

# **Syekh Abdul Qadir Jailani in Sufis and the Authenticity of a Servant of Allah SWT (The Essence of Sufiism and Islam)**

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## **Abstract**

When discussing Sufis among the general public, they are often understood as individuals who are alienated from worldly affairs. They view Sufis as those who oppose or reject the existence of the world in their lives, thus deeming them mortal enemies of those who care about the world. This is undoubtedly because the general public understands them through their asceticism.

Zuhud is a study that directs a Sufi to be careful in navigating worldly affairs. In other words, they prioritize the affairs of the afterlife over worldly affairs, so that the world can be managed only for Allah SWT, as a form of their devotion to and love for Allah SWT. In addition, Sufis in prioritizing the affairs of the afterlife will provide strength and ability in blocking worldly temptations that often commit acts of disobedience to God and do things that damage human togetherness in life and worship to God (Allah SWT). Among them are greed and arrogance because of worldly position. This finding serves as a clarification of the general public's misunderstanding of the Sufi figure. As emphasized by Sheikh Abdul Qadir Jailani, a true Sufi demonstrates his devotion to Allah SWT alone. Uniting the three pillars of Islam: carrying out Allah's commands, abandoning His prohibitions, and being content with both, constitutes the primary weapon of Sufism. This assertion is the result of the research in this article.

The method used is qualitative library research and a touch of descriptive analysis through monitoring the journey of Sufi figures who have given rise to the above misunderstanding. Futhul Ghaib, is the work of Sheikh Abdul Qadir Jailani and is the primary source in this research and is supplemented by those related to Sufism and Sufism also talking about his Sufism as a secondary source.

**Keywords:** Reality, Sufi, True Servant, Hereafter and Worldly

## **INTRODUCTION**

Today, discussions about Sufis are often associated with figures who limit or even eliminate worldly activities, namely, figures who despise worldly things. Their existence is categorized as provocateurs who provoke the general public, especially those who deeply love worldly things. This situation has sparked unrest in the management of worldly matters, such as becoming wealthy and powerful in the economic and political sectors, as well as social status. Furthermore, Sufis are also categorized as individuals and groups who engage in excessive practices and are identified

with heretics. Their behavior is considered excessive, such as holding a teacher in such reverence that it is considered worshipping a god other than Allah SWT. These include excessive kissing of a master's hand, listening to the master's advice more than that of his own parents, and even willingly making sacrifices for the sake of a master or master as a leader of a Sufi order (a place for Sufism) and a Sufi (whom some Sufis consider to be possessors of divine blessings from Allah SWT), to the point that they are willing to give all their possessions to the master.

The existence of students is also considered like slaves and serfs in the eyes of those who are outside fans of Sufism studies and are not part of the tarekat students. This condition is positioned as a condition that influences the existence of trust in the integrity of jurisprudence, state leadership, parents and teachers as well as lecturers at schools and universities.

When discussing the relationship between fiqh and Sufism and considering their historical development, the first relationship was accommodating, where fiqh and Sufism collaborated without any winners or losers. This relationship can be seen in the early development of Sufism, which prioritized love of God as the ultimate goal of life, with fiqh as a means of intercession. This relationship, however, did not last long. With the passage of time and cultural acculturation, Sufis developed different approaches. As a result, Sufis believed that knowledge (ma'rifah) was more important than knowledge. This often led to social conflict between them and fiqh intellectuals. They believed that Sufis were on the wrong path. Furthermore, the concepts of ittihad and hulul (uprightness) and sufism, even to the point of demanding sacrifices from Al-Hallaj, existed. Since then, the relationship between fiqh and Sufism has been at odds. Fiqh scholars distanced themselves from Sufis, giving the impression that they were moving independently within Islam.<sup>1</sup>

Ibn Taymiyyah, the Wahhabis, and Muhammad Abduh agree that they all criticized popular religion, not Sufism itself. Popular religion is the practices of beliefs developed in local communities that are incorporated into Sufism, often leading to abuse of power and exploitation of its followers. Sufism, on the other hand, bases its teachings on the Quran and Hadith to train the heart to always feel close to God.<sup>2</sup> Ibn Taymiyyah also criticized Sufi practices that overly glorified saints and sheikhs, whom they considered to be pure and protected from all sin. He said: "The requirement for being a saint of Allah is not complete purity from forgiven sins, or complete abandonment of minor sins, nor is it required to be completely free from major sins. However, this principle is violated by the Quasi-Rafidhah, who excessively glorify the sheikhs of the Sufi order and believe them to be saints. They claim that saints are mahfuz (protected) while the Prophet is ma'shum (infallible). While most of them do not express this verbally, their actions indicate a belief

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<sup>1</sup>Husnayain, Kontervasi Kaum Sufi dan Kaum Mutafaqiqh tentang Fiqih dan Agama dalam Kitab Al-Luma', Journal Of Sufism and Psychotherapy: Living Sufism, Program Studi Tasawuf dan Psikoterapi Fakultas Ushuluddin Universitas Annuqayah Guluk-Guluk Sumenep, <https://journal.ua.ac.id/index.php/ls/article/view/328>

