

Controverses About Tasawuf In Historical Track Of Development

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Abstract: The group that criticized it viewed Sufism as a school and movement that was added to Islam after the period of the Prophet Muhammad. according to them, Sufism is not native to Islam, was never taught and practiced by the Prophet. in their eyes, Sufism is a cult, or at the very least, detrimental to Muslims. Among the Sufis themselves, there are some who criticize others, because the former considers that the latter adheres to false Sufism. The purpose of this research is to straighten out the understanding of Sufism by expressing various rational and proportional arguments and arguments. Perhaps in this way it is hoped that this writing can provide input for a correct understanding of the teachings of Sufism. The method used is a research method with a theological approach. results of this study Historical evidence shows that in general Sufis do not shun worldly life. They make a great contribution in the development of various areas of life. In the field of education, for example, Sufis such as Khface Nizam al-Muluk, the vizier of the Seljuq dynasty, participated directly in building universities and various other educational institutions. Contact with society is the test of progress made towards perfection, for it is only by living with society that the Sufi can demonstrate his freedom from lust and that he has abandoned his ego.

Keywords: *Controverses, Tasawuf, Historical.*

1. Introduction

Among the Muslims themselves, many criticize Sufism. The group that criticized it viewed Sufism as a school and movement that was added to Islam after the period of the Prophet Muhammad. according to them, Sufism is not native to Islam, was never taught and practiced by the Prophet. in their eyes, Sufism is a cult, or at the very least, detrimental to Muslims. Among the Sufis themselves, there are some who criticize others, because the former considers that the latter adheres to false Sufism.

Not surprisingly, some of the accusations against Sufism are often leveled by its critics. God-the accusation arises because of their misunderstanding about Sufism. This paper tries to straighten the understanding of Sufism by expressing various rational and proportional arguments and arguments. Perhaps in this way it is hoped that this writing can provide input for a correct understanding of the teachings of Sufism.

2. Research Results

2.1. The emergence of Sufism

Sufism is a school in Islam that prioritizes matters of worship in order to get closer to God. This can be seen on the basis of the teachings of Sufism. They say that essentially life in this world is only to worship Allah and try to get closer to Him. To achieve this, they take a way of life with Sufism, mysticism (spiritual). (Harun Nasution, 1974).

Even though they live this way of life, some people claim that Sufism is a bid'ah, it was never made by the Prophet or his companions, these accusations arise from people who may not know history, or even did not understand the meaning contained in the personal history of the Prophet Muhammad. If studied further, the emergence of Sufism is based on examples from the life of the Prophet. as emphasized by Hamka that Muhammad saw, apart from being an Apostle of the founder of the state, tactician, war leader, there is also a life that is the foundation of it all, namely the spiritual life. (Hamka: 1984) Such a life was also followed by his main companions such as: Umar bin Khatab, even though the highest power as caliph in his hands, but all of that does not reduce the values of his spiritual life, as well as Uthman bin 'Affan and 'Ali bin Abi Talib. Even against 'Ali, it was said by Sofyan bin Uyainah that 'Ali was the greatest friend of the Prophet in Zahid's life. This way of life in Sufism is inherited continuously from each generation, eventually forming a science that is neatly arranged with its own methods and is called the "tarekat" . (A.J. Arberry, 1978).

In Sufism terminology, Tariqat comes from the Arabic "tariqat"; means way, which refers to two meanings. First, the original meaning, is a distinctive blend of doctrines, methods, and rituals. Second, the meaning that is often referred to is an organization that unites followers of a certain path (Martin Van Bruinessen, 1994). Trimmingham defines it as a practical method for guiding (guiding) students in a planned manner with thoughts, feelings, and actions, and continuously controlled to a series of levels (maqamat) to be able to feel the true nature. (J. Spencer Trimmingham, 1973)

