

Diversity Patterns In The Implementation Of Zikr And Prayer Readings After Congregational Prayers (Qs Al-a'raf [7]: 205)

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Abstract. Prayer is a Muslim's obligation, so there is no reason to abandon it except for women who are menstruating, postpartum and after giving birth. However, in the implementation of congregational prayers in the community there are differences, especially in terms of reciting zikr and prayers in congregation led by the imam. There are priests after congregational prayers reading zikr and prayers together with the congregation and there are priests after congregational prayers reading zikr and prayers in silence (reading slowly). This research is a type of qualitative library research. The data source is secondary data originating from library sources. The analytical method uses content analysis, to uncover problems in understanding differences. This difference is due to the existence of propositions or texts from the Quran and hadis which explain whether or not it is necessary to read dhikr and prayers in congregation. In fact, this difference does not need to be widely debated, but the lessons and benefits of this difference should be taken. So that the harmony and unity of Muslims is maintained and well maintained without prioritizing excessive desires and attitudes in understanding Islamic teachings, especially in terms of carrying out congregational prayers after fardhu prayers.

Keywords: Pattern; Remembrance; Prayer

Abstrak. Sholat merupakan kewajiban seorang muslim, sehingga tidak ada alasan untuk meninggalkannya kecuali bagi wanita yang sedang haid, nifas, dan setelah melahirkan. Namun dalam pelaksanaan salat berjamaah di masyarakat terdapat perbedaan terutama dalam hal zikir dan salat berjamaah yang dipimpin oleh imam. Ada imam setelah salat berjamaah membaca zikir dan salat berjamaah dan ada pula imam setelah salat berjamaah membaca zikir dan salat berjamaah dalam diam (membaca pelan-pelan). Penelitian ini merupakan jenis penelitian kepustakaan kualitatif. Sumber datanya adalah data sekunder yang berasal dari sumber pustaka. Metode analisisnya menggunakan analisis isi, untuk mengungkap permasalahan dalam memahami perbedaan. Perbedaan ini disebabkan adanya dalil atau nash dari Al-Quran dan hadis yang menjelaskan perlu atau tidaknya membaca dzikir dan doa berjamaah. Sebenarnya perbedaan ini tidak perlu diperdebatkan secara luas, namun hendaknya diambil hikmah dan manfaat dari perbedaan tersebut. Agar kerukunan dan persatuan umat Islam tetap terjaga dan terpelihara dengan baik tanpa mengedepankan keinginan dan sikap yang berlebihan dalam memahami ajaran Islam, khususnya dalam hal melaksanakan salat berjamaah setelah salat fardhu.

Kata Kunci: Pola; Ingatan; Doa

INTRODUCTION

Zikr and prayer by a servant is a necessity, because in the life of a Muslim, zikr and prayer are very important. Zikr and prayer are intended as a means to get closer and communicate with Allah SWT. Dhikr is not just moving your lips meaninglessly and reciting the wirid, likewise praying is not just saying the prayers read by the imam after prayer. In essence or the essence of remembrance and prayer is to live with full hope what we have said and what we live. Zikr and prayer are not only used as ceremonial rituals after completing prayers or in various religious activities. According to Hasbi AshShiddieqy (2002), Zikr is any

form of speech that is read to remember Allah SWT. Because humans live in the world without the intervention of Allah SWT, so humans are very dependent on Allah SWT and cannot possibly do anything without getting His permission and blessing alone, it is very important to have a vehicle that can take them directly to face Allah SWT. , the vehicle is prayer, remembrance of Allah with the aim of drawing closer to Allah. Zikr also includes prayer and prayer which is the initial or main foundation in Islamic teachings.

Zikr apart from ritual worship, zikr is not tied to time, place or circumstances, and if humans keep themselves busy doing it, then this dhikr will later produce knowledge and vision within themselves. Anyone who says zikrullah or dhikr to Allah SWT has a goal and hope. As according to W.J Austin (2001), dhikr includes special dhikr, all acts of worship such as words and deeds in prayer, such as pronouncing takbir sentences, praise and reading, including verses from the Koran and prayers.

