

Congregational Prayers Hadith Of Constant 27 In Quantum Physics Dynivity On Interference Based Hahslm 472319 Through Economic Covid-19 Era

RM Aziz
State Islamic University Jakarta
dynivity@gmail.com

Abstract

The purpose of this research is to analyze the constant number of 27 of the prophet hadith based on the interference phenomenon in quantum physics according to the model of hahslm 472319 in the economic covid-19 era. Constant 27 means 27 degrees or containing a digital number of 2 and 7 are empirical in quantum physics. Research objects are the prophet hadith about congregational payers and 27, water waves, and roikhan formulas. This research is a desk study through the journal, book, and electronic media. The methodology used is dynivity and reflexivity with the formula method of hahslm 472319. The result is a constant of 27 that emerge from congregation prayers in prophet's hadith about the ultimate of salat jamaah is reflected in modern physics by the interference of water waves. Two drops of water are repeated over to form waves of water that are intersecting, compressing, and forming circular patterns. The pattern formed by these wave overlays results in a circle of seven or hexagon. This hexagon or seven circles with the 7th circle in the middle and another 6 circles around the center. The constant alignment of these twenty-seven became a function of quantum physics that reflexivity of congregation prayers. Salat still can be held in this covid-19 economic era.

Keywords: salat, worshipers, 27, quantum, hahslm 472319

Background

Worship in Islam is salat, zakat, fasting, and haj. However, the worship here referred to the prayer or salat. The prayer of the worshipers is a prayer of two or more persons working together and one of them becomes a priest, while the other becomes a makmum (ahsan, 2016). The law of prayer is strong. The strong sunnah is a highly advisable matter. In Islam salat is the pillar of religion. As in the hadith of the prophets addressed by al-baehaqi and umar that the Rasullullah Pbu: "That salat is the pillar of religion. Whoever sets up salath, he has, indeed, founded religion; And whosoever is leaving salath has, indeed, torn down religion". The obligation to perform prayers is listed in qs. Al-baqarah [2]: 43. That is and make salat, render up the alms, and yield up zakat and its people (Rusyd, 1990). With prayer prayers, one cannot feel alone in the face of adversity. A person who kussyu 'in him will sense that he is dealing with god, able to express his feelings to god by praying, pleading, and complaining about all the troubles he is facing. As explained in god's word in qs. Al-muminun [23]: 1-2, meaning: truly blessed are the faithful, (that is) the solemn ones in his hand (Darussalam, 2016).

These congregational prayers have various honors, not only double the promise of reward compared to salinity alone, but also excellence in the world's ability. In prayer, there is a great mutual value. From a healthy standpoint, mutual benefits not only physical health but also physical health (Mushbikin, 2007). Muslims who seek to perform religious services are usually motivated

by elements similar to servants of God, the same desire for more rewards, and the presence of a united front in performing social and religious devotees (Ancok, 2010). Prayers also taught discipline to the culprit, where a Muslim would do his prayers at the appointed time. Every repetitive task gradually becomes a habit. So a person who works at prayer on time is expected to be disciplined in living his life (Umam, 2007). As for the base of the false obligation, there is in qs. An-nisa [4] verse 103 means: remember, then, god when ye stand, when sitting, and when lying down. Then when you feel safe, turn it up (as is customary). Behold it is the fardhu, whose time is set upon the faithful.

There's a hadith naming the salat mass (Mochamad A, 2020).

وقال صلى الله عليه وسلم: صلاة الجماعة تفضل صلاة الفدي بسبع وعشرين درجة

It means: prayers and prayers are more important than prayers alone by 27 degrees. (nh. Al-bukhari) it means: "salat is a pillar of religion, whoever establishes it, he has established his religion, and whoever lays it down means he has torn down his religion." If the priest says 'ghoiril maghdhubi 'alaihi waladhholiin', then say 'amen ', for who does say amen with the angel's words then he will be forgiven by his past sins (nh Bukhari Muslim). As an example, the apostle of God has set a good example of being worshipers. Despite illness and need to be dealt with, he continues to perform temple prayers. So important was the salat prophet Pbu saying: there were not three men, either in the village or in the desert, that was not established on them except they were under syaithan. Therefore keep on praying, for, in reality, the Wolf will eat the only sheep that are alone. (nh. ahmad, Abu David, Nasa, Ibn Hibban, and judge). It's not perfect for a person who lives next to a mosque except by praying. In history, except in the mosque. Hadith contains the implementation of Islamic values by the prophet Muhammad.

