



Research Article

## The Relevance of Sufistic Values in Modern Life: A Study of Shaykh 'Abdul Qādir al-Jīlāni's Interpretation of the Verses of Qitāl in the Qur'ān

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**Abstract.** War is a physical or non-physical conflict that occurs between one or more groups to dominate a contested area. Because it encompasses groups, war usually occurs between tribes, nations and countries. War has occurred since ancient times and was a common occurrence, especially during the early days of Islam. The understanding of the word qitāl in the current context is often misunderstood. Thus, the purpose of this study is to straighten out this understanding and address the Sufistic values of the verses of qitāl in the Quran. The Sufistic values of the qitāl verses in the Quran are values that need to be known and studied and applied in everyday life. Sufistic values such as patience, ridhā, not exceeding limits, piety, and doing justice in all aspects of life. The problem

examined in this study is what are the Sufistic values in the Quran by referring to the interpretation of Shaykh 'Abdul Qādir al-Jīlāni regarding the verses in which there are Sufistic values in the Quran. The results of this study are that the view of Shaykh 'Abdul Qādir al-Jīlāni in his tafsir, namely tafsir aljilani, there are Sufistic values on the verses of qitāl in the Quran. Shaykh 'Abdul Qādir al-Jīlāni's interpretation of the Sufistic values of the verses of qitāl has relevance in modern life today. Sufistic values in the form of patience, *ridhā*, not exceeding limits, piety, and doing justice can be applied as a guide in running life today. Sufistic values about the verses of qitāl have been explained through the words of Allah SWT in the Quran. The application can be done in the context of modern life today.

**Keywords :** Qitāl, Sufistic Value, Tafsir al-Jīlāni

**Abstrak.** Perang adalah sebuah pertikaian baik secara fisik maupun non fisik yang terjadi antara satu kelompok atau lebih untuk melakukan dominasi di suatu wilayah yang dipertentangkan. Karena mencangkup kelompok maka perang tersebut biasanya terjadi antar suku, bangsa dan negara. Perang telah terjadi sejak zaman dahulu dan merupakan kejadian yang lumrah terjadi, terutama pada masa awal-awal keislaman. Pemahaman tentang kata qitāl dalam konteks saat ini sering salah dipahami. Sehingga tujuan dari penelitian ini adalah untuk meluruskan pemahaman tersebut dan menyikap nilai-nilai sufistik tentang ayat-ayat qitāl dalam al-Qur'ān. Adapun nilai-nilai sufistik tentang ayat-ayat qitāl dalam al-Qur'ān merupakan nilai-nilai yang perlu diketahui dan dikaji serta diterapkan dalam kehidupan sehari-hari. Nilai-nilai sufistik seperti sabar, *ridhā*, tidak melampaui batas, bertakwa, serta berbuat adil dalam segala aspek kehidupan. Masalah yang diteliti dalam penelitian ini adalah apa saja nilai-nilai sufistik dalam al-Qur'ān dengan merujuk pada penafsiran Syaikh 'Abdul Qādir al-Jīlāni mengenai ayat-ayat yang di dalamnya terdapat tentang nilai-nilai sufistik dalam al-Qur'ān. Penelitian ini menggunakan pendekatan ilmu tafsir dan tasawuf. Hasil dari penelitian ini bahwa pandangan Syaikh 'Abdul Qādir al-Jīlāni dalam tafsirnya yaitu tafsir aljilani, terdapat nilai-nilai sufistik terhadap ayat-ayat qitāl dalam al-Qur'ān. Penafsiran Syaikh 'Abdul Qādir al-Jīlāni tentang nilai-nilai sufistik tentang ayat-ayat qitāl memiliki relevansi dalam kehidupan modern saat ini. Nilai-nilai sufistik berupa sabar, *ridhā*, tidak melampaui batas, bertakwa, dan berbuat adil tersebut dapat diterapkan sebagai pegangan dalam menjalankan kehidupan saat ini. Nilai-nilai sufistik tentang ayat-ayat qitāl telah dijelaskan melalui firman Allah SWT dalam al-Qur'ān. Adapun penerapannya dapat dilakukan dalam konteks kehidupan modern saat ini.

**Kata Kunci :** Qitāl, Nilai Sufistik, Tafsir al-Jīlāni

## INTRODUCTION

War is a physical or non-physical conflict that occurs between one or more groups to dominate a contested area. Because it includes groups, the war usually occurs between tribes, nations and countries. According to Haryomataram, war is a conflict between two or more countries with their respective armed forces, which aims to control the opponent and form a peaceful situation as desired by the winner.<sup>1</sup> Meanwhile, according to Machiavelli, war is a natural and important basis for problem solving.<sup>2</sup>

Speaking of war, in Islamic history it is recorded that the first war appeared since the dispute between Habil and Qabil even today, war is still a legacy of

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<sup>1</sup>Dyan F. D. Sitanggang, "Destruction of Historic Places in Interstate War as a Violation of International Humanitarian Law", *Lex et Societatis*, Vol. 1, No. 2, April-June 2013, p. 6.

<sup>2</sup>Ikhwan, "Justifying Violence in Power Politics", *al-Ijtima'*, *International Journal of Government and Social Science*, pp. 114.

mankind.<sup>3</sup> The dispute was the beginning of the bloodshed that occurred in this world.

The history of Islam, especially from the time of the Prophet's Companions, to the last dynasty of Islam, the Ottoman Turkish dynasty, war was a common event at that time. War is carried out in order to occupy the area. In Islam, conquest is carried out not only to control the territory, but also to spread the teachings of Islam.

War is often mentioned in verses of the Quran, one of the verses that discusses war, namely QS. *al-Baqarah* [2]: 190:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

*Meaning: "Fight in the cause of Allah those who fight you and do not transgress. Verily, Allah does not like those who transgress limits".<sup>4</sup>*

If looked at carefully, the command "fight" indicates that they are permitted to fight in the way of Allah SWT. The purpose of the war is to implement the values of God Almighty, uphold monotheism, and defend the freedom and independence required by religion. What is meant by overstepping the boundaries is that both parties involved avoid having an impact on the surrounding life that is already harmonious and peaceful. Also avoiding the impact on the da'wah of Islam and the Muslims. This includes women, small children, the elderly and worshipers who could disrupt and even interrupt their worship activities, even if it affects people of other religions.<sup>5</sup>

In addition, the verse explains that war is only permissible when we know for sure that someone is going to fight. They have planned and taken steps to fight the Muslims, or even they did it very suddenly due to some factors and reasons.

