
SUFISM BETWEEN ASCETICISM AND JIHAD: A CONCEPTUAL AND HISTORICAL REVIEW

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ABSTRACT

In the picture of ordinary people, Sufism teaches Zuhud and distances itself from the world in theory and practice. But this is different from reality. Sufism orders in the archipelago also appeared in the vanguard to fight and repel the invaders. The history of Islamic civilization records a series of resistance movements led by Sheikh Sufism with his followers to fight against the Dutch colonialists. For this to become evident to us, we must examine some of their words and actions: Abu Hamid Al-Ghazali wrote his book (Reviving the Sciences of Religion) during the period of the Crusaders victory over the Levant, and the author remembered everything from the works of hearts and did not remember to write a chapter on jihad. We conducted literature studies and verified and interpreted the descriptions in the literature. With a descriptive analysis, the approach is obtained. The conceptual ambiguity that afflicted Sufism regarding the concepts of jihad and the application of Islamic law" played a major role in the emergence of some analyses that suggest Sufism playing a safe alternative to extremist Islamic movements. Therefore, in this article, we try to answer a complex question, which is the degree of The link between the Sufi orders and the concepts of jihad and the application of Islamic law, and is it possible for the Sufi orders to adopt a form of political violence to implement their goals?

Keywords: Asceticism, conceptual, Historical, Jihad,

ABSTRAK

Dalam gambaran masyarakat awam tasawuf adalah sebuah ajaran yang zuhud dan menjauhkan diri dari keduniaan secara teori dan praktik yang ada. akan tetapi hal tersebut berbeda dengan kenyataan yang ada. Tarekat tasawuf di nusantara pun tampil di garda depan untuk melawan dan mengusir penjajah. Sejarah peradaban Islam mencatat, ada sederet gerakan perlawanan yang dipimpin syekh tasawuf bersama para pengikutnya untuk melawan penjajah Belanda. Bagian dari Topik yang terpenting dalam tulisan ini adalah, memperhatikan tindakan dan pendapat para ulama seperti Abu Hamin al-Ghazali dalam bukunya yang berjudul Ihya Ulumuddin. Ia hanya teringat menuliskan tentang permasalahan hati dan melupakan satu bab dalam jihad. Kami melakukan studi literatur dan melakukan verifikasi serta menafsirkan secara deskriptif hasil pembahasan tersebut dan didapatkanlah ambiguitas konseptual tentang tasawuf dan jihad serta penerapan hukum Islam. Beberapa alternatif menghisaratkan tasawuf adalah gerakan yang aman bagi para ekstrimis. Dalam artikel ini kami mencoba menjawab pertanyaan kompleks yaitu sejauh mana sufi dengan konsep jihadnya menerapkan hukum Islam dan mungkinkan tarekat sufi ini menjelma kedalam politik dan kekerasan untuk mencapai tujuan ubudiah mereka?

Kata Kunci: *Konseptual, Jihad, Tasawuf, Sejarah*

A. INTRODUCTION

The early Muslims were brought up with jihadist upbringing, for they are always ready to pursue falsehood and defend the right, enjoining good and forbidding what is wrong. In this, they implement the laws of God Almighty, so evil must be paid with good.¹ Otherwise, the land is corrupted. Such as Imam Ahmad bin Hanbal and Imam Abdullah bin Al Mubarak, and the story of what Ibn al-Mubarak wrote to Al-Fadil bin Ayyad admonishing him for devoting himself to worship in Mecca and not participating in protecting the Islamic borders is famous. So what is the position of Sufis on this crucial topic? For this to become evident to us, we must examine some of their words and actions:

Abu Hamid Al-Ghazali wrote his book (Reviving the Sciences of Religion) during the Crusaders' victory over the Levant. Unfortunately, the author remembered everything from the works of hearts and did not remember to write a chapter on jihad.² The concept of jihad, or the attitude towards authority in general, is one of the essential criticisms directed at Sufism. Still, the strange thing is that these criticisms were not directed at them in their beginnings *Spiritual to God*.³

With time, some Sufis had other opinions (or positions) related to reconciliation with enemies and the unjust authority in some periods. These positions highlighted these sharp criticisms. However, the fair researcher in the history of Sufism will find many examples of jihad and resistance to the colonizer (opposition to the unjust authority). In this report, some of these models are presented.

The first credit for the formation of these groups goes back to the eternal spiritual school that gave birth to the great leaders. From the

¹ Rā'id Jamīl 'Ukāshah and Mundhir 'Arafāt Zaytūn, eds., *Al-Usrah al-Muslimah Fī Zill al-Taghayyurāt al-Mu'āshirah*, al-Ṭab'ah al-ūlā ('Ammān: Dār al-Faṭḥ lil-Dirāsāt wa-al-Nashr, 2015), 21.

