



Islamic Sufism and Spiritual Education: Moral Transcendence And Its Impact on Society

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Abstract: The purpose of writing this article is to discuss the spiritual dimension of religions, in general, is the available feature of those religions and their ultimate goal that they seek to find, jumping over those ethnic, identitarian, or creedal dams that they created, either the whims of writers or the interpreters of sacred texts or the intended desires of those who framed religious laws, and all of that moved away, in one way or another, from the spirit of those religions and God's purpose in this is that of servitude to Him, the bridging of brotherhood, and the reconstruction of the land without oppression, killing or displacement through economic, religious, political, and social services for religion to be a deterrent to civilization and progress, not to be a symbolic basis for oppression, extremism, and the abolition of the other. We researched the literature study with a qualitative approach and using phenomena in the source in descriptive analysis. We found spiritual values can refine man and give him limitless energies for goodness, truth, and love, that striving in competition, conflict of interests, clash of desires, and clash of civilizations. It would make life a cruel and terrible struggle were it not for the care of God who revealed the Qur'an, guidance, and mercy for people. Accordingly, spiritual security and peace are the natural risers of civilizations, and no society will arise unless it combines sophistication and spirit. Sufism can educate humans and the community to be more humane.

Keywords: education, moral, Sufism, society, transcendence

Abstrak: Artikel ini membahas dimemensi dan nuansa spiritual secara umum yang ada dalam ruh keberagaman dalam agama yang telah melampaui batasan etnis, identitas atau kepercayaan apapun yang dibuat oleh manusia. Perbedaan yang terwujud oleh keinginan para penulis maupun penafsiran dari naskah-naskah kitab suci atau kemauan dan pemahaman dari kelompok yang membingkai hukum agama dapat diantisipasi. Tujuan yang sebenarnya adalah mengabdikan diri kepada Allah S.W.T. Dengan melakukan pembangunan kembali lahan yang subur bagi pertumbuhan dan pengembangan umat manusia tanpa ada penindasan, pembunuhan atau pengusuran untuk kepentingan agama, sosial budaya dan ekonomi. Dengan begitu terhindarlah agama dari gambaran yang negative sebagai

penghambat peradaban dan kemajuan. Tidak hanya sampai disitu agama akan terhindar dari basis simbolis penindasan dan ekstrimisme dan simbol penghancurlan lainnya. Kami menulis dengan corak pustaka melalui pendekatan kualitatif berdasarkan fenomena-fenomena yang didapatkan dalam naskah-naskah yang ada. didapatkanlah secara analisis deskriptif bahwa nilai-nilai spiritual dapat memurnikan manusia dan memberikan energi tanpa batas untuk kebaikan, kebenaran dan cinta. Hal ini akan meredakan perbenturan dalam persaingan dan kepentingan, benturan keinginan dan benturan peradaban. Benturan-benturan ini akan membuat hidup menjadi perjuangan yang kejam. Akan tetapi pemeliharaan Allah telah menghindarkan manusia dari hal tersebut, Ia menurunkan al- Qur'an sebagai petunjuk dan rahmat bagi manusia. Tasawuf sangat dibutuhkan untuk menjinakkan hawa nafsu dan ambisi manusia yang membara dan telah mengarah kepada hal yang negatif sehingga menimbulkan kedamaian dalam diri manusia dan mendidik manusia dan masyarakat untuk lebih manusiawi.

Kata Kunci: pendidikan, tasawuf, transedensi, masyarakat

INTRODUCTION

The one who follows the ancient Islamic history and investigates its successive news through its chronology and in a group of its stations from the dawn of Islam to our present era, to stand as a pause of reverence and exaltation on the greatness of Islamic law that is valid for every time and place. So far, the teachings of Sufism and Sufis are considered to be carrying out practices that are not visible to society. They do not play a role and always isolate themselves from society. This needs to be re-examined whether it is true or otherwise? all its wise divine instructions and directions and its pure faith in its unification and orientation work to educate society Within this cosmic system on the tolerant moral principles, and to remove him from the fold of psychological desires and to follow one's wishes to the worship of God Almighty and destruction in his remembrance and approach to him

