

Sufi Rhetoric in Khithobah (An Analysis of the Rhetoric of Syekh Abdul Qodir Jailani's Khithobah to a Specific Audience)

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Abstract

Assertiveness in Islamic preaching is a crucial aspect in preserving the purity of religious principles and moral boundaries, particularly in the face of modern challenges that emphasize inclusivity. This study aims to analyze the rhetorical strategies employed by Shaykh Abdul Qadir al-Jilani in delivering Sufi-oriented sermons that combine firmness with spiritual depth. Using a qualitative method with a rhetorical discourse analysis approach, this research draws on sermon texts and historical literature as primary data sources. The findings reveal that Shaykh Abdul Qadir al-Jilani incorporates the classical rhetorical elements of ethos, pathos, and logos in his preaching: ethos to establish credibility, pathos to evoke emotional responses from the audience, and logos through arguments grounded in the Qur'an and Hadith. His rhetoric demonstrates a balance between sharp criticism of moral deviations—particularly among scholars and rulers—and compassionate counsel to sinners, emphasizing repentance and sincerity. The Sufi dimension is evident in his use of symbolic language and narratives of spiritual experiences that encourage deep reflection and connect religious teachings with social well-being. These findings indicate that Shaykh Abdul Qadir al-Jilani's rhetorical approach remains relevant for contemporary Islamic preaching, particularly in striking a balance between moral assertiveness and empathetic communication. Further research is recommended to explore the impact of this approach in modern contexts and to compare it with other Sufi figures.

Keywords: Rhetoric, Sufistic, Khithobah

Abstrak

Ketegasan dalam dakwah merupakan aspek krusial untuk menjaga kemurnian prinsip-prinsip agama dan batasan moral, terutama dalam menghadapi tantangan era modern yang menekankan inklusivitas. Penelitian ini bertujuan untuk menganalisis strategi retorika Syekh Abdul Qodir Jailani dalam menyampaikan dakwah sufistik yang menggabungkan ketegasan dengan kedalaman spiritual. Menggunakan metode kualitatif dengan pendekatan analisis wacana retorika, penelitian ini memanfaatkan teks ceramah dan literatur historis sebagai data utama. Hasil analisis menunjukkan bahwa Syekh Abdul Qodir Jailani mengintegrasikan unsur ethos, pathos, dan logos dalam khithobahnya: ethos untuk membangun kredibilitas, pathos untuk membangkitkan emosi audiens, dan logos melalui argumentasi berbasis Al-Qur'an dan Hadis. Retorikanya mencerminkan kombinasi antara kritik tajam terhadap penyimpangan moral dan nasihat penuh kasih terhadap



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pelaku maksiat, dengan penekanan pada taubat dan keikhlasan. Dimensi sufistik tampak dalam penggunaan bahasa simbolik dan narasi pengalaman rohani yang mendorong refleksi mendalam serta pengaitan antara ajaran agama dan kesejahteraan sosial. Temuan ini mengindikasikan bahwa pendekatan retorika sufistik yang diterapkan oleh Syekh Abdul Qodir Jailani relevan untuk model dakwah kontemporer, terutama dalam membangun keseimbangan antara ketegasan nilai dan empati. Penelitian lanjutan disarankan untuk mengeksplorasi pengaruh pendekatan ini dalam konteks dakwah modern serta membandingkannya dengan tokoh sufistik lain.

Kata Kunci: Retorika, Sufistik, Khithobah

A. INTRODUCTION

In the modern era, marked by inclusivity and tolerance, Islamic preaching (dakwah) faces a new challenge: maintaining the firmness of values without falling into exclusivism (Lee-Smith, 2024). This phenomenon reveals a tendency in which tolerance is no longer understood as respect for differences, but rather extends toward an apathetic attitude toward religious principles. When the assertiveness of da'wah is compromised to avoid social conflict, it risks losing its moral and transformational strength. Consequently, there is growing concern that religious messages are becoming increasingly diluted, lacking clarity in values, and no longer able to serve as a strong spiritual guidance for society.

