

IMPLEMENTING THE SPIRIT OF JIHAD IN SUFIS

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Abstract: This paper aims to illustrate that Sufism does not fully lead to skepticism and passivity in fighting for the benefit of Muslims. Sufism was originally a zuhud (ascetic) movement in Islam, and in its development, gave birth to the tradition of Islamic mysticism. Some Islamic thinkers argue that Sufism is an exile from the people who are more concerned with spiritual life so that they no longer think about the problems of Muslims. Sufism experts, as described the Sufis do not care about what is happening around them, let alone strive for the religion of Allah and also as defined by the public. This article is a literature study and uses the content analysis method from several documents about the history of Sufism. This paper proves that not all accusations about Sufism are true. It could see from the reality on the ground, and it turns out that the Sufis and their students play a lot of roles in helping the struggle of Muslims. Both in eradicating evil, re-implementing the Islamic Shari'a, abolishing polytheism, and Jihad. Jihad that has long been forgotten by Muslims in the late Ottoman period. The struggle of heroic Sufis will never fade from the pages of history. True Sufism is Sufism, which follows the instructions of Allah and His Messenger towards the cleanliness of the spirit, the glory of morals and manners, which finally knows Allah with bright eyes. The Holy Jihad is for the sake of perfection, Jihad against self, greed, against tyranny.

Abstrak: Artikel ini bertujuan untuk menggambarkan bahwa sufisme tidak sepenuhnya mengarah pada skeptisme dan kepasifan dalam memperjuangkan kepentingan umat Islam. Sufisme pada awalnya adalah gerakan zuhud (asketik) dalam Islam, dalam perkembangannya, melahirkan tradisi mistisisme Islam. Beberapa pemikir Islam berpendapat bahwa tasawuf adalah pengasingan yang dilakukan oleh orang-orang mementingkan kehidupan spiritual sehingga mereka tidak lagi memikirkan masalah umat Islam. Sebagaimana dijelaskan oleh sebagian besar ahli, para sufi tidak peduli dengan apa yang terjadi di sekitar mereka, apalagi berjuang untuk agama Allah dan juga sebagaimana didefinisikan oleh masyarakat. Artikel ini merupakan penelitian kepustakaan dan menggunakan metode konten analisis dari beberapa dokumen tentang sejarah tasawuf. Tulisan ini membuktikan bahwa tidak semua tuduhan tentang tasawuf itu benar. Itu bisa dilihat dari kenyataan di lapangan, dan ternyata para sufi dan para siswanya memainkan banyak peran dalam membantu perjuangan umat Islam. Baik dalam memberantas kejahatan, menerapkan kembali syariat Islam, menghapuskan politeisme, dan Jihad. Jihad yang telah lama dilupakan oleh umat Islam di akhir periode Ottoman.

Perjuangan sufi heroik tidak akan pernah pudar dari halaman sejarah. Sufisme sejati adalah Sufisme, yang mengikuti instruksi Allah dan Rasul-Nya untuk kebersihan roh, kemuliaan moral dan perilaku, yang akhirnya mengenal Allah dengan mata yang cerah. Jihad Suci adalah demi kesempurnaan, Jihad melawan diri sendiri, keserakahan, melawan tirani.

Keywords: spirit jihad; jihad asghar; jihad akbar; Sufisme.

A. Introduction

Sufi and Sufism are "suluk" and "*tarēkat*" that worship Allah, ascetic to the world in which the lives of the Sufi are always focused on worship, away from the prohibition of Allah, against lust, and also many remembrances to Allah. This started from the time of the Prophet Muhammad Peace be upon him and his companions. Principles and branches of mysticism originated from the teachings of Islam, which originated from the Qur'an and al-Sunnah. Sufism focuses on the goal of getting the Ihsan tomb or reaching the level of Ihsan.¹

مَا الْإِحْسَانُ قَالَ " الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

What is Ihsan (i.e., perfection or Benevolence)?" The Prophet (ﷺ) said, "Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you.

Sufism often gets a negative obsession from some Orientalists, and many Muslim thinkers accuse Sufism of being the source of the decline of Islamic civilization. Sufism is accused of being a source of the decline, hampering progress, and causing the underdevelopment of the Islamic world in modern civilization. The teachings and doctrines of Sufism are considered no longer relevant to the spirit of the global era and modernism.² The authors argue that the view is not entirely correct in which Sufism scholars have a lot of Islamic treasures. Such as Sheikh Sahl al-Tasturi, who is a Sufi interpreter, Ibn Arabi, is a Sufi who puts forward Sufism-Falsafi. He is also known as interpreters and hadith. Moreover,

¹ Khvājah Shamsuddīn 'Azīmī, *Muraqaba: The Art and Science of Sufi Meditation* (Houston, Tex.: Plato Pub., 2005), 33.

² Phillip Gowins, *The Sovereign Soil: Sufism : A Path for Today* (Boca Raton, FL: New Paradigm Books, 2006), 166.

Ibnul Farid and Fariduddin al-Aththar are two Sufi figures who are widely known as writers.

