⁵

It is important to note that the relationship between the disciple and the mursyid in Asy-Sya'rani's text is not based on a power relationship, but on a high spiritual responsibility. The mursyid must not act arbitrarily; he is bound by Allah's trust to guide with love, gentleness, and patience. Meanwhile, the disciple is required not only to obey formally, but also to purify their intentions and open themselves to the mursyid's guidance. This interconnection is two-way—albeit in the form of spiritual asymmetry—because the success of the training depends not only on the right mursyid, but also on the disciple's sincerity.

Furthermore, this relationship can also be understood as a manifestation of relational theory in Islamic education studies, where subjects are educated not through the transfer of knowledge, but through witnessing and existential experience.⁶ In this case, the mursyid is a living example (*uswah*) who brings teachings to life, not merely explains them. Thus, the presence of the mursyid in the student's life becomes the primary instrument for the formation of authentic spirituality. A student who wishes to draw closer to Allah must begin with repentance to purify and illuminate their heart, for only with a luminous heart can they delve into the divine mysteries.

However, in seclusion or *uzlah*, he will face various temptations that can shake his resolve. This is where the role of the mursyid becomes very important; by living consistently with the teachings of Sufism, the mursyid provides syuhud (direct witness) to the student about how the teachings are lived out in reality. The mursyid's example becomes a guiding light that strengthens the student in their spiritual journey.⁷

From this perspective, the interconnection between student and mursyid can also be understood in a psycho-spiritual context. This relationship becomes a mechanism of spiritual transference, that is, the process of transferring spiritual burdens and enlightenment from one soul to another, in a space filled with love, patience, and deep trust. The transformative experience that occurs in this process cannot be measured by conventional academic parameters, but can be felt as a shift in consciousness, strengthening of spiritual identity, and heightened receptivity to divine messages. Therefore, many students in the Sufi tradition state that their encounter with the mursyid is a turning point in their spiritual life.⁸

⁵ Moh Isom Mudin, "Suhbah: Relasi Mursyid dan Murid dalam Pendidikan Spiritual Tarekat", *Tsaqafah: Jurnal Peradaban Islam* 11, no. 2 (2015): 399-416.

⁶ Abdul Wafi, Ali Mudlofir, Afrian Ulu Millah, "Relasi Guru-Murid dalam Pendidikan Humanis-Transendental: Studi Komparatif Gagasan KH. Hasyim Asy'ari dan Carl Rogers", *Itqan: Jurnal Ilmu-ilmu Kependidikan* 16, no. 1 (2025): 103-120.

⁷ Muhammad Nurdin, et al., "Relasi Guru dan Murid (Pemikiran Ibnu 'Athallah dalam Tinjauan Kapitalisme Pendidikan)", *Kodifikasi: Jurnal Penelitian Islam* 9, no. 1 (2015): 134.

⁸ Asep Maulana Rohimat, "Etika Politik dalam Naskah Tanbih (Wasiat Etika Politik dari Mursyid Tarekat Qodiriyyah Naqsyabandiyah Suryalaya Terhadap Murid-Muridnya)", *Right: Jurnal Agama dan Hak Asasi Manusia* 2, no. 1 (2012): 156.

In the modern landscape, which tends to obscure spiritual authority and replace it with technocratic authority, the meaning of the student-mursyid relationship in Sufism becomes relevant to revisit. This relationship teaches the values of trust, devotion, and constructive surrender—not in the sense of blind obedience, but as a form of openness to inner transformation that cannot be achieved through rationality alone. Thus, in a world increasingly marked by the fragmentation of meaning and spiritual aridity, the lessons from the disciple-guide relationship as outlined in the Sufi tradition can serve as an important reflection for the development of a more holistic and transformative approach to Islamic education.⁹

However, there are still few studies that textually and deeply analyze how the concept of interconnection between students and mentors is explained in classical Sufi books, especially the works of 10th century scholars such as Sheikh Abdul Wahab Asy-Sya'rani. Previous studies have examined manners, ethics, and character education in the works of Asy-Sya'rani.¹⁰ This research, however, seeks to explore the concept of interconnection in depth by focusing on the book *al-Anwār al-Qudsiyyah* as its primary object of study.¹¹ *Al-Anwār al-Qudsiyyah* itself is a monumental work that extensively discusses relational aspects and the methodology of spiritual development within the Sufi path.

This book was chosen because it records in detail the values, etiquette, and ethics that govern the relationship between mursyid and student. *Al-Anwār al-Qudsiyyah* is not merely a collection of advice, but rather a methodological framework for spiritual education that includes stages of suluk, worship discipline, self-control, and internalization of ihsan values. In the context of Sufi studies, this work stands out for harmoniously integrating the relational and structural dimensions of spiritual cultivation. Amidst the limitations of academic studies that discuss it textually, *al-Anwār al-Qudsiyyah* offers a rich primary source for understanding the concept of the interconnection between disciple and mursyid, while also being relevant to efforts to reformulate a character education model based on Islamic traditional wisdom in the contemporary era. Thus, this article is expected to complement previous studies and provide a new perspective in understanding the student-teacher relationship as recorded in *al-Anwār al-Qudsiyyah*. Through in-depth analysis, this article aims to reveal the relevance of the spiritual development methodology formulated by Asy-Sya'rani for the development of spiritual and character education in the modern era.