A number of studies have emphasized the importance of maintaining a balance between tolerance and commitment to religious truth. Muliawan (2017) and Malaikah (2001) stress that tolerance should not negate principles, but rather serve as a foundation for social harmony while maintaining a clear orientation toward truth. When da'wah lacks firmness, society tends to experience moral degradation and a crisis of spiritual identity (Rusmana & Kodir, 2022). In this context, rhetorical assertiveness in preaching becomes essential to preserve the authority of religious messages and avoid ambiguity in their meaning.

Assertiveness does not imply aggression or dogmatism; it signifies the courage to convey truth clearly with deep spiritual grounding. Elmansyah (2016) notes that firm rhetoric strengthens the moral authority of a preacher, making them a respected and influential figure. Meanwhile, Aisyah (2022) shows that a strong rhetorical approach can enhance the effectiveness of da'wah communication, as audiences are more likely to respond seriously to messages that are conveyed with clarity and conviction.

However, assertiveness in da'wah must be balanced with spiritual depth to avoid becoming intimidating. Spiritual depth allows religious messages to touch the emotional and spiritual dimensions of the audience (Muliawan, 2022). Such an approach is often found in the Sufi tradition of preaching, which emphasizes inner transformation, self-discipline, and the personal internalization of religious meaning. One central figure in this tradition is Shaykh Abdul Qadir al-Jailani, a renowned Sufi and Islamic scholar of the 6th century Hijri, known for his assertive yet compassionate preaching style. In his sermons (khithobah), Shaykh Abdul Qadir called for jihad against the ego and renunciation of worldly pleasures in pursuit of true piety (Hoque et al., 2023). He employed authoritative and direct rhetoric, while still addressing profound spiritual aspects, making his da'wah both relevant and revered throughout time (Razak & Ismail, 2023; Maulana & Khotimah, 2023; Aziz, 2021).

Therefore, this study is significant in re-examining the rhetorical model of da'wah practiced by Shaykh Abdul Qadir al-Jailani, in order to assess its relevance in addressing contemporary da'wah challenges. This research is designed to answer three main questions: (1) What are the rhetorical characteristics of Shaykh Abdul Qadir al-Jailani's sermons that reflect assertiveness in preaching? (2) How does the assertiveness in his rhetoric affect audience comprehension and reception, especially among scholars and his followers? (3) What is the relevance of Shaykh Abdul Qadir's rhetorical approach in the context of contemporary da'wah, particularly amid the challenge of tolerance that leans toward apathy?

Using a qualitative approach and rhetorical analysis, this study is expected to contribute to the development of da'wah strategies that are not only communicatively effective, but also capable of maintaining the purity of religious messages in an increasingly pluralistic and complex society.

B. RESEARCH METHODOLOGY

This study employs a qualitative approach with a rhetorical discourse analysis method. The qualitative approach is intended to provide an in-depth understanding of the rhetorical phenomenon in the preaching of Shaykh Abdul Qadir al-Jailani by examining the linguistic and symbolic aspects present in his khithobah (sermons). Rhetorical discourse analysis enables the researcher to explore meanings,

communication strategies, and the rhetorical impact on audiences (Fathurokhmah, 2024).

The data sources consist of primary and secondary data. The primary data in this study are the sermon texts of Shaykh Abdul Qadir al-Jailani, which are analyzed to understand the characteristics and rhetorical elements employed. The secondary data include historical texts and literature on da'wah rhetoric, biographies of Shaykh Abdul Qadir, and analyses of his works, such as *al-Ghunya* and *Futuh al-Ghayb*, particularly focusing on his sermons addressed to specific audiences. Data collection was carried out through a literature review and document analysis. This process involved gathering sermon texts and relevant supporting literature to create a comprehensive understanding of the rhetorical methods used. Historical documents and secondary literature were analyzed to enrich the contextual background and ensure the validity of the research.

