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Sufism and the construction of values according to Emir Abdelkader

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Abstract:

Since its emergence, the Sufi reference has formed a foundation for the idea of coexistence and integration, and the introduction of the principle of love and humanity. Anyone who contemplates the heritage of Emir Abdelkader will find many clear indications that call for the principle of social solidarity in its value dimension and the defense of the truth of man and humanity that does not believe in borders, barriers, or differences between individuals, through the perfect human being in the Sufi sense. Among the examples of tolerance and religious communication is what Emir Abdelkader did when he saved more than fifteen thousand Christians from being killed in the strife that broke out in Damascus between the Druze and Christians in 1860 AD. Through this incident, he revealed to the other the nature of Islam in tolerance and human brotherhood, which was evident in the characteristics embodied by the Emir. Thus, he attained a prestigious position in human thought and global heritage, in pursuit of human happiness in the light of supreme values. Through this, the Emir laid the foundation for discourses based on human tendencies and respect for the universal human being, away from the dominance of belief. Accordingly, he calls for tolerance and rejects all forms of extremism and violence, building civilizational and moral values that carry human dimensions stemming from the tolerance of Islam and the interaction with others that the Sufi trend promotes. Through this, he established charters foundational to the city and civilization, which included various articles on human rights in various dealings.

Keywords: Sufism; ethics; values; tolerance; unity of religions; love; dialogue

الملخص:

لقد شكلت المرجعية الصوفية منذ ظهورها تأسيسا لفكرة التعايش والتكامل ، وإضفاء مبدأ المحبة والإنسانية، فالمتمعن في تراث الأمير عبد القادر سيجد الكثير من الاشارات الواضحة التي تدعوا الى مبدأ التكافل الاجتماعي في بعده القيمي والذود عن حقيقة الإنسان والإنسانية التي لا تؤمن بالحدود والحواجز والاختلاف بين الذوات، وذلك من خلال الانسان الكامل بالمعنى الصوفي. من نماذج التسامح والتواصل الديني ما قام به الأمير عبد القادر عندما أنقذ ما يربو على خمسة عشر ألف مسيحي من القتل في الفتنة التي اشتعلت في دمشق بين الدروز والنصارى سنة 1860 م، وقد كشف للآخر من خلال هذه الحادثة عن طابع الاسلام في التسامح والأخوة الانسانية الواضحة في الشمائل التي إتسم بها الأمير، فنال بذلك مكانة مرموقة في الفكر الانساني والتراث العالمي بحثا عن سعادة الانسان في ظل القيم العليا، وبذلك يؤسس الأمير للألسنة القائمة على النزعة الإنسانية وإحترام الإنسان الكوني بعيدا عن هيمنة المعتقد وبموجب ذلك يدعو الى التسامح وينبذ كل أشكال التطرف والعنف. وبناء قيم حضارية وأخلاقية تحمل ابعاد انسانية مصدرها سماحة الاسلام، ومايحمله الاتجاه الصوفي من تفاعل مع الاخر ،فقد أرسى بذلك مواثيق مؤسسة للمدينة والحضارة، تضمنت بنود مختلفة حول حقوق الإنسان في معاملات شتى.

الكلمات المفتاحية: التصوف؛ الاخلاق؛ القيم؛ التسامح؛ وحدة الأديان؛المحبة؛ الحوار .

1. INTRODUCTION

Sufism is a central and important sector of Islamic thought as it constitutes the fundamental reference that relies on the Qur'an and the Sunnah. The interest in Sufism is not new; it has been addressed by Arab and Muslim historians and scholars, as well as orientalists. While the life of the Sufi reflects the deepest perspectives toward worldly existence, it also represents the highest manifestations of religious piety stemming from the sincere connection between man and God. The Sufi path is a spiritual approach that stems from Islam, and every Muslim must understand its essence and embody all its principles in order to ascend in its paths and reach its levels.

Sufism has always been close to the spirit of the Sharia, as it drives the Muslim into the arena of life in all its stages, motivating the [1]. It was also said to be derived from "the first row," as Sufis used to sit in the front rows[2]. It was also said to be derived from "purity and clarity" as previously mentioned.

B. Terminologically:

Just as the linguistic derivation varied, the terminological definition also varied and multiplied. Some of them are: Maʿruf al-Karkhi (d. 200 AH / 815 CE) said: "Sufism is adherence to the truths and despairing of what is in the hands of people." Muhammad ibn ʿAli al-Qassab said: "Sufism is noble morals that appeared in a noble time from a noble man with a noble people." [3]Al-Tustari (283 AH / 896 CE) said: "The Sufi is he who has been purified from turbidity, filled with thought, secluded with God from people, and who sees gold and clay as equal[4]."

