

# Happiness and Suffering in the Perspective of Sufism (Tasawuf)

Kholid Al Walid<sup>1</sup>, Nurul Ain Norman<sup>2</sup>.

<sup>1</sup> UIN Syarifhidayatullah Jakarta, Indonesia; email: [kholid.alwalid@uinjkt.ac.id](mailto:kholid.alwalid@uinjkt.ac.id)

<sup>2</sup> International Institute of Advanced Islamic Studies Malaysia; email: [aিন্নorman@iais.org.my](mailto:aিন্নorman@iais.org.my)

Received: 2022-05-128 Accepted: 2022-07-02; Published: 2022-07-27

**Abstract:** Suffering and happiness are common conditions that occur in human lives. Man's innate nature led humans to strive for the prior and avoid the latter; however, being understood differently brought confusion and depression to people. Here we will analyse the Sufis' various perspectives on suffering, which will lay a new perspective that can transform sufferings into happiness. By adopting the descriptive analysis method and psychological approaches to Sufism, the research shows that happiness is understood as a matter of meaning or perception, and suffering allows the deepening of self-quality. This article also offers several Quranic and Sufi practices to achieve happiness. For example, maintaining piety, consuming healthy and halal food, enduring patience, performing invocation (*dhikr*), prayers (*salah*), holy war (*jihād*), and job duties, as well as forbidding what is wrong and commanding what is right in a truthful way.

**Keywords:** *Mental Illness, Happiness, Suffering, Sufi, and Tasawuf (Sufism).*

## 1. Introduction

Suffering or life trials are inevitable conditions that constantly occur in human life. Diseases, family problems, and poverty may be several significant causes of suffering, leading to depression and anxiety. Some may blame and curse God or even commit suicide when their suffering becomes intolerable, thus, sparking vulnerability to mental illness.

Psychological disorders or mental illness have become a severe problem today. At the global level, World Health Organization (WHO) stated that almost one billion people suffer from some mental health disorder. In 2020, the number of people with anxiety and depression increased by 26% and 28% due to the pandemic, and 970 million people worldwide were reported to live with mental disorders in 2019 (Prihatini, 2022).

The national data released by the Indonesia Basic Health Research (RISKEDAS) in 2018 showed that a number of more than 19 million people before the age of 15 were diagnosed with mental disorders, and more than 12 million people beyond the age of 15 had depression (Tim Riskedas, 2019, p. 221-228). The annual suicide data collected from the Sample Registration System by Badan Litbangkes in 2016 depicted that more than 1800 people were convicted of suicide, which equals to 5 person per day and 47.7% of the victims were between 10 to 39 years old. This is considered a significant loss for the country due to being related to the productive age of man (Kementerian Kesehatan RI, 2021).

It also severely impacts individuals and affects social aspects of society, for instance, contributing to the rise of unemployment and the decrease in working productivity levels. The overall data indicate that Indonesia's mental health problems are significant and reveal the society's negligence regarding the Qur'anic ideal values in life. This is in contrast with what has been mentioned by the Holy Quran in surah al-Ahqaf (46), verse 13, and az-Zumar (39), verse 53, which states how a pious man should neither fear (*khauf*) nor grief (*huzn*) and never feel desperate over a problem to the

extent that he needs to commit suicide. To conclude, mental illness is considered a severe individual, social and religious problem in the world today.

Psychology is the scientific study of the human mind and behaviour, which embraces both man's spiritual and mental aspects. Structuralism, functionalism, behaviorism, psychoanalysis, and humanism are schools of thought born from the various ways psychologists deal with mental healthcare. Today, there is also a field called transpersonal psychology that deals with man's spiritual and transcendental aspects within the modern framework.

