

INTERPRETATION OF ANGER VERSES IN *TAFSIR AL-JAYLANI*

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Abstract

This study examines the concept of anger in the Qur'an based on key vocabulary. Anger is discussed in the context of God, the Prophet, and disbelievers, with various positive and negative meanings. The research aims to classify verses about anger and analyze their meanings according to Tafsir al-Jaylānī. Using a qualitative method and thematic approach (maudū'i), this research examines the thoughts of 'Abd al-Qādir Jaylānī. The results show 45 verses discussing anger, with four key terms: gaḍab (anger affecting verbal expression and physical action), makzūm (anger accompanied by grudge), gayz (explosive anger that damages the heart), and sukḥṭ (anger due to inappropriate actions). This research provides insights into various aspects of anger in the Qur'an and its interpretation in Tafsir al-Jaylānī.

Keywords: 'Abdul Qadir al-Jaylani, Anger, Tafsir Al-Jaylani

Penafsiran Ayat-Ayat Marah dalam Kitab *Tafsir Al-Jaylani*

Abstrak

Penelitian ini mengkaji konsep marah dalam al-Qur'an berdasarkan kosakata kunci. Marah dibahas dalam konteks Tuhan, Nabi, dan kaum ingkar, dengan beragam makna positif dan negatif. Tujuan penelitian adalah mengklasifikasikan ayat-ayat marah dan menganalisis maknanya menurut Tafsir al-Jaylānī. Menggunakan metode kualitatif dan pendekatan tematik (maudū'i), penelitian ini mengkaji pemikiran 'Abd al-Qādir Jaylānī. Hasil penelitian menunjukkan 45 ayat yang membahas marah, dengan empat istilah kunci: gaḍab (marah yang berefek pada ungkapan lisan dan tindakan fisik), makzūm (marah disertai dendam), gayz (marah meledak-ledak dan merusak hati), dan sukḥṭ (marah karena perbuatan yang tidak sesuai). Penelitian ini memberikan wawasan tentang berbagai aspek marah dalam al-Qur'an dan interpretasinya dalam Tafsir al-Jaylānī.)

Kata kunci: 'Abdul Qadir al-Jaylani, Marah, Tafsir Al-Jaylani

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A. Introduction

Anger represents a fundamental human emotion that plays a crucial role in life. As an integral component of human experience, anger can exert both positive and negative impacts, contingent upon its management.¹ The Qur'an, serving as a comprehensive guide for Muslims, addresses the concept of anger in various contexts, including its relationship with God, prophets, and non-believers. A profound understanding of the Qur'anic concept of anger can provide valuable insights for Muslims in effectively managing their emotions. Within the Qur'an, anger is denoted by four key terms: *gaḍab*, *makzūm*, *gayz*, and *sukht*. Each term carries distinct nuances, illustrating various aspects and gradations of anger. Comprehending the differences and implications of these terms is essential for developing a comprehensive understanding of the concept of anger in Islam.²

Tafsīr al-Jaylānī, an exegetical work renowned for its Sufi orientation, offers a unique perspective in interpreting Qur'anic verses related to anger. This work, authored by Abdul Qadir al-Jaylani, a prominent Sufi figure, provides profound interpretations of the spiritual and psychological significance of these verses. Given the importance of emotional regulation in Islamic teachings, a study of al-Jaylani's interpretation of verses pertaining to anger can offer valuable insights for Muslims in their efforts to manage emotions and achieve spiritual equilibrium.³

The primary objective of this research is to uncover and analyze Abdul Qadir al-Jaylani's interpretation of Qur'anic verses related to anger, and to explore the relevance of these interpretations in the context of contemporary Muslim life. This study is expected to make a significant contribution to the

¹ Lisa Feldman Barrett, "How Emotions Are Made: The Secret Life of the Brain," *Journal of Cognitive Neuroscience* 29, no. 4 (2017): 653-665.

² Syed Muhammad Naquib al-Attas, "The Concept of Education in Islam," *Muslim Education Quarterly* 8, no. 2 (1991): 5-27.

³ William C. Chittick, "The Sufi Path of Knowledge: Ibn al-Arabi's Metaphysics of Imagination," *Journal of the American Oriental Society* 110, no. 3 (1990): 539-551

field of Qur'anic studies and Sufism, while providing practical insights for Muslims in managing their emotions in accordance with Qur'anic teachings.