Islam does not allow wars to be waged in excess of one's desires and for the purpose of bloodshed. However, the verse explains that war is carried out against those who fight and does not exceed the limit.<sup>6</sup> The meaning of exceeding the limit according to Muhammad Abduh is that people who do not participate in the war are not included in the above verse. As one of the rules and ethics of Islam in fighting the enemy is not to fight those who are helpless who live in the power of the enemy. Such as women, children, the elderly, and the sick and anyone who invites peace and stop the war then let him stop the war and make peace.<sup>7</sup>

Therefore, Islam does not want war in any form, so war is carried out with the specific purpose of protecting the da'wah and defending oneself from enemy attacks.<sup>8</sup>

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<sup>3</sup>Supriadi, "War Verses in the Qur'an (A Semantic Review)", (*Thesis*, Faculty of Arts and Culture, Hasanuddin University, Makassar, 2017), p. 5.

<sup>4</sup>QS. *al-Baqarah* [2]: 190, Qur'ān Translation Completion Team, *Al-Qur'ān and its Translations*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'ān, 2019), pp. 23.

<sup>5</sup>Sayyid Quthb, *Fi Zhilāl al-Qur'ān*, (Beirut: Dār al-Syurūq, 1992), Volume 1, Juz 2, p. 223.

<sup>6</sup>Aryadi Cahyadi, "War in the Perspective of the Quran (Muqarin Study of Tafsir al-Mishbah and Ibn Kathir)", (*Thesis*, Faculty of Ushuluddin Adab and Da'wah IAIN Curup, Curup, 2019), p. 17.

<sup>7</sup>*Ibid.* p. 18.

<sup>8</sup>Nurul Fitri, "Verses of Qital in Surah at-Taubah (Study of the Interpretation of Kh. Mishbah Musthafa in Tafsir al-Iklil Fi Ma'ani at-Tanzil)", (*Thesis*, Faculty of Ushuluddin and Da'wah, Institute of al-Qur'ān Sciences, Jakarta, 2021), p. 3.

There have been many wars in Islamic history, even since the time of the Prophet. The Uhud War is a very interesting war, because in this war the Muslims received defeat due to the disobedience of the archers to the orders of the Prophet as the warlord at that time. At first the Muslims succeeded in repelling their enemies, but when the archers saw the *ghanimah* treasure in the battle arena they were tempted and went down to take it.

Knowing this, Khalid bin Walid as the commander of the enemy cavalry attacked the Muslims, and succeeded in making the Muslims pressed and had to accept defeat in the war. The casualties in this war were not too many, but those who became *shāhid* in the war were the companions who were very influential in Islam.<sup>9</sup>

Furthermore, the battle of Hunain was a battle that the Prophet participated in with an army of 12,000 people. Before being on the battlefield, the companions who had just converted to Islam were proud of the number of troops to defeat the enemy troops led by Malik bin Auf. But Allah SWT willed otherwise at the beginning of the battle, the Muslims who arrived late in the Hunain valley had to be confused with the attacks that had been prepared by the enemy at that time. The 12,000 Muslims ran away with the attack that was launched at dawn. As a result, there were 80 companions from among the Anshar who were still loyal to the Prophet to protect him. But after a long time later came the help of Allah SWT and the return of some Muslim troops to the battlefield who had run away, so that Allah SWT gave victory to the Muslims in the battle.<sup>10</sup>

In relation to these *qitāl* verses, it is very interesting to study them from a Sufism perspective. One of the famous Sufi figures is Shaykh 'Abdul Qādir al-Jīlāni. His full name is Muhammad Muhyiddin 'Abdul Qādir al-Jīlāni. He was born in 470 AH/1077 AD and died in 561 AH/1165 AD.<sup>11</sup> He is one of the scholars of Sufism who is highly respected by the Sunnis and is famous as a wali in the world of *tariqah* or Sufism, and is also famous as a scholar of *fiqh*.<sup>12</sup>

## DISCUSSION

### Definition of Sufistic Values

Sufistic values are a combination of two words, namely, values and Sufistic. Academically, a value is an enduring belief used to indicate that one behavior or way of life is personally and socially preferable to another, or vice versa.<sup>13</sup> Value is always associated with goodness, virtue, and nobility, and is something that is valued, cherished, so that one feels a sense of fulfillment, and feels to be truly human. Value is something that is held in high esteem, which can color and inspire a person's

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<sup>9</sup>Shafiyurrahman al-Mubarakfuri, *Sirah Nabawiyah*, transl. Kathur Suhardi, (Jakarta: Pustaka al-Kautsar, 2020), pp. 303.

<sup>10</sup>*Ibid.* p. 508.

<sup>11</sup>Badriyatul Azizah, "Al-Hayāh in the Perspective of Tafsir al-Jailāni", (*Thesis*, Faculty of Ushuluddin and Philosophy, UIN Syarif Hidayatullah, Jakarta, 2018), p. 27.

<sup>12</sup>Zakiyatun Nufus, "Tazkiyah an-Nafs Perspective of Tafsir al-Jailāni by Shaykh 'Abdul Qādir al-Jailāni", (*Thesis*, Faculty of Ushuluddin and Da'wah IIQ, Jakarta, 2018), p. 4.

<sup>13</sup>Ahmad Sanusi, *Value System: Alternative Faces of Education*, (Jakarta: Nuansa Cendekia, 2015), p. 35.

actions. Values are more than just beliefs, values always involve patterns of thought and action, so there is a very close relationship between values and ethics.<sup>14</sup>

Values have a very important and numerous role in human life, because values, apart from being a guide for life, become a guide for resolving conflicts, motivate directing human life. Values, if responded positively, will help humans live better. Conversely, if it is not responded positively, it will be less valuable and feel less happy as a human being.