The next process when the Islamic world was rocked by civil war for the first time which caused a major event was known as "fitnah al-kubra", Muslims were divided into many firqahs. Among the firqah, there are Shiites who develop ghuluw fil zuhud, ghuluw fil taubah, and ghuluw fi open. Some of them even call the group "bakkakin" namely the group that always cries lamenting the death of Ali, Husein, Zaid, Muhammad bin Hasan, Muslim bin Aqil, all of whom were killed by the authorities. The ghuluw (extreme) attitude that develops in the Shia is not only in the political aspect, but also in the ritual of worship. Until there is a group that always prostrates who followed in the footsteps of Ali Zainal Abidin, who was dubbed Sajjad. (Ali Sami Al-Nasyar, 1978)

Besides these firqahs, there is also a group of Muslims who are dubbed Zuhhad. These are the followers of Hasan Basri who are famous for their ascetic attitude and devotion to Allah. They are categorized as the first Sufis. Although at that time the term Sufism or Sufi laqab had not been heard. And indeed this Sufism was not known at the time of the Prophet Muhammad. and friends. Because at the time of the Apostle the best laqab were shahabi, there were no terms of Sufi, murshid, guardian and the like. This continued until after Hasan Basri. (Abi Thalib Al-Makkiy, tt)

The first Sufi laqab was given to one of the students of Imam Ja'far al-Sadiq (sixth Shia Imam). He also has many students with various specializations, some are experts in hadith, kalam, politics, and some are even experts in exact sciences, such as Jabir bin Hayyan (d. 161 H) who is famous as the inventor of the science of Al-Jabar. He was the first to receive the title of Sufi. Why did Jabir, who is an exact expert, become the first person to have a Sufi title? This is indeed interesting to reveal because he departed from discussing the function of dhamir to hypotheses about the level of dhikrullah. Abu Musa said that if chemical processes can cause reactions, how could we not be able to revive plants and the

like. Departing from the framework of thought, Jabir tried to find the *ismullah a'dzam* which was taken from the verse, *a wa man kana maytan...QS. An'am, 122*) by Jabir made a tattoo and was able to revive the dead. Seeing the reality that it was a chemist and mathematician who was the first to receive a Sufi title in the Islamic world, we can understand that there is no contradiction between Sufism and general science, nor can it be justified that only "religious" can become Sufis.

Furthermore, in the process of developing Sufism, the first definition of Sufism was in the time of Imam Ma'ruf Al-Kurkhi (d. 200 H). According to him, Sufism is "*al-akhdzu bi al-haqaiq wal ya'su mima 'indal khaliq*". This definition has begun to invite ways of thinking that are not theological, but theosophical, with wisdom and wisdom. Ma'ruf also had a student named Sirri al-Saqathi (w.251 H), Saqathi also had a student of his own nephew named Abu al-Qasim al-Junaid al-Baghdadi. It was Imam Junaid who later became the starting point for the further development of Sufism. (Abdul Rahman al-Badawiy, 1980). Furthermore, the definition of Sufism is growing, Dzun Nun al-Misri says: Sufism is to overcome everything to choose Allah until Allah will choose us and defeat everything. (Al-Thusi, Abu Nashr al-Sarraj, 1960). From this definition the discussion is also growing and begins to enter the nuances of *hubb*, the area of love. At this rate it is not surprising that Dzun Nun is developing his *hubb*. Rabi'ah al-Adawiyah (d. 165 H) who during a pilgrimage to the Prophet's grave once said: I'm sorry, O Messenger, it's not that I don't love you. But my heart has been closed to love for others, because it is full of love for Allah. I'm sorry that I don't remember you anymore, not because I don't respect you, but because my memory is always on Allah. Not only that, when meeting the Devil after the pilgrimage, Rabi'ah said: Devil, you are a *mal'un*, and I know that. But in my heart there is no place to hate you anymore, because my heart is full of love to Allah. (Ali Sami al-Nasyar, 1978). Such an attitude, directly or indirectly, is the basics of *maqamat* and *ahwal* in the world of Sufism. However, at that time there were only four levels, namely: repentance, *zuhud*, *wara'* and *tawakkal*, and in the process of further development *maqamat* and *ahwal* also developed, varying levels according to the experience of each Sufi.