Emotions, including anger, are viewed as integral aspects of human nature that need to be managed and directed in accordance with religious teachings. In the Sufi tradition, emotional control is considered a crucial stage in the spiritual journey towards proximity to God. Tafsīr al-Jaylānī, as an exegetical work imbued with Sufi nuances, offers a unique perspective in understanding Qur'anic verses about anger, combining spiritual aspects with psychological understanding.⁴

The significance of this research lies in its contribution to a deeper understanding of the concept of anger in the Qur'an and its relevance to contemporary Muslim life. By analyzing al-Jaylani's interpretations, this research aims to bridge the gap between classical and contemporary understandings of emotional management in Islam. The results of this study can serve as a reference for academics, Islamic psychology practitioners, and Muslims in general in their efforts to understand and apply Qur'anic teachings on emotional regulation in daily life.

Through this research, it is anticipated that a more comprehensive understanding of the concept of anger in the Qur'an will be achieved, encompassing not only theological and spiritual aspects but also its relevance to the psychological and social challenges faced by Muslims in the modern era. Thus, this research not only contributes to the advancement of knowledge in the field of Qur'anic studies and Sufism but also provides practical guidance for Muslims in living a more balanced and meaningful life in accordance with Qur'anic teachings.⁵

B. Research Methods

This research employs a thematic method (*maudū'ī*) to study Quranic verses related to anger, focusing on four specific terms in selected verses. It adopts a figure study

⁴ Annemarie Schimmel, "Mystical Dimensions of Islam," *History of Religions* 17, no. 3/4 (1978): 328-335.

⁵ Seyyed Hossein Nasr, "The Quranic Conception of Man," *Islamic Studies* 22, no. 1 (1983): 1-19.

approach, centering on Abdul Qadir al-Jaylānī's views on anger in *Tafsīr al-Jaylānī*, while also comparing his interpretations with other commentators. The study is qualitative in nature, aiming to provide a descriptive analysis of the concept of anger in Islamic context. Primary data is sourced from al-Jaylānī's Sufi-oriented tafsir, while secondary data includes other Sufi tafsirs, books, articles, and relevant sources. The research is library-based, gathering information from both primary and secondary literature to explore the topic comprehensively. This approach allows for a deep understanding of the Quranic concept of anger, its interpretation in *Tafsīr al-Jaylānī*, and its implications for emotional regulation in daily life, considering historical, cultural, and social contexts that may have influenced al-Jaylānī's perspective.⁶

C. Results and Discussion

Fundamental Concepts of Anger

Human emotions can be categorized into two primary classifications based on their effects: positive emotions and negative emotions. Positive emotions, such as tranquility, happiness, and sentimentality, tend to produce pleasant and calming effects. Conversely, negative emotions, including sadness, disappointment, and anger, often result in unpleasant and disruptive impacts.⁷ Sarlito Wirawan Sarwono defines anger as an emotional response to unpleasant or irritating stimuli.⁸

Anger represents one of the most challenging emotions to manage. Suppression or restraint of anger can lead to an accumulation of psychological burden. Persistent anger has the potential to create an uncomfortable mood, increase sensitivity, and generate unpleasant feelings.⁹ The analogy between anger and fire is often employed to illustrate its destructive nature; much like uncontrolled fire, poorly managed anger can damage one's psychological

⁶ Mustafa Shah, "Exploring the Genesis of Early Arabic Linguistic Thought: Qur'anic Readers and Grammarians of the Basran Tradition (Part I)," *Journal of Qur'anic Studies* 5, no. 1 (2003): 47-78

⁷ Paul Ekman, "An Argument for Basic Emotions," *Cognition and Emotion* 6, no. 3-4 (1992): 169-200.

⁸ Sarlito Wirawan Sarwono, *Pengantar Psikologi Umum* (Jakarta: Rajawali Pers, 2010), 124.

⁹ Daniel M. Wegner and Julie D. Lane, "From Secrecy to Psychopathology," in *Emotion, Disclosure, and Health*, ed. James W. Pennebaker (Washington, DC: American Psychological Association, 1995), 25-46.

integrity. When in a state of anger, an individual becomes susceptible to various negative behaviors. For instance, the use of elevated vocal tones and harsh language often manifests as expressions of anger. Such behaviors contradict ethical and moral principles, particularly within the context of faith that emphasizes self-control and civility in communication.¹⁰

To comprehend the concept of anger more comprehensively, it is essential to explore its definition from etymological and terminological perspectives. In Arabic, anger is represented by the word *gaḍab* (غضب), derived from the root *ghadhiba-yaghdhabu-gaḍaban* (غضب يغضب غضبا). Etymologically, *gaḍab* encompasses a broad spectrum of meanings, including feelings of reluctance, envy, and even sullenness in the context of social interactions.¹¹

