

Sufism of Morality According to Ibn Sina

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Abstract

Research on the essence of Akhlaki Sufism is a study centered on the sanctification of morals, character, which tries to present good behavior (commendable) and stay away from bad traits (despicable). The approach of this study is the documentation study model and library study. Furthermore, Akhlaki Sufism is related to the two sides of the same coin, there is no Sufism without morality, and there is no morality without Sufism. In practice, morality can regulate horizontal relationships between human beings, while Sufism regulates vertical communication between humans and their Lord. Morals are the basis of the implementation of Sufism so that in practice Sufism is concerned with morals. The study of Islamic education with moral Sufism is to build human beings with noble character.

Keywords

Sufism; akhalqi; ibn sina



I. Introduction

Sufism is a scientific discipline that develops with the atmosphere of the times that are always changing, with times that contain and with various problems that must be resolved. The science of Sufism is able to be present in the midst of society as one of the sciences that can make humans become a Sufi. There are several views that cover this discussion including:

First, philosophy and education, when returned to the study of philosophy, is a discussion to deliver the resolution of various kinds of problems and dynamics in life. And when someone is able to solve a problem, that person is categorized wisely. Therefore philos means love and Sophia is knowledge. So philosophia means love of wisdom or love of truth. So at that moment the revelation stopped, until finally the injustice and incompatibility and the lack of appreciation of the universe, the creator of this universe, which was created by God. It was not managed by humans carefully, so that in the end they came up with wise thoughts to eradicate inconsistency and injustice. All of that was the birth of philosophy.

Education is a very important human need because education has a duty to prepare Human Resources (HR) for the development of the nation and state (Pradana et al, 2020). According to Astuti et al (2019) Education is an obligation of every human being that must be pursued to hold responsibilities and try to produce progress in knowledge and experience for the lives of every individual. Education is one of the efforts to improve the ability of human intelligence, thus he is able to improve the quality of his life (Saleh and Mujahiddin, 2020). Education is expected to be able to answer all the challenges of the times and be able to foster national generations, so that people become reliable and of high quality, with strong characteristics, clear identities and able to deal with current and future problems (Azhar, 2018). Education and skills are the main keys in gaining social status in community life (Lubis et al, 2019).

The second goal of Islamic education is a goal that is built with a moral full of morals. That is, what can calm the environment, but if it is returned to Islamic education is that which is contained in noble morals. Akhlaki Sufism bridges Falsafi Sufism and Amali Sufism because the rules of both are returned to all disputes in Akhlaki Sufism. Philosophical Sufism and Amali Sufism which unite logic with a love approach to Allah that refers to the Qur'an and Hadith. Without putting aside philosophical Sufism, because philosophical Sufism uses logic to taqarrub to Allah swt, by referring to the Qur'an and Hadith, so that a correct understanding of the Qur'an can provide and produce opportunities for reason to exist and reach one's closeness to Allah. Swt.

II. Review of Literature

Terminological Sufism, To define Sufism, many experts conclude about Sufism including:

1. Ibn Qayyim al-Jauziyyah places the essence of Sufism in a servant towards an application of his actions and behavior on earth in proving himself as a representative of Allah SWT. Therefore, the meaning of Sufism which he believes is to present a servant to Allah, and obey his orders and leave his prohibitions with full sincerity.
2. Junaid al-Baghdadi defines Sufism as tazkiyatun nafs from things that disturb the feelings of most humans, struggles to leave the mind, extinguishes our weaknesses as humans, stays away from all calls from lust, wants spiritual holy qualities, and relies on knowledge. Haqiqat knowledge, and follow the example of the Prophet in all shari'ah.
3. Ibn Sina Sufism is a path to God, but on the way to reach it, there are many differences, but the Sufis are united in the same goal, namely Kasyful Mahjub, the revelation of the divine veil in front of the Sufis when they have reached the peak level of the spiritual journey, namely the level of al-Mahjub. Mortal. When the Sufis have reached the level of al-Fana, Allah gives special gifts such as the saints of Allah who are awarded karamahs.

2.1. Understanding Morals

Talking about morality, probably almost everyone knows what the word "morality" means. Because the word morality is still connected and associated with what is called human behavior. So morality can be interpreted both in language and terms, with an understanding of the word morality, of course, it is not limited to practical habits which we hear every day and at the same time understand it philosophically, especially in its substantive meaning.

So the word "akhlaq" comes from Arabic, namely jama' from the word "khuluqun" which is linguistically interpreted: character, temperament, behavior or character or manners, manners, etiquette and actions. The word morality also comes from the word "khalafa" or "khalqun". This means that the event is closely related to "Khaliq, which means creator and "makhluq" which means created.