The value components in the Islamic value system are a cultural value system that is in accordance with Islam, a social value system that has a movement mechanism that is oriented towards a prosperous life in the world and happy in the hereafter, a psychological value system whose behavior is controlled by the value that is the source of reference, namely Islam, and a value system of behavior from creatures that contain interrelations or interconnections with others.<sup>15</sup>

Islamic values are inclusive, empathetic and tolerant. An inclusive person is one who always respects the opinions and differences of others. Inclusive means up to and including, to the essence and mission of religion, which is to uphold the principles of justice, deliberation, togetherness, helping, and loving one another.<sup>16</sup> According to De Vito, Empathy is the ability to understand emotionally and intellectually what others are experiencing.<sup>17</sup> Tolerance is respect for its most basic and universal form. Naturally, tolerance will emerge consciously and rationally, but it cannot be separated from our tendencies and circumstances. Humility is our basis in addressing intolerance so that only experience and perspective will form the norm or ideal.

Allah SWT commands His believing creatures to obey Him. There are 4 ways people classify value in an opinion or action, including: first, the value of truth (logical value) which comes from the elements of human reason (taste, karsa, cipta); second, the value of beauty (aesthetic value), which comes from human elements; third, moral value (ethical value) comes from human will or karsa; and fourth, religious value (religious value) comes from religious teachings.<sup>18</sup>

Furthermore, the definition of Sufism (tasawwuf) is from the verb *khumasi* which is formed from the word *shuf*. Its *tashrif* form is the verb *tashawwafa*, *yatashawwafu*, *tashawwifaa*, literally meaning wearing clothes made of fleece.<sup>19</sup> Tasawwuf is a science that studies the efforts and efforts to clean (purify) oneself struggling to fight lust, looking for a path of purity with the ma'ruf path to eternity,

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<sup>14</sup>S. Adisusilo, *Value-Character Learning: Constructivism and VCT as Innovations in Affective Learning Approaches*, (Tangerang: Rajawai Pers, 2013), pp. 50.

<sup>15</sup>M. Ariffin, *Philosophy of Islamic Education*, (Jakarta: Bumi Aksara, 2009), p. 41.

<sup>16</sup>A. Nata, *Map of Diversity of Islamic Thought in Indonesia*, (Jakarta: PT Raja Grafindo Persada, 2001), pp. 33.

<sup>17</sup>A. Masturi, "Building Social Relationships Through Empathic Communication (Communication Psychology Perspective). *Journal of Da'wah and Communication*, Vol. 4, No. 1, 2010, pp. 28.

<sup>18</sup>Herabudin, *Pengantar Sosiologi Kajian Sosial Budaya Indonesia*, (Bandung: Pustaka Setia, 2015), pp. 60.

<sup>19</sup>T. Jumantoro & M. S. Amin, *Dictionary of Tasawwuf*, (Jakarta: Amzah, 2012), pp. 30.

and holding fast to the promise of Allah SWT by following the shari'a of the Prophet Muhammad SAW in getting closer to Allah SWT.<sup>20</sup>

Linguistically there are several theories about the origin of the term tasawwuf, first from the word *al-Safa* which means holy. The main focus of the practice of Sufism is the process of purifying the soul from various diseases of the heart. Second, it comes from the word *Shaff* which means rows in prayer, in tasawwuf practitioners have rows in the sense of solid social solidarity among fellow tasawwuf practitioners.<sup>21</sup> Third, derived from the word *Shuffah* al-Masjid is a corner or porch of the mosque. Observers of Sufism often assess, what is meant by *ahl al-Suffah* is the forerunner of the *zahids*, people who live in a state of *zuhud* or live a life of asceticism. Fourth, it comes from the word *Shafwah* which means choice. Sufis are part of the chosen Muslims, or a special group of special ones, and the quality of their closeness to Allah SWT. Fifth, it comes from the word *Sophos* which means wisdom or wisdom of God. Sixth, it comes from the word *al-Shuf* which means fleece. The word *al-Shuf* indicates the meaning of poverty and simplicity.<sup>22</sup>

Tasawwuf is a science that initiates knowing, loving, approaching and being loved by God by cleansing oneself with noble morals, as well as controlling lust from the influence of the world which can at any time plunge humans into disgrace by paying attention to *zuhud*, *qana'ah*, not exaggerating, gratitude, patience, sincerity, *tawakal*, *ridha*, *khauf*, *raja'*, obedience, justice and so on.<sup>23</sup>

From the review of values and Sufism (tasawuf), it can be concluded that Sufistic values are traits directed only to God, whose obedience cannot be shaken by anything so that the events in the world will not affect it.<sup>24</sup>

### **Analysis of Sufistic Values in Verses of Qitāl**

After the translation and interpretation of each of the verses discussed, the following section will also discuss the Sufistic values found in the *qitāl* verses in the Quran.

#### **1. Patience**

Patience is an attitude of refraining from all kinds of forms that are prohibited by Allah SWT and always carrying out all His commands, remaining calm when afflicted with a disaster, patience for the passage of all the provisions of Allah SWT, patience for the promised blessings, and always showing wealth when in a state of poverty in life.<sup>25</sup>

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<sup>20</sup>Zulyadain, *Akhlak Tasawuf: Efforts to Achieve the Degree of Taqwa*, (Mataram, PIU IsDB UIN Mataram, 2016), pp. 47-48.

<sup>21</sup>A. Q. Djaelani, *Corrections to the Teachings of Tasawwuf*, (Tangerang: Gema Insani Press, 1996), p. 33.

<sup>22</sup>Zulyadain, *Akhlak Tasawuf: Efforts to Achieve the Degree of Taqwa*, (Mataram, PIU IsDB UIN Mataram, 2016), pp. 47.

<sup>23</sup>A. Nata, *Map of the Diversity of Islamic Thought in Indonesia*, (Jakarta: PT Raja Grafindo Persada, 2001), pp. 72.

<sup>24</sup>Nurul Hakiki, "Sufistic Values in the Marriage Guidance Process", *Journal of Religious Research*, Vol. 2, No. 2, August 2022, p. 156.

<sup>25</sup>'Abdul Qādir al-Jīlāni, *al-Gunyāh Li Thālibī Tharīqil Haq 'Azza wa Jalla*, (Beirut: Dār al-Kutub al-Ilmiyyah, 2018), Volume 2, p. 327.