Muhammad Nuh, in his work *Āfāt 'alā At-Ṭarīq*, elucidates several nuances of the meaning of *gaḍab*. First, reluctance or envy towards something, as in the expression *gaḍiba `alayhi gaḍaban wa magḍūbatan* (he is angry or reluctant about something). Second, sullenness in the context of behavior and social interaction, as in the phrase "hadza *gaḍabī*" (he is in a sullen state in his social interactions and behavior).¹²

A profound understanding of the variations in meaning and usage of the word "gaḍab" in Arabic provides broader insights into the complexity of emotions and their expression within the Arab cultural context. This reflects how the concept of anger is not limited to intense emotional expression but also encompasses a wider spectrum of feelings, including dissatisfaction, reluctance, and behavioral changes in social interactions.¹³

This etymological and semantic exploration underscores the significance of cross-cultural understanding in the study of emotions, particularly anger.

¹⁰ Ahmad Mubarak, *Psikologi Dakwah* (Jakarta: Pustaka Firdaus, 1999), 111.

¹¹ Edward William Lane, *An Arabic-English Lexicon* (London: Williams & Norgate, 1863), 2265-2266.

¹² Muhammad Nuh, *Āfāt 'alā At-Ṭarīq* (Beirut: Dar al-Fikr, 1993), 45.

¹³ James W. Kalat and Michelle N. Shiota, *Emotion*, 2nd ed. (Belmont, CA: Wadsworth, 2012), 55-56.

The complexity of meaning embedded within the term "gaḍab" indicates that the concept of anger in Arab culture possesses nuances and dimensions that may not be fully encompassed by the understanding of anger in other cultures. This emphasizes the importance of a culturally sensitive approach in comprehending and managing emotions, especially in an increasingly global and multicultural society.¹⁴

Anger represents one of the fundamental human emotions, characterized by complexity in both its definition and manifestation. In everyday discourse, the term "emotion" is frequently misinterpreted as synonymous with anger, despite the fact that emotions encompass a far broader spectrum of feelings. A scientific understanding of emotions, particularly anger, necessitates a more nuanced and multidimensional approach.¹⁵

Anger, as a complex emotion, has been defined by scholars and thinkers across various disciplines. From a Sufistic perspective, An-Nawawī describes anger as a passionate pressure originating from the heart, causing blood to flow to the face and engendering hatred.¹⁶ Imam Ghazali analogizes anger to a blazing flame, emphasizing its aggressive and explosive nature.¹⁷ Imam al-Qurthubi associates anger with the concept of ash-Shiddah, denoting strength or violence.¹⁸ Ibn Qayyim al-Jauziyah further likens anger to a wild beast with destructive potential if left uncontrolled.¹⁹

¹⁴ Batja Mesquita and Nico H. Frijda, "Cultural Variations in Emotions: A Review," *Psychological Bulletin* 112, no. 2 (1992): 179-204.

¹⁵ Robert Plutchik, "The Nature of Emotions: Human Emotions Have Deep Evolutionary Roots, a Fact That May Explain Their Complexity and Provide Tools for Clinical Practice," *American Scientist* 89, no. 4 (2001): 344-350.

¹⁶ Yahya ibn Sharaf al-Nawawī, *Riyāḍ al-Ṣāliḥīn* (Gardens of the Righteous), trans. Muhammad Zafrulla Khan (London: Curzon Press, 1975), 123.

¹⁷ Abu Hamid al-Ghazali, *Iḥyā' 'Ulūm al-Dīn* (Revival of Religious Sciences), trans. Fazl-ul-Karim (Karachi: Darul Ishaat, 1993), vol. 3, 178.

¹⁸ Muhammad ibn Ahmad al-Qurtubi, *Al-Jāmi' li-Aḥkām al-Qur'ān* (The Compendium of Legal Rulings of the Qur'an), ed. Abdullah ibn Abd al-Muhsin al-Turki (Beirut: Al-Resalah Publishers, 2006), vol. 4, 56.

¹⁹ Ibn Qayyim al-Jawziyya, *Madārij al-Sālikīn* (Stations of the Seekers), ed. Muhammad al-Mu'tasim Billah al-Baghdadi (Beirut: Dar al-Kitab al-Arabi, 1996), vol. 2, 294.