Apart from the practice of worship, Islamic greatness is balanced on salinity values reflected in science, cosmology, physics, biology, medicine, and others as a sign of god's power to be thought of by man. No less than seven hundred and fifty verses (about an eighth of the Quran) encourage the faithful to study the natural world, to reflect on and explore its cultural faculties and seek to obtain natural knowledge and understanding as a part of his or her life. Classical Muslims had the inspiration and the will to do scientific research in the light of the Koran, as well as further promptings from the Greek works and to some extent by their translations of the Hindu and Persian texts. In the spirit of the teaching of the Koran, Muslim scientists have performed admirably in every field of science (Fakhry 2010). Modern physics is known to exist in the smallest form of the zarah, consisting of three types of particles, two quarks, and one lepton. So each of the smaller objects would be made up of two quarks and a quark and an electron. The elements on the periodic table of atoms are simple now from two quarks (up and down) and an electron (Jauhari, 2017).

The hadith which explains the existence of a constant 2 (two) and 7 (seven) or a constant 27 (twenty-seven), the hypothesis is reflected in quantum physics. The individual properties of electrons have something in common with microscopic reality. Meanwhile, the interfered electrons experience a reality anomaly (Junaedi, 2015). The contribution of quantum theory reaches 80% of current technology applications. Quantum theory is widely used but the theory itself is still

following to be standardized. Quantum technology standards already exist, but quantum theory standards do not exist. Analogies on smartphones. Smartphones are now connected between users using quantum technology. Magnetic resonance imaging or MRI in medicine is the most advanced technology in the past 100 years also utilizing quantum theory. Islam recognizes a mixture of theoretical and empirical approaches to understanding the behavior of individual economic agents while the latter uses an analytical approach to change individual normative rules (Kizilkaya Ed, 2020).

Ikhwan-us-Safa, Ibn Khaldun articulated the importance of the integration of Islam and physics, stating that the tenth-century intellectual society was a pioneer in underlining the spiritual dimension of work besides fulfilling religious obligations (Ali 2009). There is a significant public health risk that Covid-19 poses to the world, the World Health Organization (WHO) has declared a public health emergency of international concern to coordinate the international response to the disease. The impact of this pandemic has resulted in the global economy experiencing a prolonged crisis in all sectors (McKibbin and Fernando 2020).

Literature review

Congregational prayers are prayers performed by two or more people together and one of them becomes the priest, while the other becomes the congregation. The five daily prayers that we do are prioritized to be done in the congregation (Ahsan, 2016).

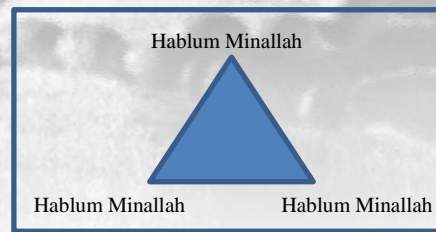
The law of carrying out obligatory prayers in congregation is the sunnah muakkadh, which is the recommended sunnah. By praying in the congregation a person will be multiplied his reward by 27 degrees according to the hadith. The legal requirements for congregational prayer include: There is an imam, Makmum intends to follow the priest, prayer is done in one assembly, the prayer is according to the prayer of the priest (Azzam, 2009).

In Islam prayer is the pillar of religion. As in the hadith of the Prophet narrated by Al-Baehaqi and Umar that Rasullullah Pbu said: "Prayer is the pillar of religion. Whoever establishes prayers he has founded a religion; and whoever leaves the prayer he has destroyed the religion" (Nasri, 2018).

The values that we can take from the implementation of congregational prayers are (Ahsan, 2016): congregational prayer as a sign of gratitude, educating to purify oneself from bad qualities, unity and unity of the people, orderly organization, obedience to leaders, the courage to remind leaders, and equal rights.

As for the virtues of carrying out congregational prayers, among others, are to establish friendship between one another, teach discipline, love and respect each other, maintain unity, unity, and togetherness, refrain from self-will (selfish), and teach Muslim obedience to leaders.

