

## THE EVOLUTION OF TARIQAH IN SUFISM

Alzena Mahesadewi Falquinzani

Universitas Darussalam Gontor, Indonesia

Email: alzenamahesadewifalquinzani@gmail.com

Bella Putri Rahma

Universitas Darussalam Gontor, Indonesia

Email: rahmabellaputri631@gmail.com

Maulida Izzatul Amin

Universitas Darussalam Gontor, Indonesia

Email: maulidaizzatulamin@unida.ac.id

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**Corresponding Author:** Alzena Mahesadewi Falquinzani

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**Abstract:** In the modern world, tariqah is something that is very much needed by Muslims. Because with tarekat, humans have means and ways to return and recognize the nature of God in depth. In the history of its development, Tarekat not only focuses on Sufism or the teachings of its teachers (Mursyid), but also follows political activities. For example, the Tijaniyah Order is known as a political movement that opposed French colonization in North Africa. This research uses a qualitative method with a historical approach that refers to books, journals, with the concept of library research. The purpose of this tarekat in general is to strengthen the faith of a servant to his Lord. The results show that a tariqah can expand in various parts of Islam in large numbers. Tariqah in Sufism have developed widely. Some of which are such as Qadiriyyah, Naqsyabandiyah, and Shadziliyyah and others.

**Keywords:** Tariqah, Sufism, Political.

### Introduction

Tarekat began to develop in the field of Muslim spiritual education that focuses on moral formation which is often used as a closed path

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Proceedings of International Conference on Muslim Society and Thought  
Faculty of Ushuluddin and Philosophy UIN Sunan Ampel Surabaya

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and tends to isolate itself, so in the 13th century AD tarekat played a role and took part in forming a massive spiritual organization. At a time when political Islam which became a force in the spread of Islam was destroyed by the Mongol army's devastating attacks, so tarekat was present to replace the political function to show and be responsible for the continuation of Islamic propagation throughout the world, although using different thoughts and approaches to propagation. This can be seen in the various roles of the Tariqah in developing Islamic propaganda in various ways, including in terms of education, social and economic roles, as well as socio-political and military positions. If from the scope brought by Tarekat in this social matter, it also develops in accordance with the demands of the times. Tarekat was only used as a way, method, and path taken by a Sufi to the highest spiritual level, purification of self or soul. Then the history of the development of tariqah writes that the tariqahs existed naturally and experienced a long journey. Nowadays, there is also the trend of tarekat groups that have experienced extraordinary development such as the Qadariyyah, Naqshabandiyyah, Syadziliyyah, Rifaiyyah, and others. The development of these Tariqahs cannot be separated from the struggle of the murshids and practitioners, with certain patterns, strategies, and models that should be understood. And the efforts of these tariqahs cannot be separated from the social, cultural, political roles and so on that are certainly taken by the tariqah as a way, because the tariqah is a spiritual-social group that practically deals with the social spiritual life of the community. Then what is the determination of Tarekat? What is its relation with tasawwuf? And what is the history of its development?

### **Definition of Tariqah**

Tarekat began to develop in the field of Muslim spiritual education that focuses on moral formation which is often used as a closed path and tends to isolate itself, so in the 13th century AD tarekat played a role and took part in forming a massive spiritual organization. At a time when political Islam which became a force in the spread of Islam was destroyed by the Mongol army's devastating attacks, so tarekat was present to replace the political function to show and be responsible for the continuation of Islamic propagation throughout the world, although using different thoughts and approaches to propagation. This can be seen in the various roles of the Tariqah in developing Islamic propaganda in various ways, including in terms of

education, social and economic roles, as well as socio-political and military positions. If from the scope brought by Tarekat in this social matter, it also develops in accordance with the demands of the times. Tarekat was only used as a way, method, and path taken by a Sufi to the highest spiritual level, purification of self or soul. Then the history of the development of tariqah writes that the tariqahs existed naturally and experienced a long journey. Nowadays, there is also the trend of tarekat groups that have experienced extraordinary development such as the Qadariyyah, Naqshabandiyyah, Syadziliyyah, Rifaiyyah, and others. The development of these Tariqahs cannot be separated from the struggle of the murshids and practitioners, with certain patterns, strategies, and models that should be understood. And the efforts of these tariqahs cannot be separated from the social, cultural, political roles and so on that are certainly taken by the tariqah as a way, because the tariqah is a spiritual-social group that practically deals with the social spiritual life of the community. Then what is the determination of Tarekat? What is its relation with tasawwuf? And what is the history of its development?

