

# IMPLEMENTATION OF *ZUHD* IN THE *ISLÂH* MOVEMENT OF SHAYKH ABDUL QADIR AL-JILANI (D. 521-561 H)

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**Abstract:** The issue of *zuhd* is very urgent to deal with, especially in the current era of modernization which has had negative impacts in all fields; in education, social, political, and cultural. Therefore, an *islâh* movement is needed to minimize and even eliminate these negative impacts. Among the Sufi scholars who were very persistent in implementing the *islâh* movement was Shaykh Abdul Qadir al-Jilani. At a time when there was a lot of depravity and shocks in his time, al-Jilani with his *zuhd* was able to play a good role in this *islâh* movement. Therefore, this article will specifically discuss the implementation of *zuhd* in the *islâh* movement of Shaykh Abdul Qadir al-Jilani. Using the descriptive-analytical method, this study finds that the implementation of *zuhd* in the *islâh* movement of al-Jilani includes three things, namely in interpreting the true meaning and understanding of *zuhd*; in education and teaching, as well as in his lectures and preaching. Thus, al-Jilani was one of the Sufi scholars who integrated the teaching of *zuhd* with his *islâh* movements. Finally, it seems justifiable to assert that integrating *zuhd* with the *islâh* movement is very important to overcome the destructive impacts of modernization.

**Keywords:** Shaykh Abdul Qadir al-Jilani; *zuhd*; *islâh* movement.

**Abstrak:** Masalah *zuhd* sangat urgen untuk dibahas, terutama di era modernisasi saat ini yang telah membawa dampak negatif di segala bidang; baik pendidikan, sosial, politik, maupun budaya. Oleh karena itu, diperlukan gerakan *islâh* untuk meminimalisir bahkan menghilangkan dampak negatif tersebut. Di antara ulama sufi yang sangat gigih dalam melaksanakan gerakan *islâh* adalah Syekh Abdul Qadir al-Jilani. Di saat banyak kerusakan dan goncangan pada masanya, al-Jilani dengan *zuhd*nya mampu berperan dengan baik dalam gerakan *islâh* ini. Oleh karena itu, artikel ini secara khusus akan membahas implementasi *zuhd* dalam gerakan *islâh* Syekh Abdul Qadir al-Jilani. Melalui kajian diskriptif analitik terhadap berbagai literatur yang otoritatif, ditemukan bahwa implementasi *zuhd* dalam gerakan *islâh* al-Jilani meliputi tiga hal, yaitu dalam memaknai *zuhd* yang benar; dalam pendidikan dan pengajaran, serta dalam ceramah dan dakwahnya. Dengan demikian, al-Jilani merupakan salah seorang ulama sufi yang mengintegrasikan makna *zuhd* dengan gerakan *islâh*nya. Akhirnya, berdasarkan temuan ini dapat dibenarkan bahwa integrasi *zuhd* dengan gerakan *islâh* merupakan hal yang sangat penting untuk mengatasi dampak buruk modernisasi.

**Kata kunci:** Syekh Abdul Qadir al-Jilani; *zuhd*; gerakan *islâh*.

## Introduction

The issue of *zuhd* is very urgent to be dealt with, especially in the current era of modernization which has brought changes in all fields; educational, social, political, and cultural. We cannot avoid the changes and impacts that modernization brings both positive and negative.<sup>1</sup>

The negative side of this modernization occurs because of the secular and materialistic Western worldview which focuses on the measurement of progress and development on material aspects, not spiritual values.<sup>2</sup> This perspective affects all areas

<sup>1</sup>, no. 2, September (2017), pp. 169-170.

<sup>2</sup> Nasikun, "Peran ilmu-ilmu Sosial dan Humaniora bagi Liberalisasi dan Humanisasi Teknologi", *JSP: Jurnal Ilmu Sosial dan Ilmu Politik*, vol. 9, no. 2, November (2005), p. 132. Harun Asfar, *Konsep Spiritualitas Islam Sebagai Pencegah Gejolak Perubahan*

<sup>1</sup> Khafidhotul Ilmia and Saifulah, "Konsep Tasawuf Amali Syekh Abdul Qadir al-Jilani Dalam Kitab Al-Ghunyah li Thalib Thariq Al-Haq" *Al-Ghazwah: Jurnal Fakultas Agama Islam*, vol.

of life. The aspect of education is also influenced by this secular and materialistic view so that the purpose of seeking knowledge is also materialistic, only for the benefit of the world and not to get closer to God. Even religious sciences such as in the sciences of *Ushuluddin*, *Shari`a*, and the like are formed and directed with a more worldly goal, to get a job to accumulate material wealth.<sup>3</sup> As a result, various problems occurred in the world of education, especially the decline in morals. In this case, al-Attas called it the loss of *adab*.<sup>4</sup> In addition, modernization has created a crisis of the meaning of life, spiritual emptiness, and the exclusion of religion in human life;<sup>5</sup> in education, social, political, economic, and cultural.

In this alarming situation, the *islâh* movement is needed to overcome the various negative impacts and deviations as a result of modernization. Among the scholars who are very persistent in carrying out the *islâh* movement is Shaykh Abdul Qadir al-Jilani. At a time when there was a lot of damage and upheaval in his time, Shaykh al-Jilani with his humility was able to play a good role in the *islâh* movement. Shaykh al-Jilani carried out the *islâh* movement by reforming the true meaning of *zuhd*, establishing systematic education and teaching, and conducting *da`wah* and lectures both to his students and to the wider community. From this *islâh* movement later emerged people who were very influential in carrying out the mandate of the people and returning al-Quds from the colony of the Crusaders to the lap of the Muslims.<sup>6</sup> For example, Ibn Naja, a scholar, student of Shaykh al-Jilani who became an adviser to Salahudin al-Ayyubi in the political and military fields.<sup>7</sup> Historians

note that the *islâh* movement of Shaykh al-Jilani began in 521 H/1127 AD.<sup>8</sup> Therefore, the author refers to this year as the beginning of his *islâh* movement until he passed away in 561 H/1166 AD. This limitation is carried out to facilitate the study and analysis of the implementation of *zuhd* in the *islâh* movement of Shaykh Abdul Qadir al-Jilani.