² Meirison Meirison and M. Harir Muzakki, "Implementing The Spirit of Jihad in Sufism," *Jurnal THEOLOGIA* 31, no. 1 (November 6, 2020): 1, <https://doi.org/10.21580/teo.2020.31.1.5379>.

³ Meirison Meirison, "Islamic Tolerance on Religious Freedom, Culture and Thought in Andalusia," *HIKMATUNA; Vol 6 No 1 (2020): HIKMATUNA: Journal for Integrative Islamic Studies, Juni 2020* DOI - 10.28918/Hikmatuna.V6i1.2313, June 16, 2020, <http://e-journal.iainpekalongan.ac.id/index.php/hikmatuna/article/view/2313>.

preceding narration, it has become clear that some preachers deliberately distorted an essential aspect in Sufism, while it is difficult to understand for the uninitiated who is versed in studying and understanding this science. Understanding Sufism today requires reference to the primary sources from the literature we have seen in the modern era, most of which came as an Orientalism far from reality and truth. Sufism is neither idleness nor defeatism, as they claim, and Sufism is not dependence and humiliation, as they claimed.

B. METHODS

We conduct literature studies by collecting documents as well as books that are important in conducting research. After verifying these documents, the next step is to interpret the historical images contained in the manuscripts. With the descriptive analysis approach, new understanding and concepts are produced in the description of Sufism and Sufis in the historical dimension through the struggles they have carried out. This is different from the image of most ordinary people that the Sufis distance themselves from society, do not care about what is happening around them, and are apathetic.

C. SUFISM CONCEPTUAL APPROACH

Sheikh Hashem Minqara traces Sufism as the origin of Sufism as behavior, worship, asceticism in the world, eagerness to worship, avoiding endings, striving for the soul, and a lot of remembrance of God to the era of the Messenger of Islam Muhammad, may God bless him and grant him peace, and the period of the Companions, may God be pleased with them all, and that he derives its origins and branches from the teachings of the Islamic religion derived from the Qur'an And the Sunnah of the Prophet.⁴

Sufism is concerned with achieving the status of Ihsaan (which is to worship God as if you see Him, and if you do not see Him, then He sees you, and it is a method or path that the servant takes to reach God, that is, to reach his knowledge and knowledge of Him, using diligence

⁴ Alexandre Papas, ed., *Sufi Institutions*, Handbook of Sufi Studies, vol. 1 (Leiden ; Boston: Brill, 2020), 19.

in acts of worship and avoiding prohibitions, raising the soul and purifying the heart.⁵ It is one of the bad morals and its adornment with good manners. Islamic history is full of Muslim scholars and leaders who have joined Sufism. Sufism is characterized by good morals and qualities and leaving the blameworthy. It is from the classroom, as if they are in the first row in their hearts regarding their presence with God, and they compete with them in all other obedience acts.⁶ The word "Sufi" is based on the weight of "Awfi," meaning: may God recover him and be fulfilled.

Sheikh Muhammad Metwally Al Shaarawi, may God have mercy on him, said that Sufism is of pure and mystical origin to him: that is, he reciprocates brotherhood and affection, and it will approach the servant to his Lord with love and obedience, and God will treat him with his closeness and dignity. Therefore, we say: Who is Sufi from God, may His Majesty be glorified.

After the generation of Al-Junaid, Sufism witnessed a new leap with Imam Al-Ghazali, especially his book *The Revival of the Sciences of Religion*, an attempt to establish Sharia sciences with the formulation of Tabora. The methods used by the Sheikhs of the Tariqat in educating their students and followers differ according to their spiritual inclinations and tastes and according to the different social environments in which they appear.⁷ Some sheiks may follow the path of severity in educating the devotees and take them to violent struggles, including frequent fasting and staying up late, being alone with people, isolating themselves from people, remembrance, and thought. Some sheiks may follow the lenient method of educating the devotees by ordering them to practice fasting and spend some part of the night and

⁵ . Meirison ., Fadhilah Insani . Insani, and Zahara Andini, "Epistemology of Basic Concepts of Spiritual and Physical Taharah: Analysis of The Benefits of Ablution Spiritually and Physically," *Al-Insiroh: Jurnal Studi Keislaman* 7, no. 1 (March 16, 2021): 26–43, <https://doi.org/10.35309/alinsyiroh.v7i1.4080>.

⁶ Choirul Mahfud Alviana C, *Tantangan global dan lokal Islam di Indonesia*, 2019.

