

## **Presenting “Gratitude” in Modern Life Perspective of Sheikh Abdul Qadir Al-Jailani**

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### **Abstract**

Modern life is often characterized by busyness and pressure which can make people lulled into the ambitions of an increasingly materialistic world. In this context, the concept of gratitude according to Abdul Qadir Al-Jailani has a deep view of how a person can maintain spiritual balance in everyday life. This article discusses the concept of gratitude according to Abdul Qadir Al-Jailani and its application in the context of modern life. This concept is divided into three parts: verbal gratitude, bodily gratitude, and heart gratitude. Verbal gratitude is an acknowledgment of blessings followed by submission, bodily gratitude is through worshipping Allah, and heart gratitude is by feeling that you are always under Allah's supervision and staying away from everything that He has forbidden. Through this research, it is hoped that it can provide a deeper understanding of the importance of gratitude in maintaining spiritual balance in modern life which is full of distractions and temptations.

**Keyword:** Inner Peace; Modern; Syukur

### **Introduction**

In recent years, stigmatization of mental illness has become common. When someone is mentally ill, they often get unwanted comments, such as “less grateful!” or “less worshipful!” In fact, individuals with mental illness actually want to be understood and heard. In Indonesia, one of the impacts of this stigma is suicide. According to research, 75% of people with mental illness in Indonesia have received stigma from those around them (Salwa, 2021).

The problem today that often occurs is infidelity in a relationship and has a major impact on a person's mental and physical health (Octaviani & Nurwati, 2020). The impact can be depression and anxiety. There are several emotionally unfaithful behaviors that need to be considered, which may

occur without realizing it, such as being close friends with the opposite sex, playing games both online and in person, complaining about your partner to others, and distancing yourself when using a cellphone (Novitasari, 2024).

Previous research conducted by Hidayat (2024), "The Role of Manakib Sheikh Abdul Qadir Al-Jailani as a Media for Cultivating Santri Spirituality at the Pesantren Putri Al-Amin Hudatul Muna Ponorogo Foundation" IAIN Ponorogo. In an effort to train the spirituality of students who feel hopeless, lack of patience, sincerity, mind unsettled and restless erratic, because every human being has a different level of spirituality and peace of mind, just like what the students feel at the Al-Amin Women's Islamic Boarding School who feel a lack of spirituality or peace of mind, so that the boarding school makes efforts to hold manakib Sheikh Abdul Qadir Al-Jailani activities. The results showed that: (1) The values of spirituality contained in the manakib of Sheikh Abdul Qadir Al-Jailani are piety, patience, tawakal, love for God and humans, simplicity, and devotion to God; (2) The process of implementing manakiban is reading tahlil, chanting qosidah ya arhamar rohimin together, reading the manakib of Sheikh Abdul Qadir Al-Jailani and chanting several dhikr together, manakib prayer, mahalul qiyam, the congregation is asked to stand, reciting the yellow book and also mauidhoh hasana, praying together and reciting istighfar, and closing; (3) Manakib conducted at the Al-Amin Islamic Boarding School gives results in the form of fostering a calm soul, fostering a patient soul in facing problems or tests, fostering an optimistic spirit that does not easily despair, fostering a sense of responsibility, fostering a sense of closeness to Allah in every life, believing that it is always safe, and believing that Allah Swt. always exists (Hidayat, 2024). There are differences between previous research and current research. Previous research discussed the manakib of Sheikh Abdul Qadir Al-Jailani, while the current research discusses the concept of gratitude from the perspective of Sheikh Abdul Qadir Al-Jailani.

Sheikh Abdul Qadir Al-Jailani in the book *Futuh Al Gaib* that gratitude is when a person realizes the blessings that Allah has given him with humility. According to him, gratitude can be expressed in three forms, namely expressing gratitude, showing gratitude through actions, and feeling gratitude in the heart. Expressing gratitude is when a person acknowledges Allah's blessings with respect and showing gratitude through actions is by worshiping Allah. Feeling gratitude in the heart is when one always feels watched over by Allah and stays away from all His prohibitions. According to Sheikh Abdul Qadir Al-Jailani, there are three types of grateful people, namely al-Amin who is only grateful with words, Abidin who is grateful by doing worship, and Arifin who is grateful by being consistent in goodness (Muna, 2020).