In addition to patience, an attitude related to patience is *ridhā*. *Ridhā* is a person who does not oppose the destiny of Allah SWT and does not oppose the laws and regulations of Allah SWT.<sup>26</sup> *Ridhā* is a description of the condition of a believer's heart when it is able to realize it by accepting all events in the world and various kinds of disasters with steady faith, a peaceful soul and a calm heart.<sup>27</sup> With regard to patience and *ridhā*, it has been explained in QS. *al-Hajj* [22]: 39 which reads:

أَدْنِ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ<sup>28</sup>

Meaning: "It is permitted (to fight) for those who are being fought<sup>28</sup> because they are wronged. Verily, Allah is indeed mighty in their defense."<sup>29</sup>

QS. *al-Anfāl* [8]: 65 which reads:

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ.

Meaning: "O Prophet (Muhammad), stir up the believers to fight. If there are twenty patient men among you, surely they can defeat two hundred (enemies); and if there are a hundred (patient) men among you, surely they can defeat a thousand disbelievers because they (the disbelievers) are people who do not understand".<sup>30</sup>

In addition to the verse above, about patience is also found in QS. *at-Taubah* [9]: 36 which reads:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ ۗ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ.

Meaning: "Verily, the number of months in the sight of Allah is twelve months,<sup>31</sup> (as) Allah decreed (in the Tablet) when He created the heavens and the earth,

<sup>26</sup>Abdul Qādir al-Jīlāni, *al-Gunyāh Li Thālibī Tharīqil Haq...*, Volume 2, pp. 329.

<sup>27</sup>Abdul Qādir 'Īsa, *The Nature of Sufism*, trans. Khairul Amru Harahap and Afrizal Lubis, (Jakarta: Qisthi Press, 2005), pp. 246.

<sup>28</sup>The mufassirs said about this verse that when the Meccan polytheists were constantly hurting and torturing the companions of the Messenger of Allah, so they came to the Messenger of Allah, the Messenger of Allah said: "Be patient, I am not commanded to fight", until the Messenger of Allah migrated to Medina, then Allah SWT revealed this verse. Ibn Abbas also said: When the Messenger of Allah left Mecca, Abu Bakr said: Verily, Allah has blessed us and I knew there would be war." See Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 3, pp. 230.

<sup>29</sup>QS. *al-Hajj* [22]: 39, Qur'an Translation Completion Team, *Al-Qur'an and its Translations*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), p. 269.

<sup>30</sup>QS. *al-Anfāl* [8]: 65, Qur'an Translation Completion Team, *Al-Qur'an and its Translations*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), p. 147. 147. They did not understand that fighting should be based on the spirit of defending beliefs and obeying the commands of Allah SWT. They fought solely to maintain jahiliah traditions and other worldly purposes. See Tim Penyempurnaan Terjemah Al-Qur'an, *Al-Qur'an and its Translation*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), p. 147.

<sup>31</sup>Allah SWT sets the period of the earth's orbit around the sun for a year which is equivalent to twelve months, which is twelve times the appearance of the crescent moon due to the moon circling

*among which are four unlawful months. That is the straight religion, so do not wrong yourselves in them (the four months), and fight the polytheists all as they fight you all. Know that Allah is with those who fear."*<sup>32</sup>

Shaykh 'Abdul Qādir al-Jīlāni explained that the Muslims had been patient with the injustice committed by the disbelievers of Quraysh at that time for some time.<sup>33</sup> As explained in *al-Jīlāni's* interpretation, the injustice committed by the polytheists at that time was in the form of torturing, humiliating, insulting, hurting, and oppressing the Muslims.<sup>34</sup> This is due to two factors, the first is because at the beginning of Islam at that time the number of Muslims was still small. The second factor was that there was no verse commanding them to fight against the polytheists, so they had to be patient and be content.<sup>35</sup>

This explanation is also found in the reason for the revelation of QS. *al-Hajj* [22]: 39, where the Prophet said: "Be patient, I was not ordered to fight", until the Prophet and his companions migrated to Madinah, then this verse was revealed as a form of Allah's help to the Muslims for what they suffered.<sup>36</sup>

Patience is a trait that must be instilled in a believer in living life. As the Prophet and his companions when they were hurt, slandered, and even killed by the disbelievers at that time, they remained patient in preaching the religion of Allah SWT.<sup>37</sup>

In addition to patience, as a believer, the nature of *ridhā* must be embedded in the way of life that has been determined by Allah SWT. With the nature of *ridhā*, it will make the heart of a believer calm, peaceful, solemn in worship, confident that Allah SWT will always help him if he is in trouble.<sup>38</sup>

As in the book of tafsir *al-Jīlāni* QS. *al-Hajj* [22]: 39 explains that Muslims who remain patient and *ridhā* with the determined life line, so that with patience and *ridhā* it makes Allah SWT *ridhā* help them,<sup>39</sup> as stated at the end of the verse QS. *al-Hajj* [22]: 39:

وَأَنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

Meaning: "And verily Allah is mighty in their defense".<sup>40</sup>

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the earth. The regularity of this period of time is the benchmark for calculating time. See QS. *at-Taubah* [9]: 36, Qur'ān Translation Completion Team, *Al-Qur'ān and its Translations*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'ān, 2019), p. 153.

<sup>32</sup>QS. *at-Taubah* [9]: 36, Qur'ān Translation Completion Team, *Al-Qur'ān and its Translations*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'ān, 2019), p. 153.

<sup>33</sup> Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 3, p. 230.

<sup>34</sup>*Ibid.*

<sup>35</sup> Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 3, pp. 230.

<sup>36</sup> Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 3, pp. 230.

<sup>37</sup> Hasyim Asy'ari, and Lailil Mukarromah, "Formation of Spirituality and Child Character in the Perspective of Lukman al-Hakim", *at-Tarbiyah: Journal of Islamic Education*, Vol. 3, No. 2, 2020, pp. 168.

<sup>38</sup> Abdul Qādir al-Jīlāni, *al-Gunyah Li Thālibi Tharīqil Haq...*, Volume 2, pp. 330.

<sup>39</sup> Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 3, pp. 231.

<sup>40</sup> QS. *al-Hajj* [22]: 39, Qur'ān Translation Completion Team, *Al-Qur'ān and its Translations*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'ān, 2019), p. 269.



