

**A Divine Love of Annemarie Schimmel;
A Sufism Study of an Orientalist**

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Abstract: *A divine love as the main basis of Sufism has become increasingly popular since Rabi'ah al-Adawiyah with the concept of al-hub teaches to fully dedicate love only to Allah. In line with that, the Sufism thought of Jalaluddin Rumi was born which expressed her love for Allah through poetic prose. Her unique expression of divine love makes Sufism scholars interested. Among them Annemarie Schimmel. She has made many researches from her interest in the concept of love in Sufism, even though She is not a follower of Islam. Herefore, her research is important to do to examine the Sufism thoughts of Annemarie Schimmel who also conveys her work with beautiful poems. The discussion in her literature research is carried out in a descriptive analytical manner towards Annemarie Schimmel's Sufism thought through various theories in Sufism. This qualitative research concludes that Annemarie Schimmel's interest in writing poetry and writing in beautiful language is one thing in common with al-Rumi, although not all of Annemarie Schimmel's writings are written in poetry or prose. Annemarie Schimmel only saw Sufism from the outside, herefore she considered it unnecessary to convert to Islam. Annemarie Schimmel considers Sufism as a mystical teaching that also exists in other religions, such as Buddhism and Shinto. For her, the most important thing is to be able to carry out the teachings conveyed by Sufism, namely awareness of the Supra Logic, Wisdom, guidance, and Love, without having to change theological beliefs to become Moslem.*

Keywords: *Annemarie Schimmel; divine love; sufism*

Abstrak: *Cinta ilahi sebagai dasar utama ajaran tasawuf semakin terkenal sejak Rabi'ah al-Adawiyah dengan konsep al-hub mengajarkan untuk mendedikasikan cinta sepenuhnya hanya kepada Allah. Senada dengan itu, kemudian lahir pemikiran tasawuf Jalaluddin Rumi yang mengekspresikan kecintaannya kepada Allah melalui prosa-prosa puitis. Ekspresi unik dari cinta transcendental ini membuat para pengkaji ketasawufan tertarik. Diantaranya Annemarie Schimmel.*

Banyak karya telah ia torehkan dari ketertarikannya terhadap konsep cinta dalam tasawuf ini meski ia sendiri bukanlah pemeluk agama Islam. Oleh karena itulah, penelitian ini penting dilakukan untuk mengkaji pemikiran tasawuf Annemarie Schimmel yang juga menyampaikan karyanya dengan syair-syair indah. Pembahasan dalam penelitian pustaka ini dilakukan secara deskriptif analitis terhadap pemikiran tasawuf Annemarie Schimmel melalui berbagai teori dalam ilmu tasawuf. Penelitian kualitatif ini menyimpulkan bahwa Ketertarikan Annemarie Schimmel dalam membuat puisi dan membuat tulisan dengan bahasa yang indah merupakan satu kesamaan dengan al-Rumi, meski tidak semua tulisan Annemarie Schimmel dibuat dalam bentuk puisi atau prosa. Annemarie Schimmel hanya melihat tasawuf dari sisi luarnya saja, oleh karenanya dia menganggap tidak perlu masuk Islam. Annemarie Schimmel menganggap tasawuf sebagai ajaran mistik yang juga ada dalam agama-agama lain, seperti Budha dan Shinto. Baginya yang terpenting adalah bisa melaksanakan ajaran yang disampaikan tasawuf tersebut, yaitu kesadaran terhadap Kenyataan Tunggal, kearifan, Cahaya, dan Cinta, tanpa harus pindah keyakinan teologis menjadi muslim.

Kata Kunci: *Annemarie Schimmel; cinta ilahi; tasawuf*

INTRODUCTION

Basically, Sufism is a person's expression in religious activities. When all the "thoughts" of fiqh, kalam and philosophy are felt to be no longer able to bring humans into the true goal of religion, then no doubt, Sufism with the "*suluk*" way that puts forward the inner and spiritual dimensions is starting to get a lot of attention.¹

As a basic assumption, Sufism teaches that the reality of God cannot be known by logical or rationalist methods that tend to be exoteric. The reality of God must be approached through love, because love leads to the appreciation of divine majesty and grace, where an esoteric feeling of intimacy with Him can be achieved.² From the perspective of the Sufis, as long as "you" are still "yourself," you will never know God, because the biggest veil that blocks you from the

¹ Samsul Arifin, et al., *Spiritualitas Islam dan Peradaban Masa Depan* (Yogyakarta: Sippres, 1996), 36.

² Carl W. Ernest, "Tingkatan Cinta dalam Sufisme Persia Awal, Mulai dari Rabi'ah sampai Ruzbihan", dalam Leonard Lewisohn, *Warisan Sufi: Sufisme Persia Klasik, dari Permulaan hingga Rumi*, translated by Gafna Raizha Wahyudi (Yogyakarta: Pustaka Sufi, 2002), 509-510.

reality of God is "you." Only the fire of divine love can burn egocentricity. Moreover, divine love arises spontaneously, it cannot be learned through study.³

When divine love dominates the mind, it seems that all the truths that were previously false are clearly open. People who have reached her position are not concerned with worldly "material" anymore, because the most important thing for her is the Beloved, eternal love, divine love.⁴

The love that colors the whole realm of thought and action, makes Sufis always think of Him, until beautiful poetic prose and rhyming narratives are issued which indicate that her sheart is being filled with an "irrational" feeling for Him. Love poems, rhyming prose, or romantic poems are natural expressions that arise because of deep feelings of love.⁵

The works inscribed in the form of rhyming and poetic sentences have a special attraction for Sufi successors (insiders) and outsiders to understand them more deeply. For the Sufi successors, the divine love implied in these poetic poems is a teaching from the teacher that should be followed, while for the reviewers who are not practitioners of Sufism, the teaching of divine love must be conveyed to the public who feel thirst for spiritual values that may be eroded by the spirit of modernity. Here are outsider reviewers of Sufism from the East (Muslims) and also from the West (orientalists). Here are many Western outsiders

³ Javad Nurbakhsh, "Ciri-Ciri Khas Utama Sufisme dalam Periode Awal Islam," dalam Leonard Lewisohn, *Warisan sufi: Sufisme Persia Klasik, dari Permulaan hingga Rumi*, translated by Gafna Raizha Wahyudi (Yogyakarta: Pustaka Sufi, 2002), 3.

