

THE ESSENCE OF RIDHA: IBN QAYYIM AL-JAUZIYAH'S VIEWS ON SPIRITUAL FULFILLMENT AND DIVINE ACCEPTANCE



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Abstract

This paper investigates the Islamic philosophical and theological concept of ridha as elucidated by the prominent scholar Ibn Qayyim Al-Jauziyah. Ridha, in Ibn Qayyim's view, represents a state of inner tranquility and acceptance, essential for mitigating anxiety and dissatisfaction in individuals. Despite the material wealth prevalent in contemporary society, many still experience spiritual unrest due to a lack of ridha. This study posits that true belief in God necessitates a serene acceptance of divine provisions, embracing both adversities and blessings with contentment. The research employs a qualitative approach, utilizing library research and descriptive analysis of relevant literature to provide a comprehensive understanding of ridha. Content analysis techniques are applied to systematically evaluate and interpret the concept and its implications. Findings reveal that for Ibn Qayyim, ridha involves a profound acceptance of Allah's will, characterized by the absence of discontent towards divine decrees and a balanced approach to both favorable and adverse circumstances. The study delineates three progressive stages of ridha: reconciling with one's situation, fostering harmonious relationships with others, and overcoming envy. This exploration underscores the enduring relevance of ridha in addressing modern existential challenges and spiritual fulfillment.

Abstrak

Makalah ini menyelidiki konsep ridha dalam Islam secara filosofis dan teologis sebagaimana dijelaskan oleh ulama terkemuka Ibnu Qayyim Al-Jauziyah. Ridha, dalam pandangan Ibnu Qayyim, merupakan keadaan ketenangan batin dan penerimaan, yang penting untuk meredakan kecemasan dan ketidakpuasan dalam diri individu. Meskipun kekayaan materi lazim di masyarakat kontemporer, banyak yang masih mengalami keresahan spiritual karena kurangnya ridha. Studi ini menyatakan bahwa keyakinan sejati kepada Tuhan mengharuskan penerimaan yang tenang terhadap ketentuan ilahi, merangkul kesulitan dan berkah dengan rasa puas. Penelitian ini menggunakan pendekatan kualitatif, memanfaatkan penelitian kepustakaan dan analisis deskriptif dari literatur yang relevan untuk memberikan pemahaman yang komprehensif tentang ridha. Teknik analisis isi diterapkan untuk mengevaluasi dan menafsirkan konsep dan implikasinya secara sistematis. Temuan mengungkapkan bahwa bagi Ibnu Qayyim, ridha melibatkan penerimaan yang mendalam terhadap kehendak Allah, yang ditandai dengan tidak adanya ketidakpuasan terhadap ketetapan ilahi dan pendekatan yang seimbang terhadap keadaan yang menguntungkan dan merugikan. Studi ini menggambarkan tiga tahap ridha yang progresif: berdamai dengan situasi seseorang, membina hubungan yang harmonis dengan orang lain, dan mengatasi rasa iri. Eksplorasi ini menggarisbawahi relevansi ridha yang abadi dalam menghadapi tantangan eksistensial modern dan pemenuhan spiritual.



INTRODUCTION

Sunatullah believes every event has a cause and effect and that there is wisdom behind everything. It is extraordinary if someone hopes to achieve something just by being lazy and wishful thinking without effort. Therefore, effort and responsibility must accompany every action. Efforts and prayers are one's obligation, but the results are in God's hands (Razak, 1973). God is not necessarily the first cause, but rather, God is the essence of normativity that must be accompanied by human effort (*ikhtiar*). In the concept of tawhid, this is known as the Qadha and Qadar of Allah (Syukur, 2004).

Belief in destiny is the alignment of the heart and does not mean giving up on failure or boasting about success. It is not dependent on human ability but rather a complete surrender to the Almighty God. A servant must be able to strike a balance between accepting successes and failures. However, most servants are willing to accept pleasures but are not ready to face calamities, so an attitude of acceptance of all His destinies is needed (Syukur, 1999).