Defending them here means that Allah SWT is able to help them, namely the Muslims.<sup>41</sup> The help given by Allah SWT in the form of the revelation of the verse to ease their burden in the form of fighting the polytheists at that time. So that some scholars argue that this verse became the first verse revealed that ordered the Muslims to fight against the polytheists.<sup>42</sup>

In QS. *al-Anfāl* [8]: 65 there is a fragment of the verse that reads:

إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا.

Meaning: "If there are twenty patient men among you, surely they can defeat two hundred (enemies); and if there are a hundred (patient) men among you, surely they can defeat a thousand disbelievers"...<sup>43</sup>

Shaykh 'Abdul Qādir al-Jīlāni in his tafsir explains that Allah SWT promises victory for the Muslims when facing the polytheists in battle.<sup>44</sup> If there are 20 patient people who remain steadfast in the Muslim army in the presence of the polytheists, they can surely defeat 200 enemies from the polytheists with the help and assistance of Allah SWT. If there are a hundred patient people among the Muslims who remain confident and firm in the face of the enemy, surely they can defeat a thousand infidels with the help and assistance of Allah SWT. In comparison, 1 patient person can defeat 10 enemies.<sup>45</sup> So that people who are patient in worshiping what Allah SWT commands will certainly lead to victory and success. There will be no loss for those who are patient because Allah SWT will always provide a way out in every difficulty faced.<sup>46</sup>

Whereas in QS. *at-Taubah* [9]: 36 in the fragment of the verse that reads:

فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

Meaning: "So do not oppress yourselves in these four months"...<sup>47</sup>

Shaykh 'Abdul Qādir al-Jīlāni, as stated in *Tafsir al-Jīlāni*, explained that there is a prohibition against doing injustice to oneself and others during the prohibited months.<sup>48</sup> The injustice in question is in the form of a prohibition on sin and all despicable acts that can harm oneself and others. Because Allah SWT has glorified the forbidden months. The months in question are the months of Zul Qaidah, Zul Hijjah, Muharram, and Rajab. In these months, Muslims are commanded to glorify

<sup>41</sup>Abdul Qādir al-Jīlāni, *Tafsir al-Jīlāni...*, Volume 3, pp. 230.

<sup>42</sup>Ainuki Astna Asyasyifa, and Munawir, "Interpretation of the Permissibility of Fighting Infidels in al-Qurān Surah *al-Hajj* Verse 39 (A Hermeneutic Reading of Hans George Gadamer), *al-Afkar*, Vol. 6, No. 3, 2023, p. 714.

<sup>43</sup>QS. *al-Anfāl* [8]: 65, Qur'ān Translation Completion Team, *Al-Qur'ān and its Translations*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'ān, 2019), p. 147. 147.

<sup>44</sup>Abdul Qādir al-Jīlāni, *Tafsir al-Jīlāni...*, Volume 2, p. 176.

<sup>45</sup>Abdul Qādir al-Jīlāni, *Tafsir al-Jīlāni...*, Volume 2, p. 176.

<sup>46</sup>Muhammad Anwar Ibrahim, *Agar Selalu DimudahkanNya*, (Yogyakarta: Laksana, 2019), pp. 30.

<sup>47</sup>QS. *at-Taubah* [9]: 36, Qur'ān Translation Completion Team, *Al-Qur'ān and its Translations*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'ān, 2019), p. 153.

<sup>48</sup>Abdul Qādir al-Jīlāni, *Tafsir al-Jīlāni...*, Volume 2, p. 206.

them by increasing good deeds, good deeds, which bring rewards and *the pleasure of Allah* SWT.<sup>49</sup>

Avoiding and protecting yourself from despicable acts is one of the practices of patience. Patience is divided into 3 types, the first is patience in carrying out all obedience by always being istiqomah in carrying out the laws of Allah SWT, familiarizing yourself with always carrying out all kinds of forms of worship both related to property, physical and spiritual, beramar ma'ruf nahi mungkar, and always being patient in maintaining and refraining from sinful deeds.<sup>50</sup>

So in QS. *at-Taubah* [9]: 36, Muslims are commanded to be patient and refrain from committing any wrongdoing, even unjust ones.<sup>51</sup> Allah SWT forbids the Muslims to start wars in the haraam months and in months other than the haraam months. Unless the Muslims are fought first then they are allowed to fight back because it is an order, not a prohibition anymore.<sup>52</sup> Observing Allah's commands is an obligation and counts as worship.

Based on the explanation of the verses above, it can be concluded that patience and *ridhā* is an attitude that every Muslim must have in living life. Anyone who wants victory, success must have an attitude of patience, namely in carrying out everything that Allah SWT commands, patience in guarding themselves from sin, patience in struggling to achieve what is aspired to.

## 2. Not Excessive

As Allah SWT says in QS. *al-Qalam* verse 4: "And indeed you (Muhammad) are of noble character".<sup>53</sup> That as a follower of the Prophet Muhammad SAW, it is appropriate for Muslims to imitate the morals of the Prophet in all aspects of life. In another explanation it is also said that good morals are actions that can restrain and keep themselves from despicable acts.<sup>54</sup> The reprehensible actions in question such as: hurting innocent people, insulting, persecuting, namimah (complaining), and all actions that bring sin.

In connection with the command not to overdo it, in the Qur'an Muslims are prohibited from exceeding the limit, as explained in QS. *al-Baqarah* [2]: 190 which reads:

وَلَا تَعْتَدُوا

Meaning: "And do not exceed the limits" ...<sup>55</sup>

In addition to exceeding limits, Muslims are prohibited from committing wrongdoing as well, as explained in QS. *al-Hujurāt* [49]: 9,

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<sup>49</sup>Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 2, pp. 205.

<sup>50</sup>Abdul Qādir 'Īsa, *The Nature of Sufism*, trans. Khairul Amru Harahap and Afrizal Lubis, (Jakarta: Qisthi Press, 2005), pp. 221-222.

<sup>51</sup>Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 2, p. 206.

<sup>52</sup>*Ibid.*

<sup>53</sup>Abdul Qādir al-Jīlāni, *al-Gunyāh Li Thālibi Tharīqil Haq...*, Volume 2, p. 321.

<sup>54</sup>Abdul Qādir al-Jīlāni, *al-Gunyāh Li Thālibi Tharīqil Haq...*, Volume 2, pp. 323.