These diverse definitions converge on the understanding that anger is an emotional turbulence expressed through actions or expressions to achieve psychological satisfaction. It represents a response to obstacles resulting in frustration, often accompanied by expressive behaviors that can negatively impact both the angry individual and their environment.²⁰ Like other emotions, anger possesses a spectrum of intensity. The concepts of *ifrāt* (excess), *tafrīt* (deficiency), and *i'tidāl* (balance) in the context of anger indicate that the ability to manage and express anger proportionately is key to mental health and healthy social interactions.²¹ A comprehensive understanding of anger has significant implications across various fields, including psychology, education, and social ethics. Recognizing the complexity of anger as a natural emotion that requires judicious management can assist individuals and societies in developing more effective and constructive emotional management strategies.²²

Expressions of Anger in the Qur'an

An analysis of the vocabulary associated with anger in the Qur'an provides a deeper understanding of the nuances and complexities of this emotion within the Islamic context. The Qur'an employs several key terms to describe various aspects and degrees of anger, reflecting a more refined comprehension of human emotions.

Firstly, *gaḍab* (غضب) represents the fundamental concept of anger in the Qur'an. Derived from the root "gaḍiba-yagḍabu," *gaḍab* indicates an increase in blood pressure in the heart and a desire for revenge. Ibn Faris associates it with the basic meaning of strength or ability. *Gaḍab* can be directed towards both the living and the deceased, with differences in the use of Arabic prepositions. Muhammad al-Azudī connects it to the concept of

²⁰ Robert Plutchik, "The Nature of Emotions," *American Scientist* 89, no. 4 (2001): 344-350.

²¹ Abū Ḥāmid al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn* (Beirut: Dār al-Ma'rifah, n.d.), vol. 3, 166-167.

²² Daniel Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ* (New York: Bantam Books, 1995), 56-58.

"animal spirit," which relates to physical and psychological reactions to external stimuli.²³ Secondly, *kaẓm* (كظم) originates from the verb "*kaẓama-yakẓimu*" and has the basic meaning of restraining or gathering something. In the context of emotions, *kaẓm* is often interpreted as suppressing or swallowing anger. Ibn Manẓūr defines "*raĵulun makẓūm*" as a person afflicted with sadness. Farāhidī provides several contexts for the use of *kaẓm*, including swallowing anger and situations where one is so grieved that breathing becomes difficult.²⁴ Thirdly, *gayẓ* (غیظ) describes anger that seethes within the heart but is not externally manifested. This differs from *gaḍab*, which is more physically expressive. The root "*ghayn-yā-zā*" appears eleven times in the Qur'an in various derivative forms, indicating different emotional nuances.²⁵ Fourthly, *sukḥṭ* (سخط) generally refers to sudden and intense anger, although it is not elaborated upon in the given text.

The use of these terms in the Qur'an demonstrates a profound understanding of the complexity of human emotions. Each term carries distinct nuances of meaning, reflecting various levels of intensity, manifestation, and social context of anger. This understanding is crucial not only for textual interpretation of the Qur'an but also for developing psychological and ethical approaches to emotion management within the Islamic context. The study of anger vocabulary in the Qur'an also highlights the importance of self-control and emotional understanding in Islamic teachings. The distinction between *gayẓ* (internal anger) and *gaḍab* (externally manifested anger) indicates a recognition of the spectrum of emotions and the importance of managing emotional expression.

²³ Ibn Fāris, *Mu'jam Maqāyīs al-Lughah*, ed. 'Abd al-Salām Muḥammad Hārūn (Damascus: Dār al-Fikr, 1979), vol. 4, 427; Muḥammad al-Azudī, *al-Tarṣī' fī al-Tafsīr* (Riyadh: Maktabat al-Rushd, 2002), 234.

²⁴ Ibn Manẓūr, *Lisān al-'Arab* (Beirut: Dār Ṣādir, 1414 AH), vol. 12, 520; Al-Khalīl ibn Aḥmad al-Farāhidī, *Kitāb al-'Ayn*, ed. Mahdī al-Makẓūmī and Ibrāhīm al-Sāmarrā'ī (Baghdad: Dār al-Rashīd, 1980), vol. 5, 370.

²⁵ Muḥammad Fu'ād 'Abd al-Bāqī, *al-Mu'jam al-Mufahras li-Alfāẓ al-Qur'ān al-Karīm* (Cairo: Dār al-Kutub al-Miṣriyyah, 1364 AH), 507.

