

Tasawuf Therapy Very Good for Overcoming the Spiritual Problems of Religious People in The Millennial Generation

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Abstract

This study aims to find out whether Sufism Therapy is very good for anticipating the Spiritual Problems of Religious People in the Millennial Generation. Spiritual problems often arise, starting from the disappearance of Godly values caused by the Muslims themselves, who always moving further away from the center of existence. Therefore, it is not There is alternative Which more good in answer problem spirituality Which has cause various disease spiritual moment This, except man millennials must return to the center of existence. Estimates about man Which consists of from asperk physical and spiritual, material and spiritual, is dimensions Which complete Which can become alternative for man millennials overcome spiritual illness. Both are actually walk along, each other complete. With dimension spiritual man sued for return to center existence through iktikaf in the mosque or also looking for a teacher whose spirit reaches the Prophet, so that in this iktikaf we get guidance that can cleanse the soul which, if done with sincerity, the heart is capable of musyahadah (witnessing) and ma'rifah (knowing everything that is not looks. Looking at side external, knowledge Sufism is a part of self-enlightenment that must be done with business, business Which truly to aspect spiritual.

Keywords: Therapy, Sufism, Spirituality, problem, spiritual

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International Conference Global Islamic Education: Cultivating Tolerance and Interfaith Cooperation in A Multicultural Theme: Strengthening Tolerance and Peace.

<https://proceeding.pancabudi.ac.id/index.php/GIE>

Introduction

Apart from being living creatures, humans are also existential creatures. Humans are also referred to as dualism, namely physical and spiritual, in era millennial. Nowadays, the problem spirituality is starting to become a very big part, so that everywhere we see conditions that form bad morals. Spiritual and moral problems interconnected and interwoven, intertwining with each other, making it difficult to distinguish and separated. Spiritual problems cause that moral deterioration are considered to be the main cause. the decline life social religious public millennials who are facing a unique situation in the history of human life. In this modern era, Muslims are integrated with artificial intelligence systems or (AI) from the Western world. Where Muslims will live side by side with smart robots as a substitute for human existence. So that currently humans are experiencing a multidimensional crisis so that they lose balance between the physical and spiritual.

The factors cause that this include morality and personal spiritual crisis that does not prioritize transcendental relationships with God, so that bad behavior is rampant and seems to have become a culture that is difficult to eliminate. Personal spiritual crisis or the loss of social humanity and moral damage from every behavior have become rampant in Muslim society, even now a moral life is considered no longer important to be cultivated which has finally become a big problem in living this life. Dhikr is intended as a means of communicating with Allah SWT. Doing dhikr activities is not just reciting wirid-wirid, dhikr should not only be a ceremonial ritual after finishing prayer or in various events and ceremonies. In Fa-hul Bari, AlHafizh argues that dhikr is all pronunciation (utterance) that is liked by Allah, and to remember and commemorate Allah SWT.

Today, the Qur'an is more widely understood by society as a sacred book and ritual that has crystallized in the form of culture and customs. As a result, the understanding of the Qur'an has begun to deviate from its function of guidance as shown by the Qur'an itself. It is only seen as an 'old document' that has lost its spirit. The holy book of the Qur'an in the form of a manuscript is considered to have magical values or advice that contains the power to ward off disaster and to keep humans away from danger, (Ahmad Syafi'i, 2011) even the Qur'an is now widely used as a tool of legitimacy and symbol to provide justification for personal and group desires and interests that are subjective and far from spiritual values. The scientific content in the Word of God contains elements of Metaphysics(spiritual) Institutions or groups that exist in the Muslim community and institutions and mosques are very useful in order to deliver Muslims to achieve happiness in life in this world and in the hereafter. Billions of funds are spent but it seems to be in vain (K. Yahya, 2020) Therefore, Muslims need to study and internalize the values contained in the Qur'an and Hadith. For example, Muslims can feel the benefits of prayer in their daily lives. Because in prayer there are benefits including, preventing evil and unjust deeds, eliminating anxiety and restlessness, reducing stinginess and greed. Surah Al-Ankabut / 29:45 states: may Allah bless him and give him peace and blessings God willing

تَصْنَعُونَ مَا يَعْلَمُ وَاللَّهُ أَكْبَرُ اللَّهُ وَلَذِكْرُ اللَّهِ وَالْمُنْكَرِ

Meaning: Read what has been revealed to you, namely, the book (Quran) and establish prayer. Indeed, prayer prevents evil and evil (deeds). and indeed the remembrance of Allah (prayer)

is greater (its priority over other acts of worship). And know that remembering Allah is greater than worship. Allah knows what you do.