2.2. *The arguments in favor of Sufism/tariqat*

The life of the Prophet and his companions as mentioned above. If we are guided by the Prophet's life, it is clear that Islam was revealed to him that he has shown a Sufi life pattern, this can be seen from his deeds of getting closer to Allah by repeatedly praying in the cave of Hira'. The Qur'an as the first source of Islamic law, explains the command to carry out Sufism / Tariqat, including:

a) QS. Al-Anfal, 2:

Meaning: Verily, those who believe are those who when the name "Allah" is called, their hearts tremble, when they read His verses, their faith increases, and they put their trust in God.

b) QS. Al-Maidah, 35 :

O you who believe, fear Allah and seek a way that draws you closer to Him, and strive in His way, so that you will be successful.

c) QS. Al-Ali Imran, 200:

O you who believe, be patient and strengthen your patience and stay alert (on the border of your country) and fear Allah swt. so that you are lucky (success).

d) QS. Al-Jin, 16-17 :

Meaning: If they had stood straight on the right path, We would have sent down upon them abundant water (abundant sustenance) and that We might test with it. So whoever turns away from remembrance of Him, will surely be entered into a painful torment.

3) In addition to the verses, there are also many hadiths of the Prophet that teach his ummah to always draw closer to Allah, love Him, and make dhikr to Him, including:

a) Hadith Qudsi:

At first I was a hidden treasure, then I wanted to be known, so I created creatures and through Me they also know Me.

b) Hadith Qudsi:

I am what My servant thinks of Me, and I am with him when he mentions My name. If he mentions Me to himself in secret, I will also call him with reward and mercy in secret. If he mentions Me in a gathering, I will also mention him in a better gathering. And if he draws near to Me by an inch, I will draw near to him by a cubit. Then if he approaches Me by a cubit, I draw nearer to him by a cubit. And if he comes to Me walking, I will come to him running.

c) Hadith Qudsi:

Always the servant draws near to Me with circumcised practices, so that I love him. If I love him then I will become his hearing with which he hears, his eyes with which he sees, and his tongue with which he speaks, and his hands with which he makes fists, and his feet with which he walks. So it is with Me that he hears, sees, speaks, thinks, clenched, and walks.

There are many more hadiths that provide a basis for supporting the emergence of Sufism/Tharekat teachings among Muslims, the above is sufficient as evidence that the teachings of Sufism are sourced from the Qur'an and the Hadith of the Prophet Muhammad.

Another accusation is that Sufism is not in accordance with the Shari'ah, ignoring or even abandoning it. Actually the accusation is not quite right, because if it departs from the hadith of the Prophet which says: Shari'ah is my word, tariqah is my action, and haqiqah is my heart. (Ahmad Najib Burhani (editor), 2001). The period of undergoing training under the guidance of a teacher is known as tariqah. While shari'ah or a series of obligations contained in Islamic religious law, for Sufis it is considered an elementary school. While the higher level, which is followed after the shari'ah stage is called tariqah, and the end of this spiritual journey is the attainment of haqiqah (nature) or truth (Absolute reality). People who enter the path of tariqah are called students or followers, while the teacher called myrtle or qutb.

Students at the elementary level, namely tariqah, have a special program set by the qutb or which the follower must follow. The purpose of the training and discipline that is an important part of the special program is to change the tendency of lust and arrogance (*al-nafs al-ammarah*, bodily lust) into something that can be controlled (*al-nafs al-lawwamah*).

The tendency to follow the passions in the soul can encourage humans to always fulfill animalistic, sexual and other aggressive traits. While a controlled soul will prevent humans from these tendencies, even pushing them towards perfection while realizing their weaknesses. Eventually he will achieve peace of mind (*al-nafs al-muthma'innah*), which succeeds in eliminating the lower desires and turning them into noble qualities. After reaching this stage, then the person who undergoes it has arrived at the end of the tariqah. And according to the verse, O serene soul, *al-nfasu almuthami;innah*, return to your Lord with a contented heart and pleased with Him (Surah Al-Fajr, 27-30). then this Perfect Man has the right to be present in God.