The commands of Allah SWT in various forms of remembrance are included in prayer activities. Therefore, prayer is the most complete phenomenon among the various phenomena of the Quran command to recite zikr. Apart from that, prayer is a very special form of worship in Islam, because prayer is a pillar of religion. Prayer is also a means of dialogue with Allah SWT, and a means of building people to be pious, thus making it a means of remembrance of Allah. Zikr as a way of approaching Allah SWT has several ways. According to W.J Austin (2001). That zikr is an exercise worth worshiping to obtain true blessings from Allah. Besides that, it is also a way to mention and purify the attributes of Allah for His perfection.

In the book *al-Asas fi al-Sunnah* as quoted by Sa'id Hawwa (2006), prayer and various types of zikr are explained. So we can see that the zikr that is read outside of prayer functions as a complement to the prayer and its goals, and at the same time is a direct impact of the influence of performing the prayer itself. What you need to remember is that zikr and prayer are two sides of the same and complement. All zikr is *du'a amali* (practical prayer) and every prayer is zikrullah. Because prayer, apart from containing a form of confession, also contains wisdom and the need for Allah SWT.

There are priority times for doing zikr and prayer. These times are given priority, although other times are also permitted for zikr. First in the morning before the sun rises, after completing the morning prayer, second after the sun sets, after completing the noon prayer, third in the evening, after completing the Asr prayer before sunset, fourth when waking up from sleep, and fifth after the obligatory prayers. (Teungku Muhammad Hasbi Ash Shiddieqy, 2002).

Zikr after prayer is a process of transcendence (moving the soul) towards God by chanting Allah's name and praying to Him. Zikr is the perfect form of communication between the Servant and His God. The implementation of zikr and prayer can be carried out in various methods and ways of reciting dhikr both after prayer and other activities. In certain congregations, zikr is done loudly. There are also those who do it slowly, some of them together and some of them individually. In this case, the Koran itself gives freedom regarding the procedures for carrying out the zikr itself.

RESEARCH METHODS

This research is a type of qualitative library research. The data source is secondary data originating from library sources such as books, journals and articles. The analysis method uses content analysis. The focus studied is on patterns of diversity in the implementation of reciting zikr and prayers after congregational prayers.

DISCUSSION

A. The meaning of Zikr and Prayer

Etymologically, zikr comes from Arabic, namely zakara, yadzku, zikr which means to mention, remember. Meanwhile, according to the Big Indonesian Dictionary (2008), it means praise to Allah which is said repeatedly. So remembrance of Allah (zikrullah) can simply mean remembering Allah or saying Allah's name repeatedly. Meanwhile, the meaning of zikr in terms of terminology means that dhikr is mentioning Allah by reading tasbih (Subhanallahi), reading Tahlil (La-ilaaha illallahu), reading Tahmid (al hamdulillah) and reading ma'tsur prayers, namely do 'a-do'a received from the Prophet SAW. (Teungku Muhammad Hasbi AshShiddieqy, 2002).

According to M. Afif Ansori (2005), the word zikr has its roots in the word zakara which means remembering, paying attention, remembering, taking lessons, knowing or understanding. In terms of terminology, what is meant by dhikr is saying or remembering the names of Allah as a form of sequence in worship, as is done by Sufis or practices carried out in the congregation as a form of activity to get closer to Allah. Zkr is a path that conveys the love of Allah and His pleasure, and dhikr is a very big door to ascend and obtain victory and it is zikr that can save you from Allah's punishment. Zikr illuminates the face and heart, eliminating fear and sadness between a servant and His Lord. zikr can also eliminate confusion and anguish. Zikr also makes the heart clear, calm, peaceful and happy.

According to Hasan Sadzali, quoted by Nedy Sugianto, he also explains that in Islam, zikr apart from bringing calm and tranquility, zikr is also the only way or tool that can lead a servant to get closer to Him. According to some scholars, a person will not enter the presence of Allah if that person does not constantly remember Him (zikr), therefore zikr is an expression that is practiced continuously and repeatedly by mentioning the names of Allah.

According to Stephen Hirtenstein (2001), in his book *Prayer and Contemplation*, states that zikr is a verbal ritual of worship, which is not tied to time, place or circumstances, and if humans keep themselves busy doing it, zikr produces knowledge and vision within themselves.