In a narrow sense, morality can be interpreted as a collection of rules to take the good path, the appropriate path to morals, the mind's view of good and bad.

And according to Imam Al-Ghazali (1055-1111 AD) in Ihya Ulumuddin stated; Moral is a power (nature) that is embedded in the soul that encourages spontaneous actions without the need for thought. So morality is an attitude that sticks to a person and is accidentally manifested in behavior and actions.

Shaykh Makarim Asy-Shirazi. Morals are a collection of meaningful virtues and human inner character. Al-Faidh Al-Kasyani (w.1091 H): Moral is an expression to

indicate an independent condition in the soul, from which actions emerge easily without contemplation and thought.

According to Ibn Sina human morality is likened to time and time is not made in the process of time, but the incident is an *ibda'* (creation) whose creation does not precede in terms of level and dignity. Then the age has a source (origin) of time, meaning that the era occurred after another era that preceded it because the notion of "recent time" means that the original era did not exist, then there was. Age is a measure of motion, while motion is a sign of eternity as well as a sign of relativity. From all these signs there is a creator who controls all the signs of the times. So with Ibn Sina's view above, theoretically, human morals in communicating with God are regulated by time, and it is time that determines human destiny.

III. Result and Discussion

The Correlation of Akhlaki Sufism is a study centered on improving morals, character. Which seeks to present good behavior (*maheasy*) and stay away from bad traits (*mazmumah*). And moral Sufism is also called Sunni Sufism which was developed by Salaf scholar's as-Salih by applying certain methods.

So the essence of moral Sufism is that there are two sides of the same coin, there is no Sufism without morality and there is no morality without Sufism. Sufism is understood as *tazkiyatun nafs* and it is the teaching of the Koran. And indeed there is no good morals, except with Sufism, with a clean meaning because noble character is never nothing but the result of a clean heart. From the Qur'an and the Messenger of Allah, one of his functions as an Apostle is *yuzakkikum* cleaning with the teachings brought by the Prophet. So the two sides of the same coin, namely there is no Sufism without morality, there is no morality without Sufism. In essence, people claim to be Sufis or appear as Sufis teaching Sufism, writing Sufism books but their morals are not noble, definitely not Sufis. The Sufis say that if someone exceeds you in morals, it means he exceeds you in morals and Sufism. Imam Ali bin Zainal Abidin said that the sign of a clean heart is noble character. So it is inseparable, that the fruit of Sufism is noble character and righteous deeds. If you want to see a Sufi or not, look at his noble character or not, his good deeds are many or not, and sincere and sincere righteous deeds must arise from a heart full of love, a heart filled with affection, noble character and good deeds continuously carried out. So Sufism and morals are never separated, if there are people who claim to be Sufis but their morals are not noble then they are definitely not Sufis and if there are people whose morals are noble and sincere whether they appear like Sufis or not, then they deserve the nickname as Sufis.

According to the Sufis, to develop moral Sufism, basically, spirituality must be built and trained with the aim of *tazkiyatul qulub* (heart) and controlling lust to a low point. Furthermore, later there will be no barrier that limits humans with their rabb. To realize the teachings of moral Sufism, Sufis arrange several stages of a coaching system which includes the study of moral Sufism, including:

1. *Takhalli* is: *Tazkiyatun nafs* or escape from bad morals (*mazmumah*) which causes the presence of bad morals is dependence on worldly life. So *takhalli* is presented to get away from bad traits, namely from outward immorality and spiritual immorality. Immorality is born, namely giving birth to evil that destroys a person and destroys society. And this inner immorality is more dangerous, because it is not visible, it is usually not realized and is very difficult to eliminate. So from the existence of the two immoralities that pollute the human soul at all times until it is unnoticed by humans, so that it becomes a hijab or barrier that limits humans to the creator for example, being

too in love with excessive worldly life, committing immorality, envy, jealousy, *riya*, *ujub*, giving and so on. And some of the Sufis are of the opinion that immorality is a big sin that can close and hinder the servant's approach to Allah SWT the nature of lust in humans must be cleansed so that humans do not swarm with sin. Verses related to *takhalli* Sufism. It is in the letter *Asy-Shams* verses 9-10. Meaning: Indeed, successful is the person who purifies the soul, and indeed loses the person who pollutes it.

2. *Tahalli* is: filling it with remembrance placing Allah in all intentions of activity or filling the soul. A Sufi is required to familiarize himself with good and commendable morals, be patient, *ganaah*, repentance, sincerity and pleasure and so on and can also obey the provisions of religious law, such as reading the Koran remembrance, prayer, fasting, *zakat* etc. Thus, if someone does and familiarizes him with commendable deeds, obeys and always remembrance of Allah, automatically his heart will become clean and calm. At the *tahalli* stage, the Sufis try to make the steps of behavior always above the provisions of religion. *Tahalli* is also a self-filling which is emptied at the *takhalli* stage.

