

## ***SUFISM IN THE PERSPECTIVE OF ABDUL QADIR AL-JAILANI***

**Syukron Ni'am**

Postgraduate Nahdlatul Ulama University Of Surakarta, Indonesia

[syukrombloro@gmail.com](mailto:syukrombloro@gmail.com)

**Abid Nurhuda**

Postgraduate Nahdlatul Ulama University Of Surakarta, Indonesia

[abidnurhuda123@gmail.com](mailto:abidnurhuda123@gmail.com)

**Khoirun Nisa Nur'Aini**

Postgraduate Nahdlatul Ulama University Of Surakarta, Indonesia

[aiiniakbar91195@gmail.com](mailto:aiiniakbar91195@gmail.com)

### **Abstract**

Sufism is often seen as a factor that hinders the progress of Muslims and is identified with the figure of someone lazy, stupid, poor, and backward. Even though it has a solid foundation and is sourced from the Qur'an and hadith. It has existed since the time of the Prophet Muhammad until later times, while one of the popular figures known at his time until now is Abdul Qadir al-Jailani. So the purpose of this study is to describe Sufism in the Perspective of Abdul Qadir Al-Jailani. The method used is a literature study by collecting primary and secondary data sources. Then analyzed the contents and the last is concluded. The results of the study indicate that Sufism in the Perspective of Abdul Qadir Al-Jailani includes repentance, shafa', territory, and mortal' following the book *Sirr Al-Asrar Wa Madhhar AlAnwar*. Whereas the book *al-Ghunya Li Talib Tariq al-Haq* includes repentance, resignation, akhlakul karimah, gratitude, sabra, ridho, and Siddiq. All of the above shows a practical emphasis on tazkiyatun nafs through the process of mujahadah.

**Keywords:** Sufism, Perspective, Abdul Qadir Al-Jailani

### **Abstrak**

*Tasawuf seringkali dianggap sebagai faktor yang menghambat kemajuan Muslim serta di identikkan dengan sosok seseorang malas, bodoh, miskin dan terbelakang. Padahal ia memiliki dasar yang kokoh dan bersumber kepada alqur'an maupun hadist. Bahkan sudah ada sejak zaman Rosululloh hingga masa-masa berikutnya, adapun salah satu tokoh populer yang dikenal pada masanya hingga sekarang adalah Abdul Qadir al-Jailani. Maka tujuan dari penelitian ini adalah untuk mendeskripsikan terkait Tasawuf Dalam Perspektif Abdul Qadir Al-Jailani. Metode yang digunakan adalah study pustaka dengan pengumpulan sumber data primer dan sekunder. Lalu dianalisis isinya serta terakhir adalah disimpulkan. Adapun hasil penelitian menunjukkan bahwa Tasawuf Dalam Perspektif Abdul Qadir Al-Jailani mencakup taubat, shafa', wilayah dan fana' sesuai dengan kitab *Sirr Al-Asrar Wa Madhhar AlAnwar*. Sedangkan dalam kitab *al-Ghunya Li Thalib Thariq al-Haq* mencakup taubat, tawakkal, akhlakul karimah, syukur, sabra, ridho dan shiddiq. Semua hal tadi menunjukkan penekanan secara praktis dalam tazkiyatun nafs melalui proses mujahadah.*

*Kata kunci: Tasawuf, Perspektif, Abdul Qadir Al-Jailani*

### **A. Introduction**

The world of Sufis, better known as Sufism, is often met with harsh accusations, analysis, and criticism. Many Western Orientalists and Muslim scholars accuse tasawuf of being a factor that hinders Muslim

progress and therefore lags behind Islam in the modern world. Those who object are usually people who do not understand the teachings as a whole. They think that some of the teachings of Sufism, such as Qanaah, Zuhud, Tawakkal, Khauf, and others, make a

person lazy, stupid, poor, and backward. Moreover, the accusations of Puritan Islamic groups (Wahabi) consider Sufism as heresy which is misleading because there is no basis and guidance from the Prophet and his companions<sup>1</sup>.

The theological roots of Sufism have a solid foundation in the Al-Qur'an and Hadith, as well as other teachings. Even Sufism itself is also contained in the values of Pancasila as the ideology of the Indonesian nation<sup>2</sup>. So in its development among people who are knowledgeable in the field of Sufism and have brought its concepts to life, there are differences and similarities between them. This shows that Sufism is an authoritative scientific discipline with integral nuances between the outer dimension, in this case, fiqh, and Sufism as the inner dimension. A popular Sufi figure, Syekh Abdul Qadir al-Jailani, succeeded in harmonizing the two dimensions in such a way that the teachings of Sufism and Jurisprudence could go hand in hand. He was also the greatest Sufi of his time, playing a role in the development of Sufism which was institutionalized in society. His high position made him the leader of the guardians (sulthân al-aulyâ') and polar guardian (qutubu al-aulyâ').