In a passage *al-Futuh al-Makkiyyah*, Ibn al-'Arabi answers the question about what is meant by Sufism: If you ask What is Sufism, we answer: Sufism is to commit oneself to good deeds according to the Shari'a' physically and mentally. , and that is a noble character. The expression "behaviors" according to syara' shows that Sufism must be guided by syara' or shari'ah. According to this Sufi, Shari'a is a scale and a leader that must be followed and obeyed by anyone who wants the success of Sufism. Sayyed Hossen Nasr emphasized that there is no Sufism without Shari'a. (Ibn Arabi, 1979).

The metaphysical foundation for maintaining a balance between outward and inner aspects with the necessity to unite sharia and tarekat is the theory that nature and all its contents are the self-disclosure (tajalli, self-disclosure, theophany) of God, namely the appearance of the names and attributes of God. The theory of God's "self-appearance" is the basis of the Sufism worldview. This is in accordance with His word: *God is the First and the Last Who is Born and Inner* (Surah Hadid, 3). Because God is the Outer and the Inner, then everything in this world as a manifestation of God's self that has an outer and inner aspect.

2.3. Meanwhile, people also accuse that Sufism ignores the worldly.

Such accusations cannot be accepted except in a very small number of cases. One of the features of Islam is that this religion does not divide life into two separate parts: material and spiritual, worldly and hereafter. Islam does not invite the denial of worldly life but invites the fulfillment of the necessities of life, both material and spiritual. Spiritual progress can only be achieved through pious living amidst the hustle and bustle of everyday life, not by denying worldly life. This is the true teaching of Sufism. The Qur'an teaches us to pray: *O our Lord, grant us good in this world and good in the hereafter* (Surah Al-Baqarah, 201). Allah strongly rebukes those who refuse to enjoy His bounty, as He says: *Say, who forbids ornaments from Allah which He has issued for His servants and good sustenance* (Surah Al-A'raf, 32).

Historical evidence shows that Sufis generally do not shun worldly life. They make a great contribution in the development of various areas of life. In the field of education, for example, Sufis such as Khface Nizam al-Muluk, the vizier of the Seljuq dynasty, participated directly in building universities and various other educational institutions. Sufis in Indonesia actively participate in managing Islamic boarding schools, such as Pesantren Suryalaya, Tasikmalaya, and others, even Sheikh Kadirun Yahya has built Panca Budi University, for the Islamic world the only university that opens the Faculty of Exact Metaphysics, Bruenessen said. In the political and military fields, the Sufis also played a major role in becoming a political force in many Islamic countries. The Safavid Order, for example, changed from a purely spiritual movement to a political and military movement, which in the end succeeded in establishing the Safavid empire in Persia. Likewise, the kingdoms of Muwahidun and Murabithun, and many others.

2.4. Sufism leaves people's lives

For the Sufi, laziness and aversion are bad and unhealthy mental qualities. Therefore, the Sufis will always try to serve the community throughout their lives. He had no other choice but to work. Thus, it appears that he is always busy with his fellow members of society, while his mind is filled with God, he is always intimate with God in the hands of society.

According to the Sufis, the harmony of life is a symbol of human perfection, and they believe that basically someone who is not able to live well with other humans is a sick human. Therefore they also consider that those who withdraw from society and retreat to improve their spiritual life, they are miserable and imperfect individuals.

To achieve perfection, one must be able to adapt and live in harmony with society. He must not only serve the community, but also must take care not to offend the feelings of others in the association. In fact, his contact with society is a test of his progress towards perfection, for it is only by living with society that he can demonstrate his freedom from lust and that he has abandoned his ego. At this stage a Sufi will not be disturbed by the seductions that other people whisper to him.

A follower who is still tempted and disturbed is judged as still not a believer (kafir). Thus, said Hafidz, Let's be righteous people, who are able to accept reproach and be happy with it. Because in tariqah only those who do not believe will be tempted. A Sufi follower who is still tempted actually

sees two things, namely: he still sees himself as a real being and thus, has not succeeded in "unifying" the other with God. Sufism is generally understood as withdrawing from the world. Actually *zuhud* or asceticism does not mean solitude, freezing and eating less: things that have been considered as elements important on the path to perfection. Asceticism is not a priesthood or a discontinuation of worldly life. The Sufis continue to work and strive, but this worldly life does not control the tendencies of their hearts, and does not make them forget God. Asceticism does not require poverty, in fact sometimes a person is rich. Asceticism means "You should reject what you have, and not reject what you don't have. If a person has nothing in what way is he considered an ascetic?"