Diagram 1 Hablum Minaddyn



Sumber: Analisis, 2021

The best possible congregational prayer will be able to realize a Hablum Minallah relationship and will be able to create a relationship between Hablum Minannas and Hablum Minnaddyn. Hablum minallah is the relationship between man and God, hablum minannas, and the universe, while hablum minaddyn is the relationship between humans and worship (Aziz, 2020).

Methodology

The scope of research methodology of this research, analyzing the dynivity og hadit about the constant of 27 (two seven) in Islamic physics and hahslm theory and with analysis of economic development and covid-19 in stabilizing the economy based on Islamic physics and hahslm. The research is qualitative and epistemology whether it comes from the data of books, journals or books, numerical data, articles, and also by re-reading science and Islam with epistemology. The method of analytical research is understood as the science of objects with a reality of physics is restricted to human instruments. What humans can absorb on economic events in that first reality is facts; Behavior, actions, formulas, building approaches, simplifying facts into data, quantifying data, measuring data, and so on. But it will not go beyond the characteristics of the reality of human physics itself (Akmal 2013).

Understanding physics is one of the efforts to carry out god's commandments through the examples of the prophet sunnah and hadith. The study of natural phenomena and physics that prevents generations of Muslims from collydd (following things without knowing why). Man would be aware of the truth of his teachings, which they had established from an understanding of the universe (Resmiyanto n.d.). With the virus already pervasive in many countries, several countries are struggling with covid-19 treatment, as well as economic difficulties. The Indonesian government is attempting to deal with covid-19 in figures relating to the economic behavior of Islamic physics and the hahslm theory of social life.

Analysis

Congregational prayers, namely prayers carried out together guided by a person called an imam (Syarifuddin, 2010). When two people pray together and one of them follows the other, it is called congregational prayer. The person who is followed (in front of) is called the imam, while those who follow behind are called the makmum (Rasjid, 2012).

In the complete Islamic Fiqh book written by Moh. Rifa'I stated that congregational prayer is a prayer performed by the crowd together, at least two people, one of them who is more fluent in reading and understands more about Islamic law is chosen to be the imam. He stood at the front once, and the others stood behind him as followers (Rifa'I, 1978).

Prayers can be performed alone and can also be held in the congregation. While congregational prayer is much more effective because it contains a feeling of ukhuwah and increases the spirit of worship, in an orderly atmosphere under the leadership of an imam (Hambali, 2004).

Apart from the matter of worship, in congregational prayer there is also gathering and if necessary make pilgrimages, discussing, and regarding common needs as practiced by the Prophet, especially at dawn prayers. Rasulullah Pbh always carries out the fardhu prayer in the congregation. The commandment for the congregation is contained in the following verses and hadiths (Nasution, 1987).

And when ye are in the midst of them (your friends) and you shall set up salath with them, let a class of them stand (salat) with you" (An-nisa [4]: 102). This scripture clearly instructed him to do a salat amid the war and to suggest that the requisite for the safe conduct of the worshippers must have been harder. Additionally, there is the statement of hadiths: "some scholars say that the bansal salat is the fardhu 'ain (compulsory' ain), some believe that the salat was fardhu kifayah, and others think of muakkad (special circumcision)." This was the end of a more worthy law, except for Friday's. According to the rules of conformity in the matter, as already mentioned, author nailul autar says: "the justest and closer to the truth is that worship is mud-card circumcision." For men, five times a time at a mosque is better than prayers at home, except circumcision. For women, prayer at home is better because it's safer for them.

The virtue of this congregational prayer is determined to pray fardhu, while for the circumcised prayer one can do it in the congregation or individually. Meaning: "A blind man asks the Prophet Pbh permission to leave the congregational prayers because there is no guide for him. So the Prophet allowed it. Then the Prophet Pbh asked: "Have you heard the call to prayer?" The answer: "Yes." The Prophet PBUH said: "I do not find a reason (permission for you)". The hadith is like an affirmation of the obligation to congregate when there are no obstacles. This hadith was narrated by Muslims. Our Shari'a is based on something easy and principled to eliminate difficulties. If worship to Allah swt is carried out without burdensome and difficult pressure, then it will bear good and blessed fruit. The virtue of congregational prayer has been reported and stipulated in several hadiths, and all of them require Muslims to carry it out unless there is uduz or an obstacle that makes it impossible to fulfill it (Azzam, 2009).

