



AJID THOHIR

Sufi Tradition and the Establishment of Islamic Culture

ABSTRACT: Sufi tradition was born at the instigation of Islamic spirituality and reflects a new social and cultural forces in the classical period of Islam. Its configuration is not release from reality of Sufi's "zawiyah" as a center of their development. The presence of Sufi institutions seems to be a counterweight to the political hegemony of the caliphs Amawiyah. The role and function of "zawiyah" from time to time have ups and downs, but its existence was maintaining intellectual and spiritual development of the Muslims. One of the unique tradition of them is writing the book on "Manaqib" or Sufi hagiography as the embodiment of ideals, intellectual, and "tarekat" (Sufi order) institutional doctrine as a reflection cohesiveness students in raising the role of teaching and Sufis figure as well as being a great effort for the development of Islamic historiography. And proved to be much more Sufi groups that maintain the life of such, they are not crystallized in the form of a dynasty, but more concrete in the form of social religious-institutions in areas of the East Central and parts of Asia, or in the form of religious schools in the Indonesian archipelago region. Specifically, Sufism in Medieval showed very strong social forces, especially in the pockets of rural and urban areas in a number of cities of Islam. Moreover, the Islamic tradition, mosque, and Islamic boarding school in "Nusantara" (Indonesian archipelago) are the part of the network of Sufi "zawiyah" tradition that has long flourished in the Middle East at the middle period in the history of Islam.

KEY WORDS: Civilization; Sufi Zawiyah; Social-Political Condition; Islamic Tradition; Historiography.

INTRODUCTION

This paper explains the role and reality of the Sufis in construct of Islamic civilization. Some groups, especially *Wahhabism* movement of Islamic reformers, have considered that the birth of the Sufis has become the burden of history and encourage the decline of the Islamic world (Jamilah, 1993:16-17). They have been esteemed it as the marginalized that construct stagnation of thinking and foster social apathetic mentality.

Even, some religious experience of Sufi phenomenon has been considered heresy and away from formal religious aspects (*syar'iy*). Targets and their accusations seemingly needs to be corrected, because it does not have a solid foundation. Because the reality of history shows that the Sufis and their *zawiyah* has had a big influence and entrenched in conducting socio-political development, the Islamic scientific tradition along with practices of Islamic spirituality.

About the Author: Dr. Ajid Thohir is a Lecturer at the Department of History and Civilization of Islam, Faculty of Adab and Humanities UIN SGD (State Islamic University, Sunan Gunung Djati) Bandung, Jalan A.H. Nasution No.105 Cipadung, Bandung 40614, West Java, Indonesia. E-mail address: ajid_thohir@yahoo.com

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The Sufi *zawiyah* as pockets of movement has historically had a strong enough role for the formation of the character of a social movement. *Zawiyah* (الزاوية) the word means union, association, clutch, or even a corner or edge. The edge, which is referred, is the corners of the edge in a regular mosque that was used by the companions of the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him). They also called *suffah* members, who like doing *tawajjuh* and worship, adoration, and supplications to Allah Almighty. Their habits settled in the corners of the mosque in a long time, so sometimes *zawiyah* was named appropriate the users. *Zawiyah* development continued along with advances and changes in its time. *Zawiyah* derived from that edge finally used to haunt the Sufis to zikr, pray to God, science *halaqoh*, and other (al-Râzy, n.y.:279).

The term Sufi *zawiyah* in this paper makes it possible to have the same meaning as the other terms that are related as places of the development of Sufis, like *ribath*, *khanaqah*, *ghilda*, *madrasah*, mosque, and others. To that end, the author wants to show the role of *zawiyah* in the realm of the formation of Islamic culture more broadly.

SUFISM IN ISLAMIC CIVILIZATION

The birth of Sufi groups, in the stage of Islamic history, was substantively motivated by the urge doctrine texts verses of *Al-Qur'an* and the *Hadiths* of the Prophet Muhammad, as well as various other external aspects encouragement that highly complex, along with the social, cultural, political, and situation other religious that surrounding (al-Kalabadzy, 1969:32-33; and al-Thûshy, 2008:20-21). Both between doctrine and socio-cultural environmental factors, they are large enough to bring and play Sufi group for the improvement of spirituality and morality of the Muslims in particular environment (Jabir, n.y.:16-17).

Association of Sufi community, at first only followed individually, stand spontaneously and without bond. However, on subsequent trips, they have taken over the organization container by determining the patterns and rules of their own, which is popularly called

"*tarekat* agency" along with *zawiyah* as a development place. Here, they conduct training in the discipline, mold prospective Sufi, and righteous people collectively. Their umbrella organization called *tarekat* (*thâriq*, small roads), and an institution that is open to anyone who would enter it.¹

The emergence of social religious institutions of Sufi and its *zawiyah* towards the end of the 8th century, who pushed toward the improvement of the Muslims – spiritual development, as if has been offset the greatness and power of the political system of the Islamic government (caliphate Amawiyah) formally. The political authority of government, from day to day in certain aspects has led, touch and go beyond the limits of their authority as the head and center of government. In fact, it has become a trend for directing Muslims to enter the territory of the materialistic lust massive power (Taftazany, 1983:58).

Towards the end of the 8th century AD (*Anno Domini*), the Umayyad power reached peak strength of political power that characterized the Islamic world militarism. Due to their success in the conquest of the territories under their control, it has a material effect (*ghanimah*) that very abundant in general. Some pious figure that maintains the ideal religious values, especially in the face of worldly aspects abundant material, they must continue to strive to assist each other in the face of all the temptations and trials, so that the existence of the Muslims do not drift into unconsciousness change materialism (Arberry, 1979:3).