Religious approaches, however, are also utilised by some psychologists as therapeutic tools. Psychiatrists such as Carl Jung, who is also a well-known Switzerland psychologist, have asserted that religion and spirituality are helpful to people with mental illness. He stated, "For the last thirty years, people worldwide have consul to me, and I have dealt with hundreds of patients. All of my patients over 35 years old have their problem finally back to religion. It can be said that they are feeling pain because they and those who did not return back to religion for therapy and opinions usually do not find full recovery" ( Associates, 2019, p. 38). Along with Jung was D.T. Campbell, a psychologist who analysed the relationship between psychology and religion. He alluded that religion plays a big role in solving suffering-related problems. The principles and values of all religious traditions are life recipes that have been developed, tested, and filtered through hundreds of generations of human beings' social history (Rakhmat, 2012, p. 17). William James, the founder of psychology in America, completely agreed with the two figures mentioned above. He wrote: "Faith is one of the forces that encourage humans to live, and without faith, destruction comes along" ( Associates, 2019, p. 38).

Therefore, referring to the provided data given above, there is a need to analyse further the philosophical meaning of happiness and suffering from the spiritual perspective of Islam (tasawwuf). The reason for this is for Muslims to be optimistic in life and be able to comprehend the meaning of suffering truthfully and wisely, thus, deepening the understanding of life through experiencing suffering.

This article will discuss happiness and suffering from the tasawwuf point of view. This perspective needs to be exposed to the public because it is known that the teaching of tasawwuf is, in fact, the way of life, which enriches every perspective of life, and, hopefully, can assist us to see suffering as the first step for achieving happiness.

## 2. Research Results

### 2.1. *The Meaning of Tasawwuf*

The beautiful and unique esoteric dimensions of tasawwuf have attracted researchers of the East and West to do much research on it. Tasawwuf, on the one hand, is the Progressive-Path (Suluki) Method of the spiritual journey towards God, and on the other, is the formula of spiritual concepts obtained from the process of spiritual expositions (mukashafah). Mukâshafah means to witness the entities and all that is in them. This term in the study of Sufism is synonymous with witnessing God (Al-Kasyani, 1992, p. 346). First, known as practical, and second, known as philosophical tasawwuf (Al Walid, 2005), p. 177).

In the historical record of the first two decades, tasawwuf or Sufism is regarded as only an individual ascetic life experience. However, through the development of Islamic jurisprudence (feqh) and Islamic theology (kalam), along with the rise of the Muslim scholar's (ulama') class, Sufism became institutional with unique attractions. The first epoch is said to have begun with the group activities of the abstinent (zahid) community, sometimes called the ascetics (zuhhad). Nevertheless, when the Sufis' perspective of life started to spread out, the term sufi (purifier) slowly replaced the terms zuhhad (ascetics) and nussak (hermits) (Rahman, 2017, p. 197).

Abu Hasyim of Kufah (d. 150 H) and Jabir bin Hayyan (b. 161 H) were the first people who received the title "Sufi" in Islamic history. Interestingly, they both studied religious studies and mastered the science and social science fields. This negated the fact that tasawwuf was against modernity and progressivity. For instance, Umar bin Abdul Aziz, the head of the state, was a Sufi.

Imam Ja'far as-Sadiq, Imam Syafi'ii—including his murshid Sayyidah Nafisah, and Imam Ahmad bin Hanbal were at the same time jurists (faqih) and Sufis (Darmawan, 2022), p. 2).

There exist different views concerning the origination of the word tasawwuf. The first is that it came from the word *şûf* or *wol*—the coarse clothing for the Sufis, symbolising simplicity. The second is that it comes from the word *şafâ'*, which means purity—referring to the purified heart of Sufis who ascend on the spiritual wayfaring (*suluk*) to God. Some sayings *tasawwuf* comes from the word *şaf*, meaning line, because the Sufis are the front people in salvation toward Allah and the symbol of perfection in worship. Recently, an expert claim that the word *şufi* originates from the word *sophia*, meaning wisdom, which refers to the group of Sufis whose life is filled with wisdom through the purity of their hearts. However, there inevitably remain multiple interpretations regarding the meaning of *tasawwuf* by other scholars *tasawuf* (Al-Kalābādhi, 2004, p. 21-25; Al-Thūsī, 2007, p. 26-29; Hamka, 2016, p. 100-104).