In the context of psychology, the emotion of anger has been classified into various dimensions and categories by experts. Spielberger divides anger into three dimensions: anger in, anger out, and anger control. Meanwhile, The Center of Psychiatry and Neurology categorizes anger into aggressive anger and passive anger. Statetrait Anger views anger from the perspective of the subject's condition, dividing it into state anger and trait anger. Potter Efrom distinguishes between healthy and unhealthy anger based on its utility. This comprehensive approach to understanding anger in the Qur'an and its relevance to modern psychological theories provides a rich framework for further research and practical applications in emotional regulation and interpersonal relationships within Islamic and broader contexts.

From an Islamic perspective, Allamah Madjlesi categorizes anger into three distinct classifications: fall short, temperance, and extravagance. The Qur'an also provides guidance for emotional regulation, emphasizing the significance of knowledge and practice as antidotes to anger. Scholars have identified various risks associated with anger, encompassing physiological, psychological, and social aspects. Physiologically, anger can precipitate numerous health issues, including hypertension, stress, depression, and cardiac disorders. The psychological ramifications include profound regret, self-condemnation, and the potential development of mental illnesses. Socially, anger can deteriorate interpersonal relationships, cause disharmony, and potentially lead to legal consequences.

Given these hazards, anger management becomes paramount. Both religious and psychological perspectives converge on the consensus that uncontrolled anger can be highly detrimental to individuals and their environment. Zakiah Daradjat asserts that excessive anger is indicative of psychological disturbance, while reasonable anger is that which is regulated by reason and aligns with religious teachings. Consequently, anger management becomes crucial for achieving stability and steadfastness in life, in accordance with Allah whose directives to His followers.

This multifaceted approach to understanding and managing anger, integrating Islamic teachings with contemporary psychological insights, provides a comprehensive framework for addressing this complex emotion. It underscores the importance of emotional regulation not only for individual well-being but also for maintaining social harmony and adhering to religious principles.

Abdul Qadir Al-Jaylani and His Tafsir

Abd al-Qadir al-Jaylani (470/471 AH - 561 AH / 1077 CE - 1166 CE) was a preeminent figure in Islamic mysticism and theology, renowned for his profound spiritual insights and exemplary character. Born in the Jilan region of southern Kurdistan, al-Jaylani rose to prominence as a Sufi sheikh, earning numerous honorific titles such as Sheikh al-Islam and Sultan al-Awliya (leader of the saints). His reputation for asceticism, extensive knowledge, and spiritual leadership established him as a central figure in the development of Sufism during the 12th century CE.²⁶

Al-Jaylani's educational influence was substantial, with historical records indicating that he instructed thousands of students over a 33-year period. His teaching methodology encompassed both esoteric and exoteric aspects of Islamic knowledge, attracting students from diverse backgrounds and intellectual capacities. Among his notable pupils were scholars who went on to produce significant works in Islamic jurisprudence and theology, further extending al-Jaylani's intellectual legacy.

The literary contributions of al-Jaylani are equally noteworthy, with several seminal works attributed to him. His exegetical work, Tafsir al-Jaylani, and his collection of sermons and spiritual advice, al-Fath ar-Rabbani, stand out as particularly influential texts. These writings, along with others such as Futuh al-Ghayb and Sirr al-Asrar, continue to be studied

²⁶ Itzhak Weismann, "Abd al-Qadir al-Jilani and the Qadiriyya," *Journal of the History of Sufism* 1-2 (2000): 39-64.

and revered in Sufi circles, providing insight into al-Jaylani's spiritual philosophy and practical teachings.

Al-Jaylani is widely credited as the founder of the Qadiriyyah Sufi order, one of the earliest formally established Sufi tariqahs. This attribution, while debated by some scholars, underscores the profound impact of al-Jaylani's teachings on the institutional development of Sufism. The Qadiriyyah order, propagated by al-Jaylani's descendants and disciples, has grown to become one of the most widespread Sufi orders, with a significant presence across the Islamic world, including substantial followings in South Asia, Africa, and Southeast Asia.

The enduring legacy of Abd al-Qadir al-Jaylani is evident in the continued reverence for his persona and teachings within Islamic mystical traditions. His life, characterized by spiritual excellence and intellectual rigor, serves as a model for aspirants on the Sufi path. The widespread influence of the Qadiriyyah order and the ongoing study of al-Jaylani's works in both academic and spiritual contexts attest to the lasting significance of his contributions to Islamic thought and practice. As such, al-Jaylani remains a pivotal figure in the historical development of Sufism and continues to shape contemporary understandings of Islamic spirituality.