However, there are times when a spiritual teacher sees in his student a psychic imbalance such that he orders him to temporarily abstain from the world and avoid eating animal products until he has achieved this balance and is ready to serve society. So solitude and freezing for the Sufis has a close relationship with psychic disorders, not a sign of spiritual perfection. Meanwhile, the Sufis also always pay close attention to food which is a source of energy for their efforts to keep stepping on the spiritual path while continuing to serve the community. According to Rumi a person eats, (and from it) is born nothing but the word "eat" and jealousy, another eats, and from it comes nothing but love (to Allah). Sufis eat to get energy for the performance of their spiritual tasks while ordinary people eat to satisfy their desires.

2.5. *There is a global tendency to Sufism*

Many modern humans are looking for spiritual thirst quencher in the midst of soaring attitudes of individualism and materialism in the era of globalization. Christianity, which is indeed more exclusively spiritual in nature, seems to make much use of this turbulent phenomenon. Long before, some modern humans penetrated the teachings of yoga in Buddhism, meditation in Hinduism and the encounter between Yang and Yin in Tao. Meanwhile, Islam, the dominant modernist nowadays tends to be dry, emphasizing too much on the rationalistic side and having a formalistic legal orientation. If Islam is to be offered to attract the sympathy of modern humans, the emphasis on sharia needs to be balanced with an emphasis on dynamic Sufism. The mission of Islamic da'wah is worthy of developing aspects of nomos oriented (*shari'a*) and ethos oriented (*thariqat*). Apparently, there is a tendency to attract Islamic thought, namely towards Islam which is mystical, mysterious, occult, shamanistic, lucky and magical under the guise of taswuf and tariqat. As a countermeasure, it is inappropriate to imitate the modernists who condemn Sufism and have failed to contain it. While the victim is Islam has become dry and legal formalistic. Dynamic Sufism was developed to provide an alternative way of spiritual life that is progressive, optimistic and practical, not existing, static, pessimistic, exclusive and materialistic spiritualism as appears to be the temporary trend of contemporary Sufism adherents.

The need for spiritualism in developing countries, in the United States for example, the need for spiritualism has been strongly felt since the 1960. This can be seen from the rise of hippies and grandpeace cultures, which rebel against the nepotistic and corrupt establishment. They are also looking for new alternatives. Some are positive, they visit India to learn yoga in Buddhism and karma in Hinduism, yang and yin in Tao and tariqat in Islam, but not a few have negative impacts.

The Times, a magazine in the United States, reported on the trend of Uncle Sham's society to return to God. The magazine, based on the results of a poll, stated that today more people in the U.S. who pray instead of exercising, going to the movies or having sex. The tendency to spiritualism is increasing day by day. Indeed, besides being marked by the swift flow of information and the tremendous development of advanced technology in the field of information, this era is also marked by a new current in the world community, namely the longing for inner coolness and the depth of the soul. Looking for inspiration and wisdom from eastern philosophy and information about the inner self has become a trendy thing these days. This is perhaps what is hinted at by the Qur'an, *walillahi al-masyariq*

wa al-maghrib d'ainama tuwallu fathsamma wajhu Allah, which Rudolf Ott puts into his work *Mysticism East and West*, namely the meeting of rational western thought with the wisdom of the eastern world. The wisdom of the eastern world was formulated by Mulla Sadra in his work, *al-Hikmat al-Muta'adiyah*, (The Peak Wisdom).