Despite the origin of the word being disputed, the word *safâ'* seems to have adequate reference to the actual meaning of the word, the basic ideas, and the objectives of the Sufis who constantly seek to become spiritual through the purification of the heart. Ibn Ajibah's definition in the introduction of his book of *Īqādh al-Himam fī Syarḥ al-Ḥikam* comes into parallel with the meaning of *safâ'*. He defined the Sufis as the ones who accept everything with sincerity and resemble them to the earth, saying that the earth helps grow plants and fruits even though bad things are tossed into the environment (Ajibah, 2016, p. 16). If this meaning is to be interpreted in the context of suffering, then Sufis can be defined as those who succeed in obtaining insights and wisdom through trials and tribulations. In other words, they are the people who achieve the actual meaning of life through the theory of happiness. They picture happiness in things usually seen as suffering and relate suffering as doors of happiness.

## 2.2. The Definition of Happiness and Suffering

The meaning of the term happiness has been heavily discussed by philosophers, Sufis, and religious and literal scholars for decades. As stated by Jalaluddin Rakhmat (1949-2021), the Medieval Greeks also put happiness as the first topic of discussion in their philosophical discourses (Rakhmat, 2012, p. 98).

Happiness is defined as experiencing pleasure and tranquility, having welfare and felicity, and having internal contentment and external fulfillment (Sugono, 2008, p. 114). Suffering is described as unpleasantness carried within the heart (such as misery or illness) (Sugono, (2008, p. 317).

From the Islamic perspective, the term happiness is equivalent to the terms *sa'id* (happy), *falah* (luck), *najat* (survive), and *najah* (success). Nevertheless, from the four terms above, the word *sa'id* has the closest meaning to the word happiness (Hamim, 2016, p. 136). Muhammad Rāghib Ishfahāni in *Mufradāt Alfāz al-Qur'ān*, defines *sa'id* or *as-sa'ādah* as a blessing that is given by Allah for the achievement of being virtuous. In contrast, the words *sa'id* or *as-sa'ādah* (happy) are the antonyms of *şaqāwah*, meaning suffering and misery. In Arabic society, the saying *as'adullah* means 'May Allah bestow upon you happiness', and the word *rajalun sa'idun* refers to a man filled with happiness. The saying *qaumun sa'ādah*, however, refers to a lively group (Ishfahāni, n.d., p. 410). In regards to this, Allah mentions:

وَسَعِيدٌ شَقِيٌّ فَمِنْهُمْ بِإِذْنِهِ إِلَّا نَفْسٌ تَكَلَّمُ لَا يَأْتِ يَوْمَ

"The day it arrives, no soul shall speak except by His leave: of those (gathered) some will be wretched, and some will be blessed (with prosperity)" (QS. Hud [11]: 105).

Therefore, the most precise translation for the word *sa'id* is *falah*, *najat*, and *najah* because when someone receives sustenance, safety, and success in life, the feeling of happiness will fill their hearts.

It must be understood that happiness has a different meaning than pleasure. In certain conditions, someone's life may be full of pleasure but is not happy. Happiness also does not mean

there is no hardship or suffering because suffering may come and go, and that will not ruin the existence of happiness. This is what we called as underlying happiness in our life (Bagir, 2019, p. 28).

From the above explanation truly said that maybe someone's life was full of pleasures, but he was not happy. Means that suffering or trials also not only attacking on the weak group materially, but also many cases on suffering that get into some person at the peak of their success and materially wealth also had suffering such as Cory Monteith, Michael Jackson, Howard Hughes, they are great superstars, great figure who has achieving the peak off success, famous, have so many followers, and had glimpses of fortune which rarely achieved by most people. But, when they are at the peak of success they get depress (the loss of happiness) until they end their life by committing suicide.