The data were analyzed using content analysis integrated with semiotic and hermeneutic approaches. The semiotic approach helps in interpreting the signs and symbols used in the sermons to communicate spiritual and moral messages. Hermeneutics is applied to deeply interpret the texts, uncover implicit meanings, and understand the historical and social contexts of the sermons. The combination of these two approaches enables the researcher to explore how Shaykh Abdul Qadir al-Jailani's rhetoric not only conveys information but also inspires and spiritually transforms the audience.

C. RESULT AND DISCUSSION

Although Shaykh Abdul Qadir al-Jailani was deeply engaged in teaching and preparing educators, he did not abandon public preaching sessions intended to deliver his message to the broader society. He dedicated three days each week to these gatherings: Friday mornings, Tuesday evenings at his school, and Sunday mornings at the *ribat* (as recorded in *al-Ghunya* 2/81/86). It is said that participants frequently transcribed his sermons, with approximately 400 ink pots used in a single session. A significant portion of these sermons—referred to as *majelis*—was later compiled into a book entitled *al-Fath ar-Rabbani*, complete with the dates and locations of each delivery.

Shaykh Abdul Qadir was profoundly passionate about defending Islam and was deeply concerned about the condition of Islamic teachings among the people (Abidin, 2018). He aspired to mobilize everyone to support Islam. In one of his sermons, he declared: "The walls of the religion of Muhammad are collapsing, and its foundations are crumbling. Let us, O people of the earth, rebuild what has fallen and restore what has been destroyed. O sun, moon, and daylight, come forth." (al-Fath ar-Rabbani, p. 295).

In another sermon, he stated: "Exalted is He who planted within my heart the desire to counsel mankind and made it my greatest concern. I offer advice without expecting any reward. My Hereafter is already secured with my Most Glorious Lord. I am not a servant of this world nor the next, but a servant of Allah alone. My joy lies in your success, and my sorrow in your downfall. If I see the sincere face of a student who has succeeded under my guidance, I feel as though I am full, clothed, and joyful, as if he were born and raised under my care." (Hakadza Zhahara Jil Shalahuddin, p. 196).

He also said: "Know that I am your shepherd, your guide, your guardian. I have climbed to this place and seen the dangers and benefits that await you, after severing everything with the sword of monotheism. I have taken residence here. Your praise and criticism, your acceptance and rejection mean the same to me. So many have cursed me, only to later praise me. All of this is from Allah, not from them. I approach you for Allah's sake, and I turn away from you for Allah's sake. If it were possible, I would enter the grave with you and answer the questions of Munkar and Nakir on your behalf, out of compassion and mercy for you." (al-Fath ar-Rabbani, quoted in Hakadza Zhahara Jil Shalahuddin, p. 197).

With this spirit, Shaykh Abdul Qadir called upon Muslims to return to the teachings of Islam and to embrace the responsibility of spreading them. In his view, individual piety could only be achieved through the purification of the heart—freeing it from love of the world, from bad character traits, and from anything that distances one from Allah. Thus, many of his sermons included calls for education and spiritual purification, alongside critiques of negligent scholars and oppressive rulers, as well as strong advocacy for the poor and the general public.

Criticism Toward Religious Scholars in the 6th century Hijriyah, the intellectual and social landscape of the Islamic world was marked by complex dynamics. Rivalry

among scholars to secure prestigious pulpits in major mosques, tendencies to undermine one another in order to gain favor from rulers, and ongoing sectarian conflicts had become prominent phenomena (Al-Jailani, 2010). These patterns signaled a moral and ethical crisis among the very scholars who were expected to be the guardians of religious values. Amid this situation, Shaykh Abdul Qadir al-Jailani emerged as a critical voice against the deviant behaviors of scholars. He voiced sharp criticisms reflecting his deep concern over the abuse of religious authority and the neglect of spiritual responsibility:

يا سلابي الدنيا بطريق الآخرة من أيدي أربابها . يا جهالا بالحق؛ أنتم أحق بالتوبة من هؤلاء العوام، أنتم أحق
".بالاعتراف بالذنوب من هؤلاء، لا خير عندكم

“O you who steal the world in the guise of the Hereafter from the hands of its true owners. O you who are ignorant of the truth; you are more deserving of repentance than the common folk, more deserving of admitting your sins than they are. There is no good in you whatsoever.”