As far as the author can access from the previous study (*al-buhûts al-sâbiqah*) about Shaykh Abdul Qadir al-Jilani, it is found that many researchers have discussed him, including studies of his thoughts<sup>9</sup> and teachings in his Sufism.<sup>10</sup> It's just that,<sup>11</sup> so far, the author has not found any writing that discusses the implementation of *zuhd* in Shaykh al-Jilani's *islâh* movement. There is one work that really helped the author in conducting this study, namely a book entitled, *Hakadza Dhahara Jail Shalâhuddîn wa Hakadza `Âdat al-Quds*, written by, Dr. Majid Irsan al-Kailani. This book describes the process of Islamic revival to be able to return al-Quds to the lap of the Muslims after being occupied by the Crusaders. In some of his discussions, he mentioned the *zuhd* attitude of Shaykh Abdul Qadir al-Jilani and his *islâh* movement. However,

<sup>8</sup> Jamaluddin Ibnu Jauzi, *al-Muntadzim fî Târikh al-Umam al-Mulûk*, (Beirut: Dar al-Kurub al-`ilmiyyah, 1992), vol. 17, p. 246.

<sup>9</sup> See for example, Ahmad Miftahul Karomah dan Kunaenih, "Pemikiran Teologi Syekh Abdul Qadir Jailani" *Mutsaqafin: Jurnal Pendidikan Islam dan Bahasa Arab*, vol. 1, no. 2, Januari-Juni (2019), p. 1. Mahbub Junaidi, "Pemikiran Kalam Syekh Abdul Qadir Al-Jilani" *Dar EL-ILMI: Jurnal Studi Keagamaan, Pendidikan dan Hunaniora*, vol. 5, no. 2, Oktober (2018), p. 162. Kafrawi, "Pemikiran Syekh Abdul Qadir Al-Jilani Tentang Ma`rifat" *Al-Liqa: Jurnal Pendidikan Islam*, vol. 5, no. 1 (2020), p. 78.

<sup>10</sup> Aly Mashar dan Nailal Muna, "Filsafat Etika Tasawuf Syaikh 'Abdul Qadir al-Jilani: Kajian Etika Salik dalam Kitab *Gunyat li Thalibi Thariq al-Haqq*" *Intelektual: Jurnal Pendidikan dan Studi Keislaman*, vol. 10, no. 3, Desember (2020), p. 271. Imroatul Istiqomah, "Nadhariyah al-Maqâmât 'Inda al-Syaikh 'Abdul Qâdir al-Jailânî" *TASFIYAH: Jurnal Pemikiran Islam*, vol. 1, no. 2, Agustus (2017), p. 344. Khafidhotul Ilmia dan Saifulah, "Konsep Tasawuf Amali Syekh Abdul Qadir al- Jailani Dalam Kitab *Al-Ghunyah li Thalib Thariq Al-Haq*" *Al-Ghazwah: Jurnal Fakultas Agama Islam*, vol. 1, no. 2, September (2017), p. 169.

<sup>11</sup> See for example, Dudung Rahmat Hidayat, "Analisis Bahasa Sufistik Dalam Kitab *Sirr Al-Asrar Karya as-Syeikh Abdul Qadir Al-Jilani, Bahasa dan Seni: Jurnal Bahasa, Sastra, Seni, dan Pengajarannya*, vol. 44, no. 1, Februari (2016), p. 1. Not to mention research from various thesis that can be found on social media. All of this shows how enthusiastic and urgent it is to discuss Shaykh Abdul Qadir al-Jilani.

Sosial, dalam Amsal Bakhtiar (ed), *Tasawuf dan Gerakan Tarekat*, (Bandung: Angkasa, 2003), p. 96.

<sup>3</sup> Adian Husaini, *Kiat Menjadi Guru Keluarga*, (Depok: Yayasan Pendidikan Islam at-Taqwa, 2018), p. 2.

<sup>4</sup> Syed Muhammad Naquib al-Attas, *Islam and Secularism*, (Kuala Lumpur: ISTAC, 1993), p. 105.

<sup>5</sup> Indra, "Analisa Hubungan Islam, Spiritualitas, dan Perubahan Sosial", *TSAQFAH: Jurnal Peradaban Islam*, vol. 14, no. 2, November (2018), p. 350.

<sup>6</sup> Majid Irsan al-Kailani, *Hakadza Dhahara Jail Shalâhuddîn wa Hakadza `Âdat al-Quds*, (Imarat al-`Arabiyyah al-Muttahidah: Dar al-Qalam, 2002), p. 177.

<sup>7</sup> Majid Irsan al-Kailani, *Hakadza Dhahara Jail Shalâhuddîn...*, p. 187.

the mention is still fairly general and does not focus on discussing the relationship between *zuhd* and the *islâh* movement of Shaykh Abdul Qadir al-Jilani.

Therefore, this article discusses specifically the implementation of *zuhd* in the *islâh* movement of Shaykh al-Jilani in 521-561 H/1127-1166 AD. It can also be a reflection that *zuhd* which is often discussed in the Sufi tradition can also support the *islâh* movement for the benefit of the *ummah*. The author also believes that the implementation of *zuhd* in the *islâh* movement as carried out by Shaykh al-Jilani can be one solution to overcome and minimize the adverse effects of current modernization.

## Method

This work is library research. The required data is collected using documentary techniques by referring to academic works in the form of books, research articles, and other publications. The collected data are analyzed using the content analysis method. This method is utilized to carefully analyze the description of the content of the primary references by reviewing them critically, processing the message content, and analyzing in-depth to capture the explicit and implicit messages. This research is descriptive-analytic.