In reading the biography of Syekh Abdul Qadir al-Jailani or known as manakiban activities, there is inspiration for the values of Sufism which can be implemented in everyday life, especially for manakib practitioners, by emphasizing the inner aspect with tazkiyatun nafs (purification of the heart) so that has implications for reforming the spiritual and social spheres such as with raja'

<sup>1</sup> Said Aqil Siradj, *Tasawuf Sebagai Kritik Sosial: Mengedepankan Islam Sebagai Inspirasi Bukan Aspirasi*, Cet-Ke 1 (Bandung: Mizan, 2006).

<sup>2</sup> Abid Nurhuda, "Sufism Values in Pancasila as the Nation's Ideology", *ATHENA: Journal of Social, Culture and Society*, 1.3 (2023), 103 <<https://doi.org/https://doi.org/10.58905/athena.v1i3.53>>.

(expecting Allah's mercy), khauf (having fear of Allah), practicing sincerity and cleansing all heart disease riya (showing off), envy, pride, envy, and so on<sup>3</sup>. From this, it can be said that it is important to clean and guard the heart as Abid Nurhuda said that the heart is also an instrument that can strengthen the relationship between Allah and His servants, which means that it is the strongest tool to connect between Allah and His servants<sup>4</sup>. As expressed by Haryati and Kosim, the increasing moral degradation of humanity provides an opportunity for the concept of akhlaqist tasawuf as a solution during the current crisis. This was also expressed by Abid Nurhuda that globalization makes educational conditions more vulnerable to changes in student behavior that lead to moral degradation such as the fading of words of apology, thanks, brawls, disrespect for elders, and others<sup>5</sup>. Furthermore, the essence of spirituality is the main potential inherent in human beings that do not easily disappear even when faced with the peak of rationality and disruption in the current millennial era<sup>6</sup>. So based on the background above, the author is interested in discussing Sufism in perspective Abdul Qadir Al-Jailani.

The formulation of Islamic education needs to be carried out with in-depth analysis

<sup>3</sup> Nur Yasin en Sutiah, "Penerapan Nilai-Nilai Tasawuf Dalam Pembinaan Akhlak Santri Pada Pondok Pesantren Miftahul Huda Gading Malang", *Jurnal Al-Musannif*, 2.2 (2020), 49–68.

<sup>4</sup> Abid Nurhuda, "THE ROLE OF QOLBU MANAGEMENT IN BUILDING IDEAL MUSLIM PERSONALITY", *JURNAL HURRIAH: Jurnal Evaluasi Pendidikan dan Penelitian*, 3.3 (2022), 64–72.

<sup>5</sup> Murjazin Murjazin, Abid Nurhuda, en Thariq Aziz, "Community Social Education in the Perspective of the Hadith of the Prophet Muhammad SAW", *IJECA (International Journal of Education and Curriculum Application)*, 6.2 (2023), 161–70 <<https://doi.org/https://doi.org/10.31764/ijeca.v6i2.16418>>.

<sup>6</sup> Tri Astutik Haryati en Mohammad Kosim, "Tasawuf Dan Tantangan Modernitas", *Jurnal Ulumuna*, 14.2 (2010), 413–28.

so that the goals of Islamic education can be achieved and its benefits can be felt by the wider community. The philosophy of Islamic education is an important object of study because by thinking philosophically it can be formulated the true nature of Islamic education and how Islamic education should be implemented. Therefore an introduction is needed to understand what is meant by the philosophy of Islamic education which includes ontology, epistemology, and axiology in this scientific field.

## B. Research Method

The method used in this study is research using written materials such as books, magazines, manuscripts, newspapers, or documents. Then it is recorded and analyzed and the report is prepared in a qualitative descriptive manner<sup>7</sup>. Meanwhile, the data collection is from primary and secondary sources and references. And finally concluded by the author with a full sense of responsibility.