As a Muslim, he must always maintain his prayer so that it is always carried out in the congregation to get the excellence promised by Allah and His Messenger. Among the virtues of praying in a congregation are increasing the number of steps to the mosque. Every step to the mosque will erase sins and elevate one's standing in the sight of Allah, strengthen the relationship of ukhuwah and social solidarity with the community, recite in the congregation which will be followed by angels, forming neat rows that will further distance us from the disturbance and temptation of Satan during

prayers, It prevents us from forgetting and getting wrong when praying because with us there is faith, even if the priest is wrong, there are congregations who will remind him (Basri, 2010).

The scholars agree that praying in a congregation is more effective than praying alone. Accompanying the priest is obligatory, which must be done by every congregation, but they have different opinions about the law of praying alone or a congregation who precedes/accompanies the priest, whether their prayer is correct and valid or just lacks fadhilat.

Jumhur fuqaha agree that a circumcised congregation stands on the right (slightly backward) of the Imam, because this has been narrated by saheeh in the hadith of Ibn Abbas r.a. and others. If there are three, besides the priest, then they will stand behind it.

If the number of people in two, apart from the imam, there will be various opinions of the jurists. According to Imam Malik and Imam Syafii, the two congregations stood behind the Imam. According to Imam Abu Hanifah and his followers, as well as the fuqaha Kufah, the Imam stands between the two creatures (slightly forward).

Congregational prayers are one worship that has the highest value of 27. This priority will not be obtained by performing handouts. One who walks to the mosque and every step of his feet will be given one reward, wiped out one sin, and raised one degree by god almighty. (Ibn Majah :277, Muslims: 1068 and 1065). This explanation is consistent with what is presented by sheikh Sulaiman al-jamal and other authors of minhaj's sermons:

وأيضاً أن الصلاة في جماعة تزيد على المنفرد بسبع وعشرين ركوعاً في الجماعة يزيد على ركوع المنفرد بسبع وعشرين ركوعاً

27 degrees explain that salat dates through salat alone by 27 salat, so ruku movement in salat do in prayer is beyond getting down is done alone by 27 movements (sheikh Sulaiman al-jamal, hasyiyah al-jamal, juz 5, Hal. 14). The determining of 27 degrees in this hadith is super relative (unreachable by reason), only a prophetic light can unlock the secret behind the number 27 in the preeminent number of historic salat (al-Munawi, faidl al-qadir, juz 11, Hal. 536). The point that needs to be explained in the above hadith is about the significance of excellence of 27 degrees in the prayers. Some scholars interpret the editor of "degree" in the above text hadith with a meaning salat. Thus the insight of the hadith is that "prayers go through alone with a superiority of 27 salads." That way the person who performs the prayers is religious compared to the person who performs the prayers on his own was too serious by 27 prayers. The idea of "degree" by the word "salat" is based on the discovery of hadith with another history that explains the salinity of salat by using the editor "salat" in place of the word "degree." It is as confirmed by priest ibn Daqiq al-'ied.

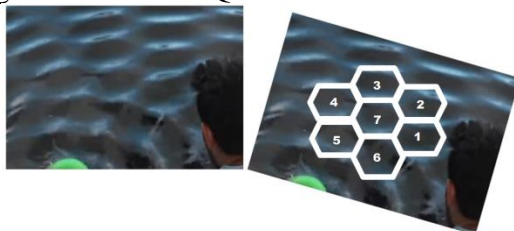
- (قوله درجة) قال ابن دقيق العيد الأظهر أن المراد بالدرجة الصلاة ؛ لأنه ورد كذلك في بعض الروايات

Imam ibn Daqiq al-'ied says: the most obvious opinion is to mean the word degree meaning salat because there is the use of the editor salat in part of the history (hadith), (ibn hajar al-haitami,

tuhfah al-muhtaj, juz 7, Hal. 370) its 27 degrees excellence, it can also be interpreted in detail by measuring 27 degrees in each harmony done in salat. Therefore, a page of the letter of al-fatihah read by the devout through the 27 letters of al-Fatihah read by the lonely person, as well as by ruku', obeisance, and others. This explanation is consistent with what was presented by sheikh sulaiman al-jamal and other Russian authors of minhaj. In this way, it is understandable that a person would be adversely affected if he performed his salads without his worshipers, given the high reward that one would receive for performing his prayers. Individual solids and individual electrons have a similarity in reality. But the electrons fired at two openings reflected the prayers of at least 2 people who are 1 priest and 1 makmum. There is a new reality of the dualistic nature of electrons similar to waves. Worshippers' prayers by the close of two seven show the reality of interference going on in Elektron through these two gaps or two individuals.