This statement reflects extraordinary moral firmness and represents the ethical stance of Sufi da’wah, which dares to denounce deviation while still maintaining the spirit of spiritual reform. In the context of rhetorical discourse, Shaykh Abdul Qadir’s critique exemplifies what Fairclough (1992) terms critical discourse—a form of speech that is not only communicative but also ideologically charged to correct deviant social structures.

His criticism also implicitly conveys a Sufi understanding that knowledge without practiced becomes a source of spiritual hypocrisy. This aligns with the views of al-Ghazali in *Iḥyā’ ‘Ulūm al-Dīn*, who warned that the greatest threat to religion lies in scholars who possess knowledge but lack piety, as they become a trial (*fitnah*) for the ummah. Aisyah (2022), in her study on the ethics of rhetorical preaching, emphasizes that authentic da’wah requires the integration of knowledge, practice, and the moral integrity of the preacher.

Further reinforcing this principle, in a sermon delivered at his ribat on Sunday morning, 5th of Shawwal 545 H, Shaykh Abdul Qadir stated:

يا غلام .. عظ نفسك أولاً ثم عظ نفس غيرك ، أنت أعمى .. كيف تقود غيرك ؟ إنما يقود الناس البصير

“O my son, advise yourself first before advising others. You are blind—how can you guide others? Only one who can see is fit to guide others.”

This advice underscores the importance of internal rectification as a prerequisite for the legitimacy of da'wah. The message highlights that the moral credibility of a preacher is contingent upon their consistency in practicing what they preach (Lestari et al., 2024). In Islamic da'wah ethics, this principle aligns with the concept of *qudwah hasanah* (exemplary conduct), as emphasized in Surah Al-Ahzab [33]:21.

Shaykh Abdul Qadir's rhetoric also reflects the characteristics of Sufi da'wah—marked by strong, direct, and clear language (Thaver, 2022), yet deeply rooted in empathy and concern for the spiritual well-being of the audience. Elmansyah (2016) notes that the power of da'wah lies not only in the substance of the message but also in the style of delivery, which is capable of stirring awareness and fostering inner reflection.

Thus, Shaykh Abdul Qadir's rhetorical approach is not merely criticism but a form of spiritual education that demands honesty, introspection, and authenticity. He affirms that da'wah must be grounded in personal transformation rather than social ambition. His message remains relevant today, especially in a modern context where religious rhetoric often loses its essence due to a lack of genuine personal example.

Social Criticism

Shaykh Abdul Qadir al-Jailani is widely recognized as a Sufi figure who not only emphasized personal spirituality but also delivered sharp social critiques of the conditions of society in his time. In many of his sermons, he portrayed the socio-religious reality of the 6th century Hijri as rife with ostentation (*riya'*), hypocrisy, injustice, and a consumerist lifestyle that neglected spiritual values. According to him, society had lost the essence of faith, reducing religious symbols to mere tools for image-building (Al-Jailani, 2010; Hakadza Zhahara Jil Shalahuddin, p. 203).

In one of his statements, he declared:

هذا زمان الرياء والنفاق وأخذ الأموال بغير حق. قد كثر من يصلي ويصوم ويحج ويذكي، ويفعل أفعال الخير "للخلق لا للخالق، فقد صار معظم الناس بلا خالق. كلكم موتى القلوب أحياء النفوس والأهوية طالبو الدنيا

“This is the era of ostentation and hypocrisy, and of unlawfully seizing wealth. Many people pray, fast, perform hajj, and give zakat—not for the Creator, but for the creation. Most of them live without God. All of you are spiritually dead, alive only in your desires and worldly ambitions.”