Second: The Concept of Tolerance

A. Linguistically:

"It is said he was tolerant in something; he was lenient in it; and 'tolerance' means leniency[5]." On this basis, tolerance is a kind of leniency, and its logic and basis are accepting the other with all his contradictions, in order to establish the logic of communication. However, it should be noted that the term "tolerance" is of a lower degree than similar terms in Arabic and Islamic discourse, where "pardon" is of a higher and more noble degree.

B. Terminologically:

Tolerance has been expressed by social contract philosophers in a way that suits the nature of achieving social structure in its integrative form, to establish the logic of coexistence with respect for the other, meaning the acknowledgment of the logic of living together within the bounds of social customs. Voltaire* expressed it by saying: "It is what characterizes a person in terms of kindness, affability, and politeness that enables him to live with people despite their construction of a comprehensive system of various human aspects, whether social or political. In this, we will try to discuss Emir Abdelkader and how he tried to build human values throughout all stages of his life. From this, the following problem can be raised: What are the foundations and principles embodied by Emir Abdelkader in activating the foundations of tolerance in Islamic Sufism?

First: The Concept of Sufism

A. Linguistically:

The word "Sufism" did not witness a derivation in language nor agreement among its experts and jurists. It was said to be a title without any linguistic derivation. It was also said to be derived from the purity of hearts, which is supported by the author of "Al-Lumaʿ," and this is also affirmed by al-Suhrawardi

differing opinions from his."[6]

The culture of tolerance also means "a culture of peaceful coexistence and participation based on the principles of freedom, justice, democracy, peace, and solidarity. It is a culture that rejects violence and works to establish conflict prevention at its sources and solve problems through dialogue and solidarity.[7]" The basic goal of concepts related to the culture of peace is for the world, with its different cultures, to live in an atmosphere of tolerance and unity. Since peace is the goal of divine religions and is a concept understood by every individual in society, it must be demanded and must exist in society, giving everyone the opportunity to exert effort for peace and peaceful coexistence, including the local administration that runs the affairs of society and has the capabilities to promote the values of education and peace in society and its various aspects of life.

Professor Abdelkader Bouarfa sees that "we do not find the term tolerance present in Arab culture. The prevailing term for Muslims in their relationships with one another and with others was 'pardon'[8]," because the concept of tolerance emerged clearly in Western thought as a result of the conflicts Europe witnessed. Islamic civilization, as Taha Abdurrahman expressed, is a civilization of action, not words.

Third: The Spiritual Development of Emir Abdelkader

Emir Abdelkader asserts that Sufism is "the struggle of the soul for the sake of God — that is, for the sake of knowing God and submitting the soul to divine commands, and finding tranquility and surrendering to the rulings of lordship — not for anything else other than the path of God."[9]

One of the reasons for his involvement in Sufism is his Sufi religious upbringing. Emir Abdelkader was raised in a spiritual, religious environment. He is the son of zawiyas (religious lodges) and mosques. He grew up in the school of the zawiya founded by his father and received the fundamentals of religious and jurisprudential sciences there[10]. "The Sufi approach adopted by the Emir is one that is closer to the spirit and essence of Islamic Sharia. It is a revolutionary Sufism that drives the Muslim into life's challenges and its enrichment, where worship, doing good, calling to virtue, repelling injustice, earning lawfully, a nd striving in the land are all considered acts of worship attributed to success[11]," as in the verse:

"Let there arise out of you a group of people inviting to all that is good, enjoining what is right and forbidding what is wrong. And it is they who will be successful[12]." (Qur'an)

Emir Abdelkader's Sufism went through several stages of development, the most important of which was the stage during which he traveled east with his father to perform the Hajj. This gave him the opportunity to connect with Sufi orders, sit with Sufi scholars, learn from them, and practice their spiritual[13] disciplines and inner struggles. He adopted the Naqshbandi[14] order as well as the Qadiri[15] order.