⁹ Idrus Al-Kaf, "Dimensi Tasawuf Pendidikan Islam Dan Pencegahan Kekerasan Terhadap Anak Dalam Keluarga", *Jurnal Ilmu Agama UIN Raden Fatah* 19, no. 2 (2018): 248-258.

¹⁰ Aminuddin, et al., "Character Education in the Perspective of Imam Asy-Sya'rani", *International Journal of Social Science and Human Research* 6, no. 2 (2023); Kus Risti Yustika, *The Sufis Moral Values On "Al-Minab Al-Saniyah" And Its Implication On Character Education*, Tesis, IAIN Purwokerto, 2021; Ayu Milkhatun Nisa, Muchotob Hamzah, and Yusuf Amin Nugroho, "Adab Bergaul dalam Kitab Wasiatul Musthofa Karya Imam Abdul Wahab Asy-Sya'roni dan Relevansinya dengan Materi Akidah Akhlak Kelas IX MTs", *Student Research Journal* 2, no. 3 (2024); Abdul Fattah Zulkarnain, *Konsep Pendidikan Jiwa Penuntut Ilmu Perspektif Abdul Wabbah Asy-Sya'rani dalam Kitab al-Minab al-Saniyah*, Skripsi, UIN Syarif Hidayatullah Jakarta, 2019.

¹¹ Afandi, Nur Aziz, Mohammad Asy'ari, "Kebebasan Murid Thariqah", *Jurnal Psikologi Integratif* 5, no. 1 (2017): 69-75.

This article uses a qualitative method with *library research*, as the object of study is a classical text, namely *al-Anwār al-Qudsiyyah* by Sheikh Abdul Wahab Asy-Sya'rani. This method allows the author to explain Asy-Sya'rani's ideas in depth, taking into account the historical, social, and scientific context at the time the book was written. The primary data is the text of *al-Anwār al-Qudsiyyah* itself, particularly the sections discussing the relationship between the disciple and the spiritual guide. Secondary data consists of books on Sufism, journal articles, and relevant academic works. The data analysis technique used is content analysis with a descriptive-interpretive approach, where the author identifies the main themes in the book and then relates them to the broader Sufi context and the dynamics of spiritual development. Data validity is strengthened through source triangulation, which involves comparing Asy-Sya'rani's views with those of other figures in the Sufi tradition. This is expected to uncover the deeper meanings of the text and make a significant contribution to Sufi scholarly research.

Theoretical Review

The theory of spiritual interconnection is a conceptual framework that emphasizes the dynamic interrelationship between spiritual aspects in the process of Sufi education. Interconnection in this case is not only horizontal—between student and mursyid—but also vertical, namely between humans and God through spiritual guidance. This relationship is not static, but rather a process that continues to develop along with the spiritual maturity of the student. This relationship involves the dimensions of *bay'ah* (spiritual pledge), total devotion, and *ri'ayah rubiyah* (spiritual nurturing), where the interconnection is simultaneous and mutually reinforcing. Thus, the theory of spiritual interconnection combines the elements of *tazkiyah al-nafs* (purification of the soul), *riyadhab* (spiritual training), and *irsyad* (direct guidance) as a single systemic whole.¹²

This approach can be seen in the framework of tarekat practice, particularly through texts such as *al-Anwār al-Qudsiyyah* by Sheikh Abdul Wahab Asy-Sya'rani. In this book, the relationship between mursyid and student is described as a relationship that forms a spiritual network connecting individuals to the divine center through the spiritual authority of the mursyid. Asy-Sya'rani emphasizes the importance of the mursyid having an authentic spiritual lineage connected to the Prophet Muhammad through the chain of saints and Sufi scholars. This represents a form of historical and epistemological interconnection, linking knowledge, experience, and spiritual authority within an unbroken transmission system. The validity of this chain of transmission is a crucial foundation for maintaining the purity of the spiritual transformation process.¹³

¹² Oktavia Amalia, "Interkoneksi Agama dengan Hedonisme," *Jurnal Jinnsa (Jurnal Interdipliner Sosiologi Agama)* 4, no. 1 (2024): 52-71.

¹³ Ramadhan, Lukyta Putri Amanda, and Irsyadunnas Irsyadunnas, "Integrasi-Interkoneksi Keilmuan Bimbingan Konseling Islam (BKI) dalam Perspektif Epistemologi," *Al-Amiyah: Jurnal Ilmiah Multidisiplin* 2, no. 1 (2025): 31-40.

As there is a narration that the Prophet Muhammad taught the phrase “*laa ilaaha illallaaah*” to his companions, both collectively and individually. And each of the companions taught this phrase to groups of people through an unbroken chain of transmission. This became the basis for Sufis in teaching the phrase “*laa ilaaha illallaaah*” to their students; explaining what the teachers said about the etiquette of *zikr*; explaining the virtues of talking; and explaining the benefits related to *zikr*.¹⁴

This concept of interconnectedness is also reflected in the thoughts of Annemarie Schimmel (1975), who stated that the relationship between a spiritual guide and a disciple in Sufism resembles the relationship between a doctor and a patient. In this paradigm, mursyid not only conveys knowledge but also identifies the disciple's inner ailments and provides “prescriptions” or spiritual methods appropriate for healing them. Here, the interconnection between the cognitive and affective dimensions, between knowledge and experience, becomes evident, making spiritual guidance highly personal and contextual. This interconnection is not a one-way relationship but unfolds in a spiritual space where the disciple's inner condition and the mursyid's spiritual insight mutually respond to one another.

