



The influence of Tariqa in the Tablighi Jama'at Congregation: Principles and Practice

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Abstrak

Kata kunci:

Jama'ah Tabligh,
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Gerakan Jama'ah Tabligh memiliki beberapa agenda yang dakwah yang tidak secara eksplisit dinyatakan, namun dapat dilihat dari fenomena praktek ritual Jama'ah Tabligh yang pada beberapa aspek membawa nilai-nilai tariqa dan sufisme. Melihat fenomena tersebut penelitian dilakukan dengan tujuan menganalisa aspek-aspek tariqa dan sufi dalam dakwah Jama'ah Tabligh. Penelitian ini berjenis kualitatif dengan sumber data obeservasi partisipasi, wawancara dan diperkaya dengan data kepustakaan, sampel informan dipilih dengan teknik snowball. Data yang diperoleh dikumpulkan, dikelompokkan dan dianalisa untuk selanjutnya dijabarkan secara deskriptif. Hasil kajian menemukan dalam prakteknya Jamaah Tabligh memiliki amalan yang bersumber dari amalan-amalan tarikat. Tariqa Chistiyah merupakan tariqa yang dominan menjadi rujukan dalam prinsip dan amalan. Tariqa lain yang juga mempengaruhi adalah Naqhsabandiyah. Untuk tariqa Syadziliyah terdapat kesamaan dalam zikr dan jauhlah namun diperlukan analisis lebih lanjut. Sedangkan Naqhsabandiyah-Khalidiyah belakangan mempengaruhi Jama'ah Tabligh di Indonesia.

Abstract

Keywords:

Tablighi jamaat,
tariqa, sufism

Tablighi Jamaat movement has several proselytizing agendas that are not explicitly stated but can be seen from the phenomenon of the Tablighi Jama'ah ritual practice, which in some aspects carries the values of tariqa and Sufism. The research was conducted to analyze the tariqa and Sufi elements in the Da'wah of the Tablighi Jama'at. This research is qualitative with participatory observation data sources interviews and enriched with library data. The snowball technique selects the sample of informants. The data obtained were collected, grouped, and analyzed for further description descriptively. The study results found the Tablighi Jamaat had practices sourced from the congregation's methods. The Chistiyah Order is the dominant order reference principles and practices. Another order that also influenced was the Naqhsabandiyah.



For the Syadziliyah congregation, there are similarities in zikr and far away, but further analysis is needed. Meanwhile, the Naqhsabandiyah-Khalidiyah later influenced the Tablighi Jamaat in Indonesia.

INTRODUCTION

The Tablighi Jamaat, in several observations, has shown an effort to implement the teachings of Islam in the lives of Muslims by reviving practices which in the view of the Tablighi Jamaat have been part of the sunnah of the prophet, his companions and previous scholars. The activity of practising the sunnah is built on the arguments taken from the sources of the Quran, the Hadith of the Prophet Muhammad SAW, and the friends' behaviour who is understood by the scientific capacity of the Tablighi Jamaat Masyayikh.

The missionary movement of the Tablighi Jamaat has two main visions, namely: to improve the quality of Islamic scholarship for the people of the whole world, and try to reproduce it, so that Muslims across the globe have socio-religious behaviour just like at the time of the prophet and his companions in the city of Medina, while the mission that is being pursued is there. There are two forms of activity: carrying out ta'lim socialization by moving from one mosque to another around the world and trying to establish a learning atmosphere in every Muslim mosque throughout the world. The activities of the Tablighi Jamaat in its development were greatly influenced by the views of the scholars among the Tablighi Jamaat known as Maulana or Moulwi, both in the aspect of aqidah, ritual worship. In contrast, in the field of Fiqh and worship, the Masyaykhs tended to give freedom to each other. Each member to make a choice.

The Dawah of the Tablighi Jamaat is also different from other socio-religious movements in general; among the striking differences is the reluctance of the Tablighi Jamaat to engage in political activities. not doing politics, on the one hand, increasing the acceptance of the Tablighi Jamaat in society, in some aspects in its early development they were concerned with practice, which later became known as dawah bi al-Hal. Some claim that the emergence of Muslim communities in recent years has brought about a very significant increase in terms of increased observance of worship (attendance at mosques, fasting in Ramadan, abstinence from alcohol and gambling) and a new zest for life in Sufism (Esposito, 2010).