On the other hand, people who are knowledgeable, political, economic, social, educational and other dimensions do not refer directly to the holy book of the Koran which has spiritual energy and value, but rather refer to books or scientific books, which contain a view of life that is disciplined with science and technology alone. Thus, as a result of the loss of spiritual values, many religious people in carrying out their lives deviate from the guidance outlined by the Qur'an itself. If that is the case, then where is the spiritual metaphysical energy that is capable of destroying mountains and nuclear as expressed by Professor Prof. Kadirun Yahya in the book *Kapita Selektta Metaphysics*

According to Prof. Kadirun Yahya, the correct implementation of dhikr is dhikr that comes from Allah Himself, where the dhikr of Allah SWT that comes from Allah is more perfect, more noble, higher, more glorious and more honorable, namely the sentence "Allahu akbar". A person who has good spirituality will have good morals and can be an individual who is able to carry out obligations and work well and perfectly, so that he can live successfully and happily. On the other hand, if someone does not have a stable spirituality, then he does not have good morals so that it can be said that the person is not good.

Meanwhile, the role of the Prophets was sent by Allah to improve human morals, so that they can have good morals, namely morals towards Allah SWT, morals towards humans, morals towards the environment and so on. as the words of the Prophet Muhammad saw.

The Most Gracious And I will grant you peace My name is Muhammad (الأخلاق رواه) Mo (LOL)

Meaning: From Abu Hurairah ra. has said: Indeed, I was sent to perfect good morals". (HR. Malik). (Malik Ibn Anas, 1990)

Study institutions such as the Majlis Ta'lim as a non-formal religious education implementer are expected to be able to carry out their function in developing the system of values and norms that Islam has. Always instill noble and noble morals, increase the progress of science, and eradicate the ignorance of Muslims in order to obtain a happy, prosperous life and be approved by Allah SWT. Humans are very dependent on Allah and cannot possibly do anything without His permission and consent, so it is very important for us to have a vehicle that can take us directly to Allah, that vehicle is prayer, dhikr to Allah with the aim of getting closer to Allah.

Sufism therapy to obtain spiritual values such as dhikr also includes special dhikr, all our worship such as words in prayer, such as takbir, praise and reading, including the entire Qur'an and prayers. (RWJ Austin et al., 2021) periodically is something that is far from the youth of the mosque and Muslims in this millennial era. So from the background of this problem I want to do an analysis of this spiritual ability with the title: The Role of Sufism as a Problem Therapy Spirituality of Muslims in the Millennial Era

Literature Review

A. Definition of Therapy

Therapy in Islamic teachings is carried out according to the instructions in the Quran and Hadith. The goal is to avoid shirk and not contradict revelation. Types of therapy that have been applied in Islam include spiritual therapy and various other therapies. Therapeutic methods are permitted as long as they do not conflict with the Qur'an and Hadith. The main requirement is to provide a therapeutic effect that is not related to making someone commit shirk. The application of therapeutic effects should also not use practices related to shirk. Another requirement in the application of therapy in Islam is that there is no denial of Allah's power in the treatment and healing of diseases. The last requirement is that there is no conflict between revelation and the type of therapy applied.

Aromatic therapy was first applied by Ibn Masawayh. He collected as many as 30 types of simplisia along with the method of observation and physical diagnosis of its effects pharmacologically. His method is called galiyah or aromatic mixing. This galiyah is the result of Ibn Masawayh's research on various types of spices. Its application is twofold, namely as a basic ingredient for herbal medicine and an ingredient for making perfume. Islam carries out mental therapy through the existence of faith and a sense of security. This therapy is preventive against mental disorders. These mental disorders include depression, anxiety disorders and feelings of envy and jealousy.