<sup>55</sup>QS. *al-Baqarah* [2]: 190, Qur'ān Translation Completion Team, *Al-Qur'ān and its Translations*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'ān, 2019), pp. 23.

فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ ۗ

Meaning: "If one of them wrongs the other, fight the wrongdoer until he returns to the commandments of Allah"...<sup>56</sup>

Muslims are also prohibited from oppressing themselves, as stated in QS. *at-Taubah* [9]: 36:

فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

Meaning: "So do not oppress yourselves in them (the four months)...<sup>57</sup>

From the verses described above are prohibitions that must be avoided, because they are contrary to the concept of *husnul khuluq* or praiseworthy morals. Allah SWT commands Muslims to have praiseworthy morals, one of which is not to be excessive. Keeping oneself from excessive actions is one of a series of *husnul khuluq*.<sup>58</sup> The application that can be done in the form of keeping oneself from reprehensible actions, avoiding actions that can harm oneself and others.<sup>59</sup>

Shaykh 'Abdul Qādir al-Jīlāni explains that with regard to QS. *al-Baqarah* [2]: 190, the Muslims are asked to guard themselves from transgressing the limits. The limits referred to as stated in *al-Jīlāni's* interpretation are the limits that must be considered when fighting such as only fighting those who are hostile to the religion of Allah SWT, fighting polytheists who are contrary to the right path, rejecting the truth in a state of arrogance and arrogance, especially those who intend to kill you with intention and courage.<sup>60</sup> In addition to the limits, ethics must also be considered when fighting so as not to exceed the limits such as:<sup>61</sup>

- a. It is forbidden to destroy institutions, meaning that it is forbidden to destroy public facilities because it can harm many people.
- b. Not attacking suddenly at dawn means that dawn is a sacred time as Muslims use it for worship, and attacking suddenly is not in accordance with the ethics of warfare in Islam.
- c. It is forbidden to fight in the Haram and in the haraam months. The Haram and the haraam months are noble places and times that Islam forbids people to fight at these times except for reasons that are justified in Islam.
- d. It is prohibited to start a war first, meaning that in Islamic law, Muslims are prohibited from starting a war first because basically Islam does not want war.<sup>62</sup>

<sup>56</sup>QS. *at-Hujurat* [49]: 9, Qur'ān Translation Completion Team, *Al-Qur'ān and its Translations*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'ān, 2019), p. 412. 412.

<sup>57</sup>QS. *at-Taubah* [9]: 36, Qur'ān Translation Completion Team, *Al-Qur'ān and its Translations*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'ān, 2019), p. 153.

<sup>58</sup>Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 5, p. 25.

<sup>59</sup>Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 2, p. 206.

<sup>60</sup>Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 1, pp. 191.

<sup>61</sup>*Ibid.*

<sup>62</sup>Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 1, p. 191.

Indeed, excessive actions are actions that Allah SWT hates, Allah SWT does not like people who are excessive in all matters.

The explanation of QS. *al-Hujurat* [49]: 9, that wrongdoing is prohibited in Islam. Wrongdoing is a despicable act because it can hurt oneself. So that Allah SWT prohibits Muslims from doing wrong both to themselves and to others because it can harm others, especially to fellow Muslims.<sup>63</sup>

Shaykh 'Abdul Qādir al-Jīlāni in his tafsir explains that the wrongdoing in question is to act unjustly and exceed the limits of the applicable laws.<sup>64</sup> The act of wrongdoing is a mistake and error, contrary to the laws of Islam. Wrongdoing is an act that can damage the peace, tranquility, and security around us. This is contrary to the definition of *husnul khuluq* or praiseworthy character.<sup>65</sup>

So if there is one of the two groups that do so, then Allah SWT has authorized and ordered to fight the group. So that the abusive group returns to the commands of Allah SWT and the laws that Allah SWT has set.<sup>66</sup> In addition, the goal is to create justice between the two groups. When justice has been achieved, the surrounding life will become calm, peaceful, prosperous, and prosperous.

Basically, Muslims are brothers and sisters in faith, so they should help each other.<sup>67</sup> Doing good as well as establishing friendship, helping each other in goodness that brings the *pleasure of Allah SWT*. As in the past when the Anshar helped facilitate all the affairs of the Prophet and his brothers who migrated with the Prophet, namely the muhajirin from Mecca.<sup>68</sup>

Shaykh 'Abdul Qādir al-Jīlāni explained about the prohibition of doing injustice to oneself found in the passage of QS. *at-Taubah* [9]: 36, that it is obligatory for the *believer* to obey, do good, avoid sins and ignorance, and increase good deeds and strive for righteousness in all circumstances.<sup>69</sup> This means that the Muslims should honor the haraam months by increasing their good deeds, such as reading the Quran, praying sunnah prayers, fasting, and other good deeds. In addition, Muslims are also commanded to avoid all forms of prohibitions that Allah SWT has forbidden, such as avoiding all kinds of sins and sinful acts, staying away from ignorance, negligence that can bring the wrath and punishment of Allah SWT.<sup>70</sup>

Muslims are also ordered to always get closer to Allah SWT, carry out all his commands and stay away from all sins that can harm themselves and others. Actions that harm yourself such as laziness, swearing, bullying others, neglecting the commands of Allah SWT. As for behavior that harms others such as stealing, fighting,

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<sup>63</sup>'Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 5, pp. 24.

<sup>64</sup>'Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 5, p. 25.

<sup>65</sup>'Abdul Qādir al-Jīlāni, *al-Gunyāh Li Thālibī Tharīqil Haq...*, Volume 2, p. 321.

<sup>66</sup>'Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 5, p. 26.

<sup>67</sup>Moh. Yusuf, "The Principle of Ikram al-Muslim of Jamaah Tabligh's Da'wah Movement in Building a Religious Society in Temboro Magetan", *Islamica*, Vol. 10, No. 2, March 2016, p. 308.

<sup>68</sup>Ali Muhammad ash-Shallabi, *The Complete History of the Messenger of Allah*, ed. Faesal Saleh, et al, (Jakarta: Pustaka al-Kautsar, 2012), pp. 501.

<sup>69</sup>'Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 2, pp. 205.