The essence of Sufism often accuses Sufism of being a heresy. Sufism is perceived as teaching born from a non-Islamic womb. It is a religious ritual taken from the traditions of Christianity, Hinduism, and Brahmana. Even the Sufi movement is identified with laziness to work and think. Is this right? The teachings appear later after the Prophet and Companions.³ It needs more patient, in-depth, and objective analysis.⁴ It cannot only judge from the cover but must also decide the material substance and original motives.⁵

Sufism was initially intended as a "*tarbiyāh akhlāk-ruhāni*" (morality-spiritual education): practicing noble character and leaving every despicable behavior. In short, it is knowledge to purify the soul and refine style. This is a definition from Imam Junaid, Sheikh Zakaria al-Ansari. The term Sufi provokes debate from the scholars. However, the discussion of the origin of the term doesn't matter. Some people reject Sufism because they consider Sufi words not to be presented in the Qur'an, and were not introduced at the time of the Prophet. But, companions and companion followers did not automatically make Sufism forbidden teaching! The fact, there are lots of terms (such as "*nahwu*" / Arabic Grammar, "*fiqh*," and "*ushūl fiqh*") that are born after the companions of the prophet period. Our scholars are not allergic to the teaching, even use them with full awareness.⁶

B. Short History of Sufism

Why did the new Sufism movement emerge after the Companions of the Prophet and their followers' era? Why didn't it appear at the time of the Prophet? The answer is at that time, and it did not need Sufism. People's behavior was still very stable. Their mind, body, and spirit, which became the claim of Islam were

³ Sulaiman Al-Kumayi, "Konsep Sufisme 'Shakhs-i Manevi Dan Hizmet' Muhammad Fethullah Gülen," *Ulumuna* 17, no. 2 (November 8, 2017): 359–86, <https://doi.org/10.20414/ujs.v17i2.167>.

⁴ Jean-Marc Aractingi and Christian Lochon, *Islam et franc-maçonnerie: traditions ésotériques* (Saint-Denis: Édilivre, 2014), 166.

⁵ Annemarie Schimmel, *Mystical Dimensions of Islam* (Chapel Hill: University of North Carolina Press, 1975), 33.

⁶ Muhammad Emin Er, *Laws of the Heart: An Introduction to the Spiritual Path in Islam*, 2014, 156.

always carried out in a balanced manner. Their view of life was far from the culture of pragmatism, materialism, and hedonism.

Sufism as a terminology of resistance to the culture of materialism did not yet exist, not even needed. The Prophet, the Companions, and their followers were necessarily Sufis: a behavior that never glorified the life of the world, but did not underestimate it. It always remembers Allah as the Creator of the universe.⁷ When Islamic power expanded, and when economic and social life became more established, people began to neglect the spiritual side. The culture of hedonism had become a common phenomenon. At that time, the Sufism movement arose (around the 2nd century Hijri), which is a movement that aims at reminding about the nature of life. It is said, according to the author *Kasf Dhunun*, the first person is known as al-Sufi was Abu Hasyim al-Sufi (d. 150 H).⁸

C. Urgency of Sufism

Imam Ghazali in *Nusrah al-Nabawiah* said that understanding the world of Sufism deeply is very important because, besides the Prophet, there is not a single human being who can escape heart diseases such as Riya', malice, etc. And, in his view, Sufism is teaching can treat those heart diseases because *tasawuf* concentrates on three things where the Qur'an al-Karim highly recommends all those three. *First*, always exercise self-control, *muraqabah*, and "*muhasabah*". *Second*, always *dhikr* and remember Allah. *Third*, instilling *zuhud*, peace, honesty, patience, gratitude, trust, generous, and sincere. From three *tasawuf* concentration, it can be concluded that *tasawuf* is a part of Islam.⁹

D. Negative Accusations against Sufism

For the sake of objectivity, judging whether Sufism deviates from Islamic teachings or not, it needs to pass several criteria. With these criteria, it can automatically measure the nature of Sufism. *The first* measure, it must go beyond the level of the cover and go directly to the substance of the material and its

⁷ Christopher Melchert, *Before Sufism: Early Islamic Renunciant Piety* (De Gruyter, 2020), <https://doi.org/10.1515/9783110617962>.

⁸ Melchert.

⁹ Sokhi Huda, "Karakter Historis Sufisme Pada Masa Klasik, Modern, Dan Kontemporer," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 7, no. 1 (June 2, 2017): 64–95, <https://doi.org/10.15642/teosofi.2017.7.1.64-95>.

purpose. So what is the essence of Sufism material? As explained before, the purpose of Sufism is to purify the heart, practice good things, and leave bad things that lead a Sufi is always demanded to be sincere, happy, trust in God, temperance and zuhud - without saying at all that the life of the world is not essential.¹⁰ *Second*, assess objectively that is far from tendentious and probing problems. This attitude is highly necessary because the reading of a case that has been preceded by a patent conclusion will obstruct the objectivity, and blur the actual truth. *Third*, understand the terms or terminology commonly used by Sufis so that we do not get caught up in haste in verifying a problem.

For example, there is a term zuhud in the Sufi context. Then people often misinterpret that zuhud is hated all worldly things. Zuhud (ascetic) is synonymous with lazy to work, etc. If we scrutinize the definition of zuhud, we will find what the Sufis mean, that zuhud is not like the perception above. Abu Talib al-Maki, a Sufi figure, for example, has the view that working and owning property is the same that does not reduce the meaning of zuhud and "*tawakal*."¹¹ *Fourth*, in the legal verdict, it needs to distinguish between Sufi laws that state words in an unconscious and conscious state. This concept is very important so that we are not trapped in extreme attitudes such as convicting "*kāfir, mushrik, and fasik*".