Furthermore, in the context of interconnection theory, sincerity is not merely a moral aspect, but a medium that activates the spiritual network between the student and the mursyid. Without sincerity and obedience, this spiritual network will be severed or distorted, so that spiritual transformation will not occur optimally. In this structure, the mursyid is not an absolute figure to be blindly followed, but rather the central node in the spiritual network leading to divine reality. Thus, sincerity and obedience are forms of the disciple's inner readiness to connect deeply within the spiritual network established by the tarekat lineage.¹⁵

From this, it can be seen that the theory of spiritual interconnection is multi-level and interdisciplinary. It not only explains the functional relationship between teacher and student but also touches on theological, psychological, and even sociological realms. This relationship becomes the medium for the transformation of the student's identity, values, and consciousness, which continue to develop. In practice, texts like *al-Anwār al-Qudsiyyah* do not merely present theory but also practical models of the Sufi educational system based on this dynamic interconnection. The structure of the relationship, the educational process, and the guidance mechanisms in the book reveal how complex and layered the spiritual network built within the order is. Thus, *al-Anwār al-Qudsiyyah* can be read not only as a normative Sufi text but also as an epistemological map of interconnected educational practices in Islam.¹⁶

¹⁴ Abdul Wahab Asy-Sya'rani, *Al-Anwarul Qudsiyyah fi Ma'rifah Qawa'id ash-Shafiyyah*, Terj. Jamaluddin, (Tangerang: Alifia Books, 2024), 17-18.

¹⁵ Ummi Kalsum, “Kajian Integrasi Interkoneski Eksistensial Humanistik Berlandaskan Al-Quran dalam Bimbingan dan Konseling Islam pada Masyarakat”, *Al-Iyrof: Jurnal Bimbingan Konseling Islam* 6, no. 1 (2024): 128-141.

¹⁶ Mukdar Boli, Tobroni Tobroni, Fariadi Fariadi, “Model Pendidikan Agama Islam Integrasi-Interkoneksi (Hikmah dan Wisdom sebagai Visi Pendidikan Masa)”, *Ibtida'iy: Jurnal Prodi PGMI* 9, no. 1 (2024): 55-65.

Through this understanding, the relationship between student and mentor in the world of Sufism can be reinterpreted not merely as a subordinate or limited relational bond, but as a comprehensive spiritual interconnected system. Within this system, there is an exchange of values, knowledge, and experiences that transcend verbal and rational boundaries. This relationship operates in a transcendent realm, connecting humanity with the deepest essence of its existence. Therefore, in order to connect, the student must interact directly with the teacher without an intermediary. As Sheikh Abdul Wahab Asy-Sya'rani explained in his work, Book *al-Anwār al-Qudsiyyah*, one of the requirements for a student is not to have an intermediary with the teacher, as there is a concern that the intermediary may not convey the teacher's instructions properly. This indicates that the student is not fortunate, and it can lead to the severing of the deepest spiritual connection between a student and their teacher.¹⁷

Results and Disucussion

A Brief Biography of Asy-Sya'rani and the Book *al-Anwār al-Qudsiyyah*

His full name is Abd al-Wahhab bin Ali bin Muhammad bin Zawfan bin Syaikh Musa. Imam Asy-Sya'rani was an Egyptian Sufi and also known as a scholar of Islamic jurisprudence in the Shafi'i school of thought. However, there are also accounts stating that he was an expert in comparing Islamic jurisprudence between the Shafi'i and Hanafi schools of thought. He followed the Asy'ariyah theological school and adhered to the Shafi'i school of jurisprudence, writing numerous books on jurisprudence and Sufism. He was born in the village of Qalaqsyandah, Egypt, on the 27th of Ramadan 898 AH (1493 CE), and passed away in Cairo in 973 AH (1565 CE).

In his lineage, Asy-Sya'rani is a descendant of Ali bin Abi Thalib through his son, Muhammad bin al-Hanafiyah. He is the 19th generation descendant of Ali bin Abi Thalib. When he was forty days old, his parents moved him from his birthplace to his father's village named Saqiyah Abi Sya'rah in the Manufiyah region of Egypt. The name "Asy-Sya'rani" is derived from the name of his father's hometown, Sya'rah. Asy-Sya'rani began memorizing the Quran at a young age in his village. He also studied foundational Islamic texts such as Abu Syuja and Al-Ajurrumiyyah, guided by his brother, Sheikh Abdul Qadir. Unfortunately, both of his parents passed away before he turned ten, leaving him an orphan who grew up under the guidance and assistance of Allah.¹⁸

Asy-Sya'rani recounted his journey to Cairo in an intriguing manner. He arrived in Cairo at the age of ten and stayed at the Abu al-'Abbas al-Ghumri Mosque. There, he was welcomed with kindness by the mosque administrators and their families, as if he were one of them. He studied religious texts and supporting sciences under the scholars. He was grateful to have always been spared from sin, trusted by the community, and even often given

¹⁷ Asy-Sya'rani, *Al-Anwarul Qudsiyyah*, 229.