## Historical Background of al-Jilani

The full name as well as the title of Shaykh Abdul Qadir al-Jilani is al-Shaykh, *al-Âlim*, *al-Zâhid*, *al-Ârif*, *al-Qudwah*, *Shaykhul Islam*, *Ilmul Auliya'*, *Muhyiddîn*, Abu Muhammad Abdul Qadir ibn Abu Salih Abdullah ibn Janki Dausat al-Jili al-Hanbali, Shaykh Baghdad.<sup>12</sup> He was born in Jilan, located behind Tabaristan, south of the Caspian Sea of Iran, in 1078 AD/471 H.<sup>13</sup> He was born to a family of scholars who liked to practice *zuhd* and came from the descendants of Fatima binti Rasulullah. From his father's line, he had a lineage to Hasan ibn Ali, while from his mother's

line he had a lineage to Husayn ibn Ali. The lineage link from the father's path is Shaykh Abdul Qadir al-Jilani ibn Musa ibn Abdullah ibn Janki Dausat ibn Abdullah al-Jaili ibn Yahya al-Zahid ibn Muhammad ibn Daud ibn Musa ibn Abdullah ibn Musa al-Juni ibn Abdullah al-Mahdi ibn Hasan al-Mutsanna ibn Ali ibn Abi Talib.<sup>14</sup> While the lineage from his mother is Shaykh Abdul Qadir al-Jilani ibn Fatimah binti Abdullah ash-Shauma'i ibn Jamaluddin ibn Muhammad ibn Mahmud ibn Abdullah ibn Kamaluddin Isa ibn Muhammad al-Jawad ibn Ali al-Ridha ibn Musa al-Kadhim ibn Ja'far al-Sadiq ibn Muhammad al-Baqir ibn Ali Zainal Abidin ibn Husayn ibn Ali ibn Abi Talib.<sup>15</sup>

Shaykh Abdul Qadir al-Jilani's father died when he was a child. Shaykh Abdul Qadir then lived with his younger brother, Abdullah, who later died when he was just an adult.<sup>16</sup> Shaykh al-Jilani's mother was Fatimah Umm al-Khair binti Abdullah ash-Shauma'i al-Husaini. The family of Shaykh al-Jilani is a family that applies the *zuhd* lifestyle. Shaykh al-Jilani explained the circumstances of his parents that, "My father prefers to live *zuhd* life even though he can live in luxury and my mother is very supportive and can accept it. Both my parents were known to be pious, religiously obedient, and love each other."<sup>17</sup> Meanwhile, his maternal grandfather, Shaykh Abu Abdullah ash-Shauma'i, was a very famous *'alim* and expert in Jilan. This religious nuance raises the popularity of Shaykh Abdul Qadir al-Jilani's family so that people entrust the reins of spiritual leadership to them and always ask for their consideration in all matters and problems. The spiritual life of the family has shaped the personality of Shaykh Abdul Qadir al-Jilani since childhood and influenced his attitude and vision towards every problem he faced or witnessed

<sup>14</sup> Abdul Qadir al-Jilani, *al-Fath al-Rabbâni wa al-Faidh al-Rahmâni*, (Lebanon: Dar al-Rayyan li al-Turats, tt), p. 5.

<sup>15</sup> MA Cassim Razvi and Siddiq Osman NM, *Syekh Abdul Qadir al-Jilani Pemimpin Para Wali*, (Yogyakarta: Pustaka Sufi, tt), p. 1-4.

<sup>16</sup> Abdul Hayyi al-Hanbali, *Syadzrât al-Dzahb fî Akhbar bin Dzahb*, (Beirut: Dar Ibnu Katsir, 1986), vol. 6, p. 331.

<sup>17</sup> Abdul Qadir al-Jilani, *al-Fath al-Rabbâni wa al-Faidh al-Rahmâni*., p. 278.

<sup>12</sup> Syamsuddin adz-Dzahabi, *Siyar a'lâm al-Nubalâ'* (Beirut: Muassasah al-Risalah, 1985), vol. 20, p. 439.

<sup>13</sup> Abdul Qadir al-Jilani, *al-Ghunyah li Thâlib Thâriq al-Haq. Muhaqqiq: 'Isham Faris* (Beirut: Dar al-Jail, 1999 M), p. 4.

during his stay in Baghdad in the social, political, and cultural fields.<sup>18</sup>

Shaykh Abdul Qadir al-Jilani's early education was under the direct care of his grandfather who was a leading Sufi and scholar, Shaykh Abdullah ash Shauma'i. In addition, he also studied with other scholars who were in Jilan. Since childhood, he was known as a pious child, diligent in worship and ascetic. He was also known to be thirsty for knowledge, both the science of *ushûl* and the science of *furû'*. Because of his enthusiasm, he decided to go to Baghdad, a place that became the center of civilization and world knowledge at that time.<sup>19</sup> He visited Baghdad at the age of 18 years, precisely in the year 488 AH/1095 AD, to continue his learning. That time coincided with the death of a great *`alim* of Baghdad, namely Shaykh Abu Muhammad Rizqullah at-Tamimi, and during the reign of the caliph al-Mustadhir Billah Abu al-Abbas Ahmad ibn al-Muqtadi bi Amrillah Abu al-Qasim Abdullah al-Abbasi.<sup>20</sup>

In the city of one thousand and one nights (Baghdad), he learned about the Quran, *fiqh*, hadith, *kalam*, literature, Sufism, and other religious sciences. He studied Hanbalian *fiqh* from Shaykh Abu Said al-Mubarak ibn Ali al-Mukhrami. This *Madrassa* of Abu Said will later be passed on to Shaykh al-Jilani and later famous under the name of Qadiriyyah. He also studied Hanbalian *fiqh* from Abu al-Khathab Mahfudz ibn Ahmad al-Kalwadzani, one of al-Qâdhi's students Abu Ya'la, and Abu Saad al-Mubarak ibn Ali al-Makhzumi. He also studied with a great Baghdad scholar named Abu al-Wafa `Ali ibn `Aqil, the author of the book, *al-Funûn*.