The author sees that this view is not entirely correct; the leaders of Sufism have contributed many treasures to Islam, such as Sheikh Sahl al-Tasturi, a Sufi interpreter, Ibn Arabi, a Sufi who promotes mysticism and is also known as an interpreter and hadith. Ibnul Farid and Fariduddin Al-Aththar are two Sufi figures who are widely known as writers. Many Muslim scholars claim that Sufism is nothing more than Islamic ethics.¹² Therefore, Sufism is sufficiently labeled as Islamic morality. The purpose of Sufism, in this case, is the same as that of the Prophet Muhammad, namely:

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ قَدْ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ."

¹⁰ Shahzad Bashir, "Naqshband's Lives: Sufi Hagiography between Manuscripts and Genre," in *Sufism in Central Asia*, ed. Devin DeWeese and Jo-Ann Gross (BRILL, 2018), 75–97, https://doi.org/10.1163/9789004373075_004.

¹¹ Huda, "Karakter Historis Sufisme Pada Masa Klasik, Modern, Dan Kontemporer."

¹² 'Imādulḥasan Āzād Fārūqī, *Sufism and Bhakti: Mawlānā Rūm and Śrī Rāmakrishṇa*, 1st ed (New Delhi: Abhinav, 1984), 182, <https://search.lib.virginia.edu/catalog/u93280>.

Yahya related to me from Malik that he had heard that the Messenger of Allah, may Allah bless him and grant him peace, said, "I was sent to perfect good character."

But other phenomena can be seen from the pages of history, especially in the early days of the Hijri when Sufism grew legally. It is one of the pillars of the spiritual order, as the path to Allah Swt. in line with the time of Sufism became an opposition group against the tyrannical government. Sufis function as social agents. An objective researcher will be able to find that Sufism is part of Islamic Jihad that fights against the invaders and has never been separated from the implementation of Islamic Shari'a as stated by the Prophet Muhammad:

وعن معاذ رضي الله عنه قال: قلت يا رسول الله: أخبرني بعمل يدخلني الجنة، ويباعدني من النار؟ قال: "لقد سألت عن عظيم، وإنه ليسير على من يسره الله تعالى عليه: تعبد الله لا تشرك به شيئاً، وتقيم الصلاة، وتؤتي الزكاة، وتصوم رمضان وتحج البيت إن استطعت إليه سبيلاً ثم قال: ألا أدلك على أبواب الخير؟ الصوم جنة، والصدقة تطفئ الخطيئة كما يطفئ الماء النار، وصلاة الرجل من جوف الليل" ثم تلا: {تتجافى جنوبهم عن المضاجع} حتى بلغ: {يعملون} (السجدة: 16-17). ثم قال: "ألا أخبرك برأس الأمر وعموده وذروة سنامه" قلت "بلى يا رسول الله، قال: رأس الأمر الإسلام، وعموده الصلاة، وذروة سنامه الجهاد" ثم قال: "ألا أخبرك بملاك ذلك كله؟" قلت: بلى يا رسول الله، فأخذ بلسانه قال: "كف عليك هذا" قلت: يا رسول الله وإنا لمؤاخذون بما نتكلم به؟ فقال: ثكلتك أمك! وهل يكب الناس في النار على وجوههم إلا حصائد ألسنتهم؟" (رواه الترمذي وقال: حديث حسن صحيح، وقد سبق شرحه في باب قبل هذا).¹³

Mu'adh bin Jabal (May Allah be pleased with him) reported:

I asked the Messenger of Allah (ﷺ): "Inform me of an act which will cause me to enter Jannah and keep me far from Hell." He (ﷺ) replied, "You have asked me about a matter of great importance, but it is easy for one for whom Allah makes it easy." He added, "Worship Allah, associate nothing with Him in worship, offer As-Salat (the prayer), pay the Zakat, observe Saum (fasting) during Ramadan and perform Hajj (pilgrimage) to the House of Allah if you can afford it." He (ﷺ) further said, "Shall I not guide you to the gates of goodness? Fasting is a screen (from Hell), charity extinguishes (i.e., removes) the sins as water extinguishes the fire, and standing in prayers by a slave of

¹³ Yahyā Ibn-Šaraf an-Nawawī, *Riyadh al-Salihin of Imam [Jahjā Ibn-Šaraf al-] Nawawi: Gardens of the Righteous* (London: Curzon [usw.], 1975), 12/13.

Allah during the last third part of the night." Then he recited: "Their sides forsake their beds, to invoke their Rabb in fear and hope, and they spend (in charity in Allah's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do." (32:16-17) Then he added, "Shall I tell you of the root of the matter, its pillar and its highest point?" I replied: "Yes! Certainly, O Prophet of Allah." He said, "The root of this matter (foundation) is Islam, its pillar (mainstay) is As-Salat (the prayer) and its highest point is Jihad (fighting in the Cause of Allah)." Then he asked, "Shall I tell you of that which holds all these things?" I said: "Yes, O Messenger of Allah." So he took hold of his tongue and said, "Keep this in control." I asked: "O Messenger of Allah! Shall we be accounted for what we talk about?" He replied, "May your mother lose you! People will be thrown on their faces into the Hell on account of their tongues."

