

The Concept of Purification of The Soul In Al-Ghazali's View Is Related To Inner Peace

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Abstract: Human life today is often faced with various problems ranging from routine, work stress, economic deficiencies and other life problems. The problem will get bigger if not addressed properly. In Islam, humans are taught to draw closer to Allah so that life's problems do not lead to polytheism. Therefore, the purpose of this research is to analyze Al-Ghazali's concept of purification of the soul (*tazkiyatun an-nafs*) in relation to inner peace. This study used qualitative research methods. The data collection technique in this research is content analysis research. The results of the study concluded that the concept of purification of Al-Ghazali's soul has three stages, namely *takhalli*, *tahalli* and *tajali*. Eliminating the bad qualities that exist in the soul and filling them with good qualities will have an impact on one's way and attitude in dealing with problems. Strong belief in Allah will make a person have inner peace.

Keywords: *Al-Ghazali, Inner Calm, Mental Health, Tazkiyatun Nafs.*

1. Introduction

In today's modern era, life competition is getting fiercer. Human nature is increasingly egoistic, individualistic, and materialistic. Work routines also affect human life today. The increasing demands of work and life challenges have led to serious impacts such as stress, anxiety, and depression. These various problems often have a bad impact on a person's mentality which will lead to psychiatric disorders.

A calm soul or mind is the main key to a person's success in achieving his goals. Without a healthy and calm soul, humans will find it difficult to obtain and achieve their life goals. One of the problems that modern man often faces is often experiencing failure in achieving a goal. This is due to the anxiety of his soul in doing something, so if things like this continue it is feared that many people neglect the main purpose of living in this world (Ilyas, 2017).

In the Sufi view, man tends to follow and realize his own desires in life, so that man will be easily controlled by his own desires. Lust often wants to rule over people, even lust tries in various ways to rule human life in the world. This way of life leads to the degradation of human morals because sooner or later, consciously or not, humans will be taken away to enjoy life becomes the main goal (Usman Said, 1982).

All Sufis argue that in order to avoid human qualities that like to put forward their passions and egos, it is necessary to purify the soul. The reason is that because the human soul is a reflection or radiance of God's sacred substance, everything must be perfect and holy, even though the degree of holiness and perfection varies near and far from the original source.

Purification of the soul in Arabic is called *tazkiyah al-nafs*, which has two different words, *tazkiyah* and *al-nafs*. The meaning of *tazkiyah al-nafs* is to cleanse the soul and heart from all shirk, and to associate something with Allah Almighty. Improve morals and perfect *ubudiyah* and *rububiyah* to Allah SWT (Salleh & Khafidz, 2017).

Humans have two elements, namely physical elements and spirit. The physical element has a tendency to anger *nafs* which always follows the passions that have the principle of fulfillment of physical aspects that must be fulfilled, while the spirit element has a tendency to *nafs muthmainah*, namely *nafs* that gives inner peace in humans (Salim, 2009).

Inner calm is a psychological term consisting of two words, namely inner and calm. Tranquility itself comes from calm that gets additional *keness*. Calm means still and not changing (silence does not move), not restless, not difficult, not nervous even in a state of emergency, not noisy, and not in a hurry (Ministry of Religion, 2002).

The inner calm factor also plays an important role for the health of one's body. People who are always cheerful and airy in facing life will be healthier than people who are pessimistic, easily discouraged, stunted and timid. Many evidences show that people who are not strange, live well and cleanly, eat and drink as necessary, obey in carrying out religious orders and avoid all His prohibitions, actually live healthier and rarely get sick (Rahimsyah, 2002).

Research on the concept of purification of Imam Al-Ghazali's soul has been carried out by many researchers, including by Yasmin Mufidah (2020) who analyzed Imam Al-Ghazali's concept of happiness in relation to mental peace. Furthermore, research conducted by Bahri (2021). This research focuses on the comparison of the concept of Sufistic Education between Said Nursi and Imam Al-Ghazali in relation to Sufistic solutions as non-medical solutions during the pandemic. There are many other studies that also focus on Al-Ghazali, but almost all studies have not specifically focused on the concept of purification of the soul Al-Ghazali its relevance to inner calm. On this basis, the researcher was motivated to examine the concept of purification of the soul of Imam Al-Ghazali in relation to inner calm. This research is so important because it will directly provide solutions to various problems such as *setres*, mental shock, and other mental disorders.

The design of this study is qualitative research. The data collection technique in this study is content analysis research. The content analysis in question consists of previous studies, journal articles, proceedings papers, previous studies and books related to the word holy, the meaning of holiness and the appreciation of prayer. Data analysis can be collected from content analysis and analyzed using a descriptive approach, which examines whether purification of the soul through a reflective approach in praying.