⁴ According to Rosihon Anwar, Sufis who have reached this level of love do not want to be praised again, or even if they are praised, they never change, and when they are abused they never change, because everything is only for Allah. See Rosihon Anwar, *Akhlak Tasawuf*, (Bandung: Pustaka Setia, 2009), 139; H.M. Amin syukur said, Rabiah Adawiyah, famous for her experience of love for God, was able to turn away from everything other than God. In his prayer, he did not ask to be kept away from hell nor did he ask to be admitted to heaven. All he asks is to be close to God. See H.M. Amin Syukur, *Menggugat Tasawuf* (Yogyakarta: Pustaka Pelajar, 2012), 53.

⁵ Carl W. Ernest, "Tingkatan Cinta dalam Sufisme Persia, 509-512.

who have studied the uniqueness of Sufism, including Annemarie Schimmel, Bruce B. Lawrence,⁶ Herbert Mason,⁷ Gerhard Bowering,⁸ William C. Chittick,⁹ John Cooper,¹⁰ Carl W. Ernest,¹¹ and some other orientalists, but her paper will only discuss about Annemarie Schimmel, because, compared to others, even though she is an orientalist, even Protestant, Annemarie Schimmel is more familiar in the midst of contemporary Muslim Sufism literature, and it is not uncommon for Annemarie Schimmel to be asked to provide an "Foreword" in several Sufism books that were even compiled by Muslims.¹²

According to Annemarie Schimmel, Sufism which teaches divine love is the most ideal medium for human actualization. Although on many sides, Sufism is accused of being a 'killer of the authority of reason', but on the other hand, its success in building human personality and its ideas about love, peace, simplicity, purification of the soul and solidarity have contributed no less to realizing a more prosperous life. good. According to Carl W. Ernest, the concept of love in her case is an important element in the journey of searching for human authenticity through the path of Sufism.¹³

According to Annemarie Schimmel, a person who truly loves God knows that even in suffering, here is a hand of God that she feels, and she believes that

⁶ Bruce B. Lawrence is a Professor of Islamic Studies and History of Religion, Harvard University, Duke University, Durham, North Carolina. See Leonard Lewisohn, *Warisan sufi: Sufisme Persia Klasik, dari Permulaan hingga Rumi*, translated by Gafna Raizha Wahyudi, (Yogyakarta: Pustaka Sufi, 2002), iv.

⁷ Herbert Mason is a Professor of Islamic Studies and History of Religion, Boston University, Boston, Massachusetts. Leonard Lewisohn, *Warisan sufi*, iv.

⁸ Gerhard Bowering is a Professor of Islamic Studies and History of Religion in Yale University, New Haven, Connecticut. Leonard Lewisohn, *Warisan sufi*, iv.

⁹ William C. Chittick is a Professor of Islamic Studies and History of Religion in State University of New York, John, Stony Brook, New York. Leonard Lewisohn, *Warisan sufi*, v.

¹⁰ John Cooper is a Lecturer in The Persian Studies in University of Cambridge, Inggris. Leonard Lewisohn, *Warisan sufi*, v.

¹¹ Carl W. Ernest is a Professor of Islamic Studies and History of Religion University of North Carolina, Chapel Hill, North Carolina. Leonard Lewisohn, *Warisan sufi*, v.

¹² Leonard Lewisohn, *Warisan Sufi*, i-iii.

¹³ A similar statement was made by Annmarie Schimmel during a lecture at the Jakarta National Library Hall on February 25, 2002. See Ahmad Najib Burhani, "Pengantar Editor," in Ahmad Najib Burhani (ed.), *Manusia Modern Mendamba Allah: Renungan Tasawuf Positif*, (Jakarta: Iman dan Hkmah, 2002), v.

whatever befalls him is the best for him, because God knows best what is best for the growth of the soul and purification of the spirit.¹⁴

Actually who is Annemarie Schimmel and what is the purpose of studying Sufism? Why did her interest in Sufism, whose concept was born from Islam, did not make him convert to Islam? Why did she study only the famous Sufis who taught Sufism with poetry? Understanding the above reality, then, briefly and concisely this article will be written to answer those questions.

THE BIOGRAPHY OF ANNEMARIE SCHIMMEL

Annemarie Schimmel was born on April 7, 1922 in Erfurt, Germany, as the only child to highly cultured middle-class parents, who raised her in an atmosphere filled with literature and poetry.¹⁵

Skipping two classes in secondary school, she began her studies at the University of Berlin in the fall of 1939 at the age of seventeen. Her most influential and inspiring teacher was Hans Sheinrich Schaefer. Schaefer suggested that she study the poetry and works of Jalaluddin Rumi. She intuitively understood the ideas contained in her poem and never let go of them again.¹⁶

In October 1941, aged 19, she earned her doctorate in Islamic Language and Civilization with a dissertation on medieval Egypt. Shortly hereafter, she was accepted by the State Department on the decoding unit. She continues to work on scientific projects in her spare time.¹⁷

Annemarie Schimmel lived at a time When Germany was under colonialism and one day Annemarie Schimmel was caught and herded to

¹⁴ Annemarie Schimmel, "Kata Pengantar," in *Islam & World Peace; Explanation of A Sufi*, translated by Su'aidi Asy'ari (Bandung: Pustaka hidayah, 1997), 10-11.