Since then, they began to form small groups – both the men and women – together can avoid the race course of worldly pursuits. Even, in the extreme, they often wear the typical clothes "wool" or which is famous for its shuf, which symbolically become a form of

¹Many books that explain the system and pattern of good Sufi education that appear in the classical and medieval Islamic history, such as works of *Syaikh* Abdul Qadir al-Jilany (1956) entitled *Al-Gunyah Litholiby Thoriqi al-Haq*; *Syaikh* Abu Najib al-Suhrawardi (n.y.) entitled *Awarif al-Ma'arif: Al-Hamisy bi Ihya Ulumiddin*; *Syaikh* Abd al-Wahhab al-Sya'rany (n.y.) entitled *Al-Anwâr al-Qudsiyyah fi Qawaid al-Shufiyyah*; Amin al-Kurdy al-Naqsabandy (n.y.) entitled *Tanwir al-Qulub*; and so on. All of these realities show that the Sufis have determine the course of Islamic civilization society.

protest and resistance characteristics of the communality of the socio-cultural reality of the existing material. The “ascetic” or early *zahid* was pioneered by Hasan al-Basri, died in 110 AH (*Anno Hijriah*) / 728 AD (*Anno Domini*) and his friends-arms (cited in Taymiyyah, 1993:12). He is famous, because the firm piety bluntly rejects and resent the attitude of the upper class that always tends to dissipate (cited in Arberry, 1979:22).

Therefore, if at first the birth Sufi groups with its *zawiyah* explicitly marking the formation of “resistance” against the rulers of the Muslims – in dynamics of the attitude towards the content and materials management of this world – then, maybe, everything (attributes) the hook with such doctrines and traditions have merged to adapt as media that can increase its influence in the offset other ideologies outside world. But, it must be understood in order to realize the perception and articulation establish social balance along with different levels of spirituality (Thohir, 2002:9-11).

When the Abbasid caliphate in Baghdad as the center of power and a symbol of unity of Muslims destroyed by the Mongols in 1258 AD, so the main task of Sufi groups is to maintain the continuity of communality Islamic community life. Practically and by certain conditions, attention, and support the communities are turning to the center of Sufi groups. They indirectly have become a vortex ring society, even made the blueprint civilization in each location area of the Islamic world at that time. Based on the analysis of H.A.R. Gibb (1955) that these conditions is possible, because of the development of a very close relationship between the spiritual master (*mursyid*) with his followers (Gibb, 1955:130); and of the social activities that they are doing, have create an intellectual-spiritual social community that is very strong and gives populist base and spirit of religion that developed (*cf* John, 1961:3; and Abdullah ed., 1987:88).

Groups and the other Sufi *zawiyah* that dispersed remotely, which at the same time appeared in various outposts Islamic empire, historically has had a very unique relationship and provide specific-situation conditions from

time to time. Sufi *zawiyahs* are sometimes distantly related to the ruler (cooperative), there were times they across with ruler (confrontational), there are even times where their consolidative Sufis as well as a straight ruler in an Islamic empire, as in the case of *Muwahhidun* in Caliphate Spain; *Murabithun* in Morocco; and *Shafawiyah* dynasty in Persia (Thohir, 2002:87-89). Even, in Java, there has many emerging countries as well as Sufi models sultanate of Cirebon and Banten, where the ruler is always called *maulana*, *panembahan*, or queen-priests, as Sufi once ruler (Bruinessen, 1995).

“Zawiyah” as System and the Institute of Islamic Education. The use of the name of *zawiyah* seems to be more widely used by the Arabs in the Eastern region. However, for the Arab community in the Western region, it preferred to use the name *ribat* or *rabat*.² But, both of them still have the same purpose.

For some associations of *tariqah* in Malay region, actually they are very rarely using the name *zawiyah* as a place of association. They seem to prefer to use the term association of people, who have high commitment in Islamic doctrine, is the word *madrasah*, mosque, schools, *meunasa*, and so on. At the same place, each *mursyid* must necessarily master of sciences of *alat* and sciences of *ushul*. They positioned the *mursyid* (spiritual teacher) as well as a scholar.

Therefore, most of which is done by *masyayikh*, a *zawiyah* always fuse between supervisors *madrasah* as the scientific basis and *zawiyah* as a base coaching deed. If they use the name of *zawiyah* functions remain as *madrasah*. That’s why *pesantren* (Islamic boarding schools) in Java; *surau* (little mosque) in Minangkabau, West Sumatera; or *meunasa* in Aceh, in the early growth, always used not only as a means to study

²Even, the name of the state capital of Morocco is Rabat, which was taken with regard to the corners of the Sufi village. Originally, all the mystics make their worship places respectively. Then, gather as many Sufi groups that can attract people crowded. When people crowded were there, then intent are also many. Crowded people got benefit of this *rabat* phenomenon, like to open stores, stalls, selling goodies daily needs and also food. Finally, marched *rabat* and broadcasted as the mother country of Morocco. However, the term *zawiyah* rarely use in the Archipelago community. So that arose some misunderstanding of *zawiyah*.

sharia Islamic sciences, but also as a place of remembrance charging, or conversely.

This reality is still clearly visible when calling some cases as in *Zawiyah Siddiqiyah, Tonjah* in Morocco that led by Murshid al-Ghumariah, study books of *Hadith* are taught there. In *Pondok Pesantren Suryalaya* in Tasikmalaya, West Java, Indonesia itself, as a center for the development of the Sufi Order of *Qodiriyyah wa Naqsyabandiyyah*, write down where the formation of *salik* not as *zawiyah*, but Sheikh Ahmad Shohibul Wafa Tajul Arifin more pleased write his place as "*Hadzihi Maftah Madrasah Thoriqah Qodiriyyah wa Naqsyabandiyyah*" (cf Nasution ed., 1990; and Thohir ed., 2010).

Recitation is only one element of the underlying *madrasah*, but it is not the first element which becomes *madrasah* priority. Instead of remembrance will be a top priority for *zawiyah*, and place science activities as the second priority. It means that the place will have two functions where *zawiyah* become *madrasah*, so the scientific aspect more prominent, while when used as a place of spiritual training, then, the place becomes a real *zawiyah*.