¹⁸ Fikriansyah, *Nilai Nilai Materi Pendidikan Akhlak Terpuji dalam Kitab Al-Minah Al Saniyyah* Karangan Syekh Abdul Wahab Asya'ranni, Skripsi, Universitas Islam Negeri Lampung, 2018, 57-57.

gifts such as gold and clothing—which he sometimes refused or distributed to his neighbors. For seventeen years, Asy-Sya'rani lived at Masjid al-Ghumri to study, teach, and worship. After that, he moved to Madrasah Umm Khond, where his academic career began to shine.¹⁹

Since he first moved to Cairo, he had been in contact with great scholars such as Jalaluddin as-Suyuthi and Zakariya al-Anshari. He studied various Islamic sciences, from fiqh, tasawuf, hadith, to literature. Although he mastered many sciences, his heart continued to seek a deeper spiritual path, namely the path of tasawuf. He felt that since childhood, Allah had guided him to resist his desires without a teacher, but he continued to seek a mursyid (spiritual guide) who could guide him. Unfortunately, he had not yet found one who truly met his expectations. He said he had met many Sufi masters, but had not found the “key and door” he sought within them. Asy-Sya'rani established a zawiyah, a place for learning knowledge and spirituality. There, he taught both outward and inward knowledge. This zawiyah became a center of knowledge, culture, and spiritual development that greatly influenced the Islamic world of his time.

The place also served as a gathering space for scholars, writers, and the general public. Besides being a place for learning and preaching, the zawiyah also functioned as a place for worship, remembrance of God, and assistance for those in need. Asy-Sya'rani became a revered spiritual figure, respected by many, including leaders and prominent figures. However, he remained steadfast in upholding his principles, dignity, and faith, especially during the corrupt Turkish rule. When offered assistance to convey requests to the caliph, he firmly replied that he was closer to Allah than to power. Egyptian rulers often granted his requests because he was known for defending the common people. He frequently wrote letters to leaders to assist the community, even running out of paper in a single month. Asy-Sya'rani firmly refused gifts, positions, and money from the government, fearing they would compromise his faith and mission. He lived a life free from worldly temptations, standing firm in defense of justice and the people.

Morally, Asy-Sya'rani lived his life in accordance with Sufi teachings. Among his teachers were Sheikh 'Ali al-Khawwas, Amin al-Din (d. 1523), his first teacher in Cairo, an imam and brother of Sultan Salim during his stay in Egypt, Murud, and Ibn Hajar al-'Atsqalani. Another of his teachers was Hakim Madzhab Syafi'i (Syaikh al-Islam), Zain al-Din Zakariya al-Anshari, a student of Muhammad al-Ghamri and the author of a commentary on the Risalah al-Qusyairiyah. He was also a Sufi who had initiated Asy-Sya'rani as his student.

In terms of scholarship, Asy-Sya'rani wrote numerous works on Sufism, fiqh, tafsir, hadith, medicine, and natural sciences. His works are widely distributed in libraries around the world, totaling over 60 to 70 books, some of which consist of multiple volumes. Many Orientalists have praised him. They view Asy-Sya'rani as a great Sufi, a brilliant writer, an original thinker, and an influential Islamic reformer whose impact is still felt today. His works

¹⁹ Asy-Sya'rani, *Al-Anwarul Qudsiyyah*, 275-279.

continue to be read and sought after by many people, with the most famous being the book *al-Anwār al-Qudsiyyah*.²⁰

Al-Anwār al-Qudsiyyah is compiled in the form of Sufi advice combined with methodological explanations, integrating normative-ethical and practical-pedagogical approaches. This book contains guidelines on etiquette, conduct, and spiritual guidance that comprehensively regulate the relationship between student and spiritual guide, from the student's inner readiness, proper etiquette in interaction, to the stages of soul purification in the spiritual journey. Its presentation style is not rigid like that of a fiqh book, but rather narrative-reflective, using stories, analogies, and direct explanations from the author's spiritual experiences. This style makes the book accessible to practitioners of the tarekat while also allowing it to be studied academically as a primary source of Islamic spiritual education.

The prominent characteristic of *al-Anwār al-Qudsiyyah* lies in the integration of relational and methodological dimensions. Relationally, Asy-Sya'rani emphasizes the importance of the spiritual bond between the student and the mursyid as a medium for the transmission of knowledge and spiritual light (*nūr*), where the success of suluk is greatly determined by the quality of this relationship. Methodologically, he formulates structured principles of spiritual cultivation: control of desires, consistency in worship, continuous remembrance (*zikr*), and total obedience to the guidance of the teacher. These two dimensions do not stand alone but mutually support each other, forming a comprehensive framework for Sufi education. These models and characteristics make *al-Anwār al-Qudsiyyah* not only a normative text but also a practical manual for inner transformation within the Sufi path.

The Spiritual Relationship Structure Between Disciples and Mursyid

The spiritual relationship between disciples and spiritual guides in the Sufi tradition is a relational structure that far transcends the formal relationship between teachers and students as understood in modern education systems. Humans can only know that it is through the spirit that they strive to gain knowledge about a matter, think, feel love, feel hatred, and also feel desire for something. Therefore, to keep the heart pure and produce positive spiritual conditions, a Sufi order has a spiritual relationship between the disciple and the spiritual guide. The mursyid acts as a teacher, guide, and leader in the spiritual affairs of his students. In Sufism, the mursyid is a teacher who guides students both outwardly and inwardly so that their lives are directed toward the right path.

Outwardly, the mursyid teaches the proper way to perform *suluk* (spiritual journey) worship, in accordance with its requirements and pillars. Spiritually, the spiritual guides the disciple to purify the soul from the diseases of the heart and cleanse the inner self. Both forms of guidance—physical and spiritual—aim to purify the soul from evil and adorn it with goodness, so that the disciple may walk the right path, be pleasing to Allah, and possess a

²⁰ Asy-Sya'rani, *Al-Anwarul Qudsiyyah*, 279-288.

noble character and spirituality.²¹ Sheikh Abdul Wahab Asy-Sya'rani in his book *al-Anwār al-Qudsiyyah* states that the initial stage a mursyid undertakes with a disciple is to establish a strong inner connection through talkin, which has a profound impact on the disciple's spiritual journey.