¹⁵ Charles Homer Haskins, *A Life of Annemarie Schimmel* (Williamsburg: ACLS, 1993), 1.

¹⁶ Charles Homer Haskins, *A Life of Annemarie Schimmel*, 2.

¹⁷ Charles Homer Haskins, *A Life of Annemarie Schimmel*, 7-10.

Marburg. On May 8, 1945, the day the war ended and they soon set up a "university camp," Annemarie gave her first lecture on Islamic matters sitting on a double-deck bed. On January 12, 1946, she gave her first lecture on the "Main Representatives of Islamic Sufism" at the age of twenty-three.¹⁸

In 1951, she received her second doctorate in the History of Religions awarded by the Protestant Theology Faculty in Marburg, with the title research on mystical love in Islam.¹⁹

In the early fifties Annemarie made several trips to Turkey. In 1953, while she was in Ankara, she gave the first public lecture in Turkey.²⁰ Some time later the Faculty of Theology offered him a vacant chair to teach in the history of religion. She really appreciated the Islamic Theology Faculty who wanted to make him a teacher, so she asked, as if challenging, is here a German Protestant theology faculty that dares to appoint a Muslim woman as a professor? Even in her speech at the International Congress on the History of Religion in Rome in August 1990, Annemarie Schimmel expressed her disappointment with the study of the History of Religion which has always been studied from a favorable perspective to the West. According to him, here are also scholars in Asia who have contributed greatly to the history or pshenomenology of religion, such as Buddhism, Confucianism, Shinto, and even Islam. But unfortunately, the attitude of Western scholars seems to still be sheavily influenced by the "biblical" background and the "classical" approach to science.²¹

Annemarie Schimmel lived in Turkey for five years (1954-1959) and made her "obsessed" with Rumi, whose grave is in Konya.²² Besides Rumi, her other favorite character is Muhammad Iqbal, who is an Indo-Muslim thinker and

¹⁸ Charles Homer Haskins, *A Life of Annemarie Schimmel*, 13-15

¹⁹ Charles Homer Haskins, *A Life of Annemarie Schimmel*, 9-11.

²⁰ Tim Penerbit Pustaka Sufi, "Pengantar Penerbit," in Annemarie Schimmel, *Dunia Rumi: Hidup dan Karya Besar Penyair Sufi*, translated by Saut Pasaribu (Yogyakarta: Pustaka Sufi, 2002), vii-viii.

²¹ Annemarie Schimmel, "Kata Pengantar," in Sachiko Murata, *The Tao of Islam: A Source Book on Gender Relationship in Islamic Thought*, translated by Rahmani Astuti and M. S. Nasrullah, (Bandung: Mizan, 1996), 15.

²² Tim Penerbit Pustaka Sufi, "Pengantar Penerbit," dalam Annemarie Schimmel, vii.

poet, who has also colored her writings so far. At the urging of her friend in Turkey, she produced an annotated translation of Iqbal's famous spiritual book. Her led to him being invited in 1958 to visit Pakistan which was the starting point of a new research interest that eventually led him to Harvard University.²³

In August 1965, on her first visit to the United States, attending the 11th Congress of the International Association for the History of Religion in Claremont, California, she was approached by Harvard's Wilfred Cantwell Smith, who said that large funds had been given to Harvard University by Mr. Ozai Durrani to study the two great Urdu poets, Mir and Ghalib, and to have their works translated into English in a poetic style. However Annemarie Schimmel turned down the offer, as she claimed that she was not proficient in Urdu and was not ready to join the project. However, Smith and others at Harvard persuaded him steadfastly in hopes of convincing him, until Annemarie Schimmel joined the research.²⁴

In the spring of 1967 she started at Harvard as a Lecturer on Indo-Muslim Culture, and in 1970 she was appointed a full professor. Annemarie Schimmel teaches only in the spring and almost every year she goes to Pakistan in the fall. Although she only taught during the spring term, but she cared deeply for her students, and they adored him, stood in awe, even they also trusted him and sought her advice in personal matters. Annemarie Schimmel is a sought-after lecturer, with her signature style of delivery of holding her bag with both hands,

²³ Through her book which has been translated into Indonesian with the title *Dunia Rumi: Hidup dan Karya Besar Penyair Sufi*, Annemarie Schimmel leads us to the imagination of the past about Konya with all its culture and civilization. How the roads to Konya, Rumi's poetic expressions, and feelings about Konya and the appreciation of Rumi he describes clearly, as if very convincing that she has not only been to the area, but also understands something "core" in the area (Konya) that. See Annemarie Schimmel, *Dunia Rumi: Hidup dan Karya Besar Penyair Sufi*, translated by Saut Pasaribu, (Yogyakarta: Pustaka Sufi, 2002), 3-14.