### **Relationship Between Tariqah and Sufism**

In Sufism, the term tariqah refers not only to the specific rules and methods of the Sheikh of Tarekat, but also to the group of followers of the Sheikh of Tarekat, but includes prayer, fasting, and all aspects of Islamic teachings.

As is known, Sufism is generally an effort to get closer to Allah Almighty. As close to him as possible through spiritual attunement and increased worship. This reconciliation is usually done under the guidance of a guru or chief. The teachings of Sufism that must be followed to get closer to Allah SWT. This is the true substance of Sufism. It can therefore be said that Sufism is an effort to get closer to Allah SWT, while Tarekat is the way and path that a person takes to get closer to Allah SWT.

This explanation shows that Tarekat is a form of Sufism that developed with certain innovations according to the instructions given by a teacher to his students in AD. From the definition above we can see that Tarekat is a school or teaching of Sufism. This definition can be found in the Qadiriyyah Order, the Naqshabandiyyah Order, the Nifa'iyah Order, the Samaniyyah Order, and so on. In Indonesia, there are also those who use the word 'tarekat' as the name of the mystical understanding they follow and have no direct

connection with the original tasawwuf understanding or with the major tariqahs. For instance, Tarekat sulaiman gayam (Bogor). (Alba, 2012)

### **History of The Rise of Tariqah**

The transition of individual Sufism to an organized community is inseparable from the progress and spread of Sufism itself. The greater the influence of Sufism, the more people wanted to study Sufism. Therefore, they met people who had a wealth of knowledge and experience in practicing Sufism and could guide them, because, according to them, it was absolutely important to learn from teachers whose teaching methods were based on practical experience. Sufism teachers usually formulate a system of teaching Sufism based on their own experience. This system of education is what distinguishes the church from other churches. (Awaludin, 2016)

Islamic history shows that the Tariqah has experienced rapid development since its birth in the 12th century (6th century AD). It can be said that the entire Islamic world has been influenced by Tariqah since 1317 AD. These communities were instrumental in maintaining the survival and resilience of the Muslim community even after they were violently attacked by waves of Tatar armies (the city of Bagdad was founded in 1258-666 CE). Islam, which people thought would be wiped out after being destroyed by the Tatar army, was able to survive, penetrating the hearts of the descendants of the invaders and even expanding into new territories. In general, since the destruction of the city of Bagdad, it was the people who played a role in the spread of Islam.

From a historical point of view, it is difficult to know exactly when and which community first emerged as an institution. (Nasution, Ensiklopedia Islam Indonesia, 2002) As Haroon Nasution explains, Sufism developed in the Islamic world after al-Ghazali legitimized Sufism that was previously considered heretical, and its development through Tarekat. Tarekat is an important organization of Sufis. They created an organization to protect the Sufi teachings of their teachers, so Tarekat was born. This Tarekat uses a central place of operation called a ribat (also called zawiya, kanaka, or pekir). This is where the santri gather to defend their own Sufism, the Sufism of their parents, and the

Sufism of their Sheikhs. (Nasution, *Perkembangan Ilmu Tasawwuf di Dunia Islam dalam Orientasi Pengembangan Ilmu Tasawwuf*, 1986) Similar organizations began to appear in the 12th century CE, but they were still unknown and only developed in the following centuries. Apart from men, there were also communities of women, but they were not as developed as those of men. (Nasution, *Perkembangan Ilmu Tasawwuf di Dunia Islam dalam Orientasi Pengembangan Ilmu Tasawwuf*, 1986, p. 1159).