In Arabic, '*ridha*' comes from '*radhiya yardha*,' which means contentment, sincerity, happy acceptance, and submission to Him (Azra, 2008). Ridha also means peace of mind when facing trials, so that one can go through them happily. Ridha reflects the spaciousness of the soul and the serenity of the heart towards Allah's provisions, as well as the ability to live with patience, despite the suffering, sadness, and difficulties that come from Allah (Munir & Amin, 2012). According to Abdul Halim Mahmud, Ridha accepts and lets go of Allah's provisions. Zunnun Al – Misri states that Ridha is the cessation of restlessness and anxiety over His decree (Munir & Amin, 2012). Al – Ibnu Ata'illah Sakandari adds that Ridha is the inner vision that accepts God's eternal choice of His creatures and cleanses the soul from anger (Isa, 2011).

According to Ibn Qayyim Al – Jauziyah, Ridha can be cultivated intellectually and is a gift from God in terms of its essence. If the conditions are met and the seed is planted, the fruit can be reaped because Ridha is a continuation of submission. Whoever has firmness, resignation, and submission will feel tranquility. However, because it is difficult to achieve this pleasure, Allah SWT does not oblige servants as a form of mercy and relief for them. Even so, Allah SWT still encourages it, praises its practitioners, and tells them that the praise they receive is a sign of God's favor to His servants. This praise outweighs everything in the heavens and the earth. Whoever is pleased with his Lord, then God is pleased with him. Hence, being pleased is the best way to live in heaven on earth, have a loving servant's lifestyle, and be an obedient servant's happiness. One of the most critical factors in achieving Ridha is to follow what Allah is pleased with, for it will lead one to His pleasure (Al – Jauziyah, 1998).

Ridha in this modern era is indispensable for guiding humanity towards peace, especially amid the increasingly difficult situation of recent existence and the fading of religious values. Undeniably, the trait of ridha remains highly relevant in contemporary society. Today, worldly notions that focus only on existence have influenced the human psyche. Therefore, Ridha becomes an opportunity as a breakthrough in modern life that can sharpen the soul toward His way. According to Nurcholish Madjid, modern life, as shown by urban civilization, grows so fast that its essence is difficult to understand in today's culture, which ultimately creates a wide gap between humans and the environment in which they live. This gap creates psychological problems (Burhani, 2002).

When today's man focuses only on his body, he can no longer adjust effectively from a Sufistic perspective. He will be lost aimlessly in an ever – changing and transitory world. The profound impact of this state is a loss of meaning in life and a sense of alienation

from oneself, one's environment, and one's Creator. Although contemporary humans are faced with material comforts, they still feel a sense of uncertainty within. This is due to the non-secular crisis and the loss of good qualities in people today, leading to a 'disorientation' in their inner selves (Kartanegara, 2016).

The method used in this scientific work is a descriptive method, in which the sources obtained by the author through literature studies are carefully analyzed and collaborated comprehensively to obtain a complete and synthetic understanding so that accurate and responsible conclusions can be drawn (Furchan, 2004). The author analyzes the data using library research, namely research activities carried out through data collection from various library literature (Sukmadinata, 2008). The author also uses content analysis, a systematic technique for analyzing message content and management.

Mardhiah, a student of the Aqidah and Islamic Philosophy Study Program at Ar-Raniry State Islamic University Banda Aceh, wrote a study entitled 'The Concept of Love from the Perspective of Ibn Qayyim Al-Jauziyah' in 2019. This study explains that love, from the perspective of Ibn Qayyim Al-Jauziyah, is an inner work that can be achieved through practice. The similarity between this research and previous research lies in the figure studied, namely Ibn Qayyim Al-Jauziyah, while the difference lies in the focus of the discussion; previous research discusses love (Al-Jauziyah, 2019).

Research written by Saefuddin Zuhri, a student of the Al-Quran and Tafsir Science Study Program at Syarif Hidayatullah State Islamic University in 2020, with the title "Al-Sya'rawi's Interpretation of Al-Quran Verses about Ridha and Its Effect in Life." This study explains that Ridha is the behavior of a human heart. The similarity of this research is that both discuss ridha, while the difference lies in the figure (Zuhri, 2020).