The phenomenon of research in this paper is to know the concept of gratitude according to Sheikh Abdul Qadir Al-Jailani. The formulation of this research problem is what is gratitude, how is the concept of gratitude according to Abdul Qadir Al-Jailani, to what extent is the application of gratitude according to Abdul Qadir Al-Jailani's perspective in modern life. The purpose of this research is to find out how to present Abdul Qadir Al-Jailani's perspective of gratitude in modern life. This research is expected to provide a deeper understanding of the importance of gratitude in maintaining spiritual balance in modern life which is full of distractions and temptations.

### **Research Methodology**

This study uses a qualitative approach to understand Sheikh Abdul Qadir Al-Jailani's view of gratitude and how the concept can be useful in everyday life. This approach was chosen because it can help in exploring a deeper understanding of this concept from the perspective of the research subject (Rokhamah et al., 2024). The method that will be used is descriptive analytical, where the data obtained will be analyzed in detail to explain the concept of gratitude according to Abdul Qadir Al-Jailani and how this concept can be applied in modern life. To collect data, this research will use in-depth interviews with religious experts and practitioners who have extensive knowledge of the concept of gratitude in Islam, particularly in relation to the teachings of Abdul Qadir Al-Jailani. In addition, content analysis will also be conducted to identify key themes that emerge from related literature and sources (Wahyuni et al., 2022). The collected data will be analyzed inductively, where the researcher will look for conceptualizations that emerge from the data and then relate them to existing theories to gain a deeper understanding.

### **Result and Discussion**

#### **1. Biography of Sheikh Abdul Qadir Al-Jailani**

Sheikh Abdul Qadir Al Jailani whose full name is Abu Muhammad Abdul Qadir Jailani bin Abi Sholih Janki Dausat is a leading Sufi. He was born on Ramadan 1, 470 H in the village of Jailani. Sheikh Abdul Qadir Al-Jailani has a direct lineage from the Prophet Muhammad. From his father's side, his lineage reaches Hasan bin Ali, while from his mother's side, it reaches Husein bin Ali. Since childhood, his mother recognized that Abdul Qadir had privileges and advantages. He was known as a vigilant and wise Sufi master. Abdul Qadir Al-Jailani received the title al-Quthub al-'Adzam, which means "axis" or "peak of harmony" in his time (Siti, 2021).

Sheikh Abdul al Qadir al Jailani was a very simple Sufi who made many spiritual endeavors in search of the true truth (Muzayanah, 2021). From these endeavors, he often received inspiration (*dzauq*) that helped answer various problems faced by his people. He was also often inspired when commenting on verses of the Qur'an, which were then conveyed to his people. Therefore, it is not surprising that his commentaries and commentaries differ from those of other commentaries in general.

One of the believed miracles is that since infancy, Abdul Qadir Al-Jailani would not drink his mother's breast milk during the day in Ramadan, as if he was fasting. Abdul Qadir Al-Jailani was very eager to learn and had a high curiosity. At the age of about 18, he decided to go to Baghdad to study. He died on 11 Rabi'ul Akhir 561 H or 1168 AD at the age of 91 and was buried in Bab Al-Ajaz, Baghdad (Jailani, 2020).

Sheikh Abdul Qadir Al Jailani spent much of his time teaching and giving advice. As a result, he did not have much time to write. Given the large number of Islamic works that already existed, people needed more advice to correct and straighten their behavior. Some of the famous works written by Abdul Qadir Al-Jailani include *al-Ghunyah li thalibi thariqi al-Haqq*, *al-Fath al-Rabbani*, *Futuh al-Ghaib*, *Sirr al-Asrar ma Yahtaju Ilayhi al-Abrar*, and many more, totaling more than 40 books (Anwar, 2023). His works made a major contribution to the field of Sufism and Islamic spirituality. *Futuh al Ghaib* is a collection of 78 articles written by Shaykh Abdul Qadir on spiritual and moral behavior. This work shares a similar background and language style with "*al Fath al-Rabbani*." The book has more than 212 pages, although it originally consisted of only 129 pages, with the rest filled by a collection of poems praising Sheikh Ibn Taymiyyah and praising this work (Anwar, 2023).