### The Sects of Tariqah in Islam

When it first appears, Tariqah develops from two regions: Khurasan (Iran) and Mesopotamia (Iraq). During this period, several congregations began to emerge, including: (Alba, 2012)

1. The Yasaviyah Order founded by Ahmad Al-Yasavi (d. 562 AH/1169 CE) and followed by the Khawajagawiyah Order sponsored by Abd Al-Khaliq Al-Ghuzdawani (d. 617 AH/1220 CE). Both orders adhered to the Sufism of Abu Yazid Al-Bustami (d. 425 AH/1034 AD) and were continued by Abu Al-Farmadhi (d. 477 AH/1084 AD) and Yusuf bin Ayyub Al-Hamadani (d. 535 AH/1140 AD). The Yasaviyah community has expanded to various regions, including Türkiye.
2. The word Naqsyabandiyah/Naqsyabandi/Naqshbandi comes from Persian, after its founder Baha Uddin Naqshband Bukhari. Some translate this word as "image creator", "decorator". Others translate it as "the way of the chain" or "the golden chain." The Naqshbandi Tariqah is the name of its founder, Baha Uddin Naqshband Bukhari. " The Naqshbandiyah order is one of the most popular Sufi orders and is found in many places in Islamic Asia as well as Türkiye, Bosnia and Herzegovina, and the Volga region of the Urals.
3. The Khalwatiyah Tariqa which was founded by Umar Al-Khalwati (d. 1397 CE).

The Khalwatiyah Order is the name of a sect that developed in Egypt. Generally, the name of a congregation is taken from the name of the founder of the congregation concerned, such as Qadiriya Sheikh Abdul Qadir Al-Jailani or Naqsyabandiyah Baha Uddin Naqsyaband.

Given the rapid growth of this order in Egypt, it is not surprising that Musthafa Al-Bakri is considered by his followers to be the Khalwatiyah ideologue. Apart from actively spreading the teachings of Khalwatiyah, he also produced many Sufi literary works. Among his most famous works is *Tasliyat Al-Ahzan* (Consolation of Sadness). (Riyadi, 2014)

4. The Safawiyah Order founded by Safiyudin Al-Ardabili (d. 1334 CE).
5. The Bairamiyah order founded by Hijji Bairan (d. 1430).
6. Qadiriyyah Order which was founded by Muhy Ad-Din Abd Al- Qadir Al-Jailani (471 H/1078 AD).

Tarekat Qadiriyyah is the name of the order founded by Shaykh Abdul Qadir Jailani. His full name is Muhyiddin Abu Muhammad Abdul Qadir bin Abi Salih Zangi Dost Al-Jailani (470 H/1077 AD - 561 H/1166 AD). The Qadiriyyah sect grew and concentrated in Iraq and Syria, followed by millions of Muslims spread across Yemen, Turkey, Egypt, India, Africa and Asia. In fact, he has the power to convert other congregations in his church. This is seen in the words of Abdul Qadir Jailani: "That a student has reached the rank of guru, then he becomes independent as a sheikh and it is Allah who is his guardian forever. (Alba, 2012)

7. The Syadziliyyah Order which is attributed to Nur Ad-Din Ahmad Ash-Syadzili (593-656 H/1196-1258 AD). Ash-Shadzili personally left no writings on Sufism, nor did his disciple, Abul Abbas Al-Mursi, except for oral Sufism teachings, prayers and hizib. Ibn Atha'illah As-Sukandari was the first to bring together their teachings, treatises, prayers and biographies in order to preserve the treasures of the Shadziliyyah Order. Ibn Atha'illah was also the first to write a comprehensive work on the rules of Tariqah, its principles for future generations. (Awaludin, 2016)

Through the circulation of Ibn Atha'illah's works, the Shadziliyyah Order began to spread to the Maghreb, a land that had once rejected its teacher. However, this was still a dying individualist tradition, although the theme of emphasizing growth from within was not used. The Rifa'iyah Order was founded in Iraq in the sixth century A.H. by

Ahmad bin Ali Abdul Abbas Ar-Rifa'i, a great Sufi figure and a scholar, an expert in Islamic law (faqih) and a follower of the Shafi'i school of thought. He was a contemporary of Shaykh Abdul Qadir Al-Jailani, the founder of the Qadiriyyah Order.