This expression serves as a critique of simulacra, a condition in which religious reality no longer stems from authentic meaning, but from artificial symbols and appearances (Willert & Klinner, 2025). Worship, which should be a manifestation of sincerity, is reduced to a means of gaining social recognition. Shaykh Abdul Qadir’s view aligns with al-Ghazali’s critique in *Iḥyā’ ‘Ulūm al-Dīn*, which condemned those who possessed knowledge and engaged in outward religious acts without inward connection to Allah SWT.

In another sermon, he further reminded society (Al-Jailani, 2010):

ملائكتكم تتعجب من وقاحتكم، تتعجب من كثرة كذبكم في أحوالكم، تتعجب من كذبكم في توحيدكم، كل حديثكم في الغلاء والرخص، وأحوال السلاطين والأغنياء، أكل فلان، واستغنى فلان، افتقر فلان، كل هذا "هوس ومقت وعقوبة. توبوا واتركوا ذنوبكم وارجعوا إلى ربكم دون غيره، اذكروه وانسوا غيره

“Your angels are astonished by your boldness, by the abundance of your lies in your conditions, by the falsehood in your monotheism. Your conversations revolve only around price hikes and declines, the state of rulers and the wealthy; this person eats, that person gets rich, another becomes poor. All of this is madness, disgrace, and punishment. Repent, leave your sins, and return to your Lord alone. Remember Him and forget all else.”

This statement affirms his deep concern about the shift in public focus from the transcendent to the worldly. In his view, the conversations of the community had become saturated with materialistic themes—market prices, power, and wealth. This reflects what scholars term the disenchantment of the world—the loss of the sacred in social life due to the dominance of instrumental rationality (Malešević, 2022).

Within the framework of Sufi preaching, Shaykh Abdul Qadir’s critique represents an act of *amr ma’ruf nahi munkar* (enjoining good and forbidding evil), grounded in a profound love for the community. This is in line with the view that transformative *da’wah*

requires moral courage to confront social deviations, while also offering a path back to the purity of tawhid (Amir & Rahman, 2024). His message emphasizes the urgency of returning to sincerity in religion, avoiding vain talk, and strengthening the vertical relationship with God as the foundation of spiritual life.

The rhetoric of al-Jailani serves not only as rebuke but also as a form of collective moral therapy, urging a transformative awareness. He called upon the ummah to practice *tajdid al-niyyah* (renewal of intention) and *tazkiyah al-nafts* (purification of the soul), two central concepts in Sufism aimed at returning humanity to its spiritual nature. Thus, his *da'wah* does not stop at criticism, but moves toward spiritual liberation from the chains of hypocrisy and materialism.

Criticism Toward Rulers

Shaykh Abdul Qadir al-Jailani emerged as a Sufi figure who not only focused on individual spiritual dimensions but also offered sharp critiques of the social and political structures of his time. He strongly condemned rulers who abused their authority and criticized the people who blindly glorified worldly leaders. In one of his sermons, he declared:

صارت الملوك لكثير من الخلق آلهة. قد صارت الدنيا والغنى والعافية والحول والقوة آلهة. ويحكمكم؛ جعلتم الفرع أصلاً، والمرزوق رازقاً، والملوك مالكا، والفقير غنياً، والعاجز قويا، والميت حيا. إذا عظمت جبابرة الدنيا وفراعينها. "وملوكتها وأغنياها، ونسيت الله عز وجل ولم تعظمه، فحكمكم حكم من عبد الأصنام، تصيرون عظمت صنمكم".

"Many people have made kings their gods. The world, wealth, health, power, and strength have become their deities. Woe unto you; you have made branches into roots, the one who is provided for into the provider, the king into the owner of all things, the poor into the wealthy, the weak into the powerful, and the dead into the living. If you exalt the tyrants of the world—its Pharaohs, kings, and rich men—and forget Allah and do not glorify Him, then your judgment is like that of one who worships idols. The one you exalt has become your idol."