## 2. Definition of Gratitude

Etymologically, the term gratitude comes from Arabic, namely *al-syukur* (الشكور) or *al-syukru* (الشكر). The word *al-syukur* is a noun derived from the verb *شكرا و شكرا يشكر شكز*, which means thankfulness or gratitude. According to the Sufi view, gratitude means having a heart that always loves the Giver of Favor, a body that is eager to obey Him, and a mouth that constantly praises Him (Sulistyawan, 2023). Gratitude is done to Allah by feeling sufficient for His gifts (*qana'ah*). There are three types of people in gratitude for favors: those who are grateful and praise the giver of favors; those who hide and deny favors; and those who pretend to be grateful, but actually are not. They are as mentioned in the hadith, pretending to be pleased with what is not given to them, such as wearing the garment of deceit.

Repaying Allah's favors is impossible, because we cannot give back to Him. What we can do is praise Him and use His favors according to His

wishes, because Allah does not need anything from us (Astriana, 2021). Allah's words in the Al-Qu'an Surat Al-Ankabut verse 17 are as follows:

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۗ إِلَيْهِ تُرْجَعُونَ

Meaning: "Verily, all that you worship besides Allah are but idols and lies. All that you worship besides Allah cannot provide sustenance to you. Therefore, ask Allah for sustenance, worship Him, and give thanks to Him. Only to Allah will you return."

The meaning of the verse is that everything worshipped besides Allah is only idols and lies, because they cannot provide sustenance. Therefore, seek sustenance only from Allah, worship Him, and be grateful to Him, for only to Him will we return. Gratitude not only provides spiritual blessings, but also brings positive impacts that provide many benefits in daily life. Some of the benefits of gratitude are firstly, mental health. People who are grateful tend to be happier and can cope better with stress, depression and anxiety because they focus on positive things. Secondly, social relationships. Gratitude can also improve relationships with others. Grateful people are more likely to appreciate and treat others well, resulting in closer relationships with friends and family. Third, life satisfaction. Gratitude makes a person feel more satisfied with their life, and they are more accepting of what they have and less concerned about what they don't have. Fourth, performance and productivity. Grateful people are usually more motivated and enthusiastic at work. They are more productive because they see work as a way that they don't have (Hasanah, 2024).

### 3. The Concept of Gratitude According to Abdul Qadir Al-Jailani

According to Sheikh Abdul Qadir Al-Jailani, gratitude is the recognition of the favors given by Allah with humility. He states that gratitude can be expressed in three forms, namely expressing gratitude, showing gratitude through actions, and feeling gratitude in the heart. Expressing gratitude is when one acknowledges Allah's favors with reverence, showing gratitude through actions is by worshiping Allah, and feeling gratitude in the heart is when one always feels watched over by Allah and stays away from all His prohibitions. According to Sheikh Abdul Qadir Al-Jailani, there are three types of grateful people, namely *al-Amin* who is only grateful with words, *Abidin* who is grateful by doing worship, and *Arifin* who is grateful by being consistent in goodness (Muna, 2020).

Sheikh Abdul Qadir Al-Jailani stated that gratitude is the acknowledgment of blessings from Allah with humility, realizing His grace,

and maintaining the purity of the heart by understanding things that can cancel gratitude. He also advised, if Allah gives wealth which then makes you neglect worshipping Him, then Allah can take back the gift as a punishment for your negligence in remembering the Giver of Favors (Astriana, 2021). In the book *Futuh al-Ghaib*, Sheikh Abdul Qadir Al-Jailani explains that gratitude is a form of deep devotion to Allah. According to him, gratitude involves a heart full of love for the Giver of Favors, a body that is active in obeying Him, and a tongue that constantly praises Him. Being grateful not only means recognizing the blessings given by Allah, but also using these blessings in obedience and for purposes that are pleasing to Him (Abdul & Al, n.d.).