Regarding the outcomes of talkin, it is important to note that there are general outcomes and specific outcomes, each with its own distinct recipients. The general outcome is that through spiritual guidance, a person enters the lineage of the Sufi community, becoming like a link in a chain. If one link moves due to a certain cause, the entire chain moves with it. This is because every spiritual guide stands between themselves and the Prophet Muhammad. It is as though they are part of one of the links in that chain.²²

This means that talkin has two main results: general and specific. The general result of talkin is that the person who receives it will enter the Sufi lineage, becoming part of a spiritual chain that connects him to the saints and the Prophet Muhammad. In this concept, each individual in the lineage plays a role like a link in a chain of interconnected iron rings. If one link moves for some reason, the entire chain moves with it, demonstrating a close spiritual connection.²³

This emphasizes that every saint has a position between themselves and the Prophet Muhammad, making them a link in a person's spiritual journey. Thus, talkin is not merely verbal guidance, but also a process that integrates the individual into a broader spiritual network. A person's presence in this chain has a collective effect, where every spiritual movement in one part can influence the entire system. This reflects the principle of unity in Sufi orders, where the inner connection between student and teacher has a profound impact on their spiritual journey.

Unlike those who are not talkin because they are separated from the chain of lessons: if someone moves because of something that happens to them, then no one else will move with them because they are not connected to anyone. And I heard my teacher Ali al-Marsafi say, "A teacher's talkin to a student is like a seed planted in dry soil waiting for rain. What the seed desires, its growth, its nourishment, and the emergence of its leaves depend on the strength and weakness of the seed in absorbing water, according to its irrigation, not because of the teacher's planting. The teacher only sows the seed; Allah makes it grow. A teacher plants in his student.

Someone who does not receive talkin will walk alone without spiritual connection to a teacher or Sufi community. When he faces life's trials, there is no collective force moving with him because he is not connected in the spiritual chain. On the contrary, talkin from a teacher to a student is likened to a seed planted in dry soil, waiting for rain to grow. That

²¹ Wan Saleha Wan Sayed, et al., "Institusi Tarekat Tasawuf dalam Pemantapan Spiritual Insan", *Malaysian Journal for Islamic Studies* 4, no. 2 (2020): 60.

²² Asy-Sya'rani, *Al-Anwarul Qudsiyyah*, 37.

²³ Cecep Abdul Muis dan Yogi Adi Sucipto, "Peranan Mursyid Tarekat Qodiriyah Naqsyabandiyah dalam Pembinaan Akhlak Jemaahnya di Suryalaya", *Hasbuna: Jurnal Pendidikan Islam* 3, no. 1 (2023): 259.

seed has the potential to grow, but its growth depends on its ability to absorb water, not merely because it was planted by the teacher. In this context, the teacher merely acts as the sower of the seed, while Allah determines the spiritual growth and development of the disciple.

This emphasizes that a teacher's guidance is the beginning of a spiritual journey, but the student's success in achieving spiritual understanding and depth depends on their own readiness and ability. Thus, *talkin* is not merely a transfer of knowledge, but a process that requires inner readiness and connection to a higher spiritual source. Students who receive *talkin* have the opportunity to develop within a broader spiritual network, while those who do not receive *talkin* must struggle alone without the support of that spiritual chain.

When a teacher passes away, the fruit of their work is carried forward by subsequent teachers. This may be due to the student's weak resolve or the absence of continuity in the meanings of *zikir* in their heart and speech. They say that the sequence of *zikr* after *talkin* is like a sequence of rain on a seed that has been planted. For it accelerates growth and results. Asy-Sya'rani firmly states: "*A true disciple has no will before the will of his guide, for the guide knows the path to Allah better than himself.*"²⁴

This statement has profound theological and methodological implications. *First*, it shows that the relationship is based on spiritual epistemology, namely that the *mursyid* has intuitive knowledge (*'ilm ladunni*) obtained not solely from reading texts, but from *kasyf* (revelation) and *musyabadah* (witnessing) of divine reality. Therefore, a disciple who has not yet reached the stage of witnessing cannot judge or even compare the path taken by his *mursyid*. In this regard, Asy-Sya'rani emphasizes the importance of *fana' al-iradab*—the disappearance of the disciple's personal will in the will of the *mursyid* as an initial exercise towards *fana' fi Allah* (disappearance in the will of Allah).²⁵

Second, this statement reflects that spiritual development cannot be done autonomously or independently. In the tarekat system, the search for God is not merely a contemplative or discursive process, but requires a spiritual intermediary who has already traveled that path and mastered the spiritual terrain to be traversed. The *mursyid* is a guide, a directional leader, and at the same time a guardian of the spiritual safety of the disciple from inner traps such as *riya'*, *ujub*, and *ghurur*, which often befall Sufi seekers at the initial level. Without the guidance of the *mursyid*, a disciple may fall into the illusion of false holiness or experience confusion in interpreting their inner experiences.