Based on the definition of zikr, it can be concluded that zikr is a practical practice that has high worship value by remembering, saying, understanding, guarding in the form of verbal utterances, heart movements or movements of body parts which contain the meaning of praise, gratitude and prayer in the following ways. The method taught by Allah SWT and His Messenger, in which the human soul always remembers Allah, the Almighty Creator, which can be done together in an assembly or not.

Zikr in a broad sense also includes prayer. according to Sudirman Tebba (2007), in his book entitled *Sufistic Meditation*, it is stated that prayer is a human request or supplication to Allah for goodness in the world and salvation in the afterlife. Goodness in the world is health, prosperity, having knowledge and avoiding disaster. Meanwhile, salvation in the afterlife is entering heaven and avoiding hellfire. Prayer is an opportunity for humans to pour out their hearts to God, express their longings, fears and needs to God. However, in the implementation of reciting zikr and prayers after fardhu prayers in congregation, there are differences among certain communities. This is because there is a text argument which confirms it as in Qs Al-a'raf [7]: 205.

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ

Translation:

And remember your Lord in your hearts with humility and fear, and without raising your voice, morning and evening, and do not be of those who are heedless.

According to M. Quraish Shihab (2002), Remember God in your heart, you will feel His presence, closeness and fear. You don't need to be loud or too weak. Place the dhikr in the morning and evening, so that you start and end your day by remembering Allah. Don't forget to pray to Allah. Meanwhile, according to Ibnu Katsir (2004), regarding the meaning of His

words: by humbling oneself and feeling afraid. This means, chant the name of your Lord within yourself with full hope and fear, that is, in a voice that is not too loud. That's why the next word says: and by not raising your voice. For this reason, dhikr is circumscribed and not done with very loud words. In connection with this, the Messenger of Allah ﷺ was once asked, "Is our God near, so we will speak softly? Or is he far away, so we will speak to him in a loud voice?" So Allah SWT revealed His word in QS al-Baqarah verse 186.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

Translation:

And when My servants ask you about Me, then (answer) that I am near. I grant the wishes of those who pray when they pray to Me.

QS al-Baqarah verse 186 is related to QS al-A'raf verse 205, namely and by not raising your voice in the morning and evening, and do not be among those who are heedless. The meaning in question is in the state of prayer as mentioned or in prayer and sermon. And it is understood by all that doing insat at a time like that is much more important than doing zikr verbally, whether dhikr in a slow voice or loud. The opinion expressed by both of them is not worth following, in fact the meaning of this verse is the recommendation to do a lot of zikr for Allah's servants in the morning and evening so that they are not included in the group of negligent people.

B. Legal Basis of Zikr

The legal basis for remembrance is found in the Koran and Hadith. The command for remembrance is contained in Q.S. Al-Ahzab Verse 41.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

Translation:

O you who believe. Remember Allah, by remembering (His name) as much as possible.

According to Alyâ' 'Alî 'Ubaid (2007), defines zikr as something that is spoken verbally and occurs in the heart in the form of an expression of praise for the holiness and majesty of Allah SWT, praise for Him and magnifying the qualities He possesses in the form of perfection and qualities. the qualities of majesty and beauty. Meanwhile, the Indonesian National Encyclopedia (2008) explains that zikr is remembering Allah by appreciating His presence, His holiness, His praise and His greatness. Zikr is an inner attitude that can be expressed through

the words Tahlil (La ilaha illallah which means there is no god but Allah), Tasbih (Subhanallah which means Glory be to Allah), Tahmid (Alhamdulillah which means all praise be to Allah), and Takbir (Allahu Akbar which means Allah The Enormous).

In the hadis regarding remembrance and prayer after the five daily prayers it is closer to ijabah or acceptance as in the hadis narrated by At-Tirmidzi.

وسئل النبي صلى الله عليه وسلم أي الدعاء أسمع أي أقرب إلى الإجابة قال جوف الليل ودبر الصلوات المكتوبات (رواه الترمذي)

It means:

When Rasulullah SAW was asked about the prayer that is most heard, namely the prayer that is closest to the answer, (prayer) in the middle of the night and after the five daily prayers,' (HR At-Tirmidzi).