The mission of the prophets and messengers was a call to God Almighty, the achievement of the desired moral and spiritual elevation, the consolidation of the

bonds of ethical dealing with all its components, the enlightenment and rationalization of hearts from the pitfalls of deviation and deviation, and their preservation from the temptations of whims by reforming sick hearts and purifying them with the lights of divine Knowledge and returning them to the straight path of God. We also find a group of writings that have studied Islamic mysticism from its general educational aspects. They have detailed speech in this broad subject area. They have tried, as much as possible, to clarify the importance of Sufi education and its role in purifying souls, starting with the search for the colors and fluctuations of souls and the ways and means of purifying them and purifying them from Her deadly secrets. Based on what these writings aim at when referring to this spiritual aspect in Islamic Sharia; It is important to highlight several general topics and issues that deal with Sufi education and its impact on purifying souls. Among these issues is defining the role of Sufi education in purifying hearts from various internal diseases and identifying the types of internal conditions

that obscure a person on knowing God Almighty, determining the causes and motives of these diseases ways to purify hearts from them.

This study focuses on discussing the influence of Sufistic teachings and Sufis on their environment, which has been considered alienated from the Muslim community.

RESEARCH METHODS

In this study, we used a thematic method, namely the presentation of Sufism teachings presented in the path to be close to Allah, Zuhud, and other focuses, al-Mahabbah, al-Ma'rifat, but avoiding the polemics that exist in Wahdat al-Wujud. The thematic approach is considered more attractive because it goes directly to the problem of tasawuf is which is applicable and influences the soul of the community. In other words, we have focused discussions on positive mental education in Sufism based on the thoughts of experts and practitioners of Sufism. We make a comparison with a character approach. His research is entirely descriptive exploratory in nature, namely describing teachings as they are by presenting them in such a way, even though only in outline.

RESEARCH RESULTS and DISCUSSION

The concept of mysticism

Sufism occupied a wide space in the writings of researchers due to the differences this term raised in their definitions, and then its definitions were numerous. Abd al-Rahman Badawi

presented a set of these definitions in the Philosophical Encyclopedia Part 1. Ed says, "The name of Sufism is updated, and no one of the companions of the Messenger of God or after them is described by it. People only know worshipers, ascetics, politicians, and the poor. One of the Prophet's companions, a Sufi, said that it is an updated name that the Baghdadi brought up."¹

Abd al-Rahman al-Jami, who died in 898 AH, was quoted as saying that he saw the first person to carry the name "Sufi," Hashem al-Kufi, who lived in the first half of the second century of Hijra (eighth century CE), while al-Qushari sees the deceased 466 AH, seeing that this name spread two hundred before Hijra (895 CE).

As for Ibn Khaldun believes that this science arose at the beginning of the second century of migration to develop after that during the subsequent centuries. This is after the spread of the demand for the world and adherence to its gorgeous ornaments. As a group of Muslims, its temporary joy turned to worship and asceticism in this world, so they were called Sufis.

The name Sufism is derived from wool as the predominant clothing for these people. This interpretation of al-Qushayri was challenged on the grounds that the Sufis did not specialize in woolen clothing without other fabrics. The name in terms of Arabic is an analogy and no derivation, and it appears that it is like a nickname. As for the saying of those who said that it is

¹ A.R. Badawī and عبد الرحمن بدوي, موسوعة (المؤسسة العربية للدراسات والنشر، 1984), 64

<https://books.google.co.id/books?id=sIIPAQAAlAJ/1>

from wool, and Sufism, since wool is not worn by wearing wool, and some said that they are attributed, but the people were not singled out for the description of the mosque of the Messenger (peace be upon him).

That named them in relation to the people of "the character" and the seat, and it was a title given to some poor Muslims in the era of the Messenger and the Rightly-Guided Caliphs who did not have homes to shelter.

The name Sufism is derived from "Al-Safa," and that Al-Sufi is the one who purified my mystic with this Sufi name. As it was said in some poetry, meaning that they were purged from the evils and the horror of the world and its lusts. However, Al-Qushayri contradicts some opinions and says, "About an adjective that does not come in the manner of the Sufi - and whoever said that it is from the purity by deriving the Sufi from the purity is far in the language requirement, and the saying of those who said that It is derived from the class, so it is as if they are in the first grade in their hearts in terms of being besieged by God Almighty, so the meaning is correct, but the language does not require this ratio to the class. . While Bashir bin Al-Harith said, "The Sufi is the one whose heart is pure to God, and some of them said the Sufi is the one whose treatment God describes, his dignity is described for him from God Almighty." As for Ibn al-Jawzi, who died in 597, he presented a story to analyze Sufism's word, and he sees that the first to be alone with asceticism and service to God Almighty At his sacred house, a man was called Sophia, and his name was Al-Ghouth Ibn Murr. "They belonged to him because they resembled him in devotion to God Almighty, so they were