<sup>70</sup>Ibid.

pitting, or actions that deprive others of their rights. So that these behaviors must be avoided in order to create a conducive environment for yourself and others.<sup>71</sup>

The haram months are noble months so that good deeds at that time are multiplied as well as sins. So Muslims are commanded to maintain the glory of these months by keeping themselves from committing sins during the haram months.

Based on the explanation of the verses above, there is a conclusion that, not to be excessive, namely by always keeping yourself from actions that are forbidden and prohibited by Allah SWT both in the haraam month and in other months. The prohibited actions include hurting oneself and others, hurting the elderly, women, children, destroying public facilities, and related actions. Indeed, Allah SWT does not like those who overdo things.

### 3. Piety

Shaykh 'Abdul Qādir al-Jīlāni on piety in QS. *Ali 'Imrān* [3]: 102, that the essence of piety is obedience that is built solely on Allah SWT, obeying all his commands instead of breaking them, remembering them instead of forgetting them, grateful for them instead of denying them.<sup>72</sup> The pious are those who obey the commands of Allah SWT and avoid their souls from all forms of disobedience that can block access to closeness to Allah SWT. Piety is pure obedience to carry out the commands of Allah SWT and refrain from what Allah SWT forbids through the process of *takhalli* (freeing oneself from all forms of actions and despicable traits), *tahalli* (the process of filling and adorning the soul with praiseworthy attitudes and practices), and *tajalli* (manifestation of divine sense).<sup>73</sup> With regard to piety, Allah SWT has explained about this piety as stated in the recitation of QS. *at-Taubah* [9]: 36 :

وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Meaning: "Know that indeed Allah is with those who fear".<sup>74</sup>

Shaykh 'Abdul Qādir al-Jīlāni regarding the word piety in the verse above is related to the previous sentence which contains an order to fight the polytheists as a whole as they fight the Muslims as a whole. So that carrying out this order is a form of piety, namely carrying out the orders of Allah SWT by fighting the polytheists.<sup>75</sup>

In addition, the piety referred to in the verse above, namely those who keep their souls from violating the prohibitions of Allah SWT, is an important concept in religion, especially in Islam as a form of adherence to true teachings and moral ethics. In Islam, guarding oneself from the prohibitions of Allah SWT includes various aspects such as avoiding minor and major sins, maintaining the heart and intentions,

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<sup>71</sup>Majida Faruk, "Qur'anic Insights on Piety", *al-Tadabbur: Journal of Social, Civilization, and Religious Studies*, Vol. 8, No. 1, 2022, pp. 53.

<sup>72</sup>Abdul Qādir al-Jīlāni, *al-Gunyāh Li Thālibi Tharīqil Haq...*, Volume 1, pp. 273.

<sup>73</sup>Basri Mahmud, et al, "The Path to Piety in the Perspective of Shaykh 'Abdul Qādir al-Jīlāni (Analysis of the Interpretation of the Verses of Taqwa in Tafsir al-Jailani)", *Journal of al-Qur'ān and Hadith Studies*, vol. 6, No. 2, 2022, pp. 913.

<sup>74</sup>QS. *at-Taubah* [9]: 36, Qur'ān Translation Completion Team, *Al-Qur'ān and its Translations*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'ān, 2019), p. 153.

<sup>75</sup>Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 2, p. 206.

and living life in accordance with Islamic teachings.<sup>76</sup> As for the principles that can be applied in order to protect themselves from the prohibitions of Allah SWT, including: by obeying the rules of Allah SWT, organizing hearts and sincere intentions because of Allah SWT, being kind and fair, and increasing worship and always praying.<sup>77</sup>

Islam teaches its followers to always maintain a good relationship with Allah SWT by becoming obedient servants. Allah SWT promises help, mercy, and blessings for His servants who maintain obedience and stay away from sin. Indeed, Allah SWT forbids its help for those who violate His prohibitions because there is wisdom and *maslahat* in it.<sup>78</sup> This wisdom and *maslahat* can be things that happen to everyone but are not realized. This is a form of the perfection of Allah SWT as the owner and creator of everything. The purpose of avoiding the prohibition of Allah SWT has several benefits, including: to remain fair and obedient to Allah SWT, as a means of maintaining morality and ethics in society, as a reminder to avoid sin and repentance, prevent the damage caused, and as a test for faith and piety in order to take lessons in it.<sup>79</sup>

According to the author, the conclusion from the explanation of the interpretation of the verse above is that maintaining piety, namely by carrying out all the commands of Allah SWT and avoiding His prohibitions, is a very important thing for every Muslim. Allah SWT gives goodness to those who succeed in keeping themselves from the prohibitions of Allah SWT. A calm heart, peace that is felt, ease and smoothness in all affairs, harmony in society, solemnity in worship and most importantly Allah SWT is *pleased with* it is the result of obedience and keeping yourself from the prohibitions of Allah SWT.

#### 4. Fair

Fairness is an attribute and attitude that refers to goodness, praiseworthy morals, has rules that are agreed upon by all people and applies to all groups, whether they are weak or strong, rich or poor, despised or honored, not related to any relationship in accordance with Islamic law based on the Quran and the sunnah of the Prophet Muhammad SAW.<sup>80</sup> Justice in Islam is divine justice that cannot be separated from morality, based on absolute values revealed by Allah SWT and an obligation for humans to accept these values. In some areas of Islamic law, the requirement of fairness determines whether or not a law is valid or invalid.<sup>81</sup> Allah SWT says in QS. *al-Hujurat* [49]: 9:

فَاءَتْ فَاصِلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

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<sup>76</sup>Majida Faruk, "Qur'anic Insights on Piety"..., p. 51.

<sup>77</sup>Ibid. p. 53.

<sup>78</sup>Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni*..., Volume 2, p. 206.

<sup>79</sup>Nur Indah Sari, et al, "Improving Spirituality Through Religious Tourism at Kramat Kwintang Cemetery Jakarta", *Journal of al-Qur'an Studies*, Vol. 14, No. 1, 2018, p. 51.

<sup>80</sup>Rudi Irawan, "Analysis of the Word Fair in the Qur'an", *Rayah al-Islam*, Vol. 2 No. 2, October 2018, pp. 236-237.