From those realities, can be conclude that suffering and happiness are relative things, depends on ourselves, can we grab any wisdom from reality, as prophet sayings quoted by Syekh 'Abd al-Qādir al-Jailani in the kitab *Sirr al-Asrā* chapter eleven: *fi Bayān as-Sa'ādah wa asy-Syaqāwah* (Al-Jailani, 2018, p. 133):

السعيد قد يشقى، والشقي قد يسعد

"People who suffer sometimes happy and people whose happy sometimes suffer".

From Suffering toward Happiness: The Sufis Offer

One thing that inseparable from human life is that all of us must have anxiety. Sometime anxieties take short time, and suddenly disappear and we don't need to do anything. But, sometimes anxiety can appear in a long time until we lost our energy. Then, there are sufferings or trial, diseases, inharmonic family, or other suffering that makes us unwilling to live. These kind of experience somehow make everybody feel desperate, depress, having mental illness, or blaming and cursing God, until they commit suicide.

Indeed, it is not easy to make peace with this situation, moreover trial-over trial always come to us. Nonetheless, God with His love has giving us many facilities in form of science and perfectness in ourselves, if we optimize all, it will help us to keep optimist although we are in the worse period.

Dale Carnegie—the writer of *Overcoming Worry and Stress*—state that anxiety, suffering, and things related to the mental illness can change the life light in our life into darkness. One thing to overcome the darkness is by turning on the light. When we had anxiety and trials what we should do is to turning on the light in our mind. It will disentangled anxiety and many trials and help us to realize that everything are only shadow in our false and misleading mind we must change positive perspective in seeing our life problem so that we are able to move on (Carnegie, 2019, p. viii).

Here will be served and analyzed various view of the sufis when responds suffering that hoped to give a new perspective or in Dale Carnegie term *to turn on the light* so we can change our suffering into happiness.

According to the Sufis, suffering is not merely physical diseases. It is suffering that view as sacred thing and related to human kind. By this reason, one man is better than an angel because angels are free from suffering. Man has continual anxieties and this is something that can grab him into worship and worshipping Allah, get ourselves close to Him, unites with Him, as his origin (Muthahhari, 2013, p. 37).

Ibnu Athaillah—sufi master, the third mursyid of Syadziliyyah thariqah, and the writer of kitab *Al-Hikam*—confirmed that suffering, trials in life essentially invites happiness as stated in the eight hikmah in his masterpiece *Al-Hikam*:

إذا فتح لك وجهة من التعرف فلا تبال معها إن قل عمك فإنه ما فتحها عليك إلا وهو يريد أن يتعرف إليك، ألم تعلم أن التعرف هو مورده عليك والأعمال أنت مهديها إليه، وأين ما تهديه إليه مما هو مورده عليك

"If He (God) wants to expose himself (through suffering/torment, pain) for thee, then (rejoice, rejoice, welcome the suffering) do not grieve for your little charity (the result of that suffering). For, He will not open up like that unless you may know Him more closely. Do you not know that makrifat is something He bestows upon you, while your charities are offerings to Him. How is it possible that you will compare your offerings to His grace?"

Interesting if we take a look at the devotees of kitab *Al-Hikam* such as Ibnu 'Ajibah in kitab *Īqādh al-Himam fī Syarḥ al-Ḥikam* (Ajibah, 2016, p. 40-42), Kiai Soleh Darat in *Syarah Hikam* (Darat, 2016), p. 30-32), they are both said that the wisdom of suffering is essentially give maturity or deepen our-self quality. When we are in sickness, pain, hardship, terrifying and everything that burdening and get into our soul, all will decreasing our worship activities toward Allah. For example, when we are in ill condition we are allowed to not performing fast (puasa), even praying we can only do by sitting or lying down in bed. It means when we are suffered, we are supposed to do worship perfectly but we can't. This kind of condition as like Ibnu Athaillah said, "If He (God) wants to expose himself (through suffering/torment, pain) for thee, then (rejoice, rejoice, welcome the suffering) do not grieve for your little charity (the result of that suffering). For, He will not open up like that unless you may know Him more closely".