<sup>2</sup>Raihan Fadly dan Ilham Dzikrillah Alfany, Respon Dan Kritik Tokoh Muslim Terhadap Tasawuf: Kajian Latar Belakang Dan Pemikiran, **Spiritualita: Journal of Ethics and Spirituality** published by [Program Studi Tasawuf dan Psikoterapi, Fakultas Ushuluddin dan Dakwah, Institut Agama Islam Negeri \(IAIN\) Kediri,](https://jurnal.fuda.iainkediri.ac.id/index.php/spiritualita/article/view/2120) Vol. 1 No. 8 (2024), <https://jurnal.fuda.iainkediri.ac.id/index.php/spiritualita/article/view/2120>

that a sheikh or a saint never makes mistakes or sins. All of these are the deviations of the Jahiliyah.”<sup>3</sup>

In the context of Sufism, Rahman voiced the same concerns we experience today. Rahman criticized classical forms of Sufism that tended to be escapist, irrational, and abdicate social responsibility. Sufism, which focuses solely on mystical ecstasy and strictly separates sharia from reality, is considered no longer capable of meeting the challenges of the modern era. Ideal Sufism, according to Rahman, is ethical, active, and socially responsible, in line with the concept of prophetic consciousness exemplified by the Prophet Muhammad. True Sufism is an ethical struggle to shape ideal human beings who are aware of their moral responsibility before God and society. This is what he later termed a reformed form of Sufism in accordance with the prophetic spirit. Sufism that can simultaneously bring divine and social awareness. In this way, Sufism is not the exclusive domain of isolated Sufis, but rather a path of inner transformation accessible to anyone who desires to become a moral person. The values conveyed are not limited to abstract mystical experiences, but are about how awareness of God shapes character, controls lust, and enables a person to be actively involved in social change.<sup>4</sup>

Fazlur Rahman actually wants Muslims to be able to carry out tawazun (balance) between fulfilling the interests of the afterlife and the interests of the world, and Muslims must be able to formulate Islamic teachings in social life. The revival of Sufism in the Islamic world with the new term, namely neo-Sufism, apparently cannot be separated from what is called religious revival. This awakening is also a continuation of the rejection of excessive trust in science and technology as a product of the modernist era. Modernism has been judged to have failed to provide meaningful life to humans. Therefore, humans have returned to religious values because one of the functions of religion is to provide meaning to life. Thus, the era of post-modernism is shackled with various increasingly severe crises in various aspects of life. Society's morals are getting worse and crime is increasing.<sup>5</sup>

According to historical researchers, the seeds of Sufi teachings (or shûfiy) began to emerge during the Tabi'in era, without a specific name or terminology. They were practiced by some worshippers who had met some of the Companions of the Prophet (peace and blessings of Allaah be upon him). At that time, they were known as Nussâk (worshippers), Zuhhâd (ascetics), those who cry easily, pious people, repentants, and other similar terms. Essentially, these people were known for their devotional qualities, asceticism, and detachment from worldly affairs, particularly those in Iraq, Kufa, and Basrah. This is because these individuals exhibited signs of excessive self-restraint and

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<sup>3</sup>Ibid.

<sup>4</sup>Vira Prajna Cantika, Pemikiran Fazlur Rahman Tentang Reformasi Tasawuf, <https://mjscolombo.com/pemikiran-fazlur-rahman-tentang-reformasi-tasawuf>, 01 Agustus 2025

<sup>5</sup>Tita Rostitawati, PEMBAHARUAN DALAM TASAWUF (STUDI TERHADAP KONSEP NEO-SUFISME FAZLURRAHMAN), FARABI Jurnal Pemikiran Konstruktif Bidang Filsafat dan Dakwah, Vol. 18 No. 2, Desember 2018, p. Abstrak.

the addition of things that were not present in the Companions of the Prophet (peace and blessings of Allaah be upon him).<sup>6</sup> The above study has become a basis for some within the Muslim community to argue that this could lead to conflict or discord within Islam. Especially when or who first mentioned Sufism as part of Islam and its teachings.

This perception gave rise to the urge of some Muslims to commit acts that took the lives of some Sufis. Several prominent Sufis<sup>7</sup> were killed because Islamic jurists deemed their teachings inconsistent with mainstream Islam. Like any good conversation, this discussion explores the fascinating teachings of Sufism. Among modern scholars, Husein bin Mansur Al-Hallaj stands out for his broad understanding of wahdatul wujud. Hussein ibn Mansur Al-Hallaj was the first to discuss Al-Hulul. After removing any trace of humanity from his own body, Al-Hallaj claimed that Al-Hulul is a lesson that teaches that God has chosen a particular human body to dwell in His divine essence. In another sense, Al-Hulul is God residing in a particular human body temporarily, like a human who has been able to eliminate his human behavior through mortality. Like al-Hallaj's life which is an example of a total spiritual journey. As the days go by, he mutters his very heavy longing, strengthening, and uniting his existence with God, either through God entering his heart (Hulul). Al-Hallaj argues that humans have a dual nature: the divine nature (Lahut) and the human nature (Nasut).

The studies above are closely related to monotheism, but they are also discussed in Islamic jurisprudence studies which in the name of sharia studies are not compatible with the thoughts of Sufi circles which are considered disturbing to the Muslim community, according to them.