Muhammad Ilyas (1944), who is the founder of the Tablighi Jamaat developed religious practices from aspects that are essential points in the teachings of the Tablighi Jamaat known as the "Six Attributes" the six characteristics consist of: (1) believing in Allah, Allah as God and Prophet Muhammad as a Prophet, (2) Prayer, (3) Knowledge and Dhikr, (4) glorifying Muslims,



and (5) sincere intentions and (6) going out for three days, 40 days and four months. In many lectures or what is known as bayan, the essence of material mentions that the companions of the prophet have been helped and received the pleasure of Allah because they already have noble qualities known as the Six Attributes, therefore Muslims today, if they want to get help and ridho from Allah, must also have these qualities.

Muhammad Ilyas himself is a scholar within the Hanafi sect of the Deoband faction in India, besides that, he is also a follower of the Naqshbandi order, but in other sources, it says that Ilyas also took allegiance to the Chishty, Qadiri order, Suhrawardi order, and Naqshbandi order. Muhammad Ilyas' religious attitude, which was influenced by the tariqa, would more or less affect the Tablighi Jamaat movement. Hanafi Deoband is a Fiqh reform movement within the Hanafi School which scholars from Madrasah Darul Ulum Deoband pioneered. This madrasa was founded by Muhammad Qasim Nanautavi and Rashid Ahmad Gangohi (Jawad, 2016).

The tariqa comes from the word *tariqah*, *ath-thariqu*, and the plural *thara'iq*, which means road or way (*al-kaifiyah*), traffic (*al-shirath*), school of thought, flow or direction (*al-mazhab*), method or order. System (*al-uslub*). Tariqa is an open path to God that a salik (follower of the tariqa) takes to God. Tariqa means a complete movement to provide spiritual and physical training for a group of Muslims according to certain teachings and beliefs. So, tariqa is a way to achieve the goal of worship, namely the essence of God (Aceh, 1992).

Tariqa is a technicalization of Sufism or termed Haraki Sufism. By definition, Sufism is an effort to get as close as possible to God by using humans' intuition and spiritual emotional power so that they feel in His presence. Sufism is further illustrated by categorizing Sufism into philosophy on the one hand and moral Sufism on the other. Philosophical Sufism refers to combining approaches and tendencies between intuitive Sufism and rationalistic philosophy. When Sufism undergoes a process of technicalization in its teachings and popularization in its implementation, what is commonly known as tariqa appears. Its technical and populist nature often makes the tariqa appear as if it is far from Sufism as its theoretical basis (Siregar, 2009).

Several studies have been carried out to see and analyze the da'wah activities of the Tablighi Jamaat movement, including research conducted by Edi Amin, which discusses "Dakwah Activities of Rahmatan Lil'alamin Tablighi Jamaat (JT) in Jambi City". This study concludes that Jama'ah Tablighi is a non-political da'wah movement that emphasizes exemplary to the prophet Muhammad and his companions in the way of preaching. The Dawah of the Tablighi Jamaat seems soothing and without coercion, which will impact strengthening the



positive image of Islam. According to Edi, the impression of peace is felt from the preaching of the Tablighi Jamaat in Jambi city (Amin, 2012).

Another study conducted by Ilyas on the Competence of Da'wah Interpreters in the View of the Tablighi Jamaat found that the Tablighi Jama'ah has thirteen main competencies termed the nature of the preacher. The findings in the field are that many members of the Tablighi Jamaat do not know these 13 characteristics and have not applied them in preaching. But on the other hand, according to the Tablighi Jamaat, to preach someone is not required to master these 13 competencies; this opinion is based on the hadith of the prophet: "Convey to you what comes from me even if it is one verse (Bukhari) (Ilyas, 2018)."

