

The Actualization of Maqamat and Ahwal in Modern Life (Study of the Naqsyabandiyah Babussalam Congregation, Langkat)

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Abstract

The study deals with the actualization of maqamat and ahwal in modern life (study of the naqsyabandiyah Babussalam congregation, Langkat). The purpose of writing this article is to find out the following: 1) Understanding and practicing maqâmat and aḥwâl in the Naqsyabandiyah Babussalam congregation, Langkat; 2) Implementation of maqâmat and aḥwâl on the pilgrims of the Naqsyabandiyah Babussalam congregation, Langkat; and 3) Efforts to implement maqâmat and aḥwâl of the salik and congregations of the Naqsyabandiyah Babussalam congregation, Langkat.. It can be concluded that the understanding of maqâmat and aḥwâl in the Naqsyabandiyah Babussalam Langkat congregation, the existence of a maqâmat linkage in the formation of akhlaq al-karîmah means that it can be understood that information on spiritual experience which is also known as inner view as a sign for the sālik when dhikr can also contribute to every sālik as a good Sufi as knowledge and as a driving force for changes in mental attitudes and noble character. So that it can help the sālik to undergo various maqâmat, in order to achieve a good state (aḥwâl). In addition, there is a strong interaction between the mursyid/master teacher and the saints through tawajjuh, recitation, and suluk

Keywords

actualization; maqamat;
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I. Introduction

Sufism needs to be developed in the community for several reasons, such as: First, to be involved in various roles in saving humanity from conditions of confusion due to the loss of spiritual values. In addition, efforts should be made to introduce literature or an understanding of the mystical aspects of Islam. Furthermore, to reaffirm that in fact the mystical aspect of Islam, namely Sufism, is the heart of Islamic teachings, so that if this area is dry and does not throb, other aspects of Islamic teachings will dry up. The spiritual values that must be achieved in facing this modern age are a sincere life, gratitude, being able to appreciate time, positive thinking, friendship, big spirit, learning and teaching, repent if you have committed sins and mistakes and don't forget to pray to Allah SWT. To solve this problem, Sufism has a method, namely by taking maqamat and ahwal.

The essence of Sufism teachings lies in two important terms in Sufism terminology, namely: Maqamat and Ahwal. Regardless of which order is most correct or often used by Sufis, the most important thing is that maqamat is the core of Sufism teachings. The practice of riyadhah in the form of maqamat is what characterizes the Sufis who are living the life of Sufism. Through this practice too, the Sufis will get ahwal (a good condition as a gift from

Allah), as part of a sign of closeness to Allah SWT. A person is not considered a Sufi when he has not undergone maqamat and obtained ahwal.

From this it can be concluded that causally and in general that the maqam is related to the ahwal, as well as the ahwal is closely related to the maqamat, there is nothing that does not go through the maqam and there is no maqam that does not bring ahwal. So the maqam is first passed by a salik before going to or getting and going through ahwal, although in certain cases it can happen ahwal without going through maqamat with the irada and qudrah of Allah SWT, as prophets and apostles and certain guardians get ahwal or miracles without requested and attempted. Because ahwal is a gift or gift without effort and maqamat is a gift through kasab or a long journey and mujahadah without stopping.

Based on the explanation above, it is very interesting to conduct research related to the application and implementation of the two Sufism icons in the sâlik or congregations of the Naqsyabandiyah Babussalam congregation. Therefore, this paper discusses; "Actualization of maqâmat and aḥwâl in the Naqsyabandiyah Babussalam congregation, Langkat"

The purpose of writing this article is to find out the following: 1) Understanding and practicing maqâmat and aḥwâl in the Naqsyabandiyah Babussalam congregation, Langkat; 2) Implementation of maqâmat and aḥwâl on the pilgrims of the Naqsyabandiyah Babussalam congregation, Langkat; and 3) Efforts to implement maqâmat and aḥwâl of the salik and congregations of the Naqsyabandiyah Babussalam congregation, Langkat.