The research was written by Syifa Azkiatun Najah, a student of the Islamic Religious Education Study Program at Syarif Hidayatullah State Islamic University in 2020, entitled 'Heart Education in the Perspective of Ibn Qayyim Al-Jauziyah.' This study describes that muhasabah is one way to educate the heart to keep it healthy, alive, and free from various diseases. The similarity between this research and the discussed research lies in the figure studied, namely Ibn Qayyim Al-Jauziyah. However, the difference is that the previous research focused on heart education, while this research discusses ridha.

Based on research that several previous researchers have conducted, this is the first time anyone has specifically discussed the concept of ridha, according to Ibn Qayyim. Most of the research on Ibn Qayyim focuses more on the educational aspects of the heart, while this research discusses the concept of ridha. Although the concept of ridha has been widely discussed in general, previous research explains that ridha is the behavior of the human heart. However, no one has studied the concept of ridha in depth from the perspective of Ibn Qayyim. This research focuses on the stages a person must undergo to achieve the nature of ridha.

Based on the background described above, this research's main problem is understanding Ridha, according to Ibn Qayyim Al-Jauziyah. This research has two benefits, namely theoretical and practical. Theoretically, this research provides knowledge about Ridha, according to Ibn Qayyim Al-Jauziyah, for oneself and the wider community. Practically, this research helps readers practice the concept of ridha in daily life and can be used as reference or comparison material for further research.

BIOGRAPHY OF IBN QAYYIM AL-JAUZIYAH

Shamsuddin Abu Abdillah Muhammad bin Abu Bakr bin Ayyub bin Sa'ad Hariz az-Zar'i ad-Dimasyqi is known as Ibn Qayyim Al-Jauziyah, attributing it to the madrasa

founded by his father, Yusuf bin Abdurrahman al-Jauzi, who was the manager of this madrasa. He is well known as Qayyim Al-Jauziyah (I. Q. Al-Jauziyah, 2018).

Ibn Qayyim Al-Jauziyah, or Abu Abdullah Shamsuddin, was born on 7 *Safar* 691 H in Zar'i, the hemisphere of Hawran, 55 miles southeast of Damascus (Muslim, 2014). He grew up in a respectable environment that was vibrant with scientific nuances. He was educated in an environment that loved knowledge and scholars. It is no wonder that the environment in which he grew up was so influential that he was willing to devote his entire life to studying. It is also natural that he later succeeded in holding the honorable title "*al-Imam*" and being a capable and excellent professor (Al-Jauziyah, 2012).

Imam Ibn Qayyim studied with great scholars renowned for their knowledge and nobility. He not only took their knowledge but also explored their thoughts and was influenced by them. Among his teachers who were very influential in the development of his thinking were Ibn Abdid Da'im, Isa al-Mutha'im, al-Qadhis Taqiyyuddin ibn Sulaiman, Ibn ash-Shirazi, ash-Shihbb an-Nabilisi, Ismail Ibn Maktum, Fatimah Bint Jauhar, Al-Majd At-Tunisi, Ibn Abi Fath al-Ba'li, ash-Shafiyy al-Hindi, Abu Nashr, al-Majd al-Hurrani. To them, Ibn Qayyim studied Shari'ah with its branches: tafsir, hadith, ushul, and tajweed. However, he studied the science of Farḥ'idh directly with his father, who was famous in this field (Al-Jauziyah, 2012). His father, Abu Bakr Ibn Ayyub al-Zur'iy, was famous as a jurist, namely Hambali fiqh, and an expert in faith science. Hence, Ibn Qayyim is a figure who has a good lineage because his father was serious about educational issues in his life (Ramadhini, 2021).

Indeed, Ibnul Qayyim's teachers were numerous. However, the person who made the greatest contribution to Ibnul Qayyim's upbringing and greatness was Shaykh al-Islam Taqiyyuddin Ahmad Taimiyyah (Na'mah, 2022). He was the most influential teacher in Ibnul Qayyim. This closeness was such that when Ibn Taymiyyah's name was mentioned, Ibnul Qayyim's name was also mentioned. Ibnul Qayyim received so much knowledge from Ibn Taymiyyah that he became obsessed with his opinions, intent on spreading them, calling people to follow him, and defending him in every debate. However, Ibn Taymiyyah's fiqh received the most special attention from an Ibnul Qayyim. This is evident when Ibnul Qayyim desperately defended Ibn Taymiyyah's opinion on the issue of divorce. On the other hand, the isticmabt methodology that characterizes Ibn Taymiyyah in jurisprudence, he wrote down his fatwas and collected them with diligence, loyalty, and high enthusiasm (Al-Jauziyah, 2012).