Congregational prayer and remembrance have their own priorities. Rasulullah SAW mentioned the presence of angels, the arrival of mercy, the emergence of peace, and the praise of Allah SWT. This priority is stated in the following hadith narrated by Imam Muslim:

عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: لَا يَفْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَعَشِيْبَتْهُمُ الرَّحْمَةُ، وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ (رواه مسلم)

It means:

From Abu Hurairah RA and Abi Said Al-Khudri RA that both of them had witnessed the Prophet SAW saying, "There is no gathering of a people while reciting the zikr of Allah 'azza wa jalla unless angels surround them, mercy covers them, and calm descends on their hearts, and Allah mentions (praises) them before the creatures who are at His side," (HR. Muslim).

Congregational remembrance and prayer can be carried out by the prayer leader, which is then followed by the congregation. However, congregational remembrance and prayer can also be led by one of the congregation, which is then followed by the prayer leader and other congregations. Zikr and prayers at night or after the five obligatory prayers are read in a slow voice (sirr) if done alone. However, remembrance and prayer are read aloud (jahar) if done in congregation, they can only hear them (Syekh M Nawawi Banten, t.th).

C. Forms of Zikr

Ibn Ata in his book *Al-Hikam*, as quoted by M. Asywadie Syukur (1979), divides zikr into three, first, zikr jalli (clear, real zikr) which is an act of remembering Allah in the form of verbal utterances which contain the meaning of praise, gratitude, and prayer to Allah with a clear voice to guide the movements of the heart. For example, by reading tahlil (saying the sentence *La ilaha illallah*), tasbih (saying the sentence *Subhanallah*), tahmid (saying the sentence *Alhamdulillah*), takbir (saying the sentence *Allahu akbar*), and reading the Qur'an or other prayers. Second, khafi zikr, namely zikr that is done solemnly by inner memory, whether accompanied by verbal zikr or not. People who are able to do this zikr will always feel connected to Allah. Third, haqiqi dhikr, namely zikr carried out by the whole body and soul, physically and mentally, anytime and anywhere by tightening efforts to protect the whole body and soul from Allah's prohibitions and doing what He commands.

According to Ahmad Mustafa al-Maraghi (1988), zikr contains two forms, namely: first; zikr bi al-Lisan or zikr with the tongue, including reading the Qur'an, seeking knowledge, and carrying out studies and research. Second; zikr bi al-Qalbi or zikr with the heart, namely remembering Allah SWT. in all His commandments and prohibitions.

1. *Zikr bi al-Lisan*

Zikr bi al-Lisan is an act of remembering Allah SWT. contains the meaning of praise, gratitude, and prayer to Allah SWT which gives a clearer voice to guide the movements of the heart. For example, by reading Tahlil (saying the words *La ilaha illallah*), Tasbih (saying the words *Subhanallah*), Takbir (saying the words *Allahu akbar*), reading the Koran or others. The dhikr is mostly read orally because usually the zikr is done by most lay people. The dhikr is mostly read orally because it is usually done by ordinary people (Taufik Abdullah, 2002).

Zikr is a saying that always wets the lips of believers. However, don't confuse it with a mantra. Zikr is not a mantra and mantra is not dhikr. The conditions for people who perform dhikr include: a. Starting with holy intentions, because it is worship of Allah SWT. So zikr is a worship that purifies the soul. b. Verbal Zikrullah is not a reading that is considered to have the power to achieve goals or eliminate danger. c. Zikr can be done at any time and at any time, not only verbally, but also with the mind, heart, writing and certain movements as long as it does not violate the guidance and sunnah of the Prophet Muhammad. d. Zikrullah means remembering Allah swt. then it should be done according to the word of Allah SWT. in QS. *Al-A'raf* verse: 205. e. Say it with full concentration by

controlling your breath and blood flow. So that the soul will become calm and peaceful and encourage physical strength in worshipping Allah SWT. and strong in worship in a broad sense (Ahmad Atailah, 1995).