Here we can conclude that when we are in suffering essentially God is actively introduce Himself, whereas when you are worshipping and do various goodness in our well-being so we are pro-active surrender ourselves to God. Therefore, it is of course the peak of introduction or the highest introduction is when we are in the suffering condition because God is introducing Himself. Ibnu Athaillah said, "Do you not know that makrifat is something He bestows upon you, while your charities are offerings to Him. How can you possibly compare your offerings to His grace?"

Based on hikmah Ibnu Athaillah wisdom over Muhammad Said Ramadhan al-Buthi divide two ways or path into makrifat toward Allah that is (Al-Buthi, 2003, p. 122-126):

*First*, the path that gone through by the seeker of knowledge (*sālik*) is that human was heading toward God's path. The path is quite long and tiring. Man started by embedded the essence and the pillars of faith into his mind. Then he arrange his heart to love Allah, invoke to Allah, do all His orders and leaving all His prohibition, do lots of dhikr, reciting Al-Qur'an and all other worship activities that invites His pleasure. This kind of path called as the way of guidance (*hidayah*) and *inabah* (taubat and back to Allah).

*Second*, the path where Allah is walking toward His slaves. In other word, if the first path you heading toward God; whereas, this second path is begin from God toward yourself. The second way is called '*ijtibā'*'. The process of this path sometimes we were test first with many trials and obstacles until God Himself attract us. And this path is faster than the first pathway.

The two paths were mentioned in Al-Qur'an as Allah saying:

يُنْيِبُ مَنْ إِلَيْهِ وَيَهْدِي نِسَاءَ مَنْ إِلَيْهِ يَجْتَبِي اللَّهُ

"God chooses the person He wills in His (religion) and instructs His (religion) for the one who returns (to Him)"(QS. Asy-Syūrā [42]: 130).

To interpret suffering as will so that we know more and more about the meaning of life is also stated by Maulana Jalaluddin Rumi<sup>1</sup> through his charming poems like oasis that cooling down whenever suffering and trials get to us. In the United States and Europe, the works of Jalaluddin Rumi, a 13th-century Persian Sufi, printed or digitally formed became best-sellers. Some festivals in Europe feature readings of Rumi's poems. Pop-star Madonna, Demi Moore's actress Goldie Hawn, declared Rumi's poetry verses on numerous occasions. Even the leading author of novels from Brazil, Paulo Coelho, often quotes Rumi's verses in his writings. Not to forget the British music group Coldplay was also inspired by Rumi in writing the verses of the song. It is presumed, that such a

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great desire for Rumi is a manifestation of the desire of the American people to find an alternative life-style from the saturated modern world (Bagir, 2019, p. 25-26). Said Maulana Rumi:

گندمی را زیر خاک انداختند  
 پس ز خاکش خوشه ها بر ساختند  
 بار دیگر کوفتندش ز آسیا  
 قیمتش افزود و نان شد جان فرا  
 باز نان را زیر دندان کوفتند  
 گشت عقل و جان و فهم هوشمند

Grains of wheat thrown on the ground,  
 From the land, comes the fruit  
 Grind and crushed,  
 To be of value and to be the bread that gives life to life.  
 The bread is crushed with teeth,  
 Thus making reason, life, and understanding  
 Then make it smart.  
 ((Rumi, 1378, p. 129).

In another poem Rumi ask us so that we keep optimist, not to let ourselves mislead, even though we are at the most worse point because it is one form of God's greeting toward His lover.