II. Review of Literature

Maqomat is the jama' of maqom which means position, namely the position of the servant in the sight of Allah, according to what one strives for according to worship, struggle, practice and the journey to Allah SWT. While ahwal is jama' from thing which means the nature or state of something, namely the psychological state or condition that is felt when a person reaches a certain station. The stations that must be followed are: Repentance, Zuhud, Faqir, Patience, Gratitude, Rida, and Tawakkal. If maqamat has been done seriously, correctly and istiqamah then the results that will be obtained include: Muhasabah and muraqabah (alert & introspective), Hubb (love), Khauf and Raja' (fear & hope), Syauq (longing), Uns (intimate), Thuma'ninah (peaceful), Musyahadah (witness), and Yaqin (believe). In addition to going through the stages of maqamat and ahwal to gain spiritual elevation and ma'rifat, one must make certain efforts, namely: Riyadhah and mujahadah; Contemplation; Tadzkiryatun nafs; and, Dhikrullah. If the totality of his soul and heart is pure and filled with dhikrullah, it is not impossible if his life is filled with wisdom and under the guidance of Allah, then his life is safe and happy in this world and the hereafter.

Sufism needs to be developed in the community for several reasons, such as: First, to be involved in various roles in saving humanity from conditions of confusion due to the loss of spiritual values. In addition, efforts should be made to introduce literature or an understanding of the mystical aspects of Islam. Furthermore, to reaffirm that in fact the mystical aspect of Islam, namely Sufism, is the heart of Islamic teachings, so that if this area is dry and does not throb, other aspects of Islamic teachings will dry up. Spiritual values that must be achieved in the face of this modern age are a sincere life, gratitude, being able to appreciate time, positive thinking, friendship, big spirit, learning and teaching, repent if you have committed sins and mistakes and don't forget to pray to Allah SWT. To solve this problem, Sufism has a method, namely by taking maqamat and ahwal.

Meanwhile, according to Sufi scholars, Ahwal is al-mahabbah (love of Allah), asyauq (longing for Allah) and Haibah (between hope and fear) and other good ahwal are the

fruit of after undergoing maqamats which is sought, with which one will easy to get sincere, present heart in worship and clean from disease ujub, riya, arrogant and others. The maqamat are repentance, wara 'and zuhud. Someone who has corrected the state of repentance, then Allah will give a good position, namely the state of love for Allah which is called the state of Mahabbah. And a person who is truly mujahadah and occupies the maqam wara then Allah will give him a state or an end to longing for Allah or Ash-syauq. Likewise, the one who sits in the position of maqam zuhud properly, then Allah will give him a state or haibah, fear and hope only in Allah, which is called khauf and king.

III. Results and Discussion

The values in the congregation teachings are an experience process that is integrated in the pattern of life so that it can grow and develop spontaneously to encourage behavior that brings goodness. Although values are in the spiritual and inner world of a sālik, researchers have observed that values influence changes in attitudes and behavior in every human person. This is in accordance with the formulation of Rath, Harmin and Simon about several value indicators that can affect all behavior in human life, namely goals, aspirations, attitudes, interests, feelings, beliefs and convictions and anxieties, problems and obstacles.

The goal of the sālik is embedded in the munajat sentences that are always spoken, namely *ilāhī anta maqsūdī waridoka maṭlūbī*. Then, the aspirations of the sālik can be embedded in the intention and willingness to do repentance to change themselves to be better people in the future. Furthermore, the attitude of the sālik who strives to be sincere and happy to carry out the teachings and live in a simple Suluk house by obeying the various rules contained therein. Meanwhile, the attention of the sālik who are solemn in various rituals of worship and are reluctant to be disturbed by various worldly pleasures. Meanwhile, the desire is found in the sālik who truly carry out Sufism activities in their daily life at the place of worship and in the next life in their respective environments. As for the belief and stance of the sālik, it can be seen in the istiqomah attitude in carrying out the teachings of the congregation to get closer to Allah the Creator in everyday life, and finally the anxiety embedded in them regarding the worship that has been carried out whether accepted or not, including the obstacles embedded in them, inwardly through receiving inner views when doing dhikr or doing tafakkur.