From the hadith and verses contained therein, it shows that worship, guarding the tongue, and Jihad are essential elements in Islam, which are also the basic principles in Sufism. This can be proven by the time that Sufism experts have played an indispensable role in the struggle to defend Islam, especially in critical periods.¹⁴ Sufism coverage is not just ethics, but more important that Sufism breaks down and engages in the aesthetic realm. Sufism no longer talks about good or bad, but talks about something beautiful and struggle. It always associates with soul, spirit, and intuition.¹⁵ It not only builds a moral world but also creates a beautiful and meaningful world.¹⁶ Sufism has also fought in Islamic Jihad against evil and evil invaders. Jihad in the way of Allah almighty, against unbelievers and polytheists, including the most critical deeds according to the Sufis. Therefore, from time to time, the Sufis are always at the forefront of the field of Jihad.¹⁷

¹⁴ William Stoddart and Reynold Alleyne Nicholson, eds., *Sūfism: The Mystical Doctrines and the Idea of Personality*, The Masterpiece of Sufism 1 (Delhi: Adam, 1998), 129.

¹⁵ Qusyairi Naisaburi, *Risalah Qusyairi fi Ilmi al-Tasawuf* (Kairo: Dar al-Hadits, 1999), 191.

¹⁶ Javād Nūrbakhsh, *Sufism I: Meaning Knowledge and Unity* (London: Khaniqahi-Nimatullahi, 1993), 169.

¹⁷ Harry S. Neale, "The Concept of Spiritual Jihad in Learned Sufi Texts," in *Jihad in Premodern Sufi Writings*, by Harry S Neale (New York: Palgrave Macmillan the US, 2017), 47–56, https://doi.org/10.1057/978-1-137-56155-8_4.

In Indonesia, many historical facts say that many rebellions were led directly by Sufi figures against the colonialists.¹⁸ So that to the recent condition, we can still hear stories of sacrifice, heroism, and courage that exist in the leaders of fighters like Prince Diponegoro. He is also a figure of the Great Mursyid of Thariqah Syadziliah. In many history books published by the State, it is difficult to see the actual historical facts, for example, about the absence of a detailed explanation of who and how the figure of Prince Diponegoro inflated the "Java War." Even the role of "santri" in the war of November 10, 1945, after more than half of the century, was just recognized. But this is not a problem in the first place because the struggle is based on the spirit of mysticism.¹⁹ "lillahi Ta'ala"! Admittedly, it is difficult to find the spirit of Jihad lately, which is always exposed to the media. Congregations that are seen as institutionalizing from the practice of Sufism do not have to be aligned with the meaning of Sufism. Sufism is shari'a, "tarekat, hakikat".²⁰

E. Discussion

Jihad is one of the fundamental pillars of the Spirit of Islam to reach Allah almighty. It is a picture of Sufism and Sufis who have become obsessed as Muslims. However, for neutral and objective researchers, there will be many other examples of the attitudes of the Sufis towards tyrannical rulers and invaders. They are aggressive and immediately intervene to defend the truth and abolish sleaze at the expense of property and souls until the last drop of blood.²¹

1. Jihad Akbar and Jihad Asghar

From the vision of some Sufism experts on the soul, man, and God, the meaning of Jihad Akbar and Jihad Ashgar is reflected. Some Sufism experts describe the jihad based on the hadith of Rasulullah Saw. who said:

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَفَّانُ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ قَالَ أَخْبَرَنِي أَبُو حَاصِبٍ أَنَّ دَكْوَانَ حَدَّثَهُ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ قَالَ جَاءَ رَجُلٌ إِلَيَّ

¹⁸ Ibrahim Afifi, *Tasawuf Tsarwahar-Ruhyah fi al-Islam* (Beirut: Dar As-Sha'b li Taba'ah, 2015), 211.

¹⁹ Reshad Feild, *The Last Barrier: A Journey into the Essence of Sufi Teachings*, 25th-anniversary ed (Great Barrington, MA: Lindisfarne Books, 2002), 371.

²⁰ 'Azimī, *Muraqaba*, 211.

²¹ Er, *Laws of the Heart*, 67.

رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ دُلِّي عَلَى عَمَلٍ يَغْدِلُ الْجِهَادَ قَالَ لَا أَحَدُهُ قَالَ هَلْ تَسْتَطِيعُ إِذَا خَرَجَ الْمُجَاهِدُ أَنْ تَدْخُلَ مَسْجِدَكَ فَتُفُومَ وَلَا تَقُورَ وَتُصُومَ وَلَا تُفْطِرَ قَالَ وَمَنْ يَسْتَطِيعُ ذَلِكَ قَالَ أَبُو هُرَيْرَةَ إِنَّ فَرَسَ الْمُجَاهِدِ لَيَسْتُرُنِي فِي طَوْلِهِ فَيُكْتَبُ لَهُ حَسَنَاتٍ²²

A man came to Allah's Messenger (ﷺ) and said, "Instruct me as to such a deed as equals Jihad (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter is in the battle-field, enter your mosque to perform prayers without ceasing and fast and never break your fast?" The man said, "But who can do that?" Abu- Huraira added, "The Mujahid (i.e., Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope." The integration of worship with Jihad in the way of Allah has long been carried out by real Sufism experts following the instructions of the Prophet Saw.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (العنكبوت: 69)

And those who strive for Us – We will surely guide them to Our ways. And indeed, Allah is with the doers of good.