## C. Result and Discussion

### Profile of Abdul Qadir Al-Jailani

Abdul Qadir al-Jailani was born in the Jilan area or another version of Kailan a town in Thabaristan a small village between the mountains of Iran in Ramadan in 471 H. While others argue he was born in 470 H to coincide with 1077 AD and died at the age of 91 years in the Bab al-Ajaz area of Baghdad, the 11th of Rabi'ul Akhir 561 H coincides with 1166 AD. As for his lineage from his father's line, al-Jailani bin Abi Shalih Musa Janki Dausat bin Abdillah bin Yahya Zahid bin Muhammad bin Dawud bin Musa bin

Abdillah bin Musa bin Abdullah Mahdhi bin Hasan II bin Sayyidina Hasan bin Ali bin Abi Talib or son of Fatimah Az- Zahra bint Muhammad the Messenger of Allah<sup>8</sup>.

While from the mother line named Fatimah bint Abdillah bin Mahmud bin Abi al-Atha bin Kamaluddin bin Abi Abdillah Alauddin bin Ali Ridlo bin Musa Kazim bin Jakfar ash-Sadiq bin Muhammad Baqir bin Ali Zainal Abidin bin Husain bin Fatimah Az-Zahra daughter of the Prophet Muhammad. The genealogy of his parents continues to the Prophet Muhammad and many mention it as a gold chain genealogy<sup>9</sup>.

As the agreement was summarized by al-Jailani's grandson, namely Muhammad Fadil, as well as the editor of al-Jailani's interpretation, in a Sufistic perspective al-Jailani is a figure who is venerated and becomes an icon of the saints of Sultan al-Auliya, al-Qutb al-Rabbani, al-Ghauths, al-Baz al-Ashab, and others. And all of these are titles from al-Jailani because they have extraordinary privileges compared to other scholars<sup>10</sup>.

When he was small, his father left him, and was raised by his maternal grandfather, Abdullah as-Sumu'i. Abdul Qadir al-Jailani has a younger brother named Abdullah, a pious child who died when he was a teenager. He was born when his mother was 60 years old. Guardianship was evident when he was still a baby, namely by not wanting to breastfeed his mother as if he was fasting from dawn to sunset, so one day the community decided to break the fast following al-Jailani's baby. He was educated with moral education and knowledge as well as various other

---

<sup>8</sup> Abdul Qadir Al-Jailani, *Al-Fath Ar-Rabbany Wa Al-Faidh Ar-Rahmany* (Beirut: Dar Al-Kutub Al-'Ilmiyah, 2010).

<sup>9</sup> Abdul al-Razaq Al-Kaylani, *Abdul Qadir Jailani: Al-Imam Al-Zahid Al-Qudwah* (Damaskus: Dar Al Qalam, 1994).

<sup>10</sup> Muhammad Fadil Al-Jailani, *Nahr Al-Qadiriyyah*, cet-ke 1 (Istanbul: Markaz Al-Jailani li al-Buhuts alIlmiyah, 2009).

---

<sup>7</sup> Abid Nurhuda, "Pesan Moral Dalam Kisah Umar Bin Khattab Pada Kitab Arobiyyah Lin Nasyiin 4", *Jurnal Hurriah: Jurnal Evaluasi Pendidikan dan Penelitian*, 2.4 (2021), 38-46 <<https://doi.org/https://doi.org/10.5806/jh.v2i4.42>>.

sciences that prioritized the afterlife. It is said that he was so engrossed in studying and doing penance that he almost forgot to get married<sup>11</sup>.

At the age of eighteen, he migrated to Baghdad in 488 H in the 5th century H where the city was the most advanced center of Islamic civilization and knowledge. Abdul Qadir al-Jailani is obsessed with studying in Baghdad because it is the place where Imam Ahmad bin Hambal is, a figure greatly admired by the people of Jilan. At the same time that year, the well-known scholar, and author of the book *Ihya Ulumiddin* Abu Hamid al-Ghazali, had just left teaching at the al-Nizamiyah madrasah and then exiled himself to Syam, Baghdad. In several sources, it is stated that al-Jailani lived at the same time as al-Ghazali, but it is not found that he studied with al-Ghazali. In addition, he also lived in the same period with several other great scholars such as Ibn Qayyim al-Jauzi, Az-Zuzani Ibn Qudamah, Umar Khayam, al-Qusyairi, and Syekh Abu Umar Ibnu ash-Shalah<sup>12</sup>.

Because of his very honest nature and strong determination to seek knowledge, al-Jailani undergoes his *tirakat* in studying with *istikamah* to fast during the day. He met Hammad bin Muslim al-Dabbas who would later become a spiritual teacher in his field of Sufism. He was a great wali in his day working as a syrup seller where young Abdul Qadir wanted to study with him. Syekh Hammad is an educator who is not world-oriented - in tasawuf terms he is called *zuhud* so that it descends from al-Jailani who closed himself off from the world for eleven years. And at the end of this period ended his

spiritual training period so that al-Jailani received the divine light he was looking for<sup>13</sup>.