²⁴ Charles Homer Haskins, *A Life of Annemarie Schimmel*, 10-15.

closing her eyes, and talking for exactly the amount of time she is given. Annemarie Schimmel states that she can lecture without a script in German, English and Turkish, or with a script (and eyes open) in French, Arabic, Persian and Urdu.²⁵

During her academic life she was awarded several impressive honorary doctorates, as well as several awards and medals. She published more than a hundred books in English and German, many of which were aimed at the educated layman. Verse translation of Islamic poetry is her favorite hobby, in which she follows the model of her hero, the Romantic and orientalist poet Friedrich Rückert.²⁶

In 1992 she retired from Harvard and returned to Bonn. In her daily life, she spends her life with lectures and writing activities. On 15 October 1995, she received the prestigious Peace Prize from the German Book Trade Association in honor of her achievements in generating East-West understanding.²⁷

On January 26, 2003, Annemarie Schimmel died of complications following surgery. She had no an immediate family, but left behind a much-loved son, her cousins and family, who now live in California and New Jersey, as well as a large number of friends, colleagues, students, who will always remember her works with great joy and admiration.²⁸

SCIENTIFIC RECORD

Annemarie Schimmel was born Protestant and had middle-class cultured parents in Erfurt, Germany.²⁹ Her father, Paulus, was a postal worker and her mother, Anna, owned a family business with connections to international trade and shipping. Schimmel always remembered her father as "a lovely playmate full

²⁵ Charles Homer Haskins, *A Life of Annemarie Schimmel*, 16.

²⁶ Annemarie Schimmel, *Dunia Rumi*, 63.

²⁷ Ahmad Najib Burhani, "Pengantar Editor," in Ahmad Najib Burhani (ed.), *Manusia Modern Mendamba Allah: Renungan Tasawuf Positif* (Jakarta: Iman and Hikmah, 2002), v.

²⁸ Charles Homer Haskins, *A Life of Annemarie Schimmel*, 19.

²⁹ Wahid Bakhsh Rabbani, *Islamic Sufism: The Science of Flight in God, with God, by God and Union and Communion with God also Showing the Tremendous Sufi Influence on Christian and Hindu Mystics and Mysticism* (Kuala Lumpur: Zafar, 1995), 222-223.

of fun." Her mother made him feel that she was the son of a dream and her house was full of poetry and literature, even though her family was not a literature graduate.³⁰

She began studying at the University of Berlin in 1939 at the age of 17, during the period of Nazi Germany. She received her doctorate in Islamic Language and Civilization at the age of nineteen. At the age of 23, he became professor of Arabic and Islamic studies at the University of Marburg, Germany in 1946. Then she received her second doctorate in the history of religions in 1954.³¹

The turning point in her life came in 1954 when she was appointed Professor of the History of Religion at the University of Ankara (Turkey). Here she spent five years teaching in Turkey and immersing himself in the cultural and mystical traditions of the State. She was a faculty member at Harvard University from 1967 to 1992 and was Professor Emerita of Indo-Muslim Culture upon retirement. She is also an honorary professor at the University of Bonn. She published more than 50 books on Islamic literature, mysticism and culture, which were translated from Persian, Urdu, Arabic, Sindhi and Turkish in poetic and literary form into English and German.³²

Because of her work on Islam, Sufism and Muhammad Iqbal, the Pakistani government is honored to bestow upon him the highest civilian awards known as *Sitara e Imtiaz* (Star of Excellence) and *Hilal e Imtiaz* (Crescent of Excellence). In addition, Annemarie Schimmel also received many other awards from various countries in the world, including Leopold Lucas, a prize from the Evangelisch-

³⁰ Charles Homer Haskins, *A Life of Annemarie Schimmel*, 3-5.

³¹ Charles Homer Haskins, *A Life of Annemarie Schimmel*, 7-9.

³² Tim Penerbit Pustaka Sufi, "Pengantar Penerbit," in Annemarie Schimmel, vii-ix.

Theologisches Faculty of the University of Tübingen, and in 1995 received the prestigious award, namely the German book trade peace prize.³³

Among the works of Annemarie Schimmel are:

- *As Through A Veil : Mystical Poetry in Islam*, New York : Columbia University Press, (1982)
- *And Muhammad Is Her Messenger: The Veneration of the Prophet in Islamic Piety*, 367 pages, (1985), The University of North Carolina Press.
- *Anvari's Divan: A Pocket Book for Akbar*, hardcover, Metropolitan Museum of Art (January 1994)
- *A Dance of Sparks: Imagery of Fire in Ghalib's Poetry*
- *A Two-Colored Brocade: The Imagery of Persian Poetry*, University of North Carolina Press (November, (1992).
- *Deciphering the Signs of God: A Phenomenological Approach to Islam* (1991-1992 Gifford Lectures, online), 302 pages.
- *Gabriel's Wing: Study into the Religious Ideas of Sir Muhammad Iqbal*.
- *Mystical Dimensions of Islam*, German edition. English translation: North Carolina Univ. Press, 512 pages, copyright 1975, (1986). Spanish translation: *Las dimensiones místicas del Islam*, trad. de A. López Tobajas y M. Tabuyo Ortega, Madrid, Trotta, (2002).
- "Introducción al-Sufismo", Spanish translation: Kairós Editorial, 152 pages (2007).
- *Rumi's World : The Life and Works of the Greatest Sufi Poet*
- *Im Reich der Grossmoguls: Geschichte, Kunst, Kultur*, (2000).
- *The Empire of the Great Mughals: History, Art and Culture*, Ed. Reaktion books Ltd, London, (2004).
- *Look! Her is Love*
- *The Triumphal Sun: A Study of the Works of Jalaloddinn Rumi*, London: East-West Pub., (1980).

³³ Wahid Bakhsh Rabbani, *Islamic Sufism*, 222-223.