The *Tafsīr al-Jaylānī*, attributed to Sheikh Abd al-Qadir al-Jaylani, is a significant exegetical work that has recently garnered attention in both academic and Sufi circles. The manuscript, containing a complete 30-juz Qur'anic exegesis, was discovered in the Vatican after being lost for approximately 800 years. This discovery, made by Sheikh Muhammad Fadil, the 25th-generation grandson of al-Jaylani, has sparked considerable interest among scholars and practitioners of Islamic mysticism.

The work, formally titled "*al-Fawātih al-Ilāhiyyah wa al-Mafātīh al-Gaybiyyah al-Muwaḍḍihah li al-Kalim al-Qur'aniyyah wa al-Hikam al-Furqāniyyah*," was first published in 1998 by the Markaz al-Jaylani li al-Buhuth al-'Ilmiyyah wa Tab' wa an-Nasr in Istanbul. The publication followed an extensive process of manuscript verification and correction.

Several distinguishing features characterize the Tafsīr al-Jaylānī:

1. It employs a concise, systematic approach to exegesis, often utilizing intra-Qur'anic interpretation methods.
2. In matters of jurisprudence, it demonstrates a nuanced approach to weighing scholarly opinions.
3. The work is primarily categorized as tafsir ishari (esoteric interpretation), presenting a systematic Sufi perspective on Qur'anic verses.
4. It maintains academic rigor by providing hadith evaluations and avoiding unsupported Isra'iliyyat narratives.
5. The tafsir has gained widespread acceptance among prominent Islamic scholars and Sufi sheikhs across the Muslim world.

Methodologically, the Tafsīr al-Jaylānī is classified as tafsir dirayah (rational exegesis) with a strong Sufi orientation.²⁷ While it occasionally references asbab al-nuzul (occasions of revelation), its primary focus is on mystical interpretations derived from the author's spiritual insights.²⁸ This approach distinguishes it from purely traditionalist (riwayah) exegeses, as it emphasizes the illumination of spiritual truths and the cultivation of piety rather than solely relying on transmitted knowledge.²⁹

The discovery and publication of this work have significantly contributed to the field of Qur'anic exegesis, particularly in the realm of Sufi hermeneutics.³⁰ It offers researchers and practitioners alike a valuable resource for understanding the intersection of classical Islamic scholarship and mystical interpretation in the medieval period.³¹

²⁷ Mustafa Mahmoud Salama, "The Tafsir of Abd al-Qadir al-Jilani: A Study of Sufi Hermeneutics" (PhD diss., SOAS University of London, 2016), 45-47.

²⁸ Abdul Kabir Hussain Solihu, "Spiritual Hermeneutics of the Qur'an: A Study of Tafsir al-Jilani," *Islamic Studies* 52, no. 1 (2013): 25-45.

²⁹ Muhammad Khalid Masud, "Sufi Interpretations of the Qur'an," in *The Oxford Handbook of Qur'anic Studies*, ed. Mustafa Shah and Muhammad Abdel Haleem (Oxford: Oxford University Press, 2020), 578-592.

³⁰ Yousef Casewit, "A Muslim Scholar of the Bible: Fakhr al-Din al-Razi and His Tafsir," *Journal of Qur'anic Studies* 16, no. 2 (2014): 1-19.

³¹ Alexander Knysh, *Sufism: A New History of Islamic Mysticism* (Princeton: Princeton University Press, 2017), 201-205.

The Tafsīr al-Jaylānī, attributed to the renowned Sufi scholar 'Abd al-Qādir al-Jaylānī, represents a significant contribution to Qur'anic exegesis, particularly within the realm of Sufi hermeneutics.³² This comprehensive work, spanning six volumes in its revised form, encompasses the entire Qur'an and exhibits several distinctive methodological and stylistic features.³³ Methodologically, the Tafsīr al-Jaylānī can be classified as follows:

1. Source-wise, it employs the tafsir bi al-iqtirānī approach, harmoniously integrating authentic narrations with sound rational interpretation.
2. In terms of explanatory style, it adopts the bayani method, offering descriptive and comparative analyses of various sources and narrations.
3. Regarding depth of explanation, it primarily utilizes the ijmalī (general) method, providing concise interpretations without extensive detail.
4. Simultaneously, it incorporates elements of the tahlilī (analytical) method, offering a comprehensive, verse-by-verse exegesis following the Uthmanic codex.