Sufi disciples seem to have a clear understanding with the institutional function. Sometimes, *madrasah* becomes *zawiyah* where one corner or building in the *madrasah* used as a *zawiyah*. So, actually coaching intellectuality and spirituality in Sufi places integrated into a single unit, *zawiyah* could turn into a *madrasah* or conversely.

The *salik* as Sufis candidates as well as theologians always practice if their religiousness experience in addition to the *mursyid* along with their *murabbi*. This reality has begun for the presence of the Sufis that manifests itself in the reality of Islamic history. They, the Sufis with their *zawiyahs*, actually concretely are who is have *al-shufiyyah* area, a zone that fuse between the application of the concept faith, Islam, and *ihsan* in a particular environment (Thohir ed., 2010); or in the language of anthropology of Clifford Geertz (1984), such conditions as the theater center, the country of hope (Geertz, 1984:18-19).

Sufi "zawiyah" from Social Organic to Religio Politics. Based on the record of Al-

'Ulaimy (2010), *zawiyah* of Sufi evolving around Baghdad, Damascus, and Egypt may be an amount of more than 270 agencies. They are in addition to cultivate spiritual activities, but also their expert and skilled in the development of the Islamic sciences. Many Sufis became *Hadith* lecturers, commentators, the author of the books of *fiqh* and others various Islamic sciences or '*ulum al-diniyyah*' (cf Yatim, 1999; and Al-'Ulaimy, 2010).

Here are the examples of some activities of the son and grandson of Sheikh Abdul Qadir as Sufi figures after the destruction of Baghdad, and their involvement in *zawiyah* as an intellectual and spiritual center of the Islamic network which is very significant. Among them were: Sheikh Abdul Wahhab, died 593 AH (*Anno Hijriyah*) / 1197 AD (*Anno Domini*) domicile and activities in Baghdad continue *Madrasah Azjiyyah* then moved to Halbah until his death. Sheikh Isa, died 573 AD, he moved to Egypt and there were many Egyptians became his disciples. Sheikh Abu Bakr bin Abdul Aziz, died 602 AD, domiciled in the area of Asqalan and Jabal al-Quds. Sheikh Abdul Jabbar, died 575 AD, young age 29 years was buried in his father ribath in Baghdad. Sheikh Qudwah Abdur Razzaq, died 603 AD, *Hadith* scholars (*al-hafidz*) and priests among *madzhab* (school of thought in Islamic law) Hambaly, indulge in Baghdad. Sheikh Ibrahim, died 592 AD, as a rover in Wasith teaches *Hadith* and develops *zawiyah* until his death. His son Sheikh Abdullah, died 589 AD, and Muhammad continued teaching until his death in Halabah (died 600 AD). Sheikh Yahya, died 600 AD, continued teaching at *madrasah* belonging to Sheikh Abdul Qadir. Sheikh Musa, died 618 AD, he moved to Egypt and then back to Damascus. He is the son of Sheikh Abdul Qadir most recently died, he is an expert on *Hadith*, *Fiqh* Hambaly taught in *Madrasah* al-Mujahidiyah, and was buried in Al-Qasiyun Damascus (cited in Trimmingham, 1976; and Thohir, 2002).

While the disciples of Sheikh Abdul Qadir al-Jilany, who develop their knowledge in the field of *fiqh*, *Hadith*, and *qira'at Al-Qur'an*, commentary, and which became *qodli* in various places, including: Al-Zâhid al-Âbid Sheikh al-'Iraq Abul 'Aly 'al-Hasan bin Muslim al-Fârîsi al-'Iraqy, died 594 AD, he took *fiqh* and

expertise in the *Al-Qur'an*; Al-Qudwal al-Ârif Abu Abdullah Muhammad bin Abil Ma'aly bin Qoyyid al-Awany, died 584 AD; Qodhi al-Dayyar al-Mishriyyah al-Imam al-Zahid Abul Qosim Abdul Malik bin Isa Dirbasy al-Qurdy al-Syafi'iy, died 605 AD; Al-Imam al-Hafidl al-Atsary Abu Muhammad Abdul Ghany bin Abdul Wahid al-Maqdisy al-Hanbaly, died 600 AD; Al-Sheikh al-Imam al-Qudwah Abu Muhammad Abdullah bin Ahmad al-Maqdisy al-Hanbaly, the author of *Al-Mughny*, died 620 AD; Al-Sheikh al-Musnid Abul Ma'aly Ahmad bin Abdul Ghany al-Bajisrany al-Taniyy, died 563 AD; Al-Qodhi Abul Mahasin Umar bin Aly bin al-Hidhir al-Qursyi, died 575 AD; Al-Imam al-hafidl al-Tsiqqah Abu Sa'ad Abdul Karim bin Muhammad bin Manshur al-Tamimy al-Sam'any, dies 562 AD; Al-Sheikh al-Tsiqat Abu Thalib Abdul Lathif bin Muhammad al-Qubaithy al-Harrany, died 641 AD; and Al-Sheikh al-'Adl Abul 'Abbas Ahmad bin al-Mufarraaj bin Aly al-Dimasqy, died 650 AD (cited in Trimingham, 1976; and 'Azqul ed., 1998).

The institutes and scientific teaching of Islam among the Sufis have historically been started since the days of Ja'far al-Sadiq, Hasan al-Bashry, or even before that, which was then followed by other major Sufis, such as Abu Mansur al-Hallaj (died 922 AD), a large Sufi in Baghdad. Most of them then spread again to the enclave of Muslims are much more widely. The expansion of their influence to any location area at the time, in addition to preaching and intellectual development as well as well as sociological and political as leadership support of Muslims, mainly due to the logical consequence of the collapse of the system of the Caliphate in Baghdad (Trimingham, 1976; and Thohir, 2002).