Thus, it can be understood that information on spiritual experience which is also known as inner view as a sign for the sālik when dhikr can also contribute to every sālik as a Sufi both as knowledge and as a driving force for changes in mental attitudes and noble character.

Based on the observations made, it is this inner experience or mystical experience that mostly influences the sālik to turn into a good person. Among those mystical experiences, is while still living then learning about death and the experience of entering the realm of death. The experience of death is the main cause of the most influential as experienced by salik. The effect of near-death experiences on behavior is also explained by the results of research by Reymond Moody and Fakhrurozi, that the experience called NDE (near death experience) is a very intense experience and has a tremendous influence on people who experience it.

All of these, if present and embedded in a salik, will have a strong influence in the salik on the formation of Islamic character or noble character, to be later disseminated and transmitted to others in their daily environment.

Routine worship that is carried out properly and upholds the values of discipline will be able to help the salik to undergo various maqamat, in order to achieve good conditions (Ahwal) so that in the end the practice or worship can be done with full sincerity and the presence of the

heart and away from various heart diseases that end in the acceptance of the practice of worship performed.

Some of the implementations of Ahwal's practice which are applied in the daily life of the salik in this congregation, include the following:

a. Dhikr is a reflection of the state of the human heart

What is meant by dhikr is practices that are *zahir*. Practices that are carried out every day and come from the Muslim self, both from thoughts and inner vision of these practices, it means that all the practices that are carried out come from self-awareness without any coercion from others. Practices like this will always reflect the state of the heart of the perpetrator. So, if the state of his heart is good then the deeds that are done indirectly have the intention and purpose behind as well. On the other hand, if the state of his heart is bad, the deeds that are done indirectly will also have bad intentions and goals.

If implemented in daily life, if the heart is not happy or in a bad mood, it will indirectly make the people around him feel uncomfortable when talking or greeting us. Unlike when we are happy, we will indirectly make the people around us smile at least with us. In addition, they will be happy to invite us to talk and say hello.

This good condition in the heart is categorized as Ahwal by Sufism experts. Where, if the remembrance is done with love (*mahabbah*), longing, fearing and hoping for Him, full of intimacy, *musyahadah*, calm and belief, then this is the remembrance that is done with sincerity and avoids various heart diseases which in the end this worship will be accepted by Allah.

Therefore, in the application of dhikr for the person of a salik, it must be accompanied by a good conscience so that it can give birth and reflect kindness to others. In proselytizing, the salik are required to always give birth to a good conscience in remembrance with full humility and sincerity, so that their practice can provide good for themselves and for others. It is not impossible that a practice can provide goodness for others. A practice that is done with good conditions (*Ahwal*) then this practice has been done with full sincerity and sincerity can provide a lot of good for those around him.

One of them that has been felt by the author is that there is an act of remembrance in good condition accompanied by *husnuzhan* to various circumstances involving other people who are expected to help or fulfill their needs, then these attitudes and actions ultimately give birth to convenience for the people involved in fulfilling the wishes of the person involved. salik who always practice remembrance and train himself to fulfill the *maqamat* level in his daily life.

By remembering Allah, one can taste the deliciousness of his life. The delicacy and enjoyment of life are things that are often sought after by humans. However, not everyone can get and achieve it. Actually, this is very easy to get and achieve because only by remembering Allah, and by remembering Him, one can get the pleasures of life in this world and in the hereafter.

b. We pray every day 5 times.

But sometimes we ourselves do not know the meaning of prayer. Prayer is a form of devotion of a servant to Allah whose spelling begins with *takbiratul ikhrom* and ends with greetings and by not forgetting to pay attention to the pillars, conditions, and procedures that have been determined.

When we pray, there are several benefits that we get, including:

1. From his heart will radiate divine light that illuminates his path.

Every behavior and action taken will reflect the attitude of forbidding and forbidding evil.

2. Prayer can prevent evil and evil deeds.

In everyday life, many people have done prayers but there are still many who like to do what Allah has forbidden. This happens because our prayers are less solemn and lack the spirit of understanding the meaning of prayer itself.

3. A good prayer will be able to improve all one's deeds.

Examples can be seen in everyday life. A person who often performs prayers will be calmer than people who never pray. Prayer can cleanse the sins inherent in the soul.