The interference that now occurs with the electron blast can be made in two or more rads, so it can be argued that the interference can be made with the slightest fissures in two. It could also be interference with three crevices, or four. For 2 crevices alone, interference has become a complex interview, so it is focused on a two-gap interference pattern. Now the electron blast is being done in the lab with a special and costly instrument that requires a simpler and cheaper comparison experiment. One of them is using the waterfront. Diagram 2 below is showing the process of interference by tapping one's hand at the surface both right and left so that waves of water from the two points are occurring. Now the tapping of water is an analogy of electron fire against the fissure.

Diagram 2 Hahslm Quantum Water Interference



Sources: Analysis, 2021

By inflating the water wave, there are springs and compasses. These overlay wave lines from the two interlocking water droplets in the middle and upward turn out to form a hexagonal pattern. This hexagonal pattern comes from a line 1 wave from point a, line 2 from point a line 1 'from point b, line 2' from point b, the upper line of meeting lines 1a and 1'b, and the bottom line of meeting lines 2a and 2'b. From the matrix can be shown that this hexagon was formed from the six wave lines intersecting into one box.

Table 1 Wave Line Interference 3

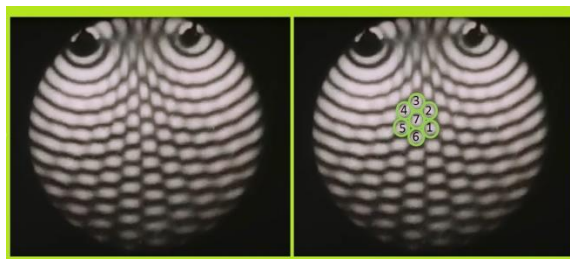
Hexagon (clockwise)	Line Wave	Line Position	Wave Origin
Hexagon 2	1	Right Above	A
Hexagon 5	2	Left Below	A
Hexagon 4	1'	Left Above	B
Hexagon 1	2'	Right Below	B

Hexagon 3	$1 + 1'$	Top	A+B
Hexagon 6	$2 + 2'$	Down	A+B

Source: Analysis, 2021

Diagram 3 shows that the interference of a boom occurs from a water treatment with a lever automatically and regularly. The prize is more consistent with smaller and more sightings. The result that the interference in water forms a circular wave of 7, where the center circle (no 7) becomes a central circle flanked by a perfect 6 circle. The seven-circle pattern can also be done without interference in water, but it should be sufficient to place coins of the same size as the 7 collected in a circle. So aka pitch one coin in the middle, and 6 coins are all around the one center circle.

Diagram 3 Quantum Qwave Interference Hahslm



Source: Analysis, 2021

From the above interference patterns, the existing Konstantin 7 could be extracted as a result of the hexagonal interference with the one hexagonal box in the middle plus the seven hexagonal boxes that surround it in diagram 2. And it can also be described as the 7 circles by referring to diagram 3 that make up the 7 circles. The next constant is 2, concerning the slightest interference it can do in 2 Spaces. In the above experiment, interference involves a knock of 2 drops of water, creating a force 2 (two) from the source of the water beats that form waves and circles. According to hahslm Constanta, the need to observe is 72 and 319, where constant 7 and 2 have been found at the interference above. But 319 is several matters, so it doesn't appear at wave interference (AR, 2020). These contrasting of the 7 and constants confirmed hadia's messenger of god 1400 years ago that worshipers would get 27 times or constants. Where the prayers alone do not result in interference while the two or already called worshipers get wave interference with the 27 constants. The individual 2 with the knock done will produce 7 waves or can be called the worshipers' prayers will produce 27 waves.