At the same time, due to his strong spirit, freedom of speech, and Salafi leanings, Ibn al-Qayyim became an expert in many disciplines. Ibnul Qayyim received instruction from Ibn Taymiyyah after he returned from Egypt in 712 AH. Previously, Ibnul Qayyim had not yet shown his maturity in jurisprudence. However, after Ibn Taymiyyah's fame spread and he established the school of belief he set, he began to accept Ibn Taymiyyah's fiqh and, consequently, with the methodology launched by Ibn Taymiyyah.

All bibliographies agree that Imam Ibn Qayyim Al-Jauziyah died on Thursday, the 13th of Rajab, in 751 AH, precisely at the time of Isha's prayer. The historical books state that Imam Ibn al-Qayyim's body was prayed the next day after the Zuhr prayer in the al-Umawi mosque and then again in the Jarah Mosque. With the large crowds that followed, Ibnul Qayyim's body was buried in the Bab ash-Shaghir cemetery.

THE CONCEPT OF RIDHA ACCORDING TO IBN QAYYIM AL-JAUZIYAH

The scholars mentioned that contentment is a recommended trait (Farid, n.d.). There are different views regarding what is mandatory. Ibnu Qayyim, in his book entitled

Madarijus Salikin, listened to his teacher, Shaykhul Islam Ibn Taimiyah, tell about these two differences from his friends, Imam Ahmad. However, Imam Ahmad said it was sunnah. The commandment of pleasure is called differently from the commandment of patience. The mention of ridha is simply a compliment to servants who have a contented attitude. Ibn Qayyim quoted from the words of his teacher Ibn Taymiyah, he said, "In a history from Allah SWT which states, 'People who are impatient with My tests and are not pleased with My decrees, look for God other than Me', that history is a story Isra'iliyat, which was not actually mentioned by the Prophet SAW." Moreover, in the opinion that says that pleasure is not recorded as an act that is attempted but is included in His grace, then it is said, "How can pleasure be ordered, when humans are not destined to be pleased?" (Al – Jauziyah, 1998).

According to Ibn Qayyim, there are three opinions on this issue of Ridha: First, Ridha is part of the place, especially the end of awake; Ridha can be interpreted as something that can deliver a person because of his actions; this is the opinion of the Khurasan scholars. Secondly, it is a state of affairs, and the enslaved person cannot work on it, but it comes directly to the soul, just like any other state of affairs. This is what the scholars of Iraq say. The difference between a state and a state is that a state is attained through effort, and a state is attained through gifts and graces. The third view is one of the two above. According to them, the two statements can be combined, namely that the beginning of contentment can be striven for, i.e., a station, while the end is a thing and cannot be striven for by the enslaved person. The beginning is a state, and the end is a thing (Al – Qushayri, n.d.).

Those who speak of ridha as a station or something that can be pursued say that Allah swt praises his behavior and commands him to do so. In the words of the prophet narrated by Sa'd ibn Abi Waqqash which means, "Whoever says when he hears the call to prayer, 'I am pleased with Allah as Lord, with Islam as a religion and with Muhammad as a messenger,' his sins will be forgiven". (HR. Muslim, no.386) (Al – Jauziyah, 1998).

This hadith is the essence of the station of religion. It is also the station's peak, when there is pleasure in the Rububiyah and Uluhiyah of Allah, pleasure in the Messenger of Allah, submission, pleasure in His religion, and submission to Allah. A person who combines these four issues is a true servant (Siddiq). This problem is easy to pronounce, but it is difficult when trials come, especially when things are contrary to his lust and will; then, it will be seen whether this Ridha is limited to coming out of the mouth or the condition of the human being.

Being pleased with His Rububiyah means being pleased with Allah's rulings on humanity and includes the establishment of His aloneness in submission, dependence, confidence, and supplication for help. Whereas love for His Messenger consists of the wholeness of obedience and submission to Him, so that the life of His Messenger is better than his own life, not choosing a teaching except from its sentences, not rejoicing with other than the rules, in whatever way it counts, outwardly or spiritually. as well as being pleased with his religious attitude of obeying religious guidance, its commands as well as its prohibitions, even if it is against his will. For a person, if he is pleased with Allah, it means that what Allah has decreed for him, he will not resent it, and he will endeavor to accept it (Azhar, 2022).