4. Prayer can cleanse the sins inherent in the soul.

As the Messenger of Allah said: "Indeed, the parable of prayer is like fresh water flowing at the door of one of you. Those who bathe in the river five times a day. So what will you see after that? Is it still left from the dirt?"

c. Relying all affairs to Allah.

No less than 17 times we read Surah Al-Fatihah, one of which has the meaning: "Only to You we worship and only to You we ask for help". Thus, it is very inappropriate and completely inconsistent with what we say, when in the face of a need we ask for help from other than Allah SWT. Allah, the Most Rich and Most Gracious, will never lack and be angry with His servants who like and often ask Him, but instead He will pour out all His love and affection to those servants who like to ask.

Without us realizing it every day we depend on Allah SWT rather than on our parents or the people around us. For example, when we eat or sleep we depend on Him. When we sleep, we ask Allah to protect us always. Even that without us knowing we do it. But Allah is never bored and angry when he listens to the requests of his servants every second and every time. Although sometimes grandiose and excessive.

d. Correcting one's own mistakes is one way to get things done

However, humans forget or deliberately do not correct themselves, but rather fun to correct and find fault with others. This kind of behavior is forbidden by Allah. As His words are stated in the Qur'an in Surah Al-Hujurot verse 12 which means: "O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful."

Therefore, as a Muslim, we must avoid gossiping about others. Because it will cause stains in our hearts. As a Muslim, you should be good at correcting and cleaning up the disgrace or mistakes that happen to yourself and trying with all your efforts against lust. Basically, these mistakes occur because humans always follow their passions.

It should also be noted that the turmoil of lust stems from three things, namely:

- Often violates Allah's prohibition and does not carry out Allah's commands.
- Often do good deeds or do good and the intention is not because of Allah but just wants to get praise or flattery from Allah's creatures.
- Likes to waste time in vain. Because Allah hates those who waste time.

In his explanation of maqamat and Ahwal, Tuan Guru Besilam explained, the state of repentance is the first station that must be done for every salik. One of the applications in this tarekat is that those who will follow suluk are ordered to take a repentance bath before starting various rituals of seclusion. This is so that later in the practice of undergoing maqamat, the salik has started with self-cleaning efforts, which later can bring Ahwal (good conditions). Because according to him the main thing that becomes the priority of a Muslim is the acceptance of charity carried out by Allah, not related to the quantity of charity performed, an act of worship that will be accepted by Allah is that which originates and is carried out by a person with perfect sincerity, is carried out with the presence of the heart and has been apart

from *riya*, *ujub* and other heart ailments. Worship accepted by Allah is of course worship that has been legal according to *fiqh*, while worship that is legal according to *fiqh* is not necessarily accepted by Allah. The characteristics of worship accepted by Allah must be done with perfect sincerity, carried out with the presence of the heart and have been freed from *riya*, *ujub* and other heart diseases and all of this will not be obtained except with *Ahwal* (good conditions). This *Ahwal* is what the Sufism experts call *Mahabbah*, longing for Him and afraid of Him and others.

One of the *salik* who was interviewed stated that the levels of practice that bring *maqam dah Ahwal* include caring for orphans who deserve to be helped and cared for, being honest traders in carrying out their business activities, leaders or being fair in various leadership activities, clergy who do charity and get guidance from various attitudes and *ijtihad*, maintaining religion and upholding the *Shari'a* as well as, becoming an expert in *wirid* and remembrance in carrying out life.

In a *hadith* narrated by *Dailami* from *Ibn Abbas* regarding the conditions for obtaining mercy, they are as follows:

1. Maintain speech (*Hafidlo Lisanuhu*)

This case means to maintain speech so that you can control yourself from words that do not need to be expressed. For example, various cases that contain secrets that can offend other people's feelings, which can cause or cause slander, which can cause unrest in the community, and so on.

In this observation in the *Naqshbandiyah* congregation, most of the *salik* always keep their mouths and are accustomed to wetting their mouths with *dhikrullah*, and avoiding various words that are not useful or even plunge them into vile and evil deeds, especially when performing prostrations.