Wahid and Muhaimin also carried out the research with the theme of Understanding the Tablighi Jama'at Against Da'wah Verses and Its Implications for the Concept of *Khurūj* and *Jawlah*. This study found that the da'wah verses referred to and understood by the Tablighi Jamaat were the same as most other da'wah movements. In understanding several verses, which are then used as the basis for their arguments, it can be said that they look more at the literal-textual aspect than the substantive-contextual meaning. As for the birth of the concept of da'wah with the names *khurūj* and *jawlah*, it is a form of representation of how to imitate the da'wah of the prophet with his companions when spreading the message of Islam in the city of Mecca, and not based on verses of the Qur'an (Wahid&Muhaimin, 2020).

The research on the Tablighi Jama'ah has not analyzed the *tariqa* aspect in the Tablighi Jama'ah da'wah, considering that many of the founders and the Tablighi Jamaat are affiliated with one of the *tariqas* in India such as Naqshbandi or Chistiyah. Of course, more or less, there will be an influence on the missionary movement of the Tablighi Jamaat. Even some circles and articles found on the internet mention that the Tablighi Jama'ah is a modern Sufi movement. Still, studies on the values of the *tariqa* in the Tablighi Jamaat, which are the technicalization of Sufism, have not been done much. Many from the upper-middle class who join the Tablighi Jamaat raise a question, what kind of *tariqa* is offered in the Tablighi Jamaat's da'wah activities so that it gets acceptance in the community.

METHOD

The approach used in this study is qualitative, with data sources derived from participatory observations and in-depth interviews with unstructured members of the Tablighi Jama'ah. In addition, data were also extracted from library sources and reference books commonly used by the Tablighi Jama'at. It is hoped that triangulation of data sources can be carried out (Cresswell, 2009). Participatory observations and interviews were conducted in



several Bengkulu, Palembang and Jakarta. Data analysis was carried out to interpret the data from observations, interviews and documentation. Themes and descriptions are linked for further interpretation. The study was carried out with the stages of data preparation, reading the entire data and coding the data.

RESULTS AND DISCUSSION

As a dawah movement in their presentations, Tablighi Jamaat invites the target of their da'wah to practice Allah's commands and follow the sunnah of the Prophet Muhammad, which in the view of the Tablighi Jama'ah are divided into sunnah, surah, sirah, and sarirah. And to practice Allah's commandments, according to the Tabligh Jama'ah, it is necessary to practice the khuruj or itokaf method in the mosque for three days, 40 days, and four months. During the khuruj the participants will be trained in an activity that is governed by the guidelines set by the Tablighi Jamaat community.

In khuruj, several routine activities are carried out, including reading the book *Fadhilah Amal* alternately or among the Tablighi Jamaat known as "ta'lim". In addition to talim by reading *Fadhilah Amal*, the book *Fadhilah Alms* or *Muntakhab Ahadith* is sometimes read. Other activities are *Muzakarah*, *Bayan*, and *Jaulah*. In addition, according to Muhammad Ilyas, there are four things: mosque practices; da'wah, learning and teaching (talim and taalum), dhikr and worship, and service (solemn). Solemnity is a model of preaching service to the public. In solemnity, the Tablighi Jamaat has carried out service activities naturally. The development carried out by Muhammad Ilyas in da'wah is a paradigm of developmentalism. This paradigm seeks to produce innovations that have benefits for people's lives (syam, 2020).

Muhammad Ilyas saw that preaching is not only the obligation of the scholars but the obligation of everyone. The key for everyone to preach is with khuruj. With this activity, one's religious practice will be improved in a small community that has practiced the spiritual way well. School is not a place that can improve one's religious tradition. The practice is corrected with khuruj, a combination of group social interaction, teachers, and religious activities. Tablighi Jamaat believes that da'wah must be done face-to-face, intellectuality and written arguments have strong relevance to influence one's life, influence can arise through meetings and heart-to-heart talks.