المجاهد: من جاهد هواه (رواه أبو داود و الترمذي)

Al-Mujahid is a person who strives against his desires

According to the understanding of Sufism experts, Jihad also fights against carnality that is the basic pillar in the "tarekat". This is what makes fiqh experts wrestle for a long time with Sufism experts that end up denying Jihad and "ghirah" (ardor) to a religion that is not possessed by Sufism experts. Sufism experts are preoccupied with war with their carnality.²³ Syaikh al-Akbar Muhyiddin Ibn Arabi who at the time of the Crusades took place, he gave a will: you must do the great Jihad, it is Jihad against carnality, if you succeed in Jihad against carnality then another jihad will be more comfortable which is fighting the enemy, if you are killed in that Jihad, you will become martyrs' who continue to live by Allah and are given sustenance.

فاريابي، نظر محمد، فتح الباري بشرح and ابن هجر العسقلاني، أحمد بن علي، براك، عبد الرحمن بن ناصر²² صحيح البخاري (al-Riyad: Dar al-Tibah, 2011), 9/II.

²³ Muhammad Hisham Kabbani, *The Naqshbandi Sufi Tradition Guidebook of Daily Practices and Devotions* (Washington, DC: Islamic Supreme Council of America, 2004), 116.

The examples of a mujahid Sufis:

Al-Imam Syamil Daghestani (Ahdu Syari'ah) Shaykh

Syaikh Syamil talks about Russia, which plundered Muslim territory from the Balkans to Central Asia. He said they were slaughterers who did not spare living creatures. They destroyed the mosques, but their brutality has not yet ended there. In the Caucasus region, Islam entered through Muslim traders and "tarēkat" experts. Based on the story, Shaykh Syamil adheres to the Naqshbandi Sufism order and lives in the North Caucasian region. This territory was contested by Iran, the Ottoman Turks, and Russia.²⁴ Syaikh Syamil struggled by mobilizing all his strength and energy with his students even though destiny said the Russians captured him with great difficulty. In the late 19th century, the Caucasian war began between Muslims in the North Caucasus and Russia. Russia had defeated Napoleon at the height of its power in 1816. Russia could have easily defeated Napoleon, but not so with the Naqshbandi Shaykh. In this area, there are various kinds of religious, pagan, and Islamic rituals because the Caucasus region consists of different ethnic groups. The army consisted of students of the Naqshbandi Order with no more than 500 personnel. Still, Imam Mansur could win many battles with Russia with limited logistics and personnel. Finally, Imam Mansur could be held captive by Russia after nine years of fighting against Russian aggressors who had no mercy endlessly.²⁵

Imam al-Syamil

As has been suggested that al-Imam Ghazi Maula began fighting with Russia because Prophet Muhammad came in his dream three times and ordered to fight Russia. So Imam al-Qadhi and the commander Ghazi Maula started to a holy war (Jihad) against Russia. He fought all the symbols and rituals of paganism in Daghestan, which had long mixed with Islamic teachings, and then declared war on Russia.²⁶ Ghazi Maula succeeded in leading Daghestan with his student, Shaykh Syamil, to a glorious victory. Still, after Russia surrounded his village with personnel of approximately 250,000 soldiers, Sheikh Maula could no longer

²⁴ Gilles Kepel, *Jihad: The Trail of Political Islam* (Cambridge, Mass: Harvard University Press, 2002), 225.

²⁵ Banhul, *Nasimal-Wahl Rus fi Kaukasus* (Beirut: al-Amwaj, 2012), 356.

²⁶ Yazid Hammad Hammad, *Ahkam Jihad wa Fadhailuh* (Bairūt: Dar al-Wafa, 2011), 257.

escape. Imam Syamil was known as the Lion of the Caucasus and the Mountain Eagle because He always won against the Russian Empire that never been obtained by Britain and Napoleon. Syaikh Syamil occupied the position of Imam in 1834 AD and continued to struggle with Russia until he was captured in 1859 AD.²⁷ He ruled, fought, and Jihad for 25 years. The period of Imam Syamil is known as the application of Islamic Shari'a. All statues, mystics, superstitions, magic, and all forms of infidelity and immorality were abolished from the entire North Caucasus region. The Imam began to establish a Shari'ah financial institution, collected zakat, and fixed the administration of the North Caucasus region following the Islamic Shari'a. He thus found a small model of an Islamic government consisting of students of the Naqshabandi Order who adhered to the Islamic Shari'a. It's different from the obsession of Islamic thinkers who had received Sufism and "*tarēkat*" identical to "*uzlah*", ascetic and tended to be apathetic towards development around it. Some sub-districts were able to defend against the Russian Empire, which lost a large number of Russian soldiers. It made the Russian Tsar uneasy and suffered a heart attack due to the loss of personnel and property suffered to continue his ambition to control the entire Central Asian tribes.