He learnt knowledge and hadith history from several Shaykh or teachers, including Abu Ghalib al-Baqilani, Abu Saad Muhammad ibn Abdul Karim, Muhammad ibn Ali ibn Maimun, Abu Muhammad Jakfar ibn Muhammad al-Qadiri, Abu al-Qasim Ali

ibn Ahmad al-Kirakhi, Abu Talib al-Yusufi, Ahmad al-Banna, Abul Barakat as-Siqthi and others. As for literature, he learned from Abu Zakariya Yahya ibn Ali al-Thibrizi, a linguist and poet student of Abul `Ala al-Ma'ari.<sup>21</sup> After studying with several prominent *`ulama* and Sufis in Baghdad, Shaykh Abdul Qadir al-Jilani went on an odyssey to hone his personality, soul, seclusion, and *tariqah* under the guidance of a great scholar named Hammad ibn Muslim al-Dabbas.<sup>22</sup>

Observing the learning process of Shaykh al-Jilani and his many teachers, there is no doubt that he was an expert in various fields and disciplines of knowledge. It is mentioned in *Manâqib*, that every day he taught thirteen kinds of knowledge in Islam, namely Quranic exegesis, Science of Hadith, Science of Disagreement, *Ushul Fiqh*, *Nahwu*, *Qira'ah*, Letter, Science of *Arudh* and *al-Qawafî*, *Ma'ani*, *Badi'*, *Bayan*, Logic, and Sufism.<sup>23</sup> He was a prolific writer and among his works are:<sup>24</sup> *Tuhfah al-Muttaqîn wa Sabîl al-`Ârifîn*, *al-Ghunya li Thalib Târiq al-Haq*, *Futûh al-Ghaib*, *al-Fath al-Rabbâni wa al-Faidh al-Rahmâni*, *Hizbu al-Rajâ' wa al-Intiha'*, *Sirr al-Asrâr*, *al-Ghunya fî al-Tashawwuf*, *Mî'râj Lathif al-Ma'âni*, *Marâtib al-Wujûd*, *al-Rasâil*, *al-Diwan*, *Shalawât wa al-Aurâd*, *Yawaqit al-Hikam*, *Jalâ al-Khatir*, *Amru al-Muhkam*, *Usul al-Sabâ*, and *Mukhtasar `Ulu'uddin*.

As regards the move of Shaykh al-Jilani to Baghdad in 488 H/1095, it was a new phase of development in his life. Shaykh Abdul Qadir al-Jilani faced a completely changed environment and life. The general condition of the Baghdad environment experienced political, social, and cultural instability because the caliph no longer had power and there was a power struggle between the Seljuq sultans. Three sultans who were still related by relatives, namely Muhammad, Barkiyaruq, and Sinjar were involved in a dispute for three years (493-496 H/1099-1102 AD), so that

<sup>18</sup> Majid Irsan al-Kailani, *Hakadza Dhahara Jail Shalâhuddîn...*, p. 180.

<sup>19</sup> Abdul Qadir al-Jilani, *Tafsîr al-Jailânî*, Editor, Ahmad Abdurrazaq, (Dar Ibnu Haitsam, n.d.) vol. 1, p. 11.

<sup>20</sup> Ibnu Hajar al Asqalani, *Ghibthah al-Nâdzir fî Tarjamati al-Syaikh Abdul Qâdir*, (Lebanon: Dar al-Kutub al-Ilmiyyah, 2002), p. 20.

<sup>21</sup> Abdul Qadir al-Jilani, *al-Fath al-Rabbâni wa al-Faidh al-Rahmâni...*, pp. 5-6.

<sup>22</sup> Sutomo Abu Nashr, *Syekh Abdul Qadir Jaelani dan Ilmu Fiqih*, (Jakarta: Rumah Fikih Publishing, 2018), p. 11-12.

<sup>23</sup> Ibnu Hajar al-Asqalani, *Ghibthah al-Nâdzir fî Tarjamati al-Syaikh Abdul Qâdir...*, p. 15.

<sup>24</sup> Abdul Qadir al-Jilani, *al-Safînah al-Qâdiriyyah*, (Lebanon: Dar al-Kutub al-Ilmiyyah, 2002), p. 5.



many troops rioted, looted people's property, and looted shops; Iraqi cities became battlefields and the people suffering from hunger and fear. After Barkiyaruq died in 497 AH/1103 AD, Sultan Muhammad captured the city of Baghdad and dethroned Barkirug's young son so that it almost ignited a fierce battle.<sup>25</sup>

The situation is getting more chaotic with the actions of followers of the mystical sect who spread terror and often carry out kidnappings like what happened to al-A'azz, the minister of Barkiyaruq, in 495-510 Hijriah/1096-1117 AD. Abdul Qadir al-Jilani also witnessed a lot of ongoing disputes between Ahlu-Sunnah and Shi'ites. This situation triggered an increase in the price of goods, the scarcity of basic commodities, and the community became the target of looting and persecution of the royal army, robbers, or ordinary people.<sup>26</sup>

In addition to such bad conditions, coinciding with the year of Shaykh Abdul Qadir al-Jilani's arrival to Baghdad, Pope Urban II carried out propaganda for the Holy War against Muslims and captured al-Quds in Palestine. So, at the conference in Bhakinsa Italy, in March 1095 AD/488 H, Pope Urban II proposed to carry out the Crusades. It's just that in that meeting Pope Urban II failed to decide on the Crusades against the Muslims in the Middle East region.<sup>27</sup>

The failure of Pope Urban II in Bhakinsa did not dampen his enthusiasm and determination to carry out a crusade against the Muslims and seize Al-Quds from the lap of the Muslims. He then went to Clermont, South France, where he was born, and held a grand meeting with the church leaders there. In this meeting, Pope Urban II delivered a fiery speech that was very important and memorable for all his listeners. The Christians who were present were passionate about capturing al-Quds and carrying

out the Crusades. In fact, all of them present simultaneously chanted in a very loud voice: "Deus vult! Deus vult!" (this is what God wants).<sup>28</sup>

After Pope Urban II finished his sermon in Clermont France which contained an appeal to all present to join forces against the Muslims, he then asked the church leaders who were present to return to their respective regions to call for holy war to their followers. After they worked hard, finally gathered a very large number of troops to go to the battle field.<sup>29</sup> In this Crusades Invasion, they succeeded in seizing al-Quds in 492 H/1099 AD from the lap of the Muslims. When the Crusaders occupied al-Quds, they carried out the killings and massacres of the inhabitants of al-Quds with a spiritual enthusiasm that did not consider this act a sin.<sup>30</sup> After the fall of al-Quds and other Islamic countries, the Crusaders established four crusader governments, namely the government in Ruha (Edessa); Anthochia; Tripoli; and the largest government in al-Quds or Palestine.<sup>31</sup> Views like this happened during the time of Shaykh al-Jilani; damage, conflict as well as various threats and attacks also hit Baghdad and its surroundings both internally to Muslims and externally such as Crusaders, all of this opened insight and knocked the heart of Shaykh Abdul Qadir al-Jilani to do *islâh* to the people.