Fiqh scholars dedicate themselves to understanding Sharia laws in a dhahir (visible) manner, such as the pillars of ablution, the pillars of prayer, the pillars of the Hajj and so on which relate to Sharia law in a dhahir without explaining the secrets of every act of worship carried out by every Muslim. Meanwhile, Sufi scholars dedicate themselves to explaining the secrets and wisdom contained in every act of worship carried out by every Muslim, so that every act of worship carried out by every Muslim can have a positive impact on himself (individual piety) and society (social piety) so that peace is created not only for the person doing the worship but also has an impact on the social environment of society.<sup>8</sup> On the other hand, it is true that there are some individuals who are declared Sufis (in a dhahir manner) who violate the rules of monotheism and sharia, but it cannot be used as a general assessment that all those who appear to be Sufis all violate these rules.

Undoubtedly, many practices have been incorporated into Sufism that have been detrimental rather than beneficial; however, it is fair to say that Sufism is not a specific path, and not all Sufis are the same. Some have embraced innovations while others have not. Some have followed the path of

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<sup>6</sup> Almanhaj, <https://almanhaj.or.id/4055-sufi-atau-shufi-bagaimana-tahap-kemunculannya.html>

<sup>7</sup>Ali Wahab Nugraha dkk, Al-Hulul: Konsep Kontroversial Dalam Tasawuf, AHKAM Jurnal Hukum Islam dan Humaniora, <https://doi.org/10.58578/ahkam.v4i15160>

<sup>8</sup>Faisal Muhammad Nur, Kontroversi Antara Ulama Syariat Dengan Ulama Tasawuf, Universitas Arangiri Banda Aceh, Abrahamic Religion: Jurnal Studi Agama-agama (ARJ) 2(2), 140-157

the Oneness of God, while others have associated partners with God. Some have practiced sacred ethics rigorously, while others have not; therefore, it is unfair to say that all Sufis are the same or that all Sufis are the same<sup>9</sup>. Research is needed to clarify these practices and return them to the figure called a Sufi.

Therefore, by presenting the figure of a Sufi figure who has gone viral worldwide, especially in Indonesia, namely Sheikh Abdul Qadir Jilani, this article will discuss the true nature of Sufi studies, their relationship to Islam, and their relationship to the authenticity of a servant in worshiping God Almighty according to Sheikh Abdul Qadir Jilani. This discussion will also be included.

## **METHODOLOGY**

This article's research method utilizes a descriptive-analytical literature review, a qualitative approach aimed at describing and analyzing phenomena in Sufi life based on historical data, facts, and reliable literature. This method emphasizes the accuracy of analysis in uncovering and discerning the meaning behind textual or narrative data, combining systematic description and critical interpretation, thereby finding common ground for the validity of Sufi studies.

Using a descriptive-analytical literature review research strategy can help clarify understanding of Sufism. Nana Syaodih Sukmadinata's book defines qualitative techniques as a research approach that seeks to describe and analyze human ideas, attitudes, beliefs, and events.<sup>10</sup> Data collection in this discussion was conducted through reading, analyzing, and describing texts. The data in this discussion comes from various references such as books and journals. Futhul Ghaib, and Sirrul Asrar is the work of Sheikh Abdul Qadir Jailani, and is the primary source in this research and is added to those related to Sufism and Sufism and also talks about his Sufism as a secondary source.

## **RESULTS AND DISCUSSION**

### **Understanding Sufi and Sufism**

Linguistically, Sufi comes from the word "Jama-i Suf," meaning one who wears a woolen robe. Another definition states that Sufi also comes from the word "Shaff-i Awwal," meaning those in the first row. Ashhab-i Suffah, meaning those who sit around the Prophet's Mosque. Sufi comes from the word "Safa," meaning purity.<sup>11</sup> Terminologically, Sufi is a term for practitioners of

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<sup>9</sup>Look, Said Ghulam Moehammad Hasmi dkk, Some Criticisms of Sufism and Their Answers, Riels Journal: Rendwick Of International of Education and Linguistics Science (Riels) Journal, Vol. 4, No. 1, march 2023 Page. 135-141, <https://www.randwickresearch.com/index.php/rielsj>

<sup>10</sup>Nana Syaodih Sukmadinata, Metode Penelitian Pendidikan, (Bandung: Remaja Rosdakarya, 2011).

<sup>11</sup>Ali Hujwiri, Kasyful Mahjub, terj. Suwardjo Muthary & Abdul Hadi (Bandung: Mizan, 1993), p. 40.