- *Islamic literatures of India, Wiesbaden : O. Harrassowitz, (1973)*
- *Mohammad Iqbal, poet and philosopher: a collection of translations, essays and other articles, Karachi, Pakistan-German Forum, (1960).*
- *Classical Urdu literature from the beginning to Iqbal, Wiesbaden : O. Harrassowitz, (1975); (A history of Indian literature; V. 8: modern Indo-Aryan literatures.*
- *Islam: An Introduction, Albany: State University of New York Press, (1992)*
- *We believe in one god: the experience of God in Christianity and Islam, edited by Annemarie Schimmel and Abdoldjavad Falaturi ; preface by Kenneth Cragg ; translated by Gerald Blacszak and Annemarie Schimmel; London : Burns & Oates, (1979)*
- *Islamic Calligraphy*
- *Calligraphy and Islamic Culture, New York University Press, (1990).*
- *Islamic Names: An Introduction (Islamic Surveys), [Paperback], Edinburgh University Press, England, 134 pages, (1990).*
- *Meine Seele ist eine Frau, copyright 1995, Kösel Verlag GMBH, Munich. English edition: My Soul is a Woman, The Feminine in Islam, (1997), 192 pages, Continuum, New York and London, Continuum International Publishing Group .*
- *Make A Shield From Wisdom : Selected Verses from Nasir-i Khusraw's Divan, translated and introduced by Annemarie Schimmel; London : I. B. Tauris in association with the International Institute of Ismaili Studies, (2001).*
- *Ernst Trumpp; A brief account of her life and work*

- *Das Mysterium der Zhal*, ed. Eugen Diederichs Verlag, Munich, (1983). English edition by Oxford University Press (1993), 314 pages, titled The Mystery of Numbers.
- *Islam and the Wonders of Creation: The Animal Kingdom*, (2003).

Actually the work of Annemarie Schimmel goes beyond what is listed above. Her writings in the form of academic journals and "potpourri" were not included by the authors, because the mention of her, in the author's shemat, is only a symbol for a highly productive scholar.³⁴

THE CONCEPT OF ANNEMARIE SCHIMMEL'S SUFISM; A STUDY FROM THE OUTSIDER

Before going into the discussion of how Annemarie Schimmel (outsider) describes Sufism, the author will describe how Sufism develops in the minds of Sufis and insider Sufism observers first.

The word *tasawwuf* comes from the Arabic language, namely *tashawwuf*. The word *tashawwuf* is the *ism mashdar* of *fi'il* تصوف يتصوف become تصوفا. The word تصوف يتصوف is فعل مزيد بحرفين "tā" and "mudhā'af," which is from فعل مجرد صوف - صاف become صوفا which means to have a lot of fleece. Rosihon Anwar explains the meaning of "a lot of hair" as a classic Sufi identification whose clothes are made of sheep's wool.³⁵

Actually, scholars have different opinions about the origin of the word Sufism, besides those who argue as described above, here are also those who say that it comes from the words *al-shuffah*, *al-shaff*, *al-shufānah* and *al-shūf*, but Amin Syukur explained that the origin of the word Sufism is more accurately said to come from the word *al-shūf*, this is because Sufism experts usually use clothes made of fleece. Sufism is the teaching, while the perpetrator is called

³⁴ For more comprehensive understanding of Annemarie Schimmel's scientific work, please see Tim Penerbit Pustaka sufi, "Pengantar Penerbit," in Annemarie Schimmel, vii-ix; Saini K. M. "Mengapa Puisi Sufi?" in Annemarie Schimmel, *Menyingkap yang Tersembunyi: Misteri Tuhan dalam Puisi-Puisi Mistis Islam*, (Bandung: Mizan, 2005), 11-21; Ahmad Najib Burhani, "Pengantar Editor," v; Wahid Bakhsh Rabbani, *Islamic Sufism*, 222-233.

³⁵ Rosihon Anwar, *Akhlaq Tasawuf*, 11.

mutashawwif which in Indonesian is called *Sufi*, as a trait for people who usually use *shūf* cloth.³⁶

If etymologically here are already differences, it can be ascertained, in a terminological sense here will also be many differences. According to Sahal bin Abdillah as quoted by Rosihon Anwar, Sufism is eating less, being serious in worshiping Allah, and running away from humans. His definition gives the impression that Sufism is too visible as a very exclusive, individual, and vertical teaching.³⁷

Through a more inclusive and socialist perspective, Haidar Bagir with his positive Sufism concept said that a good Sufi is a Sufi who emphasizes good deeds to improve the quality of the environment. He is a healthy person, working hard, earning a living for her worldly life. He may be rich, but her wealth is used proportionally for himself, his family and activities to empower the people who are powerless and weak.³⁸

According to H.M. Amin Syukur, Sufism is an Islamic teaching that fosters human morals on her earth, in order to achieve happiness and perfection of inner and outer life, the world and the hereafter. Sufi is a person who has noble attitudes and avoids despicable attitudes, is able to suffer from hunger and thirst, but if he gets sustenance it is not attached to his heart.³⁹

³⁶ H. M. Amin Syukur, *Menggugat Tasawuf*, 7-11; H.A. Musthofa, *Akhlak Tasawuf* (Bandung: Pustaka Setia, 2002), 201.

³⁷ Rosihon Anwar, *Akhlak Tasawuf*, 16.

³⁸ Haidar Bagir, "Manusia Modern Mendamba Allah" in Ahmad Najib Burhani (ed.), *Manusia Modern Mendamba Allah: Renungan Tasawuf Positif* (Jakarta: Mizan Media Utama, 2002), xxiv-xxv.