The tradition of *zawiyah*, which was built by Sufi, was always characterized by great figures of the developer, among which was the congregation of *Qodiriyyah* in Baghdad, which was built by Sheikh Muhyiddin Abdul Qadir al-Jilany (died 1166 AD); *tarekat* (Sufi order) *Rifa'iyah* in West Asia was established by Sheikh Ahmad Rifa'i (died 1182 AD); in Morocco, *tarekat Syadziliyyah* was founded by Sheikh Nuruddin Ahmed bin Abdullah al-Syadzily (died 1228 AD); *tarekat Badawiyyah* in Egypt which was associated with Sheikh Ahmad Badawi (died 1276 AD);

and *tarekat Naqshbandiyya* in Central Asia, founded by Sheikh Muhammad Bahauddin al-Naqsyabandy (died 1317 AD).

Then, on further developments around the 15-18 century AD, it also sprung other types of institutes, such as *Bektasyiah* in Turkey, *Khalwatiyyah* in Persia, *Sanusiyyah* in Libya, *Syatariyyah* in India, and *Tijaniyyah* in North Africa (cited in Trimingham, 1976). After that followed at recent developments in 19th century, a *tarekat* that is modified from the type of *tarekat Qodiriyyah* and *tarekat Naqsyabandiyyah* by Sheikh Ahmad Khatib Sambasy in Kalimantan, Indonesia, with the name of *Tarekat Qodiriyyah wa Naqsyabandiyyah* (Abdullah, 1980; and Nasution ed., 1990:55-109).

All Sufi agencies orders over by mystic's magnitude, in evolution, can attract people around them to be able to create not just a spiritual connection, but also has led to contact and political relations. The emergence of Murabithun dynasty (circa 1056-1147 AD), Muwahidun (1130-1269 AD) in Spain, and Safawiyyah dynasty (1501-1732 AD) in Persia, was a socio-political reality of the Sufis that were more apparent in building, maintaining, and protect the public or people.³

And proved to be much more Sufi groups that maintain the life of such, they are not crystallized in the form of a dynasty, but more concrete in the form of social religious-institutions, such as in *ribath*, *khanaqah*, and *ghilda* in areas of the East Central and parts of Asia, or in the form of religious schools in the Indonesian archipelagos' region. Specifically, Sufism in medieval showed a very strong social forces, especially in the pockets of rural and urban areas in a number of cities of Islam, especially through the information of Abu 'Abdullah Muhammad bin Abdullah Ibn Bathuthah in his work, *Rihlah Ibn Bathuthah* (1938).

The process of social evolution towards it stems from when people need the guidance of the great Sufi or *sheikh* in a *tarekat*, to direct

³To explain more concrete picture of the cases the emergence of various dynasties (political power) Muslims, it can be seen in the work of C.E. Bosworth (1980). Specifically about the Islamic tradition in Spain, it can be seen in Mahyuddin Hj Yahaya (1990).

the religious life journey and determine the direction and purpose of his life. When they enter the community that led by the *sheikh*, in general, they should be able to live certain "asceticism". Houses of *sheikh* or *ribats* and his guilds, the longer will be the center of their social and spiritual range. And they assume that the constant guidance of a mystical guide (*mursyid*) is a prerequisite for true progress for someone, who is still in a spiritual journey. Even, some experts Sufism itself, such as Suhrawardy, has been assuming that the *tarekat* teacher like a Prophet, who could open the eyes of the human heart to be able to see the perfection of his Lord, look at his own weakness, see injustice himself, and his view of God's justice (cited in Schimmel, 1986:104).

Levels of Sufi leadership effectiveness are not only diverse in determining the rules of the game, but also in scope and influence or its charisma. Influence and leadership effectiveness of Sufi-*tarekat*, generally, based not only on personal characteristics, such as depth of knowledge and moral integrity, but also by other factors, such as pattern of sub community spiritual that they have and social networks that they build – where their places establishing the spiritual coaching centers. So that the concrete can be said that the prestige and influence (charisma) of *mursyid* depends also by the nature and position of *zawiyah* or his *ribat* in building and developing a chain of spiritual life of the Islamic community more broadly (Amin, 1967 and 1974).

As has been pointed out by Sheikh Ahmad Khatib Syambas of Kalimantan, Indonesia, on the situation of the 19th century, *tarekat* organization and his *ribat*, based in Makkah, have provided the greatest support in developing and managing the chain of Islamic society, especially the Malay archipelago. With the result that, it can attract a lot of loyal followers of this region. The reason, as manifested by C. Snouck Hurgronje (1996), that:

[...] Khatib Syambas is a renowned religious scholar and considered by his disciples as the person who 'alim that mastered the various branches of Islamic science, even deemed to exceed his friends from the Dutch East Indies, because of his position as supreme leader of

tarekat Qodiriyyah centered in Mecca. Because of his position, he can lead and inducted people who came from the Dutch East Indies as a pupil of *tarekat* that after their return to Indonesia, then, founded *tarekat* Qodiriyyah (Hurgronje, 1996:35).

Position and Function of "Zawiyah" as "Pesantren". The birth of a variety of scientific work in the Islamic world, both *fiqh*, philosophy, mysticism, pen, and a wide variety of other knowledge inspired many people to do all aspects of religious understanding and practice. By reading, contemplating, and understanding seriously about what is contained in the content of religious texts – especially concerning the aspects relating to ethics and the application of the doctrine practically – until now still considered dominantly. Understanding derivative works of the scholars of *fiqh*, Sufism, interpretation, and the other who was born during the classical and medieval periods must be very meaningful to modern scholars.