called Sufis." He said when he called "Al-Ghouth bin Murr" his wool because he was not living for his mother. He withered him, and when she saw him in this state, she said, "My son has become nothing but Sufism, so the mouths of the Arabs grabbed her and released her to him and to a group that was carrying out some rituals." [8] Some have linked mysticism with Greek philosophy so that some considered it to be taken from the Greek word Sophia, which means wisdom. The Muslim Sufi also seeks divine wisdom, "who knows God."

The moral basis of Sufism:

These definitions remain just personal probabilities and judgments that are neither certain nor objective; otherwise, no difference would result, so it is difficult to put together a comprehensive definition that prevents Sufism. Nevertheless, we can explore some definitions that clarify the ethical aspect in it, according to Ibn Ali Al-Qassab, the professor of Al-Junaid. About Sufism: "Dignified morals, which appeared in a noble time, and from a generous man with a noble people." That is, the essential foundation of Sufism is the display of virtuous morals that Islam urged, and in this, Al-Junayd al-Baghdadi says, "The Sufi is like the land on which every breath is thrown, and only every handsome." He also describes it as "like rain that waters everything" and expresses that Al-Kataani says Sufism is a creation, so whoever increases you in character, he grows you in righteousness. Abu Hafis Al-Haddad says: "Sufism is all etiquette, for every time is literature and every position is etiquette, and for every situation there is literature.

All other conditions and standings it is not achieved by his etiquette with loss.²

Many of the Sufis were famous for their noble moral superiority, as the finest moral qualities characterized them. They took virtue as a doctrine and a motto, which made some of the ideals in their moral and social environment. Morality is an aspect of Sufism, but it is of great importance in it. Ruwaym says Sufism is built on three qualities: Adherence to Poverty and lack of God and verification by giving and altruism, and leaving exposure and choice {Citation}. Al-Junayd says, "The Sufi is the one whose heart feels safe from the world as Abraham's heartfelt it, and he obeyed the commands of God, and whose surrender was like that of Ismail, and his grief was like that of David, and his poverty was like the poverty of Jesus, and his longing was like the longing of Moses in his monologues, and his sincerity was like that of Muhammad (PBUH).

So mysticism has specific moral values and aims to purify the soul to reach these values. It is necessary by physical struggles and particular psychological mathematics, with which he does not feel his self or his ego, as he feels his survival with a higher absolute reality "that is, annihilation in the absolute truth." The distinguishing characteristic of all types of Sufism is that it works to conquer or control the motives of the body's lusts and bring about a kind of psychological balance, which makes the mystic free from all fears, feeling deep

psychological comfort or tranquility with which happiness is achieved. It transcends all conflicts and contradictions, as it makes the heart of the knower the place of divine transfiguration. Ahmed bin Asim Al-Antaki said in this regard: "The least certainty is if it reaches the heart with the fullness of the heart and a light is removed from it, and the heart is filled with thanks, and God is fearful."³

Ibn Ata' said: To the extent of their closeness to righteousness, they will realize what they have attained of certainty, and the origin of holiness is animosity with the soul. The more they separate from the soul, they reach the lock." Sufism is a journey through the soul lanes and spiritual advancement to the shrines in which the human being progresses by sport and careful observation of the soul, with love and Knowledge, except that the imams of the disposition differ as to which is the highest Knowledge or love. However, they agree that love is more heightened and Knowledge is the last of the Sufi positions, and in all cases does not mean Knowledge, Knowledge, and methods of the mind. Sight perceives him; had it not been for the experience of the brutal soul, that veil would have been lifted, and had it not been for its existence necessitated the creation of nature, the divine power would have turned into an overwhelming light." He continues expressing his point of view. In the relationship of the soul with the soul, revealing the secrets of the eternal conflict