³⁹ Furthermore, according to H. M. Amin, gratitude, the notion of *zuhud* can be divided into two, as a *maqâm* and *akhlâq*. As a *maqâm*, *Zuhud* means loss of will, except the will to meet God. The world is considered a barrier to one's meeting with God and because of that he is considered something that is in the opposite direction (dichotomy) with Him. As an *akhlâq*, *Zuhud* can be realized in a simple, natural, integrative, inclusive and active life in various lives in this world, as

Sufism is part of *al-syarî'ah al-islâmiyah*, which is a form of *ihsân*, one of the three other frameworks of Islamic teachings, namely *îmân* and *Islâm*. Herefore, Sufi behavior must remain within the framework of Islamic law. Al-Qusyairi as quoted by H.M. Amin Syukur said: "If you see someone who is given a special ability (*karâmah*), so that he can fly in the sky, then don't be in a hurry to be tempted by him, so you see how he carries out orders, leaving the prohibition on keeping the existing law."⁴⁰

Ihsan includes all Muslim behavior, both external and internal actions, in worship and muamalah, because Ihsan is the soul of faith and Islam. *mân* as the foundation that exists in a person's soul from the combination of knowledge and belief, its manifestation in the form of *badâniyah* actions (*ibâdah dzâhiriyyah*) is called Islam. The combination of *mân* and Islam in a person will manifest as a person in the form of *akhlâq al-karîmah* or called *ihsân*.⁴¹

These statements are definitions of Sufism from an insider's point of view (Moslem), which may conflict with outsider (orientalist) views. Insiders understand more about the flow of Sufism in its entirety because they are indeed perpetrators of Sufism, while outsiders are considered less understanding of Sufism in detail, because they are only outside observers.⁴²

According to Annemarie Schimmel, Sufism is the same as mystical. The emergence of the word mystical is taken from the Greek word *myein* which means "to close the eyes." Mystery is something that contains a mysteriousness that cannot be achieved by ordinary means or intellectual effort. Mystics is called "the great spiritual current that flows through all religions." In its broadest sense,

exemplified by the Prophet Muhammad. and his friends. See H.M. Amin Syukur, *Zuhud di Abad Modern* (Yogyakarta: Pustaka Pelajar, 1997), v.

⁴⁰ H. M. Amin Syukur, *Tasawuf sosial* (Yogyakarta: Pustaka Pelajar, 2004), 4.

⁴¹ Syekh Fadhalla Haeri said that Sufism should start from outward practices, in order to strengthen, develop, and enrich the situation (*hâl*) inner awareness. That is, it is not true to say that Sufism should avoid worldly affairs by focusing heavily on the affairs of the hereafter. See Syekh Fadhalla Haeri, *Dasar-Dasar Tasawuf*, (Yogyakarta: Pustaka sufi, 2003), 5-6.

⁴² Wahid Bakhsh Rabbani, *Islamic Sufism*, 222-223.

mysticism can be defined as awareness of the One Reality, which might be called wisdom, light, and love.⁴³

Annemarie Schimmel says that Sufism which arrived in Europe in the 16th and 17th centuries was Sufism introduced by travelers and travelers visiting the Middle East who brought home information about dervish ceremonies, poor, poor and poor Sufis. her dress is full of patches of stitches. The Sufi situation became a special attraction for Europeans. Herefore, many of them conduct in-depth studies on her mysterious (unique) Sufi behavior which they call mystical.⁴⁴

There are orientalist who call the term Sufism with Sufism and mysticism.⁴⁵ The term Sufism may be more appropriate than the use of the term mysticism, because in fact Sufism does not only contain mystical behaviors, such as the story of the Prophet Yunus with the whale or al-Hallaj who can unite with God, but also the suggestion to live together, ascetic, share and respect each other, as Sufism *akhlaqî* al-Ghazali.⁴⁶ While the word Sufism is an ideology attributed to Sufis who used to be accustomed to using woolen cloth.⁴⁷

As an outsider, even an orientalist, Annemarie Schimmel equates Sufism with mystical science. Herefore, he considers Sufism to be found in Christianity,

⁴³ Annemarie Schimmel, *Dimensi Mistik dalam Islam*, translated by Sapardi Djoko (Jakarta: Pustaka Firdaus, 2000), 1-2.

⁴⁴ Julian Baldick, *Islam Mistik; Mengantar Anda ke dunia Tasawuf* (Jakarta: Serambi, 2002), 195-197.

⁴⁵ It is like Leonard Lewisohn in his article "*Pencarian Pembinaan: Imajinalisasi dan Kematian Mistik in Tamhîdât Ain al-Qudât Hamazânî.*" See Leonard Lewisohn, "Pencarian Pembinaan: Imajinalisasi dan Kematian Mistik dalam Tamhîdât Ain al-Qudât Hamazânî," in Leonard Lewisohn, *Warisan Sufi: Sufisme Persia Klasik, dari Permulaan hingga Rumi*, translated by Gafna Raizha Wahyudi, (Yogyakarta: Pustaka Sufi, 2002), 343-399.

⁴⁶ In the context of Sufism, al-Ghazali adheres to Sufism with a psycho-moral character, which prioritizes moral education in accordance with the natural instincts of Islam. Al-Ghazali in his Sufism carries the concept of *ma'rifah* within the limits of self-approach to Allah (*taqarrub bi Allah*) without being followed by union with Him. See Al-Ghazali, *Ihyâ' Ulûm al-dîn*, III (Beirut: Dar Al Fikr, tt.), 96.

⁴⁷ A. J. Arberry, *Pasang Surut Aliran Tasawuf* (Bandung: Mizan, 2005), 7-11.