2. Understanding the Ages (*'Arofa Zamanahu*)

A *salik* must be able to filter various habits properly, thoroughly and carefully wherever he is, both in the ritual and after completing the ritual. This is intended so as not to fall into things that are detrimental to himself and others. If it is contrary to the values or teachings of Islam, then the case must be rejected and judged. Meanwhile, if it is in accordance with the teachings of Islam, it must be adopted and carried out.

3. *Istiqomah* in life (*Wastaqomat Tariqotuhu*)

A firm stance and not easily swayed by circumstances and not easily seduced. So that under any circumstances will always hold fast to his faith and piety. For example: A person who is persuaded to worship other than Allah but he still clings to his faith and devotion only to Allah.

A person who goes to the way of Allah should not be deceived by the beauty of the world because the beauty of the world is only false. But strangely, many people are deceived by it. Such things should not be experienced by people who are heading to the path of Allah. They should strengthen their faith more. Because if someone is deceived by the beauty of the world, then he will unconsciously distance himself from Allah SWT. A person who is heading to the path of Allah must always need Allah. In addition, one must also rely and surrender completely to the Essence who created it.

Dhikr, in principle, is the remembrance of Allah. Remembering Allah, can be through the heart by feeling happy with all His decisions and *mentasdiqkan* Allah with full confidence, can be verbally by frequently mentioning His name, and it can also be through behavior that is oriented towards all actions or deeds that are done only because of Him. *lillahi Ta'ala*). Based on this, remembrance revives faith and establishes a sense of love and obedience to Allah SWT. Islam is a religion that emphasizes and prioritizes faith and good deeds. Therefore, it is natural that the function of remembrance is solely to establish and

revive an inner relationship with Allah SWT. Thus, the stress of dhikr is to remember Allah all the time. The understanding of remembrance in modern society needs to be developed, although it will be different from the understanding and experience of remembrance among Sufis who focus more on kafiya and oral remembrance.

When doing oral remembrance by saying Allahu or Laa ilaaha Illallahu then in truth each individual should be able to reflect that he raised Allah SWT as the Khaliq (creator) the Most High, and minimizes anything but Allah. A seeker must be aware and aware that Allah is omniscient, that not a few people often chant the name of Allah in worship, but forget Allah outside of it. Many people magnify Allah in the mosque, but – outside the mosque – they glorify wealth, wealth, power, and position. They magnify passions, interests, and thoughts.

On prayer mats in mosques, in various places of worship, they echo takbir. However, in the office, in the market, in the fields, in the fields, in the midst of society, we forget Allah SWT; we replace takbir with takabbur. While sitting in the office, many people throw away Allah's commandments. The positions that we should use to prosper the country, serve the people, defend the weak, help those who need help, are actually being used to enrich ourselves.

Many people are proud of being able to abuse office facilities. Not a few people are proud to see the people we have to serve whining on their knees begging for mercy. Likewise, we are proud - if with a little ingenuity - we accumulate profits, even at the expense of our compatriots and countrymen. In the office, many people get rid of takbir and even fertilize takabbur. When there is competition to seize the market and consumers, when running a business, it is as if Allah SWT never present in the heart.

Many people do whatever it takes, regardless of whether it is lawful or unlawful, regardless of whether our actions destroy other people's lives or make many people miserable. They forget the remembrance of Allah all the time. As a consequence of forgetting to do dhikr (remember) to Allah, then the whisperer or friends around us will enter the path of immorality, the whisperer or friend is indeed made by Allah for those who forget Him, in the Al-Quran the whisperer or our friend that's the devil.

This is the meaning of remembrance that must be refreshed in the life of modern society. Dhikr is not only in the mouth, orally millions of times mentioning the name of Allah, but dry in the heart and in behavior. Dhikr must be done synergistically within us, both in the heart, verbally and in action, so that it has the value of effectiveness in life, both in this world and in the hereafter. This kind of understanding of remembrance must continue to be developed in modern life, where there are always so many problems and challenges that must be faced.