B. Spiritual Functions and Purposes

Increasing the ability of spiritual values is a way of faith that functions to fortify faith from erosion and pollution caused by the progress of the millennial era as a negative impact of science and technology. To increase this spiritual ability is to do Zikir with the right method. Without dhikr with the right method, namely that led by Mursyid, it is almost certain that the spiritual ability obtained may not be from the right source, this is because this spiritual realm is so vast and can be integrated by spiritual beings from sources that are not from the right source. If the spiritual source we get from the sanad not reaching Rasulullah then it could be that the charitable activities that we do will be barren then wither even dry, fall, and be destroyed.

Moreover, the competition for activities to advance their religion among religious people by non-Muslims is so intensely moving around us both in real and inconspicuous ways. In today's conditions, the activity of earning a living in relation to the use of time almost makes people have no opportunity to set aside the opportunity to study religion, strengthen their faith while increasing their charitable deeds and gather and socialize to establish and strengthen Islamic brotherhood. Although sophisticated and millennial technological tools have been owned by humans, inner peace is not possessed by tools, materials and technology. Inner peace can only be felt by getting closer to Allah, namely through the worship that is carried out every day.

Millennialization has been misunderstood and the misunderstanding has also resulted in various subsequent errors in human civilization, especially in the value system that has implications for

the realization of materialistic life. In addition, considering and seeing the rapid flow of infidel culture entering the lives of Muslims so that it quickly supports the resilience of faith which results in the flexibility and fading of Islamic values. Zikir is a link between humans and the source of life (Lubis, 2018) In this life filled with the spirit of globalization, humans are brought to a life situation that is full of "competition" in a broad sense. Humans are faced with life targets that require hard work and competitions to pursue qualitative and quantitative targets, competitions to pursue time and so on. Such a life can be very tiring and tedious if there is no space to take shelter to find a deeper meaning of this life. It is not uncommon when facing such a harsh life and without finding a place to "take shelter", people can fall into a state of emptiness of the meaning of life.

Religion with all its teachings is the most effective in providing a space of shelter, where one finds strength, fortitude, serenity and a deeper meaning of this life. In Islamic teachings, one of the activities that is taught and highly recommended to be practiced in order to achieve strength, fortitude and serenity is dhikr, as stated in Qs ar-Ra'du verse 28, which reads:

الْقُلُوبُ تَطْمَئِنُّ بِاللَّهِ بِذِكْرِ أَلَا ۖ إِنَّ اللَّهَ قَدْ وَتَّظْمِنُ عَامِنُوا الَّذِينَ

Meaning: People who believe and their hearts become peaceful by remembering Allah. Remember, only by remembering Allah can the heart become peaceful.

Dhikr (remembering Allah) is an activity of worship to gain the sympathy of Allah SWT. By doing dhikr, the light of Allah's guidance will always accompany life. On the other hand, leaving dhikr causes a person to be distanced from the pleasure of the light of His guidance. Therefore, every Muslim should not leave dhikr. So in any advanced condition of humans in the millennial era, the tool to get close to Allah is only through dhikrullah, namely remembering, mentioning, and feeling the presence of Allah SWT. wherever we are. The purpose of dhikr is to encourage people who do it to always do good in themselves, their lives, and distance themselves from evil deeds.

In this process, it can be done by preparing conditions and traditions so that the personality (morals) of the ummah is formed. Then the conditions and traditions that have been prepared are filled with Islamic morals in social and state relations. For example, with certain communities that have a positive atmosphere in the formation of true Muslim characters.