⁷ Muhammad bin Jamil Zeno, *The Pillars of Islam & Iman, and What Every Muslim Must Know about His Religion* (Riyadh, Saudi Arabia: Dar-us-Salam Publications, 1996), 97.

many remembrances.⁸ Still, they do not oblige them to be alone and stay away from people except for a little while. Among the sheiks are those who take a middle way between severity and softness in raising the disciples. All of these methods do not deviate from the Book of God and the Sunnah of His Messenger; may God's prayers and peace be upon him. Self-jihad is one of the tools of Sufism in the making of the Islamic personality, and it is called "greater jihad." The jihad of enemies is called "lesser jihad," and many jihadists have emerged from Sufism throughout history. In the past and present, Muslims and their appearance most often in times of colonialism and the calamities of the Islamic nation.⁹

Sufism and Asceticism

Sufis believe that knowledge and work are twins that are inseparable from each other, and the one who walks in the path of faith, acquaintance with God, and reaching his satisfaction does not dispense with knowledge at any stage of his behavior. At the beginning of his life, he must know beliefs, correct acts of worship, and straightforward transactions. During his behavior, he does not dispense with a knowledge of the conditions of the heart, good morals, and self-purification.

This is why the acquisition of the necessary knowledge is considered one of the most important basic points in the practical approach of Sufism, as Sufism believes that Sufism is nothing but the practical application of Islam, complete and undiminished in all its aspects. Sufism believes that companionship has a profound effect on a person's personality, morals, and behaviour and that the companion acquires the characteristics of its owner through spiritual influence. Realistic imitation, and that the Companions, may God be pleased with them, did not attain this sublime position and a high degree except by accompanying and sitting with the Messenger of Islam, Muhammad

⁸ Choirul Mahfud Mahfud, "THE GENEALOGY OF SOCIAL HISTORY OF ISLAMIC EDUCATION POLITICS IN INDONESIA," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10, no. 1 (May 29, 2019): 1–12, <https://doi.org/10.24042/atjpi.v10i1.3855>.

⁹ Meirison Meirison, "Westernization of the Ottoman Empire, Zionism and the Resistance of the Palestinian Society," *Al-Tahrir: Jurnal Pemikiran Islam* 20, no. 1 (May 13, 2020): 1–22, <https://doi.org/10.21154/altahrir.v20i1.1922>.

PBUH. May God bless him and grant him peace moreover, that the followers attained this honour by meeting the Companions. Sufism defines striving for the soul as: "exerting effort to carry the soul in contradiction to its blameworthy desires and desires, and forcing it to apply the law of God as an order and forbidden."¹⁰

The struggle of the soul is not intended to eradicate its qualities. Instead, what is meant is to escalate it from bad to good, run it according to God's desires, and seek His pleasure. And the remembrance of God is to get rid of negligence and forgetfulness as the presence of the heart always with the truth, just as Sufism is one of the pillars of the history of the Islamic nation, its heritage and its past, and that there is no one in a nation comparable to Sufism in Knowledge of morals and soul education, and that with the weakness of this class we lost the religion. Unfortunately, some researchers in the history of Islam and what happened in it from the heresies and customs that distorted its beauty are why Muslims fall into ignorance, so they thought that Sufism is one of the most substantial reasons not the matter as they thought. Shawqi Dhaif corrects an idea spread about the asceticism of the Muslims and their worshipers that they were passive thinking that the asceticism of Muslims was separating them from life, which is a delusional assumption.¹¹ It is exerting effort in defending evil and bringing good. Just as the enemy that we struggle with may be visible or invisible, man is a mujahid in both cases. The Messenger described man's jihad against the apparent enemy as the minor jihad for the emergence of the enemy and preparing for homes.¹² As for the struggle against the soul and the fight against passion.

Sufism and Jihad

The Prophet called it: the greater jihad for the disappearance of the enemy and his deception and the length and whimpering of the enemy. The Messenger, may God's prayers and peace be upon him, said after

¹⁰ Isa Abdullah Ali, "الفلسفة والتصوف في فكر حجة الإسلام أبي حامد الغزالي," *DINIKA: Academic Journal of Islamic Studies* 2, no. 2 (August 30, 2017): 247, <https://doi.org/10.22515/dinika.v2i2.826>.

¹¹ محمد خاتم المرسلين - شوقي ضيف (IslamKotob, n.d.), 121, <https://books.google.co.id/books?id=v6JGCwAAQBAJ>.