Second Stage:

"The wars of Emir Abdelkader and his guarding of the frontiers against the French marked the second stage of his Sufism. This stage was characterized by chivalry, heroism, and vigilance — traits known among the great Sufis during times of jihad against enemies, when the situation required it in both the East and West of the Arab Islamic world. This was the role of the frontier guards in the Maghreb, historically known as the 'Murabitun.[16]""

Chivalry is a trait attributed to Sufis in general and to Emir Abdelkader in particular, because of their noble characteristics and ethics. They only bore the sword to resist injustice and enemies, to repel oppression, and to liberate the land. They rose above betrayal and breaking oaths — fundamental characteristics enjoyed by Sufi masters and indeed possessed by Emir Abdelkader throughout his life, as acknowledged by his enemies before his friends.[17]

Third Stage of Emir Abdelkader's Sufism:

When he was taken as a prisoner by France, captivity granted him a great opportunity for seclusion and worship after his surroundings became restricted. He remained steadfast in patience, yearning for release, and turning his trial into a blessing — much like many Sufis who consider trials a test and refinement from God. If well endured with beautiful patience, the test may become a gift. The Emir referred to this stage as "seclusion" in the 211th stance of his book *Al-Mawaqif*[18].

This seclusion gave him the opportunity for deep Sufi reflection and calm thought. He spent his time engaged in remembrance and supplication, receiving spiritual inspirations in actual events — guiding, commanding, and patiently enduring.[19]

This phase is distinguished by its long duration, spanning thirty years from his release from captivity in France until he finally settled in Damascus, in the Levant. It is also marked by its spiritual depth and the realization and deepening of his heart in many Sufi sciences and truths, as a result of his two-year retreat in Mecca and Medina, devoting himself to worship and seclusion after meeting Sheikh Al-Fassi, the master of the Shadhili order. He remained diligent in spiritual practices and heart-centered discipline, devoted to remembrance and recitations, ascending the ladders of divine secrets.[20]

Fourth: Sufism according to Emir Abdelkader

There is no doubt that Sufism is closely tied to the self, as it rejects abstract theorization devoid of action and practice. Therefore, the dimensions of Sufism in the thought of Emir Abdelkader cannot be fully grasped without returning to his biography and highlighting the nature of his Sufism, which was not merely order-based (ṭarīqa) but rather a philosophical Sufism concerned with issues of illumination, gnosis, manifestation, the perfect human, and interfaith dialogue[21]. Accordingly, Sufism is inherently linked to action and drawing closer to God through the spiritual bond that animates the relationship between the finite and the infinite (man and God), as "Sufism is the path of truth. Its beginning is struggle and resistance, and its end is witnessing truths as they are, once the veil of illusion has been lifted. The people of God like to call it ihsan (spiritual excellence), which is the second degree of religion, based on the order of the Prophet ﷺ."[22]

Thus, the station of *ihsan* is witnessing, as Emir Abdelkader clarifies in his saying: "Worship is based on presence. Pure worship free from associating others with God (in deeds) is only possible for one who enters the realm of *ihsan*. And God has promised His true promise... as if you see Him with the beauty of knowledge and witnessing suited to this world.[23]" This is the ultimate goal of Sufism for Emir Abdelkader, since ascending to the station of *ihsan* allows the traveler to reach the Divine Presence in its various degrees: "This kind of *tawhid* (monotheism) is a special path pursued by all who seek to reach the Truth –

Exalted is He – and there are, in general, two paths summarized among the Sufis, which Emir Abdelkader himself does not diverge from."[24] The Emir traversed these ranks by ascending the stages of Sufism. He says: "And I was among those whom God – Exalted is He – had mercy on, and who was made to know Himself and the reality of the world by the path of *attraction* (jadhb), not the path of *seeking* (sulūk)."[25]

Professor Rezki Ben Aoumer [26]elaborates on this by saying: "Here we have two paths: the path of attraction (jadhb), which involves no struggle and is attained by divine grace alone, without prior planning or effort from the person – the one who follows this path is called *majdhūb* (one attracted). The second is the path of seeking (sulūk), where arrival is achieved through witnessing, travel, and spiritual journeying to God. This is the prevailing path and requires intention, choosing a spiritual guide (sheikh), and following the Sufi path with all its demands as prescribed by the sheikh for his disciples. The follower is called a *sālik* (seeker)."[27]

What concerns us in this article is to highlight the role played by Sufi figures in interacting at the level of social and political life, and how they address various persistent social problems while maintaining their religious consciousness and Sufi truth. The best example we can illustrate through this discussion is Emir Abdelkader, who laid a solid foundation that enabled him to face the challenges and circumstances Algeria endured in its resistance to French colonialism. As "we cannot deny the daily political and social circumstances that the Emir – as a human – experienced, and how these shaped his character and fueled his discourse on humanism through the concept of the *Perfect Human*[28]." This humanistic inclination represents the true nature of Sufism for the Emir, as the human being, through this deep spiritual connection with the Creator and adherence to the Prophet's ﷺ Sunnah, follows the path of *ihsan* and promotes values of peace and harmony for humanity. He embodied many principles and values by implementing them in reality.