### Al-Jilani's doctrine of *Zuhd*

*Zuhd* is one of the most important Sufi stations. Terminologically, it is turning away from something and leaving it for something else that is more valuable,<sup>32</sup> or the opposite of the love of the world (*hubb al-dunyâ*) and the tendency towards it.<sup>33</sup> In a broader sense, al-Taftazani explains:

<sup>28</sup> Ali Muhammad ash-Shalabi, *Shalâhuddîn al-Ayyûbi...*, p. 36.

<sup>29</sup> Ali Muhammad ash-Shalabi, *Shalâhuddîn al-Ayyûbi...*, p. 37.

<sup>30</sup> Abdullah Nashih 'Ulwan, *Shalâhuddîn al-Ayyûbi, Bathal Hiththîn wa Muharrir Al-Quds min ash-Shalibiyyîn*; 532-589, (Cairo: Dar al-Salam, tt), p. 42.

<sup>31</sup> Sami bin Abdullah al-Maqhluts, *Athlas al-Hamalât al-Shalibiy 'ala al-Masyrik al-Islâm fî al-'Usûr al-Wustha*, (Riyadh: Maktabah al-'Abikan, 2009), p. 75.

<sup>32</sup> Ahmad bin Hanbal, *al-Zuhdu*, (Egypt: Dar al-Ghad al-Jadid, 2005), p. 10.

<sup>33</sup> Ibnu Qudamah al-Maqdisi, *Mukhtashâr Minhâj al-Qâshidin*,

<sup>25</sup> Majid Irsan al-Kailani, *Hakadza Dhahara Jail Shalâhuddîn...*, pp. 180-181.

<sup>26</sup> Sutomo Abu Nashr, *Syekh Abdul Qadir Jaelani dan Ilmu Fiqih...*, p. 15.

<sup>27</sup> Ali Muhammad ash-Shalabi, *Shalâhuddîn al-Ayyûbi wa Wujûduhu fî Qadha' 'ala ad-Daulah al-Fâthimiyyah wa Tahrîr Bait al-Maqdis*, (Egypt: Dar Ibnu Jauzi, 2007 M), p.35.

"Zuhd is not priesthood or a break in worldly life. However, it is the wisdom of understanding that makes its adherents have a special view of worldly life. They continue to work and strive but this worldly life does not control the tendencies of their hearts and does not make them deny their Lord."<sup>34</sup>

Therefore, even a rich person, at the same time, can be a person who practices zuhd life.<sup>35</sup> In line with the views of the scholars above, Shaykh al-Jilani explained that a person who is honest with his zuhd practice, will eat, dress outwardly while his heart is full of zuhd practice inside and outside.<sup>36</sup> He also said clearly about the nature of zuhd:

"There is a man who has the world in his hands but he does not love it; he has it (the world) but it does not have him; the world loves him while he does not love it (the world); the world becomes the enemy behind him, while he is not the enemy behind it; he wears it but the world doesn't; he separates the world and the world does not separate him. Indeed, his heart is true to Allah 'Azza wa Jalla, so he does not become damaged because of wealth. He can use the world while the world cannot use him."<sup>37</sup>

Therefore, Ibn Taimiyah defines zuhd in a terminological way as, "Leaving what is not useful in the hereafter."<sup>38</sup> Then Ibn Qayyim added that Ibn Taimiyah's expression was the best, short, and concise expression related to the meaning of zuhd.<sup>39</sup>

(Damascus: Dar al-Bayan, 1978), p. 324.

<sup>34</sup> Abu al-Wafa al-Taftazani, *Madkhal ilâ al-Tashawuf al-Islâmy*, (Cairo: Dar al-Tsaqafah, n.d.), p. 72.

<sup>35</sup> Ibnu Qudamah al-Maqdisi, *Mukhtashâr Minhâj al-Qâshidîn...*, p. 324.

<sup>36</sup> Abdul Qadir al-Jilani, *al-Fath al-Rabbâni wa al-Faidh al-Rahmâni...*, p. 114.

<sup>37</sup> Abdul Qadir al-Jilani, *al-Fath al-Rabbâni wa al-Faidh al-Rahmâni...*, p. 144.

<sup>38</sup> Ibnu Qayyim al-Jauziyah, *Madârij as-Sâlikîn baina Maâzil Iyyâk Na'bud wa Iyyâka Nasta'in*, (Beirut: Dar al-Kutub al-'Arabi, 1996), vol. 2, p. 12.

<sup>39</sup> Ibnu Qayyim al-Jauziyah, *Madârij as-Sâlikîn...*, p. 12.

Based on the explanations of the scholars above, zuhd is not an apathetic attitude towards worldly life and also not leaving the world absolutely by only carrying out individual ritualistic worship. But, we remain active in interacting with the world and all its contents to support good deeds and achieve happiness in this world and especially in the hereafter.