¹² Hamka, *Tafsir Al-Azhar: Diperkayakan Dengan Pendekatan Sejarah, Sosiologi, Tasawuf, Ilmu Kalam, Sastra, Dan Psikologi*, 2015, 211.

he returned from one of the conquests: "We returned from the smaller jihad to the greater jihad." Sufism was able to combine combat jihad with the jihad of the soul. Because there is close interdependence between them, the greater jihad is to refine the soul and direct it towards good, and thus it prepares to meet and confront the enemy as for the souls who deviated and went with their whims and desires. They could neither confront the enemy nor fight the aggressors. Perhaps the misunderstanding crept in from the name of Sufism fighting the enemies as jihad (more minor) according to the prophetic term, so they understood from this that Sufism is against jihad! This is not the case. There is not a single mujahid who liberated the countries of the Arab world from colonialism, but he was a Sufi or a fan of Sufism. This is natural because he who does not strive himself and purifies it from the qualities of cowardice, stinginess, and love of the world, how can he be encouraged to fight the enemy and not fear death? Sufi jihad for the sake of perfection is a struggle against the soul, passion, greed, greed, hatred, and envy as it is a jihad against tyranny and tyranny, and oppression. A jihad that gives the Sufi indomitable determination will not conquer and psychological courage; I do not think that courage in this world is surpassed.¹³

Here are examples of the first jihad of Sufism: Imam Al-Ghazali wrote to Ibn Tashfin, King of Morocco, who said to him: (Either you carry your sword for the sake of God and help your brothers in Andalusia, or either you retire from the emirate of Muslims until he rises to their right except you). Furthermore, Mohiuddin bin Arabi says to the complete king when he failed in fighting the Crusaders:¹⁴ (You are lowly spirited, and Islam will not recognize your likes, so get up to fight or we fight you as we fight them). And the Mamelukes are overwhelmed in the land of Egypt, so al-Ezz bin Abd al-Salam revolts and orders the arrest of the Mamluks and announces that he intends to sell them in the slave market because they betrayed the trust. Moreover,

¹³ Fait Muedini, "Sufism and Anti-Colonial Violent Resistance Movements: The Qadiriyya and Sanussi Orders in Algeria and Libya," *Open Theology* 1, no. 1 (January 3, 2015), <https://doi.org/10.1515/opth-2015-0003>.

¹⁴ Alexandre Papas, ed., "Sufism, the Army, and Holy War," in *Sufi Institutions* (BRILL, 2020), 315–21, https://doi.org/10.1163/9789004392601_018.

Abd al-Malik bin Marwan, the Umayyad Caliph of Ibn al-Bitar - the Sufi - says in the king's arrogance and arrogance: I am the servant of the king, so raise your needs to me, and he says to him, in the pride of the believer and the satisfaction of the Sufi: (I am also Abd al-Malik, so let us raise our needs to who I am and you have two servants).¹⁵ Imam al-Shaarani says: (Whoever wears new clothes, eats happy, laughs at himself, or is comfortable in his home and the Islamic nation in anguish and distress, Islam has been absolved of him.) The jihad of the soul and the jihad of the enemies took place on him the end of Sufism, and that these two jihads are essential pillars of the Islamic spiritual life, Sheikh Ibn Arabi refers to this in his commandments, saying: "... and you have to do the greatest jihad, which is the struggle of your desires because if your soul strives this jihad, the other jihad will be saved for you. Concerning the enemies in which you were killed, you were among the martyrs whose livelihood is with their Lord ..." And close to that came in the book of the revival of Imam Al-Ghazali: "... the hypocrites hated fighting, for fear of death. And in another place, Hujjat al-Islam says: "The fear of the matter of the end has heightened, so the most secure conditions for this danger are the conclusion of the testimony." Al-Hasan Al-Basri (d.110 AH).

The Sufis consider in the pyramid of the chain of their sheiks and the publisher of their sciences. Abu Talib al-Makki said: "Al-Hassan, may God be pleased with him, was the first to pursue this path of knowledge, herniated the tongues, uttered its meanings, showed its lights, and revealed his mask." Al-Hafez stated: "Al-Hassan required knowledge and action, and he was one of the brave ones described in the war."¹⁶

On the authority of Ibn Saad, a man asked Al-Hassan: O Abu Saeed, have you conquered ?! He said: Yes, and he also said: "They invaded us to Khurasan, and with us were three hundred companions of the Messenger of God, may God's prayers and peace be upon him. Al-Hassan was famously quoted as saying: I realized seventy badly that

¹⁵ Papas, *Sufi Institutions*.

