

SUFISM IN ISLAM

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Keywords

Sufism, Islam.

Abstract

Sufism is an effort to get closer to God as closely as possible, even to unite oneself with God, through the path of spiritual cleansing from reprehensible qualities. Starting from an effort like this, the mutashawwifin scholars then made staging formulations (maqamat, stations/stages) that must be passed by a seeker/salik in order to be able to unite with God. Therefore, in the tradition of Islamic Sufism, various Sufism theories developed, both moderate and extreme. The diversity of Sufism is increasing with the emergence of tarekat schools, which have their own methods and traditions.

INTRODUCTION

Sufism is one of the important elements in the life of Muslims. Sufism is a spiritual element of Islamic teachings that makes life more meaningful. Sufism was not explicitly defined at the beginning of the birth of Islam. However, indications of the existence of Sufism have been felt since the time of the Prophet. Therefore, the author will explain the definition of Sufism so that it is easily understood by readers.

Based on the background above, this article discusses the definition of Sufism.

RESEARCH METHOD

The study of this research uses a literature review in which the literature is taken in accordance with the subject matter and is analyzed in depth so that conclusions and findings can be drawn in the research. Literature taken from books, journal articles both nationally and internationally and other literature (Hendriarto et al., 2021); (Nugraha et al., 2021); (Sudarmo et al., 2021); (Hutagaluh et al., 2020); (Aslan, 2017); (Aslan, 2019); (Aslan, 2016); (Aslan et al., 2020).

RESULT AND DISCUSSION

Definition of Sufism

According to one source, the term tasawuf comes from the word shafa, which means clean, holy, (Muhammad Yasir Syaraf, 1986) because Sufis are people whose hearts are sincere and clean before their Lord (Al-Kalabadzi, 1969). Another theory states that the word comes from the word shaff, lineup, because Sufis always choose the front row to pursue excellence in congregational prayers. There are also those who say that the word is rooted in the word shuffat, which means the porch of the Prophet's mosque in Medina which was occupied by the poor companions of the prophet from the Muhajirin group. They are called ahl al-shuffat, who, although poor, have a noble heart. This is a characteristic of the Sufis who are not concerned with the world and they also have a noble heart (Ali Sami 'al-Nasyr, 1979). Ahl-shuffah, also means the name given to some of the poor among Muslims in the early days of Islam. They are among the people who do not have a home, so they occupy the hut that the Prophet built outside the mosque in Medina (Abul A'laa Afify, tt.). Another theory confirms that the word Sufi is taken from the word shuf, which is a cloth made of fur or wool (Mir Valiuddin, 1981).

According to Dr. Mir Valiuddin, some of the theories above contain weaknesses. Because, if the term Sufi comes from the word shafa, the form of mashdar that should be is shafawy, not Sufi. If it is rooted in the word shaff then it should be shaffy, not Sufi. Likewise, when referring to the word shuffat, its proper form is shuffy. Therefore, what is acceptable is a word derived from shuf or wool, from an etymological point of view (Mir Valiuddin, 1981).

Furthermore, Sufism from a terminological aspect (term) is also defined in various ways, and from various points of view. This is due to different ways of looking at the activities of the Sufis. Ma'ruf al-Karkhi defines Sufism as taking the essence and leaving what is in the hands of creatures (As-Suhrawardi, tt). Abu Bakr Al-Kattani said that Sufism is morality. Whoever gives you a provision of character, it means he has provided a provision for you for yourself in Sufism (Al-Ghazali, tt). Furthermore, Muhammad Amin Kurdi defines Sufism as something by which it is known about the goodness and badness of the soul, how to cleanse it from what is reprehensible and fill it with praiseworthy qualities, how to carry out mysticism and the journey to Allah's pleasure and leave its prohibitions (Amin al-Kurdi, tt) .

From the study of language and terms as explained above, according to Nicholson, problems related to Sufism are something that cannot be defined clearly and clearly, in fact the more defined, the farther from meaning and purpose (Reynold Nicholson, 1993). This is common because the results of mystical experience depend on the practice of each Sufi figure. However, according to Abuddin Nata, that although each Sufi figure differs in formulating the meaning of Sufism, the essence is the same, that Sufism is an effort to train the soul with various activities that can free itself from

the influence of worldly life, so that it reflects noble character and is close to God. . Or in other words, Sufism is a field of activities related to spiritual mental development so that you are always close and with Allah (Abuddin Nata, 2009).

Furthermore, according to Sayyed Hossein Nasr, the word Sufism implies the inner and esoteric dimension of Islam, which originates from the Qur'an and the hadith of the Prophet (Sayyed Hossein Nasr, 1966). As a discipline oriented towards esoteric aspects, Sufism is sometimes difficult for others to understand, because its expressions often use symbolic language and not verbal sentences, so that it seems irrational, even insane. For example, the words of shathahat uttered by Abu Yazid and al-Hallaj when they reached the peak of their ecstasy.

Meanwhile, according to Harun Nasution, the purpose of Sufism is to have a direct and conscious relationship with God, so that one is truly aware that one is in God's presence. Meanwhile, its essence is awareness of the existence of communication and dialogue between the human spirit and God, by isolating oneself and contemplating.

H. Aboe Bakar Atjeh said that the essence of Sufism is to find a way to gain spiritual love. Hamka, quoting al-Junaid's statement said, the essence of Sufism is to get out of the mind, reprehensible behavior and enter into a commendable character. For K.J. Wassil, as quoted by Djohan Effendi, the practice of Sufism is an effort to clean one's soul. Cleaning the soul or spirit by eliminating bad and despicable qualities, takhalli min al-akhlâq al-madzmumat then tahalli bi al-akhlaq al-mahmudat, filling the soul with good and praiseworthy qualities (Djohan Effendi, 1993).

From the various opinions above, it can be understood that Sufism is an effort to get closer to God as closely as possible, even to unite oneself with God, through the path of spiritual cleansing from despicable traits. Starting from an effort like this, the mutashawwifin scholars then made staging formulations (maqamat, stations/stages) that must be passed by a seeker/salik in order to be able to unite with God. Therefore, in the tradition of Islamic Sufism, various Sufism theories developed, both moderate and extreme. The diversity of Sufism is increasing with the emergence of tarekat schools, which have their own methods and traditions.

CONCLUSION

Sufism is an effort to get closer to God as closely as possible, even to unite oneself with God, through the path of spiritual cleansing from reprehensible qualities. Starting from an effort like this, the mutashawwifin scholars then made staging formulations (maqamat, stations/stages) that must be passed by a seeker/salik in order to be able to unite with God. Therefore, in the tradition of Islamic Sufism, various Sufism theories developed, both moderate and extreme. The diversity of Sufism is increasing with the emergence of tarekat schools, which have their own methods and traditions.

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