"The difficult life a person endures must shape their legacy, especially when they endure its hardships – and this applies to the Emir. His suffering from exile and imprisonment due to his resistance to colonization was both a curse and a blessing, as it only increased his resolve and determination. It became a vehicle that opened up his thoughts and poetic inspiration in love of homeland. In its shadow, his spiritual, religious, and humanistic tendencies flourished."[29]

The Emir excelled in many of his poems on values of homeland, humanity, and broad humanism. Professor Mohamed Meziane notes: "If any researcher attempts to evoke the personality of the Emir through the difficult life he lived, he will find it balanced and powerful, drawing strength from a revolution of knowledge and the far-sightedness of great men."[30]

Fifth: The Civilizational and Human Dimensions of Emir Abdelkader

Through his Sufi thought, Emir Abdelkader embodied many civilizational dimensions in all their meanings, insisting on the necessity of engagement in social and political spheres in all their forms. Some of the key concepts that reflect this are:

1. The call to the Perfect Human and Humanization:

This idea returns to the notion of the *Perfect Human* as defined by Ibn Arabi, who says: "The matter required the polishing of the world's mirror after it had been darkened,

and Adam was the eye that polished that mirror and the spirit of that image."[31] The *Perfect Human* is thus one who surpasses the stage of the material man. He is the Muhammadan Reality that appears to the eye of the Gnostic in everything, as the event in which the divine will is fully manifest. Hence, the Emir lays the groundwork for discourse rooted in humanism and respect for the universal human being, beyond the dominance of belief systems, customs, traditions, belonging, and identity. Accordingly, he calls for tolerance and rejects all forms of extremism and violence.

Ibn Arabi writes:

My heart has become capable of every form:
A pasture for gazelles, a monastery for monks,
A temple for idols, the Kaaba of pilgrims,
The tablets of the Torah, and the book of the Qur'an.
I follow the religion of love: whichever way love's camels take,
That is my religion and my faith.[32]

The issue of tolerance necessitates integration with various currents present in society, in terms of belief and religiosity. This is what Islamic Sufism affirms: embracing the Other in all their particularities. This fosters the realization of coexistence. "Among the examples of tolerance and religious communication among the Sufis is what the great Sufi Emir Abdelkader did when he saved fifteen thousand Christians from being killed in the strife that broke out in Damascus between the Druze and Christians in 1860."[33]

The history of Sufism affirms this noble stance, which laid the foundations for tolerance and coexistence among peoples in an atmosphere of interfaith dialogue. As a foundational principle, the Emir declares that all creation knows God in some form or another: "Knowledge of God is certain, for God created creation only so that they might know Him. Thus, they must know Him, even if in some way[34]."

Accordingly, the human being, through guaranteeing rights and coexistence among individuals, represents the highest vision for achieving shared humanity and coexistence. For "this can only be built through humanity's cooperation toward goodness and what serves the human interest, avoiding aggression and all that is not in humanity's interest."[35]

The Sufi ethical system makes the human being today work to preserve human dignity and elevate its value in accordance with the honor granted by the Creator. "All humanity today is in need of affirming the system of human values, believing in civilizational and cultural diversity, and moving forward toward living together through shared humanity among all people. It must also be affirmed that such coexistence lies at the heart of the message of all religions, so that religion is not exploited for political gains or economic ambitions, leading to murder, destruction, and devastation in the name of religion."[36]

If the human being plays a major role in existence, then he must ensure that the image of reality is tied to how well he fulfills the meanings of his existence, which are based on rejecting conflicts and achieving the desired unity in the world – namely, peace and coexistence.

Thus, Jalal al-Din al-Rumi considers that "wars and conflicts between religions and sects stem from lack of knowledge and a superficial view. He believes the difference between the jurist and the Sufi lies in the fact that the jurist judges based on hearing, while the Sufi judges based on both hearing

and witnessing. Therefore, the Sufi is always reconciled with the jurist, the sage, and the philosopher, and turns all enmity or conflict into peace, clarity, and friendship. In the view of Sufis, all are equal."