Sheikh Abdul Qadir Al-Jailani emphasized that a truly grateful person will be content with what Allah has given him (*qana'ah*) and will not complain about what he does not have. Gratitude also involves the realization that blessings come from Allah and that humans have no power whatsoever without His permission. Thus, gratitude is a profound attitude that includes contentment, humility, and total devotion to Allah.

#### **4. Application of Gratitude According to Sheikh Abdul Qadir Al-Jailani's Perspective in Modern Life**

Gratitude is a feeling of gratitude for the blessings given by Allah, which is shown by increasing acts of worship and getting closer to Him (Hasbi, 2020). This is very important, especially when we face many problems, such as infidelity that causes divorce between husband and wife. One of the factors of infidelity is the lack of gratitude towards an existing partner. When a person does not feel enough of what they have, including their partner, they tend to seek happiness elsewhere. This lack of appreciation and gratitude can damage relationships, cause unfaithfulness, and ultimately lead to divorce. Therefore, it is important to always be grateful and appreciative of your partner to keep the relationship harmonious and lasting.

Today's problems that often occur are infidelity in a relationship and have a major impact on a person's mental and physical health (Praptiningsih & Putra, 2021). The impact can be depression and anxiety. The importance of gratitude in relationships cannot be overlooked. Gratitude makes us appreciate our partner's presence and role in our lives which strengthens emotional bonds and adds to our shared happiness. We focus more on the positive side of our partner and reduce the tendency to complain or find fault. This creates an atmosphere of harmony and mutual support as well as long-term relationship sustainability. In addition, gratitude encourages us to continuously improve ourselves and strive to be a better partner, thus improving the overall quality of the relationship (Muhammad, 2020).

Sheikh Abdul Qadir Al-Jailani stated that grateful people are those who are grateful for Allah's bounty and use it wisely. Favor from Allah must be used for good things and not for something forbidden. Gratitude is not only spoken in words, but also shown through good actions in accordance with the favors that Allah gives. Appreciating all the gifts and facilities from Allah for good is a form of gratitude. People who do not use favors such as sustenance, health, and opportunities for good are ungrateful or *kufr* to Allah's favors (Muhammad, 2020).

Often we forget to be grateful for all that Allah has given us and only realize its value when it is gone. For example, the blessing of health, both physical and spiritual. Attitudes of gratitude include not complaining, always saying "Alhamdulillah" when we receive favors, being willing to share happiness with others, and remaining grateful for the favors and gifts given by Allah. However, we can combine each favor with other similar favors. Allah has favored us as His creatures after creating us and then as descendants of Adam or humans. Allah has also favored Muslims with guidance, faith, and knowledge that elevates them from one degree to another, learning from one branch of knowledge to another until they reach perfection. More than that, there is the favor of prophethood given to those chosen by Allah, as well as to the *shiddiqin*, martyrs, and righteous people (Astriana, 2021).

## Conclusion

From the explanation above, it can be concluded that understanding gratitude according to Sheikh Abdul Qadir Al-Jailani has an important role in modern life. The concept of gratitude that he teaches reminds us to appreciate Allah's gifts and utilize them properly according to His will. In daily life, the application of the concept of gratitude can have positive impacts, such as good mental health, strengthening social relationships, increasing happiness, and improving productivity and performance. Gratitude is not only recognizing the blessings given by Allah, but also using these blessings in obedience and for purposes that are pleasing to Him. According to him, there are three forms of gratitude, namely expressing gratitude, showing gratitude through actions, and feeling gratitude in the heart. The author hopes that this article can provide a better understanding of the importance of gratitude in everyday life. Hopefully, this article can also inspire readers to be more grateful for all the blessings that Allah has given, and apply them in their daily lives.

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