Slightly different from the statement above, according to Doni Koesoema, Muslim character will be formed well if there is a good combination between Islamic aqliyah (Islamic way of thinking) and Islamic nafsiyah (Islamic soul attitude). (Doni Koesoema, nd) Islamic Aqliyah is a way of thinking based on Islam, or thinking by making Islam the only general standard (miqyas 'am). While Islamic nafsiyah is an attitude of the soul where all tendencies (muyul) are guided by the principles of Islam, or an attitude of the soul by making Islam the only general standard (miqyas 'am) for all satisfaction of human needs.

C. Definition of Sufism

Education plays a very important role in shaping the good or bad character of a person according to normative standards (Bantiar Siregar, 2021). Sufism education or what is known as Sufism is a

teaching on how to purify the soul (tasqiatun nafs) which is also known by three main terms, namely tahalli, takhalli, and tajalli. In Islamic teachings, Sufism was developed by Muslims with its practitioners called Sufis. This term itself comes from Arabic, namely from the word "tasawwafa or yatashowwaru - tashowwuf" which means (to be) hairy, or to be a characteristic of a Sufi.

A Sufi has a characteristic clothing made of wool or sheep's wool. The science of Sufism then also comes from various influences of other religious teachings and philosophies such as Judaism so that in the end it is adjusted to the concept of Islam. A person is called a Sufi (practitioner of Sufism) not just because he wears wool, but because he is very intent on the purity and cleanliness of his heart which is a gift from Allah. Many people study this Sufism through associations or tarekat organizations, which are led by a syaikh mursyid. Some opinions say that Sufism is a belief that has developed before the Prophet Muhammad became the Messenger of Allah. However, some other opinions say that the origin of the teachings of Sufism comes from the time of the Prophet Muhammad SAW. Derived from the word "veranda" (suffa), and the practitioners are called ahl al-suffa, as mentioned above. They are considered to be the planters of the seeds of Sufism that come from the knowledge of the Prophet Muhammad. Sufism can help someone to stay on the path of Allah SWT. With Sufism, someone does not overdo it in worldly matters and remains focused on faith and piety. There are several principles that can be done in Sufism. According to the Sufi expert, Professor Angha in *The Hidden Angels of Life*, the principles of Sufism that can be done are: When the mind is troubled or cross-thinking or wondering, focus attention inward by concentrating on one point. Meditation is the journey of mental activity from the external world to the essence of the self. so that it has the ability to introspect (muraqabah), meditate (fikr), and prepare oneself (iqbal) for the afterlife. (Sheikh Muhammad Hisham Kabbani, 1998) In obtaining spirituality, the Sufis perform dhikr which in terms of language comes from the words "dzakara-yadzku-dzikran" which means to mention, remember and give advice. (Al-Munawir, 1996). By understanding spirituality, it can improve all activities such as reading basmalah, reading the Qur'an and reading prayers that are matsur, namely prayers received from the Prophet Muhammad SAW. (Hasbi As-Shiddieqy, 2019)

D. Sufism in the Millennial Era

Sufism in the millennial era, or millennial Sufism is the result of Islamic civilization that has existed since ancient times. Sufism seems to be experiencing a change or phase of Revitalization in this millennial era. The development of science and technology that is not balanced with noble religious teachings has made the generation of Muslims in this millennial era far from spiritual values, (Syahfutra, 2021) and servants of God. The balance of nature between human life and its realization with other creatures gives each other a worrying response (Syahfutra, 2021) The presence of Sufism is increasingly meaningful, when Sufism is able to become an oasis in the barren and arid desert for modern society experiencing a spiritual crisis. However, Sufism is not only limited to theory, but Sufism in the form of a tarekat or in a modified form will be the right solution or therapy for the coming of the millennial era with all its impacts and consequences.

The Sufism movement with its spiritual teachings and noble morals is increasingly playing an important role in the lives of people who are starting to erode their noble morals. Sufism, which was once claimed to be one of the causes of the decline of Islam, and was responded to with a negative attitude by several Islamic figures at that time, is now in the cool hands of Prof. Dr. Kadirun Yahya, who is famous as a physicist and spiritual expert, increasingly gaining a place among the modern millennial generation.