Mawlana (Rumi) says: "All are in the image God molded them into. Everything that appears different is one under His name." This is a reference to His saying:

"[We take] the color (ṣibgha)[37] of God! And who is better than God at coloring? And we are His worshipers." (Surah Al-Baqarah, Ayah 138)

Emir Abdelkader himself says: "The essence and foundations of religion – in which the prophets differed from Adam to Muhammad (peace be upon him) – is that all of them called creation to the oneness of God and glorifying Him."[38]

2. The Call for Openness to Religions and Dialogue with the Other:

This is clearly reflected in what Charles Henry Churchill pointed out in his book *The Life of Emir Abdelkader*, where he emphasizes that the Emir was extremely open and engaging in dialogue with different religions. He recounts: "When he entered the Church of the Madeleine, he said to the priest accompanying him: 'When I began resisting the French, I thought they were a people without religion[39].'" Similarly, he conveyed the same image advocating dialogue and integration between various religions, despite their differing views and doctrines, during his visit to the Church of Notre Dame. There, he examined with great interest the marvels of art and antiquities it contained—an interest that astonished the attendees because it came from a Muslim. The statues, colored images, the cloak worn by Napoleon I at his coronation, and the piece of the True Cross gifted by Baldwin to Louis XII—all of these in succession drew his attention.[40]

All these values and principles were embodied in the personality of Emir Abdelkader. He was highly open toward people of different religions, thus reflecting the true essence of Islam, which calls for peace, the realization of safety and security, and to which all religions from Adam to Muhammad have called. "All religions came for the good of humankind and its happiness in both the immediate and eternal realms. Religious values in every civilization have been the foundation of noble moral values and elevated human principles. Civilizations that do not uphold values and ethics carry within them the seeds of their own collapse... Hence, dialogue around the shared human values of religious people is the best approach..., and constructive cooperation for the benefit of humanity, its advancement, and the stabilization of peace and security in the world."[41]

The Emir's Sufism is based on recognition of and dialogue with the Other. "That is why the Bishop of Algiers, Henri Teissier, considered Emir Abdelkader one of the earliest founders of the thought and culture of interfaith tolerance, human rights, and the respect for peoples and civilizations. The Emir was ahead of his time in respecting international humanitarian law before it was codified, which made him a pioneer in theorizing humanitarian law, a caller for interfaith dialogue, and a thinker of modernity."[42]

3. Establishing Charters and Treaties as Foundations for a Refined Civilization:

The Emir laid down foundational charters for civic life and civilization, which included various clauses on human rights, such as "the law he established for his army and his supporters among the nobles and virtuous," which included:

1. Any Frenchman taken prisoner in battle must be treated as a prisoner of war and remain so until the opportunity for a prisoner exchange with an Algerian captive arises.
2. It is forbidden to kill a disarmed prisoner.
3. Prisoners must be given medical treatment and fed from the army's food supplies.[43]

4. A Call for Wisdom and Its Practice:

He emphasized four key principles:

"Reason in leadership, counsel in politics, knowledge in administration, and forbearance in dignity."[44]

He called for the necessity of employing wisdom, sound reasoning, and prudence when issuing judgments and decisions regarding those who differ, along with a call for tolerance, the rejection of rigidity in law enforcement, defense of human beings, and the embodiment of humanity in its practical dimensions.

5. A Call to Develop Education and Generations:

This is embodied in the statement of Professor Abdelkader Bouarfa, who says:

"The Emir Abdelkader's investment in an educational program is capable of giving birth to a generation similar to him in behavior, thought, patriotism, and recognition of the Other. The Emir has been marginalized as an intellectual and human legacy and reduced to an ideology... He is not just a symbol of resistance but a human who knew God and chose no race or ethnicity for himself but regarded all people as one unified entity."[45]

Conclusion:

It can be said that Emir Abdelkader is one of the most prominent intellectual and spiritual figures in the history of Algeria and the Islamic world as a whole. He founded his resistance project against French colonialism on Sufi principles. His Sufi contribution was particularly evident in his book *al-Mawāqif* (*Spiritual Standings*), where he expressed his comprehensive gnoseological vision, addressing issues of monotheism, existence, and servitude in a philosophical, experiential language that connects Sufi unveiling with rational contemplation.

A key aspect of his thought is his belief that human beings, in his view, do not possess an independent existence but are merely manifestations of divine existence and nominal agents within a cosmic system governed by absolute divine will. This is evident in his statement:

"It is known that the ability to act, will, and all perceptions are contingent upon existence. That which does not exist has neither action nor inaction… And the human being has no independent existence, neither primordial nor created—both in rational proof and spiritual unveiling."