Because of the urgency of the issue of zuhd, Shaykh Abdul Qadir al-Jilani devoted special attention to restoring the understandings and views of zuhd as stated by authoritative Sufis and then using it to contribute to the struggle for Islam and straighten society.<sup>40</sup> The efforts of Shaykh Abdul Qadir al-Jilani in this regard can be seen as follows:

First: purifying Sufism from all deviations of thought (theoretical) and practice (practical) and then returning it to the main goal, namely instilling the values of true freedom and true zuhd. Two works of Shaykh al-Jilani, namely *al-Ghunyah li Thalib Tharîq al-Haq* (Sufficient Provision for Those Who Seek The Path of Truth) and *Futûh al-Ghayb* (Uncovering Metaphysics) are a summary of his thoughts in this issue. The second book (*Futûh al-Ghayb*) was given a longer explanation by Ibn Taimiyah in the tenth volume of *Majmû' al-Fatâwa* entitled *Kitâb al-Sulûk*. Ibn Taimiyah also presented it as an ideal model for zuhd taught by the Quran and Sunnah.<sup>41</sup>

Second: Criticizing the extreme Sufis. In every lecture and in the books he wrote, Shaykh al-Jilani criticized those who pretended to be Sufis or who damaged the image of Sufism. According to him, true Sufism contained a clarity and sincerity that could not be achieved with simply ragged clothes, changing the color of the face to yellow and straightening the body, the tongue is foaming because it talks a lot about pious people, and moving the fingers with *tasbih* and *tahlil*, but, to him the true Sufism brings sincerity in the process of seeking Allah 'Azza wa Jalla, being zuhd in the life of the world, removing creatures from his

<sup>40</sup> Majid Irsan al-Kailani, *Hakadza Dhahara Jail Shalâhuddîn...*, p. 208.

<sup>41</sup> Majid Irsan al-Kailani, *Hakadza Dhahara Jail Shalâhuddîn...*, p. 208.

heart, and freeing himself from other than Allah `Azza wa Jalla.<sup>42</sup>

In addition to reforming the meaning of *zuhd* towards its true meaning as explained above,<sup>43</sup> Shaykh al-Jilani also implemented the meaning of *zuhd* into his *islâh* movement in the life of the people, both in education and teaching as well as in his lectures and advises.

### The Implementation of *Zuhd* in the *islâh* Movement of al-Jilani

The *Islâh* movement in Islam is an obligation. It is included in the category of *al-amru bi al-ma'rûf wa al-nahy `an al-munkar* or enjoining righteousness and preventing evil. The word *islâh*, linguistically comes from the word *shalaha-yashluhu-shulhun-shalâhan* which means the opposite of damage. Meanwhile, *islâh* is the opposite of *ifsâd* or doing damage.<sup>44</sup> As for the term, *islâh* is changing the situation from bad to good; from chaos and strife to peace and *istiqamah*.<sup>45</sup> Therefore, Shaykh al-Jilani argued that *islâh* or *al-amru bi al-ma'rûf wa al-nahy `an al-munkar* is a very urgent need for the continuity of the good of society. On the other hand, if *islâh* is not implemented, then the community will be destructed and eventually destroyed. This mission is also an obligation on every Muslim according to his status and ability; a sultan must prevent it with the hand (force), the ulama prevent it verbally and the general public deny it with the heart.<sup>46</sup>

<sup>42</sup> Abdul Qadir al-Jilani, *al-Fath al-Rabbâni wa al-Faidh al-Rahmâni...*, p. 115.

<sup>43</sup> Cf., Abd. Wahid, "KARAKTERISTIK SIFAT ZUHUD MENURUT HADIS NABI SAW," *Al-Mu'ashirah*, vol. 13, no. 1, Januari 2016, pp. 66-87; Rumba Triana, "ZUHUD DALAM AL-QURAN," *al-Tadabbur: Jurnal Ilmu al-Qur'an dan Tafsir*, vol 2, no 03 (2017), pp. 57-89; Abdul Muqit, "Makna Zuhud Dalam Kehidupan Prespektif Tafsir Al-Qur'an," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam*, vol. 1, no. 2, September 2020, pp. 36-51; and Suadi Saad, "PERSPEKTIF HADIS NABI SAW. TENTANG ZUHUD," *AL-QALAM*, vol. 23, no. 3, September-Desember, (2006), pp. 355-387.

<sup>44</sup> Jamaluddin Ibnu Manzur, *Lisân al-'Arab*, (Beirut: Dar al-Shadir, 1414 H), vol. 2, p. 517.

<sup>45</sup> Nashar As'ad Nashar, *Islâh al-Ummah fî Dhau'i al-Kitâb wa al-Sunnah*, (Damascus, Jami'ah Damascus, 2007), p. 477.

<sup>46</sup> Abdul Qadir al-Jilani, *al Ghunyah li Thâlibi Tharîq al Haq. Muhaqqiq: 'Isham Faris...*, pp. 141-142.

Shaykh al-Jilani also took on his role in the *islâh* movement, including by integrating *zuhd* into the *islâh* movement. Historians noted that the *da'wah* activity or *islâh* of Shaykh Abdul Qadir al-Jilani began in 512 Hijri/1127 AD.<sup>47</sup> But, according to Majid Irsan al-Kailani, Shaykh al-Jilani had started his *islâh* movement before that. He claimed to have taught before the time of preparation and gathered his friends and loyal followers to do the same.<sup>48</sup> Initially, there were only two students of Shaykh al-Jilani, but it continued to grow until the number reached 70,000 people.<sup>49</sup> The longer the students grow, the *madrassa* area cannot accommodate them. Shaykh al-Jilani then moved the location of the study to near the Baghdad city fence, next to his *Ribath*. Even this new place was also crowded with people and many people repented in front of him.<sup>50</sup>

Even though according to Majid Irsan al-Kailani the *islâh* movement of Shaykh al-Jilani had started before that year, the author still refers to the year 521 H/1127 AD as the beginning of his *islâh* movement. At that time, Shaykh al-Jilani carried out his activities using a new method based on two things: First, to organize systematic teaching and education of the soul. Second, giving lectures and preaching to the public in general.<sup>51</sup> The implementation of *zuhd* in the *islâh* movement is as follows:

### First: In Education and Teaching

In the field of education and teaching, Shaykh al-Jilani carried out the *islâh* movement by establishing the Qadiriyyah *madrassa*. This *madrassa* construction project was completed in 528 H/1133 AD, to be exact when he was 57 years old. Shaykh al-Jilani made it the center

<sup>47</sup> Jamaluddin Ibnu Jauzi, *al-Muntadzim fî Târikh al-Umam al-Mulûk...*, p. 246.

<sup>48</sup> Majid Irsan al-Kailani, *Hakadza Dhahara Jail Shalâhuddîn...*, p. 175.