Judaism, Buddhism, Confucianism, Shintoism, and several other religions, because all religions and beliefs have mystical teachings. Based on her line of thinking, Annemarie Schimmel considers Sufism as the mystical science of Islam.⁴⁸

This is the answer to why Annemarie Schimmel did not convert to a Muslim, but remained a staunch Protestant despite having studied Islamic language and civilization for a long time, teaching Sufism at various universities, and even researching Sufism for a long time. This is due to her belief that Sufism is a part of the mystical teachings that are not only found in Islam, but also in several other religions, including her religion of belief, Protestantism. For Annemarie Schimmel, all religions teach mysticism, in the sense of awareness of a Single Reality, which might be called wisdom, guidance, and Love. If all religions have mystical teachings, then all religions have Sufism teachings.⁴⁹

However, her opinion was rejected by Abu Husein an-Nuri who considered Sufism to exist only in Islamic teachings because Sufism is a teaching to surrender to God, namely Allah, not another God. Abu Husein an-Nuri as quoted by Rosihon Anwar said "when they leave nothing but Allah, be those who do not have and are possessed."⁵⁰

Al-Ghazali taught to respect disbelievers, but al-Ghazali forbade a person to become a disbeliever, because according to al-Ghazali *kufur* is a disease of the heart that must be cleansed because it can make a person's heart die. Apart from *kufur*, other heart diseases are hypocrisy, wickedness, immorality, and *bid'ah*.⁵¹

⁴⁸ Annemarie Schimmel, "Kata Pengantar," in Sachiko Murata, *The Tao of Islam: A Source Book on Gender Relationship in Islamic Thought*, translated by Rahmani Astuti and M. S. Nasrullah (Bandung: Mizan, 1996), 15.

⁴⁹ Hazrat Inayat Khan, *The Heart of sufism*, translated by Andi Haryadi (Bandung: PT. Rosdakarya, 2002), 125-128.

⁵⁰ Rosihon Anwar, *Akhlaq Tasawuf*, 15

⁵¹ Al-Ghazali, *Majmû'ah Rasâil al-Imâm al-Ghazâlî* (Beirut: Dâr al-Fikr, 1996), 239.

Kufr must be removed (*takhallî*) from humans, because heart disease will prevent humans from purifying the soul (*tazkiyah al-nafs*).⁵² *Kufr* is an act of violating the shari'ah which is very clear and will invalidate the shahada sentence that has been said, because kufr is darkness that causes every action to be useless. Definitively, al-Ghazali explained that what is meant by *kufr* is the denial of the Prophet Muhammad and the teachings he brought, while faith (against *kufr*) is believing in all forms of teachings that he brings. Herefore, Jews and Christians are infidels because they deny the apostleship of the Prophet Muhammad and the teachings conveyed.⁵³

If it is related to Annemarie Schimmel's Sufism concept which says that all people who understand and teach about awareness of the One Reality, Wisdom, Light, and Love, can be considered as Sufis, then her must be re-evaluated. Because Sufism is not just a mystical teaching, but also a method of purifying the soul in order to achieve the condition of *taqarrub ilā Allah*.⁵⁴

Belief in Allah as God with all His rules (shari'ah) is one of the keys in Sufism, meaning that Sufism as a teaching that emerged from Islam requires its adherents to be Muslim, because only Islam believes in Allah with all Her teachings. conveyed through Her Messenger. Her shows that the so-called Sufi is

⁵² In the search for truth, one must come to the stage of "prophetic nature," where truth can be obtained not through reason, but by the light of prophethood, which is higher than reason. Intellect is unable to grasp what the prophetic eye can know. Once this prophetic knowledge has been acquired, one can rise to a higher level, from *tamyîz*, *mukâsyafah* to *dzauq*. *Dzauq* is to feel the truth as it really is, like seeing with your eyes or holding with your hands. This dzauq process can only be obtained through *tazkiyah al-nafs*. See Al-Ghazali, *al-Munqîdh min al-Dhalâl*, translated by Achmad Khudori Soleh (Bandung: Pustaka Hidayah, 1998), 64. The Process of *tazkiyah al-nafs* requires oneself to be clean from liver disease, especially *kufr*. See Sa'id Hawwa, *Tazkiyatun Nafs*, 199; Al-Ghazali, *Kaidah-Kaidah Sufistik*, 69-76.

⁵³ Al-Ghazali, *Majmû'ah Rasâil al-Imâm al-Ghazâlî* (Beirut: Dâr al-Fikr, 1996), 240.

⁵⁴ Sa'id Hawwa, *Tazkiyatun Nafs; Intisari Ihya' Ulumuddin*, translated by Abdul Amin (Jakarta: Pena Pundi Aksara, 2007), 199-202.

not someone who just lives a simple life, dressed in rags, is shabby, shabby, poor, and has an awareness of the Single Reality, Wisdom, Light, and Love, but he must also be a Muslim, because Sufism has a conception of itself, at least as stated by al-Ghazali and Abu Husein an-Nuri.⁵⁵

Annemarie Schimmel's study of Sufism seems to be only limited to historicity (by not wanting to say only the external aspect). Perhaps her was due to her basic education in the History of Religions, which also colored her line of thinking when he saw Sufism. As is commonly known, studying the History of Religions does not mean that you have to merge into the various religions being studied, but that you simply need to understand. Her style is also what Annemarie Schimmel did when she studied and researched Sufism, where her interest in researching Sufism did not mean that she obligated her to convert to a Muslim faith, from an outsider of Sufism to an insider of Sufism (Sufi/Muslim).⁵⁶

One of the weaknesses of studies conducted by outsiders is the limited information they have. This also happened to Annemarie Schimmel who looked a little confused in explaining al-Rumi's spiritual mystical concept of prayer.⁵⁷ Annemarie Schimmel's discussion of the concepts of praying and prayer overlaps, as if they are the same, but also seem different. Indeed, praying etymologically means praying, but praying and prayer are of course different, because prayer is ⁵⁸ اقوال و افعال مفتوحة بالتكبير و مختمة بالتسليم بشروط

Maybe this happened because of Annemarie Schimmel's background as an orientalist (outsider) who has limited Islamic details, or maybe because the writing of the work itself is projected for European society, where in the Western-Christian understanding, one prayer is enough, like praying.