In the process of his education, he studied various disciplines in the field of jurisprudence from Abu al-Khoththob Mahfudz bin Ahmad al-Khalwadzani and Abu al-Wafa Ali who belonged to the Hambali school of thought. In the field of language literature, he took the sanad to Abu Zakariya Yahya at Tibrizy. In the field of Hadith, he took knowledge from Abu Ghain al-Baqilani, Ibn Khunais, Abu Hanaim al-Rasi, Abu Bakr al-Tamara, and Abu Muhammad al-Sirraj. In the field of interpretation and knowledge of the Koran, he studied with al-Wafa Ali bin Aqil and Abu al Khottob Mahfudz alKhalwadzani (as well as taking jurisprudence), Abu al-Barakat Hibbatullah al-Mubarak, Abd al-Rahman bin Ahmad bin Yusuf, Abu Ghanaim, and others. While al-Jailani studied the science of purification of the heart from Hammad bin Muslim al-Dabbas as also affirmed by Ibn al-Immad. Regarding this extraordinary persistence, Ibn Taimiyyah stated that al-Jailani and his teacher Hammad bin Muslim al-Dabbas were specialists in science<sup>14</sup>.

In several statements, it was stated that the Hambali and Shafi'i schools of jurisprudence were the sciences that al-Jailani was most engaged. After mastering the science of jurisprudence, he then completed it with Sufism to Abu Said Mukhrami and also the Prophet Khidr. In addition, he also had students, among them the popular ones were Ibn Qudamah, the composer of *al-Mughni* who had a fiqh style, and Abdul Ghani, the composer of *Umdatul Ahkam fi Kalami Khairi al-Anam*. After al-Jailani's death, his sons and students founded a tarekat to develop and institutionalize the tradition of Sufism

---

<sup>11</sup> Abid Nurhuda, "KEPEMIMPINAN NEGARA DALAM DISKURSUS PEMIKIRAN POLITIK AL-FARABI: BOOK REVIEW", *Tolis Ilmiah: Jurnal Penelitian*, 5.1 (2023), 71–76.

<sup>12</sup> Abdul Qadir Al-Jailani, *Al-Ghunyah Li Thalib Thariq Al-Haqq* (Beirut: Dar al-Ihya at-Turats al-'Arab, 1996).

---

<sup>13</sup> Abdul Qadir Al-Jailani, *Futuhul Ghoib Penyingkap Keghaiban* (Yogyakarta: Titah Surga, 2015).

<sup>14</sup> Anis Masduki, *Metode Tafsir Sufistik Abdul Qadir Al-Jailani* (yogyakarta: STIQ An-Nur, 2010).

under the name of the Qadiriyyah order which still exists today. The Qadiriyyah Order adheres to the principles of Shari'a and is the most credible in terms of its sanad so it is the most widely followed by Muslims around the world. Regarding the Qadiriyyah school, Ibn Taimiyyah, who incidentally belongs to a textualist scholar, said that the al-Jailani Order was a congregation that was under the basic principles of Islamic law<sup>15</sup>. As reinforcement, Martin van Bruinessen mentions that the Qadiriyyah order emerged several generations later in Indonesia, but not massively at first. Even so, it is very possible that al-Jailani had special teachings that were not spread except to his closest students<sup>16</sup>.

Abdul Qadir al-Jailani was born during the Bani Seljuk period. The condition at that time was being hit by upheaval both internally and externally in terms of ideology which had an impact on the misery of the people. But he remains consistent in forging his knowledge and community development. Ahmad Kamaluddin Hilmi said that the reign of the Seljuks, namely during the time of Izzul Muluk bin Nizhamul Muluk, during the leadership of prime minister Barkyaruk, was marked by tyranny and moral decline and royal hedonism. Ali bin Abi Ali al-Qumi mentioned that at that time it was a period of gloom<sup>17</sup>. Under these conditions, many well-known people fled into seclusion and did mysticism in their lives because they felt concerned. So from this fact, Sufism thrives. Sufi figures who emerged at that time were al-

Ghazali, al-Jailani, al-Anwari, as-Sinai, and Dahiruddin al-Faryabi<sup>18</sup>.