<sup>81</sup>Husnul Khotimah and Iramasan Efendi, "Basic Differences between Islamic and Western Wage Concepts", *Journal of Scientific Horizons*, Vol. 1, No. 3, November 2021, p. 239.

*Meaning: "When that group has returned (to the commandments of Allah SWT), reconcile them fairly. Be just! Verily, Allah loves those who are just."*<sup>82</sup>

Shaykh 'Abdul Qādir al-Jīlāni in his tafsir explains the meaning of the verse that fairness is meant to protect the feelings of both parties by being fair.<sup>83</sup> This can be done by acting in accordance with applicable ethical and moral norms, based on the principles of kindness in order to maintain their feelings. Such as keeping their feelings from feeling hurt, feeling let down, acting with impartiality to one party, treating both parties with the same action without distinguishing between one another.

Of course, this action is not easy to do because it is related to the heart, the matter of the heart only Allah SWT knows and includes the *unseen*.<sup>84</sup>

Justice is a very central concept in Islamic teachings. Islam strongly emphasizes the importance of justice in various aspects of life, including in human relations with Allah SWT, humans with humans, and in various other aspects.<sup>85</sup> Justice in human relations with Allah SWT can be applied by carrying out all the commands of Allah SWT sincerely and sincerely, and avoiding actions that lead to shirk. In worship, justice must also be carried out with persistence in carrying out all the commands of Allah SWT in accordance with religious guidance without committing violations. Islam also emphasizes the need to be fair in human relations.<sup>86</sup> This is done by avoiding differences based on ethnicity, race, religion, skin color, or social background. Providing individual and group rights, both in the form of the right to life, honor, property, and affection. In adjudicating a case, it is important to apply the principle of justice in order to maintain the benefit of many people. Islam emphasizes its people to always be fair in all aspects of life. Indeed, Allah SWT loves those who do justice.<sup>87</sup>

After describing the verse above, according to the author, there is a conclusion that justice is an important value in life. Especially in Islam, Allah SWT commands to do justice and loves those who do justice, namely by equalizing attitudes to all parties, not discriminating based on anything, avoiding things that make disappointment, pain, and so on.

### **The Relevance of Sufistic Values in Modern Life**

*Qitāl* means a physical war that takes place between two parties. Shaykh 'Abdul Qādir al-Jīlāni has a different view in interpreting the word *qitāl*. He did not immediately interpret the word *qitāl* in the Quran, but understood the verse thoroughly and then associated *the word qitāl* with a word that he thought had a

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<sup>82</sup>QS. *at-Hujurat* [49]: 9, Qur'an Translation Completion Team, *Al-Qur'an and its Translations*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), p. 412.

<sup>83</sup>'Abdul Qādir al-Jīlāni, *Tafsir al-Jilani...*, Volume 5, p. 25.

<sup>84</sup>Afifa Rangkuti, "The Concept of Justice in Islamic Perspective", *Tazkiya: Journal of Islamic Education*, Vol. 6, No. 1, 2017, pp. 8.

<sup>85</sup>Hamid Sakit Wibowo, *The Qur'an for All Ages*, (Semarang: Tiram Media, 2023), p. 46.

<sup>86</sup>'Abdul Qādir al-Jīlāni, *Tafsir al-Jilani...*, Volume 5, pp.

<sup>87</sup>Afifa Rangkuti, "The Concept of Justice in Islamic Perspective" ..., p. 3.

Sufistic meaning. As it is known that he is known as a great Sufi figure in the Islamic world.

Shaykh 'Abdul Qādir *al-Jīlāni* explained the verses of *qitāl* with the meaning of patience. Patience is when given a test, trial by Allah SWT but remains firm in carrying out the commands of Allah SWT.<sup>88</sup> As for not exceeding the limit, it is an action that is carried out with the rules and ethics that exist in religion.<sup>89</sup> In addition, he also understands *the qitāl* verses by being fair, namely by not taking sides with one group, equalizing the two parties involved.<sup>90</sup> And being a pious servant by carrying out all the commands of Allah SWT and avoiding the prohibitions forbidden by Allah SWT.<sup>91</sup> This understanding refers to his tafsir *al-Jīlāni's* interpretation of the *qitāl* verses.

## CONCLUSION

Please Based on the results of the description presented by researchers in the previous discussions regarding the Sufistic Values of Shaykh 'Abdul Qādir al-Jīlāni's Interpretation of the Verses of *Qitāl* in the Quran, it can be concluded that Shaykh 'Abdul Qādir al-Jīlāni's view in his tafsir, namely tafsir *al-Jīlāni*, explains that in the verses of *qitāl* there are Sufistic values. The first is the value of patience, namely being patient in facing the trials given by Allah SWT, being patient in carrying out the commands of Allah SWT, and being patient in staying away from disobedience. The second is *ridhā*, which is *ridhā* of destiny and all the provisions of Allah SWT. Third is moderation, namely by obeying the rules and laws that apply, maintaining and restraining lust, and not tyrannizing and mistreating oneself or others. Fourth is piety, namely carrying out the commands of Allah SWT in fighting the polytheists and doing good deeds and avoiding the prohibitions of Allah SWT. Fifth is doing justice, namely by reconciling the two parties to the dispute by protecting the feelings of both, equalizing the attitude towards both without distinguishing one from the other.

Furthermore, in today's modern life, the application of Sufistic values is needed and required, including when in abnormal or unsafe situations. Patience can be done by controlling emotions, regulating thought patterns so as not to act carelessly, *istiqomah* in worship and goodness in order to get the help of Allah SWT, and not to hurt and harm yourself or others. *Ridhā* can be implemented by sincerely accepting the life that is lived. Not excessive can be done by always maintaining ethics, behavior, obeying applicable rules, not hurting others, and not damaging public facilities. Piety can be done by obeying leaders as long as it is in goodness and accompanied by good deeds. And fairness can be done by being equal to all parties without discriminating based on anything, protecting weak people such as the elderly, women, and children, and taking responsibility for every action taken.

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<sup>88</sup>'Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 3, pp. 229.

<sup>89</sup>'Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 1, pp. 191.

<sup>90</sup>'Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 5, p. 23.

<sup>91</sup>'Abdul Qādir al-Jīlāni, *Tafsīr al-Jīlāni...*, Volume 2, p. 206.



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