¹⁶ "عبد الوهاب بلغراس،" الحدث التاريخي في اللحظة الصوفية من خلال تجربة الأمير عبدالقادر *Insaniyat / إنسانيات*, no. 62 (December 31, 2013): 57–66, <https://doi.org/10.4000/insaniyat.14403>.

their clothing was nothing but wool. Among his legends: "No work is done after jihad for God's sake, better than the beginning of the night." Muhammad Bin Wasi` : Who was the greatest of those who followed Al-Hassan Al-Basri, accompanied the Governor of Khorasan Qutaybah Bin Muslim in conquering Beyond the River. It had a ball of coarse wool armored on it. At one point, Qutaiba made him question a lot about him, so he told that he was leaning on his bow on one side of the army, raising his finger to the sky, so Qutaiba said: To his finger that is dearer to me than a hundred thousand famous swords. Ibn Wassi` was very silent, and from his words: I did not see anything, but I saw God in it. - Malik bin Dinar is considered one of the great men of the tariqa, and he abandoned the world and turned away from its people.¹⁷

The owner of the treasures of the Awliya narrates about him: that he was seeking the conquest for years, so he rode with the army of Islam to conquer, and when they proceeded, the fever took him, until tomorrow he could not sit on the Persians, let alone fight, so they carried him to the tent and made him cry and say: If it is good in my body. Ibrahim bin Adham (d.116 AH), considered the imam of spiritual mystics, was his father a king. Still, the son chose to remain steadfast, wandered in the country, and made the Islamic frontiers a place for him, and Ibn Asaker reminds him that he was a brave knight and a courageous fighter, bound in the openings. He fought the battles against the Byzantines, and Ibn Hibban said: Ibrahim bin Adham was his birth in Balkh, then he went out to the Levant seeking pure halal, and he stayed there as a conqueror tied until he died, and he disagreed about his death. To the enemy."- Abu Ishaq al-Fazari (d.183 AH). Ibn Katheer called him "the imam of the people of the Levant in Maghazi," and the owner of the decoration translated for him: "Abandoning palaces and slaves, and descending of the trenches and prairies. It was said about him: If he read the Qur'an, he would cry and cry. Including Abu al-Abbas as-Sammak, he used to frequent the frontiers with his peers and had positions in defense of the land of Islam and the preaching of Caliph Harun al-Rashid. Furthermore, from his preaching

¹⁷ بليل عبد الكريم، "الدور الاجتماعي والنفسي لبواكير التصوف في المغرب الأوسط" بليل عبد الكريم (الجزائر)، February 16, 2021, 67, <https://doi.org/10.5281/ZENODO.4543727>.

to him: Fear God, for you are a man responsible for this ummah, so be fair in the parish, and estranged in secrecy, and the modern era: It is rare to find among the mujahideen who worked to save the homeland and the nation from the clutches of colonialism who did not follow the Sufi path.

Sufis Fight Against Invaders and Colonialism

In the nineteenth century and the beginning of the twentieth century, the occupation struggle in Libya led the Senussi Sufi order and its founder Muhammad bin Ali al-Senussi (d.1859 CE), student of Ahmed bin Idris al-Fassi (d.1853 CE), head of the Khudayriya al-Shadhili order. The ribat was not only for worship but also centers of activity, vitality, and reform, so Sheikh Al-Zawiya educated his followers on the necessity of learning archery, the arts of war, and preparing for jihad moment.¹⁸ It was an accurate organization, and the colonial governments in North Africa did not dare to touch it. Omar Al-Mukhtar: All these corners, upon the Italian invasion of Libya at the beginning of this century, turned into natural strongholds for the defense of sovereignty and dignity. 1931AD. He had joined Zawiya al-Jaghoub at sixteen, practicing worship and spiritual sports there, as he only slept two or three hours at night. The Qur'an was sealed every seven days, and his period there was an important factor in the formation of his political and social personality and left lingering effects on his behavior, thinking, and attributes later. Prince Abdel-Karim Al-Khattabi: And do not forget the active role played by the Dergawi during the French colonization of Morocco. One of Morocco's most prominent heroic figures is the character of the Moroccan hero, Prince Abdel-Karim Al-Khattabi (1881-1962 A.D.).¹⁹ He was in contact with Mr. Ahmed Madi, the father of intentions in Egypt. He was of a great degree of courage and asceticism together and had retreated for several years; he took himself in a pure spiritual sport to polish himself and refine it of the world's faults and its symptoms. This

¹⁸ Papas, "Sufism, the Army, and Holy War."

¹⁹ Mevliyar Er, "Abd-El-Krim al-Khattabi: The Unknown Mentor of Che Guevara," *Terrorism and Political Violence* 29, no. 1 (January 2, 2017): 137–59, <https://doi.org/10.1080/09546553.2014.997355>.

retreat affected the prince to start after a long phase of the struggle against the Spaniards, and he was not defeated until after the Spanish.