Khuruj itself is not a new thing in religious practice. The definition of khuruj or khuruj fi sabilillah in the meaning of the Tablighi Jamaat is spending time in the way of Allah by using one's property and oneself. In the world of tariqa activities such as khuruj with riyadhah or suluk. Although in terminology the Tablighi Jamaat khuruj means moving from one place to



another to establish friendship in the context of dawah and tabligh, from mosque to mosque (Syahab, n.d.). But Khuruj, in general, is not just moving around but includes all activities carried out during the Khuruj itself.

The three-day riyadhah pattern is similar to the practice of some congregations, such as the Syadziliyah congregation, which specializes in three days for Itikaf or seclusion, in the mosque or the zawiya to clean the inner aspect (Hakawati, 2018). Despite the influence of Sadziliyah on the Chistiyah order, which still requires further scientific proof, the fact that Muhammad Ilyas was a student of the leading Sufi murshid of his time Sheikh Rashid Ahmad Ayyubi Ansari Gangohi who was a student of Shaykh Tariqa Cistiyah Haji Imdadullah al-Makki is an indicator that the teachings of the tariqa are indeed more or less will affect the da'wah activities of the Tablighi Jamaat. According to Tablighi Jamaat itikaf not only during ramadan month, but it can be done outside or ramadan. Itikaf is an Islamic practice consisting of a period of staying in a mosque for a certain number of days, devoting oneself to worship during these days and staying away from worldly affairs (Rauf, 2010).

Let's look further at the khuruj, which includes jaulah, an activity to meet the target of dawah and convey religious materials to the general public who are fulfilled and accompanied by invitation to pray in the mosque or listen to the Science assembly. The term "far" itself is one of the terms known in the world. Tariqa. Although the Tablighi Jamaat divides Jaulah into several types: stay general, stay specific, and stay away from *tasykili*. In the tariqa, far from being part of seclusion, where seclusion is divided into; *khalwat kamilah*, *khalwat juz'iyah* dan *khalwat jaulah* (Sufi, 2019). *Khalwat jaulah* is an activity where the heart is with Allah in remembrance while the body remains among humans. Seclusion is not in the itikaf position in the mosque or the zawiya, but a student is in the midst of society, socializing and interacting. In tariqa terms, far is a condition "heart with god and body with creature."

Table 1. Comparison of the practices of the Tablighi Jamaat and Tariqa

Tablighi Jamaat	Tariqa
<i>Khuruj</i>	<i>Khalwat</i>
<i>Jaulah</i>	<i>Jaulah</i>

Source: Analysis, 2022.

During the activity of the Tablighi Jama'ah, the hearts of all participants are always required to be busy with remembrance and remembering God, so it is hoped that there will be light or light with the participants away. As far as the tariqa that requires dhikr and guarding the limbs from sinful acts, stay away from the congregation of tabligh also requires that. It's just that in the Tabligh congregation, there are at least two participants. One of the participants



becomes the *amir* or the leader of the group. Be ideal in the Tablighi Jamaat at least consisting of: *amir*, *mutakallim*, *dzakirin*, *ma'mur*. Suppose it is observed that the substance of the Jamaah Tablighi Jamaat and Jaulah Tariqa have similarities on the side of togetherness with God through remembrance, even in Jaulah Tablighi Jamaat. In that case, there are a member of jamaat who specialize in memory termed *dzakirin*.

The practice of *dhikr* in the Tablighi Jama'at also has similarities with the *dhikr* of the *tariqa* in several respects. Every congregation member is encouraged to do *dhikr* in the morning after the dawn prayer and the evening after the Asr prayer. The readings in *dhikr* are; *lailaha illaallah*, *shalawat* and *istighfar* 100 times each. Reading *dhikr* *lailaha illaallah*, *istighfar* and *shalawat* 100 times each after dawn is the practice of most *tariqa*, such as the Chistiya, Syadziliyyah, Qadiriyyah, Naqhsabandiyah orders. The readings of the morning *dhikr* and the numbers of the Syadziliyyah congregation's *dhikr* are precisely the same as the readings of the Tablighi Jamaat. This routine *dhikr* is a form of *tariqa* practice seen in the Tablighi Jamaat.