In summary, al-Jailani lived during the time of the Abbasid Daula when many people paid attention to science so Muslim scholars such as Ibn Miskawaih and others emerged.<sup>19</sup> But on the other hand, amid a process of upheaval and political crisis both from within and outside. In addition, it is marked by tyranny and moral decline from the rulers and society. Such a situation was not comparable to the state of the intellectual crowd and the splendor of civilization in Baghdad at that time. Because the city is a center of education and a center of civilization to study. By looking at this situation, al-Jailani was compelled to take the anti-mainstream path by going against the tide of hedonism, choosing the path of truth, istikamah teaching, preaching, and upholding inner principles by following conscience as the radiance of nur divineyyah, contrary to a situation of moral decadence<sup>20</sup>.

Some salaf scholars such as Imam Sya'rani consider that al-Jailani compromised the Hambali and Shafi'i schools of jurisprudence. The Hambali school, which is considered scriptural, turns out to be synergistic in Sufism in accepting the light of truth. Some argue that al-Jailani's persistence in the Hambali school is to defend it from extinction<sup>21</sup>. This was proven by one of his students, Ibn Qudamah, who later played a major role in preserving the Hambali school. This proves that al-Jailani's tasawuf teachings are universal and tolerant in interactions

---

<sup>15</sup> Abdul Qadir Al-Jailani, *Sirr Al-Asrar Wa Madhhar Al-Anwar* (Kairo: Mathba'ah al-Mishriyyah, 1969).

<sup>16</sup> Martin Van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat* (yogyakarta: Gading Publishing, 2015).

<sup>17</sup> Ahmad Kamaluddin Hilmi, *As-Salajiqah Fi at-Tarikh Wa Al-Hadharah* (Kuwait: Dar al-Buhuts al-Ilmiyah, 1975).

---

<sup>18</sup> Abul Hasan An-Nadwi, *Rijal Al-Fikri Wa Ad-Dakwah Fi Al-Islam* (Kuwait: Dar al-Qalam, 1969).

<sup>19</sup> Yulita Putri, Abid Nurhuda, en Syukron Niam, "THE CONCEPTS OF ISLAMIC EDUCATION FROM THE PERSPECTIVE OF IBNU MISKAWAIH", *SABANA: Jurnal Sosiologi, Antropologi, dan Budaya Nusantara*, 2.1 (2023), 44–55.

<sup>20</sup> Al-Kaylani.

<sup>21</sup> Al-Sha'rani, *Tabaqat Al-Kubra* (Kairo: Dar al-Fikr al-Arabi, 1994).

between God and humans so that they become more adaptive guidelines.

To save the moral decline that occurred at that time, al-Jailani tried to make efforts to maintain the conception of *aqidah* through Sufism. Sufism in al-Jailani's view is the integration of knowledge based on the Qur'an and Hadith as well as the consistency of practicing Islamic teachings by purifying the soul and mind through cleansing the heart, namely by actualizing oneself worshipping Allah truly and having commendable morals when interacting with humans<sup>22</sup>. The hallmark of al-Jailani's Sufism is to arrange two rational dimensions, first; vertically the human relationship with God in the form of worship, second; horizontal relations among humans as social beings interacting. Thus al-Jailani's Sufistic paradigm is the integration of science and charity<sup>23</sup>.

### **Sufism in the Perspective of Abdul Qadir al-Jailani**

Sufism is the implementation of the Shari'a which emphasizes moral improvement. In one of his essays, Sheikh Abdul Qadir al-Jailani has several meanings of Sufism according to the letters. The first letter ta' is repentance which means purification of the heart from some of the characteristics that are *madzmûumah* (disgraceful traits) with a sense of real and deep regret accompanied by a plea for forgiveness and leaving all actions that lead to sin<sup>24</sup>. Meanwhile, according to al-Ghazali, repentance is classified into three levels, namely (1) An attitude of control from sinning and turning to goodness for fear of

Allah's punishment; (2) Always trying to be better. In Sufism, this condition is termed *inabah*; and (3) a feeling of regret that is done solely because of a sense of *mahabbah* to Allah, this is termed repentance<sup>25</sup>.

Next is the letter *shad* which comes from the word *shafa'* which means purity, clarity, or clarity. Two things can be explained in this letter. The first is that *Shafa' al-Qalb* means that this heart is cleansed of things that can pollute it, such as backbiting, prejudice, and reading a lot of people's disgrace. The way to clean is to always wet the mouth by saying *dzikir* sentences until you feel that Allah is always watching/caring for you. Then *Shafa as-Sirr*, who has the meaning of faith and piety to Allah, always tries to recite the names of Allah subtly and subtly. So this is where we can see a combination of *Jahr* (loud) and *sirri* (faint) *dhikr* combined by Sheikh Ahmad Khatib Sambas in formulating the *Qadiriyyah wa Naqsyabandiyah* order which also combines the two methods of *dhikr*.