Imam Syamil surrendered to Russia

Imam Syamil succeeded in establishing a stable state consisting of the students of the Naqshabandi Order, which he led, had administered government and finance well based on Islamic shari'a. He led the Jihad of Russia and the war on the open battlefield, using modern weapons such as cannons, firearms (bayonets), which he produced himself in a short time. God's provisions determined the fate of the Shaykh Imam and the weak Ottoman, who are powerless to help the Imam, who is only willing to accept refugees whose territory was annexed by Russia to move to Ottoman territory.²⁸ The 60,000 Russian troops burned and cut down forests in the Sarkamisy forest because Syaikh Syamil always wins fighting in the forest. Aleksandr Baryatinsky led the war. He provoked Imam Syamil to enter the forest, which had been partially cut and overthrown. Imam Syamil and his troops were tricked into entering the

²⁷ Muhammad Jarbu'ah, *Khuyul al-Syarq*, n.d., 156.

²⁸ Muhammad Farid Bek Al-Muhami, *Tarij al-Dawla al-'Aliyya al-'uthmaniyya* (Beirut: Dar al-Nafa'is, 2009), 345.

forest, and suddenly the wood was laid down. This made Imam Syamil's troops were surprised, not ready to fight, and immediately ambushed. Imam Syamil was arrested and taken to the territory of Central Russia after spending 40,000 Russian troops and losses on the part of Imam Syamil, only 500 of his students.²⁹ Russia cannot just win without inciting the pagan tribes whose myth and rituals were destroyed by Imam Syamil. These pagan tribes assisted Russia in the field of information, the military logistics of its personnel. Imam Syamil settled in Russia for nine years. He permitted the Tsar of Russia to perform the Hajj in 1869 AD, and he settled in Medina at the Prophet's Mosque for two years, and he died in Abbas's Qubba in 1871 AD. Imam Syamil is a jihad symbol of the Naqshbandi Order in the North of the Caucasus.³⁰

2. Daulah Murabithin (Murabithin State) and Zalaqah War

The Murabithin State is led by a Sufi who is ascetic, dressed modestly made of feathers (shuf), devout'. He never wears other clothes except for clothes from fur (sheepskin). He always eats wheat and rarely eats meat and other delicious foods.

In the desert of Morocco, false prophets have emerged which claim to have received revelation. This made the Maliki jurists express those tribal leaders who declared themselves prophets who received announcements had been disbelievers and left the religion of Islam. Yahya bin Umar began his mission to carry out the Islamic reform movement by asking for help from the jurists. An ascetic faqih named Abdullah bin Yasin, a Shaykh who fostered this movement, began to teach the people who lived in the desert their religious matters. So the students increased slowly, but there was a different opinion among them, and they attacked the house of Ibn Yasin. Shaykh Yasin no longer endured this situation, and he left the warring and quarreling students and intended to return to his village in the desert of North Africa. Yahya bin Umar and his brother Abu Bakar bin Umar al-Lamtuni held back the return of Ibn Yasin. They convinced him to continue giving lessons to his students. Seven other teachers taught the principle of Islam Religion, da'wah, and fiqh to them. These teachings spread quickly, and the Moroccan desert tribes joined with them. They formed a militant movement to eradicate worship carried out by polytheists who were still many

²⁹ Saib bin Ali al-Qahtani Saib bin Ali al-Qahtani, *Al-Jihad fi Sabilillah* (Beirut: Dar al-Qalam, 2016), 233.

³⁰ SaljukQalali Qalali, *Suqur al-Quqas* (Bairüt: Dar al-Qamari, 2011), 231.

around them. Even there had been military friction with small kingdoms around it. Yahya bin Umar is a leader and emir for the developing country.³¹ The country was founded by seven leaders called Murabithin led by their ascetic shaykh Ibn Yasin. This Murabithin country could unite Andalusia and nurture it from expansion Reconquista, which attacked alternately originating from the kingdoms in the North of the Iberian peninsula. Yusuf bin Tasufin was done to reunite the ranks of Muslims and revived religious rituals that were following the Islamic Shari'a in Morocco. The struggle was not yet finished. Mu'tamad, bin Ibad king of Sevilla, asked the help of Yusuf bin Tasufin to bring his army across to the Iberian Peninsula immediately. Because the situation was no longer under control, the Castile king in the North had begun to sweep the Islamic kingdoms there, including the realms of Sevilla and Cordova.³² Alfonso VI King of Castile and Leon continued trying day and night to re-seize the territories that had been occupied by Muslims for centuries. This happened because Andalusia was ruled by small kingdoms (separatism kingdoms), which always conflicted and fought with each other and paid tribute to the kingdoms of Castile and Leon in the fight against their brothers. At that time, Yusuf bin Tasufin was 79 years old, but he still moved to help Muslims who began to be threatened in Andalus. Yusuf bin Tasufin with advanced age could defeat Alfonso VI in the Zalaqah war in 479 H/ 1086 AD. After destroying Alfonso VI forces, Yusuf bin Tasufin returned to Morocco. Still, something strange happened that was Muslim Mu'tamad king returned to peace with Alfonso VI. He had wished to eradicate all Muslims in the Iberian Peninsula. Mu'tamad paid jizyah to Alfonso VI and returned to cooperate with him to annex other Muslim ruling regions. Yusuf bin Tasufin returned to Andalus and took over all the Muslim kingdoms that existed throughout the Iberian peninsula, including the Muslim territories which had been controlled by Alfonso VI. All were in the province of Murabithin a hundred years later, in the year 500 H/ 1106 AD.³³

3. Sufi Leaders in Africa

Umar Mukthar

The condition of the spread of Islam in Africa was full of mystical atmosphere carried out by the Companions of Rasulullah Uqbah bin Nafi 'al-Fihri.