Sufism. Sufis are those who strive to purify their hearts and souls to achieve their desired goal, namely, to remain close to God.<sup>12</sup>

In the online version of the Great Indonesian Dictionary, a Sufi is a specialist in Sufism and the science of mysticism.<sup>13</sup> A familiar name, Sufi, when heard, immediately evokes the notion of someone who is believed to be on the path of truth and possesses a pure heart. For Schimmel, a Sufi is someone who understands Sufism theoretically and practically. Spiritually, a Sufi is someone who follows a path to seek knowledge and draw closer to the mysterious God.<sup>14</sup> A Sufi is someone who highly upholds the Islamic ethics taught by the Prophet Muhammad (peace be upon him). Sufis are also considered to be the successors of the Prophet Muhammad's vision and mission in guiding humanity to this day.<sup>15</sup>

ثم اعلم أن التصوف له خصلتان الاستقامة مع الله تعالى والسكون عن الخلق, فمن استقام مع الله عز وجل وأحسن خلقه بالناس وعاملهم بالحلم فهو صوفي

This means, "Know that Sufism has two pillars: steadfastness with Allah and harmony with His creatures. Therefore, anyone who remains steadfast with Allah SWT, behaves well toward others, and interacts with them politely is a Sufi."<sup>16</sup> Sufis sincerely sacrifice everything they have (wealth, honor, will, life, and anything that is considered meaningful to humans) just for the sake of their beloved, without thinking or expecting reward.<sup>17</sup> Sūfī, people whose hearts are pure from various diseases.<sup>18</sup> He was named *ṣufi* because his heart was sincere and clean before his God.<sup>19</sup>

Sufism is a scientific study that discusses the training of the soul and the discovery of the heart and inner actions of a servant.<sup>20</sup> Ibn Qayyim al-Jauziyyah places the discussion of Sufism in a servant as an application of his behavior on earth to prove himself as God's representative. Therefore, the meaning of Sufism that he believes is a servant's closeness to God and carrying out His commands and abandoning His prohibitions with sincerity. Sufism is a servant's love for living his life with improved character (from dishonor to noble behavior.ed.) and inner purity.<sup>21</sup>

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<sup>12</sup>Annemire Schimmel, *Dimensi Mistik Dalam Islam*, terj. Spardi Djoko Damono, Achadiati Ikram, Siti Chasanah Buchari, Mitia Muzhar, p. 16

<sup>13</sup>KBBI, <https://kbbi.web.id/sufi>

<sup>14</sup>Annemerie Schimmel, *Dimensi*....., h. 1-2

<sup>15</sup>Abdul Shomad Falimbani, *Siru Al-Salikin*, vol. 3 (Banjarbaru: Dar al-Salam Yasin, 2021), p. 544– 45

<sup>16</sup>Al-Hafidz Kurniawan, *Penjelasan Imam Ghazali Tentang Tasawuf*, <https://nu.or.id/tasawuf-akhlak/penjelasan-imam-al-ghazali-tentang-tasawuf-dan-sufi-WAUd3> Look too, Imam Al-Ghazali Ayyuhal Walad, (Singapura-Jeddah-Indonesia Al-Haramain, 2005), h. 15

<sup>17</sup>Reynold A. Nicholson, *Tasawuf Mengungkap Cinta Ilahi*, terj. A. Nashir Budiman dari *The Mistier of Islam*, (Jakarta : Rajawali, 1993), p. 102

<sup>18</sup>Faisal Muhammad Nur, *Kontroversi Antara*....., p. 144

<sup>19</sup>Ibrāhīm Bāsumi, *Nasy'at al-taṣawuf al-Islāmi* (Kairo: Dār al-Ma'ārif, 1119), Juz III, p. 9

<sup>20</sup>Safria Andy, *Revolusi Akhlak : Manajemen Hati dalam Perspektif Tasawuf Akhlaqi Ibn Qayyim Al Jauziyyah*, (Yogyakarta : Keizen, 2021), p. 107

<sup>21</sup>Safria Andy, *Hakikat Puasa Ramadhan dalam Perspektif Tasawuf*, Ibn Abbas : *Jurnal Ilmu Alquran dan Tafsir*, Vol. 1 No. 1 April 2018 E-ISSN : 2620-7885 , p. 3

## The Relationship between Sufism and Sufiism and Their True Servitude to Allah SWT according to Sheikh Abdul Qadir Jailani

Sheikh Abdul Qadir Jailani is placed as a figure in this article as a figure who fortifies the purity of Sufism (as a theory) and Sufism in implementing their (Sufis') true devotion to Allah SWT. Sheikh Abdul Qadir Jailani is the great-grandson of the Prophet Muhammad Saw., it is impossible for him to insult his own great-grandfather, namely the Prophet Muhammad Saw.

### Short Biography of Sheikh Abdul Qadir Jailani

His full name is Sheikh Abdul Qadir Al-Jailani, the first Sheikh in the Qadariyah Order. He is Sheikh Abu Muhammad Muhyiddin Abdul Qadir al-Jailani r.a. bin Abi Salih as-Sayyid Musa bin Junki Dausit bin as-Sayyid Abdullah al-Jili Ibn as-Sayyid Yahya az-Zahid bin as-Sayyid Muhammad bin as-Sayyid Dawud bin as-Sayyid Musa bin as-Sayyid Abdullah bin as-Sayyid Musa al-Juni, bin as-Sayyid Abdullah al-Mahdhi bin as-Sayyid Hasan al-Mutsni, bin assayyid Amirul Mukminin sayyid Syabab Ahlul Jannah Abu Muhammad al-Hasan al-Mujtaba bin al-Imam al-Hammam Ali bin Abi Thalib r.a. His mother's name is Fatimah bint as-Sayyid Abdullah as-Shumi'i bin as-Sayyid Jamaluddin bin as-Sayyid Muhammad bin as-Sayyid Mahmud bin as-Sayyid Abdullah bin as-Sayyid Kamaluddin Isa bin as-Sayyid Muhammad alJawad bin as-Sayyid Ali ar-Ridha bin as-Sayyid Musa alKadzim bin as-Sayyid Ja'far ash-Sadiq bin as-Sayyid Muhammad al-Baqir bin as-Sayyid Ali Zainal Abidin bin Imam Abu Abdullah al-Husain bin Ali bin Abi Talib r.a.<sup>22</sup>