The word *shafa'* (clarity) contains which shows freedom from dirt, even the word Sufi itself also comes from the word *shafa'*. The Sufi is a servant of Allah whose soul, heart, spirit, and secrets have been purified by *dhikrullah*, *mujahadah*, and finally received Allah's grace so that his heart has become the abode of Allah. Next is the letter *waw* which comes from the word *region* which means clarity and purity of soul. This can be adjusted to the inner and outer cleanliness of a servant. The peak of the servant who gets it is his obedience to Allah with commendable morals, both to Allah and fellow human beings, so that there is a match between intuition from God and the application of morals every day. To explain this, there is a quite popular *hadith qudsi* where the higher the level of a servant's love for His God, the higher the closeness and connection between him and Allah in the

---

<sup>22</sup> Abid Nurhuda, "Obligation to Learn and Search Science from the Perspective of the Prophet's Hadits", *Edunity: Social and Educational Studies*, 2.3 (2023), 405–15 <<https://doi.org/https://doi.org/10.57096/edunity.v2i3.74>>.

<sup>23</sup> Nuraini en Nelly Marhayati, "Peran Tasawuf Terhadap Masyarakat Modern", *Jurnal Studi Keislaman*, 19.2 (2019), 297–320.

<sup>24</sup> Abdul Qadir Al-Jailani, *Sirr Al-Asrar Wa Madhhar Al-Anwar*.

---

<sup>25</sup> Totok Jumantoro en Samsul Munir Amin, *Kamus Ilmu Tasawuf* (Jakarta: Amzah, 2012).

outer and inner dimensions in hearing, sight, and all his body movements<sup>26</sup>.

The territory is a guardianship owned by the guardians (*auliya*) of Allah. This is a gift from God that shows the height of human perfection. The basis of sainthood is *gnosis* (*makrifat*), not chastity or piety. The degree of knowledge about God that comes down to the saints is also a gift from God. The guardian who owns the territory is tasked with uncovering the hidden meaning of the teachings of the Apostles. They were the spokesmen for the apostles. Within the region, there is a hierarchical order culminating in the *wali al-Qutb* as the position of Sheikh Abdul Qadir al-Jailani<sup>27</sup>.

The last letter is *fa'*, according to Sheikh Abdul Qadir al-Jailani in his essay, derived from the word *fana'* which means destroyed/damaged. With this characteristic, it means that it will erase all the characteristics of human mortality while at the same time declaring the immortality of the nature of God who gives His pleasure to servants who get the grace of love. Ibrahim Madkur, argues that what is meant by *fana'* is the loss of awareness of the erasure of a servant in God's greatness according to the good deeds he has invested in his daily behavior. In the Tasawuf dictionary, it is explained that the meaning of *fana'* is the disappearance of human awareness of all sensory things so that what exists intrinsically and eternally in his consciousness is an absolute form<sup>28</sup>.

### The concept of Sufism Al-Jailani

<sup>26</sup> Abdul Qadir Al-Jailani, *Futuhul Ghoib Penyingkap Keghaiban*.

<sup>27</sup> Abid Nurhuda en Nur Aini Setyaningtyas, "Nilai-Nilai Edukatif Dalam Surat Al Kautsar Beserta Implikasinya dalam Kehidupan (Tela'ah Tafsir Al Qurthubi)", *Social Science Studies*, 1.3 (2021), 162–76 <<https://doi.org/10.47153/sss13.2332021>>.

<sup>28</sup> Ibrahim Madkur, *Fi Falsafah Islamiyah Manhaj Wa Tathbiqih* (Kairo: Dar al-Ma'arif, 1976).