Until now, proven in various *bahsul masail* among scholars of NU (*Nahdlatul Ulama* or Awakening of Islamic Scholars), the works of previous scholars always become a reference of their thinking. Because in fact, not only ordinary people but also the recent Muslim scholars, especially in the Islamic tradition, in reality have looked and positioned that the works of previous scholars, who have produced at Sufi *zawiyah*, easy to understand all the contents of the doctrine of *Al-Qur'an* and *Al-Hadith* as a central doctrine of Islam (Ibrahim *et al.*, 1989).

In the tradition of the Sufi life, the works of their predecessors containing personal experience of reality, especially of the Sufi *sheikh* who has understood the spiritual reality through spiritual experience (*riyadlah*), obviously means a lot to the *salik* who was later life. With a strong self-motivation and guidance of the *sheikh* of their *mursyid* and diligently study the theoretical concepts and life history of the Sufis (hagiography), clearly be an asset for the *salik*. Even with the *salik* read Sufi hagiography can describe and photograph himself objectively, and where their position and in what reality their spiritual journey (cited in Drewes, 1983).

Studies theories and ideals of the Sufi

mystics, clearly, both of them become into a single unit that cannot be separated as a medium of learning in the spiritual journey. As with the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him), Allah granted capital success and his determination by God, simply by studying the life history of the previous Prophets, how should the direction, strategy, motivation, and the existence of the Prophetic mission for mankind. This is the significance of Sufi hagiography as a medium of learning for the taking *salik* Sufi spiritual career.

Judging from its function, *zawiyah* of Sufi has bargaining power for the Muslim community in general, although they are not as main members. They often visit and settled temporarily in this Sufi region, because there are several reasons. The following were *zawiyah* criteria that were initiated by Shaykh Husna Syadziliyah (cited in <http://syeikh-Husna.blogspot.com/2010/08/zawiyah-vs-madrasah>, 15/4/2016), as follows:

Firstly, *Zawiyah* as *Madrasah*. *Zawiyah* not only works once a week for *zikir* committees, but also serves on a daily basis as a consultation of the problems of religion and life. Every day, class lectures that are held usually must necessarily include three cases of religious principles, namely the issue of creed or monotheism, worship, and *tariqat*. Before the study began, this is where the role of *zawiyah* work by rebound remembrance, prayers, and *hizb*. In addition, the presences of Shuyukh al-Kiram visit to any *zawiyah* as of the Sadat al-Qadiriyyah, Al-Syaziliyyah, or any other brothers who will also bless *zawiyah*. The blessed was poured to Muridin by holding lectures and science committees. Thus, the leaders of *zawiyah*, the science committees, hold well. That demands *zawiyah* as a *madrasah*.

Secondly, *Zawiyah* as Protection Center. The *masyayikh* Sufi told the practitioners of Sufism in order to maintain three groups. These groups are orphans, the elderly, and that *mustada'fin*. *Zawiyah* has prepared a place for the third of this group if they want protection at *zawiyah*. They live in *zawiyah*, eat and attend classes, and ceremonies of remembrance. They have peace, eliminate

clutter, and complexity of life.

However, *zawiyah* efforts are not only limited to that; but also for teenagers, *zawiyah* also plays a role. Now, there are a lot of delinquents. They have problems with their families and the community around them. They need help and protection, because *zawiyah* is a place of refuge for those in need. The best possible service is the best religious proselytizing to them. In addition, *zawiyah* has a lot to give protection to those converts who face problems in their lives. Help shelter, food, and anything for their protection. *Zawiyah* is the safest and most secure. Give peace a source of divine and most selfless humanity.

Thirdly, *Zawiyah* as Socializing Place. *Zawiyah* is a place to socialize, where they establish ties that *syarie'*. If necessary, they plan activities related to various genres in order to be accepted by all segments of society in maximizing the use of *zawiyah*. For the examples include *nasyid* music, futsal for the young, sewing, and cooking classes for mothers, classes for fathers study, and others.

Fourthly, *Zawiyah* as Place of Worship. The main purpose of *zawiyah* is to serve God. Make sure that *zawiyah* works well as a place of worship. It has a space for people chanting, prayer, and various other religious activities. Later, it became a place for worship and then the atmosphere can encourage people to actively serve the prominent purpose. Void of conditions boisterous talk and entertainment venues that invite many vices.

Fifthly, *Zawiyah* as a Place to Find Peace. Health is the main attraction to help someone animates tranquility. Make sure that *zawiyah* always clean and belongings organized. The landscape also needs to be maintained, because it also contributes to a quiet life. External impurities are portrait of impurities heart. Strangely, when temples and places of worship idols clean and well landscaped compared mosque. While cleaning the beauty of it is organized by Islam.

Sixthly, *Zawiyah* as *Dakwah* Centre. *Zawiyah* is a place for people interested in Islam. Place where people draw near to God. Place where people will understand the beauty of Islam. Make the *zawiyah* as a place where the Muslims will always visited and non-Muslims

would really like it. Among the forms of preaching founded in *zawiyah* is as a center of knowledge and understanding, protection to the soil as a symbol of Islam was safe and well mannered. Clean as beauty and accentuate the overall activities of Islamic nature.

THE WORKS OF SUFI IN INTEGRATING INTELLECTUAL AND SPIRITUAL PHENOMENA

The anecdotes about the existence of life of their figures in *zawiyah* and discussion of their theoretical teaching, as well as recorded in a variety of their work, is proof and characteristics of the existence of the Sufis that are rich with tradition and civilization patterns, which one of them is the emergence of various types of *manaqib* books. Maybe the records of hagiography (*manaqib* book) about their figures that continue to be produced will be able to compensate for the way models of writing about the biography of the caliphate as political rulers in the Muslim world (Pellat, 2007).

The notes on the holy man in the Islamic world on this not only as a form of elaboration to avoid saturation of the emergence of various writings about worldly personal, especially biographies of rulers, but for their own Sufi groups pragmatically; and kind of *manaqib* works has functioned as a form of strengthening Sufi system inside, especially as a medium to inspire and motivate the cadre in the *salik* to tread the spiritual path of Islam in truth, who has done by their predecessors as realistic and earnestly (al-Kumasyakhnawy, n.y.:282).