In other terms, after the stage of self-purification from all despicable/bad attitudes, the efforts that have been made must continue and continue to the stage called *tahalli* can cause confusion and stress. Therefore, if old habits are abandoned, they must be filled with new good habits.

The verse related to *tahalli* is contained in Surah An-Nahl verse 90 which means: "Verily Allah commands (you) to do justice and do well, to give to relatives, and Allah forbids from evil deeds, evil and enmity, he teaches so that you can take lessons." According to Imam al-Ghazali, the human soul can be changed, trained, controlled and shaped according to the human will itself. So good deeds are very important if they are filled into the human soul and good habits are accustomed to actions so that later they become human beings among them. *Kauf* and the *King'*. *Kauf* is a feeling of fear of sins committed because of the disobedience that has been done. And *Raja'* is a feeling full of hope to get heaven as a result of deeds and obedience to Allah and His Messenger. For us Muslims, these two flavors, namely *Kauf* and *Raja'*, must be presented, because they will lead us to a spiritual state that supports the religious qualities of a Muslim. Why do we have to have a causative nature, first so that there is self-improvement for falling into disobedience and like lust there is no stop in plunging us, therefore we must make lust become afraid.

3. *Tajalli* are: The loss of the *hijab* or covering of human traits, the clarity of light (*nur*) that was previously unseen, and the destruction of everything when it appears the face of Allah swt. The word *tajalli* means the revelation of the unseen light. The meaning of *Tajalli* here mingles and fuses with Allah swt so that there is no more world in his mind even though the world's activities are seen outwardly and in fact he does it because of Allah's movement, not him (as a human and a servant). And a Sufi really instills closeness to Allah in his heart. The goal is that the good and commendable behavior that has been based on the *Tahalli* stage does not just melt away and can continue to be sustainable.

The way of the *Tajalli* Stage ritual is usually carried out by the method of worshiping Allah SWT, namely by glorifying and praying to Allah SWT. Then reflecting and reflecting on the sins that have been committed the power of Allah as the creator of the universe and increase the deeds of remembrance of Allah.

In humans there is the potential to be good and there is the potential to be bad. Moral Sufism, of course, tries to develop good potential so that humans become good, while controlling bad potential so that it does not develop into bad behavior or morals. The bad potential to be good is *al-Aql* and *al-Qalb*, while the potential to be bad is *an-Nafs* assisted

by Satan. Therefore, moral Sufism is a study of science that really requires practice to master it, not only in the form of theory as knowledge but must be carried out with activities of human life. And in humans there are also potentials or strengths, there is what is called nature which tends to goodness, there is also what is called lust that tends to bad.

According to Ibn Sina as in Syarif there are several statements about mental health, namely: first, the desires and impulses of the soul follow the imagination. In this case it is the imagination that drives the desired desires. Second, the influence of the mind on the body, namely the influence of emotions and will. Ibn Sina said based on his medical experience, that physically sick people, only by the strength of their will, can be healed and otherwise healthy people can become really sick if influenced by their thoughts that he is sick. Third, really strong emotions, such as fear can damage the temperament of the organism and cause death, by affecting vegetative functions "this happens when a judgment resides in the soul of judgment, as a pure belief does not affect the body, but is influential when this belief is followed by feelings joy and sadness." Fourth, feeling happy or sad are mental states both of which have an influence on vegetative functions. Actually if the soul is strong enough, the soul can heal and hurt other bodies without any means. So this is where it is very advanced and beyond modern psychology, namely hypnosis and suggestion.

In the history of medieval philosophical thought, the figure of Ibn Sina has many things among Muslim philosophers, he received increasingly high esteem until modern times. He is the only great philosopher of Islam, money has succeeded in building a complete and detailed philosophical system, a system that has dominated the Muslim philosophical tradition for several centuries, despite the attacks of Al-Ghazali, Fakhir al-Din al-Razi and so on. .

This influence is manifest, not only because he has a system, but because the system he has is authentic, which shows the kind of soul who is genius in finding the methods and reasons needed to reformulate the pure rational and intellectual tradition of Hellenism which he inherited in his life religious. The most basic characteristic of Ibn Sina's thought is the achievement of a firm and rigorous definition of the method of separating and distinguishing concepts. This gave an extraordinary subtlety to his thoughts. These challenges often provide a strong scholastic complexity and a difficult structure in philosophical reasoning, so that it disturbs the modern temperament, but it is certain that this procedure is also obtained by almost all the original doctrines of Islamic philosophers.