عبد السلام، عبد and عليش، محمد بن أحمد²
الجليل، منح الجليل شرح على مختصر العلامة خليل:
مع تعليقات من تسهيل منح الجليل للمؤلف، منح
الجليل شرح على مختصر العلامة خليل: مع تعليقات
(منشورات v. 3-4، من تسهيل منح الجليل للمؤلف

محمد علي بيضون، دار الكتب العلمية، (2003)،
111,
<https://books.google.co.id/books?id=9yokAQAAlAJ>
AJ.
³ Abdurrahman Atçıl, *Scholars and Sultans in the Early Modern Ottoman Empire*, 2017, 211.

that is manifested hotly between good and evil, light and darkness, and between charity and abuse, he says, "If it were not for hypocrisy, Knowledge would be pure, if it were not for greed, the love of God would be firmly established in the soul, if it were not for the survival of some worldly pleasures, the heart of God's love would have consumed souls. People, if servants were to exist, he would have served the master himself ". By studying these Sufism sayings and their scientific definition of Sufism, it becomes clear in general that Sufism is concerned with morals and its interest in behavior and the human being. Sufism, in its essence and content, is ethics, as it revolves around the ethical system. The life of the Sufis has been a vivid image of the ideals and the creation of virtuous morals because Sufism is a generous morality of a dignified people for the sake of a noble purpose, which is the connection with God. A person cannot imagine the location of this connection and obtain happiness without being transcendent in morals and being polite in behavior. Al-Qushayri says in this sense, "His living will not dishonor him who does not enter between himself and God on the most generous of morals in this world and the hereafter."

The Sufis' interest in morality was not modern, and research in the wording, but rather a practice as a behavior and a path to moral transcendence, and Sufism is a path and some of them before it is a word a view.

The Sufis have taken care to reform the soul, refine behavior, and purify the interior, in that the human soul is two forces, the power of desire and the strength of the mind. First, a person is keen on

consuming physical and best pleasures, and the second is keen on dealing with sciences. With this power, it enables a person to be able to create with good morals, for God has made for him a way to smooth his morals ."

Investigating the moral laws of Sharia requires a person to reform himself by disciplining himself before others. The honor of the Sharia begins with the purity of the soul, with learning to reach generosity and patience, to realize courage, Knowledge, and justice to become actions. "Mujahidin is to abandon the desires and strengthen the soul and stop it from indulging in the pleasures of the world ."

Sufi ethics and its role in treating the human soul

In the third and fourth centuries, Sufism was a science of religious morals, so this ethical research was linked to researching the human soul and adding its powers, showing its pests and diseases and the way to get rid of them. Thus Sufism was imprinted with a moral, psychological character.

This is because their research in ethics was based on the analysis of the human soul to find out their reprehensible morals and replace the praiseworthy morals, that is, the attainment of moral perfection.

The psychology of the Sufis was a teleological science that aimed at a moral goal, which is to refine the soul, by accustoming it to the different moral virtues such as striving, repentance, patience, contentment, reliance, piety, fear, hope, and love. That is, knowing the soul, its causes, behavior, manners, and stages.

In Al-Ghazali's view, Sufism was an experience. Its meaning was reality; as he says in his book *Al-Muntaqd Min Al-Dalal*, the difference between knowing the limit of health and the limit of satiety and their causes and conditions, and between being healthy and whole. A doctor in a state of illness knows the limit of health and its causes and medicines while he is out of health. So is the difference between knowing the reality of asceticism and its conditions, causes, and medicines while he is out of health. Its the same The difference between knowing the reality of asceticism, its conditions, causes, and the state of asceticism and the reluctance of the soul to the world ."⁴

Sufism, in this sense, is aware of the conditions of the prey and the inner workings of hearts. This is because it relies on the method of introspection upon which asceticism is based, as Sufis, like psychiatrists, work to heal the misfortunes of others. In it are medicines, and God taught them how to do treatment, so they began to heal their hearts, and he commanded them at that time to console the hearts of the afflicted and those who are in pain." So Sufism is not, therefore, just names that list or pharmacy prescriptions. Still, rather it is a treatment that the treating physician began to try on himself to benefit others, Sufism, as Abu al-Hasan al-Nuri says, "is not theoretical texts and sciences, but ethics, meaning it is the basis for life." In this, Al-Junaid says, "We did not take Sufism from gossip, but from hunger,

leaving the world, and cutting off the familiar and good deeds ."