Although there are many stories and if their stories measured from secular Western logic as something that does not make sense, because often the size of the logic get involved between the laws of intellect (logic) with the laws of material nature (physics) is chaotic; while something that is contrary to the laws of physics are not necessarily in conflict with the law of logic. It could be all the rules of logic have been met, but one of the big idea or premise is still contrary to the laws of physics (Mahzar, 1994:vi).

The ways to measure the secular to the phenomenon of Sufism is often fatal failure,

so that the core problem to be described or understood even becomes mistaken. Therefore, the researchers require measures from within their own vision (emic approach pattern), not the outside measurements of the glass eye that often gives an incorrect assessment (ethic approach pattern). Therefore, as a religious phenomenon that is unique, the historiography of the mystics must also be seen as a form of unique part generally (Schimmel, 1986:12).

In Sufism stories that are contained in their historiography of this latter possibility, that is as the rules of logic are met and acceptable but some premises have not been met based on the law of nature (physics), so-called *hawariq al-'adat*, beyond the customary law of human reason. It happened because it describes the parts of the world of Sufism as if describing a reflection on parts of the personality of someone or group who are experiencing psychological transformation of the material world to the spiritual journey. So, the law that must be met is not the laws of physics, but the laws of psychology (Mahzar, 1994:vi).

Therefore, Sufi historiography in general can be divided into two categories. The first relates to the concept of teaching doctrine, the argument *naqli*, explanations, rules advice, and so on, or commonly referred to as its conceptual (Nasr, 2002:36). The conceptual works that lead in the form of Sufi text books that aim to prove the suitability of the essential from the statements of the Sufis with Islamic *shari'ah* rules, for example, has been compiled systematically by As-Saraj al-Thusy, died 988 AD (*Anno Domini*), in the work of *Al-Luma'*; Abu Bakr al-Kalabadz, died 995 AD, in his *Al-Ta'arruf li Madzhab Ahl al-Tasawwuf*; Al-Qusyary, died 1072 AD, in his treatise *Al-Qusyairiyyah*; Al-Jilany, died 1134 AD, his work *Al-Ghunyah li al-Haq Thâliby Tharîqi*; Suhrawardy, died 1191 AD, his *Awarif al-Maarif*; and others (cited in Nasr, 2002).

The works of these kinds, in fact, did not make it categorically as a form of Sufi history, but tend to be a kind works of thinking about or around sufism and their theories. However, in certain cases, may have entered the category as part of the historiography of Sufism, because inside there is also some

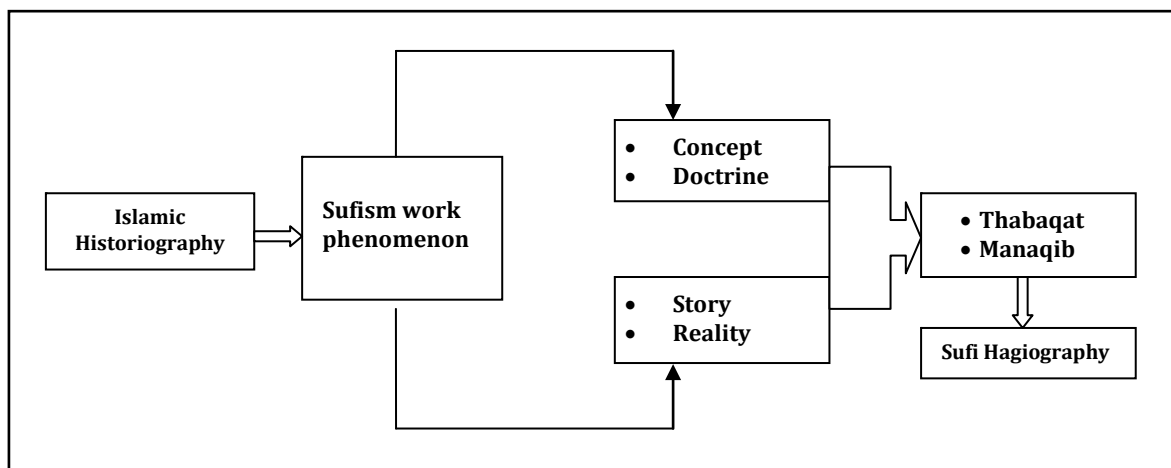


Figure 1:

Category of Papers Closely Linked in the Sufi World

information about a few stories or information about the practices of the Sufis that was described although quite short. These short stories, such are merely as a support for the argument of the concepts that, are being described by the author (Nasr, 2002:37).

Especially since the events of Al-Hallaj, who was executed in 922 AD, the works of this type issued and produced by the leading Sufis as a medium creates communication with people outside of their neighborhood. In an effort to create reconciliation with the traditionalism or with community groups and theological doctrine that has been accepted by the public, especially with the *Ahl Sunnah wal Jama'ah* (cited in Arberry, 1979:6).

The second historiography, relating to the Sufi historical reality in the real sense, is the works that lead to its story models of the great figures that they are proud to display as figure or "icon" in their world (Nasr, 2002:37). So by itself illustrates *manaqib* (glorification) against figures pride, actually describe and explain the reality of "holy man" who has performed or manifestation against anything that has been conceived of conceptual models of their works. So that the Sufi figures always decorate each page in particular of works of this kind of historiography (Hasan, 1965; and Rosenthal, 1968 and 1985).