French armies joined forces on him, and after he left, many followers carried after him the banner of the struggle until the fruits of their jihad were reaped. The French say that the leaders of the jihad movement that compose their warfare started from the Sufi orders, especially those that are based around the corners that for centuries were concerned with jihad at risk and concerned with science and mysticism at peace, and among the most prominent of these methods in the last century was the Qadiriya and the Rahmani. The first gave birth to Prince Abdul Qadir al-Jazaery (1807 -1885 AD), who is considered (undisputedly) the Sheikh of the Mujahideen in the modern era in addition to being one of the great Sufis of his time, Izz al-Din al-Qassam: The pioneer of the struggle in Palestine in the modern era is the martyr Sheikh Izz al-Din al-Qassam (1882-1935 A.D.) and the owner of the Eastern flags was translated for him By saying: "Sheikh of Zawiya al-Shazliya in Jabalat al-Adhamiyah." His father, Sheikh Abd al-Qadir al-Qassam, is one of those working in Sufism. To isolation and isolation will affect his future and make him more able to understand what is happening around him. During the First World War, Al-Qassam had documented his links with the sheiks of the mountain, most notably the mujahid Ibrahim al-Ali. When the French occupied the coast of Syria, he called among his students and followers that jihad had become a duty. Sheikh, after his martyrdom, a prayer he was putting in his turban.²⁰

When Britain and France divided most Muslim countries in the modern era, some Sufi groups were immersed in their remembrances as if nothing had happened. Instead, the British commissioner to Syria, General (Spears), held a (male) party in the manner of the Mevlevi, inviting him to it by Sheikh Hashem Al-Aita, Sheikh of the Sa'id and Badriya orders, where they sang The songs and the Mevlevi. The house owner addressed his name and his brothers praising the President of the

²⁰ "عزيز حسين علي الموسوي, "استدعاء المقدس الديني في شعر عارف الساعدي" *Journal of Education College Wasit University* 1, no. 40 (August 13, 2020): 113–58, <https://doi.org/10.31185/eduj.Vol1.Iss40.1542>.

Republic, King George VI, Mr. Churchill, and General Spears, and the general answered thankfully.²¹

In Algeria, France encouraged the Sufi orders and allowed them to perform their remembrance and go out on their feasts with drums and banners. Therefore: "It supports the tariqas and the colonialists over the reformers. They were attending the meetings of the Association of Scholars, not serving its purpose, but as eyes for France and the local administration, but the association removed them from it."²² Therefore, the first action undertaken by the promoter of the Islamic renaissance in Algeria in this era, Sheikh Abd al-Hamid ibn Badis, was to fight the Sufi orders while interpreting the Holy Qur'an in the Great Mosque in the city of Constantinople. Emir Abdelkader al-Jazaery had fought France, then, under the influence of his Sufi education. However, he did not complete this fight, as he opposed the continuation of the revolution against the French occupier at the hands of his son because the Sheikh promised France not to raise a sword in its face while he was alive. When the prince was exiled to Damascus and settled there, he was at the head of those working to re-publish the legacy of Ibn Arabi, which is filled with the idea of (Wahdat Al-Wujud) malicious and immoral.²³

In India and after the famous revolution of 1857 AD by Muslims against the British, many Muslim scholars were killed, including the modernist Hassan Dhlawi. During this period, Ahmad Reza, founder of the Sufi order (Brilloism), wrote an independent message in the name of (Media of the media that Hindustan is the abode of Islam), describing India as the abode of Islam, which is a service to Britain so that jihad against the infidels will not take place. He said frankly:

²¹ University of Koya et al., "الرحلة دلالاتها وأبعادها في التجربة الصوفية (الرؤية، الرمز)،" *The Journal of The University of Duhok* 23, no. 1 (June 1, 2020): 249–66, <https://doi.org/10.26682/hjuod.2020.23.1.17>.

²² Choirul Mahfud, "IMAGINED ISLAMIC SOCIETIES AND THE ROLE OF ULEMA IN CONTEMPORARY INDONESIA," *AKADEMIKA: Jurnal Pemikiran Islam*; Vol 24 No 2 (2019), January 8, 2020, <https://e-journal.metrouniv.ac.id/index.php/akademika/article/view/1567>.

²³ Etin Anwar, "Prophetic Models in Islamic and Christian Spirituality in the Thought of Ibn Arabī and Meister Eckhart," *Islam and Christian-Muslim Relations* 15, no. 1 (January 2004): 147–62, <https://doi.org/10.1080/09596410310001631885>.

"There is no jihad against us Muslims in India. According to the texts of the great Qur'an, and whoever says it is obligatory is against the Muslims and wants to harm them. Therefore, Ibn Taymiyyah says about them: "As for jihad, it is most of them that it is further than others, until we find among the common people of the believers love for enjoining good and forbidding evil, love, and reverence for the Cause of God and anger and jealousy for the forbidden of God that which is not in them. Even many of them consider that (i.e., jihad) A deficiency in the path of God and a defect." They may think that remembrance, reflection, destruction, and survival are the origin and most important.²⁴

After this review of some of their sayings and actions, we can decide that Sufi education, by its nature, is far from the idea of jihad and fighting because it considers spiritual sports to be the basis and the basis. These sports do not end unless one of them reaches the stage of destruction, and if he becomes complete, how can he strive? !! We are talking about the characteristic that prevails over them. Otherwise, there may be some of them who have a share in pushing the oppressors, but the majority are with the obedient obedience, and this is why it was said: "All poetry of Sufism appeared in the time of Muslims' political weakness.