نیستم امیدوار از هیچ سو  
 و آن کرم می گویدم لا تیا سوا  
 دیما خاقان ما کرد دست طو  
 گوشمان را می کشد لا تقنطوا  
 گر چه ما زین نا امیددی در گویم  
 چون صلازد، دست اندازان رویم

When all my hopes vanished/perished  
 God the possessor of glory is calling me:  
 "Lā taiasū", do not despair  
 The Lord has provided a feast banquet  
 He's just touching us as he says:  
 "Lā taqnatū", do not despair  
 Even if we are in the abyss of despair  
 God is always there to guide us to His path  
 (Rumi, 1378, p. 985).

Ibnu Athaillah and Rumi utterance above explains that suffering, the calamity that befell can be change through our perception from suffer into grace. Furthermore explained, when we are able to get through pain, suffering will become our hint.

This form of interpretation of optimism for suffering will provide a stimulus of optimism to a person who is experiencing suffering, that in fact when suffering is brewing at that very moment the love of God is enveloping his life. With this perspective, it will make humans have an awareness of seeing the problems/suffering that are infecting them more clearly. Suffering does not have to be condemned and regretted. Suffering is lived and interpreted as a means that draws us closer to God.

### 2.3. Efforts to Achieve Happiness

Happiness should be possessed by every human being, because according to his nature, man is created with various advantages and perfections. This has been said by Allah in the Qur'an as follows: "And We have certainly honoured the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference" (QS. Al-Isrā' [17]: 70).

William James in his book *The Varieties of Religious Experience* also says if we ask the question: "What is the main concern in human life?" One of the answers we will definitely receive is "happiness". How to get it, how to maintain it, how to get it back, has always been the secret motive of most human beings in each of their activities (James, 2004, p. 150).

However, in the course of navigating life there are human beings who achieve happiness there are also those who feel suffering or pain. Then, how to achieve happiness, we can see from the explanation of the Qur'an and the Sufis some basic things in the effort to achieve happiness. The phrase exclamation to Azan *hayya 'ala al-falāh*, although translated to achieve victory but the essence of al-Falah is happiness and in essence the cry invites happiness. The invitation of the muezzin is enough as an affirmation that Islam is a religion that invites its adherents to live happily (Ali, 2022, p. 90; Rakhmat, 2012, p. 25).

As a book of instructions for achieving happiness which is used as the basis for the amaliah of sufis in many places the Qur'an provides details of the various practices that can lead us to happiness including: *First*, piety. "...And fear Allah that you may succeed" (QS. Al-Baqarah [2]: 189). For sufis *takwa* is one of the spiritual levels of man. Sheikh Abdullan al-Anshari in the book of *Manāzil as-Sāirīn* does not include *takwa* as one of the *maqāmāt as-sūfiyyah*, but in the book of *Shad Maydān*, he places the *takwa* in the order of the 16th spiritual *maqām* or after the *maqām wara'* (self-preservation). This *maqām takwa* is affirmed in surah Al-Baqarah verse 41 and Yusuf verse 90 (Noer, 2015, p. 320). Imam al-Ghazali in *Bidāyah al-Hidāyah* asserts that the beginning of *Hidayah* is outward piety, while the end of *hidayah* is inner piety. It is through piety that good results—including happiness—can be obtained. *Takwa* is to carry out God's commands and forsake all His prohibitions (Al-Ghazali, 2010, p. 13). For this reason, this *takwa* teaching is a central teaching in Islam because of the implication that whoever is devout is guaranteed to obtain happiness.

Second, ensuring that what we consume is good and true as God said: "O people of faith! Do not eat usury multiplied and be devoted to God that you may be happy." (QS. Ali Imran [3]: 130).

Third, patience. "O people of faith! Be patient and strengthen your patience and stay prepared and devoted to God so that you will be happy" (QS. Ali Imran [3]: 200). Patience is the 31st spiritual *maqām*. Sheikh Abdullah al-Anshari based on surah Ali Imran verse 200 divides three levels of patience i.e. patience over obedience, patience over obedience, and patience over reinforcements' (Al-Anshari, 2007, p. 88). Patience is one of the keys to achieving happiness. If we don't have the patience, then we will be fragile when we are hit by calamity, suffering, and so on. Patient practice will lead us to think positively when accepting trials, thus we will calm down when the storm of trials falls on us. It is when the state of calm that our minds will be clear to find a way in solving various trials and tests that in the end happiness will be obtained.