The Sufism value lies in its treatment of heartache and healing of the group's wounds torn by the invalid vices of its members. Sport, striving, discipline and discipline were the way to achieve this through the practical management that a person uses to purify the soul, purifies the heart, and create decent morals so that the person becomes pure."] That is, she abandons blameworthy morals and possesses commendable morals, unless she becomes to what it was of purity of conduct, purity of soundness, and clarity of insight before it contacts the body." According to the Sufis, this is not done except by following the path of sport and struggle that reveals the nature of the human soul and what this soul contains. Some motives motivate it to do this or that of the actions that distance or bring a person closer to good ." By this, they showed us how to treat a soul and get rid of harmful motives and desires.

The soul, if it was stifled when riding passion, must be curbed by the reins of piety, as Al-Suhrawardi sees, "The Sufi souls, which God has prepared by perfecting their attributes, have reached through good practice and exercise to extract what is concentrated in the soul by God's creation into action. So the Sufis became polite, and if practice and sports are a way to bring out What is concentrated in the soul from power to act, instincts vary in its presence and absence in its strength and weakness according to the differences

⁴ M.A. al-Halim, *المنقذ من الضلال: لحجة الاسلام الغزالي مع ابحات في التصوف، ودراسات عن الامام الغزالي* (دار الكتب الحديثة، 1965)، 91

in persons. The Sufis used a practical means to refine souls to create methods that vary according to the nature and instincts of souls.

Thus, Sufism was concerned with the human soul to know its powers, work on its sport, refine it, and seek virtues in its stations where the soul is tamed and refined. When the soul becomes domesticated for spiritual life, the virtuous life is facilitated, making it easy for it. This path and its conditions will eventually lead to Knowledge, happiness, and destruction. According to al-Ghazali, striving is an ethical goal, but this end is a means to a more excellent end than the Knowledge that will shine on the heart after its purity. Purification leads to purification and purification of the heart, happiness, and the light that flows from it. Sufism's high morals and morals are psychological and moral elements on which it is based and comprises the moral constitution that the Sufis drew for their path. They worked with it in their mathematics for themselves. With this constitution, they were the best helper in reviving the teachings of the Book and the Sunnah in the souls of those who embraced Islam. They were good doctors of human souls who claim To goodness and virtue, faithful to the rights of God and the rights of human beings, working to take care of the duties of those rights in a manner that ensures their performance in a way that upholds the useful links in the social life of individuals.

Accordingly, Sufism is a science of morals, and its theme is the completion of beliefs, purification of souls, improvement of decent morals, and upright character. Its goal and goal is to attain the supreme self, love in it, and destruction in itself.

Therefore, the education set by the imams of Sufism is based on the righteous work that strengthens the spiritual side and works to curb the desires and pleasures of the soul, giving way to thought To blast through its fields.

This aims to "summarize its students from the significant sinfulness that has hidden them from their Creator to declare their repentance secretly and openly. Repentance is fear of the Creator. Then they return themselves to the virtues of the Creator. Then they yield themselves to the integrity and access to spiritual sovereignty, and spiritual liberation is not achieved unless the Sufi ascends from the position of repentance and fear to The shrine of love and closeness to Allah ".

This moral education elevates the human being so that it makes him stay away from immorality, that is, from the oppression of his Muslim brother. A Sufi must have a clean tongue, heart, body, and behavior. In this regard, Al-Ghazali says in his book "The Life of the Religious Sciences" that he is expected to strive and exercise because he does not intend to change one's character. Rather, he intends to correct the shortcomings and acquire the advantages appropriate to the character."

The purpose of spiritual work is to modify the passions, not undermine them. This work is accomplished by making the administration members carry out pieces appropriate to the virtue intended to be acquired. This virtue is generated in the soul by habit. The one who wishes to obtain generosity is based on distributing gifts and gifts and constantly on that until these actions become an ordinary matter for him. The longer the spiritual work leads to a good habit and virtues are imprinted

in the heart. Al-Ghazali likened between shortcomings and diseases, so he demanded the Sheikh stay with him. Because it is like the physician who heals the soul in jihad, he says in his book "Living" that if the soul is sick, then the aspirant is its doctor. Just as the doctor must know everything about his patient's physical condition about his inability to cure diseases other than what he knows, then the Sheikh must know every Something about the spiritual condition of the sick mystic, and about the condition of this patient who seeks his advice, to sit in the hands of the Sheikh who sees the defects of the soul knows the secrets of the defects, judges it within himself, and follows his signal in his struggle. So his teacher and Sheikh know him. The defects of himself and he knows him The way of his treatment. "Accordingly, Sufi morality is the highest and most sublime of human ethics because he directs his thoughts and feelings to God Almighty in every moment of his life ."