Al-Futi said: "The Ummah's consensus has been established on the necessity of the struggle of the soul, and the emigration of its customs and its return to God Almighty, is greater than the jihad of the infidels without any doubt, for reasons (10):

Al-Qassam left the nation with dozens of loyal men who played the primary role in the Great Revolt in Palestine in 1936 A.D. 1. Muhammad Badr al-Din al-Hasani: We end up in Syria, where the scholars of Sufism stood united in the face of French colonialism. Furthermore, suppose Muhammad Abdo was the spiritual father of the Arab revolution in Egypt. In that case, the modernist of the Levantine lands and the professor of the scholars of the Levant Muhammad Badr al-Din al-Hasani (1851-1935 AD) is considered the real bomber of the Great Syrian Revolution (1925-1927 A.D.). His origin is from

²⁴ Papas, "Sufism, the Army, and Holy War."

Morocco from the descendants of Sheikh Al-Jazouli, the owner of the evidence of good deeds, was born in Damascus, from the father of Qadri, the Tareeqah, was an ascetic jurist who knew God who delved into the secrets of the science of Sufism accurately and on him, he reads the sheiks of the Sufis in Damascus.

The media owner described him as "devout, fasting, far from the world, and when the revolution against the French occupation occurred in Syria. The Sheikh roamed the Syrian cities, moving from one town to another, urging and encouraging jihad, meeting the revolutionaries, and advising wise plans. Hence, he was a spiritual father of the revolution and the mujahideen revolutionaries."²⁵ Al-Ashmar and the Mujahid, Hasan al-Kharrat, meet him at dawn every day and take from him the instructions of the revolution. One of the great works of Sufism and their sound effects in the Islamic nation is that when kings and princes intend for jihad, their sheiks will incite their followers to participate in responding to aggression. These disciples were quick to do so because of their great belief and submission, which would cause victory and victory.

The first merit in forming these classes goes back to the eternal spiritual school that gave birth to the great leaders. It has become clear to us from the preceding narration how some of the preachers deliberately distorted an essential aspect in the field of Sufism. At the same time, it is difficult to understand this for the uninformed involved in studying this science and surrounding it. Understanding Sufism today requires returning to the primary sources away from the literature we have read in the modern era, most of which came as Orientalism, far from reality and truth. Sufism is not idle or defeat, as they claimed, and Sufism is not dependence and dishonor, as they claimed that Sufism is strength, strength, struggle, and an inspiring, working soul. It is an escalation of life to the highest and elevation of human values to higher and higher.²⁶

²⁵ Meirison and Muzakki, "Implementing The Spirit of Jihad in Sufism."

²⁶ "الكريم, "الدور الاجتماعي والنفسي لبواكير التصوف في المغرب الأوسط (الجزائر)"

Sufism and Jihad in Indonesia

The Sufi orders resisting the Dutch colonialists were prominent in the Diponegoro War (1825-1830). In that battle, Prince Diponegoro was supported by Kiai, haji, and Islamic boarding schools. In Diponegoro's struggle, Kiai Maja also emerged as the spiritual leader of the rebellion. To attract support from Islamic boarding schools, religious leaders, sheiks, and Tarekat followers, Prince Diponegoro called the uprising he led a holy war or a Sabil war.²⁷ For this reason, the followers of the Tarekat and other Muslims at that time believed the Diponegoro rebellion was a Jihad to restore Islamic rule in Java. The Padri Reformist movement in Minangkabau later became an anti-colonial war, one of which was driven by the Sufism order developing. The Tarekat radicalization movement continued to gain momentum throughout the 19th century A.D. The struggle of the leaders and followers of the Tarekat succeeded in defeating the first onslaught of the Dutch troops in 1819.

A Malay poet described how the whites or hajjis were preparing for jihad fi sabilillah. First, they recite asthma (al-Malik, al-Jabbar), make dhikr, and recite aloud to death. Then, in an unconscious state, they attacked the Dutch army. They dared to die, perhaps also felt immune because of this practice, and with their enthusiasm and courage, they managed to turn the Netherlands into chaos. Sheikh Abdussamad carried out a resistance movement against the Dutch, Sheikh Yusuf al-Makassar, who had the title 'al-Taj al-Khalwati' had done the same thing. In Banten, Sheikh Yusuf led 5,000 troops, and 1,000 of them from Makassar had waged war against the 'infidel colonials.'²⁸

D. CONCLUSION

We are talking about the characteristic that prevails over them; otherwise, there may be some of them who have a share in pushing the oppressors, but the majority are with the obedient obedience, and this

²⁷ Ardison Muhammad, *Diponegoro Dan Perang Jawa*, Cetakan I (Surabaya: Ecosystem Publishing, 2017), 57.