As for the conception of Sufism Amali Sheikh Abdul Qadir al-Jilani in the book *al-Ghunyah Li Talib Thariq al-Haq* explained as follows: (1) *Mujahadah*, narrated from Abu Said ak-Khudri, when the Prophet Muhammad was asked about the most important *jihad*, he said: "that is speaking the truth before an unjust leader" (2) *Tawakkal*, "Abu Turab an- Nakhsyabi said, *Tawakkal* is keeping one's self busy with worship, depending one's heart on Allah, and being pleased with all of His destiny. If Allah gives him, he is grateful. If not, he is patient." (3) Good morals, "Abdullah bin Amru ra. Said, "The Prophet Muhammad was not a heinous person and was not abominable." He said, "Surely the best among you is the one with the best morals." (Narrated by al-Bukhari)." (4) Thankfully, Allah says in QS. Ibrahim verse 7. "Indeed, if you are grateful, surely We will add [favours] to you. (5). Be patient, "Dzun Nun al-Mishri said: patience is always avoiding prohibitions, being steadfast in the face of bitterness (difficulties), and still showing sufficiency when poverty is struck." (6) *Ridha*, "And also said that *Ridha* is the pleasure of the heart to accept the bitterness of the calamity that befell him." (7) *Siddiq*, "To be honest means to affirm the truth even though it can cause life to be threatened. Or honesty is the compatibility between the contents of the heart and words, some say that being honest is not violating Allah's promises by carrying out good deeds of worship to Him<sup>29</sup>.

Although Sheikh Abdul Qadir al-Jailani did not formulate the concept of Sufism clearly and systematically, he emphasized the process of Sufism with substantive steps whose essence did not shift from the essence of Sufism, starting from the process of repentance, purification of the heart, and integration of knowledge and

<sup>29</sup> Khafidhotul Ilmia en Saifulah, "Konsep Tasawuf Amali Syekh Abdul Qadir Al-Jailani Dalam Kitab AlGhunyah Li Thalib Thariq Al-Haq", *Jurnal Al-Ghazwah*, 1.2 (2017), 184–85.

charity. This was also done by Hasan Albana when he integrated knowledge and charity to obtain the true purpose of life<sup>30</sup>. Sheikh Abdul Qadir al-Jailani succeeded in harmonizing the Shari'a with Sufism as well as al-Ghazali. He emphasizes increasing charity in the world that is hereafter oriented or oriented towards the afterlife, the process of purifying the heart through Tazkiyat an-Nafs is an absolute part of the perpetrators of mysticism to go through through the process of mujahadah whose fruit is to achieve the position of knowing God.

#### D. Conclusion

Sheikh Abdul Qadir al-Jailani's tasawuf teachings in his book *Sirr Al-Asrar Wa Madhhar Al-Anwar* explain four things, namely: (1) repentance (2) shafa' (3) territory (4) mortal'. Whereas in his work *al-Ghunyah Li Talib Tariq al-Haq* there are seven things of al-Jailani's tasawuf teachings, namely: (1) repentance (2) resignation (3) akhlakul karimah (4) gratitude (5) patience (6) ridho (7) shiddiq. The concept of tasawuf al-Jailani is tasawuf akhlaki amali which emphasizes practical aspects related to tazkiyatun nafsi (cleansing the soul) through the process of mujahadah. Al-Jailani's tasawuf teachings also emphasize commendable morals leaving those that are reprehensible, the higher a person's morals, the cleaner his soul will be. al-Jailani also said that the people of Tasawuf must balance their relationship with God and fellow human beings. al-Jailani also combines Shari'a and Sufism in a practical-applicative manner.

<sup>30</sup> Yulita Putri en Abid Nurhuda, "Hasan Al-Banna 's Thought Contribution to the Concept of Islamic", 01 (2023), 34–41.

#### E. References

- Al-Jailani, Abdul Qadir, *Al-Fath Ar-Rabbany Wa Al-Faidh Ar-Rahmany* (Beirut: Dar Al-Kutub Al-'Ilmiyah, 2010)
- , *Al-Ghunyah Li Thalib Thariq Al-Haq* (Beirut: Dar al-Ihya at-Turats al-'Arab, 1996)
- , *Futuhul Ghoib Penyingkap Keghaiban* (Yogyakarta: Titah Surga, 2015)
- , *Sirr Al-Asrar Wa Madhhar Al-Anwar* (Kairo: Mathba'ah al-Mishriyah, 1969)
- Al-Jailani, Muhammad Fadil, *Nahr Al-Qadiriyyah*, cet-ke 1 (Istanbul: Markaz Al-Jailani li al-Buhuts al-Ilmiyah, 2009)
- Al-Kaylani, Abdul al-Razaq, *Abdul Qadir Jailani: Al-Imam Al-Zahid Al-Qudwah* (Damaskus: Dar Al Qalam, 1994)
- Al-Sha'rani, *Tabaqat Al-Kubra* (Kairo: Dar al-Fikr al-Arabi, 1994)
- An-Nadwi, Abul Hasan, *Rijal Al-Fikri Wa Ad-Dakwah Fi Al-Islam* (Kuwait: Dar al-Qalam, 1969)
- Bruinessen, Martin Van, *Kitab Kuning, Pesantren Dan Tarekat* (yogyakarta: Gading Publising, 2015)
- Haryati, Tri Astutik, en Mohammad Kosim, "Tasawuf Dan Tantangan Modernitas", *Jurnal Ulumuna*, 14.2 (2010), 413–28
- Hilmi, Ahmad Kamaluddin, *As-Salajiqah Fi at-Tarikh Wa Al-Hadharah* (Kuwait: Dar al-Buhuts al-Ilmiyah, 1975)
- Ilmia, Khafidhotul, en Saifulah, "Konsepsi Tasawuf Amali Syekh Abdul Qadir Al-Jailani Dalam Kitab Al-Ghunyah Li Thalib Thariq Al-Haq", *Jurnal Al-Ghazwah*, 1.2 (2017), 184–85
- Jumantoro, Totok, en Samsul Munir Amin, *Kamus Ilmu Tasawuf* (Jakarta: Amazah, 2012)
- Madkur, Ibrahim, *Fi Falsafah Islamiyah Manhaj Wa Tathbiquhu* (Kairo: Dar al-Ma'arif, 1976)
- Masduki, Anis, *Metode Tafsir Sufistik Abdul Qadir Al-Jailani* (yogyakarta: STIQ An-Nur, 2010)