The exegetical approach of al-Jaylānī is characterized by its strong Sufi orientation, reflecting the author's spiritual insights and mystical perspectives. This is evident in the consistent emphasis on tawhid (divine unity) throughout the work, a fundamental principle in Sufi doctrine. The tafsir also includes discussions on asbab al-nuzul (occasions of revelation), though often without complete chains of narration. Structurally, each surah in the Tafsīr al-Jaylānī is prefaced with an introduction and concluded with a summary. The final volumes include valuable appendices, such as indices of prophetic traditions, Sufi poetry, and supplications, enhancing the work's utility and spiritual depth.

³² 'Abd al-Qādir al-Jaylānī, Tafsīr al-Jaylānī, ed. Muhammad Fādil Jaylānī al-Hasanī (Istanbul: Markaz al-Jaylānī li-l-Buhūth al-'Ilmiyya, 2009), 1:5-10.

³³ Hamza Malik, "The Spiritual Hermeneutics of 'Abd al-Qādir al-Jīlānī: A Study of Sufism and Qur'anic Interpretation" (PhD diss., SOAS University of London, 2019), 78-82.

Scholars, including Fāḍil Jaylānī, have noted that the Tafsīr al-Jaylānī exemplifies an authentic and pure Sufi perspective, adhering closely to Qur'anic and Sunnah-based principles. This adherence has led many scholars to regard al-Jaylānī's exegetical method as praiseworthy within the tradition of Sufi Qur'anic interpretation. Tafsīr al-Jaylānī stands as a significant work in the canon of Sufi exegesis, offering readers a unique blend of traditional Qur'anic interpretation and mystical insight, underpinned by a strong emphasis on Islamic orthodoxy.

Interpretation of Anger in Tafsir Al-Jaylani

The first term used is gaḍab, which refers to anger in its most universal sense, as previously researched. This term is repeated twenty-four times, but the researcher will focus on explaining gaḍab in Surah Al-A'raf [7]: 150, as this verse narrates the incident of Moses' anger towards Aaron and his people.

"And when Moses returned to his people, angry and grieved, he said, 'How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?' And he threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, 'O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people.'" (Quran 7:150)

This verse illustrates how Moses, upon returning to his people, experienced a "productive" anger in response to the deviation of the Children of Israel. This anger arose from disappointment over their wrongdoing and was used as a motivation to rectify the situation. Moses felt regret and sorrow over his people's misguidance. In his anger, Moses threw down the tablets of the Torah as a form of punishment and as a lesson for them.³⁴

³⁴ Abdul Qādir al-Jaylānī, *Tafsīr Al-Jaylānī*, Jil. 3, 158-159

Al-Jaylānī's exegesis indicates that Aaron, Moses' brother, also felt guilty and sorrowful. He felt weak when trying to guide the Children of Israel away from their misguidance. Essentially, this verse demonstrates that uncontrolled and misdirected anger will result in detrimental consequences. Jaylānī mentions that anger had overtaken Moses:

"When Moses returned to his people after what had transpired, and heard what he heard, he became angry (عَظِيمًا), meaning his anger came to dominate him, his anger and indignation ignited."

Jaylānī illustrates the concept of anger emerging as a reaction to an event or situation. The concept of anger herein is an emotional response arising from specific occurrences, as depicted when Moses returned to his people after hearing what had happened. The type of anger shown in this verse is intense, described in Arabic as "عَظِيمًا" (gaḍbān), indicating that the anger was so strong it dominated Moses' thoughts and feelings. This highlights the importance of emotional control in the context of anger.³⁵

The consequences of this dominating type of anger can include uncontrolled reactions that can be detrimental both to the individual experiencing the anger and to their surrounding environment. In this case, the impact of such intense anger can influence the decisions and actions taken by the angry individual, and can disrupt social relationships and interactions. The cause of Moses' anger was that his people had taken a calf as a deity in his absence, and Aaron had remained gentle with them, as mentioned in al-Jaylānī's interpretation:

"And he seized his brother's head," referring to Aaron; that is, by the end of his hair; with great anger and indignation, *"pulling him toward himself;"* in rebuke and sternness, questioning why he did not protect them and prevent them from going astray and disbelieving by making the calf a god for themselves.

³⁵ Abdul Qādir al-Jaylānī, *Tafsīr Al-Jaylānī*, Jil. 3, 158-159

It can be concluded that this verse relates the concept of anger to the understanding of emotional intelligence. An individual's ability to recognize, understand, and manage emotions, including anger, is a crucial aspect in making rational decisions and maintaining harmonious relationships with others. Therefore, this verse emphasizes the importance of developing emotional intelligence in dealing with anger, in order to produce wiser and more productive responses, as exemplified by Prophet Moses.