³¹ Saib bin Ali al-Qahtani, *Al-Jihad Fi Sabilillah*, 221.

³² 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>.

³³ Raghieb Sahabi Raghieb, *Qisah Al-Andalus min al-Futuhila al-Suqut* (Rabath: Muasasah Iqra', 2014), 332.

After that, Islam was spread intensively through the congregations brought by the Sufism priests. Muslims succeeded in establishing kingdoms in the interior of Africa, such as the Fodeo and Ghana kingdoms. Umar Mukhtar was a prominent leader for Libyan forces who fought against Italian forces. Umar Mukhtar fought under the banner of Ahmad Syarif Sanusi.³⁴ When Umar Mukhtar was 16 years old, he joined the Tarekat al-Khadiriyah al-Syadzaliyah. He took the journey of the Sufism al-Syadziliyah congregation, did not sleep unless only three hours a day, and finished the Qur'an every seven days. When he fought against Italian troops, he faced Italian tanks with only horses and arms. He could survive against Italian forces for 20 years. Omar Mukhar had a mark on Jaghhub; he carried out jihad activities and organized the government with his students, but he was finally arrested and taken to court in Italy. He was formally tried, but the death sentence was set before he was tried.

Muhammad bin Abdul Hasan

The British occupation of Somalia had begun physically and also in parts of Ethiopia. In this situation, the Syadzaliyah Order played a role in these regions. Then, it has emerged a strong "*tarēkat*" leader who was able to face invaders who have continued to fight for more than 20 years.³⁵ The British invaders named him al-Mala Majnun. His army was called the Dervish army, and his country was called the land of Dervishes.

The Shaykh founded his movement in 1897 and declared Jihad against invaders in 1899. War broke out with British colonists and succeeded in defeating invaders several times, and this made the United Kingdom tended to peace and carried out a ceasefire agreement in 1905, which lasted two years. Britain had never won a war with these dervishes from 1901 to 1905 A.D.

Muhammad Hasan made Britain weak and wrong in its occupation of Somalia and Ethiopia. The Somali King offered to make peace with Britain permanently, but Muhammad Hasan refused. This offer of peace was rejected

³⁴ Erik Jan Zürcher, ed., *Jihad and Islam in World War I: Studies on the Ottoman Jihad on the Centenary of Snouck Hurgronje's "Holy War Made in Germany,"* Debates on Islam and Society (Jihad and other uses of Islam in World War I: instrumentalization of religion by the Ottoman Empire, its allies and its enemies (Conference), Leiden: Leiden University Press, 2016).

³⁵ Khadim Mbacké and John O. Hunwick, *Sufism and Religious Brotherhoods in Senegal* (Princeton, NJ: Markus Wiener Publishers, 2005), 34.

repeatedly by Muhammad Hasan. Finally, England, in October 1919, decided to carry out a large-scale attack to finish off the Dervish movement and arrest its leader. England used fighter aircraft in this attack. Syaikh Muhammad Hasan was injured and died after killing many British soldiers.³⁶ The victim on the side of Syaikh Muhammad Hasan also included a number of his students who were martyred. Not only did the British army fall, but also the Italian troops who fought too many died.³⁷ British General Richard Dalmadob breathed his last breath. Britain paid war with dervishes at very high prices.³⁸

For Arfika, the movement of Omar Mukhtar, Muhammad bin Abdullah Hasan was not an accidental movement that emerged in Africa and the Islamic world. In Algeria, there was also a struggle carried out by followers of the Sufism order named Abdul Qadir al-Jazairiy. They fought 17 years of French rule.³⁹ Whereas in Morocco, there was a struggle of followers of the Congregation named Abdul Karim al-Khatibi, Prince of Countries in the Moroccan Suburbs who fought against France and Spain.

It needs to educate the soul, purify the heart of bad morals, and decorate it with good morals. Islamic history is filled with Muslim leaders who adhere to the flow of congregations from the world. They attach great importance to the case of the heart to feel God's existence with them. They are competing to do obedience to Allah SWT. Shaykh Sya'rawi said the word Sufi comes from the word Shafi (صافي) followed by brotherhood and affection. So he will draw closer to Allah Almighty with love and obedience; Allah will purify him with his "karāmah." The root of Islamic Sufism education focused on the knowledge of the Qur'an al-Karim and al-Hadith al-Nabawi. The scholars' way is diverse that are adapted to the environment, situations, and conditions they face in life, and also based on the spiritual dzauq (spiritual sense) they have.⁴⁰ While the other "tarēkat" teachers are quite moderate, that does not require the students to worship in the *Sunni* way

³⁶ Hammad, *Ahkam Jihad WaFadhailuhu*, 121.

³⁷ Thomas Husken, *Tribal Politics in the Borderland of Egypt and Libya*, 1st edition, Palgrave Series in African Borderlands Studies 14666 (New York, NY: Springer Science+Business Media, 2018), 151.