He was born in 470 AH/1077 AD in Neif, a city in Gilan, pronounced with the letter jim in Arabic and the letter kaf in Farsi, called Jilan and Kilan, which is the name for a country in the Thuburstan region. It does not have large cities, but rather villages and grasslands among the mountains and is part of Iran.<sup>23</sup>

### Specialties of Sheikh Abdul Qadir Jailani

Sheikh Abdul Qadir al-Jailani is a person who was blessed by Allah SWT. There are many privileges that other people don't have even before they are born. Fatimah's pregnancy at that time was good news from the Messenger of Allah, he said: "O my son, Abah Saleh, Allah will give you a son, he is my son and my lover and also the lover of Allah SWT. In the future, your son will have a position among the saints and quthub, like my position among the Prophets and Apostles."<sup>24</sup>

When he was born into the world, Sheikh Abdul Qadir al-Jailani, who was still a baby, also showed signs of special qualities. When he was born, which coincided with the start of the holy month of Ramadan where Muslims fast completely for a month... from dawn to sunset, he always

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<sup>22</sup>Sayyid Syaikh Abdul Qadir al-Jailani, Tafsir al-jailani, ditahqiq oleh Dr. Muhammad Fadhil al-Jailani al-Hasani al-Tailani al-Jamazraqi, Istanbul: Markaz al-Jailani li al-Buhuts al-Ilmiyyah, 2009, juz. 1. p. 19-20

<sup>23</sup>Syekh Abdul Qadir Jailani, Futuhul Ghoib, tahqiq: 'Ashim Ibrahim al-Kayali, (Beirut-Libanon: Kitab Nasyirun, 1442H/2021M), p. 7

<sup>24</sup>Zainur Rofiq Ash-Shodiqy, Biografi Syekh Abdul Qadir Al-Jailani, (Jombang : Darul Hikmah, 2014), p. 46



refused to be breastfed by his mother Fatimah. It felt as if he, who was still a baby, was participating in fasting in the month of Ramadan as is done by Muslims who are mukallaf (people who are burdened with responsibilities). As stated in Manakib Sheikh Abdul Qadir al-Jailani.<sup>25</sup>

وكان في طفولته يتمنع من الرضاعة في نهار رمضان عناية من الله تعالى به

"When Sheikh Abdul Qadir Jailani was still a baby, in the afternoon of the month of Ramadan, Sheikh Abdul Qadir al-Jailani did not want to breastfeed because of inayah (help) from Allah to him."

This custom was used by the community as a sign that when they couldn't see the moon setting due to darkness and the sun setting, Sheikh Abdul Qadir al-Jailani used it as a reference to determine whether it was time to break the fast. Because, when he was ready to breastfeed from Mother Fatimah, it was a sign that it was time to break the fast.<sup>26</sup>

He grew up as an intelligent, well-mannered young man, very obedient to his parents' advice, and possessed a strong passion for learning and a love of knowledge. He often performed riyadah (religious asceticism) with wisdom and mujahadah (religious struggle) to fight his desires and was fond of doing good deeds and fighting evil against his fellow human beings.<sup>27</sup> Sheikh Abdul Qadir al-Jailani had a habit of increasing his worship of Allah SWT at all times. He always performed sunnah practices and did not forget to fast during the day. At night, he often practiced reciting three chapters of the Quran: Al-Muzzamil, Ar-Rahman, and Al-Ikhlas. He read the three letters 100 times, then continued reading Asmaulhusna 660 times. After performing the obligatory prayers, he didn't forget to read the Koran and greet the Prophet 1000 times.<sup>28</sup> He is called Sultanul Auliya, wali qutub, and waliyullah. Once when Sheikh Abdul Qadir al-Jailani taught the students at his Islamic boarding school he said:

"The soles of my feet are on the shoulders of the saints of Allah, both in the east and in the west, all of them have lowered their shoulders."<sup>29</sup>

### **The Relationship between His Sufism and Being a True Servant of Allah SWT.**

The relationship between Sheikh Abdul Qadir Al-Jailani's Sufism and his true devotion to Allah SWT, is a clear positioning of the essence of Sufism itself, so that it will be clear which ones deserve to be called Sufis. Because, it is not that easy to obtain a Sufi title. The example he gave is a strong reference to the Sufi's competence and existence.

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<sup>25</sup>Fina Mazida Husna, ManaqibSyekh Abdul Qadir Jaelani: Kitab Legendaris yang Tak Terhempas Zaman, (Kediri : Lirboyo Press, 2015), p. 176

<sup>26</sup>Look, Zainur Rofiq Ash-Shodiqy, Biografi Syekh Abdul....., p. 47.