Through this statement, Shaykh Abdul Qadir conveys a deep social critique concerning the relationship between power and faith. He viewed excessive glorification

of rulers as a deviation from Islamic creed (aqidah) that endangered the spiritual integrity of the ummah. In his view, society had fallen into a materialistic mindset that regarded power, wealth, and social status as the primary sources of legitimacy—resembling a modern form of idolatry. This reflects a significant value shift from tawhid (divine oneness) to taghut (the deification of false authorities).

Within the framework of Islamic political ethics, such criticism serves as a moral correction of power that has transgressed its limits. This aligns with the view that one of the main roles of classical Muslim scholars and intellectuals is to serve as a counterbalance to power by speaking the truth, even when it is bitter (Sahin, 2018). Through his preaching, Shaykh Abdul Qadir reminded the people that sovereignty belongs solely to Allah, and worldly power must submit fully to divine law.

His criticism also reflects his concern over the theological consequences of submission to unjust political authority. By using the analogy of “the weak being perceived as strong, and the dead as alive,” Shaykh Abdul Qadir emphasized that the public’s perception of worldly authority had strayed far from the essential realities defined by Islamic teachings. In his perspective, the fault lies not only with the tyrannical rulers but also with the people who have deified them while neglecting the true Sovereign—Allah.

Shaykh Abdul Qadir’s emphasis on tawhid and liberation from the dominance of worldly power affirms that true spirituality can never submit to corrupt authority. His critique is consistent with the moral mandate of Islam, which calls for *amr ma’ruf nahi munkar* (enjoining good and forbidding evil)—even against rulers. Within this context, his *da’wah* can be understood not only as an effort to nurture individual spirituality but also as form of symbolic resistance against unjust power that undermines divine values.

Preaching to Sinners

One of the most striking aspects of Shaykh Abdul Qadir al-Jailani’s preaching method is the compassionate and gentle manner he extended to sinners. Unlike his sharp rhetorical style when criticizing oppressive rulers and negligent scholars, the Shaykh

exhibited spiritual warmth and tenderness when addressing those who had fallen into sin. This approach reflects a Sufi understanding that every human being has the potential to return to their original purity, and that the path of repentance must be left wide open—free from moral intimidation. In one of his sermons, he delivered a deeply moving message

يا غلام .. لا تيأس من رحمة الله عز وجل بمعصية ارتكبتها ، بل اغسل نجاسة ثوب دينك بماء التوبة والثبات عليها
(الإخلاص فيها) (الفتح الرباني، المجلس الثالث عشر ص 48)

"O young man! Do not despair of Allah's mercy because of a sin you have committed. Wash the filth from the garment of your religion with the water of repentance, remain steadfast upon it, and be sincere in your repentance." (Al-Fath ar-Rabbani, Majlis 13, p. 48)

The metaphor used by the Shaykh—"the garment of religion" stained by sin but cleansed with "the water of repentance"—illustrates a profound and touching process of self-purification. In his view, sin is not the end of one's spiritual journey, but rather an opportunity for renewal of faith through awareness, remorse, and a commitment to transformation. His emphasis on sincerity and perseverance in repentance reinforces the idea that true repentance is not merely ritualistic, but a sincere and consistent inner transformation.

Shaykh Abdul Qadir also reminded his audience that Allah's mercy far exceeds the magnitude of human sin. This theological foundation aligns with Qur'anic principles, such as in Surah Az-Zumar [39]:53 — "Do not despair of the mercy of Allah. Indeed, Allah forgives all sins." Therefore, in his rhetorical approach, he did not treat sinners as targets of condemnation, but as individuals on a journey toward spiritual recovery.

The effectiveness of this approach is reflected in the immense of his preaching on the broader society. It is narrated that over one hundred impact thousand people—including thieves and other criminals—repented under his guidance. In one of his own statements, he said: "More than one hundred thousand people, including criminals and thieves, have repented at my hands. This is a great blessing." (Al-Jailani, Manaqib, p. 276).