Quantum physics interference is consistent with that of the salat [51] analysis, for the book adz-zariyat [51] of the Koran reveals that the design of the creation of the universe originated with the salat concept, where the underlying salat letter al-hijr [15]:87 forms the formula hahslm 472319. With its 72 or 27 interference and the 319 constant which is the constant of matter. In an uncertain condition, worshippers can do so by following health protocol in a place of worship. Interference is still happening on two separate slips. With covid-19, this has resulted in a global economic crisis.

Conclusion:

The reward for congregational prayers instead of salat all alone is about the constant of numbers 27. Two seven would mean constant with elements 2 crevices and 7 waves. These designs two and seven are stored in prayer. According to salinity and quantum patterns, salinity becomes the basis for quantum existence. The worshipers at the salat that given the rewards are 27 constants metamorphosis into synthesizing quantum physics of interference. Interference with quantum reality is akin to false significance. Because salat is a design from the creation of the universe. The salat formula is 472319 or hahslm with constants that have reactions to modern physics. The force of 72 constants found at the interference of 2 gaps and wave patterns forms 7 circles, so it represents the reflectivity of 27 times salat value. Constanta 319 is now found in the individual electron is a mixture of three elements consisting of quarks, down, and leptons. Whereas the nine-year-old cylinder is found in the material individual the electron is either a strong nuclear or a weak nuclear or nine.

A global recession now seems inevitable. But how deep and long the decline will be will depend on the success of the steps taken to prevent the spread of Covid 19, the impact of government policies to overcome Indonesia's economic problems where the government implements a system that is by the principles of Islamic Physics and the Hahslm Theory, namely doing things that are responsive in handling Covid-19, cut the Government Revenue and Expenditure Budget, part of which was channeled for handling Covid-19.

References

- A, R Mochamad. 2020. Matematika Dynivitas Dalam Konstanta Roikhan Sesuai Hahslm 472319 Dan Salat Era Ekonomi Covid-19. Prosiding Seminar Nasional Pendidikan Matematika (SANDIKA) Volume 2. Universitas Pekalongan.
- Abdurraziq, Maukir Manshur. 2007. *Mu'jizat Salat Berjamaah*. Yogyakarta: Mitra Pustaka.
- Ahsan, Muhammad. 2016. *Buku Siswa: Pendidikan Agama Islam dan Budi Pekerti*, SMP/MTS Kelas VII edisi revisi, Kementrian Pendidikan dan Kebudayaan, Jakarta.
- Al-Ghazal SK. Medical Miracles of the Qur'an. Leicestersire: The Islamic Foundation; 2006. pp. 94-9.
- Ancok, Djamaludin. 2010. *Psikologi Islami*. Pustaka, Yogyakarta.
- Andriane, A., & Erhamwilda, E. 2020. The Correlation Between The Habit Of Carrying Out Jamaah Prayers With The Discipline Attitude Of Students. *Ta'dib: Jurnal Pendidikan Islam*, 9(1).
- Ayad A. 2008. In: *Healing Body And Soul*. Hakam J, editor. Riyadh: International Islamic Publishing House.
- Azzam, Abdul Aziz Muhammad., Abdul Wahhab Sayyed Hawwas, 2009. *Fiqih Ibadah: Thaharah, Salat, Zakat, Puasa dan Haji*. Jakarta: Amzah.