<sup>27</sup>Look, Mohammad Saifulloh Al-Aziz, Terjemah Manaqib Kisah Kehidupan Syaikh Abdul Qadir al-Jailani, (Surabaya : Terbit Terang, 2000), p. 2.

<sup>28</sup>Mohammad Saifullah Al-Aziz, Terjemah Manaqib....., p. 5

<sup>29</sup>Kalista Adnin Rizkia Putri, Kisah Hidup Syekh Abdul Qadir al-Jailani: Biografi Mendalam tentang Syekh abdul Qadir al-Jailani dan Warisannya yang Abadi, (Yogyakarta : Anak Hebat Indonesia, 2024), p. 18



As a Sheikh and role model, Sheikh Abdul Qadir al-Jailani's physique and personality are similar to the characteristics of the Prophet, Rasul and the prophet's friends. Sheikh Abdul Qadir al-Jailani has morals like the Prophet Muhammad, his good looks like the Prophet Yusuf a.s., honest like Abu Bakar ash-Siddiq, fair like Umar bin Khattab r.a., wise and wise like Usman bin Affan r.a., and also courage like Ali bin Abi Talib.<sup>30</sup>

This can be seen from his exemplary behavior as a true servant of God, deeply submissive and sincerely loving God. This is clearly evident in his presentations in the form of fatwas given to his students.

Some of the fatwas often delivered by Sheikh Abdul Qadir al-Jailani to his students are:<sup>31</sup>

1. Do not disobey or commit heretical acts. Be patient with whatever happens, accept it with pleasure and sincerity, for everything that happens is by Allah's will.
2. Open your physical and spiritual eyes to the world. This world is deceptive; confront it by eliminating your desires. Do not let worldly temptations lead you; lead yourself towards devotion to Allah alone.
3. If you are struck by a calamity, do not hinder it with prayers to ward it off. Do not be reluctant or complain about accepting it. Accept all calamities to elevate yourself to a higher level of closeness to Allah. Likewise, if you receive blessings and gifts, do not forget or become enslaved by these blessings to the point of forgetting the Giver of them.
4. Do not lift your hands to humans and do not bind yourself to them. Worship and help are solely to Allah SWT. Indeed, there is only Allah, there is no other actor besides Him. There are no virtues, vices, losses, profits, benefits, gifts, death, life, wealth and poverty, but everything is in the hands of Allah SWT.
5. Don't commit heresy in religion. Follow the fair heirs based on the Qur'an and Sunnah because these two principles will link you to Allah. If you do good, you will definitely be carried away by desires that will bring you closer to hellfire.

The fatwas above can be an explanation of Sheikh Abdul Qadir Jailani's Sufiism and reject the misunderstandings of ordinary people who misunderstand and judge that they are Sufis) who are seen physically and spiritually as Sufis with behavior that does not have noble morals as well as with an understanding of creeds that is out of Islamic values and are judged as excessive and misleading Sufis. His Sufiism, which really strengthens the Sufis' attachment to loving Allah and being careful in their actions, is an explanation of who Sufis really are and their relationship with their authenticity as servants of Allah SWT.

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<sup>30</sup>Mohammad Saifullah Al-Aziz, Terjemahan Manaqib....., p. 40

<sup>31</sup>Kalista Adnin Rizkia Putri, Kisah Hidup....., p. 15-16

He firmly stated in the book *Futuhul Ghaib*, it is a must for every believer to walk in implementing Islam with three things: first, commands to be obeyed, second, prohibitions to be avoided, and third, destiny to be fulfilled. The lowest state of a believer is a state where one of these three things is abandoned.<sup>32</sup> This study is his determination to invite us to truly live Islam by emphasizing the study of monotheism. These three things can be understood by the warnings put forward by Sheikh Abdul Qadir Jailani, as below:

"Follow what Allah and His Messenger have commanded and do not commit heresy, be obedient and do not rebel, be godly and do not commit polytheism, purify (do) the truth and do not accuse, believe and do not doubt, be patient and do not panic, hold fast and do not feel isolated, ask questions and do not get bored, wait and observe, and do not despair, be friends and do not be hostile, unite in obedience and do not divide, love each other and do not hate each other, purify each other from sins and do not defile yourself with them and do not be stained. Adorn yourself with obedience to your Lord, do not turn away from the door of your Lord, do not turn away from Him, do not delay repentance, do not get tired of asking forgiveness from your Creator (Allah) both at night and during the day, because indeed your deeds will be blessed and you will be happy, you will be kept away from the fire of hell, you will be happy in heaven and you will reach Allah. , you will enjoy the pleasure and Virgins of the land of peace, you will live forever there, you will wait to ride the most sacred steeds, you will be happy with the ocean of paradise with all kinds of fragrances, and the voices of the houris who sing, you will be raised with the prophets, the truthful people, and the righteous martyrs".<sup>33</sup> From the study above, we can provide an explanation of the nature of Sufism and true servanthood.