### **The Influence of Tariqah on Islam**

In their development, these congregations did not only focus on the Sufism teachings of their teachers, but also engaged in political activities. For example, the Tijaniyah Order is known as an anti-colonial French political movement in North Africa; the Sanusiyah opposed Italian colonialism in Libya; and the Ahmadiyya opposed the arrival of the Crusaders to Egypt. So while their focus is on the hereafter, if there is a pattern in this world, they will take steps to save Muslims from the dangers that threaten them. (Riyadi, 2014)

Tariqah influenced the Muslim world from the 13th century onwards. The status of the congregation at that time was similar to that of a political party. In fact, the soldiers were also members of the congregation. For example, supporters of the Bektashi Line were Turkish soldiers. Therefore, when the order was dissolved by Sultan Mahmud II, Turkish soldiers named Jenissari protested.

In this way, the Church not only deals with religious matters, but also worldly matters related to the church religious congregations extend their influence and organization to all corners of the country; control enterprises through well-designed levels; and guarantee the widest possible regional autonomy. Every village and group of villages has a local saint who is supported and respected by the community, and even honored and respected after his death. However, today there are "deviations" in the churches. These deviations include the understanding of wasilah, specifically the understanding that explains that one's request cannot be conveyed directly to Allah SWT, but must be passed from one owner to another, and so on until 'only then can the sheikh meet with Allah SWT'. (Alba, 2012)

In fact, Schimmel says that the Sufism order was born out of the need to spiritualize Islam which eventually became a factor behind the decline of Muslim stagnation. So in the 19th century, skeptical thoughts began to emerge about tariqah and Sufism. Many people protested and left the tariqah or Sufism. At first

Muhammad Abduh was basically a person who obediently followed the order, but after meeting Jamaluddin Al-Afghani, he changed his stance by leaving the order and focusing on the world, in addition to Kingdom Come. Similarly, Rashid Ridha, after realizing that the order was again attracting Muslims, left the order and focused his efforts on advancing the Muslim community. Recently, however, there has been a resurgence of interest in Sufism, influenced by materialism. Westerners see that materialism requires something spiritual, which is immaterial and so many people are turning their attention back to Sufism.

## Conclusion

Tariqah comes from the word *thariqah* which means the path that must be taken by a Sufi candidate in order to get closer to Allah SWT. Tariqah means organization, each tariqah has its own sheikh, ceremonial procedures, and forms of *dhikr*. When it first appears, tariqah develops from two regions, Khurasan (Iran) and Mesopotamia (Iraq).

In this period, several tariqahs began to emerge, including: (1) Yasaviyah Order founded by Ahmad Al-Yasavi (died) 562 H/1169 (2) Naqshabandiyah Ordre, written by Muhammad Bahauddin An-Naqshabandi Al-Awisi Al-Bukhari (3) Khalwatiyah Ordre fondé of Umar Al-Khalwati (4) Safawiyah Ordre published by Safiyudin Al-Ardabili (5) L'Ordre Bairamiyah fondé of Hijji Bairan.

In Mesopotamia today there are still many Tariqahs that have emerged and are quite famous, but Al-Junaid's group is not included. These orders include: (1) Qadiriya Order founded by Muhy Ad-Din Abd Al-Qadir Al-Jailani (471 AH/1078 AD); (2) Syadziliyah Order attributed to Nur Ad-Din Ahmad Ash-Syadzili (593-656 AH/1196-1258 AD); (3) Rifa'iyah Order founded by Ahmad bin Ali Ar-Rifa'i (1106-1182).

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