2. *Zikr bi al-Qalbi*

Zikr bi al-Qalbi is zikr that is done specifically by heart memory, whether accompanied by verbal zikr or not. People who have done zikr will always feel connected to Allah SWT in their hearts. and always feel the presence of Allah SWT. whenever and wherever you are. In the Sufi world there is a saying that when a Sufi person sees an object, what he sees is not that object, but what he sees is only Allah SWT. just. And the view of a Sufi's heart exceeds that of his eyes, besides that what he sees is not only the object but also the Khaliq who has given him breath (Taufik Abdullah, 2002).

D. Ulama's opinion about reading Zikr and Prayer after congregational prayers.

Scholars differ in their opinions regarding the law of reciting zikr and prayer after congregational prayers. Ibn Qudamah belonged to the Hambali school of thought as found in the book *al-Mughni*. The statement contained in the book *al-Umm* written by Imam Syafi'i. The Hanafi school of thought also holds that the law of congregational remembrance is permissible. This is as quoted from *al-Bahr ar-Raiq* and *Durar al-Ahkam*. Therefore, Imam Nawawi emphasized that congregational zikr with sound is not prohibited, it is even sunnah. According to the Syafi'i School, it is even more important. This is also one of the opinions of Imams Ahmad and Malik, as quoted by Ibn Hajar. One of the bases used as evidence is the hadis narrated by Abu Hurairah and Abu Sa'id al-Khudri which was narrated by a number of imams, namely Muslim, Ibn Majah, Ahmad, Turmudzi, Ibn Majah, and Abi Syaibah, as well as al-Baihaqi. The hadis emphasizes that it is not possible for a group of people to sit together and recite the zikr of Allah, unless they are protected by angels. On this basis, Imam Suyuthi refutes the opinion of those who reject and prohibit vocal or congregational remembrance. His opinion was stated in a small treatise entitled *Natijat al-Fikri fi al-Jahri bi adz-zikri*. Sheikh Abdul Haq ad-Dahlawi in his book *Taushil al-Murid ila al-Murad, bi Bayan Ahkam al-Ahzaab wal-Awrad* explains the arguments for allowing congregational dhikr in detail and completely.

According to Ibnu Taimiyah, as quoted by Nashih Nasrullah, the activity of reciting zikr and listening to the recitation of the holy verses of the Koran in congregation is a positive activity. This includes practices to get closer to Allah SWT and the most important form of worship. However, it is important to emphasize that this should not be done routinely every

time. Because, to avoid the perception and assumption of some people that this activity is recommended sunnah.

Zikr and prayer after the five daily prayers are closer to *ijabah* or acceptance as per the hadith narrated by At-Tirmidhi which means, "The Messenger of Allah SAW when asked about the prayer that is most heard, namely the prayer closest to *ijabah* answered, '(prayer) In the middle night and after the five daily prayers, (HR At-Tirmidhi). Based on this hadith, prayer and dhikr after the five daily prayers should not be abandoned because that is one of the times for prayer.

Based on various opinions, it shows that collective zikr is a practical practice that has high worship value by remembering, mentioning, understanding, guarding in the form of verbal utterances, heart movements or movements of body parts which contain the meaning of praise, gratitude and prayer in various ways. taught by Allah SWT and His Messenger, so that the human soul always remembers Allah, the Almighty Creator, which can be done together in an assembly or not.

CLOSING

Zikr has special features, including that it is food for the heart, if you don't get it, your body will become like a grave and die. Zikr is water that can quench thirst in the middle of a journey, it is a medicine that cures disease. If they don't get it, then their hearts will shrink, because Zikr is an intermediary and link between themselves and Allah SWT. Pray to Allah SWT. is an effort to improve the quality of the heart. When the heart is immersed in zikrullah (remembering Allah) it will increase the appreciation and experience of love for God. If people always remember Allah SWT. under any circumstances, and realizing that they are present before the Almighty, of course they will refrain from anything that is not in accordance with His pleasure and avoid actions that will incur His wrath.

Based on the results of this research, it can be concluded that there is a diversity of patterns in the implementation of reciting dhikr and prayers after congregational fardhu prayers, namely that there are two ways of reading zikr and prayers carried out by the prayer leader. The first is by reading it aloud and the second is by reading it slowly. And the prayer congregation has a spirit of tolerance and respects the attitude of the prayer imam who leads the congregational prayer.

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