Furthermore, Asy-Sya'rani emphasizes that this relationship has a spiritual dimension—a spiritual connection that is not based solely on the physical, but through the synchronization of their spiritual frequencies. A valid *mursyid* is one who is able to penetrate the disciple's inner self, understand the condition of their soul, and provide appropriate spiritual guidance. It is therefore not surprising that in Sufi literature, the *mursyid* is often

²⁴ Asy-Sya'rani, *Al-Anwarul Qudsiyyah*, 38.

²⁵ Bimba Valid Fathony, Nurhanipah Harahap, "Relevansi Ajaran Fana' dalam Tasawuf Islam dan Nibbana dalam Ajaran Buddhisme", *Al-Ittihad: Jurnal Pemikiran dan Hukum Islam* 9, no. 2 (2023): 52.

depicted as the “doctor of hearts,” while the disciple is the patient who comes with their inner wounds. Just as a patient trusts the diagnosis and therapy of a doctor without hesitation, so too must the disciple surrender themselves to the mursyid without questioning the steps taken.²⁶

Thus, the structure of the student-teacher relationship as analyzed in the book *al-Anwār al-Qudsiyyah* shows a model of pedagogical and spiritual interaction that is inseparable from the Sufi theological framework. This relationship is hierarchical but based on love, authoritative but still full of mercy. In the modern world, which emphasizes egalitarianism and self-authority, this model appears paradoxical, yet it offers an alternative in cultivating self-awareness and the relationship between humanity and the transcendent. This relationship not only shapes the disciple into a righteous individual but also into a spiritual entity capable of inheriting divine light and passing it on to future generations.

Thus, in the light of Asy-Sya’rani’s thought, the relationship between disciple and guide is not a structure of power, but a network of light and spiritual guidance that flows continuously throughout the history of Islamic spirituality. The book *al-Anwār al-Qudsiyyah* is not only a documentation of this practice but also a methodological legacy in reviving the spirit of Sufi education that upholds the values of sincerity, self-awareness, and authentic divine seeking.²⁷

Ethics and Etiquette as Pillars of Interconnection

The book *al-Anwār al-Qudsiyyah* by Sheikh Abdul Wahab Asy-Sya’rani pays special attention to the dimensions of ethics and etiquette in this relationship. He emphasizes that a student who does not maintain etiquette toward their guide will encounter obstacles (*hijab*) in receiving spiritual blessings, whether in the form of inspiration, revelation, or divine manifestation. In one section of his book, he stresses that a breach of etiquette, though seemingly minor in terms of religious law, can become a major obstacle in the spiritual path because it reflects the corruption of intent and the weakness of the student’s spiritual receptivity. Etiquette, in this perspective, holds an ontological status, not merely a normative one. It can serve as a spiritual bridge maintaining continuity between the divine transmission center (the guide) and the recipient (the disciple). When etiquette is compromised, the spiritual connection is severed, leading to stagnation in achieving spiritual stations.²⁸

The Sufi ethics established by Sheikh Abdul Wahab Asy-Sya’rani in *al-Anwār al-Qudsiyyah* are not merely limited to outward prohibitions such as speaking carelessly in the presence of a mursyid or raising one’s voice above that of the teacher. Rather, this ethics is rooted in spiritual depth, encompassing the purity of intention, sincerity of heart, sincerity in

²⁶ Wahyudi Widodo, "Taqrub Pada Allah Bagi Santri Di Pondok", *Al-Idaroh: Jurnal Studi Manajemen Pendidikan Islam* 8 (2024): 66.

²⁷ Salim Bela Pili, "Kontroversi dalam Tasawuf dan Mursyid", *Hikamia: Jurnal Pemikiran Tasawuf dan Peradaban Islam* 4, no. 1 (2024): 33-47.

²⁸ Asy-Sya’rani, *Al-Anwarul Qudsiyyah*, 215.

interaction, and deep inner respect for the mursyid as a divine representation and intermediary on the journey toward God. Asy-Sya'rani views the mursyid not as a figure demanding absolute obedience based on authority, but as someone whose inner self has been purified and chosen by Allah to guide students thirsty for spiritual knowledge. He plays a central role as the guardian and guide of the subtle and challenging spiritual path. Thus, any form of uncivilized behavior toward the mursyid not only reflects a lack of personal etiquette but also disrupts inner balance and damages the sanctity of the spiritual bond between the disciple and the mursyid.

In Sufi practice, there are many Sufi stories that illustrate how the mursyid tests his disciples to measure the quality of their etiquette. Asy-Sya'rani notes that the mursyid often acts contrary to the disciples' expectations, and sometimes even appears contradictory, solely to test how far the disciple can subdue his ego and accept the mursyid in all his manifestations. Disciples who harbor prejudices or judge the mursyid solely with rational logic tend to fail in this process, because Sufism, at its core, is a journey to explore the inner dimension that demands the destruction of the ego (*fana'*) and total acceptance of the mursyid's will as a representation of Allah's will.²⁹

Another important aspect highlighted by Asy-Sya'rani is *sū' al-adab*, or bad behavior that students often do not realize, but which has a significant impact on their spiritual journey. One example is comparing the mursyid with other mursyids, or questioning the spiritual authority of the mursyid due to differences in perspective or approach. Within the framework of Sufism, such attitudes reflect spiritual immaturity and an attachment to rational logic that has not been trained to submit to the divine wisdom hidden behind the mursyid's actions. Etiquette in this context also involves sincere inner loyalty and respect for the mursyid's knowledge and spiritual station, not because the mursyid is a perfect human being, but because he is a channel of God's mercy.³⁰