In the millennial era, where the development of science and technology is increasingly advanced. Humans in world life are required to live modernly in order to be able to compete in the international arena. However, technological developments have caused some people to experience degradation of values, morals, social, politics, and everything that leads to a decline in human dignity due to the crisis of spiritual values in their lives.

Although it seems that many of today's millennials can easily achieve world achievements through science and technology, it is not uncommon for them to feel that their hearts are arid and dry due to the strong winds of globalization and the arrogance of rationality and being influenced by oligarchy. In this case, the scholars or kyai have prepared steps that are considered strategic to fill the aridity and dryness of the heart due to the demands of the millennial generation which are getting stronger and stronger, the steps taken by the scholars are to instill the teachings of Sufism in everyday life.

Sufism with its own spiritualism refers to teachings that emerged since the time of the Prophet Muhammad SAW, but at that time the Sufism movement was only in the form of the core of its teachings and did not yet have a definite name. It was only around the second century of Hijri that the Sufism movement became part of the teachings of Islam.

The definitions are very diverse, from the teachings of Sufism and the understanding which refers to the behavior of the Prophet's friends who lived in the verandas of the Nabawi mosque which was then called Suffah, and the understanding which refers to the habits of the friends who always displayed a simple manner and always wore woolen cloth as clothing which was then called Suf. It is on this basis that practitioners of Sufism are called suffi.

E. Therapy Sufism is very good for anticipating spiritual problems

Departing from a social phenomenon of society that is now living in the millennial era, with a rapidly changing social life and unlimited communication that is available through mobile phones, where life tends to be oriented towards materialism, scholasticism, and rationalism with the extraordinary progress of science and technology in all fields. Now Muslims are integrated with the artificial intelligence system (AI) from the Western world. Where Muslims will live side by side with smart robots as a substitute for human existence. So that currently humans are experiencing a multidimensional crisis so that they lose balance between the physical and spiritual. Factors cause that this include morality and personal spiritual crisis that does not prioritize transcendental relationships with God, so that bad behavior is rampant and seems to have become a culture that is difficult to eliminate. The loss of personal spiritual crisis or the loss of social

humanity and moral damage from every behavior has become rampant in the midst of Muslim society, even now a moral life is considered no longer important to be cultivated which ultimately becomes a big problem in living this life.

Such a situation does not always provide comfort, but instead gives birth to an age of anxiety known as "the age of anxiety". According to Prof. Dr. Kadirun Yahya, technological advances resulting from human creations should be able to provide all facilities and conveniences for all religious people, because technology is also a gift from God that must be appreciated. However, if we look now, it turns out to have an impact on various psychological problems, especially spiritual problems for humans themselves.

The millennial generation and group now greatly idolize science and technology (Basrowi and Suwardi, 2008) while religious understanding in the form of spirituality based on revelation is often abandoned and lives in a secular state. Millennials tend to pursue material life and a hedonistic lifestyle rather than thinking about religion which is considered to have no role whatsoever.

Religious people in the millennial era have now lost their vision of divinity, their vision of spiritual life has become dull and they have forgotten about death that brings death. The progress that has occurred has penetrated various aspects of life, both social, economic, cultural and political. This condition requires individuals to adapt to the changes that occur quickly and certainly. In fact, not all individuals are able to do so. so what happens is that society or humans are the ones who have many problems.

This kind of situation is very much felt in urban areas that compete in all fields. So that the condition forces each individual to adapt quickly. In fact, not everyone is able to do that. As a result, what appears is individuals who have various psychological and physical problems, thus an effective way is needed to overcome it.

If we look at the problems faced by religious people, now there is a tendency for people to follow spiritual activities (Sufism). Sufism as the core of Islamic teachings emerged by providing solutions and therapy for human problems by getting closer to Allah the Almighty Creator. In addition, counseling activities are also developing which are indeed aimed at helping someone solve problems. Because all problems must have a solution and all diseases must have a cure. The opportunities for Sufism in dealing with psychological illnesses caused by a lack of spiritual awareness are increasingly widespread in this millennial era . Therefore, the author is interested in conveying Sufism Therapy to anticipate the spiritual problems of religious people in this millennial generation.

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