In this discussion, Ridhain terms its cause as a gift and considers its nature (Kuptiah, 2018). If the causes are right and the stem can be planted, then the fruit of contentment can be harvested because contentment is the cessation of tawakkal. Whoever is firmly grounded in resignation and submission will, in fact, be happy. But due to the difficulty

of obtaining this pride, Allah swt does not require it of His servant and is a mercy and remedy for him (I. Q. Al – Jauziyah, 1998).

However, Allah SWT encourages it towards His creatures, praises the doers, and tells them that the reward they get is the pleasure of Allah SWT for them; such is the flattery that exceeds heaven and its contents. Whoever is pleased with his Lord, He is pleased with him. Consequently, this pride is the greatest door of Allah SWT, paradise in the world, the activity of people who love Allah, and the entertainment of those who do good deeds. The element that brings the greatest pleasure to Allah SWT is to observe what Allah is pleased with because that will bring Allah's pleasure. It is not that there are no feelings experienced and things that are not desired. However, that is without being angry and rejecting His destiny. This is why it is difficult for most people to be pleased with something they dislike, saying, "That is not possible by habit." Such a thing can be endured with patience. For how can willingness and hatred be united when they are opposites? (Al – Jauziyah, 1998).

A life full of hardships does not eliminate ridha, such as the pleasure of a sick person seeking treatment, the pride of a person fasting in hot weather who has to feel hunger and thirst, or the pleasure of a mujahid fi sabilillah who has had an accident and so on. The route of contentment is the shortest and closest path to the goal, although it is often arduous. However, the hardship is not always as severe as the struggle of a *jihadist* because there is no relentless obstacle, but rather lies in the high and low preference of the soul to be pure and accept whatever Allah gives. All this is not difficult if the man realizes his shortcomings. Allah SWT says in *Surah Al-Fajr*: '*O tranquil soul! Return to your Lord with a heart pleasing to Him. Then enter among My servants, and enter My paradise* (Al Fajr 27 – 30).

Allah SWT will reward the status of a pleased servant with His heaven; it is appropriate that people try to do the pleasure that is ordered; Allah SWT is also pleased with the reply. This is the high position humans want to achieve, namely, entering heaven with His pleasure (Sutisno, 2023). A believer's acceptance of Allah's predestination means determining how pleased Allah is with him (M. A. Syukur, 2012). Al – Hujwiri divides ridha into two: the ridha of Allah towards His servant and the ridha of the servant towards Allah SWT. Allah's pleasure towards His servants is bestowed by His rewards, favors, and blessings. While achieving all that, one must be pleased with Allah by carrying out all commands and obeying His laws.

As for the servant's ridha towards Allah: ridha billah and ridha canillah. Rida billah is ridha towards Allah as the only God who is obliged to be worshiped and obey all the rules of His law, for example, the monotheism of Allah, performing the five daily prayers, fasting, paying zakat, and so on. This pleasure is related to religious qada (al – qada al – syar'iyah) and can only be carried out by believers. Rida 'nullah is ridha against Allah's barometer for His servants, such as sustenance, age, fate, and so on. This ride is also related to the worldly Qaeda (*al-Qaeda al-kauniyyah*). Believers and unbelievers can carry out this Rida; believers can be content with the physical conditions that exist as well as unbelievers. According to the author of *Manzilus – Sa'irin*, there are three degrees of Ridha, namely: First, in general, Ridha is to be pleased with Allah as one's Lord and dislike worshipping other than Allah. This is the basis of Islam and keeps it away from major *syirik*.

To be content with Allah Swt as Rabb means to refuse help except to Allah Swt, who is given the power to govern himself and to depend on his needs (Al – Jauziyah, 1998).

Allah swt says, "Say: *"Do I seek a Lord other than Allah when He is the Lord of all things?"*" (Al – Jauziyah, 1998), (Al – An'am: 164) (RI, 2010).