Writer and collector of Sufis *manaqib* books with their *thabaqat* model, which very well

known for example, carried out by the author sort Abu Nu'aim al-Isfahany, died 1038 AD, with his *Hilyat al-Awliyâ fi Thabaqât al-Ashfiyya*. Then, it followed by subsequent writers, such as Al-Sufi Hujwiry, died 1077 AD, with *Kasyfal-Mahjûb*; Fariduddin Attar, died 1121 AD, with *Tadzkirât al-Awliya*; and later Al-Sya'rany, died 973 AD, by writing *Thabaqât al-Kubrâ*, and others (cited in Arberry, 1979:6).

Nonetheless, wrote stories in the Sufi, there are also various other works of the scholars generally use as a medium of religious teaching. In the book of *Al-Nawâdzir*, Al-Qolyûby (n.y.) often include stories to explain the description Sufi religious concepts, a kind of repentance, sincere, ascetic, and so on. Included in the book of *Dzurrat al-Nâshihîn* by Utsman al-Sahkhâwy (n.y.)'s scholars, in the 10th century, also provide examples of religious conceptual explanation realistically to see real life taken from many Sufi stories (al-Sahkhawy, n.y.). See figure 1.

The authors of the concepts and around the mystic world of Sufi, in general, wrote their works in Arabic. With the result that sociologically they are including as intellectual leaders of the top or at least not as scholars in the Islamic world. Because the mastery of Arabic scientific requires special skills that are categorically is the scientist. Nevertheless, the authors of and around the world Sufi, generally, do not depart from the palace of the Caliphate, unlike the case with other

Islamic historians that in general they write on benefits and encouragement of the authorities (cited in Hitty, 1976:316-317).

The authors of the Sufi, generally, born and departed from his own Sufi groups, whose existence was as if a position that could rival the intellect at the level of the political power of government at that time (Nasr, 1994:57). Until the neutrality of the grip of individual political power of a formal power regime may very inevitable, on the other side, the grip of the power of the group ideology seems to be something really rather difficult to avoid. Thus, whatever the direction of reason, the birth of a work as stated in the beginning of this paper is something really reflect cultural style and color that surrounds the author. Because of these works, in addition to an awareness of the history of the child of their time, but they are also a reflection of the period of product binding and around them, both theologically and ideologically.

Thus, patterns and colors as well as the characteristics and patterns of Sufi historiography, a treasure that cannot be separated and ignored the Islamic civilization; it was born and developed through the literary tradition and inheritance as well as the actualization process with all the intellectual and spiritual strength. It has taken a very strategic role in coloring patterns of Islamic civilization and develop the union between the intellectual and the spiritual world, a blend that characterize the perfection of Islam itself that has the spiritual and physical dimensions. Including their encouragement wrote about the phenomenon of Sufis miracles and explains the characters involved in it, basically to strengthen on religious existence ever exemplified by the prophetic miracles (cf al-Ishfahany, n.y.:3; and al-Kalabadzy, 1969:88-96). Because *karamah* of Sufi saints principally is a continuation of the existence of miracles of the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him).

Role of "Zawiyah" in the Development of Islamic Historiography. Considering sacred or the glorification of the saints in the Islamic world in addition to reflecting and religious reality show about a very complex and deep, also gives a fairly high intellectual legacy that

until now still require separate assessment processes and models, because it still leaves a number of unanswered questions intact. The Sufi heritage often related to the amount of paper that bore which resulting from the process and experience a different era and enabling disclosure in terms of language, even feels a bit difficult if scientifically assessed an sich.

Considering sacred system or glorification of them not merely reflect and have to be seen outwardly as the link between the doctrines of the text that led to the creation of the establishment of understanding in this direction following the religious social phenomena accompanying, but also seems to have touched on the side of the symptoms of inner beliefs of each person, including on the thought of productive scholars who often write followed by an aspect of spiritual experience respectively (Chambert-Loir & Guillot, 2007:536-537).

This last-mentioned symptoms tend to be quite compatible and has become a dynamic reality productive even spawned a number of works of historiography; in this case, *Manaqib Book of Sheikh Abdul Qadir al-Jailany* seems that ought to be observed. Moreover, when a conflict arises or intellectual response on an issue regarding one's sainthood, each scholar is usually argued *fatwa* or even describes status as guardian accordance with the social capacity and his period intellectuality; and all that concerns about this in general, they realized and expressed in a variety of forms of writing (Chambert-Loir & Guillot, 2007:56).

In certain cases, each work concerning the concepts and stories of sainthood, miracles, blessings, or anything closely related to the world of sainthood, ultimately characterize and separate icon in developing and understanding of sainthood in a specific academic community ensuing social effects that was developed. Thus, in certain aspects, it seems that anyone can confirm whether the effect of one's intellectuality of the work will continue to reflect into the frame and mirror a social religiosity or not, all of it usually occurs and running for no other work that is superior to criticize it (Chambert-Loir & Guillot, 2007:35-58).

Debate about the status of sainthood inside of a servant of Allah Almighty apparently emerged dramatically in the final period of the popularity of philosophical discourse. Generally in philosophy, in usual, just focused more on describing aspects of divinity along with his work. Or it could be the fact of theme and discourse on sainthood is emerging as an integral network of tradition and discussion themes of philosophy itself. Where each passage is usually develops naturally by following the pattern of social and cultural development of the next, where the tradition of Sufism in the late classical period of Islam developed enough by the number of social communities of *tarekat* keep on growing (al-Nabhany, 1989:28).

May also discourse on the theme of Islamic sainthood in the middle period of Islam is very interesting, because in certain aspects it has been able to replace the depth and psychological satisfaction of the intellectuals who had always faced with the saturation of pure rationalism which is not finished (Jabir, n.y.).⁴ The other side is causing hectic debate and discourse about the existence of the saints in the Islamic world, because of opportunities for the public or any person, whether legal experts, commentators, historians, philosophers, and others in talking about it. All of them were caused by the absence of an official religion law institution that is authorized to verify the legality of one's innocence. Then, the basis of perception and logic, eventually, opened up opportunities for the emergence of a great diversity of opinion about the individual trustee (Chambert-Loir & Guillot, 2007:34-35).