With regard to ma'rifah, it is this conception that becomes one of the main teachings in Sufism. Even a person's ability to reach this level, becomes a benchmark for someone whether he has the right to be called a Sufi or not. In other words, that a zahid or salik is called a Sufi if he has reached closeness and intimacy with Allah without a veil, the higher the class of a salik, the higher his ma'rifah. Literally, the meaning of ma'rifah is knowing or knowing, which in this case is knowing Allah clearly. If we draw it in the current conditions or context, ma'rifah can also be interpreted as a serious introduction to Islamic law and recognize the essence of the revelation of the law in human life. As for the essence of the revelation of the Shari'a in human life, it is for the good of man himself. In the fiqh proposal known as maqasid ash-shari'ah, or the purpose of the revelation of the shari'a, according to ash-Syatibi, stated "Indeed the shari'a is aimed at realizing the benefit of humans in this world and in the hereafter."

By knowing the Shari'a properly and correctly, then practicing it properly and correctly, it is hoped that people like this will be happy both in this world and in the hereafter. Because the Shari'a is like nur or light, so healthy eyes if there is no bright light it will be difficult or even unable to distinguish the colors in front of them, everything looks black. Likewise, for those who do not know the Shari'a, are unable to recognize and distinguish what is permissible and what is prohibited, what is forbidden and what is lawful, everything is considered lawful. Furthermore, in practicing Islamic teachings, for those who already understand ma'rifah or are familiar with the content of the Shari'a, they will do it sincerely and with pleasure, because this is indeed commanded in the Qur'an, surah al-Bayyinah [98]: 5.

In modern life we can understand that maqam is an effort or exercise carried out by a servant who wants to have a close relationship with his Lord, so that he has a certain level before Him. These efforts may follow what has been formulated by previous Sufis such as Repentance, Wara', Sabar, Faqir, Zuhud, Tawakkal, Mahabbah, Ma'rifah, and Rida but with reinterpretation so that it can be relevant to the present.

IV. Conclusion

From the description of this explanation the authorS concludes as follows;

1. The understanding of maqâmat and aḥwâl in the Naqsyabandiyah Babussalam congregation, Langkat, the existence of a maqâmat linkage in the formation of akhlaq al-karîmah means that it can be understood that information on spiritual experience which is also known as inner view as a sign for the sālik when dhikr can also contribute to every sālik as a good Sufi as knowledge and as a driving force for changes in mental attitudes and noble character. So that it can help the sālik to undergo various maqâmat, in order to achieve a good state (aḥwâl). In addition, there is a strong interaction between the mursyid/master teacher and the saints through tawajjuh, recitation, and suluk. In terms of the practice of maqâmat and aḥwâl in the Naqsyabandiyah Babussalam congregation, Langkat which has made the sāliks calmer in their behavior, more tawādu', more polite in speech, friendly to fellow sālik, generous, less talkative and in the teachings and beliefs of the sālik, spiritual experience as the opinion above is also called the inner sign in the form of color or spiritual experience. This experience is divided into two kinds, namely the first is scary or embarrassing and the second is fun. Almost all sālik who appear to be serious about following riyāḍah and mujāhadah have two different kinds of spiritual experience.
2. As for the implementation of maqâmat and aḥwâl of the sālik or congregations of the Naqsyabandiyah Babussalam congregation, Langkat, the results obtained are different both in quality and in the period of achievement due to different past backgrounds, some are obedient experts while others are not obedient experts if it is not said to be immoral experts, some are zuriyat some are not (although it was not confirmed by Tuan Guru when interviewed, but in the reality and experience that was passed by several caliphs who bersuluk together with their zurriyat witness there is a difference), the mujāhadah that was carried out was also in accordance with their intentions and sincerity, as the author found in his observations and interviews conducted with members of the Tariqat Naqsyabadiyah Babussalam congregation, Langkat, some were quick to get maqâmat and aḥwâl, but it also quickly passes or fades after returning to mingle with the public, but there are those who are istiqomah to keep what they have got according to what Sheikh Abdul Wahab ordered in one of his wills for those who have received it maqâmat and aḥwâl: let him take care of it as he cares for a precious pearl.

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