<sup>49</sup> Ahmad Syihabuddin, *Masâlik al-Abshâr fî Mamâlik al-Amshâr*, (al-Majma' al-Tsaqafi, Abu Dhabi, 1423 H), vol. 8, p. 193.

<sup>50</sup> Majid Irsan al-Kailani, *Hakadza Dhahara Jail Shalâhuddîn...*, p. 175.

<sup>51</sup> Majid Irsan al-Kailani, *Hakadza Dhahara Jail Shalâhuddîn...*, p. 185.

of teaching activities, giving *fatwas* and giving advice.<sup>52</sup> Various historical facts stated that this *madrasa* had a very big role in improving the generation that is ready to face the threat of the Crusaders in the Sham region. In the following period, some of the students of this *madrasa* managed to become prominent figures such as Ibn Qudamah who became an advisor to Salahudin al-Ayyubi, plus Ibn Naja, a scholar who became his advisor in the political and military fields.<sup>53</sup> The implementation of *zuhd* in this *madrasa* can be seen as follows:

First, in educating his students mentally, Shaykh al-Jilani implemented *zuhd* regarding this matter by saying:

"Try not to depend on creatures to meet all needs, both small and large, because it is a sign of perfection and the virtue of worshipers and the glory of the pious. Armed with this trait, he will be able to call to good and prevent evil. He feels enough with Allah's help, believes in His gifts, and sees all humans as having equal rights, and that is close to sincerity. Expect nothing from humans, this is pure wealth, the noblest honor, and trully trust. This is one of the doors of *zuhd* and the quality of *wara'* that can be achieved with it."<sup>54</sup>

Second: about the student's association with the rich and poor. Shaykh al-Jilani implemented *zuhd* in this matter in his expression:

"You may associate with rich people while maintaining *'izzah* (honor) and associating with poor people while maintaining a humble attitude... You must associate with poor people, be humble, well-behaved, and generous... Disciples should not show weakness because they accept or expect gifts from rich people, because being so attentive and begging for mercy and gifts

from rich people is a great danger that will damage their religion and morals."<sup>55</sup>

Third, in providing provision on social affairs. It was stated that Shaykh Abdul Qadir al-Jilani implemented *zuhd* in this regard by emphasizing on his students to leave everything that could bring down their social status, such as being unemployed, living on the help of benefactors, and begging. For this reason, Shaykh al-Jilani strongly recommended that his students be busy; both as workers and traders by remaining committed to the principles of morality and trust.<sup>56</sup>

Fourth, Shaykh al-Jilani implemented *zuhd* in his teachings which emphasized the issue of religious values. These teachings can be reflected in the following points: believing and practicing straight monotheism; understand and practice well the concepts of *qadha'* and *qadar*, the concept of faith, the concept of *ulil amri* (leader), and the concept of *al-amr bi al-ma'rûf wa al-nahy 'an al-munkar*, the position of the world and the hereafter, the problem of prophethood and the prophet, as well as straightening the status of *zuhd* in Islam.<sup>57</sup>

From these teachings, it is clear about the position of the world is related to *zuhd*. According to Shaykh al-Jilani the world has two substances, belief and social. In terms of belief, the world is seen as an obstacle to reaching God. Therefore, if there is someone who loves it, he will not reach Allah. The love of the world is the source of all kinds of sin.<sup>58</sup> The right principle in interacting with the world from a social point of view is to respond to it with his hands without taking it into his heart. Shaykh Abdul Qadir al-Jilani said, "When the world is in the palm of the hand, it is permissible. When it is in the pocket, it is okay. When it is stored with good intentions it is also okay. But if it is

<sup>52</sup> Muhamad at-Tadafi, *Qalâid al-Jawâhir fî Manâqib Abdul Qâdir*, (Aleppo, Multazam, 1956), p. 5.

<sup>53</sup> Majid Irsan al-Kailani, *Hakadza Dhahara Jail Shalâhuddîn...*, p. 187.

<sup>54</sup> Abdul Qadir al-Jilani, *Futûh al-Ghaib*, (n.c., n.p., n.d.), p. 107.

<sup>55</sup> Abdul Qadir al-Jilani, *al-Ghunya li Thâlib Tharîq al-Haq*. Editor, 'Isham Faris..., p. 288.

<sup>56</sup> Majid Irsan al-Kailani, *Hakadza Dhahara Jail Shalâhuddîn...*, p. 193.

<sup>57</sup> Majid Irsan al-Kailani, *Hakadza Dhahara Jail Shalâhuddîn...*, pp. 209-210.

<sup>58</sup> Abdul Qadir al-Jilani, *al-Fath al-Rabbâni wa al-Faidh al-Rahmâni...*, p. 176.



in the heart then, it is not allowed.”<sup>59</sup> This view is shared by other Sufis such as al-Ghazali and al-Haddad<sup>60</sup> and this pattern of interaction with the world or wealth is impossible unless people implement the principle of *zuhd* to this world.

## Second: Advice and *Da`wah*

Even though Shaykh al-Jilani was busy teaching and galvanizing *murabbi* (educators) cadres, he still did not leave the public lecture forum aimed at conveying his message to the general public. To that end, Shaykh al-Jilani devoted three days a week to fill the forum, namely, Friday morning and Tuesday night in the *madrasa* area, and Sunday morning in *Ribath*.<sup>61</sup> Most of these pieces of advices have been compiled in a book entitled, *al-Fath al-Rabbâni wa al-Faidh al-Rahmâni*, accompanied by notes on the date and location of the lecture. The implementation of *zuhd* in the *da`wah* and advices of Shaykh al-Jilani are as follows:

First: Regarding the content of his lecture. Shaykh al-Jilani believed that the goodness of a Muslim's religion is impossible to achieve unless he repairs his heart and frees himself from the shackles of worldly love and bad morals, and from everything that turns him away from Allah.<sup>62</sup> For this reason, in his many lectures, Shaykh al-Jilani often invited people to join him to educate and purify themselves.<sup>63</sup>

Second: criticism of ulama who seeks profit from the government. In a lecture delivered at his *madrasa* on 9 Rajab 546 H/1151 AD, Shaykh al-Jilani said:

“If you really achieve the fruits and blessings of knowledge, it is impossible for you to go knocking on the sultan's door to get pleasure and fulfill your lustful desires.