Etiquette plays a fundamental role in Sufism, serving as the key to the blessings of knowledge and spiritual growth. Asy-Sya'rani emphasizes that without respect for the spiritual guide, a student's success in their spiritual journey will be hindered, as affirmed by Imam Al-Ghazali in *Ihya' Ulumuddin*. In the context of modern spiritual education, the student-guide relationship is often misunderstood as authoritarianism, whereas it is rooted in spiritual trust and inner cultivation. Etiquette is not merely social etiquette, but a mechanism for self-emptying (*takhalli*) from egoism to make room for the internalization of spiritual values. The *al-Anwār al-Qudsiyyah* shows that the restoration of adab strengthens spiritual relationships and serves as a bridge to gnosis, making it relevant for Muslim generations seeking deeper meaning amid the currents of modernism and secularism.³¹

²⁹ Asy-Sya'rani, *Al-Anwarul Qudsiyyah*, 84-86.

³⁰ Valentina Adinda Febriani, "Kesempurnaan Suluk dan Adab para Murid", *Spiritualita: Jurnal Tasawwuf dan Psikoterapi Islam* 5, no. 1 (2021): 5.

³¹ Haidar Putra Daulay, et al., "Takhalli, Tahalli dan Tajalli," *Pandawa: Jurnal Pendidikan dan Dakwah* 3, no. 3 (2021): 350-351.

The Process of Transformation through the Interconnection of Student and Mursyid

The process of spiritual transformation in the Sufi tradition cannot be separated from the deep relationship between student and mentor. This relationship is not merely formal or structural but involves an intense spiritual connection, where the mentor serves as a mirror and guide in the student's journey toward self-perfection and closeness to Allah. This interconnection becomes a space where inner formation, the strengthening of divine values, and the direct transmission of spiritual experiences take place. One of the main forms of this process is *subbah* (companionship), as explained by Sheikh Abdul Wahab Asy-Sya'rani in his monumental work *al-Anwār al-Qudsiyyah*. In the following section, we will discuss how *subbah* serves as the central medium in the spiritual transformation of the disciple through the presence, example, and spiritual transmission of a mursyid.

The Qur'an uses the term *sahiba* to describe a very close relationship between two individuals, forged through intense interaction. In the context of Sufism, this term later evolved into the concept of *subbah*, which specifically refers to the spiritual relationship between a spiritual guide (mursyid) and a disciple (student), as well as those involved in the practice of a Sufi order (tarekat). This relationship is viewed as a form of spiritual friendship that emulates the relationship between the Prophet Muhammad (peace be upon him) and his companions—that is, followers who not only learned from him but also formed strong and enduring spiritual bonds. The concept of *subbah* is not limited to the dimension of individual guidance between mursyid and student, but encompasses patterns of spiritual interaction within the broader tarekat environment, including relationships with individuals outside the tarekat.

The core relationship between mursyid and student within the framework of *subbah* begins with the presence of a mursyid who has high spiritual competence, as well as a student who is sincere in drawing closer to Allah SWT. This relationship is formalized through the process of baiat and the wearing of *khirqah* (Sufi clothing), as a symbol of acceptance and commitment in the spiritual journey. Thus, *subbah* becomes an important mechanism in the transmission of spiritual values and the formation of authentic spiritual closeness in the world of Sufism. Regarding the use of the *khirqah*, there are several chains of transmission narrated from great teachers connected to the Prophet Muhammad SAW. Sheikh Abdul Wahhab Asy-Sya'rani in his book *al-Anwār al-Qudsiyyah* states that, “Uwais al-Qarni wore the *khirqah* (spiritual robe) he received from Umar bin al-Khathab and Ali bin Abi Thalib. Umar and Ali themselves received the *khirqah* from the Prophet Muhammad, while the Prophet received it from the Angel Gabriel by the command of Allah the Almighty.”

This tradition of wearing the *khirqah* cannot stand alone but has strong historical and spiritual roots in the Sufi tradition. As stated by Sheikh Abdul Wahhab Asy-Sya'rani, “My brothers, know that some hadith scholars often doubt the authenticity of the chain of transmission (sanad) regarding the use of the *khirqah*, particularly concerning the continuity of the chain from one generation to the next. However, Sheikh Jalaluddin as-Suyuthi later

defended the validity of this chain. He deemed the *khirqah* chain of transmission to be authentic, in line with the opinions of other hadith scholars. He also supported the view that Hasan al-Bashri had heard directly from Ali bin Abi Thalib, as previously explained in the chain of transmission (teaching of *dhikr*) commonly used by Sufi circles.”³²

Thus, the tradition of sheikhs giving *khirqah* to their students not only represents a formal symbol in spiritual relationships, but also serves as tangible evidence of the existence of an authentic spiritual transmission chain (*sanad*) in the world of Sufism. This practice underscores the importance of spiritual authority and the continuity of teachings, which are maintained through the mursyid-student lineage all the way back to its original source, the Prophet Muhammad (peace be upon him).

According to Asy-Sya'rani, after a disciple has gone through the stages of *suhbah* and been formally initiated through the *baiat* process and the wearing of the *khirqah* (Sufi garment), there are several stages that a disciple must undergo. To ensure that this spiritual transformation process is structured properly, the stages begin with *tajrid*. *Tajrid* involves detaching oneself from worldly attachments as one of the prerequisites for embarking on the path of Sufism. A disciple (seeker of the Sufi path) must distance their heart from worldly affairs from the very beginning of their journey into Sufism. They must regard the world as no more important than dirt or worthless objects. The purpose is to avoid competing and striving for worldly things like those who love them. If they follow suit, the world will defile them and distance them from the spiritual path.