Although Hakim al-Tirmidzy, died 935 AD (*Anno Domini*), for example, has collected a number of doctrinal arguments in releasing ideas and strengthens the view that the tradition of sainthood in Islam was born from the text of the doctrine of *Al-Qur'an* and *Al-Sunnah*. However, in certain aspects, he seems quite overwhelmed in systematic explanation

⁴See the works al-Ghazaly, such as *Al-Munqidz min al-Dlalal; Tahâfut al-Falâsifa*; and even in *Ihya Ulûm al-Dîn*, as cited by Syaikh al-Jalil Muhammad Jabir (n.y.). Everything suggests attacks against al-Ghazaly to the general philosophy discourses that developed by Muslim philosophers at that time, who tendencies to unravel the mind games.

of patterns and characters sainthood in Islam, that is so diverse based on the level of spirituality and the qualities as described above. In this case, he has written in his very famous book, *Kitâb al-Khatm al-Awliya* and *Kitâb Nawâdir al-Ushul fi Ma'rifat Ahâdits al-Rusul* (cited in Isma'il, 2004).

These two works examine concretely the doctrines of Sufism and the study of sainthood in Islam. According to Hakim al-Tirmidzy, all of the good people of Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him), who lived in the period of the Prophet and who live in the end of times, there are opportunities to earn honors as the best guardians of God, even to the last of the trustees (*khâtim al-awliya*). Rank of sainthood can be measured in terms of the level of devotion of a person as described by Prophet Muhammad SAW (cf Arberry, 1989; and Isma'il, 2004).

Imam al-Hujwiry (1992), died about 1072 AD, has opened a passage about sainthood and forms in his very popular work, *Kasyf al-Mahjûb*. Other works also contain not only on theoretical Sufism, but also sociological and anthropological overview of their life patterns, called *Asrâr al-Khirâq wa al-Ma'unât* (al-Hujwiry, 1992:7-13). Unfortunately, until now, this last mentioned work have not yet found by the author. The author only knows and thinks of the character of the writing of his first works *Kasyf al-Mahjûb* by Imam al-Hujwiry (1992), which give social and cultural nuances of Sufism, which he described at the time he lived (cf al-Hujwiry, 1992; and al-Hanafy, 1993).

Dramatically, Nuruddin al-Shathnuwfy (1249-1314 AD) was finally writing about *manaqib* book for individual, Syekh 'Abd al-Qâdir al-Jîlânîy, with the title of a very detailed and lengthy: *Kitâb Bahjat al-Asrâr wa Ma'dan al-Anwâr fi Ba'di Manâqib Al-Quthb al-Rabbany wa al-Ghauts al-Shamadâny wa al-Bahr al-Zâkhir al-Nûrony Shâhib al-Maqâm al-'Aly Muhyi al-Dîn Abi Muhammad 'Abd al-Qodir al-Jaily* (al-Shathnuwfy, 1302 AH/1884 AD). From this title appeared pomp and privilege to be representational figures. This work is in the record eventually complemented by writer Muhammad al-Amin al-Kailany of Turkey, as

a complementary note (*al-hâmisîy*) who also writes about *manaqib* of sheikh, with the title *Kitâb Riyâdl al-Basâthîn fi Akhbâr al-Syaikh 'Abd al-Qodir al-Jailî* (cited in al-Shathnuwfy, 1302 AH/1884 AD).

In the tradition of classic works of literature almost accustomed to consolidate similar work in a group on a scroll, which is functionally each work will complement each other in a book once.⁵ Writing pattern of *manaqib* book with specialized aspects *karamah* ultimately become increasingly popular among writers and become a tradition that continues to fall downward.

CONCLUSION

Maybe there is a lot of relation between tradition *zawiyah* as Islamic educational institutions in the Middle East in the period mid-Islam, the intellectual movement that would emerge in the Indonesian archipelagos, both in Sumatra, Java, Kalimantan, Sulawesi, and other regions in Southeast Asia in general. Viewed in terms of patterns of teaching, development of intellectual-spiritual and cultural nuances that make up the educational institutions such as *surau*, *meunasa*, Islamic boarding schools, and others, the board of *zawiyah* clearly has a very strong contribution. Both of them have common roots in the development of intellectual-spiritual dimension, especially in producing a number of religious works, whether in relation to the science of jurisprudence, Sufism, and others.

Influence of Middle Eastern traditions and ways of thinking in a lot of history has inspired Islamic sciences in the Indonesian archipelago. It has been seen by almost works of *zawiyah* become the subject of research products throughout traditional educational institutions in the Indonesian archipelago.⁶

⁵See again, for example, Nuruddin al-Shathnuwfy (1302 AH/1884 AD). It seems a tradition of writing and printing that has yet to be found in the modern world, for ordinary unify similar works in a book. Although there is may contain a collection writing or ontology certain sciences. The writer gets script from Bibliotika of Leiden University, Snouck Hurgronje collection.

⁶**Statement:** I, hereby, declare that this article is my own scholarly work; so, it is not a product of plagiarism, due to all sources that are cited in this article, I have shown in the References. This article is also not submitted, reviewed, or published in other scholarly journals yet.

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The Sufi Order's Followers in Indonesia
(Source: <http://bucit.blogspot.co.id>, 18/9/2016)

Until now, proven in various *bahsul masail* among scholars of NU (*Nahdlatul Ulama* or Awakening of Islamic Scholars), the works of previous scholars always become a reference of their thinking. Because in fact, not only ordinary people but also the recent Muslim scholars, especially in the Islamic tradition, in reality have looked and positioned that the works of previous scholars, who have produced at Sufi *zawiyah*, easy to understand all the contents of the doctrine of *Al-Qur'an* and *Al-Hadith* as a central doctrine of Islam.