³⁸ John Glover, *Sufism, and Jihad in Modern Senegal: The Murid Order*, Rochester Studies in African History and the Diaspora, v. 32 (Rochester, NY: University of Rochester Press, 2007), 267.

³⁹ Glover, 267.

⁴⁰ Sārah Suwayrī, *Al-Ṣūfiyah fī al-Islām: Anthūlūjīyā*, al-Ṭab'ah al-ulā (Bayrūt: Manshūrāt al-Jamal, 2016), 22.

to be carried out continuously. It is said enough to be done following the wishes and abilities of the "*tarēkat*" students. The methods carried out by Sufism experts are in line with what is ordered by Allah and His Messenger. Jihad Nafs is one of the icons of Sufism that must be carried out continuously in forming the personality of a Muslim who is Muhsin. Jihad Nafs is called jihad al-Akbar while fighting against the enemies of Islam is Jihad al-Asghar. Sufis believe science and charity are parallel things that need each other.⁴¹ People take the path of Allah Almighty ("sulūk/ sālik"), with the faith to know God and attain His pleasure so much in need of knowledge at any stage in the veil. In the beginning, the knowledge of Islamic Faith was needed, correct in performing worship, "*istiḡamāh*" in "mu'āmalat," in its "suluk" it desperately needed morality to foster his heart and purify the soul. Therefore, studying is a matter that is very obligatory to be done by students who do "*suluk*" in various schools of "*tarekat*".⁴²

Sufis argue that Sufism is a perfect application of Islamic science and no less than a variety of perspectives. Sufism experts state that the togetherness of fellow students and teachers will influence their morals and behavior. The nature of his friend will influence a friend, and he has made interactions with each other.⁴³ The Companions got a high degree because they had been long with the Prophet Muhammad and always got lessons from him.

Imam Sya'rani says: "whoever wears new clothes, feeds on luxury and cheerful food while the Muslims are in anguish, then he is telepathy from the shade of Islam." The manuscripts and patience and historical sheets confirm that the Sufi Jihad is Jihad Akbar and jihad Asghar. Fighting with carnality and fighting with the enemy is the axis of knowledge and charity in tasawuf. These two jihads are harmonious in Islamic spiritual life. Imam Ghazali Said: "hypocrites dislike the war in the way of Allah for fear of death as those who love God as if they were building structures that sustained one another." Hasan al-Basri says: "the practice I love after jihad is "*tahajud*" prayer".

⁴¹ Gabriele Marranci, *Jihad Beyond Islam* (Berg Publishers, 2006), https://doi.org/10.26530/OAPEN_390768.

⁴² Michael Anthony Sells, ed., *Early Islamic Mysticism: Sufi, Qur'an, Miraj, Poetic and Theological Writings*, The Classics of Western Spirituality, #86 (New York: Paulist Press, 1996), 161.

⁴³ A. Nizar Hamzeh and R. Hrair Dekmejian, "A Sufi Response to Political Islamism: Al-Aḥbāsh of Lebanon," *International Journal of Middle East Studies* 28, no. 2 (May 1996): 217-29, <https://doi.org/10.1017/S0020743800063145>.

It is not what is meant by "*mujahadah al-nafs*" as castrating and revoking them of their original qualities. Still, it is to increase them from evil to good. Remembrance to Allah almighty is a way to escape from neglect and forgetfulness that continues to feel Allah's mighty presence in his heart.

F. Conclusion

Sufism and the Sufis are not entirely as described by scholars and orientalist. The Sufis, with their mystical teachings in various countries, are active in fighting for the welfare of Muslims when Muslim countries are in danger. Sufism experts are more concerned with combating the passions of Jihad. But the implementation of Sufism, which is seen in the field, is Jihad against colonialism and re-establishing Islamic law. They care about the fate of Muslims and re-apply the Islamic Shari'a to eradicate idolatry and deceit. They do Jihad against visible and invisible enemies, and also do "*Asghar*" jihad and grand Jihad. War is a small jihad, whereas fighting greedy lust is a greater jihad. Thus Sufism does not conflict with Jihad and separates itself from worldly life. The story of Imam Shamil, it can be seen that Sufism experts are not only committed or alone to worship but also act as a formidable fighter jihad dividing Islam and its people. The spirit of Imam Syamil has always been admired throughout the ages, even in the 20th century, to the point that the great Russian writer, Solzhenitsyn, greatly admired him. During his time in exile in Siberia, he wrote, "No one can paralyze passion and a mentality that is burning." There are many other examples such as Yusuf bin Tasufin, a Sufi expert who is very steadfast in his Jihad to defend religion and save Muslims from catastrophe and slaughter. It does not stop there, a Sufi like Umar Mukhtar continues to strive without a vision for the future to achieve victory, but as a Sufi, he continues to fight. He is principled; the most important thing is that the work done by a Muslim is not the result he will achieve, which determines the outcome is Allah Almighty. Yusuf bin Tasufin, a Sufi expert who is very steadfast in his Jihad to defend religion and save Muslims from catastrophe and slaughter. It does not stop there; a Sufi like Umar Mukhtar continues to strive without a vision for the future to achieve victory. Still, as a Sufi, he continues to fight. He is principled; the essential thing is that the work done by a Muslim is not the result he will achieve, which determines the outcome is Allah Almighty.

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