2. Research Results

2.1. Overview of Imam Al-Ghazali's History

Abu Hamid Muhammad bin Muhammad Al-Ghazali ath-Thusi is the full name of Imam Al-Ghazali. He was born in 450 AH in Ghazalah, in the city of Thus, Khurasan region, Persia and he died at the age of 55 years i.e. in 505 AH in Tabristan Thus's Province (Sa'ari, 2002). Imam Al-Ghazali's education began in his birthplace Thus, where he studied and studied the basics of science. Later, he went to the cities of Nishafur and Khurasan, which at that time were known as centers of Islamic science. A great teacher of the Shafi'i school in the city of Nishafur, namely Imam Al-Haramain Abi Al-Ma'ali Al-Juwainy is to him Imam Al-Ghazali has studied (Yulia Permana & Indo Santalia, 2022). Imam al-Ghazali was a famous Sufi figure in the 5th century. Long history of his life and struggle (450-505 H/1058-1111 AD) in search of true and true knowledge (Asmaran As, 2020).

2.2. *The Concept of Purification of the Soul of Imam Al-Ghazali*

The concept of tazkiyatun nafs initiated by Al-Ghazali is contained in the book *Ihya Ulumuddin* which means reviving religious science, having holistic soul cleansing values which include the principles of soul cleansing, mental illness and soul cleansing methods. The Book of *Ihya Ulumuddin* is a guideline for every Muslim in living his daily life. Through this book, al-Ghazali wants to provide guidance to every Muslim to become a person who is totally good in the side of God and human views (Al-Ghazali, 2014).

In addition, in the book *Bidayat Al-hidayah* as quoted by A. F. Jaelani (2000), Al-Ghazali said that tazkiyah al-nafs is an attempt to purify oneself from the nature of self-praise. The basis of tazkiyah al-nafs comes from the Sufi belief that the human soul is sacred. Caused by a conflict with the body, which in this case can be interpreted as lustful desire, it results in an impure soul even no longer healthy. In relation to the qualities of the soul that exist in man, tazkiyatun nafs according to Al-Ghazali means cleansing oneself from savagery, bestiality, and demonic traits which then fill with divine qualities.

Tazkiyatun nafs, can be interpreted as a conscious effort that directs the creation of human physical and spiritual behavior in order to become a human being with noble character, able to do good and avoid bad, have a whole personality that is good towards himself or other than himself. From this explanation, it can be understood that tazkiyatun nafs must be evenly distributed on all objects which include human physical and mental behavior in order to create a harmonious and peaceful life.

Tazkiyatun nafs is the cleansing or purification of the lathifah rubbaniyah nature in humans from various temperaments that are not in accordance with human nature. This cannot be done instantly, but gradually and requires a struggle to defeat the passions that often tempt humans.

In the dictionary of al-Mukjam al-'Arabi al-Asasi and the dictionary of al-Mawrid, the word *tazkiyyah* means to cleanse or purify the soul by abandoning bad deeds. While the word al-Nafs has two meanings. The first understanding of al-nafs means the passions that exist in humans such as anger and lust. The second meaning of al-nafs means human self. Al-nafs according to the Qur'an and al-Sunnah is the soul of a Muslim which can sometimes be used to mean the soul, the self of a Muslim consisting of spirit and body, heart, thinking power found in a Muslim, and means good and bad found in a Muslim. In general, al-nafs is what exists in the human body and cannot see the truth but needs to be guided or distinguished between doing good or evil (Abd Rahman Hasan Habannakah al-Maidani, 1996).

Nafs according to Armstrong (1996) means ego, self, and soul. Nafs is a different human dimension between spirit (spirit) which means light, and body (jism) which means darkness. The spiritual struggle (mujahadah) is carried out against the various tendencies of the low soul of the nafs that distance the heart from Allah. Nafs is also the realm of imagination. God is in man, but man does not see God. Sufism is aimed at transforming the lower soul (al-nafs al-ammarah) into the higher soul (al-nafs al-kamilah) and "seeing" Allah everywhere.

The process of tazkiyyah al-nafs has three stages, namely takhalli, tahalli and tajali (Salleh & Khafidz, 2017). The first stage of takhalli is emptying, removing or purifying the heart. This stage of takhalli removes and cleanses the soul of all the qualities of mazmumah that pollute the soul from the veil of the heart between a person and Allah Almighty. The impurities of the soul attached to man are the orgasm of the stomach and the genitals; oral disasters; anger, envy and envy; love the world; love of possessions and miserly; love position and riya"; takabur (arrogant) and ujub (big self). These qualities are always present in the human soul. If man cannot control these qualities, he will easily fall into sin and immorality.