This statement reflects his essential conception of *tawḥīd* (monotheism), in which he goes beyond theoretical or theological discourse to lay the groundwork for a deep existential understanding that attributes all action, ability, and will to a single source: God Almighty. He further points out that divine discourse in the revealed scriptures aligns with the level of understanding of the general populace, who mistakenly believe they possess independent existence and agency. Thus, God addressed them according to their intellectual capacities without denying in reality the oneness of the true actor in the universe.

In this sense, Emir Abdelkader represented the height of maturity in the Algerian Sufi tradition—not only through his resistance and jihad but also through his development of a Sufism that unites existential depth,

practical behavior, and divine knowledge in a framework that balances intellect and heart, law and truth.

[1] **Al-Suhrawardi, Abdul Qadir ibn Abdullah.** *The Book of 'Awārif al-Ma'ārif.* Dar al-Kitab al-Arabi, Beirut, 2nd edition, 1983, p. 61.

[2] Al-Kalabadhi (Abu Bakr Muhammad). *Al-Ta'arruf li-Madhhab Ahl al-Tasawwuf*. Edited by Mahmoud Amin Al-Nawari, Maktabat al-Kulliyat, Cairo, 2nd edition, 1980, p. 28.

[3] Al-Qushayri. Previously cited reference, p. 127.

[4] Al-Suhrawardi. Previously cited reference, p. 57.

[5] Jamil Saliba, *Al-Mu'jam al-Falsafi* (Philosophical Dictionary), Vol. 1, Dar al-Kitab al-Lubnani, Beirut, Lebanon, (n.ed.), 1982, p. 271.

- Voltaire was born in Paris, the capital of France, in 1694. He succeeded in establishing himself as one of the literary pioneers of the Enlightenment era. Voltaire was a prolific writer in various fields; he wrote more than fifty plays, dozens of treatises on science, politics, and philosophy, several historical works, in addition to poetry. He died on May 30, 1778, in Paris, France.

[6] Jamil Saliba, *Al-Mu'jam al-Falsafi* (Philosophical Dictionary), same reference, p. 271.

[7] Muhammad Nasser Zaiter, *Mawsu'at Ashadd al-Nas 'Adāwah* (Encyclopedia of the Most Hostile People), Dar Al-Ridwan Publishing, 2001, p. 156

[8] Abdelkader Bouarfa et al., *Tolerance: Action and Meaning*, Laboratory of Value Dimensions of Political and Intellectual Transformations in Algeria, Dar Al-Quds Al-Arabi, Algeria, 1st edition, 2010, p. 14.

[9] Barakat Mohamed Mourad, *Emir Abdelkader: The Sufi Mujahid*, Faculty of Education, Ain Shams University, (n.p.), (n.d.), p. 52.

[10] Barakat Mohamed Mourad, *Emir Abdelkader: The Sufi Mujahid*, p. 57.

[11] Barakat Mohamed Mourad, *Emir Abdelkader: The Sufi Mujahid*, p. 60.

[12] Surah Al-Imran, verse 104.

[13] Barakat Mohamed Mourad, *Emir Abdelkader: The Sufi Mujahid*, p. 59.

[14] Attributed to Sheikh Baha' al-Din Muhammad ibn Muhammad al-Bukhari, known as Shah Naqshband, born near Najar in 617 AH and died in 791 AH. It is a Sufi order committed to the Qur'an and Sunnah, avoiding innovations and excesses. See: Ahmed Tawfiq Ayyad, *Islamic Sufism: Its History and Schools*, pp. 297–298.

[15] Attributed to Sheikh Abdul Qadir al-Jilani (470 AH / 561 AH), known for its moderation and adherence to the Sunnah. *Islamic Sufism: Its History*, pp. 279, 283.

[16] Barakat Mohamed Mourad, *Emir Abdelkader: The Sufi Mujahid*, Faculty of Education, Ain Shams University, (n.p.), (n.d.), p. 52.

[17] Barakat Mohamed Mourad, *Emir Abdelkader: The Sufi Mujahid*, p. 60.

[18] Barakat Mohamed Mourad, *Emir Abdelkader: The Sufi Mujahid*, p. 61.

[19] Barakat Mohamed Mourad, *Emir Abdelkader: The Sufi Mujahid*, p. 61.

[20] Barakat Mohamed Mourad, *Emir Abdelkader: The Sufi Mujahid*, p. 61.

[21] Houari Hammadi, "The Dimensions of Sufism in the Thought of Emir Abdelkader," *Al-Nassiriya for Social and Historical Studies*, Issues 05/06, June 2014/2015, p. 105.

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