### **Sufism According to Sheikh Abdul Qadir Jailani**

THE EXPERTS OF TASAWUF are called Sufis except because of the clarity (Tashfiyah) of their hearts with the Light of knowledge and monotheism. They attribute themselves to the Ashab ash-Shuffah. They wear woolen clothes (*shuf*). A beginner wears sheep's wool. A middle-ranking person wears goat's wool. A high-ranking person (*al-muntahi*) wears mar'az wool, which is a square woolen cloth. Their inner state corresponds to their outer state. The same is true of the food they consume.<sup>34</sup> Sufism consists of four letters: *Ta* (ت), *sad* (ص), *waw* (و), and *fa* (ف). The letter *ta* means repentance and has two meanings, namely outward repentance and inner repentance. Outward repentance is the servant returning with all his outer limbs from all sins and blameworthy things to obedience, from deviant things to obedience—both in words and deeds. Inward repentance is the servant returning with all his inner being from all inner deviations to obedience with the purification of the heart. When everything that is despicable has turned into

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<sup>32</sup> Syekh Abdul Qadir Jailani, *Futuhul*....., p. 17

<sup>33</sup> Ibid.

<sup>34</sup> Syekh Abdul Qadir Al-Jailani, *Kitab Sirrul Asrar*, diterjemahkan Oleh Fuad Syaifudin Nur, (Jaksel: PT. Reno Turats Indonesia, 2019), cet. 1, p. 79.

everything that is praiseworthy, then the station of this letter has been reached and is called a person who repents.<sup>35</sup>

The letter sad means shafa' or clarity and there are two kinds: purity of heart and purity of sirri. Purity of heart is the servant purifying his heart from all forms of human impurities, such as worldly dependencies. As for purity of sirri, the servant avoids attention to all other than Allah SWT, and love for Him by perpetuating the pronunciation of the names of monotheism with the tongue sirri. When realized, the letter sad is said to be perfect. The letter wau, means wilayah or sainthood that appears after carrying out purification. The letter fa means annihilation in Allah, that is, the disappearance of everything other than Allah SWT. When all human traits have been lost, what remains are the qualities of Ahadiyyah which never annihilate, perish, or disappear.<sup>36</sup>

### **Zuhud and the Practice of Sufism According to Sheikh Abdul Qadir AL-Jailani**

A Zahid receives a double reward for two reasons. First, because he leaves everything from the world. He does not take it by following his own desires and whims. He takes it by following Allah's command.<sup>37</sup> Therefore, it is clear that asceticism is essentially the ability of a servant of Allah SWT to make the world his slave and himself only a slave of Allah SWT.

Sheikh Abdul Qadir emphasized that zuhud in its implementation is, if he becomes an enemy of his own desires then he is included in the group of experts in essence who attain sainthood, chosen people, Abdal, and wise (experts of wisdom). After that, he was ordered to relate to the world, because in this world there is a part that has been determined for him which cannot be thrown away and assigned to other people. after the eternal decree is written, the pen of destiny dries up, and Allah knows best what will happen. When the command has been fulfilled, he takes part of the world or gets makrifat. He is connected with the world and acts as a vehicle of His destiny and Action without his involvement, without his desires, and without his efforts. He received a good reward for the second time because he did all this to obey Allah's commands and in accordance with Allah's actions for him.<sup>38</sup> This achievement will lead the Sufi to obtain the blessing of Allah SWT, happiness for him in facing the world with calm. He provided a way for all servants of Allah SWT, (especially Sufis) to achieve the blessing of Allah SWT.

Ask Allah to please us with His provisions or submit to His will<sup>39</sup>. Because, that's the only way you will find happiness and peace in this world. Being pleased with Allah and surrendering

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<sup>35</sup>Look, Syekh Abdul Qadir Al-Jailani, Kitab Sirrul ....., p. 79-80

<sup>36</sup>Look, Syekh Abdul Qadir Al-Jailani, Kitab Sirrul ....., p. 80-83

<sup>37</sup>Look, Syekh Abdul Qadir Al-Jailani, Futuh Al-Ghaib, tahqiq. Syekh `Ashim Ibrahim Al-Kayyali As-Syadzili Ad- Darqawi, (Libanon: Book-Publisher, 2021), cet. Ke- 3, h. 76. Syekh Abdul Qadir Al-Jailani, Futuh Al-Ghaib: Pembuka Rahasia Kegaiban, translate. M. Navis Rahman & Dedi Slamet Riyadi, (Jaksel: PT. Qaf Media Kreativa, 2022), cet. XI, p.170

<sup>38</sup>Look, Syekh Abdul Qadir Al-Jailani, Futuh Al-Ghaib, tahqiq. Syekh `Ashim ....., cet. Ke- 3, p. 76. Syekh Abdul Qadir Al-Jailani, Futuh Al-Ghaib: Pembuka ....., cet. XI, p.170

<sup>39</sup>Ready to accept with pleasure any form that Allah SWT gives, during life in the world, namely the pleasure of carrying it out and carrying it out with the hope of His pleasure and love.

to His will is also the main gate and path to loving Him. If you love Him, He will love you. If He loves you, He will not torment you in this world and the hereafter.<sup>40</sup>

Do not lust after the pleasures of this life, for they are not meant for you. If they were not meant for you, it would be foolish to seek them. This attitude is also highly condemnable, as it is said: "Among the greatest torments is seeking what He has not destined for you."<sup>41</sup>

## Discussion

A true Sufi is a servant of Allah SWT, who is able to tolerate the conditions of the times with his spiritual power in the midst of modern society. A society that needs inner peace amidst the moral crisis that has befallen it. Wealth and power have become primary weapons, even as gods other than Allah SWT, so that life conditions are dominated by an atmosphere of chaos and anxiety in society. Justice and moral nobility are rarely found in every aspect of modern society, leaving them living in emptiness.