⁵⁵ Al-Ghazali, *Majmû'ah Rasâil al-Imâm al-Ghazâlî*, 239.

⁵⁶ Charles Homer Haskins, *A Life of Annemarie Schimmel*, 7-9.

⁵⁷ This can be seen in chapter 9 on "Salat: Anugerah Ilahi" in the book *Dunia Rumi, Hidup dan Karya Penyair Besar*. See Annemarie Schimmel, *Dunia Rumi*, 199-211.

⁵⁸ Meaning: prayer is a series of words and deeds that begins with takbir and ends with greetings with certain conditions. See Taqiyuddin Abi Bakr bin Muhammad al-Husainî, *Kifâyah al-ahyâr fi Halli Ghâyah al-Ikhtishâr* (Surabaya: Dâr al-Kitâb al-Islâmî, tt.), I: 82.

In response to Annemarie Schimmel's outsider side, there are some who doubt the objectivity of her Sufism study. The Sufi Library Publishing Team, for example, is worried that Annemarie Schimmel is still like other orientalists who have not been able to see Islam from the perspective of Islam itself. Contrary to the opinion of the Sufi Library Publishing Team, Wahid Bakhsh Rabbani actually considers Annemarie Schimmel's study of Sufism to have been instrumental in making the understanding of Sufi schools unbiased. Wahid Bakhsh Rabbani also considers her Protestant orientalist worthy of appreciation for her depth of knowledge about Sufi doctrines.⁵⁹

In line with Wahid Bakhsh Rabbani's opinion, based on the author's knowledge and as far as some literature has been read, the author concludes that the eastern studies conducted by Annemarie Schimmel tend to be objective. In fact, not infrequently he criticizes the West itself, which according to him sometimes sees Islam (east) from an aspect that tends to only benefit the West. According to Annemarie Schimmel, orientalists who do not fully see Islam (east) are influenced by a "biblical" background and a "classical" approach to science.⁶⁰

At the end, Annemarie Schimmel does not have a clear formulation of Sufism or Islamic mystical concepts. Although Annemarie Schimmel once wrote in her book on "Definitions of Sufism, Man and Its Perfection, Tharîqah, and Theosophical Sufism," the writing was not her own formulation, but quotes from several Sufism concepts inscribed by several Sufis, especially al-Rumi. That is, what is contained in Annemarie Schimmel's Sufism writings is a summary or rewrite of the Sufism concept of several great Sufis, such as al-Rumi. Of course there is different from al-Ghazali who has her own formulation of Sufism which

⁵⁹ Wahid Bakhsh Rabbani, *Islamic Sufism*, 222-226.

⁶⁰ Annemarie Schimmel, "Kata Pengantar," in Sachiko Murata, *The Tao of Islam*, 15.

may be different from the Sufism concept of her teachers, Yusuf al-Nassaj and Afdhal bin Muhammad.⁶¹

CONCLUSION

Annemarie Schimmel was born on April 7, 1922 in Erfurt, Germany. Since childhood Annemarie Schimmel was interested in poetry and literature. Then, Hans Sheinrich Schaefer, her teacher, suggested that she study the poetry and works of Jalaluddin Rumi, until finally, at the age of 19, she received a Doctorate degree in Islamic Language and Civilization. Her interest in Islamic studies made her asked to teach at various universities, both Islamic and non-Islamic in various countries. The year 1946 was the first time she taught about Sufism, which then led to a deeper study of Jalaluddin al-Rumi and Muhammad Iqbal. In 1951 she received her second Doctorate in the History of Religions. After a long struggle in the academic world, especially in the study of Sufism, finally, on January 26, 2003, Annemarie Schimmel died after undergoing surgery due to complications.

Her interest in writing poetry and writing in beautiful language has one thing in common with al-Rumi, although not all of Annemarie Schimmel's writings are written in poetry or prose, especially when it comes to Sufism.

Annemarie Scimmel only sees Sufism from the outside, herefore she considers it unnecessary to convert to Islam even though she has been struggling with the world of Sufism for decades. Moreover, she considers Sufism as a mystical teaching that also exists in other religions, such as Buddhism and Shinto. For her, the most important thing is to be able to carry out the thoughts conveyed by Sufism (mysticism), namely awareness of the Supra Logic, Wisdom, guidance, and Love, without having to change theological beliefs to become a Muslim.

⁶¹ Doug Marman, "Pengantar Penerbit," in Jalaluddin Rumi, *Fihi Ma Fihi*, translated by Ribut Wahyudi, (Yogyakarta: Pustaka Sufi, 2004), v-xiii; Sulaiman Dunia, *al-Haqiqah fi Nazhr al-Ghazali* (Kairo: Dar al-Ma'arif, 1971), 18.

Apart from the pluses and minuses of Annemarie Schimmel, although she is an orientalist outsider, her services contained in her writings on Sufism can be used as a fairly representative reference on Sufism, because her studies are in-depth and tend to be objective..

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