The second stage is tahali which means to fill or adorn the soul. This stage of tahalli after cleansing the soul of the qualities of mazmumah, a Muslim should adorn his soul with mahmudah qualities such as laughter, sincerity, honesty, generosity, gratitude etc. as well as with pious deeds. Tahalli requires patience and determination because it goes through a long period of time. The third stage of tajalli. At this stage of tajalli, a Muslim feels wholeheartedly convinced of the greatness and majesty of Allah Almighty that enters his heart. Through the cleansing of the qalb, al-Ghazali said that the qalb will manifest "light vision (musyahada al-anwar), revelation (mukashaafah) of the unseen and manifestation of divinity (al-tajalliyyat al-rububiyyah), commensurate with maqamat and ahwal" (Al-Ghazali, 2014).

2.3. *The Relationship of Purification of the Soul with Inner Peace*

The discussion of purification of the soul is usually closely related to morality. Morality according to the Qur'an is an act of conscience in accordance with the Moral Law (akhlaq). Yet conscientious action is impossible without possessing purity of motive by moral agents, which in turn requires continuous psychological effort, referred to in Islamic terminology as tazkiyah. In the Qur'an Allah Almighty says:

"For the sake of his soul and the consummation (of creation), He inspired him (the way of) his wickedness and piety. It is fortunate for the one who purifies it (the soul), and what a loss the one who pollutes it (QS. Ash-Shams: 7-10).

Literally, the word tazkiyyah means the removal of unwanted growth and dirt (Sa'ari, 2002). The Qur'an affirms the existence of two aspects of human nature, namely al-Nafs al-'Ammarah and al-Nafs al-Lawwamah and the conflicts that occur between them. Therefore, it was affirmed that the conflict situation should be resolved by discarding the orders of al-Nafs al-'Ammarah, thus allowing oneself to transform into al-Nafs al-Mutma. 'Innah.

"Indeed, Allah has blessed the believers when (Allah) sent an Apostle (Muhammad) in their midst from among themselves, who read to them His verses, purified (souls) them, and taught them the Book (Qur'an) and Hikmah (Sunnah), even though before, they were actually in manifest error. Ali Imran: 164).

When man has purified the soul, then what remains in him is the nature of goodness. It is these good qualities that will eventually give birth to good thought (husnudzan) to Allah SWT. People who always have God in their hearts will always be cheerful and airy in the face of life. When self-confidence is high because they feel confident in the goodness given by God, then people become calm in living life. Remembering Allah is understood to bring peace of mind or mind as Allah SWT says:

"(that is) those who believe and their hearts are at peace with the remembrance of Allah. Remember, only by remembering God does the heart be at peace." (QS. Ar-Ra'd: 28).

The concepts of *Al-lathaif al-Asyr* and *Tazkiyah al-Nafs* Al-Ghazali provide understanding and knowledge of the true nature of human beings (Bahri, 2021). Purification of the soul will lead life with more purpose, meaning and dignity. Having problems in life is natural, so people who have been ingrained in their hearts of kindness will not let their problems accumulate and regard them as burdens and suffering.

The inner calm factor also plays an important role in a person's physical health. People who are always cheerful and open-minded to life will be healthier than people who are pessimistic, easily discouraged, narrow-minded, and timid. There is a lot of evidence that people who are familiar, live well, clean, eat anything, follow religious orders and stay away from all prohibitions, live healthier and less sick (Rahimsyah, 2002).

3. Conclusion

The results of this study concluded that the concept of purification of the soul (*tazkiyatun nafs*) of Imam Al-Ghazali has a relationship with inner calm. Al-Ghazali's concept of purification of the soul has three stages, namely takhalli, tahalli and tajalli. Takhalli is emptying, discarding or purifying the heart. This stage of takhalli removes and cleanses the soul of all the qualities of *mazmumah* that pollute the soul from the veil of the heart between a person and Allah Almighty. Tahalli which means to fill or adorn the soul. This stage of tahalli after cleansing the soul of the qualities of *mazmumah*, a Muslim should adorn his soul with *mahmudah* qualities such as laughter, sincerity, honesty, generosity, gratitude etc. as well as with pious deeds. Last is the stage of tajalli where a Muslim feels wholeheartedly convinced of the greatness and majesty of Allah Almighty that enters his heart. This process of purification of the soul will eventually change the attitude and way a Muslim deals with various problems of life. Strong faith in Allah will make a Muslim have great inner peace because he believes that everything that happens is under the control of Allah Almighty.

However, researchers believe that this study is far from perfect. There are still shortcomings that can be corrected in the future by future researchers who are interested in Al-Ghazali's thought. This study recommends always getting closer to God no matter how tough life's problems are. Improve your relationship with God by purifying the soul to be calmer in dealing with life's problems.

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