- Murjazin, Murjazin, Abid Nurhuda, en Thariq Aziz, "Community Social Education in the Perspective of the Hadith of the Prophet Muhammad SAW", *IJECA (International Journal of Education and Curriculum Application)*, 6.2 (2023), 161–70  
<<https://doi.org/https://doi.org/10.31764/ijeca.v6i2.16418>>
- Nuraini, en Nelly Marhayati, "Peran Tasawuf Terhadap Masyarakat Modern", *Jurnal Studi Keislaman*, 19.2 (2019), 297–320
- Nurhuda, Abid, "KEPEMIMPINAN NEGARA DALAM DISKURSUS PEMIKIRAN POLITIK AL-FARABI: BOOK REVIEW", *Tolis Ilmiah: Jurnal Penelitian*, 5.1 (2023), 71–76
- , "Obligation to Learn and Search Science from the Perspective of the Prophet's Hadits", *Edunity: Social and Educational Studies*, 2.3 (2023), 405–15  
<<https://doi.org/https://doi.org/10.57096/edunity.v2i3.74>>
- , "Pesan Moral Dalam Kisah Umar Bin Khattab Pada Kitab Arobiyyah Lin Nasyiin 4", *Jurnal Hurriah: Jurnal Evaluasi Pendidikan dan Penelitian*, 2.4 (2021), 38–46  
<<https://doi.org/https://doi.org/10.5806/jh.v2i4.42>>
- , "Sufism Values in Pancasila as the Nation's Ideology", *ATHENA: Journal of Social, Culture and Society*, 1.3 (2023), 103  
<<https://doi.org/https://doi.org/10.58905/athena.v1i3.53>>
- , "THE ROLE OF QOLBU MANAGEMENT IN BUILDING IDEAL MUSLIM PERSONALITY", *JURNAL HURRIAH: Jurnal Evaluasi Pendidikan dan Penelitian*, 3.3 (2022), 64–72
- Nurhuda, Abid, en Nur Aini Setyaningtyas, "Nilai-Nilai Edukatif Dalam Surat Al Kautsar Beserta Implikasinya dalam Kehidupan (Tela'ah Tafsir Al Qurthubi)", *Social Science Studies*, 1.3 (2021), 162–76  
<<https://doi.org/10.47153/sss13.2332021>>
- Putri, Yulita, en Abid Nurhuda, "Hasan Al-Banna 's Thought Contribution to the Concept of Islamic", 01 (2023), 34–41
- Putri, Yulita, Abid Nurhuda, en Syukron Niam, "THE CONCEPTS OF ISLAMIC EDUCATION FROM THE PERSPECTIVE OF IBNU MISKAWAIH", *SABANA: Jurnal Sosiologi, Antropologi, dan Budaya Nusantara*, 2.1 (2023), 44–55
- Siradj, Said Aqil, *Tasawuf Sebagai Kritik Sosial: Mengedepankan Islam Sebagai Inspirasi Bukan Aspirasi*, Cet-Ke 1 (Bandung: Mizan, 2006)
- Yasin, Nur, en Sutiah, "Penerapan Nilai-Nilai Tasawuf Dalam Pembinaan Akhlak Santri Pada Pondok Pesantren Miftahul Huda Gading Malang", *Jurnal Al-Musannif*, 2.2 (2020), 49–68