The success of his da'wah in guiding sinners demonstrates that gentleness, compassion, and hope are key to awakening moral and spiritual consciousness. This approach not only represents the Sufi dimension of Islamic preaching but also serves as a model for building empathetic relationships with spiritually wounded communities (Ramadhan, 2019). Thus, Shaykh Abdul Qadir al-Jailani emerges not only as a social critic and reprover of rulers but also as a spiritual guide who revived hearts hardened by sin through divine love and wisdom.

Preaching to the Poor and Needy

A central dimension of Shaykh Abdul Qadir al-Jailani's Sufi da'wah was his strong advocacy for the poor and marginalized. Within his framework of thought, concern for the oppressed and disenfranchised was not merely an expression of compassion but a direct manifestation of faith itself. The Shaykh openly condemned rulers who oppressed the common people and wealthy individuals who lived in luxury while ignoring the suffering of others.

He did not hesitate to declare that some among the elite used their claim to Islam as a mere symbolic cover, uttering the two declarations of faith (shahada) solely to protect their blood and social status. For the Shaykh, true Islam was not reflected in symbols or outward appearances, but in a genuine commitment to justice and social concern.

In one of his well-known admonitions to his son, Abdul Razzaq, he offered this teaching: Two things are sufficient for you in this world: befriending the poor and honoring the saints. You must interact with the wealthy with dignity, and with the poor with humility.

This statement emphasizes the ethical principle of Sufism, which does not see the poor merely as objects of charity but as spiritual companions deserving of respect. In the path of tazkiyatun nafs (purification of the soul), a person's inability to treat both the wealthy and the poor justly and proportionately is considered a major barrier to spiritual progress.

Shaykh Abdul Qadir's concern extended beyond rhetoric. In his daily practice, he opened his home to travelers and the impoverished. They were not only welcomed with

hospitality but were also provided with shelter, food, and their basic needs. His concern was rooted in the noble value of feeding others as one of the highest forms of worship. The Shaykh once said:

“I have searched among all deeds and found none better than feeding others, and no character nobler than good manners. I wish that if the world were in my hands, I would give it to the hungry. My hand is pierced and cannot hold anything; if a thousand dinars came to me, not one would remain with me overnight.”

This statement reflects the Shaykh's noble character—not only in material generosity but also in exemplifying humility and detachment from worldly possessions (Tarmidzi, 2022). For him, worldly wealth was not something to be hoarded, but a divine trust to be promptly distributed to those in need.

Thus, Shaykh Abdul Qadir al-Jailani's da'wah to the poor demonstrates that the Sufism he taught was holistic—integrating spiritual depth with social responsibility. In his vision, Islam is not a religion concerned solely with personal piety, but one that also demands social accountability. Standing with the weak, the willingness to share, and a commitment to justice are inseparable components of true faith. In this context, his preaching becomes a prophetic call to establish a spirituality firmly grounded in the lived realities of human existence.

D. CONCLUSION

The rhetoric of Syekh Abdul Qodir Jailani's preaching demonstrates a blend of moral firmness and spiritual depth. By integrating ethos, pathos, and logos, he conveys messages that are both emotionally and intellectually powerful. His sharp critiques of moral deviations are balanced with empathy toward sinners and marginalized groups, encouraging repentance and self-transformation. This approach reflects the values of Sufism, emphasizing introspection, sincerity, and positive social change. These findings indicate that Jailani's Sufi rhetorical model remains relevant for contemporary preaching, as it effectively reaches various social layers. The success of the preaching lies not only in the content of the message but also in its method of delivery. Further studies are recommended to explore the impact of this approach in addressing modern challenges such as secularization and pluralism, as well as to compare it with other Sufi figures to broaden understanding of the role of Sufi rhetoric in fostering spirituality and social cohesion.

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