According to Ibn Abbas Radhiyallahu 'Anhuma, the meaning of Rabb in the verse is god and worship. The beginning of the Surah also mentions, "Say: *Shall I make a god besides Allah, who made the heavens and the earth?"*" (Al – An'am: 14), where the meaning of Rabb in verse is a protector. This describes the loyalty that requires obedience and mahabbah. In the middle of the verse, Allah also says, "Should I seek a judge besides Allah when it is He who revealed the Book (Quran) to you in detail?" Is it appropriate for anyone other than Allah to be the judge who decides affairs between people? Meanwhile, the Quran is the leader of all books. So how can people judge a book that is not His when His Book was revealed in detail, clearly, and thoroughly? (Al – Jauziyah, 1998).

If you look at these three verses, you can see that they include being pleased with Allah Swt being God, being pleased with Islam, and having faith and pleasure in the Prophet as a messenger. Most people are content with Allah being God and do not choose a God other than Allah. However, people do not ask for help and refuge in Him; they ask for help other than Allah because they think this helper is their loyalty to the king. This is *syirik*. What is called tawhid is not separating from Allah as a helper. The Qur'an is full of reasons about the nature of polytheists; the point is that they ask for help from other than Allah. Some humans choose judges other than Him who should choose prison options for themselves. So, there are three pillars of *tawhid*: Do not take sides with a God other than Him, be a *Rabb*, and be a judge. The explanation of being pleased with Allah swt as God is to be hostile to worshipping other than Him, so this is the perfection of this pleasure. A person free to be pleased with Allah, the Lord, will dislike worshipping other than Him because being pleased with the purity of Rububiyah is accompanied by the purity of worship to Him, just as knowledge of the Tawheed of *Rububiyah* is accompanied by knowledge of the *Tawheed of Uluhiyah*.

Second, Ridha towards Allah swt. Being pleased with Allah swt is being pleased with His *qadha'* and *qadar*, which is the beginning of the journey of *khawwas* (special servants). This is part of the perfection of faith in His decree. Shaykh al – Islam Abu Ismail Abdullah al – Ansari al – Harawi said this degree exceeds the first. He said that a person can be said to have entered Islam after passing the first degree. When a person has attained this degree, he has embraced Islam. At the same time, this degree is a work of the heart, reserved for *khawwas*, which is being content with His decrees and not his will. It is mentioned at the beginning of the journey for the *khawwas* servant because it introduces a person's departure from his share and positioning himself to the will of Allah swt, not to his desires (Al – Jauziyah, 1998).

That is what the shaykh meant. However, by putting this degree over the previous degree, one must also think about it. The previous degree should exceed the second degree. Because the previous degree is specific, and the second degree is general. Acceptance of destiny can be done by people who believe or not. The aim is to obey the destiny of Allah swt. So what does it mean when this is juxtaposed with being pleased with Allah swt being the Lord, Ilah, and worshipper? In addition, being pleased with Allah as Lord is an obligation; in fact, it is imperative. If an enslaved person is not pleased with Him as Lord, then his Islam is doubtful. Then, being pleased with His destiny is Sunnah and not obligatory, although some say it is obligatory.

Being pleased with Him as God includes being pleased with Him. Allah's Rububiyah is pleased with His commands, prohibitions, grants, withholdings, distributions, and qadar. If a person is not pleased with all of them, it means that he is not pleased with Him as

God in all aspects, even though he may be pleased with Him as God from one side. Being pleased with Him as God also relates to His Essence, attributes, asma', and Rububiyah, which are both specific and general, i.e., being pleased with Him as the Creator, Ruler, Giver of commands and prohibitions, King, Giver, Restrainer, Judge, Protector, Helper, Giver of Fortitude, Giver of Trials, and others of the Rububiyah attributes. On the other hand, being pleased with Allah is a person's willingness to accept what He does and what is given to him. This is related to the qadha and qadar of Allah SWT.

This second level of Ridha is also said to be called "*Ridha 'Anillah*," which is to respond to *qadha* and *qadar* with grace, without leaving the slightest gap for the possibility of deviation in the "compass needle" of the heart, even for a moment. This second degree of Ridha is considered an activity of the heart ready to be with Allah SWT.