3.1. Ibn Sina's Psychology

- a. Anxiety at death Ibn Sina stated that anxiety is the universal core of all mental illnesses, such as depression, phobias, sadness, and so on. There are three kinds of cognitive causes so that a person feels afraid of death. First, not knowing what death feels like. Second, uncertainty about what happens after death. The third controls that the soul will disappear after death. In essence, the level of anxiety is closely related to a person's level of knowledge about the idea of death.
- b. Mind-body relationship
Ibn Sina classifies the relationship between mind and body into several parts. First, he believed that the human mind is like a mirror, the mind has the ability to reflect knowledge because every human being to some degree uses his active intelligence. With a lot of thinking, the human mirror will be more refined and brilliant so that it can lead to the existence of true knowledge.

Second, Ibn Sina believes that the mind controls the body there is a relationship between the two. The mind controls the body through emotions and will. Strong emotions can lead to (self-fulfillment). For example, if a person believes he will fail then the probability of failure in his life will increase. Body behavior will lead to trust. He will never want to try or try, on the contrary he tends to be lazy and often becomes stress himself.

Stress conditions can cause problems with health and function (food intake). When connected with moral Sufism, it is returned that Ibn Sina by looking at the anatomy of the human body (human soul) by restoring to Allah swt by tricking other humans to really take care that digestion is not wasted, because the waste of digestion is due to the mind. And this thought is not poured out to Allah, O Maha Rahman, what is poured is wealth and throne. Then the power of disease was born, the expression of Ibn Sina has been expressed by the Prophet Muhammad. According to Ibn Sina that physically a person who is sick only with strength and will from within himself can recover, on the contrary for a healthy person can become sick because it is influenced by his mind.

Prof. Dr. German said that there are 2 causes of illness, namely the first: 90% is thought, the second 10% is food. This is a theory built by Ibn Sina which was developed in the lessons he learned by the Prophet Muhammad, so in this case the expression that Ibn Sina expects among his patients to adjust to maintain digestion by not hitting the food keromo and because the food was hit because of the mind factor. , then the thought factor already believes in God, finally the influence of the soul and mind will not be a disturbance because it has received peace.

With character, a person can give birth to positive actions for himself, such as maintaining mental and physical health, maintaining nature and fulfilling spiritual and physical needs. Thus a spiritual crisis will not occur to him. Then the morals that are intertwined in the *hablum minnas* between one person and another, cause harmony, peace and harmony in social life that can prevent and treat various crises, namely spiritual, moral and cultural.

So the study of Islamic education with moral Sufism is first, the purpose of Islamic education is to build human beings with noble character, because noble character is the bridge between *kholik* and creatures, *kholik* is God and creatures are creations. So the lowest moral is to see that Allah is God, when he is obedient, he is called a person who has good morals, but on the other hand, when he is disobedient, he is called *akhlakul syaiah*. (Despicable). For example, Asy-Shalhub formulates that the ideal character of educators is to devote knowledge because of Allah swt, be honest, between words and deeds, fair, have noble character, be brave, have a sense of humor, be patient, guard words from inappropriate things, and always consult with other people. Because morality is an attitude that sticks to a person and is inadvertently manifested in behavior and actions. So educators must be able to understand the diverse character of students and then choose the right learning method and can accommodate the moral differences of students.

The second is because what is meant by moral people are people who believe that Allah is their Lord. The point is that the cycle of knowledge all boils down to the morality of *Karimah*, a scholar, Shaykh Muhammad bin Shalih Al-Utsaimin rahimahullah, he said: "A student of knowledge, if he does not adorn himself with noble character, then there is no benefit in seeking knowledge". If there is a knowledgeable person who does not have *akhlaq al-karimah*, it means that the person is not declared knowledgeable, but only as an ordinary knowledgeable person.

IV. Conclusion

From the discussion of Akhlaki Sufism, it can be concluded as follows:

1. The essence of Akhlaki Sufism is a study centered on the sanctification of morals, character, which tries to present good behavior (commendable) and stay away from bad traits (despicable).
2. Akhlaki Sufism is related to the two sides of the same coin, there is no Sufism without morality, and there is no morality without Sufism.
3. In practice, morality can regulate horizontal relationships between human beings, while Sufism regulates vertical communication between humans and their Lord. Morals are the basis of the implementation of Sufism so that in practice Sufism is concerned with morals.
4. The study of Islamic education with moral Sufism is to build human beings with noble character. Noble morality is a bridge from kholik with creatures to get to the level of insan kamil.

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