Fourth, jihad. "O people of faith! Be devoted to God and earnestly seek the way (that draws near) to Him, and jihad in His ways, that you may have happiness." (QS. Al-Ma'idah [5]: 35). Jihad does not have one meaning, which is to fight the *mursyik* alone, but jihad is actually to combat the passions that exist within. According to Kasyani—one of the accomplished commentators of Ibn 'Arabi's thought—jihad is an attempt to fight our passions in every situation, so that the essence of man which is the substance of the *rabbaniyyah ruhaniyyah* is able to be realized to know and act in order to achieve perfection. Such a thing will be obtained only by performing the rite of *mujāhadah*. When the passions are controlled then we come to the stage of *muthmainnah* (peace of mind) thus Allah assures whoever is jihadist he will take happiness (Darmawan, 2020, p. 31). When the passions are controlled then we come to the stage of *muthmainnah* (peace of mind) thus Allah assures whoever is jihadist he will take happiness.

Fifth, forsaken the bad deeds, "O people of faith! Indeed, *khamr* (and all that is intoxicating though intoxicating), gambling, sweepstakes, and betting are abominations that include satanic deeds. So, stay away from these deeds so that you may have happiness" (QS. Al-Ma'idah [5]: 90).

Sixth, invoke, "... Then, remember the favors of God that you may have happiness" (QS. Al-A'raf [7]: 69). Robert Frager—professor of psychology at the Institute of Transpersonal Psychology,

California and mursyid of Sufism—in his book *Heart, Self, and Soul: The Sufi Psychology of Growth, Balance, and Harmony* gives special emphasis to some sufism that ushers in peace of mind and causes happiness, one of which is zikir. Sufis believe that within us there is a divine spark and through thought will lead us to the knowledge, power, and beauty of God's spark within us. Through thought also grows the seed of godliness in us (Frager, 1999, p. 171). Buya Syakur Yasin—one of the practitioners of Sufism in Indonesia—recommends practicing when you are dizzy, sad, angry, or stricken with other negative emotions, immediately take prayer beads and read what you like, can be subhanallah, astaghfirullah, alhamdulillah, etc. By invoking, concentrating on saying God's name will divert the negative emotions that are inside you. Your irritation and disappointment will definitely decrease. Zikir can be a medium to distract and jump waves of negative energy so that it does not enter you (Yasin, 2021, p. 275).

Seventh, perform the prayer service, "O people of faith! Crouch down and bow down and worship your Keeper God and do virtue, that you may have happiness." (QS. Al-Hajj [22]: 77).

Eighth, working, "When you finish praying, spread out on the face of the earth, seek God's grace and remember the many Gods that you may be happy" (QS. Al-Jumu'ah [62]: 10). Sufis do not deny the worldly life of many Sufi teachers and even become successful businessmen, even in the colonial period / colonization the spirit of Sufism through the chain of tarekat networks had a great contribution to Indonesian independence. The perpetrators of the order such as Sheikh Shamsuddin as-Sumatrani, Sheikh Yusuf al-Makasari, Sheikh 'Abdus Shamad al-Palimbani, Sheikh Abdul Karim al-Bantani, Prince Diponegoro and others, joined together in order to maintain the sovereignty of their nation, even they became the main leaders and masterminds of liberation from the invaders (Azra, 2013; Darmawan, 2022, p 23-24). This is all proof that Sufism does not advocate living poor and deaf lives on the surrounding reality.