Third, the third degree is being pleased with the pleasure of Allah. Man does not think of his right to be willing or hateful, then directs it in order to surrender to all the provisions of Allah. The servant will do it even if he is thrown into hell (I. Q. Al – Jauziyah, 1998). The third degree is the most exalted of all the degrees because it is a person who has surrendered himself to Allah, showing pleasure for His sake and arising from Allah, considering himself meaningless, mortal, and subject to destruction. He doubts his nature, his pleasure, and his anger. He sees himself as very small, just as a flashlight is small in the sun. So, it is inappropriate to think that there is pleasure and hate in him.

RELEVANCE OF IBN QAYYIM'S RIDHA TO MODERN LIFE

Human life is full of ups and downs that must be lived, regardless of whether we like it or not. All events are unavoidable once they happen, but what matters most is how one's attitude of heart accepts each experience so that it does not become a heavy burden. One can only plan well in education, commerce, or other activities. Every endeavor must be accompanied by intention, planning, hard work, and evaluation. However, in the end, everything happens according to God's will (Isa, 2011).

People whose hearts are content with everything they experience will not feel the slightest resentment. This kind of person is called a contented servant. A contented servant understands that the trials he faces are also faced by other servants, albeit in different forms. This trait arises because he strongly believes in Allah's wisdom and plan. Although content people also feel the burden of trials and tribulations, they accept them with faith and believe there is a great reward behind the calamity. Hence, they do not complain or worry. As said by Abu Ali Ad – Daqqaq in Abdul Qadir Isa's book entitled *The Essence of Tasawwuf*, 'Ridha does not mean not feeling calamity, but ridha means not rejecting qada' and destiny' (Isa, 2011).

Ibn Qayyim said that the basis of faith is faith in qada and destiny, both good and bad. According to him, this destiny contains nothing bad, no matter its form. Instead, it always contains goodness and perfection. The perfection of faith, as said by Ibn Qayyim earlier, is being pleased with the qada and qadar of Allah. Being pleased with Allah's fate makes calamities feel lighter (Al – Qarny, 2007). Accepting Allah's fate removes sadness and fosters an attitude of submission and surrender to His decree to obtain good and avoid bad (Al – Qarny, 2004).

It will still happen whether or not we are pleased with our destiny. People not content with God's destiny will feel restlessness, unease, and difficulty accepting His decisions. For example, when someone faces a test, they may feel irritated and consider God's decision unfair. Humans often feel uncomfortable after experiencing situations such as poverty, loss, lack of property, position, role, or the death of a relative. In contrast,

someone who is always ridha in their life principles will feel at peace, because ridha is a good attitude and does not bring bad effects.

Ridha has tremendous effects, including releasing the narrowness in the soul due to insincerity that arises and teaching us always to act sincerely. This attitude allows one to gain Allah's pleasure and not feel disappointed or saddened by someone's death, loss of property, or other events. This is because, in the end, everything has been determined by the Creator, and the future has already been outlined. Despite efforts, the right to decide remains with Allah. Therefore, individuals who accept Allah's decree with sincerity will feel satisfied with the decision of the Almighty. Ridha does not harm humans because Ridha is an antidote for the soul to whatever it gets, whether beneficial or harmful. Content people will humble themselves before Allah and seek refuge in Him because Allah will surely provide a way out and eliminate distress and sadness.

CONCLUSION

This research explains the concept of Ridha according to Ibn Qayyim Al-Jauziyah, which can be concluded as follows: First, the concept of Ridha, according to Ibn Qayyim, is feeling happy with Allah's destiny, both favorable and unfavorable. Ibn Qayyim divides Ridha into three degrees: Ridha in general, Ridha towards Allah, and Ridha with the pleasure of Allah. Second, the concept of Ridha from Ibn Qayyim Al-Jauziyah is relevant in modern life as a solution to people's various problems.

The concept of Ridha, according to Ibn Qayyim, is very relevant in a modern context, especially today, when many people are trapped in a materialistic life that often leads to the emptiness of the soul, anxiety, and sadness. Ridha can help overcome these problems by avoiding these negative feelings. A person filled with Ridha will feel a sense of peace in the heart—something that many people, both in the past and modern times, desire. Thus, it is clear that Ibn Qayyim's concept of ridha is very relevant in modern life.

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