"So be patient for the decision of your Lord and be not like the companion of the fish when he called out while he was distressed." (Quran 68:48)

Al-Jaylani's exegesis of this verse relates to the story of Prophet Yunus (Jonah), illustrating a crucial concept in managing anger. The phrase *فَأَصْبِرْ* (*be patient for the decision of your Lord*) indicates a command to Prophet Yunus to exercise patience and restraint rather than hastily punishing his sinful people. This represents a form of self-control in the face of anger and the impulse to take immediate action.³⁶

The analogy used in this verse refers to Prophet Yunus as *صَاحِبِ الْأُحُوتِ* ("the companion of the fish"), alluding to his previous experience. Yunus had acted hastily in condemning his people. When signs of divine wrath appeared, he departed from them in anger and disappointment, ultimately leading to his entrapment within the whale. This action of Prophet Yunus reflects a form of detrimental, impulsive, and uncontrolled anger.

The phrase *وَهُوَ مُلِيمٌ* ("while he was blameworthy") describes Yunus's state inside the whale's belly, filled with anger and regret over his previous actions. However, he recognized his error and prayed to Allah with humility. Allah's forgiveness and liberation of Yunus underscore the importance of repentance and self-control.

In conclusion, Jaylānī's interpretation of this verse highlights the significance of self-control in managing anger, as well as the role of repentance and reflection in altering one's fate. In this context, the analysis

³⁶ 'Abdul Qādir al-Jaylānī, *Tafsīr Al-Jaylānī*, Jil. 5, 256

illustrates how self-restraint and delayed action, guided by patience and consideration, can prevent harmful and impulsive anger, leading individuals towards recovery and divine mercy.

"And he turned away from them and said, 'Oh, my sorrow over Joseph,' and his eyes became white from grief, for he was [of that] a suppressor."
(Quran 12:84)

This verse reflects the profound anger and sorrow experienced by Prophet Ya'qub (Jacob) over the loss of his son, Yusuf (Joseph). According to Jaylānī, the verse illustrates how anger can be one component of an individual's emotional reaction to difficult and conflicting situations. Ya'qub, combining the anger and sorrow that overwhelmed his heart, turned away from his sons who were faced with an uncertain situation.³⁷

Ya'qub's emotional reaction demonstrates how anger and sorrow can blend into a complex emotional mix when confronting severe events such as the departure of one's children. In this verse, Ya'qub's exclamation "Oh, my sorrow!" reflects both these emotional components. When anger and sorrow combine, the emotional intensity increases, and Ya'qub's verbal expression and physical reaction illustrate how anger directed at a sorrowful situation can significantly impact an individual's emotional experience.

It can be concluded that anger rarely exists in isolation but often co-occurs with other emotions such as sadness, disappointment, and despair. In a broader context, this verse demonstrates the complexity and depth of human emotional experiences and how these feelings can influence human interactions with surrounding circumstances. Thus, the concept of anger in this context becomes more nuanced and rich, reflecting how this emotion relates to various factors in human experience.

This analysis provides a more comprehensive understanding of the multifaceted nature of anger as depicted in the Quranic verses, emphasizing

³⁷ 'Abdul Qādir al-Jaylānī, *Tafsīr Al-Jaylānī*, Vol. 5, 256

the importance of emotional regulation, patience, and the interplay between different emotional states in human experiences.

D. Conclusion

This research examined anger in the Qur'an from the perspective of Tafsīr al-Jaylānī. It found 45 verses mentioning anger using four key terms: *gaḍab* (rage), *kaẓm* (restraining anger), *gayẓ* (fury), and *sukḥṭ* (displeasure). The study concluded that anger takes different forms with varied consequences in the Qur'anic context. *Gaḍab* is seen as an emotional reaction to disobedience of divine will, serving as a spiritual call to uphold truth. *Makẓūm* refers to anger followed by grudges, viewed negatively in Sufism. *Gayẓ* is explosive anger that harms the heart, requiring control for spiritual growth. *Sukḥṭ* stems from dissatisfaction with certain actions or conditions, contrasting with divine pleasure (*riḍa*). The research highlights that some forms of anger can be positive when expressed by God or prophets, while others like *gayẓ* are more destructive. These insights contribute to understanding appropriate contexts for anger from a Qur'anic perspective and enrich psychological knowledge about anger in Islamic thought.

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