Al-Junayd al-Baghdadi (died 279 AH) expressed this by saying: "Sufism purifies the hearts so that their self-weakness does not return, suppressing human qualities, avoiding the whims of the soul, arguing with spiritual qualities, clinging to the sciences of truth, doing what is good forever, sincere advice to all the nation, and sincerity in observing the truth ."

Sufism has general characteristics since it is a philosophy of life and individual behavior to achieve moral ideal and psychological happiness. What are the

most important of these values and characteristics on which Islamic mysticism is based, and how does it achieve its goal? Sufism was based on several matters that became among its most essential components: asceticism, love, and Tolerance.

Asceticism:

Al-Hasan Al-Basri emphasized the necessity of understanding in religion and asceticism in this world, as he sees that "the perfection of Knowledge in the perfection of faith and the perfection of faith does not come unless the believer agrees in his religion and belief. So the perfection of Knowledge is in the perfection of faith as well ." What is asceticism? And how to lead to the perfection of Knowledge and the epitome of faith. The word asceticism in the language is turning away from a thing or not desiring it, looking at the worldly life with disdain and contempt, not being pushed to collect money, and not indulging in the pleasures of life.⁵

Asceticism does not mean isolation from life and non-participation. On the contrary, a person must work to develop and advance his life through the scientific method that reveals the secrets of this existence and from his Knowledge reaches the Knowledge of his Creator. The greater his Knowledge of him, the more his faith increased, and the more abstaining from the adornment of life and its pleasures by keeping away from corruption and all that leads to the disruption of the Sunnah of the Creator on earth. Her educational work "is to create a new generation that loves the

⁵ إحياء علوم الدين: ومعه كتاب المغني، الغزالي et al., عن حمل الأسفار في الأسفار للحافظ العراقي، تخريجات الإمام الزبيدي في اتحاف السادة المتقين،

تخريجات الإمام ابن السبكي في طبقات الشافعية الكبرى، و يليه الإملاء على مشكل الإحياء ...، 2010، 115.

Creator and seeks to satisfy him with action, thought, and participation in the Islamic community."⁶

This was especially evident in the role that it played in the colonial historical stages, to mean retiring from people, but moving away from reprehensible acts and bad behaviors that lead to the spread of these social ills that are generated from the love of the world, seeking its pleasures, and its decoration⁷.

The mystic considers that the spiritual life he has taken for himself is the best way to salvation. "The path of Sufism requires overcoming oneself and an effort that only the elite can make⁸."

The call to Sufism carries within it moral goals, and this is sublimely guided by the behavior of the individual and his aspiration to acquire higher values. Accordingly, he was considered one of the ways that benefit everyone because of the values on which they are based and advocated.

love and Tolerance

Love transcends morals and elevates them, making hearts happy, preparing and enjoying a time of love, its effects, virtues, shapes, and colors. Some philosophers have considered love as a virtue of virtues because it implies a great moral value,

which is "goodwill" and "good intention," so it has become the highest attribute of perfection, bringing man closer to the majestic and keeping him away from delusion⁹." This emotion occupied people's minds. But, everyone, how did you know, and what is its role?

Material love is indicative of éros, which is the love that characterized the Greek thought, the voluntary love agape, which is the love that prevailed in religious thought, and the love of friendship or intimacy, which connects the philosopher to the world around him, which is his goal or is the wisdom of love, as Heidegger said. The word Amour was also used in the French language to denote love, and it corresponds to the word Amor in Latin, which is an expression of love and the mental and spiritual sense. The psychoanalyst Eric Fromm expanded its meanings and showed that love is not selfish. It is not an urgent request to satisfy a desire but urges altruism and generosity. Giving and the desire to provide and benefit or sacrifice for the sake of the beloved." As Ibn Hazm explained: "It is a cure for souls and a cure for diseases of the hearts¹⁰."