In the United States and Europe, the work of Jalaluddin Rumi, a 13th century Persian Sufi, printed or digitally became a best seller. Several festivals in Europe feature recitations of the poetry of Matsnawi Rumi and Sufi music of Qawwali from the Indian subcontinent. Pop stars, Madonna, actress Demi Moore and Godie Hawn actively participate in reciting Rumi's strings of poetry on various occasions. The great desire to appreciate Rumi's thoughts is a real manifestation of the love of the American people to find alternative lifestyles from the bored modern world. Although in 1961, Christian theologian Gabriel Vahanian wrote his book, *The Death of God*, and much earlier, in 1882, FW. Nietzsche in a passage from his *Die Frochliche Wissenschaft (The Delightful Science)*, had first proclaimed the death of God, however, according to Steven Qaldman, former editor at U.S. News and World Report, God is the most popular keywords in most search engines. For that reason, as CNN puts it, Waldman and Robert Nytlén, chief executive of the New England Monthly founded *vbiefnetr, Com*. A site that provides news, discussion groups and features about world religions, such as: Hinduism, Buddhism, Taoism, Shinto, Confucianism, Judaism, Christianity and Islam. Bob Yagobson, chairman of Bluefive consulting, an internet consulting service provider in Redwood City, California, confirms Waldman and Nylen's conclusion. In the standard news, *Com*, on June 25, 1999 Jacobson stated that the persona of pornographic sites had made the press look at their opponents, namely religious sites. It may not be unexpected that in Alta Vista, one of the world's largest mengine serch.

A poll conducted by the BBC and published on 20 April 1998 shows that most Western societies still need religion. Has religion now lost its meaning? 47% of respondents answered yes, and 53% of respondents answered no. Although it is still questionable what is meant by religion in the poll, it indicates how the real human need for spiritual values has never disappeared.

Several years ago, a book called *Celestine Prohecy* was published. The book has been translated into Indonesian and published by Gramedia in 1977. Its contents relate to the discovery of a sixth century BC manuscript in Peru, which describes the imminent reversal of human culture in the 20th century on a large scale from a materialistic culture to a very spiritualistic culture. This happens because of the alienation race in the midst of the glamor of the material that is abundant in the life of developed societies. The contents of the book are ordinary, the spiritual messages are not new. However, in reality, the book is best-selling in its home country, namely the United States, as well as in our homeland. When observed further, it means that there is an indication that modern society needs a way of life that crosses rationality. Because of their unfamiliarity with religious spiritual traditions which had actually developed very advanced, they were amazed and fascinated by only an ancient manuscript found in Peru.

In line with that, starting around the 1970, mysticism in Islam began to develop in a country that adheres to the liberal economic ideology. Many Sufism figures have emerged in the country, including the figure from India, Bawa Muhayyiddin. Sheikh Fadhlullah Haeri, author of *The Element of Sufism*, a Sufi from Iran who has many followers. Idries Syah is the author of *The Way of The Sufi*, Sachiko Murata and William Chittick, husband and wife are the authors of the book of Sufism, *The Vision Islam*, which is translated into Indonesian, the *Islamic Trilogy (Islam, Faith and Ihsan)*. Varieties of Religious Experience written by a psychologist, William James, published in the first years of the 20th century, states that as social beings, humans will not find satisfaction unless they are friends with the Great Socius, namely God. In Aristotle's language is *Prima Causa* or *al-muharrrik al-awwal* in terms of Islamic philosophers. As long as humans have not made friends with the Great Friend, during that time they will also feel an emptiness in their lives. They live lonely in the crowd. They have many friends and wide social circle, but actually they feel lonely and empty. Although the tendency of civilization to lead

humans towards increasingly sophisticated scientific and technological advancements, humans are increasingly needing to pray and get closer to Prima Kausa. Because it is through him that humans can mingle with their Great Friend.

2.6. *Adherents of Sufism are not old-minded (it is not true to revert to Islam).*