<sup>59</sup> Abdul Qadir al-Jilani, *al-Fath al-Rabbâni wa al-Faidh al-Rahmâni...*, p. 216.

<sup>60</sup> Muhammad Hafiun, “ZUHUD DALAM AJARAN TASAWUF, “ *HISBAH: Jurnal Bimbingan Konseling dan Dakwah Islam*, vol. 14, no. 1, Juni (2017), pp. 80-81.

<sup>61</sup> Muhamad at-Tadafi, *qalâid al-Jawâhir fî Manâqib Abdul Qâdir...*, p. 18.

<sup>62</sup> Abdul Qadir al-Jilani, *al-Fath al-Rabbâni wa al-Faidh al-Rahmâni...*, p. 261.

<sup>63</sup> Abdul Qadir al-Jilani, *al-Fath al-Rabbâni wa al-Faidh al-Rahmâni...*, pp. 232-239.

For ulama, his feet are not fit to step into the door of humans. For a practicing *zuhd*, his hands are not worthy of taking human property and for someone who loves Allah, his eyes are not worthy to look at other than Him.”<sup>64</sup>

Similarly, in his lecture delivered on 20 Sha`ban 545 H/1150 AD, Shaykh al-Jilani said:

“O traitors of knowledge and charity. O enemies of Allah and His Messenger. O robber of the servants of Allah `Azza wa Jalla. Your injustice is so clear and your hypocrisy is so clear. How long are you going to keep doing this hypocrisy? O scholars, O doers of *zuhd*! How much longer will your hypocrisy towards rulers and sultans for the sake of the world's gains, lusts, and pleasures? All of you and most of the rulers of this era are wrongdoers and traitors to the wealth of Allah `Azza wa Jalla which is in the hands of His servants. O Allah, destroy the power of the hypocrites, destroy the wrongdoers, and cleanse the earth from them or repair them.”<sup>65</sup>

Third: criticism of the government. In one of his lectures, Shaykh al-Jilani said:

“Many kings are considered gods by their people. The world, wealth, pleasure, glory, and power are also considered gods. Woe to you, you regard branches as roots, view those who are provided with sustenance as providers of sustenance, servants as masters, poor as rich, weak as strong, dead as living. If you glorify the tyrants of the world, its pharaohs, its kings, its tycoons and forget Allah `Azza wa Jalla so as not to glorify Him, then you are judged to be like idol worshippers and you make people whom you glorify it (besides Allah) as your idol.”<sup>66</sup>

<sup>64</sup> Abdul Qadir al-Jilani, *al-Fath al-Rabbâni wa al-Faidh al-Rahmâni...*, p. 251.

<sup>65</sup> Abdul Qadir al-Jilani, *al-Fath al-Rabbâni wa al-Faidh al-Rahmâni...*, p. 216.

<sup>66</sup> Abdul Qadir al-Jilani, *Jala' al-Khâtir min Kalâm al-Syaikh Abdul Qâdir*, (Beirut: Dar Kutub al-Ilmiyyah, 2010), vol. 1, pp. 270-171.

Related to these four social moral criticisms that Shaykh al-Jilani developed in his time, in one of his lectures, he said:

“This is the age of *riya'*, hypocrisy, and taking other people's property in an unrighteous way. Many people fast, go on pilgrimage, pay tithe, and do various good deeds for humans, not for Allah. Most people today do not have a God. You all have dead hearts but lively desires and passions, you all seek the world.”<sup>67</sup>

Fifth, a call to care for the poor and the general public. Seeing the condition of society at that time experiencing bad luck, Shaykh al-Jilani devoted all his energy to defending the common people, especially the poor. For this reason, he argued that caring about their situation is a condition of faith.<sup>68</sup> In addition, he also criticized the governors who persecuted them and criticized the rich people who are busy taking care of themselves, busy with various kinds of delicious food, luxurious clothes, magnificent houses, decorating themselves, and accumulating wealth regardless of his brothers and sisters in poverty. Therefore, Shaykh al-Jilani issued a *fatwa* that their Islam was only a false claim and only looking for an excuse to keep their blood pure by saying the two words of *shahadat*.<sup>69</sup>

## Conclusion

In the preceding exposition, we have dealt with all relevant points in this chapter, we conclude that the implementation of *zuhd* in the *islâh* movement of Shaykh Abdul Qadir al-Jilani includes *islâh* in Sufism, in education and teaching, and in lectures and *da'wah*. As for *islâh* in Sufism, it is done by explaining the true meaning of *zuhd* and rebuking the Sufis who are excessive. Regarding education and teaching, the implementation of *zuhd* is in the form of the contents of the teachings

and education provided by Shaykh al-Jilani to his students, such as emphasizing mental education, providing clear rules regarding student association with the rich and poor, providing provisions in the social field, and various teachings that emphasize the issue of Islamic values. Then related to lectures and *da'wah*, the implementation of *zuhd* includes several issues such as the content of his study, criticism of scholars who seek profit from the government, criticism of the government, criticism of social morals that developed in his time, and calls to care about the fate of the poor. Finally, in addition to all these conclusions, we believe that if such *zuhd* and *islâh* movements adapted to the current state of modernization, it will, at least, minimize various crummy effects of modernization.<sup>70</sup>

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<sup>67</sup> Abdul Qadir al-Jilani, *al-Fath al-Rabbâni wa al-Faidh al-Rahmâni...*, p. 20.

<sup>68</sup> Abdul Qadir al-Jilani, *al-Fath al-Rabbâni wa al-Faidh al-Rahmâni...*, pp. 70-86

<sup>69</sup> Abdul Qadir al-Jilani, *al-Fath al-Rabbâni wa al-Faidh al-Rahmâni...*, p. 18

<sup>70</sup> Endrika Widdia Putri, “Zuhud Milenial Dalam Perspektif Hadis,” *El-Afkar*, vol. 8, no.2, Juli-Desember (2019), pp. 70-88.

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