In the book *al-Anwar al-Qudsiyyah*, Sheikh Abdul Wahab Asy-Sya'rani explains that the Sufi scholar Abu al-Qasim al-Qusyairi said, “*If a disciple still desires worldly wealth and pleasures, then his desire to walk the path of Sufism is merely pretentious.*” He further said, “*It is very bad if a disciple who has been tested with worldly temptations then falls back into them, becoming attached to wealth, residence, or status. A true disciple should view the existence or non-existence of the world as the same, so that he does not burden or harm others in his pursuit of worldly interests, even towards those of different beliefs.*”³³ At this stage, mursyid plays a crucial role in deconstructing the disciple's inner attachment to the world, while also showing how love for the world is the greatest obstacle in the spiritual journey toward Allah the Almighty.

The next stage is *takhalli*, which is the process of emptying or cleansing oneself of undesirable traits and the impurities of the heart, such as showing off, envy, arrogance, pride, and other diseases of the heart. This can be achieved by distancing oneself from all forms of sin and striving to let go of evil desires. In this regard, Sheikh Abdul Wahab Asy-Sya'rani in his book explains that a student who wishes to draw closer to Allah must strive hard to resist his desires. He must not follow his desires, as this could lead him astray. Spiritual teachers agree that the key for a student is the ability to restrain and control their desires. If someone

³² Asy-Sya'rani, 2024, h. 50-51.

³³ Asy-Sya'rani, *Al-Anwarul Qudsiyyah*, 86-88.

allows themselves to be controlled by their desires without restraint, they will be destroyed and stray from the right path.³⁴

After going through the emptying phase, the next process is tahalli, which is adorning oneself with praiseworthy qualities such as patience, gratitude, trust in God, sincerity, and love for Allah SWT. In this case, the student must accustom themselves to having good qualities, attitudes, and deeds in their daily lives. They strive to ensure that every action aligns with religious teachings, both in visible and invisible matters. At this stage, mursyid instills noble values that form the foundation of a true Sufi personality. Furthermore, Sheikh Abdul Wahab Asy-Sya'rani explains that if someone possesses good and noble character, Allah will grant them followers who are guided through them. This occurs due to the piety and guidance he provides to them.³⁵

The pinnacle of this entire process is tajalli, the revelation of divine truth in the spiritual consciousness of the disciple. This is the highest contemplative phase where the disciple begins to experience union with the reality of tawhid. In this state, the duality between subject and object, between disciple and God, begins to dissolve in a pure spiritual experience. A Sufi who has reached the level of tajalli can see what others cannot see, know what others do not know, and perceive what others cannot perceive. However, tajalli is not something that is easy to attain, as it is a deeply profound spiritual experience. Tajalli is purely a gift, a grace, and a divine blessing from Allah SWT bestowed upon His chosen servants as an expression of His love and closeness to them.³⁶

This entire process demonstrates that the interconnection between the student and mursyid is dynamic, dialogical, and ongoing. This dynamic reflects that spirituality in Islam is not something instantaneous, but must be pursued with discipline, etiquette, and great patience. From Asy-Sya'rani's perspective, this relationship is also sacred because it is built on the basis of a spiritual oath that binds. Therefore, defying mursyid is not merely an ethical violation but a failure to acknowledge the spiritual covenant that has been declared. In this context, mursyid is not only a holder of scholarly authority but also a trustee of Divine trust to guide His servants back to Him.

Conclusion

The relationship between the disciple and mursyid in the Sufi tradition, as explained in *al-Anwār al-Qudsiyyah* by Sheikh Abdul Wahab Asy-Sya'rani, is not merely a conventional teacher-student relationship, but a spiritual network rich in values, responsibilities, and the process of soul formation. This relationship is built on the foundation of etiquette, total devotion, and the ultimate goal of witnessing the divine reality. In the context of spiritual

³⁴ Asy-Sya'rani, *Al-Anwarul Qudsiyyah*, 68.

³⁵ Asy-Sya'rani, *Al-Anwarul Qudsiyyah*, 149.

³⁶ Nurul Huda dan Maraimbang Maraimbang, "Penerapan Nilai-Nilai Tasawuf dalam Pembinaan Akhlak Santri pada Pondok Pesantren Al-Mukhlisin", *Jurnal Educatio: Jurnal Pendidikan Indonesia* 10, no. 1 (2024): 339-340.

education, mursyid serves as an existential mentor who not only transmits knowledge but also shapes the spiritual consciousness of the disciple through direct experience.

The success of a student's spiritual journey depends heavily on the depth of their relationship with their mursyid. In contemporary Islamic educational systems, cognitive aspects are often prioritized over transformative aspects, making character development less effective. *Al-Anwār al-Qudsiyyah* offers a holistic approach emphasizing that true education is not merely about intellectual understanding but also about character transformation and inner enlightenment. Students learn not only from the mursyid's words but also from their example and the inner light they radiate.

As a recommendation for future researchers, it is suggested that they focus on comparative studies of the concept of the student–guide in *Al-Anwār al-Qudsiyyah* with other Sufi orders, the integration of spiritual development values into modern Islamic education, a psychological analysis of the relationship, philological studies for text verification and contextualization, and an exploration of gender aspects to enrich the discourse on inclusive Sufism.

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