In the history of Islamic science, al-Farabi and Ibn Sina are two brilliant Sufi figures. Al-Farabi read Aristotle's physics no less than 40 times and Aristotle's *De Animanya* 200 times. He wrote *Ihya ul al-Ulum*, the first Encyclopedia of science. He wrote *Madinat al-Fadhilat*, a book on sociology and politics. Al-Farabi who was given the honorary title, al-mu'alim al-tsani and Aristotle as almu'alim awwal, was a genius in Islamic science, but that did not prevent him from becoming a Sufi. As a Sufi who has a high level of *zuhudan*, he is not concerned with matters of life and residence. Students of al-Farabi founded a science-loving group in Baghdad in 870 AD. This group revived the intellectual tradition that was beginning to be threatened at that time. In 983 AD, perhaps inspired by the group of students of al-Farabi, in Basra stood the *Ikhwan as-Shafa'*, a Sufi movement as well as a scientific movement in Islam. They gathered, discussed and recorded the conversations in the 51 treatises that came to us. In the treatise, they not only discussed monotheism, morals and purity of the soul, but also discussed sound waves, chemistry, astronomy, optics and astrology. They discussed not only Socratic dialectics, but also the *zuhudan* of Ali ibn Abi Talib. It seems that the more immersed a person is in intellectual activity, the more he longs and enjoys the warmth of Sufism. The barrenness of rationalism, in fact, motivates people to seek balance by drowning themselves in the vast sea of Sufism without borders, endlessly long and unexpectedly deep.

Ibn Sina after being 10 years old memorized the Qur'an and mastered the science of Islam, among his teachers in the field of morality and Sufism was Sheikh Ismail al-Zahid. At the age of 16, after mastering philosophy and mathematics, he studied medicine and politics. As a zealous thinker, he lived a very simple life, worshiped a lot and loved science. During his lifetime, he wrote no less than 276 books and recorded 32 books of which were related to Sufism. From that Margareeth Smith, Annawati and Abd al-Hamid Mahmud emphasized that Ibn Sina was a great Sufi in his time, because his life was already at the peak of power, but did not change the slightest Sufistic principles in his life which were based on the teachings of Sufism. dynamics such as *zuhud*, *wara'*, *patient*, *sincere*, *ma'rifah*, *'isyq* and *ittishal*.

As al-Farabi divides into three levels of Sufism, Ibn Sina also suggests three levels of Sufism, namely *zahid*, *'abid* and *'arifin*. *Zahid* is a person who stays away from worldly pleasures and pleasures. While *'abid* is a person who engages in worship through prayer, fasting, charity, reading the *Qur'an* and *dhikrullah*. The highest level is wise, that is, people who focus their thoughts on the sanctity of *Jabarut* and al-Haqq emits light in His *sirr*. The path taken by a wise man is based on seriousness and intensive hard work and it can only be done if it starts with living a strong meaning of *irada* to continuity to students through *riyadhah*, *Riyadhah* is aimed at 1) Eliminating and emptying other than al-Haqq through the way of *zuhud*, 2) subduing the lust of anger until the soul of *muthaminnah* reigns through the path of full worship, with high *dhikr* in a quiet atmosphere assisted by songs that touch the heart and sharpen the soul, leading to the purity of the soul that is true, 3) Cultivating *sirr* and directing it to *musyahadah* that originates from the depths of longing and concentrate on al-Haqq.

Al-Bahjah wa al-sa'adah (beauty and happiness) continuously includes *'arifin* supported by permanent *maqam 'isyq* (longing mixed with joy). The role of *'isyq* is very important for Ibn Sina because *'isyq* is not only owned by humans, but the existence of the universe and its sustainability is determined by its *'isyq* which is a reciprocal relationship between humans, 'God and the universe. The stages of *tanazul* and *taraqi* that humans take step by step increase towards perfection that moves in the strains

of the serene rhythm of 'isyq and the abundance of His tajalli in mahabbah. He was immersed in the light of al-Haqq continuously and that is where ittishal Sufi.

Thanks to the great service of Imam Hujjatul Islam, Muhyiddin al-Ghazali, in the twelfth century AD, despite his fundamentalist extremist views, he finally succeeded in assembling the integration of the Sufism way of life with the flexible teachings of Islam. In addition, after giving up the association of Sufism with most philosophical speculations and drunken practices (sukr), the Hujjatul Islam succeeded in formulating and reflecting on Shari'a-based Sufism as the most original Islamic way of life. Ironically, the nine centuries of development of Islamic thought have dragged Sufism to an excessive level with the introduction of the practice of worshiping saints, promotion of the poor way of life and condemnation of worldly life. The birth of Wahhabi puritanism in the Arabian peninsula has made Sufism in modern times a symbol of backwardness and deviation from Islamic teachings. The conflict between Sufism and Wahhabiyah eventually resulted in the abuse of Sufism on the one hand and sharp criticism of excessive Sufism on the part of the traditionalists. Finally, the Islamic civilization came to the post-modern era. Since the last few decades, there has been an urgent need for the promotion of Sufism again.