- Aziz, R. M. (2020). Universe Created by Allah Equation of Hahslm 472319 as Big Bang Concept and Eid Pray Symbols. In 2nd International Conference on Islam, Science and Technology (ICONIST 2019) (pp. 1-4). Atlantis Press.
- Bashori, Muhammad. 2016. *Dahsyatnya Istiqamah Salat Berjamaah*. Yogyakarta; Semesta Hikmah.
- Basri, Helmi, 2010. *Fiqh Ibadah (Panduan Ibadah Seorang Muslim)*, Pekanbaru: Suska Press.
- Darussalam, A. 2016. Indahnya Kebersamaan dengan Salat Berjamaah. *Tafsere. Vol. 4. No. 1*.
- Doufesh H, Faisal T, Lim KS, Ibrahim F. 2012. EEG Spectral Analysis On Muslim Prayers. *Appl Psychophysiol Biofeedback.*;37:11–8.
- Hambali, Imam, 2004. *Khusyuk Salat Kesalahan-Kesalahan Dalam Salat Dan Bagaimana Memperbaikinya*, alih bahasa oleh Sudarmadji, Jakarta: Lintas Pustaka, Cet. Ke-1.
- Haryanto, Sentot. 2009. *Psikologis Salat*. Yogyakarta: Mitra Pustaka.
- Huda, Saiful. 2018. Salat Jamaah Memupuk Nilai Solidaritas. *Tadris. Vol. 12. No. 2*.
- Jauhari, Ahmad., A.S, Asmaran & Faridah, Siti. 2017. Hubungan Salat Fardu Berjamaah dengan Kecerdasan Emosional pada Jamaah Mesjid al Jihad Banjarmasin. *Jurnal Studia Insania. Vol. 5. No. 1*.
- Junaedi, Didi. 2015. Living Qur'an: Sebuah Pendekatan Baru Dalam Kajian al-Qur'an (Studi Kasus Di Pondok Pesantren as-Siroj al-Hasan Desa Kalimukti Kec. Pabedilan Kab. Cirebon). *Journal of Qur'an and Hadith Studies. Vol. 4. No. 2*.
- Junhana, Hanna. 2011. *Integrasi Psikologi dan Islam*. Yogyakarta: Pustaka Belajar.
- Kunuz Riyadh Ash-Shalihin, 13: 359-367. (2) Salat Al-Mu'min. Cetakan ketiga, Tahun 1431 H. Syaikh Dr. Sa'id bin 'Ali bin Wahf Al-Qahthani. Penerbit Maktabah Al-Malik Fahd. hlm. 517-519
- Mardiyono MA, Songwathana P. 2009. Islamic Relaxation Outcomes: A Literature Review. *Malaysian J Nurs.*;1:25–30.
- Mochamad A, R. 2020. Science Of Salat Movement In Coivd-19 Era And Turbulence Economic. *Journal As-Salam Vol 4, No 1*.
- Musbikin, Imam. 2007. *Misteri Salat Berjamaah*. Aqwan, Solo.
- Muslim (1334 H). *Ṣaḥīḥ Muslim. Juz 2*. Beirut: Dar al-Afaq al-Jadidah.
- Musthafa, Bisri. 2018. *Menjadi Salat Dengan Salat*. Yogyakarta: Optimus.
- Nasri, Ulyan. 2018. Salat ditinjau dari Sudut Pandang Pendidikan, Sosial Dan Politik. *al-Munawwarah: Jurnal Pendidikan Islam. Vol. 10. No. 2*.
- Nasution, Lahmuddin, 1987. *Fiqh 1*, Jakarta: Logos.

- Olson RP, editor. *Religious Therapies of Personality and Psychotherapy: East Meets West*. 1st edition. Routledge; 2002. pp. 15–456.
- Rasjid, Sulaiman, 2012. *Haji, Fiqh Islam (Hukum Fiqh Lengkap)*, Bandung: Sinar Baru Algensindo, Cet. Ke-57.
- Rusyd, Ibnu, 1990. *Bidayatul Mujtahid*, alih bahasa oleh Ahmad Hanafi, Jakarta: PT Bulan Bintang, Cet. ke1.
- Sayed, S. A., & Prakash, A. 2013. The Islamic Prayer (Salah>Namaaz) And Yoga Togetherness In Mental Health. *Indian Journal Of Psychiatry*, 55(Suppl 2), S224.
- Sholikin, Muhammad. 2011. *The Miracle of Salat (Mengungkap Kedahsyatan Energi Salat)*. Jakarta: Erlangga.
- Syarifuddin, Amir, 2010. *Garis-Garis Besar Fiqh*, Jakarta: Kencana, Ed. Ke-1, Cet. Ke-3.
- Umam, Chotibul. 2007. *Akidah Akhlak*, PT. Menara Kudus, Semarang.
- Zaharah., Kirilova, Galia Ildusovna & Windarti, Anissa. 2020. Impact of Corona Virus Outbreak Towards Teaching and Learning Activities in Indonesia. *SALAM: Jurnal Sosial & Budaya Syar-i*. Vol. 7. No. 3.
- Zamani, Zaki. 2016. *Salatlah Kamu Sebelum Disalatkan*. Yogyakarta: Sketsa.