The existence of a true Sufi who only deifies Allah SWT, not wealth and throne, is able to manage the world carefully because they enslave both (wealth and throne) and not enslave themselves to them. This attitude has given rise to a righteous way of life, so that spiritual calmness for society can be realized. He adapts to society with his upright attitude of loving only Allah SWT, as his God, so that his actions are accepted by society, even the millennial generation. This is due to their need for inner calmness that can guide the management of good deeds, the world of education, and the environment with full hospitality that can erase their anxiety. This is what is called Sufi as the Antidote to the spiritual crisis.

The teachings of Sufism, practiced sincerely by Sufis, serve as a tool for self-control in the face of modernization, ensuring that moral values remain intact. Sufis can guide society, especially millennials or Generation Z, toward moral perfection, a society characterized by noble character. In addressing integration with modern science, Sufis employ a transdisciplinary approach through the power of psychology, specifically the science of the soul, to achieve widespread acceptance.

Sufis must be able to articulate their sanctity as servants of Allah SWT through their social activities and decisive action in speaking the truth. Automatically, every social activity, whether charitable, educational, health, or environmental protection, can be carried out with a sincere attitude, acting solely for the sake of Allah SWT. This attitude will foster justice and tranquility in social activities.

In overcoming anti-Sufism, a Sufi must have an identity in truly deifying Allah SWT. The fulfillment carried out is essentially a fulfillment implemented in the management of the world as a path and proof of their submission to Allah SWT. Worldly things, not necessarily to be removed

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<sup>40</sup>Look, Syekh Abdul Qadir Al-Jailani, Futuh Al-Ghaib, tahqiq. Syekh `Ashim ....., cet. Ke- 3, p. 77. Syekh Abdul Qadir Al-Jailani, Futuh Al-Ghaib: Pembuka ....., cet. XI, p.173-174

<sup>41</sup>Ibid.

from their lives, but all of them are used as tools to drive them towards the love of Allah SWT. It is true, that Sheikh Abdul Qadir Jilani explained in his fatwas above which broadly explain that worldly activities faced and carried out by Sufis are only limited to because of Allah Almighty and not exaggerated.

In digital relevance, In worshipping Allah SWT, Sufis truly demonstrate their authenticity, thus enabling them to overcome the temptations of lust for wealth and power. They manage their wealth and power using two methods: first, they maintain modesty in their possessions, as their primary goal is to attain Allah SWT's love. Second, they manage their vast wealth and vast power, like those who love the world in general, carefully only for the sake of Allah SWT. This means that they appear wealthy, but they do not feel wealthy or powerful because they are aware that what they possess belongs to Allah SWT. This attitude has fostered noble morals, enabling them to adapt to worldly lovers and those engaged in simple worldly affairs. Their adaptation includes politeness in social interactions, caring, and contributing to the eradication of evil in their efforts to carry out amar ma'ruf smoothly. They boldly declare that what is false is false, which is essential for the success of their virtuous actions in society. This action is one of the causes of the presence of hatred among certain members of society, namely worldly lovers who feel disturbed by the presence of Sufis who are brave in acting.

The courage of the Sufis is due to their authenticity in deifying Allah SWT, or devoting themselves only to Him. Called to this courage, it becomes the main manifestation in fulfilling their goal of gaining Allah SWT's love, while still responding with wisdom and mature language. Wisdom in Action with mature language is their awareness that what they are facing is also Allah SWT's creation, so the method used is by combining the language of the heart (feelings) and the language of reason (thoughts). These two languages present a language of communication that is affix and mature, wise and firm in dealing with Allah SWT's servants, and society that has not or does not deify Him.

## **CONCLUSION**

The essence of a Sufi is one who demonstrates his or her existence as a lover of Allah SWT and becomes His true servant. This means boldly, frankly, and gently declaring that the world is not a god or a figure to be worshipped and praised, as has long been the case for those who place Allah SWT second to them as the only God.

The enormity of their love and authenticity, as Sufis dedicate themselves to Allah as their Lord, has led them to improvise in their devotion to Him, a form of worship that does not shy away from worshipping any other god besides Allah SWT. Naturally, this fervent devotion has led some members of the general public to make disparaging assessments of Sufis, regarding them as excessive and using those who pretend to be Sufis as a means to judge them as misguided.

Sheikh Abdul Qadir Jilani, the great-grandson of the Prophet Muhammad (peace be upon him), would never have insulted or tarnished his great-grandfather's reputation. He acted firmly, clearly,

and wisely, establishing three primary principles for all Muslims, especially Sufis: carrying out Allah's commands with obedience, abandoning His prohibitions, and doing both with one's own pleasure and seeking Allah's pleasure.

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