Muhammad Ilyas himself gave particular advice on *dhikr*; according to him, *dhikr* is the most solid fortress in defending oneself from the temptations of Satan. The more we meet ignorant people, the more we should do *dhikr* to avoid their crimes (Syahab, n.d.). Furthermore, the battery of a cleric is *dhikr* Allah, the more a person *dhikr*, the more influence he has on others.

Another practice in *khuruj* is reading the *Manzil* verses. The *Manzil* verses are read every night before going to bed and are the advice of Ashraf Ali Thanawi. Ashraf Ali is a *murshid* of the Chistiyah congregation and one of Muhammad Ilyas's teachers and the teacher of the compiler of the book *Fadhilah Amal Muhammad Zakariya al-Khandakawi*; Thanawi provides information about this verse in his book *Bahisti Zewar*. The *Manzil* verses are thirty verses compiled based on the Hadith of the Prophet Muhammad to Ubai bin Kaab narrated by Imam Ahmad, Tirmidhi, and Hakim. In addition, *Manzil* is also recommended to be read by Syah Waliyullah Dehlawi in his book *Qaulul Jamil*, Dehlawi is a reformist cleric who is a Hanafi school, has As'ariyah faith, and is Naqhsabandi (Faruqur, 2016).

Although some groups from the Tablighi Jamaat have criticized the *tariqa*, this criticism is only on the side of the *tariqa* activities, which tend to be individual regardless of the circumstances of society, while the *tariqa* practice such as remembrance remains essential and is included in the Six Characteristics of the Tablighi Jama'at (knowledge and *dhikr*). The Tablighi Jamaat considers *da'wah* to be a serious matter, if the Tablighi Jamaat does not have a political agenda, but still emphasizes that every individual must act and be useful, it is not enough to study, pray, and be involved in Sufism activities on their own (metcalf, 2003). So goodness and



practices are not enough if individuals carry them out without preaching them to others, including the practice of the congregation must also be preached to others, although in different stages.

In its development in Indonesia, the remembrance activities of Tablighi Jamaat members who come from circles affiliated with the *tariqa* are still practiced and practices that have become routine recommendations in the Tablighi Jamaat *Khuruj*, *Jaulah*, remembrance, and *Manzil*. In addition, the Temboro Islamic Boarding School also has a particular influence on the Tablighi Jamaat in Indonesia. The effect is not only on the scientific aspect but also on the *tariqa* aspect. The Temboro Islamic Boarding School, whose clerics have pledged allegiance to the Naqhsabandiya-Khalidiyah congregation, gives color to individual *amaliyah*. Still, this *amaliyah* does not affect the Tablighi Jamaat activity program, which was recommended from the world headquarters of the Tablighi Jamaat in Nizamuddin before it was split into two Nizamuddin and Shura Alami.

In the early period, the Temboro Islamic Boarding School was a forum for the *halaqah* of the Naqhsabandiya-Khalidiya Order under the guidance of Kiai Shiddiq (1890-1950). When kiai Mahmud, son of kiai Shiddiq, began to receive and preach with the Tablighi Jama'ah, the practice of the Naqhsabandiyah-Khalidiya congregation was not immediately abandoned. Even the kiai considers that what is in the Tablighi Jamaat has similarities with Wali Songo's *da'wah* (Kalsum, 2019). The Temboro Islamic Boarding School is still a place for the Naqhsabandiya-Khalidiyah *suluk tariqa*.

From the *Maqamat* side, one of the teachings in the Tablighi Jamaat, which is very close to the life of the *tariqa*, is *zuhud*. *Zuhud* means not being interested in something and leaving it. While *Zahada fi al-dunya*, means emptying oneself from the pleasures of the world for worship (Ma'luf, 1984). There is no debate about the position of *zuhud* in *tariqa* teachings. In the Tablighi Jamaat, stories of *zuhud* behavior are recorded in the book *Fadhilah Sedekah*. Among these stories are also found in *Fadhilah Amal* in the *Fadhilah Ramadhan* section, which also tells the story of Ashraf Ali Thanawi's *zuhud*.