²⁸ Abu Hamid, *Syekh Yusuf Makassar, Seorang Ulama, Sufi, Dan Pejuang*, Ed. 1 (Jakarta: Yayasan Obor Indonesia, 1994), 54.

is why it was said: "All poetry of Sufism appeared in the time of Muslims' political weakness." Al-Futi said: "The Ummah's consensus has been established on the necessity of the struggle of the soul, and the emigration of its customs and its return to God Almighty, is greater than the jihad of the infidels without any doubt, for reasons (10):

1. One of them is that the struggle of the soul and emigration from its bad habits is an individual duty, and the struggle of the infidels is a communal obligation.
2. That the soul is infested from every enemy to its owner; Because the mujahid is the struggle of the infidels if the killing of the infidel enters heaven, and if the infidel kills him he was a martyr, unlike the soul, then the one who conquers it takes possession of it, and the rule is for the soul and happiness, and happiness is eternal happiness.
3. The harm of the unbelievers is limited in this world, and it is perishable. Therefore, their jihad is smaller, and in the brides of the statement, God Almighty says: O those who believe, fight those who disguise you from among the unbelievers, and the infidels know them. They mean sports.
4. That the struggle of the infidels may not be an obligation in some years, and the soul's struggle of the soul, its restraint from what it desires, emigration from its invalid norms is an absolute duty on every Muslim and Muslim woman at every moment.
5. Some obligations of sufficiency are better than the struggle of the infidels.
6. That the imposition of the struggle of the infidels is waived with the prohibition of the command and the prohibition of the parents, due to the obligation to obey them, and their obedience is forbidden while striving for himself.
7. That the struggle of the infidels is capable of everyone, and the struggle of the soul, and emigration from its norms only the successful ones can do it.
8. The martyr of the soul's struggle and emigration from its shameful customs is a martyr absolutely in the Hereafter, and most of the infidel's martyrs are martyrs of this world only, not the Hereafter.
9. The one who strives to fight himself and emigrate from its misleading norms is standing up to reform himself and striving to

rid it of this world and the torment of the Hereafter, and the one who strives for the struggle of the infidels is in place to reform others

10. The martyrdom of jihad of the soul and emigration from its familiarities separated from God Almighty is better than the martyrdom of jihad of the infidels by degrees.

There are many other sayings of the masters of Sufism in discouraging Muslims from jihad of the infidels, leaving them, isolating themselves in the corners and bonds, striving and reforming oneself without reforming others. It is clear that these explanations mentioned by Al-Futi and mentioned by other Sufi leaders are flimsy explanations, which are contained in the many texts from the Book of God Almighty and the Sunnah of His Prophet. As in Surat Baraa, the hadiths of the merit of jihad and killing for God's sake, the martyr wished to return to the world again to be killed for the sake of God, and what he sees from God's blessing and satisfaction with him. Sufism claimed that jihad of the soul is a fallacy. The jihad of the infidels is the highest jihad for the soul, and its preference is higher and honorable. If the Muslims obeyed the Sufis, stayed in the dark corners, left the fight of the infidels, and paid attention to the jihad of themselves in the way of the Sufis, the infidels came. The first thing they started with would be to remove this poultry from their corners, then indecent Symptoms of Muslims, taking their countries and money, humiliating and insulting them. What these Sufis go to is anesthesia and hypnotizing Muslims.

Oh, Abed of the Two Holy Sanctuaries, if you had seen us, you would know that you are playing with the worship

Whoever dies his cheek with tears, we will turn up on the day of the regiment

It is clear that the enemies of Islam when they look at Sufism with an eye of contentment and relief. It is weak positions, the leaders of Sufism have stopped from among them, and the call of Sufism to abandon jihad has been consistent with all ideas outside the approach of God Almighty. Since there is no group of these sects, the call to abandon jihad was among the priorities of their concerns.

The author provides opinions and suggestions for every Muslim and related institutions so that Sufism and Sufism education can be used

as an alternative to provide enlightenment and guidance for all levels of Muslims. Especially in the condition of Muslims as they are now, which are hit by various kinds of prolonged crises and degradation of faith and morals. Sufism and Sufism do not mean always isolating themselves from society, but at a certain time when the passions have been conquered, the Sufis will fight against falsehood and oppression as was done in the past throughout the pages of history.

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