Islamic mysticism is characterized by a universal human tendency that is open to all religions and races. Islam, in its essence,

⁶ عبد الحكيم عبد الغنى قاسم, المذاهب الصوفية و مدارسها: المدرسة البغدادية. المدرسة البصرية. المدرسة الرفاعية. المدرسة البدوية. المدرسة القنانية. المدرسة الشاذلية (مكتبة مدبولي الصغير, 1999), 120

⁷ Fait Muedini, 'Sufism and Anti-Colonial Violent Resistance Movements: The Qadiriyya and Sanussi Orders in Algeria and Libya', *Open Theology* 1, no. 1 (3 January 2015),

<https://doi.org/10.1515/opth-2015-0003>.

⁸ Meirison Meirison and M. Harir Muzakki, 'Implementing The Spirit of Jihad in Sufism', *Jurnal THEOLOGIA* 31, no. 1 (6 November 2020): 1, <https://doi.org/10.21580/teo.2020.31.1.5379>.

⁹ أبو وافية، سهير فضل الله، الفلسفة الإنسانية في الإسلام، (دار النهضة العربية، 1978)، Falsafiyah 164,

¹⁰ Wāfiyah and 146، الله.

is a religion open to all races. There is no difference between a Muslim and a Muslim or a non-Muslim if they differ in sex, language, place, or time. This is Abu Yazid Al-Bastami calling God to all people and seeking from Him the simplest mercy for the whole of humankind. He would like to intercede for people, but he would like to bear for all sinners in whatever religion they are condemned. Punishment for all sinners, so its existence expanded to include all fire, so there is no room for anyone else. He also serves others, "he reveals his faults to deal with them in himself and others and raises the level of spiritual life to make it a model favored by not only his companions in the tariqat but the rest of the ummah."¹¹

Sufism, Nationality, Ethnicity, and Social Status

Sufism, in this sense, is not limited to a particular nation or a civilization in itself, nor is it specific to one of the religions or one of the philosophies. Sufism was found in ancient times among the Greeks, in the philosophy of Pythagoras. Buddha and their righteousness, and in which the Indian Vedas were included in the teachings. Just as Judaism and Christianity were known to Sufism, and just as there was in Islam also Sufism, but each of the three Sufis has its distinct characteristic of it from others. What is Sufism? And what are its most important features and dimensions?

The purification of souls is one of the main pillars upon which Sufi education builds in various dimensions and

purposes. The scholars of Sufi education have separated speech in a statement and clarification of these various esoteric diseases in whole and detail in a group of their books, with their precise reference to the need to know the various methods and means adopted to purify the souls. Al-Harith Al-Muhasabi is considered one of the first Sufis who singled out the defects of the soul, the evils of deeds, and the depths of worship by research, especially in his famous book "Caring for God's Rights." The sum of what he mentioned in this regard is his saying, "Among the deeds of the heart that he gives and which cannot be indispensable, sincerity, trust, thanksgiving, humility, surrender, advice, love for God Almighty and hatred for him" In this comprehensive and prohibitive statement, Al-Mohasibi showed a set of educational methods that people are guided by, In fact, they are means of purifying hearts from anything other than God Almighty, and instilling in them a set of luminous fruits extracted from the niche of the Divine Presence that Sufi education aims to achieve in a neighborhood. Those who walk to the presence of God Almighty.

In its place, it has been realized that the purity of hearts is one of the priorities and one of the main pillars in approaching the presence of God Almighty and asking for his approval. People remember him enjoying the floods of His Messenger, the Chosen One, the most gracious prayer, and delivery.

Multidimensional Sufism

¹¹ John Zaleski, 'Sufi Asceticism and the *Sunna* of the Prophet in al-Junayd's *Adab al-Muftaqir Ilā Allāh'*, *Journal of Islamic Studies* 32, no. 1 (1