The ascetic behavior and not pursuing the world appear in the non-political doctrine of the Tablighi Jamaat. In Ilyas's view, purity cannot be achieved by political approach piety but by *da'wah* and charity. The apolitical movement of the Tablighi Jamaat helps *da'wah* to be more accessible without obstacles (Ahmad, 1991). Although not all congregations stay away from politics, the *tariqa* teachings that tend to limit activities outside of worship will impact students' political activities. Likewise, in the Tablighi Jamaat, political issues are considered in the infirmed (individuals) area, which are taboo when discussed in *bayan* or during *khuruj*. In the



preaching proposals of the Tablighi Jamaat, politics is one of the four things that should not be touched.

Zuhud in the Tablighi Jamaat in several respects has similarities with zuhud tariqa. Ibn Ujaibah, one of the Sufis, divides zuhud into three forms: "zuhud for the ordinary people, zuhud for the uncommon people (*khawwas*), and zuhud for the special people. Zuhud is a cause for reaching Allah, because the heart will not get it if it is still dependent on something other than what Allah loves (Isa, 2005)." The views on the politics of the Tablighi Jamaat have similarities as the Cistiyya Order views politics. In the early days, Chistiya distanced himself from political affairs, even refusing gifts from state officials. Chistiya thinks everything in the hands of the officials is fake (Schimmel, 2003). There is even a stanza in one of the Chistiya orders:

How long will you go to the door of Amir and the sultan?

This is nothing but following in Satan's footsteps.

Furthermore, according to the Tablighi Jamaat, there are thirteen qualities that a preacher must possess; among these qualities, some are influenced by the teachings of the Chistiya Order, such as the number 10) being humble like the earth and 13) giving benefits. Like the sun. Mu'inuddin Chisty, who was the founder of the Chistiya order in 1192, summarized three philosophical spiritual principles that Sufis must have; generous like the ocean, humble like the earth, and helpful like the sun (Tahminaiqbal, 2019). Maulana Ilyas adopted some principle of the Chistiya order in the Tablighi Jamaat. The Chistiya Order in history has succeeded in bridging Muslim-Hindu relations and attracting the sympathy of Hindus to convert to Islam. This success gave rise to the assumption that Islamization of the state was achieved through dervish da'wah, not by the flash of a sword.

The solemnity that includes mosque activities in the view of the Tablighi Jamaat is a development of the principle of "generous like the ocean" Mu'inuddin Chisty. The Tablighi Jamaat views solemnity as a service that must be carried out in the mosque. Benefits for those who come to the mosque in the form of food, drink and include a place for itokaf. Service to others in the view of the Tablighi Jamaat is not reserved for those who have khuruj only but also in other religious activities. In Mu'inuddin's view, one of the highest forms of obedience and worship is in solemnity; help those who are weak, hear and pay attention to the complaints of the oppressed and offer food to those who are hungry.

Mu'inuddin Chisty, whose influence was evident in the Tablighi Jamaat, was one Sufis who developed the tariqa teachings that emerged in Ajmer Syria. Today the Chistiya order is one of the most influential orders in India (Dhaul, 2004). It even became a Sufi order that was



also influential in Pakistan. The Tablighi Jamaat believes that Sufism is one way to establish a relationship with God and is the closest way to feel faith. Jama'ah Tablighi seeks to build a symbolic definition of collective identity and proposes a model for legitimizing the model of holiness through applying knowledge in practice and da'wah.

CONCLUCION

The influence of the tariqa as a technicalization of tasawwuf is very much felt in the amaliyah of the Tablighi Jamaat. However, the formalization of the tariqa reference is not mentioned in the da'wah activities of the Tablighi Jamaat. Still, in practice, the Da'wah of the Tablighi Jamaat is in some aspects a tariqa da'wah in a narrow sense. Invitations to dhikr, zuhud, to stay away from political discussion, some of the main principles in the Tablighi Jamaat, are derived from the tariqa's spiritual, philosophical principles. This finding reinforces the view that the Tablighi Jamaat is a modern neo-Sufism movement developing across countries. So far, from interviews, the majority of members of the Tablighi Jamaat are not aware of the strong roots of the tariqa's role in the Da'wah of the Tablighi Jamaat.

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