Bertrand Russell, a positivistic philosopher and author of the book *The Conquest of Happiness*, says one way to achieve happiness is to work. Whether work should be seated as a cause of happiness or as a cause of unhappiness can perhaps be seen as a question that makes people hesitate. Of course, there are many jobs that are very annoying, and an excess of work is always very painful. However, I (Bertrand Russell) think, as long as there is not too much work, then even the most boring job for most people is nothing more strenuous than if they had to be unemployed. Most of the work that most people do is not pleasing to themselves, and such work has great benefits. First of all, work keeps people busy all day without the need to decide what to do. Most people, if freed to spend their own time of their choice, feel confused to think of something that is quite fun and worth working on. And whatever job they decide to do, they are still plagued by the feeling that working on something else is more fun. Being able to fill free time well is the latest result of civilization, and in the present very few people have reached this level. Moreover, choosing the work itself is tedious. In addition to people who have extraordinary initiative, people will feel positively happy if at any time they are instructed to do what they have to do, as long as they are not a less pleasant command. Most unemployed rich people suffer a terrible sense of saturation as a reward for their liberation from boring work (Russell, 2020, p. 220-221).

*Ninth*, do the best you can (*Ihsan*). "It also belongs to those who were already settled in this abode (of Hijrah) having come to faith before the (arrival of the) Muhajirun (Emigrants). They love those who have migrated to them and do not covet what has been given them; they even prefer them above themselves though poverty be their own lot. And whosoever preserved from their own greed, such are the ones that will prosper". (QS. Al-Hasyr [59]: 9).

Sheikh Abdullah al-Anshari placed *Ihsan* (doing the best he could) as the 50th spiritual maqām. He affirmed in the word of God, "There is no reward for goodness except goodness" (QS. Ar-Rahman [55]:60). Sheikh 'Abdul Qadir al-Jailani in *Sirr al-Asrār* says happiness and suffering are closely related to good and bad. When good is superior then he becomes a happy person, whereas when bad is superior, then he becomes a person overwhelmed by misery (Al-Jailani, 2018, p 133). Based on this explanation, man's happiness can only be realized if he performs various virtues; helping others, doing good to all beings, living in harmony with nature and so on.



In addition to the details of amaliah above Imam al-Ghazali added that there are three factors that influence the perfection of human happiness, namely: first, the power of the numeral wrath (*quwwah al-ghadhab*); secondly, the power of lust (*quwwah asy-shahwat*); Third, the power of science (*Quwwah al-'ilm*). These three potentials need to be balanced. If the power of lust dominates then it will plunge man into seeking lightening and corrupting him (being in affliction/suffering). And if the power of *ghadhab* dominates, then it brings man into darkness and will expulsion it. If the two potentials are in balance with the guidance of the power of justice, then clues are obtained towards *hidayah* (happiness) (Al-Ghazali, 2010, p. 31).

The above description was not only showing that the end of all God's order is to make you happy, but also the details of deeds that can bring us to happiness.

### 3. Conclusion

Happiness is not the same as pleasure. Perhaps someone's life is full of pleasure, but he was not happy at all. This kind of success and pleasure which by Bertrand Russell called as success that only brings inner suffering. Success only contributes to happiness when someone has develops a good understanding about the meaning of happiness. Happiness doesn't mean there's no pain and misery. Because, suffering come and go but all of it not ruins the existence of happiness. This is what we called as *underling happiness*. Mean that giving the meaning into good life when getting success or when we get some trials is the requirement for a true happiness.

The Sufis see suffering as making us mature or deepen our self-quality. The form of optimist interpretation over this suffering like this giving optimist stimulus to a person who suffer, which in reality when the suffering comes to someone's life at that time at once the great love from Allah also come into this life. With this perspective will make people to have consciousness in viewing their problem/suffering that has got to him clearly. Suffering doesn't have to be curse or regrets. Suffering must be lived and understood as a means to make us getting closer to Allah Almighty.

The offering of al-Qur'an and the Sufis in their effort to achieve happiness and doing certain things as such: to be pious, consuming good food and leaving bad-deed, and do ihsan.

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