The purpose of religion is to familiarize man with his Creator and the duties he owes towards him and then to establish relations between people based on justice, truth, peace, and tranquility in the light of the Noble Qur'an and the Sunnah of the Prophet. The religion also aims to raise a polite, gentle, gentle person with a sound fold, or in other words, to prepare the believer for the company of truth and entry to heaven. Therefore, Sufism came to bring the believer - through spiritual education - to the state that religion wants and aims for. This achieves harmony between our inner and outer appearance and between our hearts and our actions so that the believer lives in tranquility and peace. The Noble Qur'an expresses Sufism with the two words of righteousness and endorsement. Sufism was mentioned in the noble hadith as piety, praise, asceticism, and charity. It was later called "Fiqh Al-Batin" or "Knowledge of the Heart" Sufism is the state in which our interior becomes pure and sound, considering its origin. With Sufism, a person reaches a level that enables him to know God Almighty and obtain his love, thus becoming qualified for the divine communion. In the context of the limited connotations of the words, it remains difficult to accurately clarify the meaning of Sufism because the dependent in the perception of this meaning is on taste so that a person can taste it and perceive it with his sense more sincere to him.

For this reason, the guardians of God Almighty gave different definitions of Sufism. Each looked at Sufism from his side and tried to reach its core and essence. If we look at these definitions, we will have

a general thought regarding the nature of Sufism:¹²

Sufism is good morals and high etiquette.

Sufism is the purification of the soul and the purification of the heart.

Sufism is an uncompromising spiritual war, a jihad to purify the soul from its afflictions.

Sufism is devotion.

Sufism is righteousness.

Sufism is contentment with the decree and submission to God Almighty in His will.

Sufism is a mirror that reflects the life of the Messenger of God - may God bless him and grant him peace - through the ages and generations until the advent of the Hour. The Chosen One and his imitation of worship, obedience, morals, and treatment, we aim to be among those mentioned in the noble hadith:

(the man with whom who loves)

CONCLUSION

Sufism is the art of verification with pure love for God Almighty. In the end, real education and upbringing are for a person to live all these qualities, to achieve them now and in an article, and to become, of course, his character. Here we should emphasize that the provisions of the Noble Qur'an and the Sunnah of our Master, the Messenger of God - may God's prayers and peace be upon him - are the two main pillars upon which the construction of

¹² تفتازاني، أبو الوفا الغنيمي، مدخل إلى التصوف، 87، الإسلامي (دار الثقافة للطباعة والنشر، 1983)،

Sufism is based. For this reason, the application of the Holy Qur'an and the Sunnah of the Prophet and their representation in every page of our lives and their clear appearance in our personality was considered. That is the most critical foundation in this spiritual path. It is essential that our beliefs be based on the views of the Sunnis and the group, and that our worship and morals are based on the foundations of the true Sharia, and that our morals remain in the morals of the righteous predecessors, so our families and we are keen to live by Islam in every aspect of our lives and to hold ourselves accountable if we fall short or stay away from God and His Noble Messenger - may God bless him and grant him peace -. Observing the limits of what is permissible and what is forbidden, avoiding suspicions, optimally performing our duties, continuing to work with sincere determination, and drawing closer to the truth, glory be to Him, through supererogatory acts of obedience. All of this is very important for us to rise in our souls and purify our hearts. Hence the extreme care of eating halal, for the concern for the material food for the body is no less than the concern for the spiritual nourishment for the soul; both must be from halal. The body derives from halal food the material and moral benefit, but the heart hardens and neglects when we feed it with forbidden fruit. Seats that are obedient to the command of God Almighty are satisfied with His decree, are submissive to His will, become a stream of wisdom, goodness, and success. In contrast, hearts and bodies that do not fear taboos and are not indifferent to suspicions turn into a haven for vices and a den for immorality.

Maulana Abdul Qadir Al-Jilani - may his secret be sanctified - draws attention to the importance of food in purifying and purifying the soul. He says:

(Listen to me, my son: Prohibited food kills the heart, for there is a morsel that enlightens the soul and another that makes it dark, just as there is a morsel that makes you attached to this world, and another that preoccupies you with the Hereafter, and there is a morsel that makes you ascetic in both worlds, and a fraction that makes you approach the Creator of the world and the Hereafter. in the world, and disobedience becomes dear to you, and as for halal food, it brings your heart closer to the Lord, the Mighty and Sublime.

"Service" on the way to God occupies a crucial position, and therefore it is considered one of the most important means of spiritual education. Thanks to service, some good qualities - such as intimacy, spending, altruism, and self-giving - have become an inseparable part of the aspirant's personality. Service is also a reason for God Almighty's help to the servant. The servant is not using his brother, so he protects himself from slipping and misguidance.

The Prophet (ﷺ) said, "Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you."

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