2.7. Sufism is often accused of only sharpening the heart and almost ignoring 'aqlu.

In fact, the two media are interconnected to reach the peak of "Insan Kamil" Sufism. Al-Ghazali likens the relationship between the ratio and the heart to that of a deep and clear lake. The lake gets water from two sources, namely springs and rivers. How to get clear and abundant water? The trick is to cut the flow of the river. By stemming the flow of rivers, two things happen: the springs emit more water, because there is no pressure from the river, and the water is guaranteed to be clearer, because the water from the springs is very clear, while the water that comes from the river is contaminated with various impurities. The eyes symbolize the heart and the river symbolizes the mind. If you want to get a cleaner heart, the ratio is closed, said Hujjatul Islam who wrote us the popular Sufism, Ihya Ulumudin. In the Qur'an, there is never a dichotomy between the mind and the heart. The term in the form of a noun is not mentioned in the Qur'an. When the Qur'an mentions the media used for ya'qilun it is not referring to 'aql but the heart. In the Qur'an, the mind is the heart and the heart is the mind. Wisdom is an approach that glorifies the approach of 'aqliyyah (rational) and qalbiyah (intuitive) to obtain the truth of haqiqi, which John Gragg outlined in his book The Wisdom of Sufism.

3. Conclusion

All accusations against tarekat people are actually due to misunderstanding, have no solid basis, and cannot be justified. Actually, before the Prophet was appointed as an Apostle, he had practiced Sufism, this can be seen from the Apostles often meditating in the cave of Hira '. Furthermore, the life of the Prophet and his companions became the guidelines for the practice of Sufism.

Historical evidence shows that Sufis generally do not shun worldly life. They make a great contribution in the development of various areas of life. In the field of education, for example, Sufis such as Khface Nizam al-Muluk, the vizier of the Seljuq dynasty, participated directly in building universities and various other educational institutions. Contact with society is the test of progress made towards perfection, for it is only by living with society that the Sufi can demonstrate his freedom from lust and that he has abandoned his ego. It is very wrong to say that the Sufis do not adhere to the Shari'a, because they adhere to the hadith of the Prophet which says: Shari'ah is my word, tariqah is my action, and haqiqah is my heart.

Now, there is a global trend towards Sufism, in the United States and Europe, the works of Jalaluddin Rumi, the 13th century Persian Sufi, printed or digitally become best sellers. Several festivals in Europe feature recitations of the poetry of Matsnawi Rumi and Sufi music of Qawwali from the

Indian subcontinent. Pop stars, Madonna, actress Demi Moore and Godie Hawn actively participate in reciting Rumi's strings of poetry on various occasions. The great desire to appreciate Rumi's thoughts is a real manifestation of the love of the American people to find alternative lifestyles from the bored modern world.

In the history of Islamic science, al-Farabi and Ibn Sina are two brilliant Sufi figures. Al-Farabi read Aristotle's physics no less than 40 times and Aristotle's *De Animanya* 200 times. He wrote *Ihsa ul Ulum*, the first Encyclopedia of science. He wrote *Madinat al-Fadhilat*, a book on sociology and politics. Al-Farabi who was given the honorary title, al-mu'alim al-tsani and Aristotle as almu'alim awwal, was a genius in Islamic science, but that did not prevent him from becoming a Sufi. Furthermore, thanks to the great service of Imam Hujjatul Islam, Muhyiddin al-Ghazali, in the twelfth century AD, despite his fundamentalist extremist views, he finally succeeded in assembling the integration of the Sufism way of life with the flexible teachings of Islam. In addition, after giving up the association of Sufism with most philosophical speculations and drunken practices (sukr), the Hujjatul Islam succeeded in formulating and reflecting on Shari'a-based Sufism as the most original Islamic way of life.

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